THOMAS AQUINAS
COMMENTARY ON THE PSALMS

Note: Psalms 4, 5, 6, 8, 9-10, 19 (Vul), by F.F. Reilly, have errors (a few I corrected) and should be used with caution.

Introduction
Psalm 1
Psalm 2
Psalm 3
Psalm 4
Psalm 5
Psalm 6
Psalm 7
Psalm 8
Psalm 9 (& Heb 10)
Psalm 10 (Heb 11)
Psalm 11 (Heb 12)
Psalm 12 (Heb 13)
Psalm 13 (Heb 14)
Psalm 14 (Heb 15)
Psalm 15 (Heb 15)
Psalm 16 (Heb 16)
Psalm 17 (Heb 18)
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Later:
Psalm 24 (Heb 25)
Psalm 25 (Heb 26)
Psalm 27 (Heb 28)
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Psalm 30 (Heb 31)
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Psalm 41 (Heb 42)
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Psalm 44 (Heb 45)

Commentary on the Psalms

Thanks to those readers who have offered their helpful suggestions. We continue to be encouraged by, and grateful for, the responses we have received so far. Let us emphasize that these translations are, for the most part, works in progress, which will be improved upon gradually, mostly through the collective efforts of those who partake in the Project. We thus strongly encourage you to help us out in whatever way you can. A French translation of Thomas's Commentary on the Psalms is now available either in book form (Thomas D'Aquin, *Commentaire sur les Psaumes,* Introduction, traduction, notes et tables par Jean-Éric Stroobant de Saint Éloy, OSB, Préface de Mark D. Jordan, Paris, Cerf, 1996, 796 pp., ISBN 2-204-05267-1), or on the web at

http://bibliotheque.editionsducerf.fr/par%20page/1414/TM.htm

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DeSales University

Bringing Learning to Life

The Aquinas Translation Project

The Aquinas Translation Project is a web-based project which seeks to provide scholars, religious and any interested individuals with translations of St. Thomas Aquinas's works not readily available in English. The co-ordinator of the Project is Stephen Loughlin, an Associate Professor of Philosophy at DeSales University, Center Valley, Pennsylvania, USA. Among our present efforts is Aquinas's *Commentary on the Psalms.* If you would like to join us in this effort, please contact Stephen Loughlin. Your involvement can range from offering translations of psalm commentaries (or other works by Aquinas), to corrections of, or comments upon, this work. Any input, even suggestions concerning a better turn of phrase, would be appreciated and welcome.

Update: August 6, 2007 - We continue to add translations from Aquinas's Commentary on the Sentences of Peter Lombard provided by John Laumakis, specifically, Book I, Distinction 2, Question 1 concerning the unity of the Divine essence, and Book I, Distinction 37, Questions 1 and 2 concerning God's existence in things, and His omnipresence.

Update: July 4, 2007 - We would like to welcome Marc Cogan to the Project and thank him for contributing his translation of question 5, article 1 of Aquinas' commentary upon Boethius' *De Trinitate*.

Update: July 2, 2007 - We have added a translation by Peter Kwasniewski and Jeremy Holmes of *Emitte Spiritum*, as well as an accompanying essay by Dr. Kwasniewski entitlted "Aquinas's Sermon for the Feast of Pentecost: A Rare Glimpse of Thomas the Preaching Friar".

Update: February 23, 2007 - We have added a translation concerning the Holy Spirit as Love (I Sent., d. 10) provided by Peter Kwasniewski.

Update: January 26, 2007 - We have added a translation by Andrew T. Sulavik and Dr. Peter Kwasniewski of an unpublished sermon by Aquinas for the Feast of St. Nicholas, *Inueni Dauid,* as well as an accompanying essay by Dr. Kwasniewski.

Update: January 5, 2007 - We would like to welcome Dr. Peter Kwasniewski to the Project. He has offered several translations from Aquinas's works. We begin with his translation of IV *Sententiae*, d. 8, q. 1 (Concerning the Eucharist).

Note: The copyright for these translations are held by the individuals who have translated them. They are offered for public use with the provision that, if copied, they not be altered from their present form, and that the copyright notice remain at the bottom of each translation to ensure that appropriate credit be given to

both individual and the Project. Links should be established to this index page. All Biblical translations are taken from the Douay-Rheims version.

Commentary on the Psalms

Thanks to those readers who have offered their helpful suggestions. We continue to be encouraged by, and grateful for, the responses we have received so far. Let us emphasize that these translations are, for the most part, works in progress, which will be improved upon gradually, mostly through the collective efforts of those who partake in the Project. We thus strongly encourage you to help us out in whatever way you can. A French translation of Thomas's Commentary on the Psalms is now available either in book form (Thomas D'Aquin, *Commentaire sur les Psaumes,* Introduction, traduction, notes et tables par Jean-Éric Stroobant de Saint Éloy, OSB, Préface de Mark D. Jordan, Paris, Cerf, 1996, 796 pp., ISBN 2-204-05267-1), or on the web at

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A Disputed Question: *Concerning the Union of the Word Incarnate*

We would like to thank Jason Lewis Andrew West for undertaking a translation of this disputed question and making it available to the general public. When completed, there will be five articles in all.

A note on the dating of *De Unione.*

Article 1: Whether this union was brought about in the person or in the nature?
Article 2: Whether there is only one hypostasis or suppositum in Christ or two?
Article 3: Whether Christ is one or two in the neuter?
Article 4: Whether there is only one being in Christ?

Jason notes: "I would like to thank E.J. Ashworth for checking all of these translations. Her careful reading has helped me to avoid a number of mistakes. Any remaining errors are, of course, entirely my own."

Jason has also made available the following texts dealing with the same subject matter:

III Sent., d. 5, q. 1, a. 2
III Sent., d. 5, q. 1, a. 3
III Sent., d. 6, q. 2, a. 1
III Sent., d. 6, q. 2, a. 2
Quodlibet IX, q. 2, a. 1 [2]
Quodlibet IX, q. 2, a. 2 [3]

De Motu Cordis (On the Motion of the Heart)

De Magistro (On the Teacher: Question 11 of De Veritate, article 1: "Can humans teach each other")

We would like to thank Gregory Froelich for making his translations available to the general public.

De Motu Cordis

On the Teacher: Can Humans teach each other?

Sermons

Update: July 2, 2007 - We would like to thank Jeremy Holmes and Peter Kwasniewski for their translation of *Emitte Spiritum*, and Dr. Kwasniewski for an accompanying essay entitled "Aquinas's Sermon for the Feast of Pentecost: A Rare Glimpse of Thomas the Preaching Friar." Both were originally published in *Faith and*

Reason 30:1-2 (2005): 99-139, and are posted here with the permission of the Editor of *Faith and Reason*.

The essay "Aquinas's Sermon for the Feast of Pentecost: A Rare Glimpse of Thomas the Preaching Friar".

Sermon for the Feast of Pentecost, *Emitte Spiritum*.

We would like to thank Andrew T. Sulavik and Dr. Peter Kwasniewski for their translation of Aquinas's Sermon for the Feast of St. Nicholas, *"Inueni Dauid,"* and Dr. Kwasniewski for his accompanying essay. Dr. Kwasniewski states:

> "A Tale of Two Wonderworkers: St. Nicholas of Myra in the Writings and Life of St. Thomas Aquinas" (a study accompanied by St. Thomas's sermon for the feast of St. Nicholas) first appeared in *Angelicum* 82 (2005): 19-53, and is posted here with the permission of the Editor of *Angelicum*. The Latin text of the sermon has never been published in any form; a critical edition of it has been prepared for the Leonine Commission by L.-J. Bataillon, O.P., who shared it with us for the purpose of this translation.

The essay "A Tale of Two Wonderworkers: St. Nicholas of Myra in the Writings and Life of St. Thomas Aquinas" [click here for an abstract].

Sermon for the Feast of St. Nicholas, *Inueni Dauid*.

Sermon #7: "Blessed are the people whose God is the Lord".

Selected texts from Thomas's *Commentary on the Sentences of Peter Lombard*

We would like to thank Peter Kwasniewski and John Laumakis for making their translations available to the general public.

Update: August 6, 2007 - We have added translations concerning the Unity of the Divine Essence (I Sent., d. 2), God's Existence in Things, and His Omnipresence (I Sent., d. 37. aa. 1-2) provided by John Laumakis

Update: February 23, 2007 - We have added a translation concerning the Holy Spirit as Love (I Sent., d. 10) provided by Peter Kwasniewski.

Update: January 5, 2007 - We have added a translation concerning the Eucharist (IV Sent., d. 8, q. 1) provided by Peter Kwasniewski.

Book I

Distinction 2. Question 1: Concerning the Unity of the Divine Essence

Article 1. Whether there is only one God

Distinction 3. Question 1: Concerning Man's Knowledge of God

Article 1. Whether God can be known by a created intellect
Article 2. Whether God's existence is self-evident

Article 3. Whether God can be known by man through creatures
Article 4. Whether philosophers knew the Trinity from creatures by a natural knowledge

Distinction 8. Question 4: Concerning God's Simplicity

Article 1. Whether God is entirely simple

Distinction 10: The Holy Spirit as Love

Proemium
Article 1. Whether the Holy Spirit proceeds as love
Article 2. Whether the Holy Spirit is the love which the Father has into the Son
Article 3. Whether the Holy Spirit is the union of the Father and the Son
Article 4. Whether the Person proceeding through the mode of love is properly called the Holy Spirit
Article 5. Whether there are only three Persons in God
A Little Note

Distinction 37. Question 1: Concerning God's Existence in Things

Article 1. Whether God is in things
Article 2. Whether God is in all things by power, presence, and essence; in the saints by grace; in Christ by being

Distinction 37. Question 2: Concerning God's Omnipresence

Article 1. Whether God is everywhere
Article 2. Whether to be everywhere belongs to God alone
Article 3. Whether to be everywhere belongs to God from eternity

Book II

Distinction 43. Question 1: Concerning the Sin against the Holy Spirit

Proemium/Introduction

Article 1. Whether there is a sin against the Holy Spirit
Article 2. Whether the sin against the Holy Spirit is a particular kind of sin
Article 3. Whether the species of the sin against the Holy Spirit are fittingly designated in (the Lombard's) text
Article 4. Whether the sin against the Holy Spirit is unforgivable
Article 5. Whether someone can sin against the Holy Spirit in the first act of sin
Article 6. Whether Adam Sinned Against the Holy Spirit

Book IV

Distinction 8. Question 1: Concerning the Eucharist

Article 1. The sacramentality, unicity, and names of the Eucharist
Article 2. On the prefiguration of this sacrament
Article 3. The necessity of instituting this sacrament, and at what time

Article 4. On the Eucharistic fast

Distinction 15. Question 3: Concerning Fasting

Article 1. Whether Isidore appropriately defines fasting
Article 2. Whether all are obliged without dispensation to keep the fast instituted by the Church
Article 3. Whether times such as these ought to be determined for fasting, as (those) instituted by the Church
Article 4. Whether the fast is broken by two meals

Selected texts from Thomas's *Commentary on Boethius' On the Trinity*

We would like to thank Marc Cogan for offering his translation of Question 5, Article 1.

Question 5: On the Division of the Speculative Sciences.

Article 1: Whether that division is proper which divides speculative science into these three parts: natural science, mathematical science, and divine science

Psalm 1

(a) **Beatus vir qui non abiit in consilio impiorum et in via peccatorum non stetit, et in cathedra pestilentiae non sedit; sed in lege Domini voluntas eius, et in lege eius meditabitur die ac nocte.**	(a) Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence. But his will is in the law of the Lord, and on his law he shall meditate day and night.
(b) **Et erit tamquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo. Et folium eius non defluet.**	(b) And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off:
(c) **Et omnia quaecumque faciet, prosperabuntur. Non sic impii, non sic; sed tamquam pulvis quem proiicit ventus a facie terrae. Ideo non resurgent impii in iudicio, neque peccatores in consilio iustorum. Quoniam novit Dominus viam iustorum; et iter impiorum peribit.**	(c) and all whatsoever he shall do shall propser. Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth. Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just. For the Lord knoweth the way of the just: and the way of the wicked shall perish
(a) Hic Psalmus distinguitur contra totum opus: non enim habet titulum, sed est quasi titulus totius operis.	(a) This psalm stands out distinctly from all the rest of the work: for it does not have a title, but it is, as it were, the title of the entire work.
Sed et David Psalmos composuit per modum orantis, qui non servat unum modum, sed secundum diversas affectiones et motus orantis se habet.	But David also composed the Psalms by the mode of one who is praying, which does not hold to one mode, but is varied according to the diverse feelings and movements of the one who prays.
Hic ergo primus Psalmus exprimit affectum hominis elevantis oculos ad totum statum mundi, et considerantis quomodo quidam proficiunt, quidam deficiunt.	Thus this first psalm expresses the feeling of a man who is lifting his eyes to the entire state of the world and considering how some do well, while others fail.
Et inter beatos Christus fuit primus; inter malos Adam.	And Christ is the first among the blessed ones; Adam the first among the evil ones.
Sed notandum, quod in uno omnes conveniunt, et in duobus differunt.	But it should be noted, that in one all come together, and in two they differ.

Conveniunt in beatitudine, quam omnes quaerunt; different autem in processu ad beatitudinem, et in eventu huius, quia quidam perveniunt, et quidam non.

They agree in happiness, which all seek; they differ in the way to happiness, and in the outcome, because some reach it, and others do not.

Dividitur ergo Psalmus iste in partes duas.

Thus this psalm is divided in two parts.

In prima describitur processus omnium ad beatitudinem.

In the first part is described the way of all to happiness.

In secunda eventus, ibi *Et erit tamquam lignum quod plantatum est secus decursum* etc.

In the second part is described the outcome, where it says, *And he shall be like a tree which is planted near the running waters* etc.

Circa primum duo facit.

With respect to the first he does two things.

Primo tangitur processus malorum.

First he touches upon the way of evil men.

Secundo bonorum, ibi, *Sed in lege Domini voluntas eius* etc.

Second, the way of good men, where he says, *But his will is in the law of the Lord* etc.

In processu malorum tria consideranda sunt.

In the way of evil men, three things are to be considered.

Primo deliberatio de peccato, et hoc in cogitatione.

First, deliberation about sin, and this is in cogititation.

Secundo consensus et executio.

Second, there is consent and execution.

Tertio inductio aliorum ad simile, et hoc est pessimum.

Third, inducing others to something similar, and this is the worst.

Et ideo primo ponit consilium malorum, ibi *Beatus vir* etc.

First he presents the counsel of evil men, where he says *Blessed is the man* etc.

Dicit autem, *Qui non abiit*, quia quamdiu homo deliberat, est in eundo.

He says, *Who hath not walked*, because as long as a man is deliberating, he is going.

Secundo ponit consensum, et executionem dicens, *Et in via peccatorum*, idest in operatione: Prov. 4. Via impiorum tenebrosa, nesciunt ubi corruant;

Second. he presents consent and execution, where he says: *And in the way of sinners*, that is, in operation; Proverbs 4:19 "The way of the wicked is darksome: they know not where they fall";

non stetit scilicet consentiendo, et operando.

nor stood, that is, in consenting and operating.

Dicit autem, *impiorum*, quia impietas est peccatum contra Deum, et *peccatorum*, contra proximum, et *in cathedra*;

He says *of the ungodly*, because impiety is a sin against God, and *of sinners*, as against one's neighbour, and *in the chair*;

ecce tertium, scilicet inducere alios ad peccandum.

behold the third, namely to induce others to sin.

In cathedra ergo quasi magister, et alios docens peccare; et ideo dicit, *pestilentia*, quia pestilentia est morbus infectivus.

In a chair thus as an authoritative teacher, and teaching others to sin and therefore he says, *pestilence*, because a pestilence is an infective disease.

Prov. 29. Homines pestilentes dissipant civitatem.

Proverbs 29:8 "Corrupt men bring a city to ruin."

Qui ergo sic vadit non est beatus, sed qui contrario modo.

Thus he who walks in this way is not happy, but only he who walks in the contrary way.

Beatitudo autem hominis in Deo est. Ps. 143. Beatus populus cuius est Dominus Deus eius etc.

The happiness of man is in God. Psalm 143:15 "Happy is that people whose God is the Lord" etc.

Et ergo processus rectus ad beatitudinem, primo ut subdemus nos Deo, et hoc dupliciter.

Thus there is the right way to happiness, first that we should submit ourselves to God, and this is in two respects.

Primo per voluntatem obediendo mandatis eius; et ideo dicit: *Sed in lege Domini*; et hoc specialiter pertinet ad Christum.

First by the will to obey his commands; and thus he writes: *But (his will is) in the law of the Lord*; and this pertains in a special way to Christ.

Ioan. 8. Descendi de caelo non ut faciam voluntatem meam, sed voluntatem eius qui misit me.

John 6:38 "I came down from heaven, not to do my own will, but the will of him that sent me."

Convenit similiter et cuilibet iusto.

The same may be said of each just person.

Dicit, *in lege*, per dilectionem, non sub lege per timorem.

He says, *in the law*, meaning because of love, not as under the law because of fear.

I Timoth. 1. Iusto non est lex posita etc.

I Timothy 1:9 "The law is not made for the just man" etc.

Secundo per intellectum iugiter meditando; et ideo dicit: *in lege eius meditabitur die ac nocte*, idest continue, vel certis horis diei et noctis, vel in prosperis et adversis.

Second, through the understanding, by always meditating; and so he says: *and on his law he shall meditate day and night*, that is, continuously, or at certain hours of the day and night, or in prosperity and adversity.

(b) Describitur in hac parte felicitatis eventus: et primo ponit diversitatem eius; secundo assignat rationem, ibi, *Quoniam novit Dominus* etc.

(b) In this part he describes the outcome of happiness: and first he sets forth its diversity; second he assigns the reason for it, where he says: *For the Lord knoweth* etc.

Circa primum duo facit.

Concerning the first he does two things.

Primo ponit eventum bonorum, secundo malorum, ibi *non sic impii* etc.

First he sets forth the outcome of good men, second, that of evil men, where he says: *not so the wicked,* etc.

Circa eventum bonorum utitur similitudine; et primo proponit eam, secundo adaptat, ibi, *Et omnia quaecumque faciet* etc.

Concerning the outcome of good men he uses a similarity; and first he sets it forth, then he shows how it is appropriate, where he writes: *And all whatsoever he shall do* etc.

Similitudo namque sumitur a ligno, in quo tria considerantur, scilicet plantatio, fructificatio, et conservatio.

The similarity is taken from a tree, in which three things are considered, namely, planting, bearing of fruit, and conservation.

Ad plantationem, vero necessaria est terra humectata ab aquis, alias aresceret; et ideo dicit: *Quod plantatum est secus decursus aquarum*, idest iuxta fluenta gratiarum, Ioan. 7. Qui credit in me flumina de ventre eius fluent aquae vivae.

For planting, one needs earth moistened by the waters, otherwise the tree dries up, and so he says: *which is planted near the running waters*, that is, next to the streams of graces, John 7:38 "He that believeth in me (as the scripture saith) out of his belly shall flow rivers of living water."

Et qui iuxta hanc aquam radices habuerit fructificabit bona opera faciendo; et hoc est quod sequitur: *Quod fructum suum dabit.* Gal. 5. Fructus autem spiritus est charitas, gaudium pax, et patientia, longanimitas, bonitas, benignitas, etc.

And he who has roots next to this water will bear fruit in doing good works; and this is what follows: *which shall bring forth its fruit.* Galatians 5:22 "The fruit of the Spirit is charity, joy, peace, and patience, long-suffering, goodness, benignity" etc.

In tempore suo, scilicet modo quando est tempus operandi. Galat. ultimo. Dum tempus habemus, operemur bonum ad omnes.

In due season, that is, just when it is time to act. Galatians 6:10 "Whilst we have time, let us work good to all men."

Sed nec arescit, immo conservatur.

But it does not dry up, but rather is kept alive.

Quaedam arbores conservantur in substantia, sed non in foliis, quaedam etiam in foliis conservantur: sic et iusti, unde ait: *Et folium eius non defluet* idest nec in minimis operibus et exterioribus deseruntur a Deo.

Some trees are kept alive in their underlying substance, but not in the leaves, and others are also kept alive in their leaves: so also the just, whence he says: *and his leaf shall not fall off* that is, he will not be deserted by God even in the smallest exterior works.

Proverbia 11. Iusti autem quasi virens folium germinabunt.

Proverbs 11:28 "But the just shall spring up as a green leaf."

(c) Deinde cum dicit, *Et omnia*, adaptat similitudinem: quia beati in omnibus prosperabuntur, et hoc quando consequentur finem intentum quantum ad omnia quae desiderant, quia iusti perveniunt ad beatitudinem.

(c) Then when he says, *And all*, he shows how the similarity applies: because the blessed prosper in all things, and this is when they achieve the intended end with respect to all that they desire, because the just attain blessedness.

Psal. 117. *O Domine, salvum me fac, o Domine, bene prosperare* etc.

Psalm 117:25 "O Lord, save me: O Lord, give good success" etc.

Eventus malorum contrarius est, qui describitur ibi, *Non sic* etc. Et circa hoc duo facit. Primo ponit similitudinem, secundo ad adaptat, ibi, *Non resurget.* Sed nota quod hic praemittit *non sic* et *non sic* bis, propter maiorem certitudinem. Gen. 41. Quod secundo vidisti, iudicium firmitatis est.

The outcome of evil men is the contrary, and this is described where he says: *Not so* etc. He does two things with regard to this. First he sets forth a similarity, then he shows its fittingness, where he says: *The (wicked) shall not rise again*. But note that here he repeats the words "not so" twice, for the sake of greater certainty. Genesis 41:32 "That thou didst see the second time...is a token of the certainty."

Vel *non sic* faciunt in processu, ideo *non sic* recipiunt in eventu.

Or *not so* do they act in their way, and so *not so* do they receive in their outcome.

Luc. 16. Recepisti bona in vita tua, et Lazarus similiter mala: nunc autem hic consolatur, tu vero cruciaris.

Luke 16:25 "Thou didst receive good things in thy lifetime, and likewise Lazarus evil things, but now he is comforted; and thou art tormented."

Comparantur vero proprie pulveri, qui tria habet contra ea quae de viro iusto sunt dicta; quia non adhaeret terrae pulvis, sed est in superficie: lignum vero plantatum est radicatus.

They are compared properly to dust, because dust has three things that are said of the just man; that dust does not stick to the earth, but it is on the surface, but a planted tree has roots.

Item lignum in se compactum est, item humidum est; sed pulvis in se divisus, siccus, et aridus est; per quod signatur, quia boni adunati sunt caritate sicut lignum:

Again a tree is held together in itself, and it is moist; but dust is divided, dry and arid; through this we have a sign that good men are united like a tree by charity.

Psalm. 117. *Constituite diem solemnem in condensis, usque ad cornu altaris*: mali vero divisi: Proverba 13. Inter superbos semper iurgia sunt.

Psalm 117:27 "Appoint a solemn day, with shady boughs, even to the horn of the altar": but evil men are divided: Proverbs 13:10 "Among the proud there are always contentions."

Item boni inhaerent radicatus in spiritualibus et bonis divinis, sed mali in exterioribus bonis sustentantur.

Again, good men cling as with roots in spiritual things and divine goods, but evil men are sustained in exterior goods.

Item sunt sine aqua gratiae, Gen. 3. Pulvis es etc.

Again, they are without the water of grace, Genesis 3:19 "For dust thou art" etc.

Et ideo omnis malitia eorum defluet.

And so all their malice flows away.

Luc. 21. Capillus de capite vestro non peribit.

Luke 21:18 "A hair of your head shall not perish."

Sed de istis malis dicitur, quod totaliter proiiciuntur *a facie*, idest bonis superficialibus, quos *ventus,* idest tribulatio, *proiiciet a facie terra.*

But of these evil men it is said that they are totally driven *from the face*, that is, from superficial goods; *the wind,* that is tribulation, *driveth* them *from the face of the earth.*

Iob. 4. Vidi eos qui operantur iniquitatem, et seminant dolores, et metunt eos, flante Deo periisse, et spiritu irae eius esse consumptos.

Job 4:8 "I have seen those who work iniquity, and sow sorrows, and reap them, perishing by the blast of God, and consumed by the spirit of his wrath."

Deinde adaptat similitudinem ibi, *Non resurgent*, quia sicut pulvis sunt.

Then he makes the similarity fit, where he says, *The wicked shall not rise again,* because they are dust.

Sed contra 2. Corin. 2. Omnes nos manifestari oportet ante tribunal Christi.

But, on the other hand, 2 Corinthians 5:10 "For we must all be manifested before the judgment seat of Christ."

Item 1. Cor. 15. Omnes quidem resurgemus.

Again, 1 Corinthians 15:51 "We shall all indeed rise again."

Ad quod dicendum, quod dupliciter hoc potest legi.

In this regard, we should say that this can be read in two ways.

Resurgere enim proprie in iudicio dicitur homo, quando causa sua sublevatur per sententiam iudicis.

A man is properly said to rise in judgment, when his cause is supported by the sentence of a judge.

Isti ergo non resurgunt, quia sententia pro eis in iudicio non fertur, sed potius contra: unde alia littera habet, *Non stabilentur.*

Those men, then, do not rise, because in judgment the sentence is not in their favor, but rather against them: hence another reading says: *They will not be made to stand.*

Boni vero sic: quia licet afflicti sint ex peccato primi parentis, tamen habebunt sententiam pro se.

With good men it is thus: although they are afflicted by the sin of the first parent, yet they have a sentence in their favor.

Neque peccatores, congregabuntur, *in consilio iustorum*: quia boni congregabuntur in vitam aeternam, ad quam mali non admittentur.

Nor (do) sinners congregate *in the council of the just*: because good men are gathered together for eternal life, to which evil men are not admitted.

Vel dicendum, quod hoc intelligitur de reparatione iustitiae, ad quam reparantur proprio iudicio.

Or it may be said, that this is understood of the reparation of justice, to which they make reparation in their own judgment.

1 Cor. 11. Si nosmetipsos iudicaremus, non utique iudicaremur.

1 Corinthians 11:31 "If we would judge ourselves, we should not be judged."

Et quantum ad hoc dicit: *Non resurgent in iudicio*, scilicet proprio, de quo dicitur Ephe. 5. Surge qui dormis, et exurge a mortuis, et illuminabit te Christus.

And in this respect he says: *The wicked will not rise again in judgment*, that is in the proper judgment, of which it is said in Ephesians 5:14 "Rise thou that sleepest, and arise from the dead: and Christ shall enlighten you."

Quidam vero reparantur consilio bonorum, et isto modo etiam mali non resurgunt a peccato.

Some men are restored by the advice of the good, and in this respect evil men still do not rise from sin.

Vel *impii*, idest infideles, *non resurget in iudicio*, discussionis, et examinationis, quia secundum Gregorium quidam condemnabuntur, et non iudicabuntur, ut infideles.

But *the wicked*, that is unfaithful men, *shall not rise again in judgment*, that of discussion, and examination, because according to Gregory some are condemned without being judged, such as the unfaithful.

Quidam non iudicabuntur, nec condemnabuntur, scilicet Apostoli, et viri perfecti.

Some will not be judged, nor will they be condemned, namely the Apostles and perfect men.

Quidam iudicabuntur, et condemnabuntur, scilicet mali fideles.

Some are judged and condemned, namely evil men who have faith.

Sic ergo fideles non resurgent in iudicio discussionis, ut examinentur.

In this way, then, men with faith do not rise in the judgment of discussion to be examined.

Ioan. 3. Qui non credit, iam iudicatus est.

John 3:18 "He that doth not believe, is already judged."

Peccatores vero non resurgent in concilio iustorum, ut scilicet iudicentur, et non condemnentur.

Sinners, however, will not rise in the council of the just, that is, to be judged and yet not condemned.

Deinde ratio redditur quare huiusmodi non resurgent in iudicio: *Quoniam novit* etc. Et proprie loquitur: quia quando aliquis scit quod perditum est, reparatur; quando vero nescit, non reparatur.

Then he gives the reason why such do not rise in judgment: *For the Lord knoweth* etc. In proper terms he is saying: because when someone knows that something is lost, he has it replaced; when he does not know, he does not have it replaced.

Iusti autem per mortem dissolvuntur, sed tamen Deus novit eos. 2. Tim. 2. Cognovit Deus qui sunt eius.

The just are dissolved by death, but still God knows them; 2 Timothy 2:19 "God knoweth who are his."

Novit scilicet notitia approbationis, et ideo reparantur.

He knows them with a knowledge of approval, and so they are restored.

Sed quia non novit viam impiorum notitia approbationis, ideo *iter impiorum peribit.* Psal. 118. Erravi sicut ovis quae periit: quaere servum tuum, quia mandata tua non sum oblitus.

But because he does not know the way of the wicked by a knowledge of approval, therefore *the way of the wicked shall perish.* Psalm 118:176 "I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments".

Psal. 34. Fiant viae illorum tenebrae et lubricum etc.

Psalm 34:6 "Let their way become dark and slippery" etc.

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Latin Text according to the Venice Edition of MDCCLXXV

The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 2

a. Quare fremuerunt gentes, et populi meditati sunt inania? Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum, et adversus Christum eius.	Why have the gentiles raged, and the people devised useless things? The kings of the earth have stood up, and princes have met together, against the Lord, and against his Christ.
b. Dirumpamus vincula eorum, et proiiciamus a nobis iugum ipsorum.	Let us break their chains, and throw aside their yoke from us.
c. Qui habitat in caelis irridebit eos, et Dominus subsannabit eos. Tunc loquetur ad eos in ira sua, et in furore suo conturbabit eos.	He who dwells in the heavens shall laugh at them, and the Lord shall mock them. Then shall he speak to them in his anger, and in his rage he shall throw them into confusion.
d. Ego autem constitutus sum rex ab eo, super Syon montem sanctum eius, praedicans praeceptum eius.	But I have been appointed king by him, over Sion his holy mountain, proclaiming his rule.
e. Dominus dixit ad me, Filius meus es tu, ego hodie genui te.	The Lord said to me, You are my son, this day have I begotten you.
f. Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae.	Ask of me, and I will give you the gentiles for your inheritance, and the outermost parts of the earth for your possession.
g. Reges eos in virga ferrea, et tanquam vas figuli confringes eos.	You shall rule them with an iron rod, and shall break them in pieces like a potter's vessel.
h. Et nunc reges intelligite: erudimini qui iudicatis terram.	And now, O kings, understand: receive instruction, you who have judged the earth.
i. Servite Domino in timore, et exultate ei cum tremore. Apprehendite disciplinam, ne quando irascatur Dominus, et pereatis de via iusta.	Serve the Lord with fear, and exalt him with trembling. Embrace discipline lest at any time the Lord becomes angry, and you perish from the just way.
j. Cum exarserit in brevi ira eius, beati omnes qui confidunt in eo.	When his anger shall be kindled in a short time, blessed are all of them who trust in him.

a. Praemisso psalmo, in quo quasi universaliter descripsit statum et processum humani generis, in hoc procedit ad materiam propriam, scilicet tribulationes suas signantes tribulationes Christi:

In the prior psalm, wherein the psalmist generally described, as it were, the state and progression of the human species, in this one, he procedes to a definite matter, namely his tribulations, signifying the tribulations of Christ.

et circa hoc tria facit. Primo implorat divinum auxilium contra tribulationes imminentes orando. Secundo gratias agit exauditus, et hoc in octavo psalmo: *Domine Dominus noster, quam admirabile est nomen tuum in universa terra?* Tertio ostendit fiduciam inde conceptam, et hoc in decimo psalmo, *In Domino confido, quodmodo dicitis animae meae, transmigra in montem sicut passer.*

And concerning this he does three things. First, he invokes divine help against imminent tribulations by praying, second, he gives thanks for having been heard, and this, in the eighth psalm, *O Lord, our Lord, how wonderful is your name in all the earth,* and third, he shows the confidence received therefrom, and this, in the tenth psalm, *In the Lord I put my trust: how then do you say to my soul, take yourself away from this place to the mountain like a sparrow.*

In tribulationibus autem potest homo duo petere. Primo petit, ut liberetur. Secundo, ut hostes deprimantur; et hoc facit in septimo psalmo, *Domine Deus meus in te.*

In his tribulations, a man can pray for two reasons. First, he prays so that he might be freed, and second so that his enemies might be overwhelmed; and he does this in the seventh psalm, *O Lord, my God, in you.*

Circa primum duo facit. Primo implorat auxilium contra tribulantes. Secundo contra decipere molientes, et hoc in quinto psalmo, *Verba me.*

Concerning the first he does two things. First, he implores help against those distressing him, and second, against those attempting to ensnare him, and this, in the fifth psalm, *Give ear, O Lord, to my words.*

Circa primum tria facit. Primo commemorat machinationes insurgentium contra ipsum. Secundo implorat auxilium contra iam insurgentes, et hoc in tertio psalmo, *Domine quid multiplicati.* Tertio confidens se exauditum invitat alios ad confidendum de Deo, et hoc in quarto psalmo, *Cum invocarem.*

Concerning the first, he does three things. First, he recalls the contrivances of those rising up against him, second, he implores help against those now rising up, and this, in the third psalm, *Why, O Lord, are they multiplied (that afflict me),* and third, trusting that he has been heard, he invites others to trust in God, and this, in the fourth psalm, *When I called upon him.*

Sed attendendum est, quod totus iste psalmus nihil continet de oratione, sed de malitia insurgentium. Circa quem psalmum in generali sciendum est, quod de eo fuit duplex opinio.

But it must be observed that this entire psalm contains nothing concerning prayer, but rather of the malice of those rising up. Concerning this psalm in general it must be noted there was a twofold opinion about it.

Quidem enim dixerunt, quod idem est cum primo psalmo, et haec fuit Gamalielis. Et propter hoc dicebant, quod sicut ille psalmus, *Beatus vir qui* etc. ita iste quasi pars ipsius finit: *Beati omnes qui confidunt in eo,* ut sit quasi circularis.

For some said that it is the same as the first psalm, and this was the opinion of Gamaliel. And on account of this they used to say that just as that psalm, *Blessed is the man who* etc. so too does it finish this very one, being, as it were, a part of it: *Blessed are all of them who trust in him,* so that it is, as it were, circular.

Sed contra hoc sunt duo. Primo quia sic non essent centum quinquaginta psalmi.

But there are two points against this argument. First, because as such there would not be one hundred and fifty psalms.

Sed ad hoc respondetur, quia addunt unum qui invenitur in pluribus psalteriis: et incipit, *Pusillus eram* etc.

But to this it may be responded that they add one other psalm which is found in several psalters. And it begins, *I was small* etc.

Et secundo, quia in hebraeo psalmi secundum ordinem literarum ordinantur ut quotus sit psalmus statim occurrat: nam in primo est Aleph, ad designandum quod sit primus: in secundo est Beth, ut designetur quod sit secundus in tertio est Gimel, et sic est in aliis.

Second, because in the hebrew, the psalms are ordered according to the order of the letters (of the alphabet) so that the psalm occurs in its proper place. For in the first place is Aleph, to designate that it is first; in the second is Beth, to designate that it is second, in third is Gimel, and so it is with the rest.

Quia ergo Beth, quae litera est secunda in ordine alphabeti, ponitur in principio huius psalmi, patet quod est secundus psalmus, et hoc tenet Augustinus.

Therefore, because Beth, which is the second letter in the order of the alphabet, is positioned at the beginning of this psalm, it is clear that it is the second psalm - this is Augustine's position on the matter.

Dicendum est ergo, quod psalmus iste in ordine psalmorum est secundus, sed primus in titulo: et hic est titulus eius.

Therefore, let it be said that this very psalm is second in the order of psalms, but first in the title: and this is its title.

Psalmus proprie dicitur a psalterio, quod est quoddam instrumentum decachordum, quod manu tangitur: unde dicitur a psallere, quod est manu tangere, et habet tactum a superiori: unde psalmus proprie dicitur canticum, quod David cantabat, vel cantari faciebat ad psalterium.

'Psalm' is properly named from 'Psalterium', which is a ten-stringed instrument played with the hand. Thus, it is named from 'Psallere', which means to play upon a stringed instrument with one's hand, which touches from above. Thus, a psalm is properly called a song, which David sang, or had it sung on the psalterium.

Mystice autem per decachordum psalterium signatur lex Dei, quae in decem praeceptis consistit, et oportet quod tangatur manu, idest bona operatione, et a superiori, quia praecepta sunt implenda propter spem aeternorum, alias tangeretur ex inferiori.

Mystically speaking, however, by the ten strings of the psalterium is signified the law of God, which consists in ten commandments, and it is appropriate that it be touched with the hand, that is with good performance, and from above, because these commandments are to be satisfied according to the hope of eternal life, otherwise it would be touched from what is below.

Est ergo psalmus David, quia ab eo compositus, et de regno eius in figura regni Christi agit. Per David enim Christus convenienter significatur, quia David dicitur manu fortis, et Christus Dei virtus, *1 Cor. 1.*

Therefore, this psalm is David's, because it was composed by him, and it treats of his kingdom in the figure of the kingdom of Christ. For by David, Christ is suitably signified, because David is said to be brave in battle, and Christ, the power of God - *1. Cor. 1.*

Dicitur etiam David aspectu desiderabilis, et Christus splendor gloriae, *Heb. 1. Ipse est in quem desiderant angeli prospicere, 1 Pet. 1.*

David is also said to be desirable in appearance, and Christ, the splendor of glory - *Hebrews 1; He it is on whom the angels desire to look (1 Peter 1).*

Quare fremuerunt gentes, et populi meditati sunt inania?

Why have the gentiles raged, and the people devised useless things?

Psalmus iste dividitur in duas partes. In prima narratur machinatio molientium contra regnum David, et Christi. In secunda ponitur eorum repressio, ibi, *Qui habitat in caelis irridebit eos.*

This psalm is divided into two parts. In the first is related the trickery of those struggling against the kingdom of David and of Christ. In the second is described their repression, at, *He who dwells in the heavens shall laugh at them.*

Circa primum tria facit. Primo narrat machinantium rebellionem. Secundo contra quem machinatur. Tertio propositum machinantium. Secundum ibi, *Adversus Dominum.* Tertium ibi, *Dirumpamus vincula eorum.*

Concerning the first he does three things. First, he tells of the rebellion of those who are plotting, second, who is being plotted against, and third, the intention of those who are plotting. The second is at, *Against the Lord,* and the third, at, *Let us break their chains.*

Primo ergo historialiter sciendum, quod quando populus molitur rebellionem, primo surgit murmur in populo, post accedit auxilium magnatum ad perficiendum.

Thus, the first ought to be understood historically, because when a people attempts rebellion, a murmuring first arises among them, after which they elicit the help of important men to accomplish the task.

Primo ergo ponit conatum populi murmurantis. Secundo auxilium magnatum, ibi, *Astiterunt reges terrae, et principes convenerunt in unum.*

Therefore, he first describes the effort of the murmuring people, and second, the help of important men, at, *The kings of the earth have stood up, and princes have met together.*

In populo autem sunt quidam minus habentes de ratione, qui sunt impetuosi: quidam plus, qui cauti dicuntur.

Among the people, some are impetuous, having a deficiency of the rational powers, while others, having more of these, are called cautious.

Primi non moventur sensu ad rebellandum, sed magis impetu; et ideo dicit de his, *Fremuerunt,* quod est bestiarum: *Prov. 19. Sicut fremitus leonis ita et regis ira.*

The former are not moved sensitively so as to rebel, but rather impulsively; and thus concerning these people he says, *Raged,* which is of the beasts - *Proverbs 19: As the raging of a lion so also is the anger of a king.*

Secundo moventur consilio; et ideo de his dicit, *Meditati sunt inania. Quia vanae sunt cogitationes hominum, Ps. 93.*

The latter, however, are moved by counsel; and thus concerning these people he says, *Devised useless things - (The Lord knows) that the thoughts of men are vain (Psalm 93).*

Populus est multitudo hominum iuris consensu sociata. Et ideo Iudaei dicuntur populus, quia cum lege et sub lege Dei sunt. Alii dicuntur gentes, quia non sunt sub lege Dei.

A people is a multitude of men associated by legal consent. And thus the Jews are called a people, because they are with and under the law of God. The rest are called gentiles, because they are not under the law of God.

Vel ad literam. In regno David erant gentes subiugatae, et Iudaei fideles, et utrique moliebantur contra eum, ideo dicit, *Quare fremuerunt gentes, et populi meditati sunt inania.* Non interrogat, sed increpat, sicut ibi *Sap. 5. Quid nobis profuit superbia, aut divitiarum iactantia quid contulit nobis?*

Or literally. In David's kingdom, there were subjugated gentiles and faithful Jews, and both struggled against him. Thus he says, *Why have the gentiles raged, and the people devised useless things?* He does not ask, but rebukes, as at *Wisdom 5: What has pride profited us, or what advantage has the boasting of riches brought us?*

Item minores nihil per se facere possent, nisi haberent auxilium maiorum: unde ponit quosdam praebentes auxilium: primo per potentiam adiuvando: et quantum ad hoc dicit, *Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum, et adversus Christum eius;* quasi dicat, illi *fremuerunt,* sed alii *astiterunt,* idest affuerunt huic malitiae.

Again, people of lower station could do nothing, unless they had the help of those who were greater. Thus he describes those supplying help, first, through the power in the one helping. And with respect to this he says, *The kings of the earth have stood up, and princes have met together, against the Lord, and against his Christ,* as if he were saying, Some *have raged,* but others *have stood up,* that is, they have assisted in this malice.

Item quidam praebuerunt auxilium per sapientiam consulendo; et quantum ad hoc dicit, *Convenerunt in unum,* scilicet ad consiliandum.

Again, some supply help through wisdom in the one giving advice; and with respect to this he says, *They have met together,* namely, so as to deliberate.

Literam Hieronymi habet *tractabant pariter: Hier. 5. Ibo igitur ad optimates, et loquar eis: ipsi enim cognoverunt viam Domini, et iudicium Dei sui* etc.

Jerome's version has *they have negotiated together - Jeremiah 5: Therefore I will go to the great men and I will speak to them: for they have known the way of the Lord, and the judgement of their God* etc.

Deinde cum dicit, *Adversus Dominum, et adversus Christum eius* etc. ponit patientes rebellionem. Ostendit enim contra quos fuit rebellio, quia contra Dominum, et contra regem eius: Reges enim dicuntur Christi, idest uncti: *Ps. 5. Nolite tangere Christos meos.*

Then when he says, *Against the Lord, and against his Christ* etc., he describes those suffering the rebellion. He shows against whom the rebellion is waged, that is against the Lord and against his king - kings are called Christs, that is, annointed ones - *Psalm 104: Do not touch my Christs.*

Qui ergo rebellat regni instituto per Deum, rebellat etiam Deo: *Rom. 13. Qui potestati resistit, Dei ordinationi resistit.* Et ideo dicit, *Adversus Dominum, et adversus Christum eius: Rom. 8. Non te abiecerunt, sed me.*

Therefore, he who rebels against a kingdom established by God, rebels also against God - *Romans 13: He who resists the power, resists the ordinace of God.* And thus he says, *Against God and against his Christ - Samuel 8: They have not thrown you aside, but me.*

Mystice haec dicta sunt sub similitudine David de Christo: *Act. 4. Domine tu dixisti per os patris nostri pueri tui David, quare fremuerunt gentes* etc. *Convenerunt enim vere in civitate ista adversus sanctum puerum tuum Iesum, quem unxisti* etc.

Mystically, these words were said under the likeness of David concerning Christ - *Acts 4: O Lord, through the mouth of our father David, your servant, you have said, Why have the gentiles raged* etc. *They have surely assembled in this very city against your holy child Jesus, whom you have annointed* etc.

Et secundum hoc intelligendum est, quod gentes, scilicet milites, convenerunt contra Christum: *Et populi,* scilicet Iudaei, *meditati sunt inania,* credentes eum occidere totaliter, scilicet quod non resurgeret: *Et reges terrae,* scilicet Herodes Ascalonita prior qui occidit infantes: et posterius Herodes Anthippas eiusdem filius qui Pilato consensit: *Et principes,* idest Pilatus, ut ponatur plurale pro singulari per synecdocham.

And in accordance with this, it is to be understood that the gentiles, namely the soldiers, have assembled against Christ: *And the people,* namely the Jews, *have devised useless things,* believing that they killed him altogether, namely that he would not rise: *And the kings of the earth,* namely the earlier Herod of Ascalon, who killed the innocents, and the later Herod Antipas, his son, who concurred with Pilate: *And the princes,* that is Pilate, where a plural is used in place of a singular, by means of synecdoche *(a figure of speech where the part is put for the whole, the cause for the effect, or the contrary, a proper for a common noun).*

Vel principes sacerdotum *convenerunt in unum,* idest unam pravam voluntatem, adversus Dominum et adversus Christum eius.

Or, the leaders of the priests *have met together,* that is, in one vicious will, against the Lord and against his Christ.

b. Consequenter ponit propositum machinantium: unde dicit, *Dirumpamus vincula eorum* etc.

Consequently, the psalmist describes the intention of those plotting. Thus he says, *Let us break their bonds* etc.,

Quod proprie dicitur, nam regis dominium dicitur iugum: *3. Reg. 12.* dicitur ad Roboam, quod alleviaret de iugo quod imposuerat eis Salomon. Sicut enim boves iunguntur iugo ad opus, ita homines ad dominium regni.

which is properly said, for 'yoke' signifies 'royal power'. At *3 Kings 12,* Roboam is asked (by the people of Israel) that he lighten the yoke which Solomon had placed upon them. Just as oxen are joined to a yoke for work, so too men to royal power.

Iugum autem removeri non potest, nisi solvantur vincula. Vincula autem sunt in regno illis quibus firmatur potestas regia in regno, sicut milites, castra, et arma. Primo ergo oportet ista dissolvere, et tunc removere iugum.

However, a yoke cannot be removed unless the bonds are loosened. In a kingdom, bonds are those things by which the royal power is made firm, such as soldiers, forts and arms. Therefore, it is appropriate first to destroy these things, and then to remove the yoke.

Spiritualiter in Christo est iugum lex charitatis: *Matt. 11. Iugum meum suare est* etc.

Spiritually, in Christ, the yoke is the law of charity - *Matthew 11: My yoke is easy* etc.

Vincula sunt virtutes, spes, fides, charitas: *Ephes. 4. Soliciti servare unitatem spiritus, in vinculo pacis; Eccl. 6. Vincula illius alligatura salutaris.*

The bonds here are the virtues of faith, hope and charity - *Ephesians 4: Careful to keep the unity of the Spirit in the bond of peace; Ecclesiasticus 6: Her bands are a healthful binding.*

Quod ergo conscientia hominis non sit sub iugo legis Christi, non potest esse nisi prius rumpantur haec vincula: quod faciunt qui dicunt Deo, *Recede a nobis, scientiam viarum tuarum nolumus* etc. *Iob 12. Hier. 2. A saeculo confregisti iugum, dirupisti vincula, et dixisti, non serviam.*

Therefore, unless these chains are broken first, it is impossible for a man's conscience not to be under the yoke of the law of Christ: which they do who say to God, *Go away from us, we do not desire knowledge of your ways* etc. (*Job ?). Jeremiah 2: From of old you have broken (my) yoke into pieces, have burst (my) bonds, and have said, I will not serve.*

Vel hoc dicitur in persona David a Christo ad suos servos: Glossa quasi ipsi ita moliuntur; sed o mei *dirumpamus* etc. sed non facit ad propositum.

Or, this is said by Christ, in the person of David, to his servants: in the gloss, it is as if they themselves are struggling in this way; but O! *let us break* etc. of me, but not take up his intention.

c. Deinde cum dicit, *Qui,* ponitur oppressio molientium in regnum David. Et circa hoc duo facit. Primo ostenditur quomodo opprimuntur a Domino. Secundo quomodo a Christo eius, ibi, *Ego autem constitutus* etc.

Next, when he says, *He who dwells,* he describes the oppresion of those struggling in the kingdom of David. And concerning this he does two things. It is shown how they are oppressed first by the Lord, and second, by his Christ, at, *I have been appointed* etc.

Contra hos, scilicet Dominum et contra Christum eius moliti sunt, ut dictum est.

They struggle against these, namely the Lord and his Christ, as was said.

Circa primum nota quatuor, scilicet irrisionem, subsannationem, iratam locutionem, et conturbationem.

Concerning the first, note four things, namely derision, mockery, angered speech, and confusion.

Nam sicut aliquis puer nullius virtutis et potestatis, si pugnat contra gigantem, irrideatur a gigaute, ita si aliquis nullius potestatis moliri vult contra eum qui habitat in caelis, irridetur ab eo: *Iob 35. Suspice caelum et intuere et contemplare aethera, quod altius te sit. Si peccaveris quid ei nocebit?* Et si perseveret impotens, tunc ille qui est potentior reprehendit et subsannat.

For just as a boy of no strength and power, if he fights against a huge man, is laughed at by this man, so too if someone of no power wants to struggle against him who dwells in the heavens, is laughed at by him - *Job 35: Look up to the sky and see, and behold the sky, that it is higher than you. If you sin, what shall you hurt him?* And if the powerless one continues, then he who is more powerful rebukes and mocks him.

Irrisio namque fit bucca secundum Hieronymum in glossa, sed subsannatio rugato naso, atque contracto, ex quadam scilicet levi indignatione: *Prov. 1. Ego quoque in interitu vestro ridebo, et subsannabo, cum vobis quod timebatis advenerit.*

Derision comes from the mouth, according to Jerome in a gloss, but mockery from a wrinkled and contracted nose, concerning some matter, namely a slight indignation - *Proverbs 1: I also will laugh in your destruction, and will mock when that shall come to you which you feared.*

Si autem nullo modo desistat, procedit ad vindictam; et ideo dicit, *Tunc loquetur ad eos in ira sua,* idest proferet sententiam vindictae contra eos: nam in Deum non cadit ira, sed quod est creaturae, aliquando attribuitur creatori per antropopatos, quod est humana propassio: *Ps. 6. Domine ne in ira tua* etc.

However, if he in no way desists, he proceeds to vengeance. And thus he says, *Then shall he speak to them in his anger,* that is pass a sentence of vengeance against them. For anger does not belong to God, but rather to created beings, although at times it is attributed to the Creator by *antropopatos,* which is human propassion - *Psalm 6: O Lord, rebuke me not in your anger* etc.

Ultimo autem sententia executioni mandatur; et ideo dicit, *Et in furore tuo conturbabis eos.* In corde et in anima in aeterna poena, hoc est sua virtute punies eos: *Iob 17. Cum se moverit ad quaerendum panem, novit; quod paratus sit in manu eius tenebrarum dies: terebit eum tribulatio, et angustia vallabit eum.*

Lastly, the sentence is carried into action. And thus he says, *And in his rage, he shall throw them into confusion.* In heart and mind into eternal punishment, it is by its power, you punish them - *Job ?: When he moves himself to find bread, he knows; the day of death is readied in his hand: tribulation will waste him, and distress will fortify him.*

Haec quatuor erunt in iudicio. Quia irridebit statuens eos a sinistris: *Matth. 25. Subsannabit dicens: Esurivi* etc. Improperando: *Loquetur in ira.* Sententiando: *Ite maledicti in ignem aeternum* etc. Conturbabit, sententiam exequendo: *Ibunt hi in supplicium aeternum* etc.

These four will be in judgment, for he will deride them, setting them on his left - *Matthew 25: He will mock them saying: I was hungry* etc., reproaching them: *He shall speak in anger,* sentencing them: *Depart from me, you cursed, into everlasting fire* etc., and he will confuse, by carrying out the sentence: *And these shall go into everlasting punishment* etc.

d. Sequitur consequenter ostendere, quomodo comprimantur a Christo eius, cum dicit, *Ego autem.*

Consequently, when he says, *But I,* he seeks to show how they are restrained by his Christ.

Insurrexerunt autem contra Christum David, populus, gentes, et principes. Primo ergo ostendit, quomodo Christus se habeat ad populum. Secundo quomodo ad gentes, ibi, *Dominus dixit ad me.* Tertio quomodo ad reges, ibi, *Et nunc reges intelligite* etc.

The people, gentiles and princes rose up against Christ and David. Therefore, he first shows how Christ is related to the people, second, to the gentiles, at, *The Lord said to me,* and third, to the kings, at, *And now, O kings, understand* etc.

Dicit ergo, *Ego autem constitutus sum rex ad eo super Syon montem sanctum eius* etc. Sciendum est autem, quod constitutus est rex a Deo in Hierusalem, et sua praedicatione reduxit populum; quasi dicat, Illi sic faciunt, sed intentum suum habere non possunt, quia sum constitutus, idest stabilitus rex super Syon, idest super populum Iudaeorum, qui erat in Hierusalem, cuius arx est Syon: *Ab eo,* scilicet a Deo: *Ps. 117. Dominus mihi adiutor, non timebo quid faciat mihi homo: Iob 17. Pone me Domine iuxta te, et cuiusvis manus pugnet contra me.*

Therefore he says, *But I have been appointed king by him, over Sion his holy mountain* etc. It must be recognized that the king is appointed in Jerusalem by God, and by his proclamation, he leads the people; it is as if he were saying, They act in that way, but they cannot not have his reach, because I have been appointed, that is, established king over Syon, that is, over the people of Israel, who were in Jerusalem, whose summit is Sion; *By him,* namely by God - *Psalm 117: The Lord is my helper, I will not fear what man can do to me; Job 17: Deliver me, O Lord, and set me next to you, and let any man's hand fight against me.*

Sum autem constitutus rex super Syon montem sanctum eius, non propter me, sed ut regam populum secundum legem Dei; et ideo dicit, *Praedicans praeceptum eius.*

But I have been appointed king over Sion his holy mountain, not for me, but so that I might rule the people according to God's law; and thus he says, *Proclaiming his rule.*

Mystice autem constitutus est rex, secundum illud *Hier. 23. Regnabit rex, et sapiens erit* etc. *Syon,* idest ecclesiam Iudaeorum, quae dicitur mons sanctus, quia prius recepit radios solis: *Matth. 14. Non sum missus nisi ad oves* etc. *2. Reg. 19. An ignoro me hodie regem factum super Israel? Praedicans praeceptum,* idest evangelium.

Mystically, he is appointed king according to what is written at *Jeremiah 23: A king shall reign, and shall be wise* etc. *Syon,* that is the temple of the Jews, which is called the holy mountain, because it receives the first rays of the sun - *Matthew ?: I was not sent except to the sheep* etc.; *2 Kings 19: Do not I know that this day I am made king over Israel? Proclaiming his rule,* that is, the gospel.

Vel illud speciale praeceptum de quo dicitur *Io. 13. Mandatum novum do vobis, ut diligatis invicem:* et eiusdem *15. Hoc est praeceptum meum* etc.

Or, that special rule which is spoken of at *John 13: I give a new commandment to you, that you love one another:* and *John 15: This is my commandment* etc.

Hoc autem praeceptum personaliter praedicavit Iudaeis, in persona scilicet propria: *Matth. 4. Circuibat Iesus totam Galilaeam docens in synagogis eorum, et praedicans evangelium regni: Rom. 5. Dico autem Christum Iesum ministrum fuisse circumcisionis propter veritatem Dei* etc.

This rule is personally proclaimed to the Jews, in person, namely properly - *Matthew 4: Jesus went about the whole of Galilee, teaching in their synagogues, and preaching the gospel of the kingdom; Romans 15: I say that Christ Jesus was minister of the circumcised for the truth of God* etc.

e. Deinde cum dicit, *Dominus,* ex eadem historia ostenditur, quomodo se habet ad gentes; et circa hoc duo facit. Primo ostendit quod Christo convenit habere potestatem super gentes. Secundo ponit usum potestatis, *Reges eos.*

Then when he says, *Lord,* it is shown from the same narrative how it is related to the gentiles, concerning which he does two things. First he shows that it is suitable for Christ to have power over the gentiles, and second, he describes the use of this power, at, *You shall rule them.*

Circa primum duo facit. Primo ostendit quo iure potestas sibi competit super gentes. Secundo ponit acceptionem ipsius potestatis, ibi, *Dabo tibi gentes.*

Concerning the first he does two things. First, he shows by what right power over the gentiles is suitable to him, and second, he describes the acceptance of this very power, at, *I will give you the gentiles.*

Dicit ergo, *Dominus dixit ad me,* hoc non usquequaque completur de David; et ideo intelligitur de Christo cui competit dominium super gentes duplici iure, scilicet haereditario, et meritorio. Primo ergo ponit ius. Secundo meritum, ibi, *Postula* etc.

Therefore he says, *The Lord said to me,* which is not always fulfilled concerning David; and thus it is understood concerning Christ to whom belongs dominion over the gentiles by right in a twofold way, namely by heredity and merit. Therefore he first describes the right, and second, the merit, at, *Ask* etc.

Est autem Christus rex univesorum, sicut dicitur *Hebr. 1.* et hoc competit ei, quia filius: *Gal. 4. Si filius, et haeres per Deum:* et ideo agit de aeterna generatione Christi, in qua tria notantur.

Christ is the king of the universe, as is said at *Hebrews 1,* and this belongs to him because he is a son - *Galatians 4: If a son, an heir also through God;* and thus he treats of the eternal generation of Christ in which three things are noted.

Primo modus generationis. Secundo proprietas filiationis. Tertio aeternitas filii generati.

First, the mode of generation, second, the peculiar nature of sonship, and third, the eternity of the begotten son.

Modus ostenditur in hoc quod dicit, *Dominus dixit,* quia scilicet processit per modum intellectus. Uniuscuiusque generatio est per modum eius. Modus divinae naturae non est carnalis, sed intellectualis, immo est ipsum intelligere.

The mode is shown in what he says, *The Lord said,* namely because he emerged through the mode of intellect. The generation of every single thing is through this mode. The mode of divine nature is not carnal, but immaterial, assuredly, it is understanding itself.

Secundo generatio est processio secundum originem quae invenitur in re intelligibili, quae est secundum conceptionem verbi procedens ab intellectu: et hoc est dicere verbum in corde; et ideo dicit, *Dominus dixit,* quasi dicendo me generavit. Unde Filius est verbum quod Pater dixit, idest gignendo produxit.

Second, generation is a procession according to source which is found in an intelligible thing, which is according to the representation of the word proceeding from the intellect: and this is to say the word in the heart; and thus he says, *The Lord said,* as if by speaking he generates me. Thus, the Son is the word which the Father said, that is, he produced by begetting.

Proprietas vero ostenditur in hoc, quod dicit, *Filius meus,* non adoptivus, sicut illi, de quibus dicitur *Io. 1. Dedit eis potestatem filios Dei fieri* etc. sed proprietate naturae.

Peculiarity is shown in that he says, *My son,* not adopted, as with those concerning which *John 1* speaks - *He gave them the power to become sons of God* etc., but rather by peculiarity of nature.

Unde *Filius meus es tu* naturalis, singularis, consubstantialis: *Matth. 17. Hic est Filius meus dilectus.*

Thus, *You are my son* naturally, singularly, and consubstantially - *Matthew 17: This is my beloved Son.*

Aeternitas ponitur in hoc, quod subiungit, *Ego hodie genui te,* idest aeternaliter: non enim est nova, sed aeterna generatio; et ideo dicit, *Hodie genui te:* quia hodie praesentiam signat, et quod aeternum est, semper est.

Eternity is described in that he adds, *This day have I begotten you,* that is, eternally: for this is not a new but an eternal generation; and thus he says, *This day have I begotten you:* because today signifies the present, and because this is eternal, it is always.

Dicit etiam *Hodie,* ut designet praesentialitatem cum claritate quae conveniunt Christo, qui et lucem inhabitat inaccessibilem, *1. Tim. 6.* Et qui vere est in quo nihil est praeteritum, vel futurum, vel obscurum, sed clarum

He also says *Today,* so as to designate clearly the presentiality which belongs to Christ, who inhabits the inaccessible light *(1 Timothy 6),* and in whom there is truly nothing past, future, or obscure, but clear.

f. Supra positum est privilegium aeternae generationis, ex quo Christo competit dominium gentium iure haereditario; hic ostendit, quomodo acquisivit per suum meritum.

Above was described the privilege of eternal generation, from which the dominion of the gentiles belongs to Christ by right of heredity. Here, he show how he obtained it through his own merit.

Ubi considerandum est, quod sicut in naturalibus formae infunduntur secundum dispositionem materiae, ita Deus gratuita dona largitur: *Philip. 2. Deus est qui operatur in nobis velle et perficere* etc. et ideo vult ut recipiamus dona petendo et orando: hoc exemplum voluit ostendere per Christum, quia voluit quod peteret, quod sibi iure haereditario competebat.

In which place it ought to be considered that just as forms are infused into natural things according to the disposition of its matter, so too does God bestow gifts freely - *Philippians 2: It is God who works in us, to will and to accomplish* etc. and thus he wills so that we may receive gifts by beseeching and praying: he wanted to show this example through Christ because he wanted him to beseech that which belonged to him by right of heredity.

Haec autem postulatio pro gentibus vocandis potest intelligi dupliciter. Primo per orationem, quia pro eis oravit: *Io. 17. Non pro eis rogo tantum, sed pro eis qui credituri sunt per verbum eorum in me.* Item per passionem: *Heb. 9. Ut morte intercedente in redemptionem earum praevaricationum, quae erant sub priori testameto, repromissionem recipiant, qui vocati sunt aeternae haereditatis:* quae quidem postulatio non fuit vacua, quia in omnibus *exauditus est pro sua reverentia, Heb. 5.*

This supplication on behalf of gentiles calling can be understood in a twofold way. First, through prayer because he prays on their behalf - *John 17: Not for them only do I pray, but for them also who through their word shall believe in me.* Second, through passion: *Hebrews 9: That by means of his death, for the redemption of those trangressions, which were under the former testament, they that are called may receive the promise of eternal inheritance:* which supplication is not made in vain, because in all things, he *was heard for his own reverence (Hebrews 5).*

Unde subditur concessio, cum subditur, *Et dabo tibi gentes.* Ubi notandum est, quod ad Christum nullus venit nisi dono Patris: *Io. 6. Nemo potest venire ad me nisi Pater qui misit me traxerit eum.*

Thus a concession is added when he says, *And I will give you the gentiles.* It is to be noted here that no one comes to Christ except by a gift of the Father - *John 6: No one can come to me unless the Father, who has sent me, draws him.*

Datio autem gentilium est pure donum: nam Iudaei quasi redditi sunt, quia ante dati erant: *Rom. 15. Dico Iesum Christum ministrum fuisse circumcisionis* etc. et ideo dicit, *Dabo tibi gentes,* ut scilicet subiiciantur tibi, et sint tua haereditas: *Phil. 2. Ut in nomine Iesu omne genuflectatur, caelestium, terrestrium, et infernorum: Ps. 115. Haereditas mea praeclara est mihi.*

The giving of the gentiles is clearly a gift. For the Jews are returned, as it were, because they had been given before - *Romans 15: I say that Jesus Christ was minister of the circumcision* etc. and thus he says, *I will give you the gentiles,* namely so that they may be subjected to you and become your inheritance - *Philippians 2: So that in the name of Jesus every knee should bend, of those that are in heaven, on earth, and under the earth; Psalm ?: Magnificent to me was my inheritance.*

Item non habet eas sicut ministri habent, ut Petrus, vel Paulus, sed sicut dominus: *Heb. 5. Et Moyses quidem fidelis erat in tota domo eius tanquam famulus, in testimonium eorum quae dicenda erant, Christus vero tanquam filius in domo sua, quae domus sumus nos;* et ideo dicit, *Possessionem tuam: Isa. 49. Ut possideres haereditates dissipatas, ut diceres his qui vincti sunt exite, et his qui sunt in tenebris, revelamini.*

Again, he does not possess these as ministers possess, like Peter or Paul, but as Lord - *Hebrews 3: And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said: but Christ as the Son in his own house: which house are we;* and thus he says, *Your possession - Isaiah 49: So that you might possess the inheritances that were destroyed, that you might say to them that are bound: Come forth: and to them that are in darkenss: Show yourselves.*

Terminos terrae, quia per totum mundum aedificata est ecclesia. Sed postmodum per Nicolaum haereticum, et Mahumetum ad infidelitatem redierunt.

The outermost parts of the earth, because the Church was built through the whole world. But afterwards they returned to disbelief through Nicholas the heretic, and Mohammed.

Vel expectatur fundanda: *Isa. 49. Parum est, ut sis mihi servus ad suscitandas tribus Iacob, et faeces Israel convertendas. Dedi te in lucem gentium, ut sis salus mea usque ad extremum terrae: Heb. 1. Quem constitui haeredem universorum* etc.

Or, it is expected to be established - *Isaiah 49: It is a small thing that you should be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given you to be the light of the gentiles, that you might be my salvation even to the farthest part of the earth; Hebrews 1: Whom he has appointed heir of all things* etc.

g. Deinde cum dicit, *Reges,* ponitur executio potestatis: et secundum historiam posset exponi, quia erat constitutus rex Iudaeorum, ideo et dominabatur gentibus aliquibus quas subiugaverat in figura universalis dominii Christi.

Then, when he says, *You shall rule them,* he describes the execution of power: and this can be explained with respect to history, because a king of the Jews had been appointed, and therefore used to govern some gentiles, whom he had subjugated, in the figure of the universal dominion of Christ.

Sed quia aliter reguntur cives, nam cives reguntur regimine misericordiae, aliter hostes subiugati, scilicet regimine severae iustitiae; ideo dicit, *In virga ferrea.*

But because the citizens were ruled one way, and the enemy subjugated in another (citizens were ruled by the guidance of mercy, the enemy, by the guidance of harsh justice), thus he says, *With an iron rod.*

Sed melius est ut referatur ad dominium spirituale Christi: necesse est enim quod qui regit, habeat virgam: *Virga directionis virga regni tui.* Ad hoc enim necessarii sunt reges, ut virgam habeant disciplinae qua puniant delinquentes.

But it is better that this be referred spiritually to the dominion of Christ: for it is necessary that he who rules, have a rod: *The rod of guidance, the rod of your power.* For this reason, kings are necessary, so that they have the rod of discipline by which they punish transgressors.

Et quia Christus constitutus est rex a Deo ad populum regendum, ideo dicit, *Reges eos in virga ferrea.* Et addit, *Ferrea,* ad designandum inflexibilem iustitiae disciplinam. Virga namque qua regebantur Iudaei, non fuit ferrea, quia frequenter excusserunt se adorando idola.

And because Christ was appointed king by God to rule the people, he says, *You shall rule them with a iron rod.* He adds, *iron,* to designate the inflexible discipline of justice. For the rod by which the Jews were ruled, was not made from iron, because they frequently excused themselves by worshiping idols.

Sed haec est virga ferrea qua regit gentes, quia non recedent amplius a dominio Christi, quando plenitudo gentium intraverit: *Apoc. 12. Mulier peperit masculum, qui recturus erat omnes gentes in virga ferrea.*

But this is an iron rule which governs the gentiles, because they do not recede further from the dominion of Christ, when the plenitude of the people will have entered in - *Apocalpse 12: The woman brought forth a man child, who was to rule all nations with an iron rod.*

Et tanquam vas figuli confringes eos, exponitur per illud *Hier. 18. Descendi in domum figuli, et ecce ipse faciebat opus super rotam, et dissipatum est vas, quod ipse faciebat e luto manibus suis. Conversusque fecit illud vas alterum.* Et post, *Sicut lutum in manu figuli, sic vos in manu mea.*

And shall break them in pieces like a potter's vessel, is explained by that text at *Jeremiah 18: I went down into the potter's house, and behold he was doing a work on the wheel. And the vessel was broken which he was making of clay with his hands: and turning he made another vessel.* And later, *As clay is in the hand of the potter, so are you in my hand.*

Quando enim vas figuli est recens, frangitur de facili a mala forma, et restituitur in bonam. Iudaei conversi erant, unde non erant confringendi: eandem enim est fides eorum et nostra. Gentiles autem erant idolatrae: et ideo erant confringendi, ut aliam formam acciperent, idest aliam fidem veram.

For when the potter's vessel is new, it is shattered easily on account of a defective form, and is restored to a good one. The Jews had been converted, and thus did not have to be broken into pieces: for their faith and ours in the same. However, the gentiles were idolators: and thus they had to be broken into pieces, so that they might accept another form, that is a different and true faith.

Vel aliter: *In virga ferrea,* bonos scilicet, *Et tanquam vas figuli,* malos qui finaliter conterendi sunt: *Luc. 2. Ecce positus est hic in ruinam, et in resurrectionem multorum: Isa. 30. Subito dum non speratur, veniet contritio eius, et comminuentur sicut conteritur lagena figuli contritione pervalida* etc. ut sic, *qui iustus est, iustificetur adhuc, et qui in sordibus est, sordescat adhuc, Apoc. ult.*

Or otherwise: *With an iron rod,* namely goods, *And shall break them into pieces like a potter's vessel,* evils which were finally destroyed - *Luke 2: Behold this child is set for the fall, and for the resurrection of many; Isaiah 30: Suddenly when it is not looked for, his destruction shall come, and it shall be broken small, as the potter's vessel is broken all to pieces with might breaking* etc. so that as, *he who is just, let him be justified still: and he that is filthy, let him be filthy still (Apocalypse 22).*

h. Deinde cum dicit, *Et nunc,* ostenditur quomodo se habet ad reges. Reprimit autem eos admonendo et attrahendo ad servitutem Dei. Circa hoc ergo duo facit. Primo ponit admonitionem. Secundo assignat admonitionis rationem, ibi, *Ne quando irascatur.*

Then, when he says, *And now,* he shows how it is related to the kings. He restrains them by admonishing and drawing them to the service of God. Concerning this, therefore, he does two things. First he describes the admonition, and second, assigns its reason, at, *Lest at any time the Lord becomes angry.*

Monet autem ad tria. Ad doctrinae veritatem, ad obsequii humilitatem, ad correctionis susceptione. Secundum, ibi, *Servite.* Tertium, ibi, *Apprehendite.*

He admonishes with respect to three things, first, to the truth of doctrine, second, the humility of deference, and third, the acceptance of correction. The second is at *Serve,* the third at *Embrace.*

Veritas autem dupliciter cognosci potest ab aliquo: vel per inventiones, et tales dicuntur bene intelligentes; vel per eruditionem, et tales dicuntur bene docibiles.

Truth can be known by another in two ways, either through discovery, and these sort are correctly called intelligent, or through erudition, and these sort are correctly called teachable.

Item egentium duplex est gradus. Quibusdam enim committitur universalis gubernatio, qui dicuntur reges. Quibusdam aliquod speciale iudicium, et hi dicuntur iudices.

Again, of those in need, there is a twofold degree. General government is commited to some, who are called kings, while particular judgment is entrusted to others, and these are called judges.

Primos ergo exhortatur ad intelligendum: nam *intelligens gubernacula possidebit, Prov. 1.* Secundos ad erudiendum, ut scilicet ab aliis formam iudicii accipiant; et ideo dicit, *Intelligite et erudimini: Sap. 6. Audite reges, et intelligite, discite iudices finium terrae.*

Therefore the first are exhorted to understand. For *the one who understands shall possess governments (Proverbs 1).* The second are exhorted to receive instruction, namely so that may acquire the form of judgment from others; and thus he says, *Understand and receive instruction - Wisdom 6: Hear, O kings, and understand, learn, O you that are judges of the ends of the earth.*

i. Denide cum dicit, *Servite,* post intellectum convenienter ponit servitutem, quae servitus Dei, quae est latria, est professio fidei.

Then, when he says, *Serve,* he suitably describes, after understanding, service, which is of God, and is adoration, the profession of faith.

Et ideo primo oportet quod credat, et postea confiteatur et serviat: *Rom. 10. Corde creditur ad iustitiam, ore autem* etc.

And thus it is appropriate first that he believe, and afterwards, confess and serve - *Romans 10: With the heart we believe unto justice; but with the mouth* etc.

Dicit autem *Domino:* qui enim servit homini, sufficit ut exterius subiiciatur ei obediendo; sed qui servit Deo, oportet quod interius secundum animam subiiciatur ei, bonum affectum habendo: *Ps. 61. Nunc Deo subiecta erit anima mea* etc.

He says *Lord:* for it suffices the one who serves man that he be joined outwardly to him by obedience; but it is fitting for the one who serves God that he be joined inwardly to him with respect to his soul, by having a good desire - *Psalm 61: Shall not my soul be subject to God* etc.

Dicit autem *In timore,* qui sanctus permanet, nec sinit peccare, ut *Qui stare se existimat, videat ne cadat, Rom. 10.*

He says *With fear,* for he who remains holy, does not permit himself to sin, so that *He who considers himself to stand steadfast, let him take heed lest he fall (1 Corinthians 10).*

Et notandum secundum Augustinum, quod rex servit Deo inquantum homo, in se iuste vivendo, sed inquantum rex leges ferendo contra ea, quae sunt contra Dei iustitiam: unde in hoc psalmo praefiguratur status ecclesiae: nam a principio reges terrae faciebant leges contra Christum et christianos, sed postea condiderunt leges pro Christo. Et primum ostenditur cum dixit, *Astisterunt;* secundum ibi, *Servite Domino.*

Let it be noted, according to Augustine, that the king serves God, insofar as he is a man, by living justly in himself, but insofar as he is a king, by enacting laws against those which are contrary to the justice of God: thus in the psalm is prefigured the status of the Church: for from the beginning, the kings of the earth made laws against Christ and christians, but afterwards they established laws in favour of Christ. And the first is shown when he says, *(The kings of the earth) have stood up,* and the second at, *Serve the Lord.*

Ne autem haec servitus miseria videatur, addidit, *Et exultate ei cum tremore.* Quia timor Domini non est miseriae, sed gaudii: propter quod *Lev. 10. Respondit Aaron ad Moysen, Quomodo possunt placere Deo mente lugubri?*

So that this service is not understood to be unhappy, he adds, *And exalt him with trembling.* Because the fear of the Lord is not a misery, but a joy: according to what is said at *Leviticus 10: And Aaron answered Moses, How can they please God with a sorrowful mind?*

Sed ne ista laetitia praesumptionem haberet, vel negligentiam, ideo subiungit, *Cum tremore,* qui est metus subitaneus: *Phil. 2. Cum metu et tremore vestram salutem operamimi.*

But so that this joy does not have boldness or carelessness, he thus adds, *with trembling,* which is a sudden fear - *Philippians 2: With fear and trembling work out your salvation.*

Consequenter monet ad susceptionem cum subdit, *Apprehendite,* ut nemo vivat ut libet, sed ut decet. Et ideo dicit *disciplinam,* praecepta et bonos mores, vel adversa quasi praesidium et munimentum: *Ps. 17. Et discipline tua* etc.

Consequently, when he adds, *Embrace,* he advises an undertaking, so that no one may live simply as he pleases, but rather as it is fitting for him to live. And thus he says *discipline,* commandments and good practices, or adversities, as if an assistance and protection - *Psalm 17: And your discipline* etc.

Et ponitur ratio admonitionis. *Ne quando irascatur:* et est duplex ratio ad evitandam poenam, et ad consequendam gloriam, ibi, *Beati omnes qui confidunt in eo.*

He describes the reason of the admonition. *Lest at any time the Lord becomes angry:* and there is a twofold reason to avoid punishment and seek glory, at, *Blessed are all of them who trust in him.*

Dicit autem *Neque* propter patientiam Dei, quia in hoc saeculo diu sustinet: *Ps. 1. Nunquid irascetur per singulos dies?* dicens: *Nisi conversi fueritis;* quasi dicat, Servetis admonitionem ne veniat tempus punitionis.

He says *Not* according to the patience of God, because in this age he endured for a long time - *Psalm 7: Is he angry every day?* saying: *Except you will be converted;* as if he were saying, Observe the admonition, lest the time of punishment comes.

Ne pereatis de via iusta, scilicet iustitiae et societatis bonorum, quod est valde poenosum his, qui dulcedinem iustitiae gustaverunt.

Lest you perish from the right way, namely of justice and the goods of society, which is exceedingly painful to them who have tasted of the sweetness of justice.

Litera Hieronymi habet *Pereatis de via,* non est ibi *iusta.* Quando enim homo in mundo est, est sicut in via: nam si cadit, potest resurgere. Nec dicitur perire, quod reparari potest, etiam quod non cadit de via, sed in via. Sed si *perit de via, irreparabilis est, Iob 4.* Et quia nullus intelligit, in aeternum peribunt.

Jerome's version has *Perish from the way,* and *just* is not there. For when man is in the world, it is like he is on the way: for if he falls, he can get back up. He is not said to perish, because he can make amends, even that he does not fall from the road, but is on it. But if *he perishes from the way, he is irretrievable.* And because he understands nothing, he will perish forever.

j. Et ideo dicit *Cum,* ponitur alia ratio, quae est ad consequendam gloriam; quasi dicat, *Apprehendite disciplinam,* quia *cum exarserit* etc.

And thus when he say, *When,* he explains the other reason which is to seek glory; it is as if he were saying, *Embrace discipline,* because *when his anger shall be kindled* etc.

Beati erunt omnes qui confidunt in eo. Bene dicit *Cum exarserit:* modo enim non ardet cum castigat, ut pater; sed in futuro absorbebit et ardebit, quando puniet poena aeterna: *Isa. 30. Ecce nomen Domini venit de longinquo, ardens furor eius, et gravis ad portandum: labia eius quasi ignis devorans.*

Blessed are all of them who trust in him. When his anger shall be kindled is well said: for he does not burn in this way when he chastises, as a father, but in the future he will absorb and burn, when he inflicts the eternal punishment - *Isaiah 30: Behold the name of the Lord comes from afar, his anger burning, and heavy to bear: his tongue as a devouring fire.*

Dicit autem *in brevi,* quia non singula peccata separatim, sed simul omnia discutiet. Unde illud iudicium in brevi fiet, nec durabit per mille anoos, ut Lactantius dixit: *1. Cor. 16. In momento, in ictu oculi, in novissima tuba:* et tunc omnes boni in immortalitatis gloriam immutabuntur: unde, *Beati qui confidunt;* quasi dicat, Vindicta non modo attinget confidentes, sed beati erunt, quia ad regnum pervenient: quae beatitudo, vel gloria maior apparebit ex poena malorum: *Hier. 17. Beatus vir qui confidit in Domino, et erit Dominus fiducia eius* etc.

He says *in a short time,* because he will examine not individual particular sins, but all of them together. Thus that judgement will be made in a short time, and it will not endure for a thousand years, as Lactantius said - *1 Corinthians 15: In a moment, in the twinkling of an eye, at the last trumpet:* and at that time all good things will be transformed in the glory of immortality. Thus, *Blessed are those who trust;* as if he were saying, In no way will vengeance reach those who trust, but they will be blessed, because they will have attained the kingdom: which beatitude or glory will be more apparent from the punishment of the wicked: *Jeremiah 17: Blessed be the man who trusts in the Lord, and the Lord shall be his confidence* etc.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 3

Cum fugeret a facie Absalon filii eius. Psalmus David III.	A psalm of David when he was fleeing from the face of his son Absalon.
a. Domine quid multiplicati sunt qui tribulant me? multi insurgunt adversum me. Multi dicunt animae meae, non est salus ipsi in Deo eius.	Why, O Lord, have those who afflict me increased in number? Many rise up against me. Many say to my soul, There is no salvation for him in his God.
b. Tu autem Domine susceptor meus es, gloria mea, et exaltans caput meum.	But you, O Lord, are my protector, my glory and the one who lifts up my head.
c. Voce mea ad Dominum clamavi, et exaudivit me de monte sancto suo. Ego dormivi et soporatus sum, et exurrexi, quia Dominus suscepit me.	I have cried to the Lord with my voice, and he heard me from his holy mountain. I have slept and deeply; and I have risen up because the Lord has protected me.
d. Non timebo millia populi circumdantis me, exurge Domine, salvum me fac Deus meus. Quoniam tu percussisti omnes adversantes mihi sine causa: dentes peccatorum contrivisti.	I will not fear the thousands of people surounding me: arise, O Lord, make me safe, O my God. For you have struck all those opposing me without cause, and have broken the teeth of sinners.
e. Domini est salus, et super populum tuum benedictio tua.	Salvation is of the Lord, and your blessing is upon your people.
a. Superior Psalmus ostendit conatum adversariorum, hic contra eorum conatum implorat auxilium divinum. Et est hic psalmus editus per modum orationis.	The former psalm showed the effort of his adversaries. Here, he implores divine help against their effort. And this psalm is presented in the mode of a prayer.
In quo psalmo possumus ponere fundamentum historiae, et postea ponere sensum allegoricum, et ulterius moralem.	We can describe it first as based in history, second in an allegorical sense, and lastly in a moral sense.
Sensus historicus patet per titulum qui est, *Cum fugeret a facie Absalon filii sui.* Ut *2. Reg. 5.* habetur Absalon filius David persequens patrem suum quaerebat eum occidere; cui David cessit cum suis exiens de Hierusalem nudis plantis.	The historical sense is clear from its title which is *When he was fleeing from the face of his son Absalon,* as is treated of at *2 Kings 15* - David's son, Absalon, persecuting his father, desired to kill him. David yielded to him, leaving Jerusalem on foot with his household.

Intellexit hoc sibi contingere propter peccatum homicidii et adulterii, sicut Nathan propheta ei praedixerat: *2. Reg. 12. Non recedet gladius de domo tua in sempiternum, eo quod despexeris me.*

He understood that this would happen to him on account of the sins of murder and adultery, as the Prophet Nathan had foretold to him: *2 Kings 12: The sword shall never depart from your house, because you have despised me.*

Dum autem Absalon persequeretur David, conversus est contra eum exercitus David; Absalon autem impetu muli ductus est sub ramosam quercum, ubi circumnectentibus ramis collum eius, ibique capite intercepto pendens a Ioab principe militiae David, interfectus est. Quo mortuo David restituto in regnum in pace regnavit.

When Absalon was persecuting David, he turned David's army against him. However, in the assault, Absalon drove his mule under the boughs of an oak tree, where he was captured, hanging by his head, his kneck having been enveloped by the boughs. He was killed by Joab, a leader of David's militia. On account of this death, David was restored to his kingship and reigned in peace.

Contra istam ergo persecutionem est iste psalmus, *Domine quid* etc. Per hanc tamen praefigurabatur persecutio quam Christus passus est a filio suo Iuda: *Io. 13. Filioli adhuc modicum vobiscum sum.* Et interum *Matth. 9. Nunquid possunt filii sponsi lugere* etc.

Therefore, this psalm, *Why, O Lord,* is against this very persecution. Through it, however, was prefigured the persecution which Christ suffered from his child Judas - *John 13: Little children, yet a little while I am with you.* And again at *Matthew 9: Can the children of the bridegroom mourn* etc.

A quo Iuda Christus fugit, quando illo discendente cum caeteris apostolis in montem Oliveti secessit imminente passione.

Christ fled from Judas when he withdrew from his approaching passion by departing with the rest of the apostles to the mountain of Olivet.

Et sicut David pacem exhibuit iniquo filio, quando praecepit populo eunti ad bellum, *Servate puerum Absalon,* et eo interempto dixit, *Quis mihi det, ut moriar pro te fili mi Absalon* etc., ita Christus Iudae proditori, ut patet in convivio et in osculo, propter quod bene Absalon pax patris dicitur. Abba enim hebraice, latine pater interpretatur. Salon vero pax.

And just as David offered peace to his wicked son, when he admonished the people going to war, *Save the boy Absalon,* and said when he was killed, *Would he grant to me that I might die for you, O my son Absalon* etc., so too did Christ offer peace to Judas the betrayer, as is clear at the supper and in his kiss. On account of this, Absalon is well called the peace of the father. For *Abba,* in hebrew, is translated by *father* in latin, and *Salon,* by *peace.*

Et ipse Iudas cum prolatione pacis prodidit Christum. Et sicut Absalon, ita et Iudas suspensus interiit.

And Judas himself betrayed Christ with an extension of peace. And as Absalon, so too did Judas die suspended.

Quo mortuo Christus in pace regnavit, quia in gloria resurrexit. Et potest ad omnes tribulationes ecclesiae referri. Potest et moraliter contra tribulationes, quas quis ab inimicis sive temporalibus sive spiritualibus patitur. Et ideo exprimitur affectus hominis implorantis.

On account of death, Christ reigned in peace, because he rose in glory. And this can be referred to all the tribulations of the Church, and it can be referred morally against the tribulations which it suffers either from temporal or spiritual enemies. And for this reason, the desire of the imploring man is expressed.

Circa hoc ergo duo facit. Primo praemittit adversariorum conatum, sive exponit Deo suum tormentum. Secundo confitetur adesse sibi divinum auxilium, *Tu autem Domine* etc.

Therefore concerning this the psalmist does two things. First he puts forward the effort of his adversaries, or explains his anguish to God, and second, acknowledges that divine help goes to him, at, *But you O Lord* etc.

Persecutionem autem ponit, quantum ad nocentium numerum, *Multiplicati sunt,* scilicet gentes, populi, reges, et principes. Et non solum hi extranei, sed etiam filius: *Ps. 36. Multiplicatae sunt super caput meum* etc.

He describes his persecution with respect to the number of those doing harm, *they have increased,* namely the Gentiles, the people, kings and princes. And not only these outsiders, but his son as well - *Psalm 39: They are multiplied above my head* etc.

Et quantum ad nocendum, motivum, quia sine causa. Unde quid *2 Reg. 10 et 26. Quid feci, aut quod est in manu mea malum?*

With respect to the harming, the motive, because it is without cause. Thus, what is written at *(?): What have I done, or what evil is in my hand?*

Et quantum ad multiplex tormentum, quia vexant multipliciter tribulando. Unde *Tribulant.*

With respect to the manifold torment, because they injure by afflicting him in many ways. Thus, *they afflict.*

Tribulus est erba pungitiva: *Ge. 3. Spinas et tribulos germinabit tibi.* Illi igitur tribulant, qui pungunt.

A thistle is a stinging herb - *Genesis 3: Thorns and thistles shall the earth bring forth to you.* Therefore, those afflict who sting.

Christum autem punxerunt colaphizando, flagellando, conspuendo, et illudendo, et mortem intentando.

They stung Christ by beating, scourging, spitting upon and ridiculing him, and by aiming at his death.

Et hoc est quod dicit, *Multi insurgunt,* scilicet factis. Absalon enim voluit occidere David, ut patet in consilio Chusi, *2. Reg. 17.* Similiter et Iudas tradidit Christum ad mortem.

And this is what he says, *Many rise up,* namely, (*factis* - in their deeds ?). Absalon wanted to kill David, as is clear in Chusai's advice, at, *2 Kings 17.* Likewise did Judas hand Christ over to death.

Item tribulant verbis detrahendo, sive falsa proponendo: unde *Multi dicunt* etc.

Again, they afflict by disparaging words, or by proposing lies. Hence *Many say* etc.

Contra illud quod dicitur *Ps. 36. Salus autem iustorum a Domino.* Si enim hoc considerarent impii, non de facili insurgerent contra iustos; sed quia hoc non credunt, vel quia contemnunt Dei potentiam vel hominis iustitiam, ideo dicunt ore, et opere, *Non est salus illi* etc., idest in eo quem colit, et sibi Deum facit.

Against that is what is said at *Psalm 36: But the salvation of the just is from the Lord.* For if the impious considered this, they would not easily rise up against the just; but because they do not believe, or because they despise the power of God or the justice of man, for this reason they say, in word and deed, *There is no salvation for him* etc., that is, in him whom he worships, and takes as God to himself.

Hoc dicunt etiam persecutores de Christo: si enim resurrecturum sperarent, nec Iudas traderet, nec illi occiderent. Et est sensus.

Even the persecutors of Christ say this: for if they were expecting him to rise again shortly, Judas would not have betrayed him, nor would they have killed him. And this is the sense:

Non salvabit eum, nec est filius Dei: unde dicebant *Matth. 17. Si filius Dei es, descende de cruce:* et infra, *Si rex Israel est, descendat nunc de cruce, et credimus ei?*

He will not save him, nor is he the son of God. Thus they said at *Matthew 17: If you are the son of God, come down from the cross;* and in the same place, *If he is the king of Israel, let him come down from the cross and we will believe him*?

b. Haec est pars secunda. Ubi ostendit sibi a Deo paratum auxilium. Et circa hoc duo facit. Primo ostendit sibi specialiter adesse divinum auxilium. Secundo generaliter omnibus, ibi, *Domini est salus.*

This is the second part wherein he shows the help prepared for him by God. And concerning this he does two things. First, he shows that the divine help is present to him especially, and secondly to everyone in general, at, *Salvation is of the Lord.*

Et circa primum tria proponit. Primo auxilium divinum. Secundo auxilii experimentum, ibi, *Voce mea.* Tertio securitatis conceptum, ibi, *Non timebo.*

And concerning the first, he sets forth three things. First, the divine help, second, the experience of this help, at, *with my voice,* and third, the *conceptum* (conception, thought ?) of safety, at, *I will not fear.*

Dicit ergo, *Tu autem Domine;* quasi dicat, Isti insurgunt ad bellandum, sed tu suscipis ad protegendum.

Therefore, he says, *But you, O Lord;* as if he were saying, Those people rise up to wage war, but you undertake to defend.

Et hoc est melius per literam Hieronymi quae dicit, *Clypeus meus circa me,* quasi defendens me sicut clypeus.

This is better rendered by Jerome's version which states, *My shield around me,* as it were, defending me like a shield.

Item non solum servans in vita contra delere volentes, sed etiam in gloria contra infamantes; unde ait *Gloria mea: 2. Cor. 10. Qui gloriatur, in Domino glorietur: Hier. 9. In hoc glorietur qui gloriatur scire, et nosse me.*

Furthermore, not only preserving against those wanting to destroy in life, but also against those defaming in glory; thus he says *My Glory - 2 Cor. 10: He who would glory, let him glory in the Lord; Jeremiah 9: Let him that glories, glory in this, that he understands and know me.*

Et non solum contra infamantes mihi assistis, sed etiam praevalere me facis contra opprimentes; unde subiungit *Exaltans caput meum: Ps. 26. Et nunc exaltavi caput meum super inimicos meos.*

Not only do you defend me against those defaming, but you also make me to prevail against those oppressing me; thus he adds, *The one who lifts up my head - Psalm 26: And now I have lifted up my head above my enemies.*

Haec possunt referri ad Christum, qui conceptus fuit secundum humanam naturam in incarnatione, quoniam *Verbum caro factum est, Io. 1. Isa. 42. Ecce servus meus suscipiam eum, electus meus complacuit sibi in illo anima mea: Ps. 40. Beatus quem elegisti et assumpsisti.*

These things can be referred to Christ, who was conceived in accordance with human nature at the Incarnation; for *The Word was made flesh (John 1) - Isaiah 42: Behold my servant, I will uphold him: my elect, my soul delights in him; Psalm 64: Blessed is he who you have choosen and taken to yourself.*

Item gloriosus fuit in resurrectione: *Io. 16. Clarifica me tu pater.*

Furthermore, he was glorified in his resurrection *(John 16: Glorify me, Father),*

Item exaltatus in ascensione: *Phi. 2. Propter quod et Deus* etc.

and exalted in his ascension *(Philipians 2: On account of which God has also exalted him)*.

c. Deinde cum dicit, *Voce,* ostendit experimentum auxilii. Et ponit tria, scilicet orationem, *Voce mea.* Secundo exauditionem, *Et exaudivit me.* Tertio ostendit in quo est exauditus, ubi ait, *Ego dormivi* etc.

Next, when he says, *With my voice,* he shows the experience of this help. He describes three things, namely his prayer, at, *With my voice,* second, the hearkening, at, *And he heard me,* and third, where (?) he was heard, where he says, *I have slept.*

Circa primum duo tangit quae debent esse in oratione: nam debet esse attenta. Et ideo dicit, *Voce mea,* scilicet cordis quae sonat Deo, qua Moyses tacens ore, clamabat corde ad Dominum: *Ex. 14. Dixit Dominus, Quid clamas ad me* etc.

Concerning the first, he treats of two things which must appear in prayer. First, it must be attended to. And thus he says, *With my voice,* namely of the heart which speaks to God, and with which Moses used to cry out to the Lord, while keeping his mouth silent - *Exodus 14: The Lord said, Why do you cry out to me* etc.

Hac etiam voce clamans Susanna est exaudita: *Dan. 13. Quae flens suspexit in caelum, erat enim cor eius habens fiduciam in Domino* etc. *1. Reg. 1. Porro Anna loquebatur in corde suo* etc. *1. Cor. 15. Orabo spiritu, orabo et mente.* Et ideo dicit *Mea.* Vox enim quando non procedit ex corde, non est mea.

Susanna was also heard crying out with this voice - *Daniel 13: And she weeping, looked up to heaven, for her heart had confidence in the Lord* etc.; *1 Kings 1: Now Anna spoke in her heart* etc.; *1 Cor. 14: I will pray with the spirit, I will pray also with the understanding.* And thus he says *My.* For when the voice does not go out from the heart, it is not mine.

Item debet esse recta: tunc enim est recta, quando tendit ubi debet: et ideo dicit, *Ad Dominum,* ubi est auxilium: *2. Paral. 20. Cum ignoramus quid agere debeamus, hoc solum habemus residium, ut oculos nostros dirigamus ad te: Ps. 102. Auxilium meum a Domino.*

Furthermore, it must be right: for it is then right when it tends to where it must: and thus he says, *To the Lord,* where help is - *2 Paralipomenon 20: But as we know not what we ought to do, this alone remains to us, that we turn our eyes to you; Psalm 120: My help is from the Lord.*

Item debet esse devota. Unde addidit *Clamavi:* clamosa namque dicitur oratio, propter magnitudinem affectus: *Ps. 10. Clamor meus ad te veniat* etc. *Heb. 5. Cum clamore valido et lacrymis* etc.

Furthermore, it must be devout. Thus he adds, *I have cried:* for a prayer is called loud (or clamoring) according to the magnitude of one's longing - *Psalm 101: Let my cry come to you* etc.; *Hebrews 5: With a strong cry and tears* etc.

Deinde ponitur exauditio cum dicit, *Et exaudivit de monte,* idest de sublimitate divinae maiestatis, quae inaccessibilis est: *Ps. 23. Quis ascendet in montem Domini,* idest ad omnipotentiam suam, vel de altitudine iustitiae suae, quia incomprehensibilis est: *Ps. 17. Iudicia tua abyssus multa:* vel *in monte sancto,* idest de me qui eram mons sanctus, de quo *Isa. 2. Et erit in novissimis diebus praeparatus mons domus Domini* etc.

The hearkening is described next when he says, *And he heard me from his mountain,* that is, from the loftiness of his divine majesty, which is unapproachable - *Psalm 23: Who shall ascend to the mountain of the Lord,* that is, to his omnipotence; or from the height of his justice, which is incomprehensible or boundless - *Psalm 35: Your judgments are a great deep;* or *on your holy mountain,* that is, (*de me qui eram mons sanctus),* concerning which there is *Isaiah 2: And in the last days the mountain of the house of the Lord shall be prepared* etc.

Sequitur, *Ego dormivi.* Ubi ostendit in quo sit exauditus. Quia *surrexi.* Est autem differentia inter mortuum et dormientem, quia mortuus non resurgit: *Iob 14. Putasne mortuus homo rursum vivet;* dormiens vero resurgit: *Ps. 40. Nunquid qui dormit non adiiciet ut resurgat?*

I have slept follows, wherein he describes where (?) he was heard. For *I have risen.* There is a difference between the dead and those sleeping, for the dead do not get up - *Job 14: Do you think that a man that is dead shall live again?* - while those sleeping do get up - *Psalm 40: Shall he that sleeps rise again no more?*

Sic ergo quando tribulatio est tanta ut homo non redeat ad statum priorem, dicitur mors. Sed quando tribulatus, vel tentatus cadit in peccatum et resurgit, dicitur dormire. Sic David quasi dormivit, quia liberatus est a filio et peccato.

So therefore when tribulation is so great that a person does not return to his prior condition, this is called death. But when the one suffering tribulation or trial falls into sin but rises (again from it), this is called sleep. In this way David slept, as it were, because he was freed from his son and from sin.

Dicitur autem dormire, quasi parum, soporari vero, quasi multum: unde alia litera dicit, *Somnum cepi,* idest profunde dormivi.

However one is said to sleep, as if a little, but to sleep deeply, as if greatly: another version says, *I have taken sleep,* that is, I have slept deeply.

Sic Chrstus dicitur dormivisse, quia sponte se passioni obtulit: et quia soporatus est, mors subsecuta est. Unde a dormitione transivit ad somnum.

Christ is said to have slept thus since he bore the passion on his own accord: and since he slept deeply, death ensued. Hence, he travelled from sleep to a deep sleep.

Iste sopor signatur in sopore Adam: *Gen. 2. Immisit Dominus soporem in Adam* etc. quia de latere Christi in cruce mortui formata est ecclesia.

This deep sleep is signified in the deep sleep of Adam - *Genesis 2: The Lord cast a deep sleep upon Adam* etc., because from the side of Christ in his death on the cross was built the Church.

Ait ergo, *Et exurrexi,* propria scilicet virtute: *Io. 10. Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam.* Et hoc est, quia *Dominus suscepit me.*

Therefore he says, *And I have risen up,* namely by my own power - *John 10: I have the power to lay my soul down, and I have the power to take it up again.* And this happens because *The Lord has protected me.*

Alia litera, *Sustentavit.* Habuit enim virtutem divinitatis, quod surgeret: *Ps. 25. Cum ceciderit iustus, non collidetur, quia Dominus supponit manum suam.*

Another version has, *He has sustained (me).* For he had the power of divinity because he rose - *Psalm 36: When he falls, he shall not be bruised, for the Lord puts his hand under him.*

d. Deinde cum dicit, *Non timebo,* ponitur fiducia securitatis, quasi dicat ex quo sum exauditus, *Non timebo* etc. *infra. Ps. 26. Si consistant adversum me castra* etc.

Next, when he says, *I will not fear,* he describes the confidence of safety, as if he were saying, Since I was heard, *I will not fear* etc. - *Psalm 26: If armies in camp should stand together against me, my heart shall not fear.*

In quo signatur, quod Christi ecclesia non potest omnino deprimi. Christo etiam post resurrectionem multitudo populi, quae crucifixum circumstetit, nihil nocere potuit: nam *Christus resurgens ex mortuis iam non moritur, Rom. 6.*

It is here signified that the Church of Christ cannot be wholly overwhelmed. For the multitude of people, who stood round the crucifix, were in no way able to harm Christ after the resurrection: for *Christ rising from the dead, dies now no more (Romans 6).*

Et unde habeat istam fiduciam, ostendit cum dicit, *Exurge,* scilicet manifesta virtutem tuam faciendo me resurgere a morte: et hoc est, *Salvum me fac* etc.

And thus he has this confidence, which he shows when he says, *Arise,* namely, manifest your power by making me rise up from the dead: and this is at *Make me safe* etc.

Quoniam pater etc. Supra duo dixerat. Quod tribulant eum: *Ps. 3. Domine quid multiplicati sunt, qui tribulant me,* et contra hos dicit, *Quoniam tu percussisti,* item infamabant, *Non est salus illi* etc. et contra hos, *Dentes peccatorum,* idest maledica verba in irritum deduxisti: *Iob 19. Conterebam molas iniqui* etc. Litera Hieronymi habet, *Percussit molas.*

For the father etc. Previously, he had said two things. First, that they distress him - *Psalm 3: Why, O Lord, have those who afflict me increased in number?* - and against these he says, *For you have struck.* Second, they were defaming, *There is no salvation for them* etc., and against these he says, *The teeth of sinners,* that is, you have rendered their lying words ineffectual - *Job 29: I broke the jaws of the wicked* etc. Jerome's version has, *I struck the jaws.*

Et dentes; quasi dicat, Ita fortiter percussisti quod dentes contriti sunt. Maxilla fuit Absalon, dentes vero adhaerentes sibi. Unde destructo Absalone, alii sunt contriti.

And the teeth; as if he were saying, Thus you have strongly struck because their teeth have been crushed. The jaw was Absalon, but the teeth were those clinging to him. Thus, when Absalon was destroyed, the others were crushed.

e. Ultimo cum dicit *Domini* ostendit auxilium divinum esse toti populo. Et primo quantum ad conservationem a malo; et ideo dicit, *Domini est salus.* Et ideo oratio dirigi debet ad Deum.

Finally, when he says *Of the Lord,* he shows divine help to be present to all the people. And first, with respect to preservation from evil; thus he says, *Salvation is of the Lord.* And for this reason prayer ought to be directed to God.

Secundo quantum ad multiplicationem bonorum; et ideo dicit: *Super populum tuum benedictio tua,* idest super populum, quidem te, et in te sperat, et non in alio.

Second, with respect to the multiplication of goods; and thus he says, *Your blessing is upon your people,* that is, upon the people who hope in you and not in another.

Benedictio tua. Benedictio Domini semper importat multiplicationem bonorum: *Prov. 10. Benedictio Domini divites facit.*

Your blessing. The blessing of the Lord always includes the multiplication of goods - *Proverbs 10: The blessing of the Lord makes men rich.*

Potest autem aliter legi psalmus iste secundum glossam, ut scilicet loquatur hoc totus Christus, idest ecclesia, et caput eius inter procellas persecutionum constituta.

However, this very psalm can be read in another way according to a gloss, namely so that by it, all of Christ, that is the Church, speaks and is appointed as his head during the storms of persecution.

Vel moraliter potest legi psalmus iste in persona uniuscuiusque fidelis, qui a vitiis et cupiditatibus impugnatur.

Or this psalm can be read morally in the person of all the faithful, who are attacked by sinful habits and desires.

Et secundum hoc per David accipitur quilibet fidelis, per Absalon vitia carnalis concupiscentiae, sicut patet in glossa.

And according to this, by David is understood the faithful, and by Absalon, the vices of carnal desire, as is clear in the gloss.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

THOMAS AQUINAS
COMMENTARY ON PSALM 4

translated by F.F. Reilly

In Psalm 3, David implores assistance of the Lord God by prayers regarding enemies. Here in Psalm 4 he admonishes others to trust in God, while perceiving his own prayers as heard. So, Psalm 4 exposes the love of a person who has experienced divine blessings, mercy, and justice. It also urges others they should never lose hope in God.

The title for Psalm 4 is: "To the choirmaster: with stringed instruments. A Psalm of David." Within this title are two ideas, as referring to the entire Psalter. First, the title expresses a canticle, second it refers to a choirmaster.

As a canticle, David composed metrically this Psalm 4. He sang this canticle before the Ark of the Covenant as within psalmody (cf. 2 Samuel, Chapter 6, in passing). So, Psalm 4 is termed "a psalm" as sung according to psalmody method. Yet, it is sung with the accompaniment of a stringed musical instrument called a "Maybell."

Some of David's psalms are attributed as being rendered with a "Maybell." Other Davidic psalms could be sung minus such a musical instrument. Yet, in some such psalms un-accompanied instrumentally, the human voice begins these psalms. Then, one person afterwards responds on the "Maybell." So such psalms are called "A Canticle Psalm."

Moreover, in some psalms one person sings the psalm, plus the "Maybell," as another person responds. Such psalms are termed: "A Psalm Canticle." And according to the "Gloss," the difference is literal, and as interpreted mystically.

A "Psalm" indicates a good deed. A "Canticle" signifies the raising of one's mind towards eternal truths. As both a literal and mystical exposition is within any psalm, one is duly concerned with both interpretations.

So, Psalm 4 is also entitled: "To the choirmaster." This can be exposed as if there is a figure of human speech, through a psalm process. Thus the psalm's idea is exposed, as then known by the choirmaster. Thus, a psalm can be a pre-figure of the coming of the promised Messiah: Christ. "For Christ is the end of the Law, that everyone who has faith be justified." (Romans 10: 4).

Also, if the psalm-title:"To the choirmaster" be exposed as a figure of human speech, then it is understood to be sung regarding some deeds done. Thus, Psalm 4 was composed at the end of David's persecution from his own son, Absalom. As such it is considered: A victory psalm. Thus, other events are considered as David's victories within the Psalter. For David composed his psalms after he overcame all events within his own life. But, this exposition cannot be held as completely true for the entire Psalter.

Psalm 4 is divided into two parts. It begins with an action of divine blessings as benefits bestowed. So is said: "Answer me when I call, O God of my right~ Thou hast given me room when I was in distress." (Verse 1).

Secondly, Psalm 4 ends in an exhortation to others that they turn to the Lord God. There: "O men, how long shall my honor suffer shame? How long will you love vain words, and seek after lies?" (Verse 2).

Concerning an action of divine blessings, two ideas are presented. First the very blessings are pointed out presently, then those in the future. There: "Be gracious to me and hear my prayer." (Verse 1).

Regarding past blessings, two aspects are viewed. First is reference to those blessings received and second, that one has been answered in quality of benefits. There: "Thou hast given me room when I was in distress." (Verse 1).

It must be here noted that such a method of answering prayer is twofold'. One version is: "He has answered," and another version (in this same Psalm 4) is: "You have answered." And Jerome adheres to the second version, and his view lends weight to this version.

Verse 1

"Answer me when I call, O God of my right. Thou hast given me room when I was in distress. Be gracious to me, and hear my prayer." (Verse 1).

Here four ideas are conveyed. First, a prayer, and its answer are presented. For God does not answer one, not calling by praying. Hence is said: "Answer me when I call." (Verse 1). That is, a person implores divine assistance in every necessity. Because: "In my distress I cry to the Lord that he may answer me." (Psalm 120).

A second idea is that a person is required to be just. Because, if the Lord God

does not hear sinners, this is so through divine mercy, and not through his divine justice. Hence is said: "O God of my right." (Verse 1).

The "Gloss" states: "A bestower of justice," or of my justification. For: "The eyes of the Lord are towards the righteous and his ears towards their cry." (Psalm 34)

Another reason why a prayer and its answer is first, is because one attributes all justice to God alone, and not to one's self. Hence is said: "O God of my right." (Verse 1).

This sentiment is contrary to the Apostle Paul. For, Paul claims: "For being ignorant of the righteousness that comes from

God and seeking to establish their own they did not submit to God's righteousness." (Romans 10: 3).

It is befitting one attributes to God alone all goodness. Second, that God alone possesses all divine justice. Third, that one call upon God alone. Fourth, that one be answered.

The method of answering a prayer is exposed. Here: "Thou hast given me room when I was in distress." (Verse 1). For, it was said: "Answer me," and then: "Thou has given me rooms" (Verse 1). This is so, perchance to make Psalm 4 metrically sound. It is opportune for Psalm 4's composition here to be metrically changed in Verse 1. Or, this can be due to the method of praying. Since one can change their manner of speaking, due to their different affections.

So is said: "Thou hast given me room when I was in distress."

(Verse 1). That is: it is much more satisfying to be freed completely than just a little bit. Thus is said, as it were: You are not merely freed a little bit, not even in your heart's distress you are accorded a wideness of freedom. Because: "Thou didst give me a wide place for my steps under me, and my feet did not slip." (Psalm 18]

Either the Lord God has granted a wideness of one's soul to sustain patiently tribulations, or has granted a latitude of power. This is recorded in the Book of Genesis: "God enlarge Japheth and let him dwell in the tents of Shem and let Canaan be his slave." (Genesis: 9:27). So, Verse 1 concludes: "Be gracious to me, and hear my power." Namely, as one is praying for future blessings.

Verses 2-4

"O men, how long shall my honor suffer shame? (Verse 2). Here Psalm 4 addresses itself to an exhortation towards others. >So, around this idea two points are made. First, there is the accusation of sinners that is replied to. Second, this Psalm 4 exhorts to reform. There "But know that the Lord has set apart the godly for himself; the Lord hears when I call to him." (Verse 3).

Regarding an answer to an accusation of sinners, two further expositions are treated. First, there is the conditions of sinners as recalled, and second, their sins are made clear. There: "How long will you love vain words and seek after lies" (Verse 2). The conditions of sinners are recalled by declaring: "O men, how long shall my honor suffer shame?" (Verse 2). This question can be understood in two ways.

First, is regard for the evil ones, or sinners, by the phrase "O men." (Verse 2). Namely, corruptible men, prone to sin, and in accord with inferior human nature. For: "Then the Lord said: 'My spirit shall not abide in man forever, for he is flesh, but his days shall be a hundred and twenty years' (Genesis 6:3).

Also, "For the imagination of man's heart is evil from his youth" (Genesis 8:21). Which declares, as it were: You show us, O Lord, to be sons of men, as sinners from Adam and Eve (our first parents).

Then follows in Verse 2: "O men, how long shall my honor suffer shame?" (Verse 2). Because: "Ah sinful nation, a people laden with iniquity, offspring of evil-doers, sons who deal corruptly." (Isaish: 1:4).

Secondly, the phrase "O men" (Verse 2), can be referred to good men. "For insofar as man is an image of God, and not to a likeness of brute beasts." Because: "Man cannot abide in his pomp, he is like the beasts that perish." (Psalm 49:13).

Then: "How long shall my honor suffer shame?" (Verse 2). Namely, since good men ought to be solid, and durable. And: "How long", that is: Will you men turn your back on the Lord God?

Jerome declares: "Sons of men, how long will you, my much esteemed ones, love shameful vanity, seeking it by lying?" Thus, Jerome underscores vain words and lies, as Verse 2 states: "How long will you love vain words, and seek after lies?"

Concerning sin, two ideas must be here considered: the will tending toward something, and one's own intention towards something. Such ideas border upon

an inordination of one's love, or affection. Hence is said: "How long will you love vain words, and seek after lies?" (Verse 2).

Since temporalities are vain, they contain nothing solid and durable, but merely passing goodness. Because: "Vanity of vanities, says the Preacher, vanity of vanities" (Ecclesiastes 1: 2). So, this Verse here declares, as it were, You, who love temporalities, or vanities, love vain words.

Then in Verse 2 a perverse intention aimed at something is declared: "And seek after lies?" (Verse 2). That is: why do you love riches, since you possess enough. For: "He who loves money will not be with money, nor he who loves wealth with gain: this also is vanity." (Ecclesiastes 5: 10). And: "I looked upon the earth, and lo, it was waste and void and to the heavens, and they had no light." (Jeremiah 4: 23).

Again:"And seek after lies?" (Verse 2). That is, seek after idols, or false gods. Because: "We know that an idol has no real existence." (1 Corinthians: 10: 19), and that, "There is no God but one." (1 Corinthians 8:4 and Deuteronomy 6: 4). Thus is said: How long will one seek vanity and lying, and be turned away from God.

Then there follows:"But know that." (Verse 3). Here the sinner is exhorted to reform, so three ideas are exposed.

First, David recalls the blessings granted to himself. Second, he exhorts sinners to return to God. There: "Be angry and sin not, commune with your own hearts on your beds, and be silent." (Verse 4). Third, David exposes the preeminence of the Lord God in relation to just persons. There: "Thou hast put more joy in my heart than they have when their grain and wine abound." (Verse 7).

So is declared "But know that the Lord has set apart the godly for himself." (Verse 3). And here must be noted that such a Verse 1s termed in the Greek language as: "Diapsalma," in the Hebrew language as: "Selah." Jerome, in the Latin language, has: "Feliciter, vel Semper;" that is, "Happily," or "Forever."

So, a Diapsalma, or "Selah" connotes a psalm division of verses. For, when Psalm-singers chanted they made definite pauses within a psalm. According to Augustine, such pauses pointed toward verses following, and pertaining to a definite idea.

On the contrary, there is another viewpoint. According to another exposition the term "Diapsalma," or "Selah" would never be found at the end of any psalm. Yet,

in Jerome's Latin Vulgate version, these terms can indeed be found at a psalm's ending. Now, the Hebrew term "Selah" comes from the word "Selon," meaning "Peacefully." Such agrees with Jerome, who exposes "Selah" as: "Happily, Peacefully, or Forever." And the Latin term "Pacifica," in the sense as "Forever," seems the better exposition, Since the Hebrew term "Selah' connotes the same meaning.

The blessings David here recalls are twofold. They recall the past, and the future. There: "The Lord hears when I call to him," (Verse 3).

Regarding present blessings is said: "But know that the Lord has set apart the godly for himself." (Verse 3). Since this statement is the beginning of Verse 3, it is contained in a reference to the prophet-psalmist David's own heart. It is somewhat like the beginning of Ezekiel's prophecy: "In the thirtieth year in the fourth month on the fifth day of the month," etc. (Ezekiel: 1: 1).

Since the Hebrew term "Selah" has been exposed as the Greek term "Diapsalma," it is placed here before Verse 3. For it so connotes a definite exposition here in Psalm 4.

Or, this term "Selah" may be in reference to preceding Verses 1-2. It could connote, as it were: Do not love vain words, but know. And why? Because: "The Lord has set apart the godly for himself." (Verse 3).

Then, behold how many blessings the Lord God granted to David. Since:"The Lord has set apart the godly for himself." (Verse 3). That is, the Lord God granted to me, David, remarkable blessings.

Even the term "Selah" can continue to connote something else, according to the "Gloss." It could connote, as if: Since you, David, know vanities and what follows, thus: "The Lord has set apart the godly for himself." (Verse 3). That is, Christ, principally, as an intellectual figure of speech can connote: the saint of all saints. Of Christ (the Messiah) the prophet Daniel declared: "...To seal both vision and prophet, and to anoint a most holy place." (Daniel: 9: 24).

Whosoever is just is termed: wonderful. For greater are the works of justice of persons inwardly than exterior wonders. For: "Terrible is God in his sanctuary, the God of Israel, he gives power and strength to his people. Blessed be God." (Psalms 68:35). And: "His name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." (Isaiah: 9: 6).

As to future blessings is said: "The Lord fears when I call to him." (Verse 3).

Because: "Before they call, I will answer while they are yet speaking I will fear." (Isaiah: 65: 24).

Then is said, "Be angry and sin not." (Verse 4). Here sinners are exhorted to reform their lives, and three ideas are advanced.

First, sinners are exhorted to depart from evils, and second, to tend towards goodness. There: "There are many who say "O that we might see some good!" (Verse 6).

Concerning sinners departing from evils, it must be noted that sins arise within each one of us through three causes. They are: an irascible corruption, an irrational corruption, and a concupiscible corruption. Hence is said first: "Be angry, but sin not." (Verse 4). Such anger within an irascible corruption is understood in three ways.

First, as an inordinate anger. As if it is stated: It is permitted that a form of anger can arise within us, Yet, such a way does not indeed produce an anger, as action to sin. Because: "Be angry but do not sin; do not let the sun go down on your anger." (Ephesians: 4: 26). Or: "Be angry." (Verse 4). Namely, be angry against one's own sins. For: "I was appalled, but there was no one to uphold." (Isaiah: 63: 5). Or, as a form of wrath-exposed as one's concern towards sins of others. So: "But sin not" (Verse 4). That is, by correcting others while acting inordinately. For, it is befitting that wrath be directed by one's reason.

Regards the idea that sinners should tend towards goodness, an irrational corruption is prohibited by any dissimulation. Thus: "Commune with your own hearts, on your beds and be silent" (Verse 4). That is, as if: the hearts that could be within you. So, as it were: You should intend one thing within your hearts, than pretending another thing outside your hearts.

Then, a question is put forth, arising from concupiscible corruption, should be prohibited. So: "Commune with your own hearts." (Verse 4). Namely, do give some concern for the sins committed. Thus: "On your beds and be silent". (Verse 4). For: "Let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy." (Romans 13:13).

Again: "On your beds and be silent." (Verse 4), as it concerns a twofold sin. Namely, first, "be silent", and second, "sin not." That is, as has been exposed as wrath through one's zeal for goodness.

Then: "Commune with your own hearts. " (Verse 4). That is, as has been exposed concerning a concupiscible corruption. Namely,

like by one's own eyes, or by one hiding within oneself. Such an exposition seems literal. For instance, like Jerome declares: "Be not talkative but silent." That is, do not proclaim inorinately in your announcements.

Also, such may be exposed as wrath, or anger, through sins. Such could prohibit one from proceeding towards an evil deed, as the anger becomes worse. And it may be exposed as a wrath regards the sins of others . Therefore , that such sinners begin to tend to goodness, so it is then exhorted. So, first principles towards goodness are directed, as if in exhortation: "Commune with your own hearts on your beds, and be silent." (Verse 4).

Verse 5

The Book of Leviticus, Chapter 4 (Peace Offerings, The Law of Sin Offerings) commands sacrifices for one's sins. Yet the Lord God did not much care for such sacrifices. Because: "Sacrifice and offering thou dost not desire, but thou hast given an open ear. Burnt offering and sin offering thou hast not required." (Psalm 40:6). Hence is declared: "And put your trust in the Lord." (Verse 5).

Verses 6 -7

"There are many who say, "O that we might see some good. Lift up the light of thy countenance upon us, O Lord." (Verse 6). Namely, as some goodness out of sacrifice, and praise. Because: "I appeal to you therefore brethen, by the mercies of God to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Romans 12: 1). Thus, sinners are directed towards the aim to goodness, There: "And put your trust in the Lord" (Verse 5). Which declares, as if: You must eagerly hope in the Lord God by whom you succeed.

Then is said: "There are many who say, 'O that we might see some good!" (Verse 6). Which states, as it were: In what can we know that such sacrifices are acceptable to God? Such a question is answered as it declares: "Lift up the light of thy countenance upon us, O Lord" (Verse 6). Which claims, as if: our own un-aided natural reason allows us to distinguish between goodness, and evil. Thus is said: "Lift up the light of your countenance upon us, O Lord." (Verse 6). Such a countenance by which the Lord God is known, is somewhat similar to that which a person is known by his countenance.

This idea is indeed true concerning the countenance of the Lord God. For, by his truth is a likeness of his own eternal light, that shines within one's soul, as a light that is impressed within us. This light is a superior one, and above us, while it impresses a definite sign, or seal, upon the countenance. Thus, by such an eternal light one is enabled to know goodness. Because: "Blessed are the people who know the festival shout, who walk, O Lord, in the light of thy countenance." (Psalm 89:15).

Besides, one is signed, or sealed, with the Sacred Spirit. For: "Do not grieve the Holy Spirit of God in whom you were sealed for the day of redemption" (Ephesians 4: 30).

Also, one is sealed by the sign of the Cross, which is impressed on the forehead in the Sacrament of Baptism. This sign we ourselves ought to impress on our forehead each day. For: "Set me as a seal upon your heart, as a seal upon your arm." (Song: 8: 6). Then is said: "Thou hast put more joy in my heart than they have when their grain and wine abound. " (Verse 7). Here is exposed the preeminence of goodness, in relation to sinners. As if such sinners would exclaim: You, Lord God, exhort us to your goodness, and blessings since we ourselves' do not possess our own blessings.

Secondly, here temporal and spiritual blessings are compared. There: "Thou hast put more joy in my heart than they have when their grain and wine abound" (Verse 7).

Verse 8

Thirdly, a preeminence of spiritualities is exposed. There: "In peace I will both be down and sleep; for thou alone, O Lord, makest me dwell in safety." (Verse 8). So, it is within eternal truth that each one has the light of thy countenance, O Lord, which you have bestowed upon just, or holy, persons, and as a result I rejoice in you, O Lord." For the kingdom of God does not mean food and drink, but righteousness and pe4ce and joy in the Holy Spirit." (Romans: 14: 17).

On the contrary, evil persons possess an abundance of temporalities. Hence is said: "Than they have when their grain and wine abound." (Verse 7). So, then evil persons rejoice. And by such temporalities (as grain and wine) , must be understood as all else referring to a living necessity. Thus grain, as food, and wine, as drink, and oil, as condiment, are so referred.

Other versions of Verse 7 state literally:"At the harvest time for grain." So, a double defect of such temporalities is pointed out. For such temporalities are

referred to time. "For our alloted time is the passing of a shadow, and there is no return from the death." (Wisdom: 2: 5). Hence is declared: "When their grain and wine abound." (Verse 7).

It is said? "In peace." (Verse 8), as the preeminence of spiritualities is considered. As if it declares: What exceeds such blessings, as joy in my heart. Such joy in my heart is evident from two causes. First, because the blessing will be eternal, while another is merely temporal. Second, because one eternal blessing is simple, another temporal blessing is complicated.

The complicated blessing is there considered:"For thou alone, O Lord, makest me dwell in safety." (Verse 8). So: "In peace I will both lie down and sleep." (Verse 8). Which declares, as it were: Some will act so in time, but I, David, will not act in time, but: "In peace I will both lie down and sleep." (Verse 8).

Therefore, it must be noted that even within our present life, a just person is said to be within goodness, due to four causes, or reasons.

First, because a just person is not impeeded eternally. For: "My people will abide in peaceful habitation, in secure dwellings, and in quiet resting places" (Isaiah 32: 18).

Second, because of an unchangeableness in the very nature, or essence, of some things. For personal peace ever remains the same. Hence, "In peace I will both lie down and sleep." (Verse 8). For instance: "Jerusalem, built as a city which is bound firmly together" (Psalm: 122:3).

Third, because due to a lack of an anxiety. For example: "In peace I will both lie down and sleep." (Verse 8). As: "I slept but my heart was awake." (Song: 5: 2).

Fourth, because of a quietude after one's work is done, as stated: "In peace I will both lie down and sleep." (Verse 8). Such can be in our present life, due to the first of the four causes, or reasons, since a just person is not impeeded eternally. Because, for holy persons all such blessings are here and obtained from the Lord God, and will be blessings perfected within heaven.

Thus, such an eternal blessing, I, David, indeed here possess, because I, David, have the one, the Lord God, in whom all blessings exist. So is declared further in Psalm 27:4: "One thing have I asked of the Lord that I will seek after; that I may dwell in the house of the Lord."

All such replies are in relation to what has been exclaimed in Verse 6:"There are

many who say, 'O that we might see some good"

Then, Verse 8: "For thou alone, O Lord, makest me dwell in safety." That is, as it were: I, David, personally trust in you, O Lord.

This Verse 8 sounds literally like Jerome's version: "For thou alone, O Lord, have made me to dwell es~pecially secure." For: "It is better to take refuge in the Lord than to put confidence in man" (Psalm 118:8).

THOMAS AQUINAS
COMMENTARY ON PSALM 5

translated by F.F. Reilly

Introduction

There is evidence in the previous Psalm 4 of a prayer referring to those enemies persecuting. Here in Psalm 5, the persecutions , or tribulations , are referred to within prayers, lest one be deceived.

About such prayer two main ideas are conveyed. First, a prayer itself is presented referring to tribulations, lest one be deceived, and second, that any relapse of anyone be reparated, for, There: "O Lord, rebuke me not in thy anger, nor chasten me in thy wrath." (Psalm 6: 1, etc.).

This Psalm 5 has a title that connotes some new idea. It is: "To the choirmaster for the flutes. A Psalm of David." Here is a new idea that follows an inheritance, as a figure of human speech, or a mystery, is referred to.

The figure of human speech may be exposed in two ideas. First, according to the "Gloss," it presents, and has a record within the Book of Genesis, Chapter 21, in passing (Birth of Isaac). Herein, Sarah, seeing Ismael with her son Isaac, is disturbed. So Sarah says to Abraham: "Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac." (Genesis: 21: 21).

Now, Sarah considers the playing of Ismael with her son Isaac, as a form of persecution. So, Abraham totally accepts what his wife Sarah claims regarding his son Ismael (by the slave woman). For: "But God said to Abraham, "Be not displeased because of the lad and because of your slave woman; whatever Sarah says to you, do as she tells you, for through Isaac shall your descendants be named." (Genesis: 21: 12).

This records, as it were: Isaac will be thy heir, Abraham, and not Ismael. Because latter is said: "Abraham gave all he had to Isaac. But to the sons of his concubines, Abraham gave gifts, and while he was still living he sent them away from his son Isaac, eastward to the east country." (Genesis: 25: 5-6).

This Psalm 5 can refer to this event. For, the Jewish people (like to a figure of

human speech) can follow after Abraham's inheritance, with their ruler, King David. And likewise, this event can refer to Christian people. For: "Now we, brethren, like Isaac, are children of the promise." (Galatians: 4: 28).

Thus, Psalm 5 proceeds to a definite aim. This aim is Christ (the promised Messiah), whom it extols. And Christ's one Church is fulfilling Abraham's inheritance, as the Temple (of the Old Covenant) is being abandoned.

In another exposition, according to Jerome literally, the title of Psalm 5 is: "Canticle of David, as a victory for the inheritors." Such is recorded, because this Psalm 5 was composed for a victory, which David literally had.

It must be noted that David fleeing, sent forth his inheritance through his own son Absalom. Such is recorded in the Second Book of Samuel, Chapter 16. Hence just as the preceding Psalm 4 referred to the liberation, and victory against Absalom, so here Psalm 5 refers to the recovery of David's inheritance. Since David, by returning to Jerusalem, up to now had many maliciously cursing him, and indeed, some others against him. Hence, in 2 Samuel, Chapter 20 (Sheba's Rebellion Crushed), David said to Amasa, to call the men of Judah together within three days, so that Sheba, the son of Bichri, be pursued. For, this son of Bichri has been afflicting us all more than Absalom. Now, all the tribes of Judah had passed up to Abel of Bethmaacah, and all the elect had been gathered. Sheba, some of Bichri, being beheaded, David ruled over all Israel.

Therefore, in this Psalm 5 three ideas are considered literally. First, the psalmist seeks to be heard; second, he shows his trust in a hearing. There: "O Lord, in the morning thou dost hear my voice; in the morning I prepare a sacrifice for thee, and watch." (Verse 3).

Here it must be noted that he who wishes to receive anything from anyone proceeds as follows. First, he desires what he wishes to seek, second, that he meditates upon the words set forth, and third, he proposes those things amid a hearing.

Conversely is the hearer. First, the hearer perceives the words by a hearing. Second, he captures the meaning of words by the intellect. Third, the hearer is inclined to fulfill the desire of the one seeking, or praying.

Verses 1-3

Therefore, David spoke to the Lord God, according to this similarity. So, first he seeks, that he listens to exterior words by a hearing. Then is said: "Give ear to

my words, O Lord; give heed to my groaning." (Verse 1).

Second, he seeks the sense of the words by the intellect. Since it is said: "Hearken to the sound of my cry, my King and my God." (Verse 2). That is, not as exterior, but as to an interior love. Because: "From his temple he heard my voice and my cry to him reached his ears." (Psalm 18:6). Jerome has: "Understand my groaning that I think must be proposed." So such an exposition prefers the idea of the intellect meditating.

Third is sought a hearing. There: "Hearken to the sound of my cry, my King and my God, for to thee do I pray." (Verse 2). That is, so that you, my God, desire to listen to my prayer. For: "Be pleased, O God, to deliver me. O Lord, make haste to help me." (Psalm 70 6:1).

Now, does God ever intend to listen to any of such things regards himself? It must be said that here it is spoken metaphorically. Namely, that all these things the Lord God will approve: the exterior words, the interior meditation and what is proposed.

Secondly, a reason for listening is considered, when it is said: "My king." (Verse 2). So this is the beginning of Verse 2, according to the Greek version (the Septuagint).

Then is presented a threefold reason for listening on God's part. Of which one is God is my King. For, it is the king that rules, and a listening relates to God. Out of this reason it pertains to God to provide necessities. For: "Who would not fear thee, O King of nations? For this is thy due." (Jeremiah: 10: 7).

A second reason for listening is: "And my God." (Verse 2). For: God himself is the end and aim of everyone's will. Because: "The Lord is my strength and my shield; in him my heart trusts." (Psalm 28: [27] : 7). This Lord is indeed "My God." Since: "Should not a people consult their God." (Isaiah: 8: 19).

A third reason for listening arises on the part of the God prayed to. Hence is said: "O Lord, in the morning thou dost hear my voice; in the morning I prepare a sacrifice for thee, and watch." (Verse 3).

This Verse 3 claims as it were: It is befitting that you, God, have promised your listening to the persons prayed for. For: "Every one who asks, receives, and he who seeks, finds, and to him who knocks, it will be opened." (Matthew 7:8).

Verse 3 cannot be referred to what Jerome states: "I appealed." Since it is said:

"I prepare a sacrifice for you, and watch." (Verse 3). Which claims, as if there is a continuation of prayer without interruption. Because, ever yet, I, David, will appeal. Thus: "He told them a parable, to the effect that they ought always to pray and not lose heart" (Luke 18:1).

In the second part of Psalm 5, the proof of such listening is had. The first part showed the reason for one's trust concerning a listening, and second, the exact reason for such faiths. There: "In the morning I prepare a sacrifice for thee, and watch." (Verse 3).

Thus is said: "In the morning." (Verse 3). That is, as first, and then such is said, literally, as if: quickly, or impetuously. For: "He will surely be gracious to you at the sound of your cry; when he. hears it, he will answer you." (Isaiah 30:19).

A reason for such a trust is exposed: "For thou art not a God who delights in wickedness; evil may not sojourn with thee." (Verse 4).

Note that in some versions regards previous Verse 3, the word "morning" is mentioned twice. Once, as the morning of the natural day. As: "And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night." (Genesis: 1:6).

Second is the word "morning" used for human life, as referring to "youth." For: "In the morning it flourishes and is renewed; in the evening it fades and withers." (Psalm 90 [89]:6).

Also, the word "morning" may refer to an entire day of blessing, like the first conversion of man to God. For the man begins to possess the blessing of light. Because: "Satisfy us in the morning with thy steadfast love, that we may rejoice and be glad all our days." (Psalm:90 [89]:14).

Again, "morning" may relate to our days in eternity. For: "Weeping may tarry for the night, but joy comes in the morning." (Psalm 30:[29]:5). That is, "for the night," as within our present time, but "in the morning," as to our eternal days. Thus is assigned a double reason for one's faith. First, since faith stands forth in our morning, as it adheres to God alone, and prepares oneself alone (within eternity). Hence, Jerome has for Verse 3:"I shall prepare." Because: "Before making a vow, prepare yourself, and do not be like a man who tempts the Lord." (Sir 18:23).

So: "In the morning." (Verse 3). That is, at the Canonical divine office of Matins: "I prepare a sacrifice for thee and watch." (Verse 3). Namely, as one attending to

you "My king and my God." (Verse 2).

This condition of morning is not so in the evening, since the evening is not free of cares. But then one has a freedom of heart to meditate upon God. As: "When I think of thee upon my bed, and meditate on thee in the watches of the night." (Psalm 63 [62]:6). And: "My soul years for thee in the night." (Isaiah 26:9). Thus, the Lord God hears such devoted persons in the morning with a blessing, and darkens faults being dispersed.

Jerome has this version for Verse 3:"I will prepare and meditate." For: "He dawns on them like the morning light, like the sun shining forth upon a cloudless morning." (2 Samuel:23:4).

Since: "Thou dost hear my voice; in the morning I prepare a sacrifice for thee, and watch." (Verse 3). That is, by freeing me, David, from my faults and my punishment.

Again: "In the morning." (Verse 3). Namely, in days eternal. Since: "When the morning stars sang together and all the sons of God shouted for joy?" (Job 38:7). Thus, a person is totally heard.

Also: "In the morning." (Verse 3). That is, from one's youth: "I prepare a sacrifice for thee, and watch." (Verse 3). Because: "It is good for a man that he bear the yoke in his youth" (Lam 3:27). And: "My soul grappled with wisdom and in my conduct I was strict." (Sir:51:19).

Then: "O Lord, in the morning thou dost hear my voice." (Verse 3). Because: "I love those who love me, and those who seek me diligently find me." (Prov:8:17).

Another reason for one's faith is because one watches. Hence, it is said: "And watch." (Verse 3), as it exposes faith, as a person first watches. Hence is later stated: "But I through the abundance of thy steadfast love will enter thy house, I will worship toward thy holy temple in the fear of thee." (Verse 7).

Verses 4-6

First is declared that a person watches. Those who are hindered from hearing are exposed, and their obstacles. Such impediments are evil persons. Hence is declared: "And watch." (Verse 3). Because: "For thou art not a God who delights in wickedness.Evil may not sojourn with thee." (Verse 4).

Here two ideas are noted. First, evil persons are excluded from good persons.

Second, evil persons lead themselves into the affliction of punishments. There: "Thou hatest all evil-doers. Thou destroyest those who speak lies; the Lord abhors bloodthirsty and deceitful men." (Verses 5-6).

Concerning evil persons excluded from good persons, God is here mentioned. It speaks of God like to a certain good person, who seeks out some persons, and abhors others.

There may be a threefold gradation of all persons. First, among some persons the sin one is committing as pleasing. Second, for another person the personality of some persons is pleasing. Third, for some persons neither the sin or the person sinning is pleasing. And all such good persons view this threefold situation without any indignation.

However, such a threefold gradation may have no reference to God. For sin neither pleases God nor does God look down with any familiarity upon a sinner. Thus, within the first gradation (the sin one is committing is pleasing), "...and watch" (Verse 3)."...for thou art not a God who delights in wickedness." (Verse 4).

Regarding the second grade (the personality of the person sinning is pleasing), there is said: "Evil may not sojourn with thee." (Verse 4). For: "No man who practices deceit will dwell in my house." (Psalm 101:7). 'And: "I hate the company of evildoers, and I will not sit with the wicked." (Psalm 26 [25]:5).

As to the third grade (for some persons neither the sin, nor the person sinning, is pleasing). For: "The boastful may not stand before thy eyes; thou hatest all evildoers." (Verse 5). Namely, all sinners, before thy eyes, lack approval. For: "Thou who art of purer eyes than behold evil and canst not look on wrong, why dost thou look on faithful men and art silent when the wicked swallow up the man more righteous than he?" (Hab:1:13).

Here is shown in what many evil persons are led to their punishments. Such is exposed in a threefold order. Since, there is a triple gradation of ways a person hates another person.

First, a person holds another person in hatred, by wishing evil to one in their heart. Second, hatred may be carried out by an infliction of punishments. Third, as when a person is punished, yet the one punishing will reconcile the person punished to himself. Thus, God first hates, so is said: "Thou hatest all evildoers" (Verse 5). Because: "Equally hateful to God, are the ungodly man and his ungodliness." (Wis:14:9).

Yet, on the contrary: "How would anything have endured if thou hast not willed it? Or how would anything not called forth by thee have been preserved?" (Wis:11:25). I (Thomas) reply: Whatsoever God, the Creator, creates, he never hates. God did not either create or produce evils. Yet, if God's creature wills, or insists on evils, then God, the Creator, does indeed allow the evils of such a creature. But God allows such evil-doing creatures, insofar as they do not reform or repent. Thus, God the Creator ordains his divine abhorrence, or hatred, by his punishments. Even, God, the Creator, infers an evil creature's guilt. So is declared in Verse 6: "Thou destroyest those who speak lies. The Lord abhors bloodthirsty and deceitful men." For: "And a lying mouth destroys the soul." (Wis:1:11).

Note here that all lying is threefold. First, lying is pernicious, as it results in harm. Such harm can be a spiritual or a temporal harm to a person. For instance, in relation to a pernicious teaching, or doctrine. Second, lying can be jocose or humorous. Such harmless lying is done to delight some person. Third, lying can be official. Here a person lies to profit either mentally, or temporally. And one must here understand Augustine, who claims: "There is no official lying, minus a sin: Thus, if anyone lies to free another person, such is not a good deed." And, the Apostle Paul states: "And why do evil that good may come? - as some people slanderously charge us with saying. Their condemnation is just." (Romans 3:8). Any evil could occur even through a good deed. So, an "official lie," is often times a venial fault. And a jocose lie is also a venial fault. Thus, truly the pernicious lie, resulting in real harm, is a mortal fault and sin, and is so understood here in Verse 6.

The Lord God abhors evils' in a third manner by inferring evil to a sinner; who is not yet reconciled to God. Hence is said: "The Lord abhors bloodthirsty and deceitful men." (Verse 6). Because, God abominates the evil that one does, even in their thought. Thus is declared: "bloodthirsty and deceitful men," whose thought is to shed blood. "For their feet run to evil and they make haste to shed blood" (Prov:1:16). Also: "And Shimer said as he cursed, 'Begone, begone, you man of blood, you worthless fellow.'" (2 Sam:16:7).

A sad person is one who speaks amid sorrow. In Verse 6, one proceeds orderly, since a person first simply wills evil within their thoughts of evil. God abhors such a person, When such persons continue to follow into evils, they then provoke God to punish them. As they persist in such evil, God is abandoned by them. Because: "The way of the wicked is an abomination to the Lord, but he loves him who persues righteousness."

Verses.7 - 8

In consequence is said: "But I thought the abundance of thy steadfast love will enter thy house, I will worship towards thy holy temple in the fear of thee." (Verse 7). Here the psalmist exposes in what manner a person prepares for the Lord God. So, in reference to this idea, two further ideas are exposed.

First is shown how a person advances towards Cod. Second is shown what prayer is invoked. There: "I will worship toward thy holy temple in the fear of thee," (Verse 7).

Someone may say: You claim: "Evil may not sojourn with thee" (Verse 4). But, is not everyone ever a sinner? So can anyone ever arise, (or sojourn with thee)? One can indeed do so. Yet this is done not due to one's own merit, or credit.' So is said: "But I through the abundance of thy steadfast love, will enter thy house." (Verse 7). That is, I shall sojourn with thee, O Lord, in thy house.

Then is literally stated: "I will worship toward thy holy temple (Verse 7). Because: "If I am delayed you may know how one ought to behave in the household of God, which is the church of the living, the pillar and bulwark of the truth." (1 Tim:3:15). Also: "For we do not present our own supplications, but on the grounds of thy great mercy." (Dan:9:18).

However, since a person is indeed a sinner (like to a bloodthirsty and deceitful man), could such a sinner really advance and worship in fear? Certainly Because: "To fear the Lord is the root of wisdom and her branches are long life. Unrighteousness cannot be justified, for a man's anger tips the scale to his ruin." (Sir:1:20 and 22). So is said in Verse 7: "In the fear of thee."

The psalmist, above in Verses l~2-3, sought that his prayer be heard.' Here in Verse 7-8, he exposes his prayer for his own self, and then for others.

Regarding the prayer for the psalmist, two ideas are proposed. First, the very prayer itself is presented; and second, a reason for this prayer is set forth. There: "For there is no truth in their mouth; their heart is destruction, their throat is an open sepulchre; they flatter with their tongue." (Verse 9).

Concerning the psalmist's prayer itself, two things are sought. First, the psalmist wishes to be led; and second, then to be directed. These things are sought, since everyone in this present world is like to a mere pilgrim on a journey. For: "And your ears shall hear a word behind you, saying, "This is the way, walk in it, when you turn to the right, or when you turn to the left." (Is:30:21).

Those pilgrims who travel on their journey require two things. If their road is not safe, they are in need of a leader, so that when in doubt, there is one directing and protecting. Because all over the roads of this world there are enemies, or robbers. Thus: "When my spirit is faint thou knowest my way. In the path where I walk they have hidden a trap for me." (Ps:142:3).

A road may also be unknown. So: "Why is light given to a man whose way is hid, whom God has hedged in?" (Job:3:23). Thus, the psalmist seeks direction: "Lead me, O Lord, in thy righteousness because of my enemies; make thy way straight for me" (Verse 8).

Another version states: "Direct thy path in my sight." But the declared version in Verse 8 coincides with Jerome's Latin Vulgate, while the other version agrees with the Greek Septuagint version. Yet the sense is the same for both versions, which declares, as it were: Lord, I am within your hidden path. For: "There is a way which seems right to a man, but its end is the way to death," (Prov:14:12). Thus is said: "Make thy way straight before me" (Verse 8). Or: "Before me." Namely, so that I, David, be pleasing to thee, O Lord. Or: "Make thy way." That is: Be ever within my heart; so that I may be able to follow thee, O Lord.

Verses 9 - 10

Then is claimed: "For there is no truth in their mouth, their heart is destruction; their throat is an open sepulchre, they flatter with their tongue" (Verse 9). Here is assigned the reason for the prayer, the description of enemies, and the imminent danger.

First there is a defect within goodness; second is an abundance of evil. There: "Their heart is destruction; their throat is an open sepulchre, they flatter with their tongue." (Verse 9). So: "For there is no truth in their mouth." (Verse 9). Because, such persons hold one idea of speech in their mouth, while there is another idea in their heart. Thus: "Hear the word of the Lord, O people of Israel; for the Lord has a controversy with the inhabitants of the land. There is no faithfulness or kindness and no knowledge of God in the land." (Hos:4:1). So, here is an assigned reason, why the Lord God cannot remain with such persons, as their security.

Besides, there is present an abundance of evil-doers. First, as to their thought, as is said: "Their heart is destruction." (Verse 9). Namely, they think of un-attainable vanities, so as to deceive persons, whom you, O Lord, direct, or protect. For: "Do not bring every man into your house, for many are the wiles of the crafty." (Sir:11:29).

Moreover, there is present a certain dryness within such evil-doers. Since: "Their throat is an open sepulchre." (Verse 9). Namely, the throat, as to taste, and speech, since Verse 9 can refer to their talk. Hence: "Their throat is an open sepulchre." (Verse 9). That is, a sepulchre is a residence for dead bodies, from which exude an odor, or stench. Likewise, the odor of some speeches overcome listeners, either spiritually, or corporeally. Because: "Do not be deceived: 'Bad company ruins good morals." (1 Cor 15:33).

Also, the speeches of some persons prove foul, or stenchful with ideas of filth. "Like a decoy partridge in a cage, so is the mind of a proud man." (Sir:11:30).

This Verse 9 may even be exposed in the nature of avid eating, or gluttony. So, one could view literally the mouth as an open sepulchre. Namely, as such evil-doers are voracious, and fulfill such voraciousness, and thus are addicted to act in perversity. Also, Verse 9 can be explained figuratively as an open sepulchre. That is, insofar as there is a location to receive dead bodies, as prepared to deceive other persons. Because: "Their quiver is like an open tomb, they are all mighty men." (Jer 5:16).

Then is stated an oppression: "They flatter with their tongue." (Verse 9). That is: by their bland speeches such evil-doers lead others to their death. "For such persons do not serve our Lord Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded." (Rom 16:18). Also: "Their tongue is a deadly arrow; it speaks deceitfully, "With his mouth each speaks peacefully to his neighbor, but in his heart he plans an ambush for him" (Jer:9:8).

This Verse 9 can also be referred to a prayer for just persons, or even for the Church. So is said: "Make them' bear their guilt, O God; let them fall by their own counsels; because of their many transgressions cast them out, for they have rebelled against thee." (Verse 10). That is, as one prays towards others.

Against evildoers one prays, and then prays for just persons. There: "But let all who take refuge in thee rejoice, let them ever sing for joy, and do thou defend them, that those who love thy name may exult in thee." (Verse 11).

Regarding persons who pray regards the evildoers, three ideas are proposed. First, a person seeks judgment against evil persons, and second, a method for judgment is determined. There: "Let them fall by their own counsel." (Verse 10). Third, the cause of a judgment is assigned: "Because of their many transgressions, cast them out, for they have rebelled against thee," (Verse 10). Thus is declared: "Make them bear their guilt, O God; let them fall by their own

counsel." (Verse 10). Namely, by those things by which evildoers are malicious.

Here must be noted that a judgment is twofold. First is a judgment by discretion, by which even all good persons are judged. For: "Vindicate me, O God, and defend my cause against an ungodly people from deceitful and unjust men, deliver me" (Ps:43:1).

Second is a judgment of condemnation. Because: "He who believes in him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only Son of God" (Jo:3:18).

Here the Apostle John refers to evildoers and their condemnation by which they are judged at the Last Judgment. Hence Jerome exclaims: "Condemn them, O God."

However, the contrary is exclaimed by the Apostle Matthew. He claims: "Love your enemies, and pray for those who persecute you" (Matt 5:44). I, Thomas, reply. It must be said that prophets, in their prophecies, do not report as prompted by their own will. For: "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God." (2 Peter 1:21). Therefore, whatsoever prophets uttered was declared by their own mind, in reference to divine justice. Thus, prophecies were rather predictions of future events, rather than the prophets' own petitions. (cf. Prologue). So: "Make them bear their own guilt," etc. (Verse 10). Namely: I, David, do know that you, God, will judge them.

The method of a judgment is twofold. First, so that evil-doers will depart from their malicious schemes. Second, that evil-doers will be displaced in their present position.

By the first method the malicious schemes of evildoers are impeded. So is declared: "Let them fall by their own counsel." (Verse 10). That is, within their own malicious schemes. Because: "He takes the wise in their own craftiness and the schemes of the wily are brought to a quick end." (Job 5:13). Or: "Let them fall." (Verse 10). Namely, let them be punished, due to their own schemes. For: "While their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them" (Rom 2:15).

According to the second method for judgment, evildoers are displaced and such evil persons would be removed from the company of good persons. Hence the Apostle Matthew declares: "Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his enemies...." (Matt 25:4l). Also Job: "He is thrust from light into darkness and

driven out of the world." (Job:18:18).

Then is said: "Because of their many transgressions, cast them out, for they have rebelled against 'thee." (Verse 10, So, due to such evil schemes, there is a method of judging and condemning. Because: "Then if the guilty man deserves to be beaten, the judge shall cause him to lie down and be beaten in his presence with a number of stripes in proportion to his offense." (Deut:25:2).

The cause for a judgment is then assigned: "For they have rebelled against thee" (Verse l0). That is, they have provoked thee, O Lord, to wrath, and the Lord's will for punishing is shown. Other versions have: "They go into battle against thee, O Lord." Namely, you, O Lord, who are mild, consistantly oppose them."

Evildoers, or sinners, after increasing their evils, become impertinent. Then the Lord God does not spare them. He becomes wrathful and induced to vindicate himself. For: "Or do you presume on the riches of his kindness and forbearance and patience." (Rom:2:4). Also: "They have stirred me to jealousy with what is no god; they have provoked me with their idols." (Deut 32:21).

In conclusion is stated: "But let all who take refuge in thee rejoice, let them ever sing for joy" (Verse 11). Here a prayer is said, as its exposition is added: "Let them sing for joy." (Verse 11).

Concerning this exposed prayer, two ideas are further exposed. First is viewed what is desired, namely, a joy. So is declared: "Let them ever sing for joy." (Verse 11). That is, as an aim or end, for everything. "But let the righteous be joyful, let them exult before God, let them be jubilant with joy." (Ps: 68 [67]:4).

Second, the prayer is exposed as to persons who are hoping. Hence is said: "But let all who take refuge in thee rejoice." (Verse 11). And then is added: "Let them ever sing for joy." (Verse 11).

Thus the former persons are exposed: "And do thou defend them" (Verse 11), The latter persons are explained as ones hoping: "That those who love thy name may exult in thee." (Verse 11).

The fatherland, or heaven hereafter, is eternal, and not in mere space or time. For: "Everlasting joy shall be upon their heads." (Is:51:11).

Also, heaven hereafter is secure and minus any disturbance whatsoever.

Because: "My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places." (Is:32:18). Thus is said: "But let all who take refuge in thee rejoice, let them ever sing for joy." (Verse 11). Jerome's version for Verse 11 is: "And you will protect." For: I heard a great voice from the throne saying, "Behold, the dwelling of God is with men, He will dwell with them, and they shall be his people, and God himself will be with them." (Rev:21:3).

So, eternal heaven, or fatherland is forever secure and safe. This condition is due to four reasons. First, heaven is established on the eternal glory of God. Hence: "That those who love thy name may exult in thee." (Verse 11). Namely, no person glories about anything unless possessed perfectly. For instance: blessed persons possess God perfectly. So is declared: "That those who love thy name may exult in thee." (Verse 11).

Second, heaven is an eternal fatherland, due to the idea of matter. For blessed ones exult in a most fulsome thing, as in every good material thing. Hence: "Hitherto you have asked nothing in my name, ask and you will receive, that your joy may be full" (Jo 15:11).

Third, heaven is derived also out of human society. For, a human creature is unable to enjoy anything perfectly. One can only do so as he has friends sharing his own good fortune. Thus is declared: "That those who love thy name may exult in thee." (Verse 11). For: "Singers and dancers alike say, "All my springs are in you." (Ps:87 [86]:7).

Fourth, heaven has its reason from a perfection of those: "Who love thy name." (Verse 11). Because it is befitting that friends enjoy each other's good fortunes, and since no persons pass by what they desire, or love.

In conclusion is also declared: "For thou dost bless the righteousness, O Lord; thou dost cover him with favor as with a shield" (Verse 12). That is, here is exposed why just persons hope, or desire.

First, they hope for the gift of a divine blessing, and second their desire is within a reference to divine mercy for predestined souls.

Regarding the gift of divine blessing, it is said: "For thou dost bless the righteous, O Lord" (Verse 12). Namely, by granting divine blessings to just persons. Because: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places" (Eph 1:3).

Concerning divine mercy for predestined souls, it is declared by the Apostle Paul in Ephesians 1:11: "In him according to the purpose of him who accomplishes all things according to the counsel of his will, he who first hoped in Christ have been destined and appointed to live for the praise of his glory." Thus is declared: "Thou dost cover him with favor as with a shield" (Verse 12). Namely, by the eternal divine will of thy mercy, O Lord God. And by which you, Lord God, are eternally disposed to grant eternal salvation. Because: "Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him." (Eph:1:4).

So is declared: "With a shield." (Verse 12). Namely, as this indicates God's will is similar to a shield against all evils. For: "He said, 'The Lord is my rock, and my fortress, and my deliverer, my God, my rock, in whom I take refuge, my shield and horn of my salvation." (2 Samuel 22:2-3).

Or, the Lord God is like to a protecting shield. Truly is God so, in the eternal fatherland heaven, as a shield surrounding all souls. For instance, a custom prevailed in ancient Rome to employ surrounding shields, in which trapped Rome held hope of a final victory. So, when Rome conquered, they used their own surrounding shields as crowns of victory. Thus, saints, or blessed, are likewise portrayed with surrounding shields, or crowns of haloes on their head. Because such good persons proved victorious over their enemies. In like fashion then, Romans bore shields over their heads as victory crowns.

THOMAS AQUINAS
COMMENTARY ON PSALM 6

translated by F.F. Reilly

Introduction

In Psalm 5, David prayed he would be directed upon a path of divine justice in relation to enemies. In Psalm 6 is seen the effect of a person punished for sins, then led into enemies' hands, and finally obtaining freedom by penance.

Psalm 6 is the first in a series of seven Penitential Psalms. (Psalms 6-31-37-50-101-129-144), These so termed seven psalms can refer to seven gifts of the Sacred Spirit. (cf. Is: 11-2). All the seven Penitential Psalms commence in a spirit of sadness. So, after wailing within a spirit of penance, a person arrives to a kingdom of glory. Because: "Blessed are those who mourn for they shall be'conforted." (Matthew: 5: 5).

Psalm 6's title is: "To the choirmaster: with stringed instruments: according to The Sheminith. A Psalm of David." Jerome renders Psalm 6's title as:"A canticle of victory for King David as a psalm." So: "To the choirmaster," in the title, is for an "Octave" of eight days. Yet, it remains to know if David requested Psalm 6 to be sung during an eight-day "Octave," like the other six Penitential Psalms.

For it must be noted here that the title of each penitential psalm was presented in accord with the events as accorded in the Book of Azra, and than partially in other events that followed. Now, there is historically recorded in Chapter 23, of the Book of Leviticus, that the Jewish people at their year's seventh month had the Feast of Tabernacles during seven days. On the eighth or octave day, was the most festive of all the days. One such an eighth day, the Jewish people made their divine worship relate to poor people. Thus, David composed this Psalm 6 for the solemn Feast of Tabernacles to be sung during an octave of eight days. This Jewish Feast of Tabernacles pertains to a mystery. The term "Octave" indicates mysteriously, the Resurrection of Christ (the Promised Messiah). For at the Resurrection, all humankind is gathered from the four winds, at the very heights of the earth and sky. Because: "They will gather his elect from the four winds from one end of heaven to the other." (Matthew: 23: 31).

This Psalm 6 is recited, or sung, during days of an Octave. This is due to the false opinion of some who claimed that Christ's Resurrection would occur, seven

thousand years in the future time, as on the Lord God's Day of Judgment. But such a view was not held by any persons at the very time of Christ's Resurrection. Because "He said to them, 'It is not for you to know times or seasons, which the Father has fixed by his own authority." (Acts 1:7). Also: "But of that day and hour, no one knows, not even the angels of heaven, nor the Son, but the Father only." (Matthew: 24: 36).

There is another reason why Christ's Resurrection is signified mysteriously by an Octave, Within this present world one's life is dual, A person may seek materialities, or may lack spiritualities. A life of materialities is indicated by a "Quattenary", or four-day period. Likewise, such material things, as water, air, earth and fire, are within an order of "Four." So, Plato claims also that measurements are signified by "Four." For instance, the measurement of solid materials, the first is the Pyramid, as Boethius claims.

Now, in a Pyramid, the corporeal number is first, while arising to its height on its base of triangles, It follows a "Quattenary"

is the first solid number, For example, if a triangle is drawn, its lines are drawn over three angles, as the vertices are joined at a central point. Such becomes a Pyramid, as its base is its own triangle, while the sides are also triangles.

The second period of one's life is signified by a "Tertiary," or thrice, In plane, geometrical figures, the first "Ternary" exists upona a surface, So Boethius in his work "De Institutione Anithmetica" declares that a triangular surface is useful for anything lacking weight.

Then, a Septenary, or seven, is composed of a "Quarttenary" and a "Ternary" of some thing presented, Such a thing becomes, under an "Octave", or eight, in relation to the arising of materialities and spiritualities, as bodies and souls.

Within the "Gloss," is a third reason in reference to the dual life, It claims a "Quartenary" pertains to bodies, as consisting of the four elements of: water, air, earth, and fire, Such four elements are affected by the four qualities of: dryness, humidity, heat, and cold. So, the human body is influenced by the solar year's form seasons: Spring, Summer, Autumn, and Winter. The "Gloss" also refers a "Ternary" to the human soul, as consisting of three potenties, or powers: Rational, Irascible, and Concupiscible.

Therefore, the dual life of the spiritual and corporeal courses through the sevenfold number transaction (of the "Ternary," and the "Quarttenary".) Thus, as the day of life upon which judgment arrives, divine justice is transacted toward

each person's life as to their merit, or credit.

So, a resurrection signifies an "Octave", or the eighth number, being a transaction in Time, The first series of such Time proceeds from Adam to Noe; the second, from Noe to Abraham; the third, from Abraham to David; the fourth, from David up until the transmigration from Babylon; the fifth, from the transmigration from Babylon to the time of Christ; the sixth, from the time of Christ until the end of time, on this present earth.

A sixth and seventh series of time runs concurrently, like a period of rest, then labor. Then, after all such seven periods of time, is an eighth period of one's own resurrection from their mortal death.

Now, Psalm 6 is divided into three parts. First is presented the idea of penance; and second, an idea of tears. There: "I am weary with my mourning; every night I flood my couch with weeping." (Verse 6). Third, the results of such tears and penance is exposed. There: "Depart from me, all you workers of evil, for the Lord has heard the sound of my weeping" (Verse 8).

Verses 1-3

Mankind, when existing within sin, suffers three disadvantages from which it seeks to be freed. First, from a perversity in action; second, from a 'weakness, or wound, within human nature; and third, from an outcome of a forthcoming punishment. Mankind seeks to be freed from a perversity of action, as is said: "O Lord, rebuke me, not in thy anger, nor chastize me in thy wrath." (Verse 1).

Second, mankind wishes to be freed from a wound, or a weakness in human nature. Thus praying, one declares: "Be gracious to me, O Lord, for I am languishing; O Lord, heal me, for my bones are troubled." (Verse 2).

Third, mankind seeks to be freed from an outcome of forthcoming punishment, There': "My soul also is sorely troubled, But thou, O Lord - how long?" (Verse 3).

A person is freed from evil deeds from direction of words, or from correction by a punishment, And, the Lord God does both, For sometimes punishment comes from a mere emendation of conduct. Such is through the divine mercy of the Lord God, For: "Let a good man strike me, or rebuke me in kindness; but let the oil of the wicked never anoint my head," (Ps 141 [14O]:50).

Other times a punishment comes from condemnation, and is within anger. So is stated: "O Lord, rebuke me not in thy anger, nor chasten me in thy

wrath," (Verse 1). That is, not in such anger, or wrath, which is vindictive, and which will come on the final day of judgment, Because: "Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devils and his angels" (Matt 25:41).

The Lord God indeed punishes with his divine method, yet not within anger, or wrath, Thus is said: "Nor chasten me in thy wrath," (Verse 1), Namely, do not correct me, Lord, by anger, or wrath. Augustine once declared: "here burn, here cut, here do not spare, but spare me in eternity," Because: "Correct me, O Lord, but in a just measure, not in thy anger, lest thou bring me to nothing" (Jer: 10: 24).

Then is said: "Be gracious to me, O Lord, for I am languishing, O Lord, heal me, for my bones are troubled," (Verse 2), Here one seeks to be freed from the disadvantage of the weakness in human nature. So is stated, in general: "O Lord, heal me, and then particular: For my bones are troubled" (Verse 2).

Sinning is a spiritual weakness. A corporeal weakness is derived from a decrease of the required physical bodily humors. Also, when there are present no spiritual humors in one's soul, then there results a spiritual weakness. Thus is said: "My soul is sorely troubled, But thou, O Lord - how long" (Verse 3). The "Gloss" declares: "I am indeed weak by nature, as by a wound. Because, I am unable to sustain thy divine justice, O Lord," Also: "O Lord, I am thy servant; I am thy servant, the son of thy handmaid. Thou hast loosed my bonds." (Ps 116: 16), And: "For I am thy slave and the son of thy manservant; a man who is weak and short-lived, with little understanding of judgment and love" (Wis 9: 5). So is said: "O Lord, heal me, for my bones are troubled," (Verse 2).

Here, a physical weakness is exposed which is twofold, First, since a person loses strength; and second, a person loses understanding of a judgment by prudence, There: "For my bones are troubled," (Verse 2), And: "Heal me, O Lord, and I shall be healed; save me, and I shall be saved, for thou art my praise" (Jer 17:14).

If a person is freed from sinning, then one is apt to retain some virtues, which comprise spiritual strength, Thus: "O Lord, heal me" (Verse 2), Namely, by your own voice, O Lord, Since: "For my bones are troubled" (Verse 2). That is, regarding my physical strength.

Then: "My soul also is sorely troubled." (Verse 3). Namely, even my spiritual strength is sorely troubled.

Also, a person's understanding in judgment is troubled for lack of prudence. For, insofar as one is sinning, it seems one acts even rightly while in sin, Thus is exclaimed: "My soul is sorely troubled," (Verse 3) , That is , the sinner has a perverse understanding of judgment in action, Thus, that which is goodness, the person sinning judges as evil, and that which is evil, such a person judges as goodness (cf. Is 5:20-23).

So is added: "But thou, O Lord, how long?" (Verse 3), Here, a person prays regards the punishment of an eternal damnation.

Verses 4-5

Three ideas are non-treated, First, a danger is shown to be near; and second, the assistance of a divine blessing is sought. There: "Turn, O Lord, save my life; deliver me for the sake of thy steadfast love" (Verse 4). Third, the very imminent danger is exposed. There: "For in death there is no remembrance of thee; in Sheol, who can give thee praise?" (Verse 5).

Thus is said above, in Verse 2: "For, I am languishing, O Lord; heal me, for my bones are troubled," That is, I David, am unable to arise by my own strength.

And above in Verse 3: "But thou, O Lord, how long?" Namely, O Lord, who art so powerful, and who hears not within your delay, For: "How long, O Lord? Wilt thou forget me for ever? How long wilt thou hide thy face from me?" (Ps: 13 [l2]:1). Also: "O Lord, how long shall I cry for help, and thou wilt not hear?" (Hab 1: 2), Thus is said, as it were: How long shall I, David, remain in sin? And you, O Lord, please do render your divine assistance, so that I, David, may arise. So:"Turn, O Lord, save my life," (Verse 4).

Then it continues "Deliver me for the sake of thy steadfast love," (Verse 4), Here three ideas are exposed conversion, seizure, and salvation. Now, a person's eye is not enlightened by the sun, unless the eye has a view of the sun, Likewise, one's soul ought to have a direct relation towards God ('the Creator) , if one desires to receive divine light, Thus, a direct connection of this kind is ever prepared for the soul by God himself. However, the soul turns aside from God, So it is needful that God converts souls back to himself, Insofar as God turns himself towards souls, so God also turns souls back to himself. Thus is said: "Turn, O Lord, save my life; deliver me for the sake of thy steadfast love," (Verse 4). So: "Restore us to thyself, O Lord, that we may be restored; render our days of old." (Lam: 5: 21).

If one is seized and carried then to their killing, and then he comes upon a

person to be trusted, he will cry out: "Save me!" So here in Verse 4 one prays: "Deliver me for the sake of thy steadfast love." That is, save me, as one seized by sin and carried to my spiritual death. Because: "Rescue those who are being taken away to death" (Proverbs 24:11). And: "Let not the flood sweep over me, or the deep swallow me up, or that the pit close its mouth over me." (Ps 69 [68]:15). Also: "He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son" (Col 1:13).

Again: "Deliver me for the sake of thy steadfast love." (Verse 4). That is, after you deliver me, David, O Lord, and then lead me towards my salvation. For: "He only is my rock and my salvation, my fortress, I shall not be shaken" (Ps 62 [61]:2).

Such is not due to one's merits, but "for the sake of thy steadfast love." (Verse 4). Because: He saved us not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit." (Titus: 3: 5).

So it continues: "For in death there is no remembrance of thee." (Verse 5). Here is exposed the danger of an instant death that is natural. And second is shown an eternal death from which there is no return. Hence is said: "For in death there is no remembrance of thee" (Verse 5). Namely, who remembers you, O Lord, after our death, concerning your steadfast love, if one is not mindful of your divine love in their life?

Such a condition is so, since a rational soul does not possess the flexibility of their free will after their death, "And if a tree falls to the south, or to the north, in the place where the tree falls, there it will lie" (Eccles 11:3).

A second danger is that there will be an eternal residence in Sheol, or Hell. Within Sheol there can be no confession: As the Apostle Paul declares: "For man believes with his heart and so is justified, and he confesses with his lips and is saved" (Rom 10:10).

So is stated: "In Sheol, you can give thee praise? (Verse 5). Namely, either in your death, or in your sin? Which declares as if I pray you, O Lord, to deliver my soul, lest it consents to my own sin; and so be mindful of you, "And they perverted their minds and turned away their eyes from looking to Heaven, or remembering reighteousness judgments" (Dan: 13: 9). Also: "In Sheol," as within the depth of sins, who can praise you, O Lord? For: "When wickedness comes, contempt comes also; and with dishonor comes disgrace" (Prov: 18: 3).

Verses 6-7

Then is said: "I am weary with my moaning; every night I flood my bed with tears, I drench my couch with my weeping." (Verse 6). Here the sigh of the penitent is exposed. And three ideas are presented: First, there is sadness of heart; second, a defect in one's reason, There: "My eye wastes away because of my grief." (Verse 7). Third, is a defect in one's virtue, There: "It grows weak because of all my foes" (Verse 7).

Sadness of heart is indicated threefold. First, by moans; second, by disquietude; and third, by terror.

Concerning moans it is stated: "I am weary with my moaning" (Verse 6). For, it is an effort to fight against one's own self. Yet, such labors do hear results, "For the fruit of good labors is renowned" (Wis 3:15).

Regarding disquietude of one's body is said: "Every night I flood my bed with weeing" (Verse 6). Here two ideas are presented: a struggle of one's mind, and its condition. Such two ideas are presented as one idea, as following a peculiarity of human speech. There is said to be a coverlet for one who lies upon their bed, since a bed is beneath a person. Such is termed "a bed" due to its covers, Regards this idea is declared: "Every night I flood my bed with tears; I drench my couch with my weeping." (Verse 6). Namely, this is said to be understood, as on the type of bed David arose, and shed his tears nightly.

Jerome declares literally: "I will make as if swimming beside my bed," This is a parabolic statement by way of a hyperbole. Or: "I will make as if swimming." That is, due to evils in one's bed, the person is as if swimming.

Then it continues: "Drench my couch with my weeping." (Verse 6), Namely, while lying on a couch, a person by crying, so drenches the couch coverings, as if flooding them.

Morally, a bed upon which a person is disquieted, is one's own conscience, So one drenches the conscience by tears of repentance. "Jerusalem, wash your heart from wickedness that you may be saved." (Jer: 4: 14).

Also, a couch signifies the sins that drench one's conscience. This conscience is cleansed by one's weeping, since one's sins are shameful to confess, as the "Gloss" declares, For: "My eyes are spent with weeping; my soul is in tumult," (Lam: 2: 11).

It says: "Every night (Verse 6). That is, flooding by tears, For: "O that my head were waters, and my eyes a fountain of tears," (Jer 9:1). Also: "Let tears stream down like a torrent day and night" (Lam 2:18). Then is said: "My eye wastes away because of grief; it grows weak because of all my foes" (Verse 7). Here a defect in one's reason is indicated. For sadness, or grief, can be the cause of one's anger. Indeed a sad person is easily aroused to wrath. So, any anger can disturb the eye of one's reason.

Moreover, a sad disturbed person has less foresight, Thus is stated: "My eye wastes away because of grief" (Verse 7), Such is due to a defect of one's reason, and from the furor of other persons. For instance, David is even disturbed in reason, as he views his own son Absalom, as arising against him, as also his own counsellors did.

One can be disturbed by one's own anger, as also by one's sins. For a person realizes that, in their own affliction, the cause is their sins, Such disturbance does not completely blind a person, but it indeed inflicts, Yet, truly other kinds of disturbance could completely blind a person's reason,

And: "Because of grief" (Verse 7). That is, by thy furor, O Lord God, by which you punish me, David, as if disturbed by me, as I provoke ou. Because: "My eyes are weary with looking upward" (Is 38:14), Also: "My face is red with weeping, and my eyelid is deep darkness" Job 16:16).

Then is shown the defect of David's virtue. So is asserted: "It grows weak because of my foes" (Verse 7), Namely, while one was victorious and powerful in their youth, later in life, the same one is judged as weak, since, such a one not only suffers outwardly, all in his youth, yet he tries to flee inwardly from his own sins.

So is said: "It grows weak" (Verse 7). That is, my own eye, according to the judgment of others.

Then is added: "Because of all my foes" (Verse 7). That is, due to all my outward and inward enemies, For: "What is becoming obsolete and growing old, is ready to vanish away" (Heb 8:13).

Or, since a sinner grows weak, he departs from his nearness to Christ (his Savior). Regarding such, the Apostle Paul asserts: "We too might walk in newness of life." (Rom 6:4). Also: "That we might serve not under the old written code, but in the new life of the spirit" (Rom 7:6). The "Gloss" declares: "We render deeds of the new man, that is, Christ. Such is also accompanied by our own

virtue, but by the divine grace of the Holy Spirit." For: "We know that our old self was cricified with him, so that the sinful body might be destroyed, and we might no longer be enslaved to sin" (Rom 6:6).

By such an enslavement to sin, a person is reduced to an old spiritual age in evil, like a physical old man. Due to this, Paul the Apostle, admonishes: "Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Rom 12:2).

And the "Gloss" states: "Be reformed, since you were deformed." So, a new person inChrist is one reformed from a deformity within an oldness of spiritual misery. For instance, the prophet Baruch, answering a question, deplores such a spiritual situations He dedares: "Why is it, O Israel, why is it that you are in the land of your enemies, that you are growing in a foreign country, that you are defiled with the dead, that you are counted among those in Hades?" (Bar 3:10-11).

Baruch is applicable to Verse 7: "It grows weak because of a1l of my foes." That is, either due to devils, or to all the sins consented to. Thus: "It grows weak because of my foes." (Verse 7). Namely, according to a spirit of moaning, Since is said: "Every night I flood my bed with tears, I drench my couch with weeping" (Verse 6). So: as if imitating an old man spiritually enslaved by all kinds of evils.

Thus there follows: "My eye wastes away because of grief, it grows weak because of all my foes" (Verse 7). Such can refer to a condition of a penitent, or to a matter of divine justice relating to a state of sins.

So is said:"My eye wastes away because of grief" (Verse 7). Namely, I, David, have sinned by my eye, as it is my very own flesh. Thus: "My eye wastes away," by an impetus from my carnal passion. "Like the untimely birth that never sees the sun" (Ps 58 [57]:8). Which connotes concupiscence, according to Augustine's "Gloss." Thus, such sinners, like David, never see the sun of divine justice. For: "Beauty has deceived you, and lust has perverted your heart" (Dan 13:56). And: "The two elders used to see her every day, going in and walking about, and they began to desire her" (Dan 13:8). David claimed that, due to carnal impulse within himself, the eye of his own reason was weakened, or disturbed. As a result, David could not look upward to heaven, to the Lord God. Such was his carnal concupisence towards Bathsheba, as is recorded in II Samuel, Chapter 11, in passing. Also, David, realizing such adultery could be serious, adds

to this sin that of murder, So, David ordered the murder of Uriah, the husband of Bathsheba. Concerning these two mortal sins of murder and adultery, the Lord God passes a judgment on David, by the persecution from his own son, Absalom.

Verses 8-10

Here is the third principal part of Psalm 6, in which the result of penance is considered. So the psalmist David shows that he himself is the person whose prayer is heard, and so he is gladdened.

Concerning Psalm 6's third part, three main ideas are advanced. First, the psalmist David exposes the repelling of enemies from himself. Second, he confesses that his prayer has been heard: There: "The Lord has heard my supplication, the Lord accepts my prayer." (Verse 9). Third, there is pronounced the outcome regarding enemies. There: "All my enemies shall be ashamed and sorely troubled, they shall turn back, and be put to shame in a moment." (Verse 10).

So is declared: "Depart from me, all you workers of evil, for the Lord has heard the sound of my weeping." (Verse 8). Namely, it is allowed that a person may be afflicted, due to sins, and then a pardon is granted. Afterwards, the sinner can isolate himself against his enemi~es, against those ones leading into sins, and those even attacking one physically. Jerome declares literally: "Depart from me, those leading into sins; as I do not desire them." Thus: "Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean" (2 Cor 6:17).

Also: "All you workers of evil." (Verse 8). Namely, you workers of evil persecuting me, David, unjustly.

And: "Depart from me." (Verse 8). That is, "But the Lord is with me, as a dread warrior" (Jer 20:11). For: "Though a host encamp against me, my heart shall not fear." (Ps: 27 [26]:3). By this is indicated future persecution of, and the separation from, good persons with evil persons, "So it will be at the close of the age. The angels will come out and separate the evil from the righteous, and throw them into the furnace of fire, there men will weep and gnash their teeth" (Matt 13:49). Also: "Before him will be gathered the nations, and he will separate them one from another as a shepherd separates the sheep from the goats" (Matt 25:32). And: "Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels." (Matt 25:41).

In conclusion is said: "The Lord has heard my supplication; the Lord has heard my prayer." (Verse 9). Here, three ideas are exposed. First, "Be gracious to me, O Lord, for I am languishing. O Lord, heal me, for my bones are troubled." (Verse 2). Second, a prayer is stated in which the psalmist seeks to be freed. There: "Turn, O Lord, save my life, deliver me for the sake of thy steadfast love." (Verse 4). Third, the psalmist's grief is proposed. There: "I am weary with my moaning; every night I flood my bed with tears; I drench my couch with my weeping" (Verse 6).

These three prayers the psalmist claims, have been heard in their reverse order. First, the moaning; there: "For the Lord has heard the sound of my weeping." (Verse 8). The weeping of good persons do have a hearing from the Lord God. Because: "He will not ignore the supplications of the fatherless; nor the widow when she pours out her story" (Sir 35:14). Such hearts arise to heaven and the Lord God will be declared as a hearer. So, the Book of Genesis claims: "The voice of your brother's blood is crying to me from the ground" (Genesis 4:10). On this claim, the holy widow Judith then asserts: "Let us call upon him to help us, and he will hear our voice, if it pleases him" (Jud 8:19).

Secondly, is a supplication. According to 'the "Gloss" of Cassiadorus (a Roman statesman, and Christian), any supplication pertains to a removal of evils. He claims: "By a supplication, one may request the liberation of people." The psalmist showed himself as freed from evils in relation to what he made supplication. He said: "Turn, O Lord, save my life; deliver me for the sake of thy steadfast love." (Verse 4). Then is later stated: "The Lord has heard my supplication; the Lord accepts my prayer." (Verse 9).

In the third place is a prayer, which could come to the attention of the Lord God. So is said: "The Lord has heard my supplication; the Lord accepts my prayer." (Verse 9). The psalmist uses the word "Lord" so as to be heard by each of the three persons of the Holy Trinity. Because: "The earth has yielded its increase; God, our God, has blessed us. God has blessed us; let all the ends of the earth fear him" (Ps 67:6-7).

Then in concluding, Verse 10 is stated:"All my enemies shall be ashamed and sot~ely troubled; they shall turn back, and be put to shame in a moment," (Verse 10), Here the outcome of enemies is exposed. Which declares, as if: You say to enemies: "Depart from me, all you workers of evil, for the Lord has heard the sound of my weeping." (Verse 8). What shall occur for those departing from you, O Lord?

Certainly: "All my enemies shall be ashamed and sorely troubled" (Verse 10). And

such words are applicable both to good and evil persons. If applied to good persons, then they are uttered in terms of a prayer. Thus, the psalmist seeks in prayer four things regarding his enemies. First is that discomfort which connotes the beginning of the reform of one's life. "For there is a shame which brings sin; and there is a shame which is glory and favor" (Sir 4:21). Hence is declared: "All my enemies shall be ashamed and sorely troubled," (Verse 10).

Second, there is grief from sins. For: "They shall turn back and be put to shame in a moment," (Verse 10). Because: "Thou hast made the land to quake; thou hast rent it open" (Ps 60:2). So, a penitent ought to experience an attack of grief, more so than he would delight sincerely.

Third, there is a turning to the Lord God. "Turn to him from whom you have deeply revolted, O people of Israel" (Is: 31: 6).

Fourth, there is a certain discomfort in sinning. Because: "They shall turn back, and be put to shame in a moment" (Verse 10). So such shame or discomfort, comes both at the beginning and end of a sinner's reform.

Besides, another thing can be sought in prayer regarding enemies. For, every sinner becomes ashamed in the eyes of other sinners. A sinner avoids such shame, and also avoids evils at their very beginnings. Moreover, at an end of evils, a sinner becomes ashamed in the eyes of their own reason, Such shame can refer to God himself. For: "But then, what return did you get from the things of which you are now ashamed" (Rom 6:21).

Such a turning to God ought to be done with such excessive swiftness, lest it be delayed. For: "Do not delay to turn to the Lord, nor postpone it from day to day" (Sir 5:7).

If such sinners are rescued from evils, they must be announced in a manner of a proclamation, Thus is said, as it were: "All my enemies (as sinners) shall be ashamed in respect to detection of their sins by every one," "For you shall be ashamed of the oaks in which you are delighted, and you shall blush for the gardens which you have chosen" (Is 1:29).

Then: "And sorely troubled" (Verse 10). That is, by fear and deep grief. For: "When they will be shaken with dreadful fear and they will be amazed at his unexpected salvation" (Wis 5:2).

Then is added: "They shall turn back," (Verse 10). Namely, by remembering their own sins; and also the glory and honor of good persons, Because: "This is the

man whom we once held in derision, and made a byword of reproach - we fools" (Wisdom 5:4).

So, Psalm 6 concludes: "And he put to shame in a moment" (Verse 10), That is, there will be personal realization of evil persons regarding a discomfort from excessive swiftness turning towards God, For: "They spend their days in prosperity and in peace, go down suddenly to Sheol" (Job 21:13). Also: "For you yourselves know well that the day of the Lord will come like a thief in the night" (1 Thess 5:2).

Psalm 7

In finem Psalmus David quem cantavit Domino pro verbis Chusi filii Gemini

a. PSAL. DAVID VII

Domine Deus meus in te speravi; salvum me fac ex omnibus persequentibus me, et libera me. Ne quando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat. Domine Deus meus si feci istud: si est iniquitas in manibus meis. Si reddidi retribuentibus mihi mala.

b. Decidam merito ab inimicis meis inanis. Persequatur inimicus animam meam, et conprehendat et conculcet in terra vitam meam, et gloriam meam in pulverem deducat.

To the end. A Psalm of David which he sang to the Lord for the words of Chusi, the son of Benjamin.

a. Psalm 7. Of David.

Lord, my God, in you have I hoped; save me from all who pursue me, and set me free. Lest at any time he seize my soul like a lion, while there is no one who delivers me or who saves me. Lord, my God, if I have done this: if there is sin in my hands. If I have returned evil to the ones repaying me.

b. Let me, empty, be cut off deservedly by my enemies. Let my enemy pursue my soul and take it, and trample my life in the earth, and let him reduce my fame into the dust

c. Exurge Domine in ira tua: exaltare in finibus inimicorum meorum. Et exsurge Domine Deus meus in praecepto quod mandasti: et synagoga populorum circumdabit te. Et propter hanc in altum regredere.	c. Arise, Lord, in your anger, and be exalted on the borders of my enemies. And arise, Lord, my God, in the commandment which you have ordered: for the congregation of the peoples will surround you. And because of this you returned on high.
d. Dominus iudicat populos. Iudica me Domine secundum iustitiam meam, et secundum innocentiam meam super me. Consummetur nequitia peccatorum, et diriges iustum.	d. The Lord judges the peoples. Judge me, Lord, according to my righteousness, and according to my integrity which is in me. Let the malice of sinners be consumed, for you guide the righteous.
e. Scrutans corda, et renes Deus. Iustum adiutorium meum a Domino, qui salvos facit rectos corde.	e. God examines the heart and inner being. Just assistance is mine from the Lord, who saves the upright in heart.
f. Deus iudex iustus, fortis et patiens, nunquid irascetur per singulos dies?	f. God is a righteous judge, strong and patient. Is he not angry throughout each day?
g. Nisi conversi fueritis, gladium suum vibrabit, arcum suum tetendit, et paravit illum. Et in eo paravit vasa mortis: sagittas suas ardentibus effecit.	g. Unless you are changed, he will brandish his sword, he has bent his bow, and he has prepared it. And in him he has prepared vessels of death: he has made his arrows with flames.

h. Ecce parturiit iniustitiam, concepit dolorem, et peperit iniquitatem.

h. Behold he travailed with injustice, he conceived pain and brought forth iniquity.

i. Lacum aperuit, et effodit eum, et incidet in foveam quam fecit. Convertetur dolor eius in caput eius; et in verticem ipsius iniquitas eius descendet.

i. He has uncovered a pit, and he dug it out, and he has fallen into the trap which he made. His pain returns onto his head; and onto his very pate his iniquity comes down.

k. Confitebor Domino secundum iustitiam eius, et psallam nomini Domini altissimi.

k. I will praise the Lord according to his righteousness, and I will sing praise to the name of the Lord Most High.

a. Supra praemissi sunt psalmi pro liberatione ab hostibus; hic ponitur psalmus in quo petit vindictam de eis: et praeponitur titulus talis, *In finem quem cantavit domino pro verbis Chusi filii Gemini*.

Previously presented are Psalms for liberation from enemies; here is set forth a Psalm in which he asks for punishment concerning them; and a heading of such a kind is placed first, *To the end which he sang to the Lord for the words of Chusi, the son of Benjamin.*

Historia habetur *2 Reg. 17*, quod David fugit a facie filii sui, et Achitophel sapientissimus adhaesit Absaloni. Chusi vero adhaesit david: quem remisit ut sciret consilia Achitophel, et ea sibi significaret. Cum autem Achitophel consilium dedisset Absaloni nocivum valde patri suo David, scilicet ut statim eum invaderet antequam tutaretur alicubi, Chusi secreto significavit David, ut de campestribus fugeret ubi erat, et transiret Jordanem ad loca munitissima. Isto ergo nuncio Chusi audito David, hoc canticum cecinit Domino: et ideo dicitur hic, *Quem cantavit Domino pro verbis Chusi filii Gemini*.

The account in *2 Kings 17* [2 Samuel 15 and 17] tells that David fled from the presence of his son, and Ahithophel, that most wise man, joined Absalom. But Chusi joined David: whom he sent back to discover the counsels of Ahithophel, and to make them known to him. But when Ahithophel had given counsel to Absalom that was very harmful to his father David, namely that immediately he attack him before he could protect himself anywhere, Chusi secretly made this known to David, so that he fled from the plains where he was, and crossed the Jordan into well fortified places. Therefore, when David heard that message of Chusi, he sang this song to the Lord, and so it is said*, Which he sang to the Lord for the words of Chusi, the son of Benjamin*.

Dicitur autem filius Gemini, quia forte de tribu Beniamin erat: vel ex aliquo descenderat qui habebat hoc nomen.

Now it says "son of Benjamin", perhaps because he was from the tribe of Benjamin, or he was descended from someone who had that name.

Hieronymus non habet, *In finem*: nec pro victoria, sed pro ignoratione, vel ignorantibus. Et dicit *Super verbis Aethiopis*: tamen nescitur an fuerit Aethiops.

Jerome does not have *unto the end*, nor for victory, but for ignorance, or for those who are ignorant. And it says *upon the words of the Ethiopian*: but it is not known whether he was an Ethiopian.

Mystice autem hic psalmus potest esse ecclesiae, et contra persecutores.

In a mystical sense, this Psalm can be about the Church and against its persecutors.

Et dicitur pro verbis Chusi, qui interpretatur silentium, sed Gemini dextera; quasi dicat: occulto divinae providentiae judicio factum est ut Achitophel, qui fratris ruina interpretatur, scilicet Judas Iscariotes, in ruinam, idest in mortem fratris sui, Christi videlicet, qui non confunditur eos vocare fratres, *Hebr. 2* consilio et auxilio conspiravit.

And it says for the words of "Chusi", which is understood as "silence", but "Benjamin" as "right hand". It is as if he were saying, by the hidden judgment of divine providence, it was made so that "Ahithophel" (which is understood as "downfall of a brother" - namely of Judas Iscariot), conspired to his own downfall, that is in the death of his brother (namely, Christ - who was not ashamed to call them brothers (Hebrews 2 [2:11]) by counsel and with help.

Sed quod ille ad perniciem unius hominis fecit, Christus ad salutem omnium inflexit, ut dicit Augustinus in glossa.

But because that man worked for the destruction of one man, Christ altered this for the salvation of all, as Augustine says in the gloss.

Hic autem psalmus habet tres partes. Primo ponitur oratio. Secundo exauditio, ibi, *Dominus judicat*. Tertio gratiarum actio, *Confitebor Domino*.

Now this psalm has three sections. First, a prayer is set forth. Second, there is a hearkening to the prayer at *May the Lord judge*, and third, an act of thanksgiving at *I will praise the Lord*."

Circa primum duo facit. Primo orat ut liberaretur ab hostibus. Secundo, ut hostes deprimantur, *Exurge Domine in ira tua*.

About the first he does two things. First he prays that he would be set free from his enemies. Second, that his enemies would be weighed down, *Arise, Lord, in your anger*.

Circa primum duo facit. Primo petit misericordiam. Secundo allegat suam innocentiam: *Domine Deus meus si feci istud.*

About the first he does two things. First he asks for mercy. Second, he recounts his own innocence, *Lord, my God, if I have done this*.

Circa primum tria facit. Primo praemittit orantis affectionem. Secundo proponit petitionem: *Salvum me fac*. Tertio petitionis rationem, *Ne quando rapiat*.

About the first he does three things. First, he presents the desire of the one praying. Second, he relates his petition, *Save me*. Third he gives the reason for the petition, *Lest when he seize me.*

Affectus orationis est ut speret in Domino: *Eccl. 2: Quia nullus speravit in Domino, et confusus est*: et ideo dicit, *In te speravi*.

The longing of his prayer is that he may hope in the Lord, as in *Ecclesiasticus 2* [Sir. 2:11b], *Because no one has hoped in the Lord and has been ashamed*: and so he says, *In you I have hoped*.

Petitio est duplex; petit enim salvari et liberari, secundum Dionysium. Liberari est removeri a malo; salvari conservari in bonis. Sic ergo petit quod salvetur a corruptione hostium, et liberetur ab eis. Et potest intelligi de corporalibus hostibus, et de spiritualibus: quasi dicat: salvum me fac ab hostibus, et a tentationibus: *Psal. 21: Salva me ex ore leonis*. Idem, ibidem, *Libera animam meam a malignitate eorum*.

The petition is twofold: for he asks to be saved and to be set free. According to Dionysius, to be set free is to be removed from evil; to be saved is to be preserved for good things. In this manner he asks, therefore, that he be saved from the corruption of his enemies, and to be set free from them. And this can be understood concerning bodily enemies, and concerning spiritual enemies. It is as if he were saying, Save me from my enemies, and from temptations; as in *Psalm 21* [22:21] *Save me from the mouth of the lion*. Again, in the same place, *Set my soul free from their wickedness*.

Ponit petitionis rationem cum dicit, ***nequando rapiat*** , etc.: quasi dicat: nisi subvenias mihi, devorabit me Absalon, sicut leo: ***2 Reg. 15: Surgite fugiamus: neque erit nobis refugium a facie Absalonis.*** Et supra dicit in plurali, ***Ab omnibus persequentibus*** : hic in singulari: ***Ne quando rapiat ut leo*** , quia omnes sub uno capite comprehenduntur: spirituales sub uno diabolo: corporales sub Absalone. De primo ***1 Petri 5: Adversarius vester diabolus tamquam leo rugiens*** etc. ***Psal. 9. Insidiatur in abscondito quasi leo*** etc. ***Rapiat*** quasi subito, ***et velociter*** : ***Joa. 10: Lupus rapit*** : quia diabolus insidiose facit. Et hoc faciet, ***Dum non est qui redimat*** etc. Redimitur quis, dum liberatur a malo: et hoc refertur ad liberationem a poena: ***Osee 13: De morte redimam eos*** . ***Neque qui salvum faciat,*** per liberationem a culpa: ***Matth. 1*** : ***Ipse salvum faciet populum suum a peccatis eorum*** . Hieronymus: ne forte rapiat ut leo animam meam, et laceret; et non sit qui eripiat.

He gives the reason for the petition when he says, *Lest when he seize* etc., as if he were saying, Unless you come to my aid, Absalom, like a lion, will devour me: *2 Kings 15* [2 Samuel 15:14], *Arise, let us flee, for there will be no refuge for us from the face of Absalom.* And above he speaks in the plural*, from all those who persecute me*; here, in the singular, *Lest when he seize me like a lion*, because under one heading all persecutors are understood: spiritual under one, the devil; bodily under Absalom. Concerning the first:*1 Peter 5* [5:8] *Our adversary the devil like a roaring lion* etc. Psalm 9 [10:9] *He lies in wait in secret like a lion* etc. *He seizes* as if suddenly, *And quickly*: *John 10* [10:12] *the wolf seizes*: because the devil does this deceitfully. And he does this, *while there is no one who redeems* etc. One is redeemed when one is set free from evil: and this refers to being set free from penalty, as in *Hosea 13* [13:14] *From*

death I will redeem them. *Nor one who saves*, through being set free from guilt; as in *Matthew 1* [1:21] *He saves his people from sin*. Jerome says: *Lest he strongly seize my soul like a lion, and tear it: and there is not one who rescues*.

Deinde allegat suam innocentiam: ***Domine Deus meus, si feci istud*** . Et hoc potest intelligi dupliciter: vel per modum juramenti, vel praenuntiationis. si per modum juramenti, sic sciendum est quod duplex est juramentum, scilicet per contestationem, sicut ad ***Rom. 1: Testis est mihi Deus cui servio in spiritu meo*** etc. Et per execrationem, ut cum dicitur, ***si ita feci sic contingat mihi*** ; ***Job 31: Si gavisus sum ad ruinam illius qui me oderat*** etc. ***2 Cor. 1: Ego testem Deum invoco in animam meam*** : quasi dicat, si non sum innocens rapiat me. Vel potest intelligi per modum praenuntiationis; quasi dicat, si ego sum in istis defectibus, haec erit poena mea, ***decidam*** etc.

Then he recounts his innocence, *Lord, my God, if I have done this*. And this can be understood in two ways: either in the manner of an oath, or a prediction. If in the manner of an oath, then it must be understood that the oath is twofold, namely in being called as a witness, as in *Romans 1* [1:9] *God is my witness whom I serve in my spirit* etc. and in a curse, as when he says, *If I have done this, then let it happen to me*: Job 31 [31:29] *If I have rejoiced over the destruction of one who hates me* etc. 2 Corinthians 1 [1:23] *I call upon God as my witness in my spirit*. It is as if he were saying, If I am not innocent, seize me. Or it can be understood in the manner of a prediction;

as if he were saying, If I have such defects, this will be my punishment*, Let me be cut off* etc.

Et secundum hoc excludit primo a se culpam, ***Si feci istud***, etc. Secundo determinat sibi poenam, ***Decidam*** etc. Excludit autem a se culpam, primo in generali, cum dicit, ***Domine Deus meus, si feci istud***. Quid ***istud***? Peccatum, scilicet superbiae secundum glossam, quod est quasi universale peccatum: ***Eccl. 10: Initium omnis peccati superbia***. Vel aliter; ***Istud***, quia quando quis patitur tribulationem aliquam ex culpa sua, dicitur ei, tu fecisti tibi istud; quasi dicat; tu es in causa ut hoc fiat. Et sic dicit: ***Si feci istud***, ego huic persecutioni causam dedi: ***2 Reg. 8: Faciebat David judicium et justitiam cum populo suo. Mich. 7: Iram Domini portabo: quia peccavi ei*** etc. Secundo, cum dicit, ***Si est iniquitas*** etc. excludit culpam in speciali; ubi tria facit: nam primo dicit quod nulli fecit injuriam; et ideo dicit, ***Si est iniquitas: Job 51: Si iniquitatem quae est in manu*** etc. ***1 Reg. 24***: ***Animadverte et vide, quod non est in manu mea malum neque iniquitas***. Unde cum homo nulli facit injuriam, injustum videtur quod affligatur.

And according to this he first excludes guilt from himself*, If I have done this*, etc. Second, he determines a penalty for himself, *Let me be cut off* etc. But he excludes himself from guilt, first in general when he says, *Lord my God if I have done this*. What is the *this*? It is the sin, namely, of pride according to the gloss, because it is, so to speak, the universal sin: *Ecclesiasticus 10* [Sir. 10:15] *The beginning of all sin is pride*. Or, otherwise, the *this*, occurs when someone suffers some tribulation out of their own fault, it is said to him, you have done this to yourself: as if he were saying, you are the cause that has made this happen. And thus he says, *If I have done this*, I have given the cause for this persecution: 2 Kings 8 [2 Samuel 8:15] *David used to give judgement and justice among his people*: Micah 7 [7:9] *I will bear the anger of*

the Lord: because I have sinned against him etc. Secondly, when he says, *If there is iniquity* etc. he excludes guilt in particular; here he does three things: for first he says that he has injured no one and so he says, *If there is iniquity*: *Job 41* [11:14?]: *If there is sin which is in my hand* etc.. *1 Kings 24* [1 Samuel 24:12] *Turn and look, because there is neither evil nor iniquity in my hand*. Wherefore, when a man has injured no one, it seems unjust that he be afflicted.

Secundo quidem remisit offensam; et ideo dicit, ***Si reddidi*** etc. Et hoc ***1 Reg. 24: Pepercit tibi oculus meus. Dixi enim: non extendam manum meam in Dominum meum: quia Christus Domini est. Levit. 19: Ne quaeras ultionem: nec memoreris injurias civium tuorum*** .

Second, he also forgives the offense, and therefore he says, *If I have returned* etc. And on this there is *1 Kings 24* [I Samuel 24:11] *My eye has pitied you. Then he said, I will not put forth my hand against my lord because he is the anointed of the Lord*. *Leviticus 19* [19:18*] Do not seek revenge nor remember the wrongs of your countrymen.*

Tertio, quod inimicis benefecit: quod est tertium bonum. Unde littera Hieronymi habet, ***Dimisi hostes meos vacuos. Rom. 12: Noli vinci a malo, sed vince etc. Prov. 25: Si esurierit inimicus tuus*** etc. ***Matth. 5: Benefacite eis qui oderunt vos. 4 Reg. 6*** : ***Regi Samariae mandavit Elisaeus ut apponeret cibos exercitui regis Syriae, qui venerat ad capiendum eum. Appositaque est eis ciborum magna praeparatio.***

Third, he blessed his enemies, which is the third good. In this place Jerome has the words, *I sent away his enemies empty*: *Romans 12* [12:21] *Do not be conquered by evil, but conquer* etc; Proverbs 25 [25:21] *If your enemy hungers* etc; Matthew 5 [5:44] *Bless those who hate you*; *4 Kings 9* [2 Kings 6:22-23?]*, Elisha commanded the king of Samaria to put a meal before the army of the king of Syria, who had come to capture him. And a great preparation of food was laid before them.*

b. Consequenter cum dicit, *Decidam*. Determinat sibi poenam quae sequitur: quasi dicat: si ista non sunt vera quae dico, fiant mihi ista. Et primo ponit detrimentum pecuniae. Secundo personae. Tertio gloriae.

b. These things are all pursuant to his saying, *Let me be cut off*. He determines for himself a punishment which follows, as if he were saying, If these things are not true which I am saying, then may these things happen to me. And first he sets down the loss of money; second of the person; third of honor.

Dicit ergo quantum ad primum: hoc malum accidat mihi, scilicet quod *Decidam merito*, idest juste *Ab inimicis*, idest auferantur mihi bona. *Job 31: Si adhaesit membris meis macula, seram, et alius comedat*.

Therefore he says concerning the first: Let this evil happen to me, namely that *I am cut down deservedly*, that is justly, *by my enemies*, that is, let them take away my possessions, as in *Job 31* [31:7-8] *If sin clings to my members, then may I sow and another eat.*

Quoad personam tria ponit quae homo patitur in se. Primo persecutionem. Secundo captivitatem. Tertio mortem. Quantum ad primum dicit, *Persequatur*. Quantum ad secundum, *Comprehendat*. Quantum ad tertium, et *Conculcet*, vel occidendo, vel totaliter me prosternat.

Regarding the person he sets down three things which a man suffers in himself: First, persecution; second, captivity; third, death. Concerning the first he says, *Let them pursue me.* Concerning the second he says, *Let them seize me.* Concerning the third, *And let them trample*, either by killing or throwing me to the ground altogether.

Quantum ad gloriam subjungit, *Et gloriam meam* etc. Ac si diceret, quicquid sit illud in quo glorior, redigatur in pulverem et dispergatur. Mystice: inimicus diabolus persequens tentando: *Thren. 4: Velociores fuerunt persecutores* etc. *Comprehendat*, per consensum peccati: *Thren. 1: Omnes persecutores ejus apprehenderunt eam inter angustias. Conculcet* per consuetudinem et contemptum: *Isa. 51: Incurvare ut transeamus*. Gloria hominis duplex est: naturalis scilicet et spiritualis. De prima *1 Cor. 11: Vir non debet*, idest mens, *Velare caput suum quia gloria et imago Dei est*. De secunda *2 Cor. 1: Gloria nostra haec est testimonium conscientiae nostrae*. Gloriam ergo hominis deducit diabolus in pulverem, quia imago Dei deturpatur, quia maculatur: *1 Tim. 4: Cauteriatam habentes conscientiam: Ps. 72: Domine in civitate tua, imaginem ipsorum ad*

Concerning his honor he adds, *And my honor* etc. But if he were saying, Whatever there may be in which I take honor, let it be reduced to dust and scattered. In a mystical sense, our enemy the devil persecutes by tempting: *Lamentations 4* [4:19] *Swifter were our pursuers* etc. *Let*

nihilum rediges.

him seize me, through consent to sin: as in *Lamentations 1* [1:3] *All her persecutors seized her in the midst of her trials*. *Let him trample*, through custom and scorn; as in Isaiah 61 [51:23] *Bow down in order that we may walk over you*. The honor of man is twofold, that is, natural and spiritual. Concerning the first, *I Corinthians* 11 [11:7] *A man*, that is, the mind, *should not cover his head: because it is the glory and image of God.* Concerning the second, *2 Corinthians* 1 [1:12] *Our honor is this, the testimony of our conscience*. For the devil drags down the honor of man into the dust so that the image of God is defiled, so that it is stained: *I Timothy 4* [4:2] *Having a seared conscience*: *Psalm 72* [73:20] *Lord, in your city their image is brought to nothing.*

c. Supra proposuit orationem pro se, petens liberari et salvari; hic petit contra inimicos: ubi duo facit. Primo petit eorum punitionem. Secundo punitionis fructum, ibi, *Et exaltare*. Legamus primo litteram secundum historiam, sicut potuit competere David. *Exurge*, duobus generibus hominum dicitur: dormienti et jacenti. Deus autem quando peccata non punit, dormire videtur, quasi non haberet prudentiae vigilantiam: *Ps. 43: Exurge, quare obdormis domine?* Item quando non punit, videtur impotens jacere; sed tunc surgere videtur, quando potestatem manifestat adversarios puniendo: *Isa. 26: Exaltetur manus tua, ut non videant, videant et confundantur zelantes populi, et ignis hereditatem tuam devoret.*

c. Previously he offered a prayer for himself, asking to be set free and saved; here he prays against his enemies: in this place he does two things. First, he prays for their punishment. Second, for the fruit of punishment, where it says, *And be lifted up*. We should read this first literally according to the history, as if it could apply to David. *Rise up* is said of two kinds of men, those sleeping, and those lying down. For when God does not punish sins, it seems that he sleeps, as if he did not have the vigilance of prudence; as in *Psalm 43* [44:24] *Awake, Lord! Why do you sleep?* Again, when he does not punish, it seems that he, being powerless, is lying down; but then it seems that he rises up when he manifests power by punishing his adversaries; as in *Isaiah 26* [26:11] *Your hand is lifted up, but they did not see it; let them see your zeal for your people and be ashamed, and may fire devour your inheritance*.

In ira dicit, idest in punitione, quae est irae effectus. Fructum autem punitionis ponit triplicem. Unum ex parte Dei, ut Deus exaltetur, non in se, sed in opinione hominum, quia per hoc reputatur altus et potens: et ideo dicit, *Exaltare*; quasi dicat: deprime inimicos meos, et in hoc altus apparebis. *Eccl. 36: Sicut in conspectu illorum magnificatus est in nobis, ita in conspectu nostro* etc. Et dicit, *In finibus*, ut totaliter deprimat, et nihil remaneat invadendo fines eorum. Hieronymus habet, *Elevare indignans super hostes*; quasi dicat, irascere, et in hoc *elevare*.

It says*, In anger*, that is, in punishment, which is the effect of anger. And the fruit of punishment he sets forth in three ways. One is on the part of God, that God may be exalted, not in himself, but in the opinion of men, because through this he is considered exalted and powerful; and therefore he says, *Be exalted*. It is as if he were saying, Afflict my enemies, and in this you will appear exalted: *Ecclesiasticus 37* [Sir. 36:3] *As in their sight he is glorified in us, so in our sight* etc. And he says, *on my borders*, so that he may be utterly afflicted, and so that nothing will remain to invade their borders. Jerome has, *Arise, indignant, over my enemies*; as if he were saying, Be angry, and in this *arise*.

Alius fructus est ex parte David: nam *1 Reg. 13*, legitur: *Invenit Dominus virum secundum cor suum, cui praecepit ut esset dux super populum suum*: et ipse David de se dicit *2 Reg. 6: Praecepit mihi Dominus, ut sim dux*, etc. Hoc ergo praeceptum videbatur evacuari David depresso: et ideo dicit: *Exurge in praecepto quod mandasti*, scilicet sim dux in regno: et ideo Hieronymus habet, *Exurge ad me in judicium quod mandasti*.

Another fruit is on the part of David: for in 1 Kings 13 [13:14] is read, *The Lord found a man after his own heart, whom he commanded that he might be a leader over his people*: and David himself says concerning himself in 2 Kings 6 [6:21] *The Lord commanded me that I might be the leader*. Therefore, this commandment seemed to be voided when David was weighed down: and for this reason he says, *Arise in the commandment which you have ordered*, that is, that I may be the leader in the kingdom: and so Jerome has, *Arise for me in the judgment which you have ordered*.

Alius fructus est ex parte populi. In veteri lege ordinabatur per homines de aliis principibus populi; sed de summo principe solum dispensabatur per Deum: *Num. 27: Provideat Dominus Deus spirituum omnis carnis hominem* etc. *Deut. 17: Cum intraveris terram quam Dominus Deus tuus dabit tibi, et possederis eam, habitaverisque in illa, et dixeris, constituam super me regem sicut habent omnes per circuitum nationes, illum constitues principem quem Dominus tuus elegerit*. Ergo populus in magno principatu debebat sequi divinam ordinationem: et ideo subdit: *Et synagoga populorum circumdabit te*, idest sequetur tuam ordinationem, ut revertatur in me: *Et propter hoc in altum regredere*, idest apparebit magnificentia tua; quasi dicat: non solum propter vindictam, sed ut homines revertantur ad me. Sed prout refertur ad Christum, petit incarnationis mysterium: in quo duplex est fructus.

Another fruit is on the part of the people. In the old law it was ordained by men concerning the other rulers of the people; but the highest office are assigned by God alone; as it says in *Numbers 17* [27:16] *May the Lord, the God of the spirits of all flesh, provide a man* etc. *Deuteronomy 17*

[17:14] *When you have entered into the land which the Lord, your God, will give you, and have occupied it and dwelt in it, and you have said, I will set up a king over me like all the nations round about have, you shall set that man as your ruler whom the Lord, your God, chooses*. Therefore, people in great authority ought to follow the divine decree: and for this reason he put down: *And the gathering of the peoples will surround you*, that is it follows your decree, as it is revealed in me: *And because of this you returned on high*, that is your magnificence will appear; It is as if he is saying, not only for punishment, but so that men may return to me, but in so far as this refers to Christ, he asks about mystery of the incarnation: in which there is a twofold fruit.

Primus depressio daemonum, et conversio hominum, *Exurge Domine*. quantum ad primum dicit, *Exurge*, idest appare in mundo per incarnationem, et hoc *In ira tua*, idest ut punias daemones: *Joan. 12: Nunc judicium est mundi* etc. *Marc. 1: Quid nobis et tibi Jesu Nazarene? Venisti ante tempus perdere nos. Et exaltare in finibus inimicorum*, auferendo eorum possessionem: *Luc. 11: Cum fortis armatus custodit atrium suum, in pace sunt omnia quae possidet. Si autem fortior illo supervenerit, et vicerit eum, universa arma ejus auferet, in quibus confidebat, et spolia ejus distribuet*: et *Matth. 12: Quomodo potest quisquam intrare domum fortis, et vasa ejus diripere, nisi prius alligaverit fortem, et tunc domum ejus diripiet?* Vel contra Judaeos, ut sit petitio ecclesiae gentium contra eos.

The first is the oppression of demons and the conversion of men, *Arise, Lord*. So far as concerns the first he says, *Arise*, that is, appear in the world through the incarnation, and this, *in your anger*, that is so that you punish the demons: John 12 [12:31] *Now is the judgment of this world* etc*. Mark 1* [1:24] *What have you to do with us, Jesus of Nazareth? You have come before the time to persecute us. And to be raised up on the borders of my enemies*, by taking over their possessions; as in *Luke 11* [11:22-23] *If a strong man, armed, guards his court, all the things which he possesses are in peace. But if another, more strong, comes upon him, and overcomes him, and takes away all his weapons, in which he trusted, he distributes the spoil*. And in *Matthew 12* [12:29] *How can anyone enter the house of a strong man, and plunder his goods, unless he first bind the strong man, and then plunder his*

house? Or against the Jews, that the prayer of the church of the gentiles may be against them.

Et dicit, *Exaltare in finibus inimicorum*: alia non mutantur. Illud quod exaltatum homini apparet, ex hoc occultatur: ut puta quando nimis in altum exaltatur. Sicut ergo quod latet in profundo si exaltetur apparet: *Job 28: Profunda fluvii scrutatus est, et abscondita producit in lucem*: sic ait, *Exaltare*, idest manifestare: et sicut quod nimis exaltatur occultatur; unde *Act. 1: Elevatus est, et nubes suscepit eum ab oculis eorum*, sic *Exaltare*, ut efficiaris Judaeis occultus: ut te non cognoscant, et sic crucifigant, et redimantur.

And he says, *to be exalted on the borders of my enemies*: the others do not change. That which appears exalted to a person, for that reason is hidden from him: So, the example is when something is raised too high in the heights. Therefore, just as what is concealed in the deep, if it is raised up, appears: *Job 28* [28:11] *He probed the depth of the river, and brought forth the hidden things into the light*. So he said, *be exalted*, that is, be manifested: and just as when one is raised up exceedingly, he is hidden, wherefore *Acts 1* [1:9] says, *He was raised up and a cloud took him from their sight*, thus *be exalted*, so that you may be made hidden to the Jews: so they do not recognize you, and thus they crucify you, and they will be redeemed.

Quantum ad secundum dicit, *Exurge Domine Deus in praecepto*, pro conversione hominum. Ubi primo ponitur motivum conversionis. Secundo perfectio. Tertio punitio.

Concerning the second point he says, *Arise Lord God in the instruction*, for the conversion of men. In this place he first sets forth the motive for conversion. Second the completion. Third punishment.

Dicit ergo, *In praecepto*, scilicet mansuetudinis et humilitatis: quod mandasti: *Matth. 11: Discite a me, quia mitis sum et humilis corde*. *Exurge* ergo in hoc *praecepto*, idest appare humilis altus existens; quasi dicat: ita humilitatem accipias ut altitudinem non deseras: vel exurge a mortuis, et sic *Synagoga populorum circumdabit te*, congregatio scilicet beatorum qui remunerabuntur, et malorum qui punientur. *Cant. 11: Oleum effusum nomen tuum* etc. *Isa. 2: Praeparabitur mons domus Domini in vertice montium, et elevabitur super colles, et fluent ad eum omnes gentes*. Et *6 Cap.: Leva oculos tuos in circuitu: omnes isti qui congregati sunt venerunt tibi.* Et *Propter hanc in altum regredere*, scilicet ut hanc synagogam perficias, credentium scilicet congregationem: *Ephes. 4: Ascendens in altum captivam duxit captivitatem* etc. *Mich. 2: Ascendit pandens iter ante eos*. Vel *In altum*, absconderis ab oculis judaeorum, etc. *Synagoga populorum circumdabit te,* contemnendo et persequendo: in quo maxime punientur.

Therefore he says, *In the instruction*, that is to say, of meekness and humility: which you have ordered: *Matthew 11* [11:29] *Learn from me, because I am meek and humble in heart*. *Arise* therefore in this *instruction*, that is, to appear humble while standing out on high. It is as if he were saying, thus will you receive humiliation so that you do not abandon the height: or *arise* from death, and thus *the congregation of the peoples will surround you*, the congregation, that is to say, of the blessed who will be rewarded and of the evil who will be punished: *Song of Solomon 11* [1:2] *Like oil poured out is your name etc. Isaiah 2* [2:2] *The mountain of the house of the Lord will be prepared in the highest mountain, and*

raised above the hills, and all the nations will flow to it. And *Chapter 6* [49:18] *Lift up your eyes round about: all who have gathered have come to you*: and *because of this return on high*, that is to say, that you may perfect this assembly, namely the congregation of believers: *Ephesians 4* [4:] *And going up on high he led captivity captive* etc. *Micah 2* [2:13] *He goes up, opening the way before them*. Or, *on high*, you will be hidden from the eyes of the Jews, etc. *The gathering of the peoples will surround you*, to despising and persecuting: in which they will be greatly punished.

d. Secunda pars est istius psalmi, in qua agitur de exauditione petitionis. Et quia exauditio petitionis fit judicio Dei, ideo introducitur divinum judicium.

d. This is the second part of this Psalm, in which the hearkening to the prayer is treated. And since the hearkening to his prayer is in the judgment of God happen, divine judgment is therefore introduced.

Et primo praemittit ipsum. Secundo agit de dilatione ejus, *Deus judex justus fortis et patiens, numquid irascetur per singulos dies*. Circa primum tria facit. Praemittitur enim primo judicium. Secundo ejus modum, *Judica me Domine* etc. Tertio judicis idoneitatem, *Scrutans corda et renes Deus*.

And first he presents him. Second he discusses his delay, *God is a righteous judge, strong and patient. Is he not angry throughout each day?* Concerning the first, he does three things: first he presents the judgment; second, its method at *Judge me, Lord*, etc; third, the fitness of the judgment, at *the one examining the heart and inner being*.

Dicit ergo, habeo inimicos persequentes: et peto divino auxilio liberari. Et de hoc confido. Quia *Dominus judicat populos*: *judicat enim orbem terrae in aequitate, et populos in veritate sua*: *Ps. 96. Isa. 3: Stat ad judicandum Dominus, et stat ad judicandos populos.* Et nota quod postquam dixit, *Propter hanc in altum*, subjungit de judicio: quia post ascensionem revertetur ad judicandum: *Act. 1: Quemadmodum vidistis eum ascendentem in caelum, ita veniet ad judicandum*.

Therefore he says, I have enemies who persecute me: and I pray to be set free by divine help. And I hope in this. For *the Lord judges the peoples: indeed he judges the world with equality, and the peoples in his truth, Psalm 96* [95:13 LXX; 96:13]. *Isaiah 3* [3:13] *The Lord stands up to judge, and stands to judge the peoples.* And note what he said afterward, *On account of this on high*, he adds concerning judgment: because after the ascension he returns to judge: *Acts 1* [1:11] *In the same way you saw him ascend into heaven, even so he will come to judge*.

Modus judicii ponitur in forma orationis, quia orando ostendit quid fiet in judicio, dicens, *Judica me*. Et primo ponit bonorum retributionem. Secundo malorum punitionem, *Consumetur*.

The manner of judgment is put in the form of a prayer: because by praying he shows what will happen in judgment, saying, *Judge me*. And first he sets down the repayment of the good and second the punishment of the evil, where it says *Let it be consumed*.

In judicio duo retribuuntur: quia bonis bona, et malis mala. Qui ergo bonus est, et qui caret malis, habebit abundantiam bonorum, et sublationem malorum: *Prov. 1: Qui me audierit, abundantia perfruetur, timore malorum sublato* etc. Et ideo quantum ad primum dicit, *Judica me secundum justitiam meam*, scilicet quam dedisti mihi, secundum quod sum justus: et haec justitia est, ut mihi retribuantur bona: *Matth. 5: Beati qui esuriunt et sitiunt justitiam, quoniam* etc.

In judgment, two things are repaid: because good [is repaid] to the good, and evil to the evil. He who is good, and who is devoid of evil, will have an abundance of good things, and removal of evil things; as in *Proverbs 1* [1:33] *He who shall have heard me shall enjoy an abundance, the fear of evil things having been removed*. And for this reason he says this concerning the first, *Judge me according to my righteousness*, just as you have given it to me, according to which I am righteous: and this justification is that good things are repaid to me: Matthew 5 [5:6] *Blessed are those who hunger and thirst for righteousness: for it* etc.

Quantum ad secundum dicit: *Secundum innocentiam meam*: et haec justitia est ut nihil mali patiatur: *Job 22: Salvabitur innocens: salvabitur autem in munditia manuum suarum*. Et nota, quod petit hoc judicium secundum justitiam. Supra dicit in poenitentiali psalmo secundum misericordiam, nullum meritum commemorans: nunc autem quia jam justificatus fecerat aliqua bona, quibus debebatur praemium, petit judicari secundum justitiam. Quod ait, *Super me*, designat quia justitia hominis et innocentia non sunt ab homine, sed a Deo.

Concerning the second he says, *According to my integrity*, and this justice is that he will suffer nothing evil; as in *Job 22* [22:30] *The innocent will be saved, but he will be saved through the cleanness of his own hands*. And note that he asks for this judgment according to justice. Previously he said, in the Penitential Psalm [Psalm 6], according to mercy, remembering no merit: now, however, since he is already justified, he has done some good things, for which he is owed a reward, he asks to be judged according to justice. When he said, *Upon me*, he signifies that the justice and innocence of man are not from man, but from God.

Contra hoc quod petit, ut sibi sint bona, et mali nihil patiatur, videtur aliquando bonum esse et utile opprimi a malis, et etiam ultra boni habent mala in mundo isto, et mali bona: *Luc. 16: Recordare quia recepisti bona in vita tua* etc. Et ratio hujus assignatur. Consumetur, idest ad finem deveniet: nequitia peccatorum: *Apoc. ult.: Qui in sordibus est, sordescat adhuc*.

Against that which he asks for, that there be good things for him, and that he suffer nothing evil, it seems that at times the good is usefully to be afflicted by evil, and indeed beyond this the good have evil in this world, and the evil good; as it says in *Luke 16* [16:25] *Remember that you have received*

good in your life etc. And the reason for this is assigned. *Let it be consumed*, that is let it reach its end: The malice of sinners: *Revelation, the last chapter*, [22:11] *He who is in filth, let him be filthy still*.

Nota quod quandoque Deus differt poenam ut praedestinati convertantur: *Isa. 30: Propterea expectat vos Deus, ut misereatur vestri*. Unde tunc. *Consumetur nequitia peccatorum*, idest deficiet. Quandoque ut mali malitiam suam amplius manifestent, et judicia Dei appareant justa: et tunc, *Consumetur*, idest perficietur, *Nequitia peccatorum*, ut justior appareat vindicta: propter quod dicit *Gen. 15: Scito praenoscens quod peregrinum futurum sit semen tuum, etc. Usque necdum completae sunt iniquitates amorrhaeorum* etc. *Act. 7: Et non dedit ei hereditatem in ea nec passum pedis* etc. Usque dixit Dominus. Sic ait, *Consumetur*; quasi dicat: faciant quidquid possunt, quia tandem *Consumetur nequitia ipsorum peccatorum*. Sed numquid mali gravabunt bonos? Non: quia *Deus diriget justos*. Unde, *Diriges justum*, *Prover. 2: Simplicitas justorum dirigit eos.*

Note that sometimes God delays punishment so that those predestined may be converted; as it says in *Isaiah 30* [30:18] *For God is waiting for you, that he may show you mercy*. Thus, at that time, *Let the malice of sinners be consumed*, that is, let it cease. At other times, so that the evil may more fully evidence their malice, and the judgments of God appear just: and at that time, *Let it be consumed*, that is let it be brought to an end, *The malice of sinners*, that punishment may appear more just, on account of which he says in Genesis 15 [15:13-16] *Know with certainty that your seed will be an alien*, etc. *until when the iniquities of the Amorites are complete* etc. *Acts 7* [7:5] *And he did not give him an inheritance*

in it, not even a foot's length etc. so far the Lord has spoken. Thus he said, *Let it be consumed*; as if he were saying, Let them do whatsoever they are able, because in the end, *Let the malice of sinners be consumed*. But will the evil oppress the good? No. Because *God guides those who are just*. Wherefore [it says], *He guides the just*, *Proverbs 2* [11:3] *The simplicity of the just guides them*.

e. Deinde cum addit, *Scrutans*, ostendit judicis idoneitatem. Et primo ponit idoneitatem judicis. Secundo confidentiam de eo conceptam, ibi, *Justum adjutorium meum.*

e. Then, when he adds, *The one examining*, he shows the fitness of the judge. And first he sets down the fitness of the judge; second, the confidence received from him is understood, where it says, *Just assistance is mine*.

Duo autem requiruntur ad idoneitatem judicis: scilicet ut sit sapiens, et ut sit justus. Haec autem sunt in Deo: et ideo judex est idoneus: *Prov. 20: Rex qui sedet in solio judicii, dissipat omne malum intuitu suo*. Est enim sapientissimus, omnia cognoscens, etiam interiora: *Heb. 4: Omnia nuda et aperta sunt oculis ejus*. Est etiam justissimus: *Hier. 2: Tu autem Domine sabaoth, qui judicas juste* etc. Et ideo dicit, *Scrutans corda*. Hieronymus habet sic, *Probator cordis et renum, Deus justus*: et post sequitur alius versus: *Clypeus meus in Deo*. Ubi littera nostra habet, *Justum adjutorium* etc.

Now there are two things required for the fitness of a judge, namely that he be wise and that he be just. These things, however, are in God: and therefore it is fitting that he is judge: *Proverbs 20* [20:8] *A king seated on the throne of judgment dispels all evil with his glance*. For he is the wisest, knowing all things, even those

things which are within: *Hebrews 4* [4:13] *Everything is naked and exposed to his eyes*. And he is the most just: *Jeremiah 2* [11:20] *But you, Lord of Hosts, who judge justly* etc. And therefore he says, *Examining the heart*. Jerome has thus, *The examiner of the heart and inner being, God is just*, and afterward follows the other verse: *My shield is in God*. In that place our version has, *Just assistance* etc.

Dicit ergo, *Scrutans*. Tria sunt in homine: unum apparens, scilicet exterius opus: et duo quae latent, scilicet intentio et delectatio. Haec duo nobis latent, sed Deo patent. Et quia Deo sunt nota, licet nobis occulta, ideo dicit, *Scrutans corda*, quia novit intentionem, *Et renes*, idest delectationem, utrum scilicet delecteris in laude Dei vel hominum. Sed quia scrutari est inquirere, inquirere autem est ignorantis, hoc a Deo removet. Et ut ostendat quod Deus evidenter scit; cum dixit, *Consumetur* etc. convenienter dixit, *Scrutans*: quia in tribulatione maxime apparet conditio hominum.

Therefore he says, *Examining*. There are three kinds [of examining] concerning man: one is visible, that is an exterior work: and there are two that are hidden, namely intention and delight. These two are hidden to us, but they lie open to God. And since these things are observed by God, although hidden to us, he thus says, *Examining the heart*, because he knows the intention: *And the inner being*, that is the delight, whether, that is to say, you delight in the praise of God or of men. But since to

examine is to inquire, and to inquire is of one who does not know, this does not apply to God." And in order to show that God manifestly knows, when he said, *Let it be consumed* etc., suitably he said, *Examining*: because in tribulation the condition of men is most revealed.

Deinde subinfertur, *Justum adjutorium meum a Domino* etc. Ubi ponitur fiducia concepta de judice, a quo adjutorium est sperandum. Est enim duplex adjutorium Dei: scilicet misericordiae, et aliud justitiae. Adjutorium quo liberatur a malis et peccatis, est misericordiae: et non est justum, quia non ex meritis. Sed quando quis justificatur, Deus perficit: et hoc est justitiae, quia respondet aliqualiter merito.

Then is added, *Just assistance is mine from the Lord* etc. he put down trust recieved about the judge, from whom help is to be hoped for. And there is twofold assistance from God, that is to say, of mercy, and of justice. Assistance from one who sets free from evil and sins: this is mercy: and it is not just, because it is not [given] by reason of merit. But when one is justified, God perfects him: and this is of justice, because he responds in some way to merit.

De primo dicitur *Psal. 9: Adjutor in opportunitatibus* etc. De secundo *Psal. 45: Adjuvabit eam Deus* etc. Sed quare? Quia, *Salvos facit* etc. *Prov. 2: Custodiet rectorum salutem. Rectos corde,* idest qui intentione tendunt in Deum.

Concerning the first it is said in Psalm 45 [46:2] A *Helper in need* etc. Concerning the second, Psalm 45 [46:6] *God will assist it* etc. But why is this? Because, *He makes salvation* etc., as it says in Proverbs 2 [2:7] *He guards the welfare of the upright. The upright in heart*, that is, those who bend in intention toward God.

Sed quaerit Cassiodorus. Quare non dicit, qui salvos facit rectos renibus, sed *Rectos corde*.

But Cassiodorus asked, Why does he not say, He who saves the upright in the loins, but *upright in heart*?

Respondeo. Rectitudo pertinet in ordine ad finem, et ad hoc est intentio: et ideo oportet quod intentio sit recta. In renibus autem est delectatio sensibilis.

I respond: Uprightness extends to the ordering towards its end, and the intention is towards it, and so it is fitting that the intention be upright. However, in the loins is the delight of the senses.

f. Supra praemisit divinum judicium; hic autem agit de dilatione futuri eventus, scilicet poenae. Et primo ostendit causam dilationis. Secundo praeparationem ad vindictam, *Nisi conversi* etc.

f. Previously he set forth the divine judgment; but here he treats of the delay of future events, namely of punishment. And first he shows the cause of the delay; second, the preparation for punishment, where it says, *Unless you are changed* etc.

Proponit autem tres causas, quare Deus potest putari non punire peccatores. Una est eo quod non sit justus, ut auferatur providentia humanorum actuum: *Ezech. 9: Iniquitas domus Israel et Juda magna est nimis valde, et repleta est terra sanguinibus, et civitas repleta est aversione. Dicunt enim: dereliquit Dominus terrae, et Dominus non videt: Job 22: Circa cardines caeli perambulat, nec nostra considerat*: et hanc excludit a Deo, qui judex est et justus: *Is. 32: Ecce in justitia regnabit rex, et princeps in judicio praeerit*.

And he proposes three reasons, why God can be considered not to punish sinners. One is that he is not just, so that providence is removed from human acts; as it says in *Ezekiel 9* [9:9] *The iniquity of the house of Israel and Judah is great beyond measure: the land is full of blood, and the city full of apostasy. For they say, the Lord has forsaken the land, and the Lord does not see*: *Job 22* [22:14] *He walks around the hinges of heaven, and does not regard our affairs*: and this does not apply to God, who is a judge and is just: *Isaiah 32* [32:1] *Behold, a king will reign in justice, and a prince is petitioned in judgment*.

Alia causa est, quia non est potens; sed hoc excludit, quia *Deus fortis, Job 9: Si fortitudo quaeritur, robustissimus est*. Quae ergo causa? Quia *Patiens*: et ideo dicit, *Numquid irascetur* etc.: idest non quolibet die puniet, sed expectat aliquando et dissimulat: *Sap. 12: Dissimulans peccata hominum propter poenitentiam: Isa. 30: Expectat vos Deus, ut misereatur vestri. Et 28: Non in perpetuum triturans triturabit.* Hieronymus habet, *Comminans tota die*, scilicet per sacram scripturam.

Another reason is, that he is not powerful; but this does not apply because *God is strong*, *Job 9* [9:19] *If his bravery is questioned, he is very strong*. For what reason then? Because: *He is patient*. Because on account of this he says, *Is he not angry* etc., that is he does not punish on just any day, but he waits

sometimes and conceals: *Wisdom 12* [11:23] *Concealing the sins of men because of repentance*: *Isaiah 30* [30:18] *The Lord waits for you, that he may have mercy on you* etc. and 28 [28:28] *Not forever will he who threshes thresh*. Jerome has, *Rebuking the whole day*, namely, through Holy Scripture.

g. Deinde cum dicit, *Nisi*, ostendit quod Dominus parat se ad poenam inferendam, etsi differat ex causa: et ponitur haec praeparatio. Primo ex parte Dei punientis. Secundo ex parte hominis puniti sive recipientis, ibi, *Ecce parturiit*.

g. Then, when he says, *Unless* he shows that God prepares himself to inflict punishment, even if he defers for a reason: and this preparation is set down: first, on the part of God as the one punishing; second, on the part of man who is punished or is receiving [punishment], where it says, *Behold, he travailed*.

Praeparatio ex parte Dei describitur secundum praeparationem hominis contra meritum vel peccatum: quia, *Odio sunt Deo impius, et impietas ejus. Sap. 4*. Et sicut homo praeparat se gladio contra hostes qui sunt prope, sed arcu contra remotos; ita divina vindicta contra eos qui videntur sibi adhaerere, et possunt videre causam punitionis, dicitur gladius quasi contra propinquos sed arcus contra remotos: et ideo non statim te punit, sed praeparat se ut convertaris. *Et nisi conversi fueritis, gladium suum* etc., idest vindictam suam: *Job 19: Fugite a facie gladii*. Ultor enim iniquitatis est gladius etc. *Zach. 9: Exibit ut fulgur jaculum ejus*: *vibrabit* ad terrendum, et ad propinquos ut fortius percutiat: quia nisi per comminationes homo convertatur, fortiter percutit.

The preparation on the part of God is described according to the preparation of man against his merit or his sin: because, *Hateful to God are the evildoer and his evil deed, Wisdom 4* [14:9]. And just as a man prepares or arms himself with a sword against enemies who are nearby, but with a bow against

those who are far away, in the same way, divine punishment (against those who see to cling to themselves, and are able to see the reason for the punishment), is called "a sword", as it were, against those who are near, but "a bow" against those far away: and for this reason, he does not immediately punish you, but he prepares himself so that you will change. *Unless you are changed, he will brandish his sword*, that is his vengeance: Job 19 [19:29] *Flee from the presence of the sword*, for the punisher of iniquity is a sword etc. *Zechariah 9* [9:14] *As lightning shall his arrow go forth*. *He will brandish* in order to terrify, and against those nearby he strikes down even more strongly: because unless through threats a man is changed, he is strongly struck down.

Maximus Valerius: *Lento gradu ad vindictam sui procedit divina ira*: tarditatemque supplicii gravitate compensat. Hieronymus habet, *Gladium suum acuet*, idest praeparabit majorem damnationem: *Deut. 32: Si acuero ut fulgur gladium meum* etc.. *Matth. 10: Non enim veni mittere pacem in terram, sed gladium* etc. Secundum glossam, *Gladius Dei Christus est*. Vibratio ergo est comminatio gehennae in quo percutientur impii, sicut eo vindicante: *Isa. 27: In die illa visitabit Deus in gladio suo duro* etc. Praeparat et se arcu, quasi ad remotos; unde *arcum suum* etc..

Valerius Maximus [says] *Divine wrath proceeds toward punishment at a slow pace: the tardiness of the aid compensates its seriousness.* Jerome has, *He sharpens his sword*, that is, he will prepare a greater condemnation: *Deuteronomy 32* [32:41] *I will sharpen my sword like lightning* etc. *Matthew 10* [:] *For I have not come to send peace into the earth, but a sword* etc. According to the gloss, the sword of God is Christ. The brandishing [of the sword] therefore is the threat of hell in which the unrighteous are struck down, just as by the one who avenges: *Isaiah 27* [27:1] *In that day God will punish with his hard sword* etc. He prepares for himself a bow, as if against those who are far away; whence *his bow* etc.

Et primo agit de praeparatione arcus. Secundo sagittarum. *Et in eo paravit*. Qui parat arcum, primo tendit. Secundo ordinat in manu.

And first he does concerning the preparation of the bow. Secondly, the archer, *And in him he has prepared*. He who prepares a bow first holds it and second, he arranges it in his hand.

Quantum ad primum dicit, *Arcum suum*, idest divinam vindictam, quasi ex inopinato punientem. Quantum ad secundum dicit, *Et paravit illum*: *Isa. 30: Praeparata est enim ab heri Thophet; a rege praeparata, profunda et dilatata*: scilicet ad puniendum. Secundo agit de praeparatione sagittarum *Et in eo* etc.

Concerning the first he says, *His bow*, that is, divine punishment, like one punishing unexpectedly. Concerning the second he says, *And he prepared it*: Isaiah 30 [30:33] *For Topheth is prepared from yesterday, prepared by the king, deep, and wide*, that is to say, [prepared] in order to punish. Secondly, he does concerning the preparation of the archer, *And in him* etc.

Et primo quantum ad ipsas sagittas. Secundo, quomodo in eis aliquis magis nocivum ponit, puta ignem vel venenum. Dicit ergo, *Et in eo*, scilicet arcu, praeparavit vasa, idest instrumenta mortis, scilicet occidentiae: *Ezech. 9: Unusquisque habet vas interitus in manu sua. Ardentibus effecit*, quia ibi aliquid combustivum, per quod intelligitur poena ignis aeterni;

And first so far as concerns the arrows themselves. Second, how someone puts even more harmful [things] on them. Therefore he says, *And in it*, namely the bow, *he prepared vessels*, that is instruments of death, namely killings: *Ezekiel 9* [9:2] *Each with a deadly vessel in his hand*: *He made with flames*, because in that

place was something flammable, by which is understood the punishment of eternal fire;

sed dicitur quod in Hebraeo est, *Sagittas suas persequentibus me effecit*. Per hunc arcum secundum Augustinum in glossa intelligitur sacra scriptura: *Job 29: Arcus meus in manu mea instaurabitur*. Hic tenditur, quando duritia veteris testamenti est emollita per novum. Praeparatur, quando exponitur. *Et in eo paravit vasa mortis*. Vasa mortis possunt dupliciter accipi: scilicet in bono, vel in malo. Hi sunt haeretici, qui ex sacra scriptura mortem simplicibu parant: et sic paravit, idest parari permisit: *Ps. 106: Errare fecit eo*s etc. *Effecit*, idest extra fecit, hoc est in apparentia posuit: *Sagittas*, penetrabiles sententias: *Ps. 119: Sagittae potentis acutae* etc. Vel in bono *vasa mortis* apostolus inobedientibus: *2 Cor. 2: Aliis sumus odor mortis in mortem.* Et hos effecit aptos ad comburendum igne charitatis: *Eccl. 48: Surrexit elias quasi ignis, et verbum* etc.

but it is said that in the Hebrew version it is, *he made his arrows in pursuing me*. By this arrow, according to Augustine in the gloss, is understood Holy Scripture: *Job 29* [29:20] *My bow will be strengthened in my hand*. It is bent when the hardness of the Old Testament is softened in the New. It is prepared when it is expounded. *And in him he prepared vessels of death*. Vessels of death are to be taken in two ways, namely in a good or an evil [way]. The latter [refers to] heretics, who, according to Holy Scripture prepare death for the simple: and so he has prepared, that is, he sent to be prepared: *Psalm 106* [107:40] *He made them to wander* etc. *He made*, that is, he made outwardly, this is, he placed it in an appearance. The arrows are penetrating thoughts; as it says in *Psalm 119* [120:4]

Sharp arrows of one who is powerful etc. Or, in good way, the *vessels of death* [refer to] the apostle [when he refers] to those who are disobedient: 2 Corinthians 2 *To others we are an odor of death to death*. And he fashioned these fit for burning with the fire of love: *Ecclesiaticus 48* [Sirach 48:1] *Elijah rose up like a fire, and the word* etc.

h. Deinde cum dicit, *Ecce*, agit de praeparatione ex parte hominis puniendi. Ubi duo proponit. Progressum scilicet in peccatum, quo paratur, scilicet ad punitionem. Et secundo incursum poenae, *Lacum* etc.

h. Then when he says, *Behold,* he treats of the preparation on the part of man for punishing. Here he puts forth two sections. Namely, the progression into sin, for which he is prepared, namely for punishing. And second the onset of punishment, where it says *A pit* etc.

In progressu peccati tria occurrunt. Malum propositum, conatus, et effectus. Et sic inimici David primo conceperant, sed tunc temporis erant in conatu, et post effecerunt. Propositum autem est sicut conceptio; conatus sicut parturitio; effectus sicut partus. Et ideo dicit, *Ecce parturiit*, idest nititur efficere, *Injustitiam*, contra proximum: concepit dolorem, quia *Hier. 9: Ut inique agerent laboraverunt: Isa. 59: Conceperunt iniquitatem: Jac. 1: Concupiscentia cum conceperit, parit peccatum. Peperit autem iniquitatem* conceptam, quia abstulerant Hierusalem Absalon et Achitophel cum suis complicibus.

In the progression of sin three things occur: evil is purposed, attempted, and effected. And thus the enemies of David at first had conceived [evil]; but at that time they were in the time of their attempting [to effect evil against David], and afterward they effected [evil]. But the purpose is like conception; the attempt

like labor pains; the effect like birth. And thus he says, *Behold he travailed*, that is he endeavored to effect, *Injustice*, against his neighbor: He conceived suffering, because *Jeremiah 9* [9:5] *They labored to do evil*: *Isaiah 59* [59:4] *They conceived iniquity*: *James 1* [1:15] *Desire when it conceives gives birth to sin*. *But He brought forth iniquity* which was conceived, because Absalom and Ahithophel with their accomplices had siezed Jerusalem. accomplices.

i. *Lacum.* Agit de poena. Et primo ponit metaphoram. Secundo exponit eam, ibi, *Convertetur*. Venatores ponunt ingenia, ut capiant lupos in foveis. Ipsi etiam inimici, ut capiant homines, exercent ingenia sua: et hoc fit per proditionem; et ideo est sicut fovea. Apud Hebraeos fovea dicitur lacus: *Zach. 9: Tu autem in sanguine testamenti tui eduxisti vinctos de lacu, in quo non erat aqua. Lacum* ergo, idest foveam profundam, *Aperuit*, idest excogitavit fraudem, *Fodit*, profunde cogitando: et hoc explendo, *Incidit* etc. quia cogitabat occidere, et fuit occisus: *Ps. 56: Foderunt ante faciem meam foveam* etc. Et hoc exponit, quomodo meam? Quia *Convertetur* etc. Quia conceperunt dolorem, *Dolor convertetur in caput ejus*, scilicet iniquitas quam peperit, descendit in verticem ipsius; *Isa. 24: Gravabit eum iniquitas sua* etc.

i. *A trap.* He treats of punishment. And first he sets down a metaphor; second, he expounds it, where it says, *Returns*. Hunters come up with clever ideas in order to capture wolves in traps. These enemies also exercise their clever ideas to ensare men: and this may happen through treachery; and so it is like a trap. Among the Hebrews, a trap is called a pit, as in *Zechariah 9* [9:11] *But you, in the blood of your covenant, have led captives out of the*

pit, in which there was no water. *The pit*, therefore, that is, the deep trap, *is opened*, that is he devised deception, *he dug*, with deep thinking: and it is by this, *He has fallen*, etc. because he was purposing to kill, and he was killed: *Psalm 56* [56:7] *They dug a pit before my face* etc. And this explains, how [it is] my [face], because *it returns* etc. Since they conceived pain, *pain returns onto his head*, that is to say the iniquity which he prepared, descends onto the crown of his head *Isaiah 24* [24:20] *Heavy upon it will be its own iniquity* etc.

k. *Confitebor.* Haec est tertia pars, ubi ponit gratiarum actionem *Secundum justitiam ejus*, quia praecessit meritum: *Ps. 110: Confessio et magnificentia opus ejus. Et psallam* cum psalterio: *Ps. 80: Sumite psalmum, et date tympanum* etc.

k. *I will praise.* This is the third part, where he sets down the action of giving thanks *according to his righteousness*, because it precedes merit; as it says in *Psalm 95* [111:3] *His work is praise and magnificence*. *And I will sing* with the Psalter: *Psalm 80* [81:2] *Take a psalm, and play the harp* etc.

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Psalm 8

In finem pro torcularibus. a. PSAL. VIII. Domine Dominus noster, quam admirabile est nomen tuum in universa terra? Quoniam elevata est magnificentia tua super caelos.	*Unto the end, for the presses: a psalm of David.* O Lord our Lord, how admirable is thy name in the whole earth! For thy magnificence is elevated above the heavens.
b. Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum, et ultorem.	Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.
c. Quoniam videbo caelos tuos, opera digitorum tuorum, lunam et stellas, quae tu fundasti.	For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.
d. Quid est homo quod memor es eius, aut filius hominis quoniam visitas eum?	What is man that thou art mindful of him? or the son of man that thou visitest him?
e. Minuisti eum paulo minus ab angelis, gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum. Omnia subiecisti sub pedibus eius; oves et boves universas, insuper et pecora campi. Volucres caeli, et pisces maris, qui perambulant semitas maris. Domine Dominus noster, quam admirablile est nomen tuum in universa terra.	Thou hast made him a little less than the angels, thou hast crowned him with glory and honour: and hast set him over the works of thy hands. Thou hast subjected all things under his feet, all sheep and oxen: moreover the beasts also of the fields. The birds of the air, and the fishes of the sea, that pass through the paths of the sea. O Lord our Lord, how admirable is thy name in all the earth!
a. Supra posuit Psalmum in quo David orabat pro sua persecutione; hic ponit Psalmum ad gratiarum actionem: et primo praemittitur Psalmus pro beneficiis collatis toti humano generi. Secundo alius pro beneficiis collatis sibi pro destructione inimicorum, vel pro bonis concessis. Tertio pro malis sublatis, ibi, *Confitebor*: nam hic exprimit affectionem hominis considerantis beneficia Dei concessa humano generi, et gratias agentis.	Above is the Psalm in which David prayed on account of his persecution; he sets the Psalm down for the purpose of giving thanks: and, first of all, he begins the Psalm with thanks for the benefits conferred upon the entire human race. Second, the rest of the Psalm for the benefits conferred upon him through the destruction of his enemies. Third, on account of the evils removed, thereby, *I will put my trust:* so, he expresses the emotion of a man considering the good things God has bestowed upon the entire human race, and the graces given by the Worker.

Titulus, *In finem Psalmi David pro torcularibus*. Quia aliud est supra expositum, exponam hic solum ultimum. Ubi considerandum est, quod *Deut. 16* dicitur, *Septum diebus facies festum tabernaculorum, quando de area et torculari colliges fruges tuos* etc. Sciendum enim est, quod David specialem devotionem habebat in festis celebrandis: et aliquid faciebat speciale ad laudem Dei. Festum autem tabernaculorum praecipuum erat.

The title, *Unto the end, for the presses.* Since this has been explained above, I will explain only the last word. What should be considered is that which is said in *Deut. 16*: *You shall keep the feast of booths seven days, when you have gathered in the produce from your threshing floor and your wine press.* One should know that David had a special role of devotion of celebration during the feast; and he would do something special for the praise of God. For, the Feast of Booths was a major feast.

Et hoc fiebat in vindemiis in commemorationem divini beneficii, quando eduxit de Aegypto filios Israel in tabernaculis, et induxit in terram promissionis ubi sunt fructus: et ideo oportebat quod haberent fructus pulcherrimos, quo tempore erant torcularia; et ideo dicitur *pro torcularibus*, hoc ad litteram.

And this would happen during the grape harvest to commemorate the divine bounty, because God led the sons of Israel out of Egypt in booths, and led them into the land of promise where there were fruits to enjoy: and for this reason it was fitting that they possessed the finest fruits to enjoy, during the time that they were in the booths; and, therefore, he said *for the presses*, this meant literally.

Sed specialiter torcular est ecclesia: *Isa. 5. Plantavit vineam electam, torcular extruxit in ea: Matth. 21. Plantavit vineam, et fondit in ea torcular.*

But, in particular, the press is the Church; *Isaiah 5: And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a winepress therein; Matthew 21: There was a man an householder, who planted a vineyard...and dug in it a press.*

Dicit ergo *pro torcularibus*, idest ecclesiis orbis: et dicitur ecclesia torcular, quia sicut in torculari seperatur vinum a vinatiis, sic in ecclesia boni seperantur a malis opere ministrorum: etsi non loco semper, affectu tamen. Eadem ratione dicitur et area: quia separatio fit grani a paleis.

He says therefore *for the presses*, that is, the circle of the church: and he calls the church a press, because, just as in a press the wine is separated from the lees, so in the church the good are separated from the evil by the work of the ministers: and if not in place, at least by their state of mind. For the same reason it is called also a threshing-floor: for the separation is made of the grain from the chaff.

Item a verbis literaliter positis seperantur sensus spiritualis.

Likewise, the spiritual sense is separated from the words which have been set down literally.

Item torcularia sunt martyria, in quibus fit separatio animarum a corporibus, dum corpora eorum qui pro Christi nomine afflictione et persecutione calcantur, quassatim remanent in terra, animae vero ad requiem in caelestibus emanant.

Likewise, the presses are the martyrdoms, in which the separation of the souls from the bodies is made, for when their bodies, which are tread upon in affliction and persecution for the name of Christ, at the same time remain in the earth, their souls arise to rest in the heavens.

Psalma ista dividitur in duas partes. Primo enim Psalmista admiratur divinam excellentiam. Secundo eius clementiam, ibi, *Quid est homo*. Circa primum duo facit. Primo ostendit maiestatam Dei esse admirabilem. Secundo esse manifestam, ibi, *Ex ore infantium*. Circa primum duo facit: quia primo ponit eum mirabilem. Secundo rationem dicti manifestat, ibi, *Quoniam elevata* etc.

This Psalm is divided into two parts. In the first, the Psalmist marvels at the divine excellence. In the second, at His primacy, whence, *What is man*. Regarding the first, he does two things. First, he shows that the majesty of God is marvelous. Second, that it is manifested, whence, *Out of the mouths of infants*. Regarding the first, he does two things: for, first, he writes of its marvels. Second, he displays the reason for saying this, whence, *How elevated* etc.

Dicit ergo *Domine* omnium: *Hester 13. Dominus omnium tu es*; sed specialiter *Dominus noster*, qui te colimus, tibi adhaeremus. Hieronymus habet, *Dominatur noster: Iudic. 8. Non dominabor vestri, nec filius meus, sed dominabitur super vos Dominus. Quam admirabile est nomen tuum* etc. scilicet divinitatis: *Psal. 92. Mirabiles elationes maris* etc. *Genes. 32. Cur quaeris nomen meum quod est mirabile?* Item Christi incarnati: *Isa. 9. Vocabit nomen eius admirabilis.*

He says therefore *Lord* of all: *Esther 13: Thou art Lord of all;* but in particular *our Lord*, who we worship, we cleave to Thee. Jerome has, *our Ruler: Judges 8: I will not rule over you neither shall my son rule over you, but the Lord shall rule over you. How admirable is your name* etc. Namely that of the divinity: *Psalm 92: Wonderful are the surges of the sea* etc. *Genesis 32: Why dost thou ask my name [which is mighty]?* Also, Christ incarnate: *Isaiah 9: He shall be called [his marvelous name].* [additions by Thomas]

Sed numquid solum in Iudaea, ut dicunt Iudaei, vel in Africa, ut Donatistae? non; sed *in universa terra: Malach. 1. Ab ortu solis usque ad occasum magnum est nomen meum in gentibus*. Ratio admirabilis subiungitur, *Quoniam elevata est magnificentia tua*, quia in caelis apparet magnitudo tua.

But, is it only in Judea, as the Jews have said, or in Africa, as said the Donatists? No, but rather *in every land: Malachiah 1: For from the rising of the sun even to the going down, my name is great among the Gentiles*. The reason for the admiration is appended, *Thy magnificence is elevated*, for Your greatness appears in the heavens.

Admiratio est quando aliquis videt effectum, et ignorat causam. Dupliciter est ergo aliqua causa admirabilis: vel quia ignota totaliter, vel quia non producit effectum manifestantem causam perfecte. Primum non est in Deo: quia producit effectum: *Ro. 1. Invisibilia Dei per ea quae facta sunt* etc. Producit dico effectum, non tamen manifestantem perfecte causam: et ideo remanet admirabilis: et hoc est quod dicit, *Magnificentia tua*, idest laus vel virtus tua, quae potest facere magna: *Est elevata super caelos*, improportionaliter excedens factionem caelorum.

Admiration is when somebody sees the effect and does not know the cause. The cause of admiration is therefore twofold: either because the cause is totally unknown, or because the effect manifesting the cause does not do so perfectly. The first does not apply to God: since he produces the effect: *Romans 1: For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made* etc. I say that he produces the effect, but not one which perfectly manifests its cause: and thereby it remains marvelous: and this is why he says *Your magnificence*, that is, your praise or virtue, that can make such great things: *Is elevated above the heavens*, exceeding incommensurably the making of the heavens.

Unde excludit errorem dicentium, quod Deus sit forma caeli: esset enim secundum hoc proportionatus caelis. Item dicentium quod agit ex necessitate naturae: quia non extenderet se super caelos: tamen potest in infinitum maius facere: vel *super caelos*, idest Scripturas, quia plus est quam in Scripturis commendetur: *Eccl. 43. Glorificantes Deum quantumcumque potestis, supervalebit adhuc, et admirabilis magnificentia eius:* vel *magnificentia tua*, idest filius tuus Deus homo: *Elevata est*, in accensionem: *Super caelos: Ephes. 4. Qui descendit, ipse est qui ascendit super omnes caelos* etc.

Thereby he excludes the error of those who say that God is the form of the heavens: for then he would be, in accordance with this, commensurable to the heavens. Again, he excludes the error of those who say that God acts out of a necessity of nature : because he would not extend himself above and beyond the heavens: Nevertheless he can do even more to infinity: or, *Above the heavens*, that is, Scripture, because He is more than He is praised for in the Scripture: *Sirach. 43: Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful*, that is, Your son God and man: *is raised*, in ascension: *Above the heavens: Ephesians 4: He that descended is the same also that ascended above all the heavens* etc.

b. Deinde cum dicit, *Ex ore*, ostendit quod est maxime manifesta. Et primo ostendit manifestationem. Secundo eius rationem, ibi, *Quoniam videbo*: quod sit manifesta, probat: quia illud est manifestum quod est omnibus inditum, quantumcumque simplicibus, quasi quadam naturali cognitione. Duplex namque est genus hominum, qui consequitur naturalem et rectum instinctum, sicut sint simplices, vel sapientes. Quod sapientes cognoscant Deum, hoc non est magnum, sed quod simplices sic. Sunt autem quidam qui naturalem instinctam pervertunt: et isti cognitionem Dei repellunt: *Ps. 81. Nescierunt,* idest nescire voluerunt, *neque intellexerunt* etc. *Iob. 22. Dixerunt Deo, recede a nobis, scientiam viarum tuarum nolumus*.

Therefore, when he says, *out of the mouths*, he shows that it is manifest to the highest degree. And first he indicates the manifestation. Second, its reason, whence, *For I will behold:* that it is manifest, he proves: for that is manifest which is placed in all things, in as much as it is in all of the simple things, as if by a certain natural cognition. And now, the genus of humans is twofold, which follows natural and right instincts, as are the simple people, or the wise. That the wise might know God, this is not a great thing, but that the simple people do, is. For there are those who pervert the natural instincts: and these people push away the cognition of God: *Psalm 81: They have not known*, that is, they choose not to know, *neither understood* etc. *Job 22: Who said to God: Depart from us*: *[we do not want to know your ways]*.

Deus autem facit ut per illos, idest per simplices, qui sequuntur naturalem instinctum, confundantur qui pervertunt naturalem instinctum. Per infantes designantur simplices: *1. Pet. 2. Sicut modo geniti infantes, rationabiles sine dolo* etc.

But, God makes it so that by those people, that is, the simple ones, who naturally follow their instincts, the others who pervert the natural instinct are confounded. By infants, the Psalmist designates the simple people: *1 Peter 2: As newborn babes, desire the rational milk without guile* etc.

Dicit ergo, *Admirabile* quidem *est nomen tuum*, ita tamen quod *ex ore infantium et lactentium perfecisti laudem*, qui interius instigat ad hoc: et hoc *propter inimicos tuos*, qui adversantur scientiae et cognitioni tuae: *Phil. 3. Inimicos crucis Christi* etc. *Ut destruas inimicum et ultorem*, quemcunque persecutorem.

He says therefore, *Admirable is your name*, in that O*ut of the mouths of infants and of sucklings, thou hast perfected praise*, you who inwardly bring them to this: and this *because of thy enemies*, who turn against the knowledge and cognition of You: *Philippians 3: They are enemies of the cross of Christ* etc. *That thou mayst destroy the enemy and the avenger*, along with whatever other persecutors.

Vel Pharaonem qui velit ulcisci contra confitentem nomen tuum: *2. Cor. 10. Consilia destruentes et omnem altitudinem extollentem se adversus scientiam Dei.*

Or Pharaoh, who wanted to take vengeance against the one who trusted in your name *2 Corinthians 10: Destroying counsels, And every height that exhalteth itself against the knowledge of God*.

Vel tyrannum qui armis impugnat nomen tuum. *1. Pet. 2. Ut benefacientes obmutescere faciatis imprudentium hominum ignorantiam*; hoc fecit Christus: nam *Matt. 21.* de pueris Hebraeorum respondit Christus, quod ex eorem verbis perfecta sit laus, qui Spiritus sancti instinctu laudabant: quod tamen videbatur pueriliter agi. Hic locum habet quando simplices recognoscunt Deum, et alii pervertunt studia cognitionis naturalis, ne cognoscant ipsum Deum.

Or the tyrant who fights with arms against your holy name: *1 Peter 2: For so is the will of God, that by doing well you may put to silence the ignorance of foolish men;* this Christ did: now, in *Matthew 21,* Christ responded, about the children of the Jews, that praise was perfected from their words, those who instinctively praised the Holy Spirit: even when they seemed to act childishly. This takes place when the simple people recognize God, and others pervert the studies of natural cognition, lest they come to know that very God.

Item hoc in Apostolis qui sine literis et idiotae: *Act. 4. Simplices sicut columbae: Matt. 10. Et sicut oves in medio luporum*; et destruxerunt omnes inimicos Christi: *1. Cor. 1. Quae stula sunt mundi elegit Deus, ut confundantur sapientes, et infirma* etc. Consequenter huius manifestationis rationem subnectit dicens, *Quoniam*.

Again, in the Apostles who were illiterate and ignorant: *Acts 4: Simple like doves: Matthew 10: As sheep in the midst of wolves;* and, they destroyed all of the enemies of Christ. *1 Corinthians 1: But the foolish things of the world hath God chosen, that he may confound the wise; and the weak* etc. Accordingly the writer adds to this the proportion of His manifestation, saying *For*.

c. Tullius dicit *in lib. de natura deorum*, et fuit dictum etiam ab Aristotle, quamvis in eius libris quae apud nos habentur non inveniatur, quod si aliquis homo intraret palatium, quod videret bene dispositum, nullus est ita amens, qui licet non videret quomodo factum fuerit, quin percipiat quod fabricatum sit ab aliquo.

Cicero says in the *Book on the Nature of the Gods*, and it was said as well by Aristotle, even though we do not find it in the books of his which we possess, that if someone entered a palace, which seemed to be well established, no one is so insane that even though he does not see by what fashion it was made he would still not perceive that it was made by somebody.

Nos intremus mundum, nec videmus quando factus sit: sed ex hoc ipso quod est ita bene ordinatus, debemus percipere quod est factus ab aliquo. Et hoc specialter ostendit ordo corporum caelestium. Fuerunt quidam errantes qui causas rerum attribuunt necessitati materiae: unde dicunt facta omnia propter calidum et frigidum, siccum et humidum, ut elementa quae sic convenerunt: hoc autem si apparentiam posset habere in aliis, nullo tamen modo in caelestibus corporibus: quia non possunt attribui necessitati materiae, quod tantum distet hoc ab illo, et tanto tempore compleant cursum suum. Hoc autem nonnisi in causam intellectivam oportet reducere.

We enter into the world, and we do not see when it was made; but from this very fact that it is well-ordered, we must perceive that it was made by somebody. And the order of the heavenly bodies especially shows this. There were those in error who attributed the causes of things to material necessity: thereby they said everything to be made according to heat and cold, dryness and dampness, as elements which so worked together: but this, if it can have an appearance of being so in other things, can in no way, however, be so in the heavenly bodies: because they cannot be attributed to material necessity, since this differs so much from that, and since they complete their course in such a length of time. But this should be reduced only to an intellective cause.

Et ideo Scriptura quando vult manifestare Dei potentiam, reducit nos in considerationem caelorum: *Is. 40. Levate in excelsum oculos vestros, et videte quis creavit haec;* ideo dicit, *Quoniam videbo caelos tuos, opera digitorum tuorum*.

And accordingly, when Scripture wishes to manifest the power of God, it directs us to the consideration of the heavens: *Isaiah 40: Lift up your eyes on high, and see who hath created these things;* similarly he says, *For I will behold thy heavens, the work of thy fingers*.

Dicit autem, *Opera digitorum*, propter tria: quia quae cum digitis facimus, attente et distincte faciamus. Et quae de corporibus caelestibus consideranda sunt, non reducuntur nisi in causam intelligibilem; et ideo dicit, *Opera digitorum tuorum: Ps. 135. Qui fecit caelos in intellectu*: vel respondet ad id quod dicit *Elevata*.

But, he says *The work of thy fingers*, for three reasons: because what we make with our fingers, we make attentively and distinctly. And what is to be considered about the heavenly bodies cannot be reduced except to an intellective cause; and therefore he says, *the work of thy fingers: Psalm 135: Who made the heavens in understanding:* or he responds to that which he wrote, *Elevated*.

Quando quis facit elevari quod grave est, supponit humerum; sed quando facit elevari quod est leve, supponit digitum; et ideo dicit, *opera digitorum*, quasi leve sit ei facere caelos: *Isa. 40. Quis appendet tribus digitis molem terrae, et caelos palma ponderabit?*

When one makes to be raised that which is heavy, he supports it with his shoulder; but when he makes to be raised something that is light, he supports it with a finger; and for this reason he says, *The work of thy fingers*, as if it were as easy thing for God to make the heavens: *Isaiah 40: Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth*...?

vel quae digitis facimus subtilia opera sunt. Ut ostendat ergo quod haec subtiliora sunt aliis, dicit *Opera digitorum* etc. Lunam vero nominat, et non solem, propter Gentiles, qui credebant eum summum Deum: et ideo ponit specialiter, *Lunam et stellas*, in quibus non est manifesta ratio erroris: *Eccl. 43. Species caeli gloria stellarum, mundum illuminans in excelsis Dominus*.

Or because that which we make with our fingers are subtle works. In order that it be shown that these are more subtle works than others, he says *Thy fingers* etc. For he names the moon, and not the sun, for the sake of the Gentiles who believed that the sun was the highest God. And therefore the Psalmist writes in particular, *The moon and stars*, in which there is no proportion of error manifest. *Sirach 43: The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high*.

Mytice apostolos vel Scripturas *opera digitorum*. Tres digiti tres personae; quasi dicat, Opera totius trinitatis vel Spiritus sancti. *Lunam*, ecclesia: *stellas,* doctores. Et haec Deus fundavit. *Quid.*

In a mystical sense, the Apostles and Scriptures are *Works of thy fingers*. Three fingers, three persons; as if to say, "the works of the entire Trinity or the Holy Spirit". *The moon*, the church: *Stars,* the doctors. And God has established this.

d. Supra Psalmista admiratus est divinae maiestatis excellentiam; et nunc commemorat duo beneficia divinitus collata hominibus. Secundo ex hoc psalmum terminat in laudem, ibi, *Domine Dominus noster* etc. Circa primum tria facit. Primo ostendit clementiam Dei ad homines, per comparationem ad ea quae sunt supra homines. Secundo per comparationem ad primum hominem, ibi, *Gloria et honere*. Tertio per comparationem eorum, quae sunt sub homine, *Et constituisti*. Supra hominem duplex est natura, divina scilicet, et angelica. Primo ergo ponit beneficia per comparationem ad

The excellence of the divine majesty is what is admired as above the Psalmist; and now he commemorates two benefits of the divinity conferred on humans. Following from this he ends the Psalm in praise, whence, *O Lord our Lord* etc. Regarding the first, he does three things. First, he shows the mercy of God towards humans, by comparison to those things which are above humans. Second, by comparison to the first human, whence, *With glory and honor*. Third, by comparison with those things which are below humans, *And thou hast set*

Deum. Secundo per comparationem ad angelos, ibi, *Minuisti*. Primo exponatur secundum quod competit quantum ad beneficia naturalia. Secundo quantum ad gratuita. Et secundum primum modum et circa eum duo facit. Primo ponit specialem curam hominis a Deo. Secundo familiaritatem specialem, *Aut filius hominis*.

him. The nature above humans is twofold, namely, the divine and the angelic. First, therefore he writes of the benefits by comparison to God. Second, by comparison to the angels, whence, *Thou hast made him a little less.* First, he explains this according to what is compatible to natural benefits. Second, what to those of grace. And in accordance with the first way and referring to it, he does two things. First, he writes of a special care for humans by God. Second, a special familiarity, *Or the son of man.*

Mirabile est quod quis magnus alicui parvo speciali familiaritate coniungitur: et ideo primo Psalmista commemorat parvitatem hominis ex conditione *quid est homo*, tam parva res: *Iob. 14. Homo natus de muliere*: et *25. Homo putredo, et filius hominis vermis*. Secundo quantem ad originem: quia etiam vilis: *Iob. 24. Quis potest facere mundum de immundo conceptum semine?* Et *10. Nonne sicut lac* etc. Et ideo dicit, *Aut filius hominis*.

It is marvelous that anyone so great would tie Himself to someone small by a special familiarity: and thereby the Psalmist first commemorates the littleness of man out of the condition *what is man*, since he is such a small thing: *Job 14: Man, born of a woman:* and *25: Man that is rottenness and the son of man who is a worm.* Second, in as much as his origin: since it is vile: *Job 14: Who can make him clean that is conceived of unclean seed?* And *10: Hast thou not milked me like milk* etc. And therefore he says, *And the son of man*.

Sed isti sic parvo, sic vili, dicit quod duo facit: scilicet quod memoratus est eius, et quod visitat eum. Primum pertinet ad curam. Secundum ad familiaritatem specialem. Et est talis modus loquendi: sicut si aliquis artifex fecisset magna, et inter aliqua unum minimum, scilicet acum, et quando fecit acum ostendit se habere eius scientiam. Sed quod in dispositione operum curaret de acu, esset valde mirabile; et ideo dicit, *Quis est homo*, quod inter magnus creaturas recordaris eius? *Eccl. 16. Ne dicas, a Deo abscondar* etc. *et quae est anima* etc. Quia propter parvitatem Deus non obliviscitur tui. Sed quod magnum est hoc? Deus enim habet curam de omnibus: *Sap. 12. Nec est enim alias quam tu, cui cura est de omnibus*. Dicendum, quod de homine habet specialem curam, scilicet quod in iudicio remunerentur actus eius: *Iob. 14.*

But, to this so little, so vile man, he says that He does two things: namely, that He is mindful of him, and that he cares for him. The first pertains to attentive care, the second to the special familiarity. And it is of such a manner of speaking: just as if somebody made a great artifice, and among others one which was most small, namely a needle, and when he made the needle, he showed himself to have the knowledge of it. But that he would care for the needle, in the disposition of his works, this would be marvelous; and therefore he says, *What is man*, that among great created things you turn your heart back to him? *Sirach 16: Say not: I shall be hidden from God. and who shall remember me from on high?* For God does not, on account of your littleness,

Dignum duci super huiuscemodi aperire oculos etc.

forget you. But that this is great? For God takes care about everything: *Wisdom 12: For there is no other God but thou, who hast care of all.* That is to say, that He has a special care for humans, namely that they will be repaid for their actions in the judgement: *Job 14: And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee?*

Item non curam solum habet de homine, sed familaritatem habet cum eo; et hoc est quod dicit, *Quoniam visitas eum*. Sola natura rationalis est capax Dei, cognoscendo, et amando. Inquantum ergo Deus nobis praesens efficitur per amorem vel cognitionem, visitat nos: *Iob. 10. Visitatio tua custodivit* etc.

Also, he does not have only care for man, but he has a familiarity with him; and this why he says, *That thou art mindful of him*. Only the rational nature is capable of God, to know Him, and to love Him. In as much therefore as God makes himself present to us, by love or cognition, he cares for us: *Job 10: And thy visitation hath preserved my spirit*.

Sic ergo magna clementia Dei est in comparatione hominis ad Deum; sed sequitur de homine hoc in comparatione ad angelos, quibus homo invenitur propinquus. *Minuisti*.

So, therefore, God's mercy is great in the comparison of man to God; but this follows from man in the comparison to the angels, who man comes into proximity to. *Thou hast made him a little less.*

e. In angelis invenitur imago Dei per simplicem intuitum veritatis, absque inquisitione; in homo vero per discursum; et ideo in homine aliquantulum. Inde est quod homines dicuntur angeli: *Malac. 2. Legem requirent ex ore eius: quia angelus Domini exercituum est.* Est et homo corruptibilis, sed modicum; quia aliquando homo in patria omnia sine discursu cognoscet; et erit secundum corpus incorruptibilis: *1. Cor. 15. Oportet corruptibile hoc inducere incorruptionem.* Consequenter ostendit clementiam Dei ad hominem, per comparationem ad ipsum hominem, cum dicit, *Gloria et honore* etc. Coronari est regum. Deus facit hominem quasi regem inferiorum, et haec est gloria, scilicet claritas divinae imaginis: et haec est quaedam corona hominis: *1. Cor. 11. Vir imago est gloria Dei: Ps. 4. Signatum est super nos lumen vultus tui Domine.*

The image of God is found in the angels by the simple intuition of truth, without any inquiry; but in humans discursively: and therefore in man only in a certain small degree. This is why humans are called angels: *Malachi 2: For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth: because he is the angel of the Lord of hosts*. And, man is corruptible, but in a certain way; since, at a certain time, man will know all things without discursive thought in his homeland (heaven); and he will be incorruptible in the way of his body: *1 Corinthians 15: For this corruptible must put on incorruption.* Consequently, he shows the mercy of God to man, by comparison to that very man, when he says, *Glory and honor* etc. To be crowned belongs to kings, and God made

man as if the king of lower things, and man is the glory, that is, the clarity of the divine image: and this is a certain crown of man. *1 Corinthians 11: Because he is the image and glory of God: Psalm 4: The light of thy countenance O Lord, is signed upon us*.

Sed iste honoratur, qui non subiicitur alicui. Homo enim nulli creaturae natura corporali subiicitur, quantam ad animam, nec in ingressu, nec in progressu: non in ingressu, quia a creatura non producitur, et libere agit; nec perit cum corpore; et in hoc honor hominis consistit; et ideo dicutur *Sap. 2. Nec iudicaverunt hominem animarum sanctarum* etc. usque fecit illum: *Ps. 48. Homo cum in honere esset non intellexit* etc. Consequentur cum dicit, *Constituisti*, ponit clementiam Dei ad hominem per comparationem ad ea, quae sunt sub homine, quia voluit habere hominem dominium super ista inferiora: et circa hoc tria facit. Primo proponit dominium. Secundo facultatem dominandi. Tertio numerum subditorum. Secundum, ibi, *Oves et boves*.

But someone is honored, who is not subordinated to someone else. And man, with respect to his soul, is not subject to any natural corporeal creature, whether in the beginning or in continuance, because he is not produced by a creature, and he acts freely: he does not perish with the body; and in this the honor of man consists. And likewise it is said in *Wisdom 2: They did not judge man to have a holy soul:* continually, however He made him: *Psalm 48: Man when he was in honour did not understand* etc. Consequently, when he says, *Thou hast made*, he writes of the mercy of God to man by comparison to the things which are below man, because He wanted man to have dominion over all those things below him: and regarding this he does three things. First, he sets forth the dominion. Second, the faculty of dominating. Third, the number of things subordinated. Second, therefore, *Thou hast subjugated all things*. Third, therefore, *sheep and oxen*.

Dicit ergo, Ex quo homo est rex, dedisti ei dominium *super opera manum tuarum: Gen. 1. Ut praesit piscibus maris, et volucribus caeli, et bestiis universae terrae, et reptili quod movetur in terra.* Hoc habet per rationem, quia excedit omnia animalia; et ideo statim cum dixit, *Gloria et honere*, subdidit, *Constituisti,* idest dedisti dominium. Sed nota quid dicit, quod homo habet auctoritatem super opera manuum, non digitorum. Homo non potest sibi ea subiicere; et ideo secundo ostendit facultatem dominandi. *Omnia*, inquit, *subiecisti*, ut praeesset et dominaretur ad nutum. Hoc signatur *Gen. 2.* ubi Deus adduxit omnia animalia ad Adam. Et haec

He says therefore, "from that man is king, you have given him dominion" *over all the works of thy hands: Genesis 1: And let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.* This man has by reason, for he surpasses all animals; and so at the same time that he says, *glory and honor*, he also implies, *Thou hast made,* that is, you have given dominion. But it is significant that he says that man has authority over all the works of His hands, but not those of his fingers,

subiectio plenarie fuit ante peccatum; sed aliqua nunc resistunt in poenam peccati. Tertio cum dicit, *Oves et boves* etc. ennumerat subiecta: et ponit animalia ut etiam plantae intelligantur. In animalibus autem quaedam subiiciuntur secundum totum genus suum, scilicet animalia mansueta et domestica secundum suam naturam, scilicet oves et boves: et hoc in feminino dicit, *Universas*, qui armenta fiunt praecipue de vaccis et ovibus. Alia sunt quae non subiicuntur secundum totum genus: et horum quaedam sunt gressibilia: et quantum ad hoc dicit, *Insuper et pecora campi* etc. scilicet apri, cervi, et huiusmodi: quaedam volatilia, scilicet aves: et quaedam natatilia sicut pisces.

because the works of his hands are not subtle ones like the heavens, which are the work of his fingers. Man cannot subordinate these things to himself; and therefore he shows second his facility of dominating. *All things*, he says, *thou hast subjugated*, so that man should surpass and rule them to his will. This is signified by *Genesis 2,* where God parades all the animals past Adam. And this subjection was full and sufficient before sin; but any things in particular now resist man in the punishment of sin. Third, when he says, *sheep and oxen* etc. he enumerates the things subjected: and he writes animals so that plants are understood here as well. Among animals, certain of them are subject following their entire genus, namely, as beasts of burden and domestic animals according to their nature, namely, sheep and oxen: and he says this in the feminine gender, *All* [feminine in the Latin], because herds are made primarily of cows and ewes. There are others which have not been subordinated following from their entire genus: and certain of these can be graded: and in as much as he says, *moreover all the beasts of the fields* etc. Namely, boars, deer, and things of this like: certain flying things, namely birds; and certain swimming things, namely fish.

Possunt ad hoc ad beneficia gratiae referri: et tunc in his omnia mysteria Christi numerantur. Primo incarnationis, *Quid est homo?* Duo tangit, scilicet causam incarnationis, et ipsam incarnationem: et dicit, *Quid est homo?* Videbatur enim Deus oblitus hominis, quando expulit eum de paradiso: huiusmodi recordatur quando reducitur illud *Psalm. 79. Memento nostri Domine*. Et sic sequitur incarnatio: quia visitat, et ideo dicit, *Aut filius hominis* etc. Quia licet totum genus humanum visitaverit, specialiter tamen illum hominem assumptem in

And these things can be referred to the benefit of grace: and afterwards, among all of these, the mysteries of Christ are numbered. First, of the incarnation, *What is man?* He touches on two points, namely the cause of the incarnation, and that very incarnation: and he says*, What is man?* For, God appears to have forgotten man when he expelled him from paradise: It is recorded in a like manner when that forgetting is revoked *Psalm 79: O Lord of Hosts restore us*. And so followed the

unitate hypostasis: *Hebr. 1. Nusquam angelos apprehendit, sed semen Abrahae*. Secundum est passionis. *Minuisti* propter passionem, *Heb. 2. Eum autem qui modico quam angeli minoratus est* etc. In hebraeo habetur, *Et minues eum parvum a Deo*, quia coniunctus est Deo in unitate personae; sed minutus propter passibilitatem assumptam. Tertium est beneficium resurrectionis in honore exhibito Apostolis, qui numeratur per passionem: *Phil. 1. In nomine Iesu omne geneflectatur* etc. *Ioa. 5. Ut omnes honorificent Filium, sicut honorificant Patrem*. Quartem mysterium est accensionis, *Constituisti eum super* etc. *Eph. 1. Constituens eum ad dexteram suam, supra omnem principatum et potestatem* etc. Quintum mysterium est adventus ad iudicium, *Omnia subiecisti* etc. idest constituisti eum iudicem super omnia: *Hebr. 2. Nunc autem necdum videmus omnia subiecta ei: tunc omnia subiicientur sub pedibus eius*, idest humanitate eius, quia caput Christi Deus, *2. Cor. 11.* Et sunt pedes humanitas, *Io. 5. Potestatem dedit ei iudicium facere.*

incarnation: because he cared, and therefore it says, *or the son of man.* Because it was fitting that he should care for the entire human race, but in particular for that man taken into the unity of the hypostasis: *Heb. 2: For nowhere doth he take hold of the angels: but of the seed of Abraham he taketh hold*. Second is the Passion. *Thou hast made him a little less* on the account of the Passion, *Heb. 2: Who was made a little lower than the angels*, etc. In the Hebrew, it has, *And You make him equal from God,* since he is conjoined with God in the unity of person; but a little less because of his capacity for taking on suffering. Third is the benefit of the Resurrection in glory made manifest through the Apostles, which is reckoned through suffering; *Philippians 2: That in the name of Jesus every knee should bow* etc. *John 5: That all men may honour the Son, as they honour the Father.* The fourth mystery is the Ascension, *Hast set him over* etc. *Ephesians 1: And setting him on his right hand in the heavenly places. Above all principality, and power*, etc. The fifth mystery is the coming to judgement, *Thou hast subjugated all things* etc., that is, you have set him to judge over all things: *Hebrews 2: Thou hast subjected all things under his feet...But now we see not as yet all things subject to him,* that is, his humanity, because the head of Christ is God, *2 Corinthians 11.* And the feet are humanity; *John 5. But hath given all judgement to the Son.*

Et hi in iudicio quidam boni: et horum quidam subditi sunt signati per *oves: 2. Reg. ult. Isti qui sunt oves quid fecerunt?* Quidam praelati, et hi signati sunt per *boves: Pro. 14. Ubi plurimae segetes, ibi manifesta fortitudo bovis.* Quidam mali: et horum sunt tria genera: *Io. 1. Omne quae est in mundo, aut est concupiscentia occulorum, aut concupiscentia carnis, aut superbia vitae*. Et primo ponit luxuriosus: et hi sunt *oves et boves et pecora campi*, quia bestialibus delectantur: *Ioel. 1. Putruerunt iumenta in stercore suo, et demoliti sunt horrea campi*. Dicit hoc, qui vadunt per amplam viam, *Matt. 7.* Secundo superbos, *Volucres: Matt. 14. Aves caelis commederunt illud: Deut. 32. Devorabunt eos aves morsu amarissimo*. Tertio cupidos, *Qui perambulant semitas maris*, ad literam; vel mundi: *Ps. 11. In circuitu impii ambulant: Iob. 1. Circuivi terram, et perambulavi eam:* sicut Deus est mirabilis ex eminentia maiestatis, ita ostenditur ex clementia; et ideo concludit admirationem, *Domine Dominus noster* etc. Tamen sciendum est, quod iste psalmus est circularis, quia eundem versum habet in principio et in fine. Quidam sunt semicirculares, qui non repetunt totum versum, sed partem; sicut *Benedic anima mea Domino*, finis, *In omni loco dominationis eius*.

And some good people are in this judgement too: and some of these placed under judgement have been signified by *sheep: 2 Kings 24: These that are the sheep, what have they done?* Some are preferred, and these are signified by *oxen: Proverbs 14: Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest.* And some are evil: and of these there are three genera: *1 John 2: For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life*. And first, he writes of the pleasure-seeking: and these are *sheep and cows and the beasts of the field*, since they delight in bestial things: *Joel 1: The beasts have rotted in their dung, the barns are destroyed.* He says this, because they hasten down the wide path, *Matthew 7:* Second, he writes of the proud, *Flying: Matthew 13: And the birds of the air came and ate them up; Deuteronomy 32: And birds shall devour them with a most bitter bite.* Third, the lustful, *Whatever swims the paths of the seas,* either literally or of the world: *Psalm 11: The wicked walk round about: Job 1: And he answered and said: I have gone round about the earth, and walked through it:* just as God is marvelous from the eminence of his majesty, so this is displayed from clemency; and therefore he concludes the admiration, *O Lord, our Lord* etc. And though it is to be seen that this Psalm is circular, because it has the same verse in the beginning as in the end, they are in a certain way semicircular, because they do not repeat the entire verse, but rather a part; as if to say, "Bless my soul through God", finally "in every place of His rule".

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THOMAS AQUINAS
COMMENTARY ON PSALM 9-19

translated by F.F. Reilly

Introduction

In Psalm 8 the psalmist rendered thanks to God for granting divine blessings to the entire human race. Here in Psalm 9, thanks is especially rendered to God for blessings to the psalmist. This idea, according to Jerome, is evident from the title of Psalm 9: "To the choirmaster; according to Muth-labben. A Psalm of David."

The Second Book of Samuel (chapters: 18-19) records that David, after his son Absalom's death, recovered his kingdom. Due to this particular blessing, David composed Psalm 9.

In our version (used by St. Thomas), the title of Psalm 9 is: "Thanks for the Victory over the Heathen," This seems to be an obscure title regarding things about Absalom's death, that are hidden from everyone's eyes.

Mystically the title for Psalm 9 can refer to Christ (Son of God). For, Christ is called a "Son," as of God, the Father. Because: "So if the Son makes you free, you will be free indeed." (Jo 8:36), So, David's mystical son is promised in return. As recorded: "And he cried, 'Jesus, son of David, have mercy on me'" (Lk 18:38).

So, hidden things of a son are as mysteries concerning Christ. For such hidden things of Christ are twofold, Christ's first coming on earth is hidden in reference to his divinity and glory, Both these two things are hidden within a weakness of human flesh. For: "Truly thou art a God who hidest thyself, O God of Israel, the Savior" (Is 45:15).

Christ's second coming upon this earth will be evident. Because: "And then they will see the Son of Man coming in a cloud with power and great glory" (Luke 21:27).

Christ's judgment is also twofold. One is hidden within the very condition of this present world. Another judgment is from God, the Father, allowing good persons to suffer from evil persons, For: "Thy righteousness is like the mountain of God, thy judgments are like the great deep." (Ps 36 [35]:6). Also: "Therefore do not pronounce judgment before thy time, before the Lord comes" (1 Cor 4:5).

So, in Psalm 9 there is exposed a hidden judgment that good persons suffer from evil persons. Because: "But when I looked for good, evil came, and I waited for light, darkness came" (Job 30:26).

Thus, the entire Psalm 9 is exposed along the above consideration of thanks, and freedom from enemies.

Psalm 9 is divided into two parts, The first part considers actions from divine blessings. The second part considers the matters concerning such blessings, There: "When my enemies turned back, they stumbled and perished before thee," (Verse 3).

Divine blessings are threefold: from the mouth, the heart, and the deed. The blessings from the mouth are twofold: from praising and preaching. By praising when it says: "I will give thanks to the Lord with my whole heart" (Verse 1). And by preaching, from three ideas: faith, sinners, and praise.

Regards faith is said: "For man believes with his heart, and is so justified. He professes with his lips and so is saved." (Rom 10:10). Also: "I acknowledged my sin to thee, and I did not hide my iniquity" (Ps 32 [31]:5).

Regards sinners: "Therefore confess your sins to one another and pray for one another, that you may be healed" (Jas 5:16).

Regards praise: "Then the angel called the two of them private, and said to them: "Praise God and give thanks to him in the presence for what he has done for us" (Tob 12:6).

Verses I-2

Concerning the idea of praising, it is said: "I will give thanks to the Lord with my whole heart; I will tell of all thy wonderful deeds." (Verse 1). Such praises are within the heart. As I Samuel 16:7 claims: "But the Lord said to Samuel, "Do not look on his appearance, or on the height of his stature, because I have rejected him; for the Lord sees not as men sees, but the Lord looks on the heart." On the contrary is stated in Isaiah 29:13: "And the Lord said: 'Because this people draw near with their mouth and honor me with their lips, while their hearts are far from me." And: "As it is written, This people honor me with their lips but their heart is far from me" (Mark 7:6).

So is said in Verse 1: "With my whole heart." For: "Whenever our hearts

condemn us, for God is greater than our hearts, and he knows everything" (1 Jo 3:20). Also, insofar as we praise as we can, due to God himself. Because: "And you shall love the Lord your God, with all your heart" (Deut 6:5). Thus, the person who does not give the entire heart, or love, to God, but rather desires to possess something else besides, then forfeits God." For the bed is too short to stretch oneself on it, and the covering too narrow to wrap oneself in it" (Is 28:20).

The person then who praises God with their entire heart accepts nothing contrary to God. Such a person refers everything to God alone by their actions, and habits. For: "It is good to guard the secret of the king; but gloriously to reveal the works of God. Do good, and evil will not overtake you" (Job 12:7). That is, by professing and praising God's works.

So: "I will tell of all thy wonderful deeds." (Verse 1). Namely, by preaching and announcing God's works to others. For, God grants communicable divine blessings to others. Such will occur by announcing the blessings to others. But he sent them away saying, "Return to your home and declare how much God has done for you." (Lk 8:38-39). Also: "I will tell of all thy wonderful deeds" (Verse 1).

Yet, there is had, what is said: "wonderful deeds," since God's works are wonderful. For: "Thou art the God who workest wonders, who has manifested thy might among the peoples" (Ps 77 [76]:14).

But why does Verse 1 state: "All"? This is stated generally, either because all things whatsoever are narrowed and are thus wonderful. Or, because all things need not the intention of narrowing, nor need to consist as just one thing. So, a person then can proceed as much as one desires. Hilary (Doctor of the Church, died 368 A.D.), claims in his writing: "On the Trinity": One who piously proceeds infinitely, still never arrives. He merely becomes proficient in proceeding forward. For: "When you praise the Lord, exalt him as much as you can, for he will surpass even that" (Sir 43:30). Also: "The Lord has not enabled his holy ones to recount all his marvellous works, which the Lord Almighty has established that the universe may stand in glory" (Sir 42:17).

Then: "I will be glad and exult in thee, I will sing praise to thy name, O Most High" (Verse 2). Here gratitude is rendered from the heart. Some narrate to others their blessings and rejoice about them, just as do even sinners. For, Luke the Apostle so declares of the Pharisee who claimed: "God, I thank thee that I am not like other men, extortioners, unjust, adulterers or even like this tax collector" (Lk 18:11). Here in Verse 2 the person will ever rejoice in the Lord, the

Most High. "For the Lord is the one who repays, he will repay you sevenfold."(Sir 35:11). Thus: "I will be glad and exult in thee." (Verse 2). That is, inwardly within my heart.

Again: "And exult in thee" (Verse 2). Namely, even towards external gladness. Because: "Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab 3:18). So, I will rejoice in the Lord: "I will sing praise to thy name, O Most High." (Verse 2).

Also:"I will sing praise." (Verse 2). Here also thanks are considered regarding deeds. For to sing a psalm by hand (on the psaltery) is a deed, and good psalmody constitutes a good deed. Thus, all good deeds of ourselves ought to tend towards God's glory. For: "Let your light shine before men that they see your good works and give glory to your Father, who is in heaven." (Mt: 5: 16). And: "I will praise the Lord as long as I live, I will sing praises to my God while I have being." (Ps 146:2).

So, Verse 2 ends: "To thy name, O Most High." Which declares, as it were: "God the Most High does not profit from the fact that I, David, praise and sing a psalm to you, O Most High." Because: "I prayed with the head bowed on my bosom, as though I grieved for my frfend, or my brother" (Ps 35 [34]:13). Also: "If you are righteousness what do you give to him, or what does he receive from your hand? (Job: 35: 7). And: "Is it any pleasure to the Almighty if you are righteous, or is it a gain to him if you make your ways blameless?" (Job: 22: 3).

Verses 3-4

Here in Verse 3 the matter for actions of divine blessings is exposed. First, especially as to such actions, and then generally. There: "When my enemies turned back, they stumbled and perished before thee." (Verse 3). Secondly the authority of the one acting is praised. There: "Thou hast sat on the throne giving righteous judgment." (Verse 4). Thirdly, an effect is noted: "For thou hast maintained my just cause" (Verse 4).

The fact of divine blessings for themselves, regards destruction of their enemies. About this, three ideas are advanced. First, if one is destroyed, that one is defected from their aim. Regarding such there is declared: "When my enemies turned back." (Verse 3). And one can add to this idea: "I confess." That is, I, David, render thanks to God. Thus, an enemy is deflected when departing from the aim he proposes. For: Let them be put to shame and confusion who' seek my life" (Ps 70 [69]:2); and (Ps 40 [39]:2).

The justice for the fact of actions of divine blessings are considered on the part of the judges. Thus, here the authority of judgment of God is declared. For: "Thou hast sat on the throne givine righteous judgment." (Verse 4). Which is the seat of a judge, having regal power to destroy evil. For: "A king who sits on the throne of judgment winnows all evil with his eye" (Prov 20:8).

Also, the judge has a love for justice. So is said: "Giving righteous judgment" (Verse 4). Namely: "But, Lord of hosts, who judgest righteously, who triest the heart and the mind, let me see thy vengeance upon thee, for to thee I have committed my cause" (Jer 11:20). Which claims, as it were:Such righteous judgment is proper to thee, O Lord. "For the Lord loves righteous deeds, the upright shall behold his face" (Ps 11 [10]:7). Because; "It is I am anouncing vindication, mighty to save" (Is 63:1).

Or, Verse 4 can refer to Christ. Then it is Christ judging, and Christ, the just cause. For: "But you are full of judgment on the wicked, judgment and justice seize you" (Job 36:17). Thus, it is Christ's just cause, since Christ arrived at his own glory.

So: "Thou hast set" (Verse 4). Namely, "God, the Father, hast set on the throne" (Verse 4), That is, upon the soul of Christ's divinity, at the right of God, the Father.

Then there is the weakening of the enemy's power. There: "They stumbled" (Verse 3). Namely, within their power they stumbled. Because: "But the Lord is with me as a dread warrior; therefore my persecutors will stumble" (Jer 20:11). "There is then the idea that enemies will perish. So is declared: "And perished before thee" (Verse 3). That is, either by falling into irreverence: "Before thee" Namely, by your awareness and condemnation, O Lord. Or: "And perished" (Verse 3) from thy face, O Lord, as they were unable to behold you. For: "In the land of uprightness he deals perversely and does not see the majesty of the Lord" (Is 26:10).

Another version for Verse 3 has: "The impious one is taken away, lest he behold the glory of God".

Then is considered the justice of the actions of divine blessings. First, on the Lord's part, as is said: "For thou hast maintained my just cause" (Verse 4). For, sometimes, one gains justice while having a judge who renders such justice. Othertimes, one may have a judge, yet does not have a witness, or an advocate. So is stated: "For thou hast maintained my just cause" (Verse 4). That is, you, O Lord, have granted to me, David, a just cause, as my own witness. For: "I am the

one who knows and am witness, says the Lord" (Jer 29:23). God here is both a judge and witness. As judge, God renders a verdict; as witness, God, defends just causes.

Other expositions for Verse 4 can be presented, as one desires.

Verses 5-6

"Thou hast rebuked the nations, thou hast destroyed the wicked, thou hast blotted out their name for ever and ever" (Verse 5).

Above, is shown the judgment in David's own interest, as if a verdict is owed to him, Here in Verse 5 is shown a just judgment in David's interest regarding those avenging. So, justice is first considered; second, such justice is then exposed. There: "Thou hast destroyed the wicked, thou hast blotted out their name for ever and ever" (Verse 5).

The Lord punishing the wicked effects three things. First, the Lord does not proceed directly to his judgment, since he first reprehends. Second, unless the wicked correct themselves, the Lord then punishes. Third, the Lord finally exterminates the wicked. Concerning the divine reprehension, there is declared: "Thou hast rebuked the nations" (Verse 5). That is, through preachers. For: "Cry aloud, spare not, lift up your voice like a trumphet, declare to my people their transgression" (Is: 58: 1). Also: "Preach the word, be urgent in season and out of season, convince, rebuke and exhort, be unfailing in patience and in teaching" (2 Tim 4:2).

Regarding the correcting of the wicked is said: "Thou hast destroyed the wicked" (Verse 5). That is, through tribulations. For: "Man is also chastened with pain upon his bed and with continual strife in his bones" (Job 33:19). Thus is said: "Thou hast destroyed the wicked" (Verse 5). That is, this can refer to David's son, Absalom, or the devil himself. Because: "Between morning and evening they are destroyed, they perish forever without any regarding it" (Job 4:20).

Then: "Thou hast rebuked the nations" (Verse 5). Namely, those nations deceiving thee, O Lord.

And, "Thou has destroyed the wicked" (Verse 5), since an entire multitude is repulsed. Yet, it is not completely destroyed, since it was seduced. In regard to the fact the Lord does punish, there is asserted: "Thou hast blotted out their name for ever and ever" (Verse 5). Because the wicked ever endeavor to

perpetuate themselves, yet they are not to be found within eternity. However, the name of Judah, and the Jewish people, is held in memory. Yet it must be noted that no people wish their name to be magnified within wickedness, but within goodness The name of Judah, however, will remain in wickedness. Because: "The memory of the righteous is a blessing, but the name of the wicked will rot" (Prov. 10: 7). Jerome claims that someone, indeed unknown, could burn a temple so as to become known. Likewise, the name of the wicked can remain remembered within wickedness.

Then is said in Verse 6:"The enemy have vanished in everlasting ruins; their cities thou hast rooted out, the memory of them has perished" (Verse 6). Here is exposed in what manner an enemy perishes, within two ideas. First, there is assigned a reason by which an enemy will perish; second, the manner. There: "The enemy have vanished in everlasting ruins, their cities thou hast rooted out" (Verse 6).

The reason why the enemy will perish is: One will perish as one wishes to gain a reputation. Sometimes one makes a name for themselves through their military power within wars. Hence is recorded: "These were the mightily men that were of old, the men of renown" (Gen: 6: 4).

Othertimes, a person can achieve a reputation through the construction of a city. For: "Children and the building of a city establish a man's name, but a blameless wife is accounted better than both" (Sir 40: 19.). For instance, is the reputation of Romulus, constructor of the city of Rome. (Recorded in Roman mythology, as son of the God, Mars, and founder, and first king of Rome.)

Yet, the Lord God destroys both kinds of such reputations, as above stated.

So:"The enemy have vanished in everlasting ruins" (Verse 6). That is, as if swords of men have finally failed. For: "There he broke the flashing arrows, the shield, the sword, and the weapons of war" (Ps 76 [75]:4). And: "Their cities thou hast rooted out" (Verse 6). For: "Your country lies desolate, your cities are burnt with fire" (Is 1:7).

Here in Verse 6 the enemy can refer to the devil. As: "He said to them, 'An enemy has done this" (Mt 13:28). Likewise, short swords can refer to temptations, and cities refer to councils by which good persons are perverted.

Then is declared: "The very memory of them has perished" (Verse 6). Here is considered the manner by which something perishes, which is twofold: their memory has perished, and at the same time, their sound. The sound of the

wicked is made by clashes of rulers who destroy cities. For, all are given over to death, to the nether world among mortal men with those who go down to the pit" (Ezek 31:13).

Or: the sound of "the enemy have vanished" (Verse 6). Namely, as when any evil person is destroyed yet not without a great clash of sounds. For, it is befitting such a one suffer some clash. For instance, as the Apostle Matthew in his Chapter 9 records that the enemy, the devil, goes out of someone shouting and clashing, and tearing himself to pieces.

Jerome literally states for Verse 6: "Their memory perishes with the impious" For, such evil persons possess nothing of goodness, whence their memory could remain. Because: "For it comes into vanity, and goes into darkness, and in darkness its name is covered" (Eccles: 6: 4).

Verses 7-8

"But the Lord sits enthroned forever; he has established his throne for judgment" (Verse 7). Here is considered the authority of the person acting. So six conditions about God's judgment are exposed.

First, that a situation is not just for a moment, but for eternity. For some persons, their brief life is one of power. So there is stated: "But the Lord sits enthroned forever" (Verse 7).

Jerome has for Verse 7: "The Lord sits as if in judgment". A judgment is said to be ever prompt. Such a judgment is not so regards others. Hence is said: "He has established his throne for judgment" (Verse 7). Namely, the Lord has been prepared. For "The Lord has taken his place to contend, and he stands to judge his people" (Is 3 13). The condition is declared as universal.

So is said "And he judges the world with righteousness" (Verse 8). Now, justice infers a carrying out of such things in themselves just. Yet such things may not be just in every condition. Because, there are rules, and their number, that concern contingencies, or incidents. Nor can all such things be referred to the singular, or particular. However, such things are in some cases intermingled. For there are certain rules, their numbers, and their conclusions, that are not applicable to a particular condition as its due. Because an application of universal principles pertain to particular cases due to equity; (on the part of a judge).

Jerome thus states for Verse 7: "He will judge peoples in equity" For equity (a benign interpretation of rules, or laws) regards particular cases. Such cases in all

respects, restrain and regulate strict justice.

Moreover, a condition can be fulsome with mercy. Such mercy is commendable on the part of the person showing it. For: "When you give a dinner, or a banquet, do not invite your friends or your brothers, or your kinsmen or such neighbors, lest they also invite you in return, and you will be repaid" (Lk 14:12). Also: "Did not I weep for him whose day was hard? Was not my soul grieved for the poor?" (Job: 30: 25).

Verses: 9 - 10

"The Lord is a stronghold for the oppressed, a stronghold in time of trouble" (Verse 9). Namely, the oppressed poor peoples. For: "Correct oppression; defend the fatherless; plead for the widow" (Is 1:17). Also: "Give justice to the weak and the fatherless, maintain the right of the afflicted and the destitute" (Ps 82 [8l]:3). Such is truth where there is justice. Again: "You shall do no injustice, in judgment; you shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor" (Lev 19: 15). This condition is of time because it is at the time poor peoples are in need of acceptable mercy from the Lord God. For: "Mercy is as welcome when he afflicts them as clouds of rain in the time of drought" (Sir 35: 20).

Then is added: "A stronghold in times of trouble" (Verse 9). For, in time of trouble, persons turn to God, and God is preached to them. Such ideas can be exposed in reference to Christ, as the Lord God remaining forever. Because: "Jesus Christ is the same, yesterday, and today and forever" (Heb 13:8). As Verse 7 states: "He has established his throne for judgment" And Verse 8 continues: "And he judges the world with righteousness, he judges the peoples with equity" So: "He put on righteousness as a breastplate, and a helmet of salvation upon his head" (Is 39:17).

Then is said: "And those who know thy name put their trust in thee" (Verse 10). Above, the psalmist considered the deed by which divine blessings function, and the divine authority of he who did the deed. Here he states the fruit of the deed, first in relation to others, then in relation to persons themselves, There: "Be gracious to me, O Lord. Behold what I suffer from those who hate me" (Verse 13).

Then first is exposed the threefold result on others. There is a trust for the name of God, and second, the spiritual result of joy for a person seeking the Lord God. Third, is an annunciation of the Lord's name, The second is there in Verse 11: "Sing praises to the Lord, who dwells in Zion" And third there: "Tell among the

peoples his deeds" (Verse 11).

The psalmist leads to such results by a method of exhortation, around which he proposes three ideas. First, he leads one to hope. Second, he shows what is befitting for hope, and third, why one does hope. So is said:"Put their trust in thee" (Verse 10), Because: "You who fear the Lord, hope for good things; for everlasting joy and mercy" (Sir 2:9).

But whence does such hope come? So: "And those who know thy name put their trust in thee" (Verse 10). Such could be desireable since it is the greatest good. "And Jesus said to him, "Why do you call me good? No one is good but God alone" (Lk 18:19).

The name of "Jesus" is principally powerful. For: "She will bear a son, you shall call his name Jesus, for he will save his people from their sins" (Mt 1:21). Also: "That at the name of Jesus, every knee should bow in heaven and on earth, and under the earth" (Phil 2:10).

And why? "For thou, O Lord, hast not foresaken those who seek thee" (Verse 10). "Because he is found by those who do not put him to the test, and manifest to those who do not distrust him" (Wis 1:2). That is, those who seek the Lord with a right intention, since evil persons never find the Lord God. For: "You will seek me and you will not find me; where I am you cannot come" (Jo 7:34).

Also, where is the Lord? Now, the Lord God is not among knowable ideas. Because: "But supposing him to be in the company, they went a day's journey, and they sought him among their kinsfolk and acquaintances" (Lk 2:44). Also: "Man does not know the way to it; and it is not found in the land of the living" (Job 28:13).

Verses 11-12

The psalmist thirdly leads to a second result from divine blessings; namely, divinely towards happiness, or joy. So, "Sing praises to the Lord, who dwells in Zion" (Verse 11). Here, the Lord is declared in a location yet not corporeally. The second book of Samuel, Chapter 6, declares in passing that King Davidplaced the Ark of the Covenant on Mount Zion. But, according to divine truth itself, the Ark of the Covenant dwells within Christ's Church. The word "Zion" is interpreted as: "Mirror" Since, within the mirror of the Church a person looks into eternal verities. Thus, a person ought to sing praises to the Lord. So, a person who rejoices in heart does so by mouth and deeds for all the divine graces'granted by the Lord.

The psalmist then leads to a third result of divine blessings. As: "Tel1 among the peoples his deeds!" (Verse 11). Namely, "As each one has received a gift employs it for another, as good stewards of God's varied grace" (1 Pet 4:10). At first the psalmist leads into what persons ought to announce. As Gregory (around 540-604) claims in his "Rules for Pastoral Care" "One garners the results of preaching, as one sows seeds of good deeds".

So is said: "Tell among the peoples" (Verse 11). Namely, as among persons living amidst both believers, and unbelievers. For: "To the thirsty bring water, meet the fugitive with bread, O inhabitants of the land of Tema" (Is 21:14).

It adds: "His deeds" (Verse 11). That is, the Lord God's concern for the eternal salvation of the entire human race. "For I know the plans I have for you, says the Lord, plans for welfare and not for evil to give you a future, and a hope" (Jer 29:11).

Also "His deeds!" (Verse 11) is exposed in Verse 12: "For I he who avenges blood is mindful of them; he does not forget the cry of the afflicted". That deed which a person does with concern and diligence is never forgotten by the one doing the deed. Thus, the Lord God is concerned for the eternal salvation of the entire human race, and such concern is never forgotten.

Two things make for forgetfulness: death and poverty. Because: "I have passed out of mind like one who is dead. I have become like a broken vessel" (Ps 31 [30]:12).

Regards forgetfulness through poverty: "All the poor man's brothers hate him, how much more do his friends go far from him" (Prov 19:7). Also: "And they cried out with a loud voice, "O Sovereign Lord, holy and true, how long before thou wilt judge and avenge our blood on those who dwell upon the earth?" (Rev 6:10). Thus:is not the Lord God forgetful of a deed.: "Who avenges blood" (Verse 12). Namely, of persons seeking the Lord God, even if it happens they are killed.

Or: "For he who avenges blood is mindful of them" (Verse 12). That is, the blood of holy persons by their reparation within Christ's Resurrection. For: "Why has he been numbered among the sons of God. And why is his lot among the saints" (Wis 5:5). And is said: "Is mindful of them" (Verse 12). That is, not because the Lord God is forgetful, but rather his divine delay, seems to us forgetful.

Besides, the Lord God does not indeed forget poor persons in their poverty, or their children, For: "Behold, the wages of the laborers who mowed your fields,

which you have kept back by fraud, cry. out; and the cry of the harvesters have reached the ears of the Lord of hosts" (Ja: 5: 4). Also: "For he has not despised or abhorred the affliction of the afflicted" (Ps 22:24). Again: "Then the Lord said: "I have seen the affliction of my people who are in Egypt, and have heard their cry, because of their taskmasters" (Ex: 3: 7).

Verses 13-14

"Be gracious to me, o Lord Behold what I suffer from those who hate me, O thou who liftest me up from the gates of death" (Verse 13). Here is exposed the results of divine blessings concerning the psalmist David, and second the results themselves. There: "That I may recount all thy praises, that in the gates of the daughter of Zion, I may rejoice in thy deliverance" (Verse 14).

A divine blessing can be twofold. One concerns future time, the other the habitual time. There: "O thou who liftest me up from the gates of death" (Verse 13).

Regarding a divine blessing for a future time, two ideas are presented. First, the divine mercy of God is granted; second, its motivation. This future divine grace relates to God's divine mercy. So is said: "Be gracious to me, O Lord" (Verse 13). For: "He loves righteousness and justice, and earth is full of the steadfast love of the Lord" (Ps 33 [32]:5).

Jerome has for Verse 13: "Afflictions from mine enemies". Since, enemies afflict the psalmist. Or: "Behold what I suffer from those who hate me" (Verse 13). For, the Lord God grants a blessing to the humble. But he gives more grace, therefore it says "God opposes the proud, but gives grace to the humble" (Ja 4: 6). Thus, Verse 13 can be exposed in relation to proud and evil enemies. Hence, the psalmist here ever believed in an habitual grace, or blessing.

And: "O thou who liftest me up from the gates of death" (Verse 13). That is, as it were: You, O Lord, have raised me up from my affliction that could not continue, unless I, David, would then die. "For death has come up into our windows, it has entered our palaces" (Jer: 9: 21).

Then: "O thou who liftest me up from the gates of death" (Verse 13). That is, the gates of death spiritually indicates heretics. "And the power of death shall not prevail against it" (Mt 16: 18).

Also, gates of death indicates man's senses. "For death has come up into our windows" (Jer 9: 21). And it indicates a hatred of God's words. Because: "They loathed any kind of food and they drew near to the gates of death" (Ps 107

[1O6]:18).

Temptations and vices are also considered as heretical. "For thou hast power over life and death; thou dost lead men down to the gates of Hades and back again" (Wis 16: 13). Thus, one who is freed from temptations and vices is the person, you, O Lord, have lifted up from the gates of death.

So is stated: "That I may recount all thy praises, that in the gates of the daughter of Zion, I may rejoice in thy deliverance" (Verse 14). Here the psalmist considers the result of divine graces in a reverse order. First, a recounting is declared, and second, a rejoicing. There: "I may rejoice in the deliverance" (Verse 14). Third, the Lord's own knowledge is stated. There: "The Lord has made himself known, he has executed his judgment, the wicked are snared in the work of their own hands" (Verse 16).

Thus is declared, as it were: I, David, declare that you, O Lord, are pitiful, and I desire that I shall obtain thy divine mercy. And so much of this mercy, so that: "I may recount all thy praises, that in the gates of the daughter of Zion I may rejoice in thy deliverance" (Verse 14). Namely, within the multitudes of Jerusalem's people.

So: "That I may recount all thy praises" (Verse 14). Namely, I recount not merely all, but even each and every kind of praises. And: "That in the gates of the daughter of Zion I may rejoice in thy deliverance" (Verse 14). Which can indicate Doctors of the Church. For: "I will make your pinnacles of agate, your gates of carbuncles, and all your walls of precious stones" (Is: 54: 12). Also: "This is the gate of the Lord, the righteousness shall enter through it" (Ps 118 [ll7]:20).

Again: "That in the gates of the daughter of Zion I may rejoice in thy deliverance" (Verse 14). Namely, rejoice in good thoughts. "For he strengthens the bars of your gates, he blesses your sons within you" (Ps 197:13). Thus, by such gates, I, David, proclaim thy praises, O Lord.

Hence: "I may rejoice in thy deliverance" (Verse 14). Namely, this one divine blessing is considered: the proclaiming of praises. Also here, the psalmist considers a second result; as spiritual joy from God. So, he first views the joy itself, and then its occasion. There: "That I may recount all thy praises, that in the gates of the daughter of Zion I may rejoice in thy deliverance" (Verse 14). All such praises were not sterile. If they came from the mouth, it was so because joy from God could ever be within the heart. "For it is good to sing praises to our God" (Ps 147 [146]:1).

So is said: "I may rejoice in thy deliverance" (Verse 14). That is, not in the world, or in the flesh, but in thy deliverance, O Lord, by which you lift up me, David. Or, by which you lift me in Christ (the promised Messiah and Saviour). For: "Yet I will rejoice in the Lord, I will joy in the God of my salvations" (Hab: 3: 18). Also: "My heart exults in the Lord, my strength is exalted in the Lord" (I Sam 2:1).

Again: "I may rejoice in thy deliverance" (Verse 14). That is, an occasion for joy from God is the destruction of enemies who persue holy persons, and attack twofold: by violence, and deceit. Regarding violence is said: "The nations have sunk in the pit which they made" (Verse 15). That is, the fact that nations prepared for the death to other nations, and then even they themselves become destroyed. So is said: "The nations have sunk" (Verse 15).

Jerome has for Verse 15: "They were submerged" For violence is submerged by like violence. Thus, those who are seen to destroy other by violence, are finally violently destroyed. For: "The way to peace they know not, and there is no justice in their paths" (Is 56:8). Also: "Their sword shall enter their own heart and their bows shall be broken" (Ps 37 [36]:15). Now, a person is spiritually submerged inwardly, as sins are committed. For, by sins a person enters into an eternal punishment. And sinful deeds are conjoined by sinful habits. "For he is cast into a net by his own feet, and he walks on a pitfall" (Job 18:8).

Regarding the pursuit of holy persons by deceit, it is said: "In the net which they hid has their own foot been caught" (Verse 15). That is, like hunters, placing nets to trap birds and other animals, proceed deceitfully. For: "They set a net for my steps, my soul was bowed, they dug a pit in my way, but they have fallen into it themselves" (Ps 57 [56]:6).

So Verse 15 states: "In the net which they hid" Namely, like bird-catchers 'who literally hide nets or snares. Likewise, other men deceitfully hide snares, as they utter words of peace while. preparing their words poisoned for the destruction of others. For: "Arrogant men have hidden a trap for me, and with cords they. have spread a net, by the wayside they have set snares for me" (Ps 140 [139]:5).

A third result of a divine blessing is knowledge of God's divine majesty. For: "Has their own foot been caught" (Verse 15). Because, an evil result is upon them. For: "The iniquity of Ephraim is bound up, his sin is kept in stone" (Hosea 13:12).

Then: "The Lord has made himself known, he has executed judgment; the wicked are snared in the work of their own hands" (Verse 16) . Namely by what? So : "In the work of their own hands" (Verse 16). Sometimes, a person within prosperity does not recognize God. For, Pharaoh recognized God only within his adversity.

So: "Fill their faces with shame, that they seek thy name, O Lord" (Ps 83 [82]:16).

"And is said: "He has executed judgment" (Verse 16). "So what are such judgments, but in the work of their own hands" (Verse 16). It seems befitting within divine wisdom that the Lord God dispose all things sweetly. For: "She (wisdom) reaches mightily from one end of the earth to the other, and she orders all things well" (Wis 8:1).

The Lord God so acts while endowing things, so they dispose themselves toward proper ends by proper means, By such things do sinners consider in order to offend, and so fall into like punishments. For: "He takes the wise in their craftiness, and the schemes of the wily are brought to a quick end" (Job 5:13). Thus is concluded: "The wicked are snared in the work of their own hands" (Verse 16), For: "The iniquities of the wicked ensnare him and he is caught in the toils of his sin" (Proverbs 5:22). Also: "His strong steps are shortened and his schemes throw him down" (Job 18:7).

Also concluded is: "The Lord has made himself known; he has executed judgment" (Verse 16), That is, by holy persons ever fleeing snares, "For in vain is a net spread in the sight of any bird" (Proverbs 1:17).

The "Gloss" declares:"One ever easily escapes snares upon this earth who ever have their eyes turned upwards to the heavens". Jerome states: "Everyone carries ropes, chains, instruments to ward off evil snares" Yet, sinners in God's hidden eyes, are trapped within the very nets in which they hide, and out of which all holy persons escape"

Verse 15

"The wicked shall depart to Sheo1, all the nations that forget God" (Verse 17). Above the psalmist considers God's judgment in relation to his own enemies. Here a like idea is exposed in reference to enemies of the entire human race.

Then two ideas are presented, First: God's judgment is declared in prayer-form against all sinners, and second: the progress of evils is considered, There: "Why dost thou stand afar off, O Lord? Why dost thou hide thyself in times of troubles?" (Psalms 10:1).

Regarding the prayer-form against enemies, two further ideas are presented, First, a punishment for sinners is pronounced; and second, the divine judgment to punishment is exposed, There: "Arise, O Lord, Let not man prevail, let the

nations be judged before thee" (Verse 19).

About sinners for sins, three considerations are made, First, a chosen penalty is declared; second, the cause of the punishment for sinners is given. There: "All the nations that forget God" (Verse 17), Third, a cause for punishment is stated in the interest of just, or holy persons, There: "For the needy shall not always be forgotten, and the hope of the poor shall not perish forever" (Verse 18).

So is said: "The wicked shall depart to Sheol, all the nations that forget God" (Verse 17), This statement can be understood in two ways: first regarding the punishment of the evil in the present time by death; and second, in the future by an eternal punishment, So: "The wicked shall depart to Sheol all the nations that forget God" (Verse 17), Namely, let them be punished.

Is such a punishment ever to be sought? It is suggested that such punishment is proclaimed by the prophets in the form of a proclamation, and not in a prayer-form, or by conforming onesef to the divine will. Because: "But those who seek to destroy my life shall go down into the depths of the earth" (Psalms 63:9). Also: "But you are brought down to Sheol, to the depths of the Pit" (Isaiah 14:15). And such a pit's depth can refer to obstinacy with sins, and evils.

Verse 17 declares, as it were: Sinners are cast down even in their present life. Hence, there is punishment into a casting down to Sheol (or Hell), as is declared in Verse l7.

The cause of such punishments is the forgetfulness of God (the Creator) on the part of sinners, For, any sinner who receeds from the end of life eternal, tends towards some temporal end, Because, there is a final end for human beings: either the eternal enjoyment in God, or the eternal punishment in Sheol (or Hell), Thus is said: "The wicked shall depart to Sheol, all the nations that forget God" (Verse 17). That is, those sinners who forget the commandment of God and his blessings, For: "They forget what he had done, and the miracles he had shown them" (Ps 78 [77]:11), Also: "You were unmindful of the Rock that begat you, and you forget the God that gave you birth" (Deut 32:18).

Verses 16-19

On the part of just persons, there is another cause of punishment that vindicates, For there are two things that the just demand as vindicated: a casting-down in time of sinners, and the spiritual power of themselves.

Regarding the casting-down in time of sinners being vindicated, there is said:

"For the needy shall not always be forgotten, and the hope of the poor shall not perish forever" (Verse 17).

Things of small value are held in contempt, For example, a speech can be cast down to oblivion, Yet just persons are not cast down into forgetfulness by God, For: "Listen my beloved brethren, Has not God chosen, who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him?" (Ja 2:5). Also: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mat 5:5).

Although just persons seem to be cast down into oblivion on this earth, yet such is never the case in eternity. "For a brief moment I forsook you, but with great compassion I will gather you" (Isaiah 34:7). And also: "In overflowing wrath for a moment, I hid myself from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer" (Isaiah 54:8).

When it shall be finally recorded regarding those expressing the needy and poor, then such wicked ones will be punished eternally by God. For: "Has God forgotten to be gracious? Has he in anger, shut up his compassion?" (Psalms 77 [76]:9).

Regarding just persons seeking to be vindicated through spiritual power, it is said: "And the hope of the poor shall not perish forever" (Verse 18). Or, Jerome's version for Verse 18: "The expectation of the poor..." For, the needy and poor endure patiently their oppression and poverty on this earth, since they expect to be vindicated for their patience (within an eternity).

Thus Verse 18 states: "Their expectations shall not perish forever" Because the poor and needy persues the goodness they hope for, within a life eternal. Moreover, such expectation or patience, is even within an eternal life in heaven. Not indeed such hope in its essence, but within the effects of hope in eternal life hereafter. Yet, such patience, or expectation, is not within love (the theological virtue of charity) or within justice (one of the four cardinal virtues). For, such virtues as charity and justice shall be for all in heaven, both regarding their essence and effects.

Psalm 9 concludes: "Arise, O Lord, Let not man prevail; let the nations be judged before thee" (Verse 19). Here is proclaimed a divine judgment, About this idea are three further ideas, First, the Lord God arises as a judge; second, he is implored to judge; and third, the effect of the Lord's judgment is shown.

The psalmist thus declares that the Lord God is never forgetful of the hope of the poor, since God himself speaks as a poor man. So, is declared, as it were in Verse

19: I, David, request that you, Lord, do not forever delay, and so be to my own advantage.

Thus: "Let not man prevail; let the nations be judged before thee" (Verse 19). And within this statement, three ideas are considered: First, the Lord God repudiates any bad human judgment, because human beings sometimes oppress, even without any human reason. So is said: "Let not man prevail" (Verse 19), That is, no human being should prevail in order to achieve what one desires, For: "Then the righteous are in authority, the people rejoice; but when the wicked rule, the people groan" (Proverbs 29:2).

Second, the Lord God repudiates another human judgment when it says: "Let the nations be judged before thee" (Verse 19), That is, before the Lord God, in his judgment, just as if I, David, appeal to you" Now Paul the Apostle declares: "I am standing before Caesar's tribunal, where I ought to be tried" (Acts 25: 10). Also: "Vindicate me, O Lord, for I have walked in. my integrity" (Psalms: 24 [23]:1).

Third, the psalmist in Verse 20, seeks a listener: "Put them in fear, O Lord. Let the nations know that they are but men" (Verse 20) . Namely, O Lord God (the Father), regarding thy divine Son, Christ, "For the Lord is our judge; he will save us" (Isaiah 33:22). Or: "Put them in fear, O Lord" (Verse 20). That is, as a punisher, according to thy Law, O Lord, for punishment is inflicted according to thy Law.

Jerome's version for Verse 20 is: "Send bitterness down upon them" And the "Gloss" declares: "Man shall not be conforted", Namely, as regards the anti-Christ. Thus: "Let the nations know that they are but men" (Verse 20), That is, the effects of a judgment are due to man realizing themselves, as they really and truly are.

Again: "Let the nations know that they are but men" (Verse 20), That is: men are fragile sinners, and mortal, Because: "As often as it passes through, it will take you, for morning by morning, it will pass through" (Is 28:19).

Psalm 10 (Psalm 9 Continued)

Verses 1-2

The psalmist then continues in Psalm 10:1: "Why dost thou stand afar off, O Lord? Why dost thou hide thyself in times of trouble?" That is, insofar as afflicting us, while you, O Lord, do not seem to be punishing us, but despising us. Why dost thou hide thyself in times of trouble?" (Verse 1), Namely, during a time, you,

O Lord, could aid, Or: "In times of trouble" That is, as you aid opportunely, since holy persons are perfected, as to their merit, during their life eternal.

Second, a divine effect regards dissimilation is exposed regards the fact that evils are not immediately punished by God,

So, Verse 2 declares: "In arrogance, the wicked hotly persue the poor" Namely, the poor are afflicted due to the pride of sinners in their sins, "For the zeal of thy house has consumed me and theinsults of those who insult thee, have fallen on me" (Is 99:9).

Third, there is a divine effect, Since: "Let them be caught in the schemes which they have devised" (Verse 2). For: "The iniquities of the wicked ensnare him, and he is caught in the toils of his sin" (Proverbs 5:22).

Verses 3-4

"For the wicked boasts of the desires of his heart, and the man greedy for gain curses and renounces the Lord" (Verse 3). Here are considered these causes leading sinners into their sins. First, there is an adulation for other sinners; second, a contempt for God, There: "And the man greedy for gain curses and renounces the Lord" (Verse 3), And third, there is a Sinner's presumption, There: "All his thoughts are: 'There is no God'" (Verse 4).

Concerning adulation of sinners for other sinners, these ideas are exposed, First, there is the very adulation; second, its effects;

and third, the divine factor of clemency to sinners. According to the "Gloss" Sinners adulate others by two sins: carnal concupisience in themselves; and then the sin of injustice towards their neighbors. Sinners are also proud, as Jerome claims: "For the sinner glories within self, as he so embitters the Lord God" Namely, in carnal desires, and injustices towards neighbors, Thus, Jerome literally claims, is the greedy and avaricious person.

Other versions for Verse 3 have: "A rapacious man" Because: "Woe to those who call evil good and good evil, who put darnkess for light for darkness, who put bitter for sweet and sweet for bitter" (Is: 5: 20).

Thus is said in Verse 3: "And the man greedy for gain curses and renounces the Lord" Namely, the man provokes God's wrath. Jerome has this all under one verse; so that the next verse begins: "In the pride of their countenance, the wicked do not seek him" And such can be exposed as within an excess of pride of

which a sinner has no concern. This is so, either because the Lord God punishes beyond condign guilt or because God does not punish in great wrath, since God will punish more strongly in the future life.

Then: "In the pride of his countenance the wicked does not send him" (Verse 4). Since, on the Sinner's mind is the idea that the Lord God has no concern for him. For: "All his thoughts are: 'There is no God'" (cf. Psalms 14 and Psalm 53:2) and Job: 21: 14).

Above was considered three causes for the evils of the wicked: adulation, contempt and presumption. Adulation was permissive as God receeded far away. Contempt was inductive by a persuading tongue, and from which there are two further causes for evils, First is one's intrinsic contempt for God, and second, there is one's presumption. There: "He thinks in his heart, I shall not be moved, throughout all generations I shall not meet adversity" (Verse 6).

Concerning the intrinsic contempt for God, two further notions are presented, First, the sinner recalls no idea of God, second, the sinner does not fear God's judgment, There "His ways prosper at all times; thy judgments are on high, out of his sight; as for all his foes, he puffs at them" (Verse 6).

So: "All his thoughts are: 'There is no God,'" (Verse 4). Jerome has for Verse 4: "In his thought" Since a sinner has no thought regards God: "There is no God" (Verse 4). Namely, in the sinner's intention, or attention, there is no God, For: "They say to God, 'Depart from us! We do not desire the knowledge of thy ways'" (Job 21:14).

Verses 5-6

The result for contempt for God is: "His ways prosper at all times; thy judgments are on high, out of his sight, as for all his foes, he puffs at them" (Verse 5). Wicked persons are classed as sordid by their sins; like to those of preceeding times. Allegorically, such sordidness can be referred to the anti-Christ. Morally it can have reference to such sinners from the fact that God is not within their intentions, For sinners tend toward temporalities, and by such their souls become sordid, Insofar as a person is permeated by temporalities, so far is a person sordid within his soul.

As a person's soul is permeated by God, it becomes better, it is not defiled, but cleansed, For: "Her uncleanness was in her skirts; she took no thought of her doom" (Lam 1:9). Also: "Let their way be dark and slippery, with the angel of the Lord persuing them" (Ps 35 [34]:6). Again: "For my people have committed two

evils; they have forsaken me, the fountain of living waters; and hew out cisterns for themselves; broken cisterns that can hold no water" (Jer 2:13).

Jerome has for Verse 5: "His ways smite" For sinners proposed to do diverse deeds, "And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease; eat, drink, and be merry, But God said to him: 'Fool, This night your soul is required of you, and the things you have, whose wil1 they be? So is he who lays up treasure for himself, and i's not rich toward God" (Luke 12:19-21). Also: "Behold, the wicked man conceives evil, and is pregnant with mischief, and brings forth lies" (Ps 7:14). Thus, a sinner attached to temporalities, is not affected in just one manner, since this does not suffice, Due to this fact, a sinner thinks in many different ways.

Then: "Thy judgments are on high out of his sight; as for all his foes, he puffs at them" (Verse 5). Hence, a sinner will not fear, since he does consider God's judgment, For: "Evil men do not justice, but those who seek the Lord understand it completely" (Proverbs 28:5). Also: "And they perverted their minds and turned away their eyes from looking to Heaven, or remembering righteous judgment" (Dan 13:9).

Here it is befitting to refer to the literal sense of Jerome for Verse 5: "They despise all their enemies", That is, they give no heed to God's judgments.

Then is said: "He puffs at them" (Verse 5), And : "He thinks in his heart, "I shall not be moved" (Verse 6), For sometimes, by God's permission, a sinner rides roughshod over enemies. This is the reason why a sinner does not consider a divine judgment, Because: "At kings they scof, and of rulers they make sport" (Habbukuk 1:10). Also: "So the law is slacked and justice never goes forth" (Habbukuk I:lO).

Another reason why a sinner holds divine judgment in contempt, is presumption within himself, Such presumption refers to two things: First, there is a presumption as to one's own stability, So is said: "He thinks in his heart" I shall not be moved" (Verse 6). Second is a presumption regards adversity, There: "Throughout all generations I shall not meet adversity" (Verse 6), That is, my rule shall be extended from one nation to another, and I shall inflict evils to many.

So: "I shall not be moved" (Verse 6). Namely, I, a sinner, shall not let go of my prosperity. For: "On the aged man you make your yoke exceedingly heavy" (Is 47:6).

Jerome has: "And he says in eternity, I shall go through all generations without

adversity" And: "Since in her heart she says 'A queen I sit, I am no widow, mourning I shall never see'" (Rev l8:7).

The third chapter of the Apostle Luke's Gospel, exposes one idea from the Gloss: "A sinner is said to be as one wishing to perpetuate his name, yet will not go through publicity and fame" (cf, Luke Chapter 3: John the Baptist's Preaching,)

So: "I shall not meet adversity" (Verse 6). Namely, I, the sinner, shall come into the possession of dwellings, without adversity as violence. Likewise will the anti-Christ operate, according to the "Gloss", since, as it were: I, the anti-Christ, shall not be thworted, I shall not be disturbed throughout all generations, and shall operate as far as what is permitted me.

Verses 7-9

"His mouth is filled with cursing and deceit and oppression; under his tongue are mischief and iniquity" (Verse 7). Here the progress of evils is exposed. The first progress is within the heart, that has been exposed. Second, the progress of evils is by mouth; and third, by deeds. There: "He sits in ambush in the villages; in hiding places he murders the innocent" (Verse 8).

Two ideas are considered about the evils within the heart. First, there is sin itself in the heart; and then its committing, in three ways. First is a cursing of God and one's neighbor, which breaks forth in blasphemy. For: "They have despised the holy one of Israel; they are utterly estranged" (Is 1:4). Othertimes, sinners partially curse God, as they are restrained by a fear of God. And again, their curse breaks forth in injuries to themselves. So is said: "His mouth is filled with cursing" (Verse 7). The "Gloss" has for Verse 7: "You shall love words less" For: "Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice" (Eph 4:31).

Sinners othertimes curse by deceit. Hence, "His mouth is filled with deceit" (Verse 7), that is, by treachery. Because "Do not be deceived; neither be immoral, nor adulterers nor homosexuals, nor thieves; nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the Kingdom of God" (1 Cor 6:9-10). And: "See to it that no one fail to obtain the grace of God; that "no root of bitterness spring up and cause trouble, and by many become defiled" (Heb 12:15).

Here, in Verse 7, the root of one's heart is indicated, For: "Under his tongue are mischief and iniquity" (Verse 7). Namely, the mischief of lies, hidden within the innermost recesses of one's heart. The "Gloss" claims that evils are like this: A sinner imagines he is perfect in his evils in reference to their aim, For: "They

taught their tongue to speak" (Jer 9:5). And: "Though wickedness is sweet in his mouth, though he hides it under his tongue" (Job: 20: 12). Again: "Under his tongue are mischief and iniquity" (Verse 7), Namely, the destruction following out of mischief. For: "Your lips have spoken lies" (Is 59:3).

Then: "He sits in ambush in the villages, in hiding places he murders the innocent" (Verse 8). Here is exposed progress of evils in reference to one's body. First, the progress is set forth; and second, its aim, There: "The hapless is crushed, sinks down, and falls by his might" (Verse 10).

About the progress of evil itself , those ideas are exposed. First regards with whom a sinner sits in ambush; and second, against whom, There: "In hiding places he murders the innocent" (Verse 8), Third is the manner a sinner is within ambush, There: "He lurks in secret like a lion in his covent" (Verse 9).

The psalmist thus exposes that evil itself is just, not content in mere talking, since sinners labor to perfect their evils, Hence is said: "He sits in ambush in the villages" (Verse 8). That is, while planning how he can harm others.

Then: "In hiding places he murders the innocent" (Verse 8), Namely, through deceit and oppression. "For he lies in wait, turning good into evil, and to worthy actions he will attach blame" (Sir: 11: 3).

So, he sits in ambush in the villages" (Verse 8), Namely, he sits with other sinners as his counsellors. For: "Wild asses in the wilderness are the prey of lions, likewise the poor are pastures for the rich" (Sir 13:19).

Jerome has for Verse 8: "He sits in the court-yard" Namely, as if within his own room.

Also, who does the sinner show himself in ambush as against? Indeed: the innocent, as: "In hiding places he murders the innocent" (Verse 9), Namely, murders spiritually or corporeally. Thus: "And do not slay the innocent and righteous, for I will not acquit the wicked" (Ex 23:7).

The sinner also shows himself as one against the poor, For: "His eyes stealthily watch for the hapless" (Verse 8). Then: "What do you mean by crushing my people by grinding the fact of the poor, says the Lord God of hosts" (Is 3:15).

The "Gloss" claims the anti-Christ holds counsel with the rich against the poor. And Jerome declares: "His eyes (the sinners) are upon the poor" That is, upon the poor who are not strong with temporalities, yet within spiritualities. For: "My

adversary sharpens his eyes against me" (Job 16:10).

Then: "He lurks in secret like a lion in his covert" (Verse 9). Here is exposed the manner while a simile is employed: "Like a lion in his covert" (Verse 9), For: "Like a roaring lion, or a charging bear, is the wicked ruler over the poor people" (Prov 28:15).

Also, the manner of the ambush is exposed. Thus: "He seizes the poor when he draws him into his net" (Verse 9). Because: "The words of the wicked lie in wait for blood, but the mouth of the upright delivers men" (Prov 12:6).

And:"He seizes the poor" (Verse 9). That is, the possessions of the poor he seizes by violence and deceit, So is added the manner of seizure: "When he draws him into his net" (Verse 9), Namely by enticing the poor by praises, either by violence, or deceit. For: "With much seductive speech, she persuades him, with smooth talk she compels him" (Prov 7:21).

Verses 10-11

"The hapless is crushed, sunk down and falls by his might" (Verse 10). Here two ideas are exposed. First, just what attempt the evil deeds of sinners advance; and second, the cause of such evil deeds, There: "He thinks in his heart, "God has forgotten".

The attempt of sinners follows the intention for the destruction of the haples. Hence: "The hapless is crushed, sinks down, and falls by his might" (Verse 10).

It happens that sinners at first, are belligerent, Then, they turn to life's comforts, and so become effete and soft, feeling abandoned. Thus, the philosopher Aristotle claims: "Servants of masters do not ever allow their own sons to be reared delicately in their life".

Also: "But you laid your loins beside women, and through your body you were brought into subjection" (Sir 47:9). And: "They all have gone astray, they are all alike corrupt; there is none that does go, no, not one" (Ps 14 [13]:3). Then an entire situation is exposed, For: "Pride goeth before destruction, and a haughty spirit before a fall" (Prov 16:18). Thus, a spirit of exultation is the sign of their own destruction.

The "Gloss" refers this entire situation to the anti-Christ, And Jerome refers it otherwise, as he declares: "While he entices him". Namely, a sinner entices the hapless poor into a net, who is crushed, sunk down, and then is struck by the

sinner's might. In like manner do lions seize their capture prey. They so subject their prey, and then fall upon it with all their might.

Now, a cause for evils is the false security the sinner adopts, because: "He thinks in his heart" God has forgotten, he has hidden his face, he will never see him" (Verse 11), that is, the sinner himself never sees his own evil. On the contrary: Do not say: "I shall be hidden from the Lord, and who from on high will remember me?" (Sir 16:17). And: "Darkness surrounds me, and the walls hide me, and no one sees me, Why should I fear?" (Sir 33:18).

Another cause for a sinner's false security is adopted regards the future times, Hence: "He has hidden his face; he will never see it" (Verse 11), because: "Thick clouds enwarp him so that he does not see and he walks on the vault of heaven" (Job: 22:14).

Verses 12-13

"Arise, O Lord; O God, lift up thy hand; forget not the afflicted" (Verse 12). Above, the psalmist diligently exposed the progress of human evils, Here, as if by his own zeal, he implores divine assistance with a certain degree against evils, Thus, the psalmist first begs divine aid; second, he sets forth his prayers and the answers, There: "Break thou the arm of the wicked and evil-doers; seek out his wickedness til thou find none" (Verse 15).

The psalmist prays for one thing, while he proposes another thing. So, he implores that the Lord God arise: "Arise, O Lord, O God; lift up thy hand; forget the afflicted" (Verse 12). So, the Lord God seems to be asleep, while good persons are permitted to suffer, and as the Lord arises from such sleep, he frees such persons, Thus: "Awake, awake, Put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city" (Is 52:1).

Then: "Lift up thy hand, forget not the afflicted" (Verse 12), namely, forget not in thy power, O Lord". And then is stated in a simile to a murderer, who is enraged, For when someone wishes to murder his enemy, he raises the hand, since: "Lift up thy hand against foreign nations, and let them see thy might" (Sir 36:3). Also: "O Lord, thy hand is lifted up, but they see it not. Let them see the zeal for thy people, and be ashamed" (Sir 26:11).

So a reason is proposed: "Forget not the afflicted" (Verse 12). Thus, the entire psalm is composed in relation to sinners afflicting just persons. It exposes evils of such sinners, and then afflictions from such evils on just persons. Another reason is proposed as results are shown, There: "Thou doest see, yea, thou dost note

trouble and vexation, that thou mayest take it into thy hands; the hapless commits himself to thee; thou hast been the helper of the fatherless" (Verse 14).

Further reasons are proposed on the part of just persons and on the part of evil persons, There: "Why dost the wicked renounce God, and say in his heart, "Thou wilt not call to recount" (Verse 1-3). Hence is said: "Arise, O Lord, O God: lift up thy hand, forget not the afflicted" (Verse 12), namely, that the Lord God is unmindful of the poor. For: "Can a woman forget her sucking child that she should have no compassion on the son of her womb?" And: "If I forget you, O Jerusalem, let my right hand wither" (Ps 137 [l36]:5).

Then a reason is proposed regarding evil persons who gravelysin, as if they were not to be punished, "Because sentence against an evil deed is not executed speedily, the heart of the sons of men is fully set to do evil" (Eccles 8:11).

So is said: "Why dost the wicked renounce God, and say in his heart, 'Thou wilt not call to account?'" (Verse 13). Which states, as if: Due to such a renouncement, evil persons provoke the Lord God by their sinning. They do not believe that any kind of punishment will be endured by them. For: "Thick clouds enwrap him, so that he does not see, and he walks on the vault of the heaven" (Job 22:14), That is, as if God considers and judges sinners as through a haze or mist, Thus: "For they say, 'The Lord does not see us, the Lord has forsaken the land" (Ezek 8:12)

Verse 14

"Thou dost see; yea, thou dost note trouble and vexation, that thou mayest take it into thy hands; the hapless commits himself to thee; thou hast been the helper of the fatherless" (Verse 14). Here the psalmist strengthens his reasons for divine assistance. He first strengthens the very reasons; second, the results, He claims, as it were: You, Lord God, alone knowest the afflictions that evil persons impose upon just persons.

Then: "That thou mayst take it into thy hands" (Verse 14), Namely, after the manner of thy justice, O Lord, as you hold them in the hand of your divine power. Sinners are ignorant of the fact that a reason for divine providence is unknown to them, "For he knows worthless men, when he sees iniquity, will he not consider it?" (Job 11:11). Again: "With him are strength and wisdom, the deceived and the deceiver are his" (Job 12:16). Also: "O the depth of the riches and wisdom of God" (Rom 11:33).

Then: "That thou mayst take it into thy hands, the hapless commits himself to

thee, thou hast been the helper of the fatherless" (Verse 14), Namely, commits himself in thy Son, Christ, For: "Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God" (Jo 13:3).

According to Augustine, this Verse 14 is in relation to evil persons. So he declares: "And he says in his heart, 'He will not investigate'", Namely, God will not investigate. Then Augustine declares: "For he says in his heart, 'Thou dost note trouble and vexation, so that thou mayest take it into thy hands'".

A superior sometimes notes a fault of his subject; fearing the subject's vexation, he does not punish. Other times, a superior may fear punishment for himself for punishing a subject. Thus, an evil subject could say: Do not punish me, O Lord, since trouble or vexation does not become you.

However, the first exposition above seems best for Verse 14.

So is said: "The hapless commits himself to thee, thou hast been the helper of the fatherless" (Verse 14). Here, the psalmist reinforces his first reason in Verse 12: "Forget not the afflicted", Namely, you, O Lord, ought not to forget that: "The hapless commits himself to thee; thou hast been the helper of the fatherless" (Verse 14), Because: "Break forth into singing, you waste places of Jerusalem, for the Lord has conforted his people, he has redeemed Jerusalem" (Is 52:9).

All such persons who hold fast to God in their own personal world, ever look for personal strength to God alone, Because: "O our God, will you not execute judgment upon them? For we are powerless against this great multitude that is coming against us" (2 Chron: 20: 12).

This verse from Chronicles is here declared significantly. Because good persons even in this world, defend themselves by their own private wealth, or personal power, as much as they are able, For: "Men who trust in their wealth and boast of the abumdance of riches. Truly no man can ransom himself, or give to God the price of his life" (Ps 49 [48]:6-7).

Othertimes good persons try to defend themselves through relatives, or benefactors, And then they find no such defenders, so that they abandon themselves to God's aid alone. For: "He delivers the afflicted by their affliction, and opens their ear by adversity" (Job 36:15). Also: "Did I not weep for him whose day was hard, was not my soul grieved for the poor?" (Job 30:25). And: "We have become orphans, fatherless, our mothers are like widows" (Lam 5:3).

Then: "I am reckoned among those who go down to the Pit, I am a man who has no strength" (Ps 88:4).

If such conditions prevail concerning the hapless by necessity, so much is it thus among the poor in spirit, And such persons refer to: "The hapless commits himself to thee; thou hast been the helper of the fatherless" (Verse 14).

Concerning the materially hapless is said: "Thou hast been the helper of the fatherless" (Verse 14). Namely, for those persons who have no defenders, Because: "Father of the fatherless and protector of widows is God in his holy habitation" (Ps: 68 [67]:5). Also: "For my father and my mother have forsaken me, but the Lord will take me up" (Ps 27 [26]:10).

Verses 15-16

"Break thou the arm of the wicked and evildoer; seek out his wickedness til thou find none" (Verse 15), Here the psalmist proclaims an answer to his prayer. First, the answer relates to sinners and second, to the hapless, or poor, There: "O Lord, thou wilt hear the desire of the meek, thou wilt strengthen their heart, thou wilt incline thy ear" (Verse 17).

Regarding the psalmist's answer to his prayer as relating to sinners, two ideas are exposed. First, he proclaims the evils from evil-doers' aim, that are afflicted upon good persons. Second is proclaimed the termination of such evils.

Concerning a termination of evil persons' power, there is said: "Break thou the arm of the wicked and evildoer" (Verse 15), Namely, those ones sinning against God, For: "The Lord has broken the staff of the wicked, the scepter of rulers" (Is 14:5).

Then: "And evildoers" (Verse 15), That is, those evil ones who sin against their neighbors, "For the arms of the wicked shall be broken, but the Lord upholds the righteous" (Ps 37:[36]:17). Also: "From the wicked their light is withheld and their uplifted arm is broken" (Job 38:15).

When it so happens that some ruler does evils, he still remains within such evils even after such deeds are done, Yet, such a situation does not prevail here in Verse 15, For the evil deeds actually vanish and the same deeds are never done again, But, punishment for such deeds can remain.

Then: "Seek out his wickedness til thou find none" (Verse 15), That is, find none within the evil one's own world, Because: "Today he will be exalted, but

tomorrow he will not be found, because he has turned to dust, and his plans will perish" (I Mac 2:63).

God sometimes permits a person to sin, due to some good that may later occur, For example, the wrath of rulers brings forth the virtue of patience in martyrs. So, here in Verse 15, any allowance for a sin is not found, for such evil has no future usefulness. Yet, how could such an allowance for sin exist, since God's kingdom cannot be overcome? Because, evil persons will be broken away from God's kingdom. For: "The Lord is king for ever and ever, the nations shall perish from his land" (Verse 16).

Thus: "The Lord is king for ever and ever" (Verse 16). That is, because' the Lord God embraces all time (past, present, and future) within his eternity, Or namely, as generations are succeeded by ages, For: "His dominion is an everlasting dominion, which shall not pass away, and his kingdom is one that shall not be destroyed" (Dan 7:14). Also: "But the wicked will be cut off from the land, and the treacherous will be rooted out of it" (Prov 2:22). Again: "The wicked are like chaff which the wind drives away" (Ps 1:4). Also: "I have seen a wicked,man overbearing and towering like a cedar of Lebanon, Again, I passed by, and lo, he was no more, though I sought him he could not be found" (Ps 37 [36]:35-36).

Verses 17-18

"O Lord, thou wilt hear the desire of the meek; thou wilt strengthen their heart; thou wilt incline thy ear" (Verse 17). Here the psalmist announces an answer to prayer in relation to the hapless, or poor, So, three ideas are exposed. First is the very answer to the prayer, There: "O Lord, thou wilt hear the desire of the meek" (Verse 17), Second is the manner the Lord has heard the prayer. There: "To do justice to the fatherless and the oppressed" (Verse 18).

Regarding the very answer to the prayer, the psalmist shows that the poor are efficatiously heard, So the Lord God granted to the hapless what they needed. Because: "What the wicked dread will come upon him, but the desire of the righteous is established forever" (Prov 10:24).

Sometimes, the meek poor are heard in their personal intentions. For instance, just persons are heard in their prayers by those things they most desire. Thus: "Thou wilt strengthen their heart, thou wilt incline thy ear" (Verse 17). For: "Before they call I will answer, while they are yet speaking, I will hear" (Is 65:24). Also: "When he calls to me, I will answer him" (Ps: 91 [9O]:15).

Moreover, the meek poor are heard in their prayer, for the Lord judges the meek

as poor, since he himself (Christ) is poor. "But with righteousness he shall judge the poor, and decide with equity for the meek of the earth" (Is 11:4). Namely, for humble persons. A humble person is one who is not established in his own power. For: "They judge not with justice the cause of the fatherless, to make it prosper; and they do not defend the rights of the needy" (Jeremiah: 5: 28). Also: "He does not help the wicked alive, but gives the afflicted their right" (Job: 36: 6).

Then, from what effect? "So that man who is of the earth may strike no terror" (Verse 18). That is, a terror that is not good, since it is from pride. For: "O Lord, my heart is not lifted up; my eyes are not raised too high" (Ps 131 [130]:1). Also: "But I have calmed and quieted my soul, like a child quieted at its mother's breast; like a child that is quieted is my soul" (Ps 131 [13O]:2). Again: "May the Lord cut off all flattering lips, the tongue that makes great boasts, those who say, 'With our tongue we will prevail, our lips are with us, who is our master?" (Ps 12:3).

Psalm 10

[In finem psalmus David] In Domino confido, quomodo dicitis animae meae: Transmigra in montem sicut passer. Quoniam ecce peccatores intenderunt arcum; paraverunt sagittas suas in pharetra, ut sagittent in obscuro rectos corde. Quoniam quae perfecisti destruxerunt.	[Unto the end. A psalm for David] In the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain like a sparrow? For, lo, the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark the upright of heart. For they have destroyed the things which thou hast made:
Iustus autem quid fecit? Dominus in templo sancto suo, Dominus in caelo sedes eius.	But what has the just man done? The Lord is in his holy temple, the Lord's throne is in heaven.
Oculi eius in pauperem respiciunt: palpebrae eius interrogant filios hominum. Dominus interrogat iustam et impium.	His eyes look on the poor man: his eyelids examine the sons of men. The Lord trieth the just and the wicked:
Qui autem diligit iniquitatem, odit animam suam. Pluet super peccatores laqueos: ignis, et sulphur, et spiritus procellarum, pars calicis eorum. Quoniam iustus Dominus, et iustitias dilexit: aequitatem vidit vultus eius.	But he that loveth iniquity hateth his own soul. He shall rain snares upon sinners: fire and brimstone and storms of winds shall be the portion of their cup. For the Lord is just, and hath loved justice: his countenance hath beheld righteousness.
a. In praecedentibus psalmis , posita est gratiarum actio pro liberatione ab hostibus; hic ostendit fiduciam ex hoc conceptam. Et loquitur ex persona hominis desiderantis Dei beneficia, qui consequitur securitatem.	a. In the preceding psalm, the giving of thanks was set forth for (the psalmist's) liberation from (his) enemies. Here, he shows the confidence brought about by having received (this liberation). And he speaks from the stance of one desiring God's kindnesses which follows upon freedom from danger.
Titulus, *In finem psalmus David:* Hieronymus habet, *Victor.* Hoc supra expositum est.	The title (of this psalm is) *Unto the end. A psalm for David.* Jerome('s version) has *Conqueror.* This was explained above (in the commentary on Psalm 4).
Hic psalmus potest exponi litteraliter de David: mystice autem de Christo, sive allegorice. Moraliter vero de viro iusto, et haereticis, ut exponit Glossa.	This psalm can be explained literally of David, or mystically of Christ, or allegorically. Morally it concerns the just man, and heretics, as the Gloss explains.

Primo ergo David proponit suam fiduciam, *In Domino confido:* quasi liberatus per iustum Dei iudicium deprimens peccatores et exaltans pauperes: Hier. 17: *Beatus vir qui confidit in Domino, et erit Dominus fiducia eius:* Dan. 3: *Non est confusio confidentibus in te.* Secundo ponit fiduciae eius impugnationem, quae fiebat verbis: *Quomodo dicitis* etc.

Therefore, David first sets forth his confidence, *In the Lord I put my trust:* as liberated by God's righteous judgment, weighing sinners down and lifting up the poor: Jeremiah 17:7: *Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence:* Daniel 3:40: *There is no confusion in those who trust in you.* Second, he describes the assault upon his confidence, which was effected through the spoken word (at), *How then do you say* etc.

David enim fugienti consulebant quidam ut iret ad loca munita et montes; vel ut ibi latitaret ut passer est factus. Quomodo? *Ecce peccatores* etc. Et exponitur dupliciter. Primo ut sint verba non David, sed aliorum: quasi dicat: ideo *Transmigra,* quia, *Tetenderunt arcum.* Vel sint verba David, quasi dicat, *In Domino confido: quia tetenderunt arcum, paraverunt peccatores sagittas* etc. Et facit tria. Primo ponit eorum pravam solicitudinem. Secundo perversam intentionem, *Ut sagittent.* Tertio iniustam operationem, *Quoniam quae perfecisti.*

Some people counseled David when he was fleeing so that he would go to a fortified place and indeed to the mountains; or, so that he would hide there as a sparrow would. *For* (what reason)? *Lo, the wicked have bent their bow,* etc. This can be explained in two ways. First, so that these words are not David's, but (instead are those) of others: and so, *Get thee away,* because *They (the wicked) have bent their bow.* Or, (second), these words are David's, as if he were saying, *In the Lord I put my trust:...for they have bent their bow, they have prepared their arrows* etc. And (with respect to the second of these), he does three things. First, he sets forth their perverse solicitude, second, their perverse intention, at, *To shoot,* and third, their unjust activity, at, *For they have destroyed the things which thou hast made.*

Mystice de Christo sic: ego Christus in Domino confido: *Quomodo* ergo vos pharisaei *dicitis transmigra in montem,* idest ad legis observantias datas in monte Sinai: Deut. 33: *Dominus de sinai venit, et de seir ortus est nobis;* et nisi hoc feceris, *Ecce peccatores intenderunt arcum* etc., idest paraverunt se ad occidendum te et discipulos tuos; et hoc, *Quoniam quae tu perfecisti destruxerunt,* idest occiderunt.

(This could can also be said) mystically of Christ. And so, "I, the Christ, *In the Lord I put my trust: how,* then, *do you,* the pharisees, *say...get thee away...to the mountain,* that is, to the observances of the law given on Mount Sinai: Deuteronomy 33:2: *The Lord came from Sinai, and from Seir he rose up to us;* and unless you do this, *Lo, the wicked have bent their bow* etc, that is, they have readied themselves to kill you and your disciples; *For they have destroyed the things which thou hast made,* that is, they have killed.

Vel moraliter dicit fidelis haereticis, secundum Glossam, *In Domino confido,* tenens eius fidem: *Quomodo* ergo vos haeretici, *Dicitis, transmigra,* ad nos, *In montem,* idest Christum quem crediderunt habere haeretici? *Isa. 2: Erit praeparatus mons domus Domini in vertice montium:* 2 Reg. 1: *Montes gelboe, nec ros nec pluvia veniant super vos, neque sint agri primitiarum quia ibi abiectus est clypeus fortium,* idest Iudaeorum, vel magnorum haereticorum: Hier. 51: *Ecce ego mons pestifer, qui corrumpo universam terram.*

Or, (taking the passage) morally, the faithful are speaking about the heretics, according to the Gloss, *In the Lord I put my trust,* keeping his faith: *How,* then, do you heretics, *Say,* to us, *Get thee away...to the mountain,* that is, to Christ whom the heretics believed they possessed? Isaiah 2:2: *The mountain of the house of the Lord shall be prepared on the top of mountains:* 2 Kings 1:21: *Ye mountains of Gelboe, let neither dew, nor rain come upon you, neither be they fields of firstfruits: for there was cast away the shield of the valiant,* that is of the Jews, or of the great heretics: Jeremiah 51:25: *Behold I come against thee, thou destroying mountain...which corruptest the whole earth.*

Vel mons altitudo intellectus quem fingunt se habere. Sed si hoc facerem, essem passer levis, non mansionarius.

Or, the mountain is the height of the intellect which they suppose themselves to have. But if I had accomplished this, I would be a swift sparrow, and not (a sparrow) belonging to a dwelling *(a pet?).*

Quoniam ecce peccatores, idest haeretici, *Intenderunt arcum,* idest ad se traxerunt sacram scripturam, sicut qui tendunt arcum: *Paraverunt sagittas,* venenosa eloquia, *In pharetra,* idest memoria vel scientia: Hier. 5: *Pharetra eius quasi sepulcrum patens.* Hieronymus habet, *Sagittas suas super nervum,* idest chordam: intentio perversa, *Ut sagittent rectos corde,* idest iustos, *In obscuro,* idest dolose: Hier. 9: *Sagitta vulnerans lingua eorum.* Vel, *In obscuro,* idest subtilitatibus sacrae scripturae.

For, lo, the wicked, that is the heretics, *Have bent their bow,* that is, have drawn (or "turned") sacred scripture towards themselves, just as those who aim a bow: *They have prepared their arrows,* eloquence full of poison, *In the quiver,* that is, in memory and knowledge: Jeremiah 5:16: *Their quiver is as an open sepulchre.* Jerome('s version) has, *His arrows upon the sinew,* that is, the string (of the bow): (with a) perverse intention, *To shoot the upright of heart,* that is the just, *In the dark,* that is, deceitfully: Jeremiah 9:8: *Their tongue is a piercing arrow.* Or, *In the dark,* that is, with the intricacies of sacred scripture.

Alia littera habet *In obscura luna.* Luna est ecclesia: Cant. 6: *Pulchra ut luna,* propter eius claritatem, et propter eius obscurationem. Claritas lunae est a sole; sic claritas ecclesiae est a Christo: Io. 1: *Erat lux vera quae illuminat* etc. Item medius lunae globus est clarus, et medius obscurus; sic in ecclesia aliqui sunt clari, aliqui obscuri. Obscuratur autem luna, secundum Glossam, quandoque per revolutionem, et sic fit obscura: quandoque per eclypsim, et tunc in sanguinem convertitur: quandoque per interpositionem nubis, et tunc fit nigra. Sic ecclesia fit obscura in novitate, quando non sunt in ea praedicatores et doctores; sanguinea per persecutionem tyrannorum; nigra per nubes, idest per seductionem haereticorum; et tunc vult sagittare.

Another version has *In the dark moon.* The moon is the Church: Canticle of Canticles 6:9: *Fair as the moon,* both on account of her brightness, and her darkness. The brightness of the moon is from the sun, just as the brightness of the Church is from Christ: John 1:9: *That was the true light, which enlighteneth every man.* Again, half of the moon's sphere is bright and the other half is dark, just as the Church is bright at times, and dark at others. The moon is darkened, according to the Gloss, at times through its revolution, and so it becomes dark: at other times, through an eclipse, and then it is becomes red or bloody; still other times, (it is darkened) through the interposition of clouds, and then it becomes black. So too does the Church become dark when, in her newness, there are no preachers and doctors for her; bloody through the persecution of tyrants; black through clouds, that is, through the seduction of heretics; and then she wishes to discharge her arrows.

Hic ponitur iniusta actio eorum, *Quoniam quae perfecisti destruxerunt.* Alia littera, *Quoniam quem perfecisti (destruxerunt);* sed prima melior est, et secundum Hieronymum, *Quoniam leges quas perfecisti destruxerunt:* Isa. 48: *Scio quod praevaricans praevaricatus es, et transgressorem ex utero vocavi te:* Hier. 2: *A saeculo fregisti iugum, rupisti vincula; dixisti, non serviam:* quasi dicat: destruent legem tuam, quam tu praecepisti servari. Exod. 33: *Innocentem et iustum non condemnabis;* sed isti volunt eum occidere: Psal. 118: *Dissipaverunt iniqui legem tuam;* et Deus perfecit eam, quia dedit eam: Psal. 147: *Non fecit taliter omni nationi:* Matth. 5: *Non veni solvere legem, sed adimplere.*

Their unjust activity is set down here, (at) *For they have destroyed the things which thou hast made.* Another version has, *For (they have destroyed) he whom you have made;* but the former is better. According to Jerome('s version, we have), *For they have destroyed the laws which you have made:* Isaiah 48:8: *I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb;* Jeremiah 2:20: *Of old time thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve:* as if he were saying: "They destroy your law which you yourself have given to be observed." Exodus 23:7: *The innocent and just person thou shalt not condemn;* but they (the unjust and the wicked) wish to kill him (the innocent and just person): Psalm 118:53: *The wicked have destroyed thy law;* and God completed it (the law), because he gave it: Psalm 147:20: *He hath not done in like manner to every nation;* Matthew 5:17: *I am not come to destroy (the law), but to fulfil (it).*

Si dicatur, *Quem perfecisti destruxerunt,* sic intelligitur de Christo, *quem tu perfecisti.*

If it were said, *They have destroyed (he) whom you have made,* then it is understood of Christ, *whom you have made.*

b. Iustus. Hic ponitur ratio fiduciae. Et primo ponitur quaestio. Secundo solutio, ibi, *Dominus in templo* etc. Tertio solutionis ratio, *Quoniam iustus Dominus, et iustitias dilexit.*

b. *(But what has) the just (man done?).* Here, he sets forth the reason for (his) confidence. First, he puts forth a question, second, a solution, at, *The Lord is in his holy temple,* and third, the reason for the solution, at, *For the Lord is just, and hath loved justice.*

Dicit ergo, Sic faciunt isti; sed iustus Dominus auctoritate videns hoc, quid facit? Hier. 33: *Hoc est nomen quod vocabunt eum Dominus iustus noster.* Solvit quaestionem, et ponit quid facit hic iustus. Et primo eius iudiciariam potestatem, vel conditionem iudicis. Secundo iudicii discussionem, *Oculi eius.* Tertio condemnationem concussorum, *Qui autem diligit.*

And so, he says, "These (wicked men) have acted so; but what does the just Lord, seeing this, do in his might?" Jeremiah 33:16: *This is the name that they shall call him, The Lord our just one.* He answers (his) question, and sets down what the just one does. First, (he sets forth) his judicial power, or the rank of the judge, second, the judge's examination, at, *His eyes,* and third, the condemnation of those closely examined, at, *He that loveth iniquity.*

Iudex si semper punit, crudelis est; si semper parcit, remissus. Deus autem utrumque facit; et ideo locum habet tribunal misericordiae; et hoc est templum: Hebr. 4: *Adeamus cum fiducia ad thronum gratiae;* et ideo dicit, *Dominus in templo sancto suo:* 1 Cor. 3: *Nescitis quia templum Dei estis, et spiritus sanctus habitat in vobis?* Habet etiam locum iustitiae, unde punit, scilicet caelum; et hoc est etiam, *Dominus in caelo sedes eius.* Ubi enumeratur potestas eius: Isa. ult.: *Caelum mihi sedes est.*

If a judge always punishes, he is cruel; if he always pardons, he is remiss. God, however, both pardons and punishes; for that reason, the judgment seat of mercy has a place, and this is the temple: Hebrews 4:16: *Let us go therefore with confidence to the throne of grace;* and thus he says, *The Lord is in his holy temple:* 1 Corinthians 3:16: *Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?* (The judgment seat) of justice, whence he punishes, also has a place, namely heaven; and this is also (set forth at), *The Lord's throne is in heaven,* where his power is recounted: Isaiah 66:1: *Heaven is my throne.*

Templum dicuntur fideles propter devotionem, *caelum* propter sapientiam. Item *caelum* dicitur cuna in qua Deus sedet ut faciat eum caelum, idest secreta scientem.

The faithful are called "a temple" on account of their devotion, and "heaven" because of their wisdom. Again, "heaven" is said to be the cradle in which God sits so that he makes a heaven in him (namely, the faithful), that is, (making him to) know secret things.

Item dicitur anima templum Dei, quia in templo Deus adoratur. Similiter in anima fideli: Matth. 6: *Intra in cubiculum tuum,* idest secreta animae tuae, *Et clauso ostio ora patrem tuum in abscondito.* Item ibi offeruntur sacrificia: similiter in anima fideli: Psal. 50: *Sacrificium deo spiritus contribulatus.* Item in templo funduntur orationes ad Deum, ita in anima operatur Deus: Isa. 26: *Omnia opera nostra operatus es in nobis Domine.* Item, quia Deus eam sanctificat, et in eam descendit sicut in templum: Sap. 4: *Gratia Dei in sanctos eius, et respectus* etc.

Again, the soul is called the temple of God, because God is adored in the temple. In like fashion (is God adored) in the soul of the faithful: Matthew 6:6: *Enter into thy chamber,* that is into the hidden recesses of your soul, *and having shut the door, pray to thy Father in secret.* Again, sacrifices are offered there (in the temple): in like fashion (are such offered) in the soul of the faithful: Psalm 50:19: *A sacrifice to God is an afflicted spirit.* Again, as prayers are poured forth to God in the temple, so too does God work in the soul: Isaiah 26:12: *Thou hast wrought all our works for us.* Again, because God sanctifies her, he descends into her as into his temple: Wisdom 4:15: *The grace of God, (and his mercy is with his saints,) and that he hath respect to his chosen.*

c. Oculi. Hic agit de discussione iudicii. Et primo ponit divinae cognitionis perfectionem. Secundo diligentem examinationem, ibi, *Palpebrae eius interrogant filios hominum.* Tertio iudicii aequitatem, ibi, *Dominus interrogat iustum et impium.*

c. *His eyes.* Here he treats of the judge's examination. And first, he sets down the perfection of divine knowledge, second, the careful examination, at, *His eyelids examine the sons of men,* and third, the judge's equity, at, *The Lord trieth the just and the wicked.*

Per primum nullus potest occultari, quia videt affectum pauperis et impii, peccatoris et iusti: Ezech. 23: *Oculi Domini lucidiores sunt super solem, circumspicientes super omnes vias hominum, et profundum abyssi, et hominum corda intuentes:* Prov. 16: *Omnes viae hominum patent oculis eius; spirituum ponderator est Dominus,* idest cogitationum, vel animarum secundum glossam; et ideo dicit, *Oculi eius in pauperem respiciunt,* ad miserandum: Psal. 30: *Miserere mei Domine, quoniam tribulor.* Item Ps. 27: *Dominus protector meus, et in ipso speravit cor meum* etc. Ad protegendum etiam probando: Ps. 33: *Oculi Domini super iustos.* Item Ps. 31: *In via hac qua gradieris, firmabo super te oculos meos.* Et sic respiciens examinat diligenter.

Because of the first, (namely the perfection of divine knowledge), nothing can be hidden since he sees the condition of the poor man and the wicked, of the sinner and the just: *The eyes of the Lord are brighter than the sun, watching carefully over the ways of men and the depth of the abyss, looking into the hearts of men* (unknown: possibly a variant on Job 34:21-22); Proverbs 16:2: *All the ways of a man are open to his eyes: the Lord is the weigher of spirits,* that is, of (men's) thoughts, or of (their) souls, according to the Gloss; whence he says, *His eyes look on the poor man,* to have mercy (on him): Psalm 30:10: *Have mercy on me, O Lord, for I am*

afflicted. And again, at Psalm 27:7: *The Lord is my helper and my protector: in him hath my heart confided* etc. (His eyes look on the poor man) also to protect (him) while examining him: Psalm 33:16: *The eyes of the Lord are upon the just.* And again, at Psalm 31:8: *I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.* And so, looking in this way, he examines carefully.

Palpebrae eius interrogant etc. Per palpebras significatur discretio: quia sicut palpebrae oculi dirigunt visum, sic discretio moderatur humanam sapientiam: Prov. 4: *Palpebrae tuae praecedant gressus tuos.* Ipsa ergo discretio Dei *interrogat*, idest probat et examinat: Sap. 1: *Cogitationibus impii interrogatio erit: sermonum autem illius auditio ad Deum veniet.* Et quomodo? Quia quandoque punit, quandoque parcit, quandoque dat beneficia, quandoque aufert: Iob 6: *Sagittae Domini* etc. Etiam claudit palpebras et aperit: Matth. 17: *Misereor super turba* etc. Item ibidem 21: *Auferetur a vobis regnum Dei:* Ps. 146: *Dat iumentis escam ipsorum* etc.

His eyelids examine the sons of men. By *eyelids* is signified discernment, for just as the eyelids direct the sight of the eye, so too does discernment regulate human wisdom: Proverbs 4:25: *Let thy eyelids go before thy steps.* Therefore, God's very discernment *examines,* that is, tests and considers: Wisdom 1:9: *Inquisition shall be made into the thoughts of the ungodly: and the hearing of his words shall come to God.* And in what manner? Sometimes he punishes, other times he spares, sometimes he gives kindnesses, and at other times he bears (these gifts) away: Job 6:4: *The arrows of the Lord (are in me, the rage whereof drinketh up my spirit, and the terrors of the Lord war against me).* He also shuts (his) eyelids and opens (them): Matthew 15:32: *I have compassion on the multitudes (because they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint in the way).* And again at Matthew 21:43: *The kingdom of God shall be taken from you:* Psalm 146:9: *Who giveth to beasts their food* etc.

Interrogat filios hominum, quia efficiuntur quidam ex ipsis meliores, quidam peiores; vel quidam ex scriptura efficiuntur mali, quidam boni: quia quidam eam bene intelligunt et non fatigantur, sed exercentur; mali vero e converso faciunt.

He examines the sons of men, because by these very (examinations), some are made better, while others (are made) worse; or, by the scriptures, some are made better, others worse: for some understand (scriptures) well and are not tired (by the effort), but are engaged busily (by them), while the evil do the contrary.

Iudicii aequitas ponitur: quia, *Interrogat iustum et impium,* quia immittit flagella iustis et iniustis, et tribuit bona temporalia bonis et malis: Sap. 11: *Hos,* scilicet bonos, *tamquam pater monens probasti; illos autem,* scilicet malos, *tamquam rex durus interrogans condemnasti.*

The equity of (his) judgment is set forth: *(The Lord) trieth the just and the wicked,* because he sends afflictions upon the just and the unjust, and bestows worldly goods upon the good and the bad: Wisdom 11:11: *For thou didst admonish and try them,* namely the good, *as a father: but the others,* namely the evil, *as a severe king, thou didst examine and condemn.*

Propterea dicit, *Dominus interrogat iustum et impium,* idest per tribulationes probat. Gregorius: *Poena inflicta interrogat, si quis in tribulatione positus Deum veraciter amat. Iustum interrogat,* idest examinat Dominus ut praemietur: Sap. 10: *Reddidit Deus mercedem laborum sanctorum suorum.* Sed impium sive peccatorem interrogat, ut condemnetur: Matth. 23: *Ligatis manibus et pedibus proiicite eum in tenebras exteriores.*

Therefore, he says, *The Lord trieth the just and the wicked,* that is, he tries (them) through tribulations. Gregory (says the following): *He trieth with punishment, if the one placed in tribulation truly loves God. He trieth the just,* that is, the Lord examines so that he may reward: Wisdom 10:17: *God rendered (to the just) the wages of their holy labor.* But He tries the wicked and the sinner so that he might be condemned: Matthew 22:13: *Bind his hands and feet, and cast him into the exterior darkness.*

d. Hic ponitur condemnatio: et circa hoc duo facit: quia primo ponit culpam; secundo poenam, ibi, *Pluet super peccatores.*

d. Here the sentencing is set forth. Concerning this, he does two things. First, he sets forth blame, and second, the punishment, at, *He shall rain...upon sinners.*

Ostendit quod quantum est ex parte Dei, non est perditio malorum, sed ex parte nostra; unde dicit, *Qui diligit iniquitatem,* idest peccatum: Ioan. 3: *Omnis qui facit peccatum,* et iniquitatem facit, quia peccatum iniquitas est. Odit animam suam: Sap. 16: *Homo per malitiam occidit animam suam.*

He shows that as much as it is on the part of God, He is not the ruin of wicked (men), but rather (this ruin) is on our part; whence he says, *He that loveth iniquity,* that is, sin: John 3:20: *Every one that doth evil,* does iniquity, because sin is iniquity. (Such a person) hates his own soul: Wisdom 16:14: *A man through malice hates his own soul.*

Sed quaeritur, quomodo quis se odire possit.

But it is asked, how could anyone hate himself?

Dicendum, quod quodammodo odit peccator seipsum; sed simpliciter nullus odit: Ephes. 5: *Nemo unquam carnem suam odio habuit.*

It is to be said that the sinner after a fashion hates himself; but simply (speaking), no one hates himself: Ephesians 5:29: *No man ever hateth his own flesh.*

Sed quod mali quodammodo odiunt seipsos, et etiam boni quodammodo se odiunt, declaratur hoc modo. Anima nostra duas habet facies: unam versus Deum secundum rationem, aliam versus carnem secundum naturam sensitivam, quae tantum corporalia comprehendit. Et sicut quaelibet res diligit proprium bonum, ita homo diligit illud quod aestimat animam suam. Peccatores enim aestimant animam suam quod principaliter intendunt: quia quaelibet res est illud quod est praecipuum in ea, sicut rex dicitur regnum. Qui ergo naturam sensitivam habent principale diligunt eam; qui autem intellectivam, eamdem amant. Nullus ergo odit animam quantum ad id quod aestimat principale. Boni ergo odiunt quantum ad naturam sensitivam; mali quantum ad intellectivam.

But that the evil hate themselves in a way, and that even the good hates themselves after a fashion, is made clear in this way: Our soul has two faces (so to speak); one turned to God in accordance with reason, the other turned to flesh in accordance with the sensitive nature, which comprehends things in so far as they are bodily. And as everything delights in its proper good, so too does man delight in that which he considers to be his soul. Sinners consider their soul to be that which they principally aspire after. For everything is (identified with) that which is pre-eminent in it, just as a king is his kingdom, or his rule. Therefore, the former having a sensitive nature delight in it; however, the latter, having an intellectual nature, love it. And so, no one hates his soul insofar as it is that which he principally considers. The good, therefore, hate their souls with respect to its sensitive nature, while the evil hate its intellectual aspect.

Secundo ponit poenam. Et hoc possumus exponere de praesenti, vel de futuro. De praesenti sic, et servat metaphoram. Dixit quod *Dominus est in caelo,* quia ibi est *sedes eius;* sed de caelo venit pluvia: ideo eorum poena signatur cum dicitur, *Pluet super peccatores.* Et quid? *Laqueos.* Et si exponatur hic in praesenti, notandum est, quod in peccato sunt quatuor. Primum est seductio; unde dicit: *Pluet super peccatores laqueos.* Quasi iusto iudicio permittit eos illaqueari et seduci: Isa. 8: *Et offendentur ex eis plurimi et cadent, et conterentur et irretientur et capientur.* Secundum est concupiscentia; et

Secondly, he sets forth the penalty. This we can explain either concerning the present or of the future. Concerning the present, it serves as a metaphor. He says that *The Lord is in heaven,* because that is where *his seat* is; but from heaven comes the rain: for that reason their penalty is signified when it is said, *He shall rain upon sinners.* And what (shall he rain upon them)? *Snares.* And if we explain this according to the present, it should be noted that in a sin there are four things. First, there is seduction; whence he says: *He shall rain*

ideo dicit, *Ignis* concupiscentiae: Psal. 57: *Supercecidit ignis, et non viderunt solem,* scilicet carnalis concupiscentiae etc. Tertium est foetor infamiae; et ideo dicit, *Sulphur.* Sic pluit Dominus super Sodomam et Gomorrham igne et sulphure. Potest addi et quartum, scilicet inquietudo mentis; et ideo dicit, *Spiritus procellarum:* Isa. 57: *Cor impii quasi mare fervens. Pars calicis eorum:* quia calix est quaedam mensura, et ipsi poenas habent secundum eorum peccata: Isa. 27: *In mensura contra mensuram, cum abiecta fuerit iudicabit.*

snares upon sinners. It is as if, by a just judgment, he allows them to be ensnared and seduced: Isaiah 8:15: *And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken.* Second, there is concupiscence or sensual desire; whence he says, the *fire* of concupiscence: Psalm 57:9: *Fire,* namely of carnal concupiscence, *hath fallen on them, and they shall not see the sun.* Third, there is the stench of dishonor; whence he says, *Brimstone,* just as the Lord rained upon Sodom and Gomorrah with fire and brimstone. A fourth can be added, namely the uneasiness of the mind; when he says, *Storms of winds:* Isaiah 57:20: *The heart of the wicked is like a raging sea (which cannot rest). The portion of their cup:* because a cup is a sort of measure, and each of them have penalties according to their sins: Isaiah 27:8: *In measure against measure, when it shall be cast off, thou shalt judge it.*

Sed si exponatur de futuro, sic punientur ibi motus: quia ligabuntur ut nec mala vitare, nec bona consequi possint; ideo dicit, *Pluet super peccatores laqueos,* idest colligantes sensus: et sic referuntur ad odoratum sulphur, ad tactum ignis: Isa. 66: *Ignis eorum non extinguetur:* Apoc. 20: *Missi in stagnum ignis.*

But if (this passage) is explained with respect to the future, thus they will be punished for (their) action there: for they will be bound so that they can neither escape the evils nor pursue the goods; whence he says, *He shall rain snares upon sinners,* that is, binding their senses: thus they are brought to the odor of brimstone, to the feeling of fire: Isaiah 66:24: *Their fire shall not be quenched:* Apocalypse 20:14: *They were cast into the pool of fire.*

Item affectus, quia non quiescunt: quia, *Spiritus procellarum pars calicis eorum,* idest daemones inquietantes, molestantes, et affligentes. *Quoniam iustus Dominus et iustitias dilexit,* ideo non expectandum est ab eo nisi iustitia: Hier. 9: *Ego Dominus qui facio misericordiam, iudicium et iustitiam in terra:* Psal. 114: *Iustus Dominus in omnibus viis suis. Aequitatem vidit vultus eius,* vel facies, idest aequitas visa est notitia eius; quasi dicat: illis quibus innotescit et quos diligit, aequitatem ostendit.

In like manner their desires, because they will not rest. For, *The storms of winds,* that is the demons disturbing, molesting and afflicting (them), *shall be the portion of their cup. For the Lord is just, and hath loved justice;* whence nothing is to be expected from him except justice: Jeremiah 9:24: *I am the Lord that exercise mercy, and judgment, and justice in the earth;* Psalm 144:17: *The Lord is just in all his ways. His countenance,* that is, his face, *hath beheld righteousness,* that is, equity has been seen in his knowledge; as if to say: to those whom he knows and whom he loves, he shows his equity.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 11

a. *In finem pro octava* PSALM DAVID. Salvum me fac Domine, quoniam defecit sanctus; quoniam diminutate sunt veritates a filiis hominum.	Unto the end; for the octave, a psalm for David. Save me, O Lord, for there is now no holy person: truths are diminished from the children of men.
b. Vana locuti sunt unusquisque ad proximum suum; labia dolosa in corde et corde locuti sunt.	They have spoken vain things every one to his neighbour: with deceitful lips, and with a double heart have they spoken.
c. Disperdat Dominus universa labia dolosa, et linguam magniloquam. Qui dixerunt linguam nostram magnificabimus: labia nostra a nobis sunt, quis noster Dominus est?	May the Lord destroy all deceitful lips, and the tongue that speaketh proud things. Who have said: We will magnify our tongue; our lips are our own; who is Lord over us?
d. Propter miseriam inopum et gemitum pauperum, nunc exurgam, dicit Dominus. Ponam in salutari, fiducialiter agam in eo. Eloquia Domini eloquia casta, argentum igne examinatum: probatum terrae, purgatum septuplum. Tu Domine servabis nos, et custodies nos a generatione hac in aeternum. In circitu impii ambulant: secundum altitudinem tuam multiplicasti filios hominum.	By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord. I will set him in safety; I will deal confidently in his regard. The words of the Lord are pure words: as silver tried by the fire, purged from the earth refined seven times. Thou, O Lord, wilt preserve us: and keep us from this generation for ever. The wicked walk round about: according to thy highness, thou best multiplied the children of men.
a. In praemissa decade Psalmista tractavit de percussione, quam ipse passus est ab Absalone filio suo, per quam figurabatur persecutio, quam passurus erat Christus a Iuda; in hac autem secunda decade, sicut ex titulus quorundam psalmorum apparet, agit de persecutione quam passus est a Saule, per quam figurabatur persecutio, quam Christis erat passurus a principibus sacerdotum.	In the first decade the Psalmist treats of the beating that he suffered from his son Absalom, by which the persecution which Christ was to suffer from Juda was figured; but, in the second decade, just as is apparent from the title of some of its Psalms, he speaks of the persecution that he suffered from Saul, by which the persecution that Christ was to suffer by the High Priests was figured.

Dividitur autem deca huius in duas partes. In prima petit liberari ab inimicis. In secunda iam liberatus orat pro sui exaltatione, *In psal. Exaudiat te Dominus*, qui quidem competit quantum ad historiam David, quia mortuo Saule David promotus est in regem: et quantum ad mysterium Christo, cuius regnum in morte eius confirmatum est: *Phil. 2. Propter quod*, quia scilicet factus est obediens Patri usque ad mortem, *Deus exaltivit illum*.

And that decade is divided into two parts. In the first, he asks to be freed from enemies. In the second, now freed, he prays that he be raised up (at Psalm 19: *May the Lord hear thee*), which fits with the history of David, on the one hand, because upon the death of Saul he was promoted to king, and on the other hand, to the mystery through Christ, whose kingdom was confirmed through his death - *Philipians 2: For which cause,* namely because he was made obedient to the Father even unto death, *God also hath exalted him.*

In prima parte facti duo. Primo petit liberationem. Secundo de liberatione gratias agit: et hoc in *17. Psal. Diligam te.* Circa primum tria facit. Primo exaggerat persecutorum malitiam. Secundo commemorat propriam iustitiam, ibi, *Domine quis habitabit.* Tertio propter suam iustitiam petit exauditionis efficaciam, ibi, *Exaudi Domine* etc.

In the first part he does two things. First, he asks for his liberation. Second, he gives thanks for his liberation: and this in *Psalm 17: I will love thee, O Lord.* With respect to the first, he does three things. First, he magnifies in words the malice of his persecutors. Second, he commemorates proper justice, whence, *The Lord liveth* (Psalm 14). Third, he asks for the effectiveness of a hearing on account of his justice, whence, *I called upon the Lord* (Psalm 16).

Circum primum duo facit. Primum reprehendit adversariorum doliositatem. Secundo arguit eorem iniquitatem, ibi, *Dixit insipiens*. Circa primum duo facit. Primo commemorat dolositatem eorem. Secundo petit divinum lumen, ne ab eis illaqueetur, ibi, *Usquequo Domine.*

With respect to the first, he does two things. First he reproves the deceit of his adversaries. Second, he declares their iniquity, at, *The fool saith* (Psalm 13). With respect to the first, he does two things. First, he recounts their deceit. Second, he asks for the divine light, lest he be ensnared by them, whence, *How long, O Lord* (Psalm 12).

Hoc etiam satis competit quantum ad historiam David, contra quem Saul dolose procedebat. Praemittit autem huic psalmo talem titulum, *In finem pro octava psalmus David*, quod expositum est supra. Circa primum tria facit. Primo describit commemorationem dolositatis eorum. Secundo petit eorum destructionem, ibi, *Disperdat Dominus*. Tertio ponit rationis exauditionem, ibi, *Propter miseriam* etc.

And this fits with the story of David, against whom Saul advanced with deceit. He gives such a title, *Unto the end; for the octave, a psalm for David,* to this Psalm, whose explanation is above. With respect to the first he does three things. First, he gives a descriptive account of their deceit. Second, he asks for their destruction, whence, *May the Lord destroy.* Third, he describes the [Lord's] hearing of [the Psalmist's] account, at, *By reason of the misery* etc.

Circa primum duo facit. Primo describit eorum defectum. Secundo subdit defectus signum, ibi, *Vana locuti sunt*. Circa primum sciendum est quod David considerans malitiam adversarii contra se invalescentum, quasi stupefactus, primo recurrit ad divinum auxilium dicens, *Domine salvum me fac.*

With respect to the first, he does two things. First, he describes their failing. Second, he adds the sign of their failing, at, *They have spoken vain things.* With respect to the first, one should know that when David, considering the malice of his enemy against him when he was powerless, as if he was stupefied, first had recourse to the divine aid, saying, *Save me O Lord.*

Et merito: quia propter eum non est salvator, ut dicitur *Isa*. *45.* Secundo enumerat eorum defectus. Duo autem praeservant hominem a malo, scilicet timor Dei: *Eccl. 2. Qui timet Deum, custodiet mandata illius*: et amor vertitatis, quia scilicet recta opera dicuntur vera quasi concordantia regulae: quae si non sint recta, pertinent ad infamiam.

And, quite correctly: for, he is not a savior on his own account, as is said at *Isaias 45.* Second, he enumerates their failing. For there are two things that preserve a human being from evil, namely, the fear of God - *Ecclesiasticus 2: They that fear the Lord, keep his Commandments* - and the love of truth, because upright works are said to be true as if by a concordance with a rule: and if they are not upright, they lead to infamy.

Aliqui enim etsi propter timorem Dei mala non vitent, retrahuntur tamen ab eis propter infamiam. Sed aliquis nec infamiam timet: unde dicitur *Luc. 18*. de quodam qui *Nec Deum timet nec hominem reveretur*. Et ista duo excludit ab adversariis Psalmista. Primo quidem timorem Dei, cum dicit, *Quoniam defecit sanctus*: sanctitas enim in timore et cultu Dei consistit. Unde et divino cultui dedicata sancta dicuntur; quasi dicat, Non invenitur in hoc mundo homo qui Deum timeat: *Mich. 7. Periit sanctus de terra, et rectus in hominibus non est*. Secundo excludit veritatis amorem cum dicit, *Quoniam diminutae*.

But, if some people do not shun evil because of the fear of God, still they are held back from it because of the infamy. But some other people do not fear infamy: whence it is said at *Luke 18* of he *who feared not God, nor regarded man.* And the Psalmist excludes these two things from his adversaries. First, the fear of God, when he says, *For there is now no holy person:* for sanctity consists in the fear and worship of God. And for this reason holy things are said to be those dedicated to the worship of God; as if to say, "there is no man found in this world who would fear God - *Micheas 7: The holy man is perished out of the earth, and there is none upright among men.* Second, he excludes the love of truth when he says, *Truths are diminished.*

Sed quaerendum est, quare dicit, *veritates* in plurali: *Osee 4. Non est veritas Dei in terra.*

But one must ask why he says *truths* in the plural: *Hosea 4: There is no knowledge of God in the land.*

Ad quod dicendum est, quod una est primordalis veritas, quae est in intellectu divino: *Io. 14. Ego sum via, veritas, et vita*. Sicut autem ab una facie hominis diversae simultudines resultant in diversis speculis, et in uno similiter speculo fracto, ita in diversis animabus ab una veritate divina diversae veritates resultant. Et similiter in una anima, quia non attingit ad simplicitatem divinam, sed est composita, ex quo est, et quod est, apparent ab illa una veritate qua sancta anima illustratur, diversae veritates: quae quidem veritates, cum anima recedit a Deo per culpas, diminuuntur.

To which it is to be said that the primordial truth, the one in the divine intellect, is one: *John 14: I am the way, and the truth, and the life.* But, just as different appearances occur in different mirrors from the aspect of one man, and similarly in one mirror broken into pieces, likewise in different souls different truths result from one divine truth. And in like wise in a single soul, because it does not attain the divine simplicity, but rather is composite, and for this reason, different truths appear from that single truth by which the saintly soul is illuminated: and indeed these truths, when the soul withdraws from God, are diminished.

Vel dicendum, quod dicit veritates, propter triplicem veritatem creatam quae est in sanctis, scilicet vitae, de qua *Isa. 38. Memento quomodo ambulaverim coram te in veritate*. Doctrinae: *Mat. 21. Scimus quia verax es, et viam Dei in veritate doces*. Et justitiae, de qua *Exo. 18. Provide de omni plebe viros potentes et timentes Deum, in quibus sit veritas*. De ista veritate videtur loqui psalmus iste, scilicet de veritate iustitiae; a qua quidem recessit Saul cum persequeretur ipsum David iniuste.

Or, it is to be said that he says truths on account of the threefold created truth that is in holy people, namely, of life, of which, *Isaias 38: O Lord, remember how I have walked before thee in truth, and with a perfect heart.* Of doctrine: *Matthew 22: We know that thou art a true speaker, and teachest the way of God in truth.* And of justice, of which *Exodus 18: And provide out of all the people able men, such as fear God, in whom there is truth.* It is apparent that the psalmist speaks of this truth, namely, of the truth of justice; from which Saul withdrew when he unjustly persecuted David himself.

Dicendum ergo est, quod huiusmodi veritates diminutatae sunt non a seipsis, sed, *A filius hominum*, per quorum culpas depravantur. Et quidem veritas vitae diminuitur, quando bonum iudicatur malum. Doctrinae, quando lux dicitur tenebrae. Veritas vero iustitia, quando amarum iudicitur dulce: et e converso: *Isa. 5. Vae qui dicitis bonum malum, et malum bonum: ponentes lucem tenebras, et tenebram lucem: pontentes amarum dulce, et dulce amarum*.

Therefore it must be said that truths of this sort are not diminished from their own nature but rather *from among the children of men,* who are made depraved by their own fault. And the truth of life is diminished, when the good is judged to be evil. Of doctrine, when light is said to be shadow. And the truth of justice, when the bitter is judged sweet: and conversely - *Isaias 5: Woe to you that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter.*

Dicit autem sanctitatem deficere, quia sit a Deo recessus per gratium, statim tollitur unico peccato mortali. Veritas autem quasi successive diminuitur: Hieronymus habet, *Quoniam deficit misericors*: et quoniam diminuti sunt fideles, quia misericordia et iustitia requiruntur ad proximum: *Proverb. 20. Virum autem fidelum quis inveniet?*

And sanctity is said to be diminished, because when it is bestowed by God through grace, it is immediately borne away by a single mortal sin. But truth is diminished, as it were, successively: Jerome has *There is no one who shows pity.* For the faithful are diminished, because pity and justice towards one's neighbor are required - *Proverbs 20: But who shall find a faithful man?*

b. Consequentur cum dicit *Vana,* ponit signum defectus sanctitatis; et est duplex, scilicet vanitas et dolositas. Primum signum defectis est vanitas: et quantum ad hoc dicit, *Vana locuti sunt* etc. Vanum est quod non habent subsisteniam. Vera ergo quibus nihil vanitatis subest, sunt: unde *1. Tim. 1. Finis praecepti est charitas de corde puro, de conscientia bona, et fide non ficta: a qua quidem aberrantes conversi sunt in vaniloquium: Hier. 9. Ununquisque a proximo suo se custodiat*: Gregorius: *Sermo vanus, vanue mentis index est.*

Consequently, when he says, *Vain things,* he sets forth the sign of the diminishment of sanctity: and this is twofold, namely, vanity and deceit. And the first sign of diminishment is vanity: and he says with respect to this, *They have spoken vain things.* A vain thing is that which does not have subsistence. And those things are true, therefore, below which there is nothing of vanity: whence *1. Timothy 1: Now the end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith: From which things some going astray, are turned aside unto vain babbling: Jeremias 9: Let every man take heed of his neighbor.* And Gregory: *Vain talk is the herald of a vain mind.*

Item vanum est quod intellectu non tenetur: etiam superflua verba vana sunt: *Prov. 14. Ubi plurima verba, ibi frequenter egestas*. Item vanum est quod non est stabile: et sic verba de temporalibus vana sunt: *Io. 3. Qui de terra est, de terra loquitur: Isa. 29. De humo mussitabit eloquium tuum:* sed ad quem loquuntur vana? *Ad proximum*, cui debent dicere verum: *Eph. 4. Loquimini unusquisque veritatem cum proximo suo*.

Likewise something vain is that which is not retained by the intellect: so, superfluous words are vain - *Proverbs 14: But where there are many words, there is oftentimes want.* Again, a vain thing is something that is not stable: and so talk about temporal matters is vain - *John 3: He that is of the earth, of the earth he is, and of the earth he speaketh; Isaias 29: And thy speech shall be heard out of the ground:* But to whom does one speak vain words? *To his neighbor,* to whom they should speak the truth - *Ephesians 3: Speak ye the truth every man with his neighbour.*

Secundum signum defectus sanctitatis est dolositas; et quantum ad hoc dicit, *Labia dolosa in corde, et corde locuti sunt*. Geminatio duplex cor significat. Ostendunt autem ore se habere unum, corde autem habent aliud. Ostendunt se dolere, et gaudent diligere, et odiunt compati, et laetantur: *Iam. 1. Vir duplex animo inconstans est in omnibus viis suis: Eccl. 2. Vae duplici corce et labiis sceletis.*

Deceit, in the way of a sign, is the diminishment of sanctity; and he says, with respect to this, *With deceitful lips, and with a double heart have they spoken.* A double heart signifies a doubling [of something]. For they display to the ear one thing, but they have another in the heart. They appear to be afflicted, and they enjoy loving, and they hate to commiserate , and they rejoice - *James 1: A double minded man is inconstant in all his ways; Ecclesiasticus 2: Woe to them that are of a double heart and to wicked lips.*

c. *Disperdat.* Hic petit destructionem eorum. Et primo petit eam. Secundo innuit causam, ibi, *Universa labia* etc. quasi bis perdat, scilicet in anima et corpore: *Hier. 17. Induc super eos diem afflictionis, et duplici contritione contere eos Domine Deus*. Consequentur ponit causam malitiae eorum: et ponit tria, scilicet fraudulentiam, quia, *Labia dolosa*: est enim dolus, cum quis aliud agit et aliud simulat. Dolus in corde concipitur, sed tegitur verbis, vel factis: *Prov. 12. Dolus in corde cogitantium mala*. Hos dispergit Deus, quoniam detegit: tunc enim non habet rationem doli, dolus enim est occulta malitia. Unde non petit eorum destructionem, sed malitiae detectionem.

May the Lord destroy. Here, he asks for their destruction. And first he asks this thing. Second, he states the reason, whence, *All deceitful lips* etc. as if the Lord doubly destroys them, namely in soul and in body - *Jeremias 17: Bring upon them the day of affliction, and with a double destruction, destroy them, O Lord God.* Consequently, he sets down the cause of their malice: and he sets three things down, namely, their fraudulence, because, *Deceitful lips:* for there is deceit, when somebody does one thing and feigns another thing. He conceives deceit in his heart, but he covers this with words, or with deeds - *Proverbs 12: Deceit is in the heart of them that think evil things.* "God scatters them because he makes them known: for then their deceit does not have the nature of deceit, for deceit is a hidden malice.. Whence he does not ask for their destruction, but for the uncovering of their malice.

Vel petit eorum perditionem per gratiam: *Prov. 19. Pestilente flagellato stultus sapientior erit;* unde dicit, *Labia dolosa*. Glossa, *quasi ratio petitionis est dolositas.* Vel *disperdat eos,* quasi de malitia puniendo, ut ipsi in ea incidant, insto Dei iudicio, ut de Aman dicitur *Esther. 7.* contra Mardochaeum. Suspensus est Aman in patibulo quod paraverat Maradochaeo: *Ezech. 3. Linguam tuam adhaerere faciam palato tuo: et eris mutus quasi non audiens ulterius fraudes facere: Prov. 21. Multato pestilente sapientior est parvulus.* Item *22. Stultitia colligita est in corde pueri, et virga disciplinae fugabit eam.*

Or he asks for their perdition by grace - *Proverbs 19: The wicked man being scourged, the fool shall be wiser:* Whence he says, *deceitful lips.* The Gloss adds, *as if the reason for his entreaty is their treachery.* Or, *may they be destroyed,* as if by punishing malice, so that they should fall into those things, by the just judgement of God, as is said to have happened to Aman (at*Esther 7*) against Maradochai. Aman was hanged from the same gallows that he had prepared for Marodochai - *Ezechiel 3: And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth; Proverbs 21: When a pestilent man is punished, the little one will be wiser.* And, *22: Folly is bound up in the heart of a child, and the rod of correction shall drive it away.*

Secundo ponit iactantiam, *Et linguam magniloquiam*, de se apud nos, qui eos magnos reputant: *Ps. 72. Posuerunt in caelum os suum, et lingua eorum transvit in terram.* Illud autem quod est maius in alio consuevimus revereri, et quod minus non reputare. Ut ergo appareat magni, et Deo aequales, contemnunt Deum, idest divinos honores.

Second, he sets down their vainglory, *the tongue that speaketh proud things,* concerning themselves before us, who repute them to be great men - *Psalm 72: They have set their mouth against heaven: and their tongue hath passed through the earth.* But we are accustomed to revere that which is greater in another, and not to reckon that which is lesser. So that, therefore, those who appear to be great men, and equals to God, despise God, that is, the divine honors.

Sic de Antichristo dicitur, quod adversus Deum deorum loquitur: *2. The. 2. Adversatur et extollitur super omne quod dicitur Deus et colitur, ita ut in templo Dei sedeat, ostendens se quasi ipse sit Deus*. Et de Antioco *2. Mach. 9. Iustum est subditum esse Deo, et mortalem Deo non paria sentire*: et *Act. 12.* de Herode, *quod acclamabat ei populus voces Dei et non hominis*. Et ne possent excussari, quod non est proposito fecerunt, subdit, *Qui dixerunt*, scilicet ex proposito, *Linguam nostram magnificabimus*.

Thus it is said of the Antichrist, that he speaks of gods instead of God - *2 Thessalonians 2: Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God.* And of Antiochus, *2 Machabees 9: It is just to be subject to God, and that a mortal man should not equal himself to God;* and *Acts 12* of Herod, *And the people made acclamation, saying: It is the voice of a god, and not of a man.* And lest they be able to be excused, since they did not do what they proposed, he adds, *Who have said,* namely, what they proposed, *We will magnify our tongue.*

Tertio ponit eorum blasphemiam sive superbiam, *Labia nostra a nobis sunt*. Haec est enim prima species superbiae, quando quis aestimat se habere a semetipso: *1. Reg. 2. Nolite multiplicare loqui sublimia, gloriantes: 2. Cor. 3. Non sumus sufficientes cogitare aliquid a nobis, quasi ex nobis, sed sufficientia nostra a Deo est*. Secunda species superbiae est, quando aliquis vult in aliquo gloriari prae ceteris; unde dicit, *Quis noster Dominus est: Iob. 21. Quis est omnipotens ut serviamus ei? Osee. 7. Reversis sunt ut essent absque iugo, et facti sunt quasi arcus dolosus: Iob. 11. Vir vanus in superbiam erigitur, et quasi pullum onagri se liberum natum putat.*

Third, he sets down their blasphemy or pride, *Our lips are our own.* And this is the first species of pride, when somebody considers that he is in his circumstances simply by his own nature - *1 Kings 2: Do not multiply to speak lofty things, boasting; 2 Cor. 3: Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God.* The second species of pride is when someone wants to be glorified in some thing above all others; whence he says, *Who is Lord over us? - Job 21: Who is the Almighty, that we should serve him? Osee 7: They returned, that they might be without yoke: they became like a deceitful bow; Job 11: A vain man is lifted up into pride, and thinketh himself born free like a wild ass's colt.*

d. *Propter.* Hic tertio ponit orationis exauditionem. Et primo praemittit. Secundo ponit eius certitudinem, ibi, *Eloquia Domini.* Tertio ponit suam credulitatem, ibi, *Tu Domine*. Dicit ergo, *Propter miseriam*, idest multiplicem defectum: *Inopem*, idest carentium opibus: *Et gemitum*, idest singultus: *Pauperum*, idest parum habentium: *Psal. 9. Tibi derelictus est pauper: Exo. 2. Audivit gemitus eorum, et recordatus est foederis.*

By reason of. Here he sets down three things concerning the audience of his prayer. And first, he promises. Second, he sets down his certainty, whence, *The words of the Lord.* Third, he sets down his credulity, whence, *Thou, O Lord.* Therefore he says, *By reason of the misery,* that is, the manifold diminishment: *Of the needy,* that is, those lacking wealth: *And the groans,* that is, the sobbing: *Of the poor,* that is, of those having but little - *Psalm 9: And the Lord is become a refuge for the poor; Exodus 2: He heard their groaning and remembered the covenant.*

Nunc exurgam dicit Dominus. Nunc in tempore opportuno: *Psal. 9. Adiutor in opportunatibus in tribulatione: Isa. 49. Tempore accepto exaudivi te, et in die salutis adivi te. Ponam in salutari tuo*, idest apponam: *Fiducialiter agam in eo*, idest ego ero in eo: *Hier. 1. Ne timeas a facis eorum, quia ego tecum sum: Isa. 14. Dominus exercitum decrevit, et quis poterit infirmare? Manus eius extenta, et quis avertet eam? Hiere. 1. Bellabunt adversum te, et non praevalebunt, quia tecum sum ut liberem te*. Et *29. Erit tibi anima tua in salutem, quia in me habuisti fiduciam, ait Dominus*

Now I will arise, saith the Lord. Now, at the opportune time - *Psalm 9: A helper in due time in tribulation; Isaias 49: Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee: I will set him in safety,* that is, "I will appoint": *I will deal confidently toward him*, that is, I will myself be with him - *Jeremias 1: Be not afraid at their presence: for I am with thee to deliver thee; Isaias 14: For the Lord of hosts hath decreed, and who can disannul it? and his hand is stretched out: and who shall turn it away? Jeremias 1: And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.* And *Jeremias 39: but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord.*

Consequenter ponit promissionis certitudinem, *Eloquia Domini, eloquia casta*: non adultera per admixtionem alicuius extranei, vel castigate a superfluitate, vel incorrupta, quia castus quis dicitur ante experientiam, sed continens post. Non vana, sed firma. *Matt. 24. Caelum et terra transibunt, verba autem mea non transibunt.* Secundo sunt plena veritate, unde, *Argentum igne examinatum*. Argentum est album sine maculatione, sonorem sine simulatione, odoriferum sine infectione. *Probatum terrae*, idest a terrae.

Consequently he establishes the certainty of the promise, *The words of the Lord are pure words:* not adulterated by the mixture of anything extraneous, but rather purified of the superfluous, or uncorrupted, because one is pure who is not only said to be so before the test, but also firm after the test. Not vain words, but solid words - *Matthew 24: Heaven and earth shall pass, but my words shall not pass.* Second, they are full of truth; whence, *As silver tested by the fire.* Silver is the white without blemish, the resounding voice without insincerity, the fragrant without putridity. *Purged from the earth,* that is, of the dirt.

Graeci autem ablativo carent. Haec autem est translatio de Graeco. *Purgatum septuplum*, idest perfecte. Et respondet propheta, *Tu* ergo *Domine servabis nos*, a malo, *Et custodies nos* in bono *a generatione hac aeternum*. Ergo *In circitu impii ambulant*, ita quod ad finem itineris quem intendunt, nunquam venient, scilicet ut affligant alios, sicut volunt: *Isa. 59. Semitae eorum incurvatae in eis.* Et quare? quia, *Secundem altitudinem tuam multiplicatisti filios hominum*, quia in domo mea non solum sunt vase aurea et argentea, sed lignea et fictilia: et quaedem quidem in honorem sanctificata ad omne opus bonum parata, *2 Tim. 2.* Vel *In circitu,* vitiorum, *ambulant impii,* non pertingentes ad medium virtutis: *1. Reg. 25. Anima inimicorum tuorum rotabitur* etc.

For the Greeks lacked the ablative case. And this is a translation from the Greek. *Refined seven times,* that is to perfection. And the prophet responds, *Thou* therefore *O Lord wilt preserve us,* from evil, *And keep us* in the good *from this generation forever.* Therefore, *The wicked walk round about,* thus they never will come to the end of the walking that they intend, namely, that they might afflict other people, just as they will to do - *Isaias 59: Their paths are become crooked to them.* And why is this? Because, *According to thy highness, thou best multiplied the children of men,* for in my house there are not only golden and silver vases, but also wooden and earthen ones: and certain of them are even sanctified to honor and prepared for every good work - *Timothy 2.* Or, *round about,* viciously, *the wicked walk,* not keeping to the mean of virtue - *1 Kings 25: But the souls of thy enemies shall be whirled.*

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 12

Usquequo Domine oblivisceris me in finem, usquequo avertis faciem tuam a me?	How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?
Quamdiu ponam consilia in anima mea, dolorem in corde meo per diem?	How long shall I take counsels in my soul, sorrow in my heart all the day?
Usquequo exaltabitur inimicus meus super me?	How long shall my enemy be exalted over me?
Respice et exaudi me Domine Deus meus. Illumina oculos meos, ne umquam obdormiam in morte; ne quando dicat inimicus meus, Praevalui adversus eum. Qui tribulant me, exultabunt si motus fuero.	Consider, and hear me, O Lord my God. Enlighten my eyes that I never sleep in death: lest at any time my enemy say: I have prevailed against him. They that trouble me will rejoice when I am moved:
Ego autem in misericordia tua speravi. Exultabit cor meum in salutari tuo, cantabo Domino qui bona tribuit mihi: et psallam nomini Domini altissimi.	but I have trusted in they mercy. My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most high.
In praecedenti psalmo psalmista posuit adversariorum dolos; hic contra eos petit remedium a deo. Titulus, **In finem psalmus David,** hoc supra expositum est. Dividitur autem psalmus iste in tres partes. In prima ponitur conquestio; in secunda quaestio, ibi, **Respice et exaudi me;** tertio exauditio, ibi, **Ego autem in misericordia tua.** Conquestio tria continet. Admiratur divinam dissimulationem, confitetur proprium defectum, conqueritur de adversariorum potestate; secundum, ibi, **Quamdiu;** tertium, ibi, **Usquequo exaltabitur.** Qui dissimulat iniurias alicuius, hoc ideo facit aut quia non recordatur eius, aut quia non vult remedium apponere; et ideo dicit, **Domine,** ego gravor ab adversariis, et non apponis remedium? **Usquequo oblivisceris me in finem,** idest finaliter videtur quod velis me vitare. Isa. 49: *Dixit Sion, dereliquit me Dominus, et Dominus oblitus est mei.* Habac. 1: *Quare non respicis super inique agentes, et taces devorante impio iustiores se?* **Usquequo**	In the preceding Psalm, the Psalmist considered the deceitful ways of his adversaries; here he beseeches God for assistance against them. The title, **Unto the End, A Psalm for David**, was explained above (*Translator's Note:*Cf. *Psalmus IV* (Parma vol. 14, pp. 157-158). "And so he truly says **unto the end** (*in finem*) if this is considered with respect to the reality (*res*) symbolized by the Psalm, that is unto Christ (*in Christum*); Rom 10:4, **Christ is the end of the Law with respect to righteousness for every one who believes**. But if **unto the end** is considered according to the figure then it is meant to be understood as being sung on behalf of the fulfillment of a work or an undertaking, just as this Psalm was composed because David had achieved freedom from the persecution of Absalom, thus for victory as it were"). This Psalm is divided into three parts. In the first part his lament is set forth; in the second his supplication, therein, **Consider and hear me**; and in the third the

avertis faciem tuam a me. Avertit faciem quando non ponit remedium quis. Ps. 43: *Quare faciem tuam avertis, oblivisceris inopiae nostrae, et tribulationis nostrae?* Hoc secundum historiam David, qui diu est persecutus a Saule. Allegorice dicitur de patribus veteris testamenti, qui continue expectabant Christum, et Deus quasi oblitus eorum, differebat remedium adhibere; et dicunt, **Usquequo domine etc. Usquequo avertis faciem tuam a me,** idest praesentiam filii tui a nobis. Vel, ut sit conquestio modernorum iustorum de secundi adventus dilatione, **Usquequo domine oblivisceris me?** Erit hoc **usque in finem,** idest in die iudicii, vel usque ad mortem? Et **Usquequo avertis faciem tuam a me,** idest faciem gloriae tuae, ut videam te facie ad faciem. Exod. 33: *Ostende faciem tuam mihi.* Ps. 79: *Ostende faciem tuam, et salvi erimus.* Possunt tamen assignari et multae causae, quare antiqui patres tantum desiderabant adventum Christi in carnem. Prima propter exaltationem humanae naturae, in cuius persona dicitur Thren. 1: *Vide Domine, quoniam facta sum vilis;* sed exaltata est per incarnationem. Ps. 72: *Cum gloria suscepisti me,* idest facta sum gloriosa, sicut mulier ignobilis sublimatur si contrahat cum nobili viro. Inde est quod omne peccatum post adventum salvatoris gravius est quam fuerit ante. Sicut si mulier nobilis vel homo aliquam turpitudinem faceret, est magis ignominiosus, quam si faceret unus rusticus. Secunda causa est, ut liberarentur captivi de carcere inferni sive limbi: Iob 17: *In profundissimum inferni descendent ossa mea; putasne saltem ibi erit requies mea?* Quasi dicat, non; sed per Christum liberati sumus ab eo: Zach. 9: *Tu quoque in sanguine testamenti tui eduxisti vinctum de lacu in quo non erat aqua.* Tertio propter depressionem diaboli: Ps. 88: *Tu humiliasti sicut vulneratum superbum,* idest minorasti potentiam eius. Quarto, quia per adventum Christi pacificatus

favorable answer, therein, **I [have trusted] in thy mercy**. The lament contains three elements: he is astonished at this divine disregard, he confesses his own weakness, and bewails the power of his adversary. Second, therein, **How long?** Third, therein, **How long shall [my enemy] be exalted?** Now someone who turns a blind eye to another's injuries does so either because he does not remember him, or because he does not wish to provide assistance. And thus he says, **Lord**, I am oppressed by adversaries and yet you will provide no assistance? **How long wilt thou forget me unto the end?** That is to say, it seems that you wish to hurt me; Isa 49:14, *Zion said, 'The Lord hath forsaken me, and the Lord hath forgotten me*; Hab 1:13, *Why lookest thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself?* **How long dost thou turn away thy face from me?** He turns away his face whenever he provides no assistance; Ps 43:25, *Why turnest thou thy face away? And forgetest our want and our trouble?* This is in keeping with the history of David who was persecuted by Saul for so long. Allegorically, it is said of the Old Testament patriarchs who were steadfastly waiting for Christ. And indeed God, as if he had forgotten them, did delay in bringing them assistance. Thus they say to him, **How long Lord etc., How long dost thou turn away thy face from me?** That is to say, the presentation of your Son to us. Or it could even be the lament of the righteous people in modern times concerned with the delay of the Second Coming, **How Long Lord wilt thou forget me?** Will this be **unto the end**, that is, on the Judgment Day, or until death? And so, **How long dost thou turn away thy face from me?** That is to say, the face of your

est nobis Deus; Ephes. 2: *Lapis angularis qui facis utraque unum.* Quinto propter delectationem quam sperabant habere cum Christo, videndo, audiendo conversando cum ipso: Matth. 13: *Beati oculi qui vident quae vos videtis etc.* Moderni vero secundum adventum desiderant. Primo, quia tunc exaltabimur: Sap. 3: *Iudicabunt sancti nationes, et dominabuntur populis.* Et iterum Ibid. 5: *Computati sunt inter filios Dei.* Secundo, quia liberabimur ab omni poena: Isa. 25: *Auferet Dominus omnem lacrymam ab omni facie,* idest causam lacrymandi, vel poenam. Tertio, quia liberabimur ab omni peccato: Isa. 25: *Opprobrium populi sui auferet Dominus de universa terra.* Quarto, quia tunc eripiemur a potestate diaboli: Isa. 11: *Non nocebunt neque occident in universo sancto meo.* Quinto, quia liberabimur a servitute corporis: Psalm. 141: *Educ de carcere animam meam:* Rom. 8: *Ipsa creatura liberabitur a servitute corruptionis.* Sexto, quia videbimus deum facie ad faciem: 1 Ioan. 3: *Scimus quoniam cum apparuerit, similes ei erimus, quoniam videbimus eum sicuti est:* Hier. 21: *Omnes cognoscent me a minimo usque ad maiorem.* Vel potest esse conquestio cuiuslibet hominis iusti pressi adversitate, vel corruptione peccati et concupiscentiae.

glory, so that I might see you face to face; Ex 33:13, *Shew me thy face*; Ps 79:4, *Shew us thy face and we shall be saved*. There are still many reasons which can be given as to why the ancient fathers longed so much for the coming of Christ in the flesh. First of all, so that human nature would then be exalted, in whose person it is said in Lam 1:11, *See, O Lord for I am become vile.* Yet it was exalted by the Incarnation; Ps 72:24, *With thy glory thou hast received me*. That is to say, I am become glorious, just as a lowborn woman is elevated if she marries a noble husband. Henceforth, following the advent of the Savior, every sin is more grievous than it had been before. Just as it would be all the more ignominious for a noble man or woman to engage in shameful behavior than it would be for a peasant. The second reason is in order that the captives be liberated from the prison of hell or limbo; Job 17:16, *All that I have shall go down into the deepest pit; thinkest thou that there at least I shall have rest?* It is as if he were to say 'no; but through Christ we have been set free from this place.' Zech 9:11, *Thou also, by the blood of thy testament, hast sent forth thy prisoners out of the pit wherein is no water*. The third is due to the affliction of the devil; Ps 88:11, *Thou hast humbled the proud one, as one that is slain*. That is to say, you have diminished his power. The fourth, because it is through the coming of Christ that God has made peace with us; Ephes 2:14: *The corner stone who hath made both one*. The fifth, on account of the delight which they were hoping to find with Christ, seeing, hearing, and keeping company with him; Matt 13:16, *Blessed are your eyes because which see what you have seen etc.* Of course, people of modern times also long for the Second Coming. First, because we will be exalted at that

time; Wis 3:8, *The holy ones shall judge the nations and rule over the people*. And likewise in Wis 5:5, *They are numbered among the children of God*. Second, because we will be liberated from all punishment; Isa 25:8, *The Lord shall wipe away tears from every face*. That is to say, the reason for weeping or punishment. Third, because we will be liberated from every sin; Isa 25:8, *The reproach of his people the Lord shall take away from off the whole earth*. Fourth, because we will then be delivered from the power of the devil; Isa 11:9, *They shall not hurt, nor shall they kill in all my holy mountain*. Fifth, because we will be set free from the servitude of the body; Ps 141:8, *Bring forth my soul out of prison*; and Rom 8:21, *The creature also itself shall be delivered from the servitude of corruption*. Sixth, because we will see God face to face; 1 Jn 3:2, *We know that when he shall appear we shall be like to him, because we shall see him as he is*; and Jer 31:34, *For all shall know me from the least of them even to the greatest.* A lament may be offered by any righteous man who is afflicted either by adversity, or by the corruption of sin and concupiscence.

Hic confitetur proprium defectum: et circa hoc duo facit. Primo ponit anxietatem cordis. Secundo dolorem consequentem; ibi, **Dolorem in corde meo per diem.** Quantum ad primum dicit Philosophus in Rhetor.: Timor consiliativos facit. Hoc idem habetur Isa. 16: *Ini consilium, coge consilium.* Sic homo aliquando in adversitate et tentatione consiliatur quomodo resistat; et ideo dicit, **Quamdiu ponam consilium in anima mea,** idest quandiu oportet me habere nova consilia ad resistendum inimicis? Sic patres veteris testamenti habuerunt diversa consilia ad figurandum Christum. Quando autem homo in consilio accipit unam viam, et tamen deficit ab ea, tunc

Here he confesses his own weakness. And in connection with this matter he does two things. First, he expresses the anguish of his heart. Second, the sorrow which follows, therein, **The sorrow in my heart all the day**. With regard to the first aspect, the Philosopher says in his *Rhetoric*, 'Fear produces consultations.' The same is found in Isa 16:3, *Take counsel, gather a council*. Thus a man faced with adversity and trial sometimes takes counsel as to how he might withstand it. Therefore, he says, **How long shall I take counsels in my soul?** That is to say, how long must I take new counsels in order to withstand my enemies?

sequitur dolor; et ideo dicitur: **Quamdiu ponam,** Domine, **consilium in corde meo,** idest quotidie, dum continue deficio: Hier. 8: *Dolor meus super dolorem, in me cor meum moerens.*

So the Old Testament, patriarchs had taken different counsels for the purpose of symbolizing Christ. When a man accepts one path in counsel and it still fails him, however, then sorrow follows. And it is for this reason that he says, **How long shall I take**, Lord, **counsels in my soul?** That is to say, daily, while I continually faint away; Jer 8:18, *My sorrow is above sorrow, my heart mourneth within me*.

Hic conqueritur de prosperitate inimici, qui exaltabitur, scilicet saulis super David, et inimici qui ducit in consensum peccati, et carnis, quoniam habent concupiscentias suas: Habac. 1: *Propter hoc non pervenit usque in finem iudicium, quia praevalet impius adversus iustum.*

Here he bewails the prosperity of his enemy who is going to be exalted, namely Saul over David, as well as the enemy who leads one into the consensus of sin and the flesh, for they too have their own desires; Hab 1:4, *Therefore judgment commeth not to the end, because the wicked prevaileth against the just*.

Secunda pars huius psalmi ponitur oratio sive petitio. Et primo ponitur petitio respondens divinae dissimulationi. Secundo proprio defectui, ibi, **Illumina oculos meos etc.** Tertio prosperitati inimicorum, ibi, **Ne quando dicat etc.** Primo dicit de divina dissimulatione oblivione et aversione; quasi dicat, **Respice,** idest converte qui avertis tunc oblitus. Nunc **exaudi me;** Isa. 64: *Respice, populus tuus omnes nos.* Secundo ponitur petitio correspondens proprio defectui: unum ex multis consiliis, et aliud ex doloribus. Et ideo, quia non habeo consilia ex me, **Illumina oculos meos, ne unquam obdormiam in morte,** idest doce me. Item Luc. 1: *Illuminare his qui in tenebris etc.* Hoc competit ad litteram David fugienti a facie Saulis, quem oportebat saepius cavere, ne aliquando in manus ipsius incideret et occideretur. Similiter et quamdiu homo solicitus est ut peccato resistat, non cadit in mortem; sed quando dormit, occiditur. Sic 2 Reg.: *Quando Isboseth dormiebat, et ancilla purgabat triticum, occisus est:* Eph. 5: *Exurge qui dormis.* Petitio contra adversarium, **Ne quando dicat**

In the second part of this Psalm he sets forth a prayer or petition. First of all, he stipulates his petition in response to this divine disregard. The second concerns his own weakness, therein, **Enlighten my eyes etc**. The third concerns the prosperity of his enemies, therein, **Lest at any time [my enemy] say etc**. He speaks first of the divine disregard, the forgetfulness and the turning away. It is as if he were to say, **Consider!** That is, turn around, for you have turned away and have thereupon forgotten me. Now **hear me!** Isa 64:9, *See, we are all thy people*. Second, he sets forth the petition which pertains to his own weakness: one from many counsels, and another from sorrows. Therefore, because I find no counsels within myself, **Enlighten my eyes that I never sleep in death**. That is to say, instruct me! Likewise, in Lk 1:79, *To enlighten them that sit in darkness etc.* This literally corresponds to David fleeing from the presence of Saul, of whom he often had to beware, lest at some time he might fall

inimicus. Et ponit duo. Primo petitionem. Secundo eius rationem, ibi, **Qui tribulant me. Illumina, ne quando dicat inimicus, exultando: praevalui adversus eum.** Et diabolus exultat quando tentat et trahit in peccatum. Similiter, *Exurge Domine, non praevaleat homo:* et huiusmodi est ut ratione gaudeat, quia **exultabunt si motus fuero,** si dimisero statum iustitiae, et labar in peccatum: Eccl. 18: *Post concupiscentias animae tuae non eas, et a voluntate tua avertere. Si praestes animae tuae concupiscentias eius, faciet te venire in gaudium inimicorum tuorum:* Dan. 9: *Propter temetipsum, Deus, inclina aurem tuam et audi, aperi oculos tuos et vide desolationem nostram, et civitatem super quam invocatum est nomen tuum.*

into his hands and be killed. Similarly, as long as a man is conscientious in resisting sin he does not fall into death, but when he sleeps he is killed. Thus in 2 Kings (2 Sam 4:5), *When Isboseth hath fallen asleep, and the handmaid was cleansing the wheat, he was killed*; and Eph 5:14, *Rise thou that sleepest*. There is also the petition against his adversary, **Lest my enemy say**. And so he establishes two things: first his petition, and second his rationale, therein, the one **who troubles me. Enlighten my eyes, lest my enemy say, rejoicing, 'I have prevailed against him.'** For the devil rejoices whenever he tempts and drags someone into sin. Similarly, *Rise, O Lord, let not man prevail* (Ps 9:20). He would rejoice for this very sort of reason, because they **will rejoice when I am moved**, if I were to renounce the position of righteousness and stumble into sin**;** Sir 18:30-31, *Go not after thy lusts, but turn away from thy own will. If thou give to thy soul her desires she will make thee a joy to thy enemies*; and Dan 9:18, *Incline, O my God, thy ear and hear; open thy eyes and see our desolation and the city upon which thy name is called*.

Hic signatur exauditio suae orationis: et circa hoc tria facit. Primo ponit spem exauditionis. Secundo gaudium de exauditione facta, ibi, **Et exultavit cor meum.** Tertio gratias agit, ibi, **Cantabo.** Dicit ergo, **In misericordia tua speravi,** non in mundo: Thren. 3: *Misericordiae domini multae quia non sumus consumpti:* non in potestate mea, quia nulla est contra diabolum: Iob 41: *Non est potestas super terram quae possit ei comparari.* Et ponit hic tria per quae homo iuvatur contra diabolum: scilicet per laetitiam spiritualem, per orationem devotam, et per bonam operationem. Propter primum dicit, **Exultavit cor meum in salutari tuo,** non in temporalibus vel vanitatibus, sicut faciunt peccatores, de quibus Iob 21: *Gaudent*

In this place the favorable answer to his prayer is signified; and in connection with this he does three things. First, he maintains his hope of a favorable answer. Second, there is his joy over the favorable answer rendered, therein, **My heart rejoiced**. Third, he gives thanks, therein, **I will sing**. This is why he says, **I have trusted in thy mercy**, not in the world; Lam 3:22, *The mercies of the Lord are many that we are not consumed*. It is not in my power, since that is nothing against the devil; Job 41:24, *There is no power upon earth that can be compared with him*. Thus he stipulates three things here which will help man in combating the devil, namely spiritual

ad sonitum organi, et ducunt in bonis dies suos, et in puncto ad inferna descendunt. Oseae 9: *Noli laetari israel, noli exultari, sicut populi, sed in salutari tuo,* idest in Christo, qui ad hoc venit ut salvet nos: Matth. 1: *Ipse enim salvum faciet etc.* Et haec laetitia armat hominem contra diabolum: Prov. 17: *Animus gaudens aetatem floridam facit; spiritus tristis exsiccat ossa.* Secundum est oratio sive laus Dei: unde addit, **Cantabo Domino,** idest laudabo eum: Ps. 21: *Qui timetis Dominum, laudate eum.* Laus enim Dei multum valet ad expugnandum diabolum: Matth. 17: *Hoc genus daemoniorum non eiicitur nisi per orationem et ieiunium:* Habac. 3: *Ego autem in Domino gaudebo, et exultabo in Deo Iesu meo.* Et hoc pro beneficiis concessis: et ideo sequitur. **Qui bona tribuit mihi,** idest qui bona tribuit. Iacob. 1: *Omne datum optimum etc.* Et dicit, **Bona,** quia sunt quaedam bona temporalia quae Dominus tribuit: Matth. 15: *Tradidit illis bona sua, et uni dedit quinque talenta etc.* Item, bona spiritualia, quae sunt bona gratiae et virtutes: 1 Cor. 12: *Divisiones gratiarum sunt etc. Haec omnia operatur unus atque idem spiritus, dividens singulis prout vult;* Iob 2: *Si bona suscepimus de manu domini etc.* Item bona gloriae: Psal. 26: *Credo videre bona domini in terra viventium.* Haec omnia bona tribuit Dominus; et ideo merito laudandus est: Eccl. ult. *Danti mihi sapientiam, dabo gloriam.* Tertium est bonum opus, de quo subiungitur, **Psallam,** idest operabor. Psallere est manu tangere psalterium. Hieronymus: Semper aliquid boni facito, ut te diabolus inveniat occupatum; Matth. 12: *Cum immundus spiritus exierit ab homine etc. usque ingressi habitant ibi etc. fiunt etc.* **Nomen Domini,** idest ad laudem nominis Domini **altissimi:** Luc. 1: *Gloria in altissimis Deo:* Matth. 5: *Sic luceat lux vestra coram hominibus, ut videant etc.*

happiness, devout prayer, and good works. As such, he says first, **My heart rejoiced in thy salvation**, not in worldly trappings and vanities as sinners do, concerning which Job 21:12-13 says, *They rejoice at the sound of the organ. They spend their days in wealth, and in a moment they go down to hell*; and Hosea 9:1, *Rejoice not, O Israel: rejoice not as the nations do*, but **in thy salvation**, that is, in Christ who came in order to save us; Matt 1:21, *For he shall save etc.* And so this joy arms man against the devil; Prov 17:22, *A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones*. Second, there is prayer or praise of God. Whereupon, he adds, **I will sing to the Lord**. That is to say, I will praise him; Ps 21:24, *Ye that fear the Lord, praise him*. Praising God is very effective in the fight against the devil; Matt 17:20, *This kind of demon is not cast out but by prayer and fasting*; and Hab 3:18, *But I will rejoice in the Lord: and I will joy in my God Jesus*. This is for the favors he has bestowed. Thus it follows, for he **giveth me good things**. That is to say, he is the one who bestows good things; Jas 1:17, *Every perfect gift etc.* And he says, **good things** because there are some temporal goods which the Lord does bestow; Matt 25:14-15, *He delivered to them his goods. And to one he gave five talents etc.* Likewise, he bestows spiritual goods, which are the goods of grace as well as the virtues; 1 Cor 12:4-11, *Now there are diversities of graces etc. All these things are the work of one and the same Spirit, who allots to everyone according as he will*; and Job 2:10, *If we have received good things at the hand of the Lord etc.* This also applies to the goods of glory; Ps 26:13, *I believe to see the good things of the Lord in the land of the living*. The Lord bestows all these good things and therefore is rightly praised;

Sir 51:23, *To him that giveth me wisdom will I give glory*. The third is good work, concerning which he adds, **I will chant the Psalm**. That is to say, I will be active. For chanting the Psalm means undertaking the Psalter in one's deeds. Jerome says, "Always be engaged in doing something good, so that the devil finds you occupied." Matt 12:43, *When an unclean Spirit is gone out of a man etc. until he enters in and they dwell there etc. and they become etc.* **The name of the Lord**. That is to say, with respect to praising the name of the Lord **most high**; Lk 2:14, *Glory to God in the highest*; and Matt 5:16, *So let your light shine before men, that they may see etc.*

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Psalm 13

Dixit insipiens in corde suo, Non est Deus. Corrupti sunt et abominabiles facti sunt in studiis suis: non est qui faciat bonum, non est usque ad unum.	The fool has said in his heart, There is no God. They have been corrupted and made abominable in their pursuits: there are none that do good, not even one.
Dominus de caelo prospexit super filios hominum, ut videat si est intelligens, aut requirens Deum. Omnes declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum.	The Lord has looked down from heaven upon the sons of men to see if there are any who understand or seek God. They have all turned away, and together have become useless: there are none that do good, not even one.
Sepulcrum patens est guttur eorum: linguis suis dolose agebant, venenum aspidum sub labiis eorum.	Their throat is an open grave: with their tongues they have acted deceitfully, the poison of asps is under their lips.
Quorum os maledictione et amaritudine plenum est; veloces pedes eorum ad effundendum sanguinem.	Their mouth is filled with curses and bitterness; their feet are quick to shed blood.
Contritio et infelicitas in viis eorum, et viam pacis non cognoverunt; non est timor Dei ante oculos eorum.	In their ways are destruction and unhappiness, and they have not known the way of peace; there is no fear of God before their eyes.
Nonne cognoscent omnes qui operantur iniquitatem, qui devorant plebem meam sicut escam panis? Dominum non invocaverunt, illic trepidaverunt timore ubi non erat timor. Quoniam Dominus in generatione iusta est, consilium inopis confudistis; quoniam Dominus spes eius est.	Will they not understand, all those who work iniquity, who devour my people as though they were eating bread? They have not called upon the Lord: there they have trembled for fear, where there was no fear. For the Lord is among a just generation: you have confounded the counsel of the poor man, but the Lord is his hope.
Quis dabit ex Syon salutare Israel? cum averterit Dominus captivitatem plebis suae, exultabit Iacob, et laetabitur Israel.	Who will bring out of Sion salvation for Israel? when the Lord turns away the captivity of his people, Jacob shall exult, and Israel shall be glad.

Supra Psalmist exprobravit dolositatem inimicorum; hic ponit eorum malitiam. Titulus, **In finem Psalmus David.** Et circa hoc duo facit. Primo manifestat eorum malitiam. Secundo ponit spem liberationis suae ab eis, ibi, **Nonne cognoscent etc.** Et circa primum duo facit. Primo proponit eorum malitiam. Secundo certificat hanc malitiam eis inesse, ibi, **Dominus de caelo etc.** Prima in duo. Primo proponit radicem malitiae eorum. Secundo processum malitiae, **Corrupti sunt etc.** sicut dicitur *Eccl. 10. Initium omnis peccati superbia, et initium superbiae hominis apostatare a Deo.* Quod homo ergo non habeat Deum in corde, principium malitiae est; et ideo dicit, **Dixit insipiens in corde suo, non est Deus:** *Sap. 1. In malevolam animam non introibit sapientiae, aut habitabit in corpore subdito peccatis.*

In the previous Psalm, the Psalmist condemned the deceitfulness of his enemies. Here he considers their malice. The title is **Unto the end, a Psalm for David**. And in connection with this he does two things. First, he clearly demonstrates their malice. Second, he expresses his hope that he will be liberated from them, therein, **Shall not all they know etc.** And in connection with the first aspect he does two things. First, stipulates their malice. Second, he verifies that this malice dwells within them, therein, **The Lord [hath looked down from] from heaven etc.** He accomplishes the first task in two ways. First of all, he sets forth the basis of their malice. Second, the manner in which their malice proceeds, **They are corrupt etc.** Just as it is said in Sir 10:14-15, *For pride is the beginning of all sin, and the beginning of the pride of man is to fall off from God*. So it is that malice begins when a man does not have God in his heart; and this is why he says, **The fool hath said in his heart: There is no God.** Wis 1:4 says, *for wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.*

Sed numquid potest dicere? Dicere in corde est cogitare. Sed numquid potest cogitare Deum non esse? Anselmus dicit, quod nullus potest. Item Damascenus. Cognitio Dei naturaliter omnibus est inserta: naturaliter cognita nullus potest cogitare non esse.

Is it possible to say this, however? To speak in one's heart is to think. Yet is it possible to conceive of God as not existing? Anselm says that no one is capable of doing this, and Damascene says the same. For the concept of God is naturally implanted in all of us. And that which is naturally conceived of, no one is able to conceive of as not existing.

Sed sciendum, quod de cognitione Dei dupliciter loqui possumus, scilicet secundum se, vel quod nos. Si primo modo, sic procul dubio non potest cogitari non esse: nulla enim propositio potest cogitari falsa ex sua natura, cuius praedicatum includitur in definitione subiecti. Notandum est autem, quod in Deo est aliter esse quam in aliis, quia esse Dei est eius substantia. Ergo qui dicit Deum secundum se, dicit ipsum esse: et ideo secundum se non potest cogitari non esse, et verbum Damasceni solvitur: quia quod naturaliter insertum est, indeterminate scitur, scilicet quod Deus sit, sed non idem, quod Deus, sed per fidem habetur: Deus dicitur a theos quod est ardere omnem malitiam. Tunc ergo dicit aliquis, quod non est Deus, quando cogitat quod non est omnipotens: et quod non habet curam rerum humanarum: *Iob 21. Quis est omnipotens ut serviamus ei?* Potest referri ad Iudaeos dicentes Christum hominem purum esse, non Deum: *Io. 10. Tu homo cum sis, facis teipsum Deum.* Qui Iudaei, non credentes ipsum qui promissus erat in lege, dicunt, **Non est Deus,** iste scilicet qui nobis praedicat. Et hoc dixit, **Insipiens,** quia Dei sapientiam recipere noluerunt habentes oculos mentis excaecatos: *Ps. 81. Nescierunt neque intellexerunt: Sap. 2. Excaecavit enim eos malitia eorum.* Vel hic reprehenditur peccator. Primo de peccato cordis in consensu, ibi, **Dixit insipiens.** Secundo peccato operis, ibi, **Corrupti sunt.** Tertio peccato consuetudinis, ibi, **Et abominabiles.** Primo vocat peccatorem insipientem, quia sapientiam non habet, ut dicit etc. Item quia non sapiunt ei spiritualia: *1 Cor. 2. Animalis homo non percipit quae Dei sunt.* Consequenter ponitur processus malitiae, **Corrupti sunt et abominabiles.** Sicut duae partes iustitiae sunt facere bonum, et vitare malum, sic iniustitiae duae partes sunt, facere malum, et vitare bonum. Et primo ponit

Nevertheless, one should know that we can speak of the conception of God in two ways. That is, according to himself, or with respect to ourselves. If it is in the first manner, there is thus no doubt that he cannot be conceived of as not existing. Indeed, no proposition whose predicate is included in the definition of the subject can be conceived of as false by its own nature. It must be noted, however, that existence in the case of God is of a different order than it is with others, since the being of God is his substance. Therefore, anyone who speaks of God according to himself speaks of being itself. Hence, with respect to himself he cannot be conceived of as not existing. And this is solved by the discourse of Damascene. For what is naturally implanted is indeterminately known, namely that God exists. But this is not the same thing as knowing what God is, since that is only grasped by faith. God is called 'a theos,' which is the burning of all malice. Someone says that there is no God at that time when he thinks that he is not omnipotent, and that he has no concern for human affairs; Job 21:15, *Who is the Almighty, that we should serve him?* This can refer to the Jews who say that Christ is merely human, and not God; Jn 10:33, *because that thou, being a man, makest thyself God*. And so the Jews, not believing that he was the one promised in the law, declare, **There is no God**, namely this one who is preaching to us. And on this account he said, **The fool**, for as the eyes of their mind are blind they did not want to accept the wisdom of God; Ps 81:5, *They have not known nor understood*. And Wis 2:21, *for their own malice blinded them*. Or perhaps the sinner is rebuked here. First, concerning the sin of his heart in consent, therein, **The fool hath said**. Second, with respect to sinful deeds, therein, **They are corrupt**. Third, regarding the sinful habits,

primam partem. Secundo secundam. Circa primam duo ponit. Primo perversitatem vitiorum. Secundo abominationem eorum. In corporibus sequitur corruptio per exhalationem naturalis caloris expulsi ab extraneo calore: calor namque naturalis animae est amor Dei. Quando ergo subintrat extraneus amor concupiscentiae, et aliorum peccatorum, recedit Deus. Et ideo cum dixit, **Non est Deus,** statim subdit, **Corrupti sunt:** *Hier. 5. Negaverunt Deum, et dixerunt non est ipse,* scilicet peccatorum damnator, iustorum remunerator: *Eccl. 21. Cor fatui,* scilicet peccatoris, *quasi vas confractum,* **Corrupti** ergo **sunt,** peccatores per malum actum: *Io. 3. Erant autem eorum mala opera:* quia postquam per consensum amittunt bona gratuita, corrumpuntur in eis naturalia; et ideo sequitur eos poena: *Ps. 96. Ignis ante ipsum praecedet, et inflammabit in circuitu inimicos eius.* Item quando corpus putrescit, redditur abominabile. Sic anima hominis quamdiu amor Dei est in ea, est Deo accepta; sed quando corrumpitur per peccatum, fit abominabilis. Abominabile est, quod humanus appetitus refugit: et ideo dicit, **Et abominabiles facti sunt,** scilicet Deo et hominibus peccatores per consuetudinem peccandi: *Hier. 2 Quam vilis facta es nimis, iterans vias tuas? Osee 9. Alienati sunt in confusione, et facti sunt abominabiles, sicut ea quae dilexerunt.* Et dixit, **In studiis,** quia per ea deveniunt abominabilia. Vel studiose faciunt secundum Hieronymum. Plus enim abominatur Deus studosam voluntatem peccandi, quam ipsum peccatum: *Iob 34. Quasi de industria recesserunt ab eo: et vias eius intelligere noluerunt.* Alia litera habet, **Corrumpunt et abominati sunt studium,** scilicet sapientiae et disciplinae: *Prov. 1. Exosam habuerunt disciplinam, et timorem Domini non susceperunt: Ezec. 8. Adhuc videbis abominationes maiores.* Consequenter

therein, **And are become abominable**. First of all, he calls the sinner a fool, because he does not possess wisdom, as he says etc. Likewise, because they do not understand spiritual things; 1 Cor 2:14, *The sensual man perceiveth not these things that are of the Spirit of God*. Consequently, he sets forth the manner in which their malice proceeds: **They are corrupt and are become abominable**. Just as the two aspects of righteousness are doing good and abolishing evil, so the two aspects of unrighteousness are doing evil and abolishing goodness. He considers the primary aspect first; and the secondary aspect follows. With regard to the first aspect he establishes two points: first of all, the baseness of vices, and secondly, their abomination. In bodies corruption results from the exhalation of the natural heat expelled by extraneous heat. For indeed, the natural heat of the soul is the love of God. So it is that whenever the extraneous love of concupiscence, or that of other sins, enters in, it turns away from God. Therefore, when he says, **There is no God**, he immediately adds, **They are corrupt**; Jer 5:12, *They have denied the Lord, and said, It is not he*. That is, the one who condemns sinners and rewards the righteous; Sir 21:17, *The heart of a fool,* namely of a sinner, *is like a broken vessel*. Therefore, it is through their evil actions that sinners **are corrupt**. Jn 3:19 states, *their works were evil*, because after they had consented to discard the freely given good things, their natural capacities were then corrupted within them. This is why punishment follows them; Ps 96:3, *A fire shall go before him, and shall burn his enemies round bout*. Likewise, when a body rots it is rendered abominable. So it is that as long as the love of God abides in a man's soul he is acceptable to God. But when he is corrupted by sin he becomes abominable, for it is

agit de vitatione boni, **Non est qui faciat bonum,** quia non est iustus in terra qui faciat bonum, et non peccet, *Eccl. 7. Usque ad unum,* idest Christum, quia ipse solus nec peccatum contractum habuit, nec commissum. Beata Virgo habuit contractum peccatum: *Eccl. 7. Virum de mille unum reperi, mulierem ex omnibus non inveni.* Vel, **Usque ad unum,** quia nec unus est qui perfecte faciat bonum. Verum est, supposito quod dixerunt, **Non est Deus, Et corrupti sunt.**

abominable that the human appetites strive to avoid him. Therefore, he says, **They are become abominable**. That is to say, sinners become abominable to God and men through their habit of sinning; Jer 2:36, *How exceeding base art thou become, going the same ways over again!* And Hos 9:10, *They alienated themselves to that confusion, and become abominable, as those things were, which they loved*. And he said, **in their ways**, because it is through these things that they became abominable. Or rather, they eagerly carried them out, according to Jerome. Surely God abhors the will that sins eagerly even more than he abhors sin itself; Job 34:27, *Who as it were on purpose have revolted from him, and would not understand all his ways.* Another text reads: **They corrupted and abhorred their endeavor**, namely that of wisdom and instruction; Prov 1:29, *They have hated instruction, and received not the fear of the Lord*; and Ezek 8:6, *Thou shalt see greater abominations*. Consequently, he discusses that abolition of the good: **There is none that doth good**. Eccl 7:21 says, *For there is no just man upon earth, that doth good, and sinneth not*. **Even one**, for that is Christ, since he alone had neither contracted sin, nor committed sin. The Blessed Virgin had contracted sin. Eccl 7:29 says, *One man among a thousand I have found, a woman among them all I have not found.* Or rather, **Even one**, because there is not one person who would do the good perfectly. The supposition which they have stated is true: **There is no God, And they are corrupt**.

Dominus. Hic primo certificat culpam. Secundo exponit, ibi, **Sepulcrum.** Peccatum certificatur per iniquitatem; et ideo hic ponit Dei inquisitionem dicens, Vos dicitis quod **non est Deus;** sed falsum est, quia **Dominus de caelo prospexit super filios hominum**: *Prov. 16. Omnes viae hominis patent oculis eius.* Prospexit ergo mittendo filium suum Dominus Pater de caelo, idest de sinu pietatis suae: *Isa. ult.: Caelum mihi sedes est.* Vel **de caelo,** idest Christus per quem iudicabit peccatores. Vel aliter. Dicunt aliqui quod Deus non cognoscit singularia et mutabilia, quia est immaterialis et simplex et aeternus. Et sic non cognoscit secundum motus rerum, et secundum modum suae cognoscibilitatis. Respondetur: immo: quia cognoscit materialia immaterialiter, ut Dionysius concludit. Et ita etiam cognoscit intellectus: et ideo dicit **De caelo,** idest de altitudine suae dignitatis et naturae. **Prospexit super filios hominum.** Et vult invenire in nobis voluntate antecedente, qua vult omnes salvos fieri, id quod pertinet ad salutem, scilicet ut cognoscamus Deum per intellectum, et amemus per affectum, et desideremus. Et ideo dicit, **Ut videre faciat,** quia ipse semper videat, idest videt, **Si est intelligens** per intellectum: *Deut. 33. Utinam saperent et intelligerent* etc. **Aut requirens Deum,** per affectum. Quid inveniet, cum hic quaesivit contrarium? quia **Omnes declinaverunt;** et ponit tria, scilicet declinationem a Deo, inutilem operationem, et cessationem a bono. Dicit ergo, **Omnes declinaverunt,** scilicit a Deo: *Deut. 21. Novi quod post mortem meam inique agetis, et declinabitis de via quam praecepi vobis: Osee 4. Non est veritas, non est scientia, non est misericordia Dei in terra: Hier. 8. Nemo quod bonum est loquitur, nullus est qui agat poenitentiam de peccato suo.* Item ex hoc quod declinat a Deo, efficitur inutilis: quia illud est inutile, quod non attingit ad id, ad quod

Lord. Here he verifies their guilt. Second, he explains it, therein, **Sepulcher**. Sin is verified by wickedness. And it is for this reason that he sets forth God's inquiry here, stating: 'you are saying that **there is no God**. But this is false, because **The Lord hath looked down from heaven upon the children of men**.' Prov 16:2 says, *all the ways of a man are open to his eyes*. By the sending of his own Son, therefore, the Lord Father looks down from heaven, that is from the inmost part of his compassion; Is 66:1, *Heaven is my throne*. Or, **from heaven** may even refer to Christ, through whom he will judge sinners. Or perhaps it can be understood in yet another way. Now there are some who argue that God does not discern singular and mutable things, because he is immaterial, simple and eternal. And thus he does not discern in accordance with the movements of things, and in accordance with the manner of his own perceptibility. Yet I respond that, on the contrary, God does indeed discern material things, though he does so in an immaterial fashion, as Dionysius has concluded. Furthermore, he discerns intellects, and thus says, **from heaven**. That is to say, from the sublimity of his own dignity and nature. **He hath looked down upon the children of men**. For by means of the preceding will through which he desires that all people would be saved, he wishes to discover in us that which pertains to salvation, specifically that we would perceive him through our intellect, love him through our affections, and earnestly long for him. This is why he says, **So that he would see**. That is, to make us see, since he always sees. **If there be any that understands**, through the intellect; Deut. 32:29, *O that they would be wise and would understand etc.* **And seek God**, in their affections. What will he find when he has searched here? The very

factum est. Homo autem factus est ad fruendum Deo: *Sap. 4. Multigena impiorum multitudo non erit utilis.* Unde dicit **Simul inutiles facti sunt.** Item cessant a bono, quia **Non est qui faciat bonum** etc. Hoc iam expositum est.

opposite, because **they are all gone aside**. And so he establishes three points: that they have turned away from God, that their actions are unprofitable, and that they have refrained from doing the good. Therefore, he says, **they are all gone aside**. That is to say, from God; Deut 31:29, *For I know that after my death you will do wickedly and will quickly to turn aside from that I have commanded you*; and Hos 4:1, *For there is no truth, and there is no mercy, and there is no knowledge of God in the land*; and Jer 8:6, *No man speaketh what is good, there is none that doth penance for his sin*. Likewise, someone who turns away from God in this manner produces what is unprofitable, because something is unprofitable when it does not attain the goal for which it was made. Man, however, was made for the purpose of enjoying God; Wis 4:3, *But the multiplied brood of the wicked shall not be profitable*. Whereupon he says, **They are become unprofitable**. Likewise, they refrain from what is good, because, **there is none that doth good etc**. This has already been explained.

Sepulcrum. Hieronymus dicit, quod Apostolus utitur testimonio istorum versuum **Sepulcrum patens est.** Et invenitur alibi in sacra Scriptura *Rom. 13.* ubi dicit quod aliquam partem accepit ex *Isa. 39.* aliam ex aliis partibus psalterii, et non ex isto psalmo tantum, cum ipse Hebraeus esset, et sciret hoc in Hebraeo non haberi; habetur tamen meditatione vulgata, qua vulgus utitur, vel quae non attribuitur alicui certae personae. A sepulcro patenti exhalat foetor; et ideo supra psalmista certificavit malitiam, sive culpam inimicorum; hic autem exponit eam: et circa hoc duo facit. Primo ostendit, quomodo sunt peccatores inutiles aliis. Secundo quomodo sibi, ibi, **Contritio et infelicitas.** Circa primum duo proponit. Primo quomodo noceant aliis verbo.

Sepulcher. Jerome states that the Apostle employs the testimony of these verses, **open sepulcher etc**. And it is found elsewhere in Holy Scripture. It is in Rom 3 where he says that he takes one part from Is 59, and another from parts of the Psalter. And not only from this Psalm, since he is himself a Hebrew, and thus would know that this is not contained within the Hebrew text. Nevertheless, it is found in the Vulgate edition which most people use, or that which is not definitively attributed to a particular person. Now a stench is exhaled from an open sepulcher; so the Psalmist verified their malice above, or the guilt of his enemies. Here, however, he explains it. And in connection with this he does two things. First, he demonstrates how

Secundo quomodo facto, ibi, **Veloces** etc. Circa primum duo facit. Primo ponit promptitudinem oris ad nocendum. Secundo modum nocendi, ibi, **Linguis suis dolose agebant.** Dicit ergo **Sepulcrum patens est guttur eorum.** Tale autem ad nihil aliud est paratum nisi ut recipiant cadavera, sic os eius, quod semper est paratum ad mortificandum per detractionem, est sepulcrum patens, *Apoc. 9. De ore eorum procedebat ignis, et fumus, et sulphur.* Vel nota voracitatem eorum, quia guttur servit etiam ad comestionem, sed quandoque nocent dolo, quandoque malitia, et quandoque iniuria. Et primo ponit dolum quem habent in lingua. **Linguis suis** exterius blande loquendo: *Hier. 9. Sagitta vulnerans lingua eorum dolum locuta est;* secundo in corde: **Venenum aspidum sub labiis eorum.** Occultatum venenum mortificativum est, sed venenum aspidum insanabile est, et incantari non potest: *Ps. 57. Sicut aspidis surdae, et obturantis* etc. cuius venenum dormiendo interficit: *Hier. 5. Inventi sunt in populo meo impii insidiantes, quasi aucupes ad capiendos viros.* Ibidem: *Sicut decipula plena avibus, sic domus eorum plenae dolo,* qui dulci sono attrahunt ad laqueum aves. In quo designatur crudelitas, et pertinacia, et malitia: crudelitas, quia nituntur occidere: pertinacia, quia semper odium est in corde ipsorum; et ideo dicit, **Venenum** etc.

sinners are unprofitable to others. Second, how they are unprofitable to themselves, therein, **Destruction and unhappiness**. Concerning the first point he proposes two aspects. First of all, the way in which they harm others with their speech. Second, how they do so by their actions, therein, **Swift [feet] etc.** With respect to the first he does two things. First, he states the willingness of their mouth to do harm. Second, the means of doing harm, therein, **With their tongues they acted deceitfully**. Therefore, he says, **Their throat is an open sepulcher**. Such a thing as this is prepared for nothing except the reception of a corpse. And in this way the mouth of a person who is always prepared to destroy someone with slander is an open sepulcher; Rev 9:17, *and from their mouths proceeded fire and smoke and brimstone*. Or if you prefer, one may consider their voraciousness, since the throat also serves to consume. But there are some times when they do harm through deceitfulness, some times when through malice, and still some other times through injury. And so he first considers the deceitfulness which they have on their tongue. **Their tongues**, by speaking outwardly in flattering tones; Jer 9:8, *Their tongue is a piercing arrow, it hath spoken deceit*. Second, there abides deceitfulness in their heart, **The poison of asps is under their lips**. Now hidden poison is deadly, but the poison of asps is even incurable, and incantations are ineffective; Ps 57:5, *Like the deaf asp that stoppeth her ears etc.*, and whose poison kills by putting one to sleep. Jer 5:26 says, *For among my people are found wicked men that lie in wait as fowlers, setting snares and traps to catch men*, and again: *As a net is full of birds, so their houses are full of deceit* (Jer 5:27). For they lure the birds into their traps with pleasant sounds. In this way their cruelty, obstinance and malice is

denoted: cruelty, because they endeavor to kill; obstinance, because hatred always abides in their hearts; and thus he says, **Poison.**

Quorum. Hic ostendit quomodo aperte nocent, quia per verba detractoria: **Et amaritudine,** idest amara verba: *Lev. 9. Non maledices surdo.* Vel quando verba contra Deum dicit, provocativa ad iniuriam, vel iram: *Isa. 5. Rugitus eius ut leonis.* **Veloces.** Hic ostendit quomodo noceant facto, **Ad effundendum sanguinem**:Prov. 1. Pedes eorum ad malum currunt, et festinant ut effundant sanguinem.

Their mouth [is full of] cursing. Here he demonstrates how they openly do harm, since they do so with their slanderous words. **And bitterness**. That is to say, scathing speech; Lev 19:14, *Thou shalt not speak evil of the deaf*. Or even, whenever one utters words against God, provoking injury or wrath; Is 5:29, *Their roaring like that of a lion*. **[Their feet are] Swift**. He demonstrates here the manner in which they do harm through their deeds. **To shed blood**. Prov 1:16, *For their feet run to evil, and make haste to shed blood.*

Contritio. Hic ostendit quomodo sint nocivi sibi ipsis. Dupliciter aliquis sibi nocet, perdendo scilicet bonum quod habet, et deficiendo ab eo quod sperat. Dicit ergo **In viis eorum est contritio,** quia conteritur bonum quod habent: **et infelicitas,** quia non perveniunt ad bonum speratum, scilicet felicitatem: *Isa. 39. Vastitas et contritio in viis eorum, et viam pacis nescierunt, non est iudicium gressibus eorum.* Vel **contritio** in mundo isto: **infelicitas** post mortem, quae felicitati est opposita: *Iob 21. In diem perditionis servatur malus, et ad diem furoris ducetur:* hoc provenit ex uno quod est contra dilectionem proximi, quia **viam pacis non cognoverunt,** scilicet quid sit. Vel **viam pacis non cognoverunt,** scilicet Christum, quia viae eius sunt viae pacis: *Prov. 3. Viae eius, viae pulchrae.* **Non cognoverunt,** quia ipsum Christum peccando occiderunt. Aliud contra dilectionem Dei; unde dicit, **Non est timor Dei ante oculos eorum,** et ex hoc peccant: quia ut dicitur *Prov. 17. per timorem Domini declinat omnis homo a malo.* Quia ergo hoc non habent, ideo sunt sepulcrum patens.

Destruction. In this place he demonstrates the way in which they have done harm to themselves. Someone harms himself in a two ways: by destroying the good that he has, and by falling away from what he hopes for. He says, therefore, **Destruction is in their ways**, because they destroy the good which they have; **and unhappiness**, since they do not attain the good they had hoped for, namely happiness. Is 59:7-8 says, *Wasting and destruction are in their ways. They have not known the way of peace, and their is no judgment in their steps*. Or even, **destruction** in this world, and **unhappiness** after death, which is the very opposite of happiness; Job 21:30, *Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath*. This arises together with what is opposed to love of one's neighbor, because **the way of peace they have not known**, namely its true nature. Or perhaps, **the way of peace they have not known** refers to Christ, since his ways are the ways of peace; Prov 3:17, *Her ways are beautiful ways, and all her paths are peaceable.* **They have not known**, because

by sinning they have killed Christ himself. For another way is contrary to the love of God; whereupon he says, **There is no fear of God before their eyes**. On this account they sin, because, as it is said in Prov 16:6, *By the fear of the Lord men depart from evil*. And since they do not have this fear they are an open sepulcher.

Nonne. Hic agit de spe liberationis. Et primo ostendit, quod impii non habent spem: quia **Nonne cognoscent.** Secundo ostendit quae sit huiusmodi spes, ibi, **Quis dabit ex Syon.** Circa primum duo facit. Primo ostendit quod non cognoscent spem hanc. Secundo ponit signum, ibi, **Consilium inopis.** Movet primo quaestionem, et interponit in se culpam impiorum, et loquitur sic. Dico quod sunt sepulcrum patens, et quod non est Deus in corde eorum, sed nunquid cognoscent, quod Dominus est in generatione iusta? quasi dicat, hoc debent cognoscere, et quod Dominus sit in ea: *Hier. 14. Tu autem in nobis es Domine, et nomen sanctum tuum* etc. *Ps. 21. Tu autem in sancto habitas laus Israel.* Est ergo Dominus in eo sicut in templo. **Et omnes qui operantur iniquitatem,** scilicet quantum ad Deum: **Et devorant plebem meam sicut escam panis,** quantum ad proximos, quos devorant auferendo bona eorum: *Zach. 11. Voret unusquisque carnem proximi sui: Mich. 2. Comederunt carnem populi mei, et pellem eorum desuper excoriaverunt: Eccles. 24. Panis egentium vita pauperis, qui defraudat illum, homo sanguinis est.* **Non invocaverunt Deum,** idest non habent spem de Deo: *Isa. 59. Deum non invocaverunt.* Et sequitur ex hoc, quod habent securitatem, ideo dicit, **Illic trepedaverunt** etc. *Prov. 28. Fugit impius nemine persequente; Iob 15. Sonitus terroris semper in auribus illius, et pax cum sit illi, semper insidias suspicatur.* Sed qui invocant Deum salvantur: *Ioel 3. Omnes qui invocaverunt nomen Domini, salvi erunt: Prov.*

Shall not. Here he discusses his hope of liberation. And he first demonstrates that the wicked have no hope, because **Shall not they know**. Second, he demonstrates what sort of hope this would be, therein, **Who shall give out of Zion**. With respect to the first he does two things. First of all, he demonstrates that they do not know hope. Second, he stipulates a sign, therein, **The counsel of the poor man**. First, he produces the question, and then he interposes the guilt of the wicked found within themselves. He speaks in the following way: 'I say that they are an open sepulcher, and that there is no God in their heart;' But shall they not know that the Lord is in the just generation? It is as if he were to say, 'they ought to know this and, moreover, that the Lord abides within it.' For Jer 14:9 states, *But thou, O Lord, art among us, and thy name etc.*; and Ps 21:4, *But thou dwellest in the holy place, the praise of Israel*. The Lord, therefore, abides within it, just as in the temple. **All that work iniquity**. That is to say, insofar as it concerns God. **Who devour my people as they eat bread**, insofar as it concerns their neighbors whom they devour by taking away their goods; Zech 11:9, *Let the rest devour every one the flesh of his neighbor*; and Mic 3:3, *Who have eaten the flesh of my people, and have flayed their skin from off them*; and Sir 34:25, *The bread of the needy is the life of the poor; whoever defraudeth them thereof is a man of blood.* **They have not called upon God**. That is to say, they have no hope in God; Is 59:13, *We*

18. Turris fortissima nomen Domini. Non ergo tales cognoscent, **Dominus in generatione iusta est.** Et ostendit quod non, per signum, quia **Confudisti consilium inopis,** idest confusibilem reputastis, et blasphemastis quantum in vobis est, et hoc est consilium inopis, ut sciat **quoniam Dominus spes eius est**: Ps. 21. *Speravit in Domino, eripiat eum, salvum faciat eum, quoniam vult eum:* Matth. 27. qui dicit, *Si vis perfectus esse* etc. *Item. 19.* Hoc consilium semper divites contemnunt: *Prov. 1. Despexistis omne consilium meum, et increpationes meas neglexistis.* Et unde? **Quoniam Dominus spes eius est,** quia non habent in mundo unde sperent nisi in Deo, qui spes sanctorum est.

went not after our God. And it follows from this that they have no security; therefore, he says, **They trembled for fear etc**. Prov 28:1 states, *The wicked man fleeth, when no man pursueth*; and Job 15:21, *The sound of dread is always in his ears, and when there is peace, he always suspecteth treason*. But the one who calls upon God is saved; Joel 2:32, *Everyone that shall call upon the name of the Lord shall be saved*; and Prov 18:10, *The name of the Lord is a strong tower*. Therefore, such people do not know, precisely because **the Lord is in the just generation**. And he demonstrates through a sign that this is not such a generation, because **you have confounded the counsel of the poor man**. That is to say, you reckoned him as one capable of being confused, and you blasphemed as far as it is in you. And yet this is the counsel of the poor man, that he might know **the Lord is his hope**. Psalm 21:9 says, *He hoped in the Lord; let him deliver him, let him save him, seeing that he delighteth in him*, as does Matt 27:43. While Matt 19:21 states, *And Jesus saith to him, 'If thou wilt be perfect*.' But the rich always condemn this counsel; Prov 1:25, *You have despised my counsel, and have neglected my reprehensions*. And from whence does it come? **But the Lord is his hope**, for they have nowhere in this world to place their hope except in God, who is the hope of the saints.

Omnes antiqui expectabant hoc: *Gen. 49. Non auferetur sceptrum de Iuda* etc. Sed hoc expectabatur ex Syon, idest Iudaeis: *Io. 4. Salus ex Iudaeis est.* Sed quando? Responsio: hoc habebimus, **Cum averterit Dominus captivitatem plebis suae,** qui sunt in captivitate peccati et carcere inferni: *Isa. 49. Equidem captivitas a forti tolletur, et quod captum fuerit a robusto:* et tunc **laetetur Iacob,** idest populus Dei interius: **et exultet Israel** exterius.

All the ancients were waiting for this. Gen 49:10 says, *The scepter shall not be taken away from Judah etc.* Yet it was expected to come from Zion, that is from the Jews; Jn 4:22, *for salvation is of the Jews*. But when will it come? The response is that we will attain this, **when the Lord shall have turned away the captivity of his people**, who abide in the captivity of sin and the prison of hell; Is 49:25, *even the captivity shall be taken away from the strong, and that which was taken by the mighty shall be delivered*. And at that time **Jacob shall rejoice**. That is to say, the people of God will rejoice interiorly, and **Israel shall be glad** exteriorly.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 14

a. Domine quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?	Lord, who shall dwell in your tabernacle? or rest on your holy mountain?
b. Qui ingreditur sine macula, et operatur iustitiam. Qui loquitur veritatem in corde suo, qui non egit dolum in lingua sua.	He who enters without blemish, and does justice. He who speaks the truth in his heart, and has not brought about deceit in his speech.
c. Nec fecit proximo suo malum, et opprobrium non accepit adversus proximos suos.	He who has done no evil to his fellow man, and accepts no reproach against his neighbours.
d. Ad nihilum deductus est in conspectu eius malignus: timentes autem Dominum glorificat.	In his sight, the wicked are brought to nothing; but he glorifes those that fear the Lord.
e. Qui iurat proximo suo et non decipit, qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit. Qui facit haec, non commovebitur in aeternum.	He who swears an oath to his neighbour, and does not break it; he who has not given his money to usury, nor taken bribes against the innocent. He who does these things, shall not be moved forever.
a. Supra Psalmista egit de malitia et dolo adversariorum; hic agit de propria iustitia. Et primo ostendit qualis sit iustitia quam Deus acceptat. Secundo, quasi gratias agens ostendit qualis sit sua iustitia, ibi, *Conserva me.*	Previously, the psalmist treated of the malice and deceit of his enemies. Here, he treats of proper justice. First, he shows what kind of justice God accepts, and then, as one giving thanks, he shows the quality of His justice, at, *Preserve me* (Psalm 15).
Titulus, *Psalmus David.* In Psalmo isto duo facit: nam quasi sacerdos existens coram Deo consulit Deum. Primo ponitur quaestio. Secundo expositio, ibi, *Qui ingreditur sine macula.*	In this psalm (the title of which is *A Psalm of David*), he does two things. Inasmuch as he consults with God, like a priest standing in God's presence, he first poses a question, and then offers an explanation, at, *He who enters without blemish.*

Praemittit ergo duplicem quaestionem, quia duplex est status praesentis ecclesiae, et futurae. Primus est militantium: *Apoc. 14. Amodo iam dicit spiritus ut requiescant.* Et hi duo status signati sunt in veteri testamento. Quia primo habuerunt tabernaculum: *Ex. 26. Quamdiu habuerunt bella et labores: 2. Reg. 7. Factum est cum dedisset Dominus requiem David ab universis inimicis suis, dixit ad Nathan: Vides quod ego habitem in domo cedrina, et arca Dei posita est in medio pellium?* Postea fecit templum, quando habuit pacem.

So, he puts forth two questions because of the two-fold status of the Church, that is, in the here and now, and in the future. The first refers to the Church as it struggles on this earth, the Church Militant - *Apocalypse 14: From henceforth now, says the Spirit, that they may rest from their labours* - and both are indicated in the Old Testament. For at first they had the tabernacle - *??: For a long time they had wars and labours; 2 Kings 7: It came to pass that when the Lord had given David rest from all of his enemies, he said to Nathan: Do you see that I dwell in a house of cedar and that the ark of God is lodged within skins?* Afterwards, he made the temple, when there was peace.

Per tabernaculum designatur ecclesia militans, per templum in monte factum status futurae vitae: et ideo dicit, *Quis habitabit in tabernaculo tuo,* idest in praesenti ecclesia; quasi dicat, quis est dignus habitare: peccatores enim habitant numero, non merito. Hieronymus habet, *Quis peregrinabitur: Ps. 67. Habitare facit unamines in domo.*

By the tabernacle is designated the Church as it struggles on this earth, and by the temple on the mount, the state of its future life. Thus he says, *Who shall dwell in your tabernacle,* that is, in the Church of the present, as if he were saying, Who is worthy to dwell: for sinners dwell among the multitude, and not among the deserving. Jerome's version has, *Who will be absent from - Psalm 67: (God) who makes men of one manner to dwell in a house.*

Secunda quaestio, *Quis requiescet in monte santo tuo?* Et dicitur mons sanctus, quia nihil est ibi coinquinatum: *Hier. 31. Benedicat tibi Dominus, pulchritudo iustitiae, mons sanctus: Isa. 35. Via sancta vocabitur: Ex. 15. Introduces eos, et plantabis in monte haereditatis tuae, firmissimo habitaculo tuo quod operatus es Domine.*

The second question is *Who shall rest on your holy mountain?* The mountain is called holy because there is nothing defiled there - *Jeremias 31: The Lord bless you, the beauty of justice, the holy mountain; Isaiah 35: It shall be called the holy way; Exodus 15: You shall bring them in, and plant them on the mountain of your inheritance, in your most firm habitation which you have made, O Lord.*

b. *Qui.* Hic ponitur responsio: et circa hoc duo facit. Primo commemorat merita habitantium in praedictis locis, scilicet in tabernaculo, et in monte sancto Dei. Secundo praemium, ibi, *Qui facit haec, non commovebitur in aeternum.*

He who. At this point, he gives his response in a two-fold manner. First, he mentions the merits of those living in the previously mentioned places, namely in the tabernacle and on God's holy mountain, and secondly, their reward, at, *He who does these things, shall not be moved forever.*

Ponit autem decem effectus virtutum. Sed actio virtuosi consideratur dupliciter. Primo per comparationem ad se. Secundo per comparationem ad alios.

While he describes ten effects of virtue, the action of the virtuous is considered in a two fold way, first, through a comparison with their own action, and secondly, with that of others.

Primo proponit ea, per quae homo bene operatur in se. Secundo ea per quae se bene habet ad proximum, ibi, *Nec fecit proximo suo* etc. In se, quantum ad exteriora, in opere, et in locutione. In opere, quantum ad duo. Primo, quod fugiat malum; et ideo dicit, *Qui ingreditur sine macula.* Vita ista quaedam via est ad vitam aeternam; et ideo dicit, *Ingreditur,* idest in via graditur: *Ps. 41. Ingrediar in locum tabernaculi.* Item *118. Beati immaculati in via. Sine macula,* scilicet mortali, quia peccatum veniale non habet maculam proprie: *Eccl. 31. Beatus dives qui inventus est sine macula.* Sed in Christo, et in Virgine Maria nulla omnino macula fuit, et istis appropriatur temperantia, quia contra temperantiam maculatur. Secundo, ut faciat bona; et ideo sequitur, *Et operatur iustitiam,* idest ea ad quae iustitia inclinat; et reducitur ad eam prout est specialis virtus.

He first describes those things through which a man operates well as such, and then those things through which he is well-related to his neighbour, at, *He who has done no evil to his fellow man* etc. With respect to the former, his activity and speech are described in relation to exterior things. His activity is described in two ways. First, that he avoid evil. Thus, he says, *He who enters without blemish.* His very life is a sort of road to eternal life. Thus, he says, *He who enters,* that is, he who walks in the way - *Psalm 41: I will go into the place of the tabernacle; Psalm 118: Blessed are the undefiled in the way. Without blemish,* namely mortal sin, since venial sin does not blemish properly speaking - *Ecclesiasticus 31: Blessed is the rich man that is found without blemish.* But no blemish at all arose in Christ and the Virgin Mary; temperance is attributed to both, since a person in opposition to temperance is blemished. Second, that he do good works. Hence he continues, *And does justice,* that is, those things to which justice inclines. And he is brought to justice as it is a special virtue.

In sermone, primo, ut faciat bonum, *Qui loquitur veritatem,* idest faciat bonum locutionis: *Isa. 33. Quis poterit habitare ex vobis cum ardoribus sempiternis?* Qui ambulat in iustitiis, et loquitur veritatem. Et dicit, *In corde,* contra illos qui loquuntur veritatem a casu, non ex proposito: *Prov. 12. Labium veritatis firmum erit: 1 Pet. 2. Deponentes omne mendacium, et omnem dolum, quasi modo geniti infantes.* Secundo, ut vitet malum, scilicet dolositatem: *Hier. 9. Sagitta vulnerans lingua eorum, dolum locuta est.*

His speech is described next, first, that he do good, *He who speaks the truth,* namely, that he do good through his speech - *Isaiah 33: Which of you shall dwell with everlasting burnings?* He who walks in just ways, and speaks the truth, *In his heart,* against those who speak the truth by chance, and not by their own effort - *Proverbs 12: The lip of truth shall be steadfast; 1 Peter 2: Laying aside every lie and deceit, as newborn babes.* Secondly, that (in his speech) he avoid evil , namely deceitfulness - *Jeremiah 9: Their tongue is a piercing arrow, deceitful is their speech.*

Qui non egit dolum in lingua sua. Alia litera, *Qui non est facilis in lingua sua: Prov. 25. Urbs patens et absque murorum ambitu, vir qui non potest in loquendo coercere spiritum suum.* Alia litera, *Et non est accusatio in lingua eius,* quia scilicet non est detractor et relator, vel quia verba sua non sunt accusabilia: *Eph. 4. Omnis sermo malus de ore vestro non procedat.*

And has not brought about deceit in his speech. Another version has, *And is not free in his speech - Proverbs 25: As a city that lies open and is not encircled with walls, so is a man that cannot restrain his own spirit in speaking.* Another version has, *And there is no accusation in his speech,* either because he is not a detractor and a gossip, or his words are not reprehensible - *Ephesians 4: Let no evil speech proceed from your mouth.*

c. *Nec fecit.* Supra egit Psalmista de virtuosa operatione quam Deus acceptat, connumerando per quae homo bene operatur in se; hic autem connumerat ea, per quae se bene habet ad proximum.

He who has done no evil. Previously, the psalmist treated of virtuous activity which God accepts. He did this by enumerating those activities by which a man operates well with respect to himself. Here, however, he enumerates those activities through which he is well-related to his neighbour.

Et hic quantum ad proximum petit tria. Primo, ut ei non noceat. Secundo, quod non consentiat nocenti: *Rom. 1. Qui talia agunt, regnum Dei non consequentur; sed digni sunt morte non solum qui faciunt ea, sed etiam qui consentiunt facientibus.* Tertio, quod non decipiat ipsum.

He describes three things with respect to his neighbour. First, that he do him no harm, second, that he not consent to harm - *Romans 1: Those who do such things, do not obtain the kingdom of god; they are worthy of death, not only those that do these acts, but they also that consent to those that do them* - and third, that he not ensnare him.

Dicit ergo quantum ad primum, *Nec fecit proximo suo malum,* nec corporaliter, nec spiritualiter: *Rom. 12. Nulli malum pro malo reddentes: Col. ult. Dum tempus habemus, operemur bonum.*

Therefore, he says with respect to the first, *He who does no evil to his fellow man,* neither corporally or spiritually: *Romans 12: To no man rendering evil for evil; Galatians 6: While we have time, let us work good.*

Quantum ad secundum dicit, *Et opprobrium non accepit adversus proximos suos.* Aliquis dicit aliquid contra alius, sed non est sustinendum; et ideo dicit, *Opprobrium non accepit,* tunc scilicet, quando ille qui audit verba detractoria contra eum, et ex his detestatur illum, de quo dicuntur, vel etiam ipse dicit aliis: *Eccl. 19. Audisti verbum contra proximum tuum, commoriatur in te* etc. *Eccl. 28. Sepi aurem tuam spinis, et noli audire linguam nequam.*

With respect to the second, he says, *And has accepted no reproach against his neighbours.* People say things against another, but such are not to be endured. For this reason he says, *And has accepted no reproach,* that is, at that time, when he hears disparaging words against another, on account of these words he destests that man, concerning which they are said, or he even speaks to them (these words) - *Eccl. 19: You have heard a word against your neighbour; let it die in you* etc.; *??? (psalm 57:5-6, proverbs 17:4): Close your ear to intricacies, and do not listen to vile speach.*

Hieronymus: *Si non est auditor, non est detractor.* Bernardus: *Detrahere aut detrahentem audire, quid horum damnabilius sit, non facile dixero: Prov. 25. Ventus aquilo dissipat pluviam, et facies tristis linguam detrahentem,* quia ad literam detrahens cessat cum audiens contristatur.

Jerome says, *If one is not a listener, one is not a detractor.* Bernardus states, *I cannot easily say which is more deserving of condemnation, to disparage, or to listen to one disparaging. Proverbs 25: The north wind disperses the rain, and a sad face the speech of one disparaging,* since disparaging litterally ceases when the one listening is saddened.

d. *Ad nihilum.* Hic ostendit quod non despiciat. In homine sunt duo, scilicet vitium et virtus. Vitium est despiciendum; et ideo dicit *Malignus,* inquantum talis, *Ad nihilum est deductus,* idest nihil reputatur; et hoc est bonum. Primo ad tollendum aemulationem: quandoque enim aliquis malus exaltatur: *Hier. 12. Via impiorum prosperatur* etc.

To nothing. At this point, he shows what he will not despise. There are two things which pertain to man, namely sin and virtue. Sin is to be despised; and thus he says *The wicked,* insofar as that sort, *are brought to nothing,* that is, are considered as nothing. And this is good, first to eliminate the imitation (of their ways); for an evil is sometimes honoured - *Jeremias 12: The way of the wicked prospers* etc.

Sed propter hoc nullo modo debet eum reputare magnum, sed debet eum despicere: *Mala. 2. Gloria hominis peccatoris stercus et vermis est: hodie extollitur et eras non invenitur, quia conversus est in terram, et cogitatio eius periit.*

However, according to this, one ought never to consider him great, but ought to despise him - *Malachi 2: The glory of man's sin is dung and worm: today it is exalted and tomorrow it is not found, because he has lived on the land, and his thought has perished.*

Vel aliquis magnus intendit nocere, sed ex quo est malignus contemnas eum: quia talium derogatio est nostrae vitae adprobatio: *Ps. 26. Si consistant adversum me castra, non timebit cor meum,* idest peccatores.

Or a great person intends to do harm, but because he is wicked, you despise him: for that sort of disparagement is an approving of our life - *Psalm 26: If an army,* that is, sinners, *persists against me, my heart will not fear.*

Sed virtuosum hominem reputa magnum; ideo dicit, *Timentes autem Dominum glorificat: Eccl. 25. Quam magnus est qui invenit sapientiam et scientiam, sed non est super timentem Dominum.*

But the virtuous man is consider to be great; thus he says, *But he glorifies those that fear the Lord - Eccl. 25: How great is he who finds wisdom and knowledge, but there is none above him who fears the Lord.*

Glossa aliter exponit, *Ad nihilum deductus est in conspectu eius malignus,* idest diabolus vinctus est ab eo: *Io. 2. Vicistis malignum* etc. Dominus glorificat timentes Dominum, scilicet se. Sed prima expositio est magis literalis.

The gloss explains this differently: *In his sight, the wicked are brought to nothing,* that is, the devil is conquered by him - *John 2: You have conquered the wicked* etc. The Lord glorifies those who fear the Lord, namely himself. However, the first explanation is the more literal one.

e. Hic prohibet ne decipiat proximum. In tribus autem proximus decipitur, videlicet in promissis, et hoc per iuramentum; et ideo dicit, *Qui iurat* etc., idest firmat ad decipiendum, quia non servat: *Zach. 8. Iuramentum mendax non diligas: Levi. 14. Non periurabis in nomine Dei tui, et non pollues illud.* Iurare non pertinet ad virtutem, sed iuramentum servare.

Here, he holds back so that he does not deceive his neighbour. One's neighbour is deceived in three ways. First, in promisses, and this, through an oath; thus he says, *He who swears an oath* etc., that is, assents so as to deceive, because he does not comply - *Zachariah 8: You do not love the deceitful oath; Leviticus 14: You will not swear falsely in the name of the your God, nor will you defile it.* Swearing does not pertain to virtue, but rather to the keeping of an oath.

Item in contractibus. Unde *Qui pecuniam suam non dedit ad usuram: Luc. 6. Mutuum date, nihil inde sperantes: et munera super innocentem non accepit: Prov. 17. Munera de sinu,* idest ecclesiae, *impius accepit, ut pervertat semitas iudicii: Deut. 23.* prohibetur quod non detur fratri ad usuram, quia vendit quod non est, cum non habeat usumfructum.

Secondly, in agreements. So, *He who has not given his money to ursury - Luke 6: Give a loan, hoping nothing in return: and do not accepts bribes against the innocent; Proverbs 17: The wicked accept gifts from the bosom,* that is, from the Church, *to corrupt the path of the judge; Deuteronomy 23* forbids that it be given to a brother in usury, because he sells what does not exist, although he does not have usufruct (the right of enjoying the use and advantages of another's property short of the destruction or waste of its substance).

Item in iudiciis, quando dat sententiam contra innocentes; et ideo dicit, *Et munera: Isa. 5. Vae qui iustificatis impios propter munera: Iob 19. Ignis devorabit tabernacula eorum, qui munera libenter accipiunt.*

Thirdly, in judgments, when he gives a statement against the innocent; and thus he says, *And bribes - Isaiah 5: Woe to those who justify wicked deeds on account of bribes; Job 19: Fire will devour the dwellings of those who readily accept bribes.*

Consequenter ponitur praemium, *Qui fecit,* idest servat: *Haec,* omnia praedicta: *Iac. 1. Estote factores verbi: Rom. 2. Non auditores legis iusti sunt apud Deum, sed factores.*

Consequently, he sets down a reward (for the one) *who does these things,* that is who observes all of the aforesaid - *Jacob 1: Be doers of the word; Romans 2: The hearers of the law are not justifed before God, but rather the doers.*

Non commovebitur in aeternum, idest hic habitabit in monte sancto meo: *Infra 124. Qui confidunt in Domino sicut mons Syon* etc. *Ps. 54. Non dabis in aeternum fluctuationem iusto.*

Shall not be moved forever, that is, this person will dwell on my holy mountain - *Psalm 124: He who trusts in the Lord is like Mount Syon* etc.; *Psalm 54: You will not deliver the just into eternal unrest.*

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 16

a. Oratio David. Exaudi Domine iustitiam meam, intende deprecationem meam. Auribus percipe orationem meam, non in labiis dolosis. De vultu tuo iudicium meum prodeat: oculi tui videant aequitatem. Probasti cor meum, et visitasti nocte: igne me examinasti, et non est inventa in me iniquitas. Ut non loquatur os meum opera hominum: propter verba labiorum tuorum ego custodivi vias duras. Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea.	The prayer of David. Hear, O Lord, my justice: attend to my supplication. Give ear unto my prayer, (which proceedeth) not from deceitful lips. Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable. Thou hast proved my heart, and visited it by night, thou hast tried me by fire: and iniquity hath not been found in me. That my mouth may not speak the words of men: for the sake of the words of thy lips, I have kept hard ways. Perfect thou my goings in thy paths: that my footsteps be not moved.
b. Ego clamavi, quoniam exaudisti me Deus; inclina aurem tuam mihi, et exaudi verba mea.	I have cried (to thee), for thou, O God, hast heard me: O incline thy ear unto me, and hear my words.
c. Mirifica misericordias tuas, qui salvos facis sperantes in te. A resistentibus dexterae tuae custodi me, ut pupillam oculi. Sub umbra alarum tuarum protege me, a facie impiorum qui me afflixerunt.	Shew forth thy wonderful mercies; thou who savest them that trust in thee. From them that resist thy right hand keep me, as the pupil of the eye. Protect me under the shadow of thy wings. From the face of the wicked who have afflicted me.
d. Inimici mei animam meam circumdederunt, adipem suum concluserunt, os eorum locutum est superbiam. Proiicientes me nunc circumderunt me: oculos suos statuerunt declinare in terram. Susceperunt me sicut leo paratus ad praedam; et sicut catulus leonis habitans in abditis.	My enemies have surrounded my soul: they have shut up their fat: their mouth hath spoken proudly. They have cast me forth and now they have surrounded me: they have set their eyes bowing down to the earth. They have taken me, as a young lion dwelling in secret places.
e. Exurge Domine, praeveni eum, et supplanta eum; eripe animam meam ab impio, frameam tuam ab inimicis manus tuae. Domine a paucis de terra divide oes in vita eorum et de absconditis tuis adimpletus est venter eorum. Saturati sunt filiis, et dimiserunt reliquias suas parvulis suis.	Arise, O Lord, disappoint him and supplant him; deliver my soul from the wicked one: thy sword from the enemies of thy hand. O Lord, divide them from the few of the earth in their life: their belly is filled from thy hidden (stores). They are full of children: and they have left to their little ones the rest (of their substance).

f. Ego autem in iustitia apparebo conspectui tuo; satiabor cum apparuerit gloria tua.

But as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

a. Supra describit psalmista divinam iustitiam, et ostendit quod eam servabat; hic proponit orationem in qua petit exaudiri, propter iustitiam.

Previously, the Psalmist described divine justice and showed that he observed it. In this psalm, he offers a prayer in which he asks to be heard for the sake of justice.

Titulus, oratio David. Et est primus psalmus qui intitulatur ab oratione, quia huiusmodi totaliter est oratio; et ideo ab oratione incipit, quia inter tribulationes singulare refugium est oratio; Psalm. 108: Pro eo ut me diligerent, detrahebant mihi, ego autem orabam.

Its title is "The Prayer of David", and it is the first psalm entitled with (the word) "prayer" (for the whole of it is a prayer). This psalm arises from prayer because in the midst of tribulations, prayer is an unparalled refuge; Psalm 108: "Instead of making me a return of love, they detracted me: but I gave myself to prayer."

Dividitur ergo psalmus iste in duas partes. In prima orat pro stabilitate propria; in secunda petit liberationem a malo, ibi, *ego clamavi.* Circa primum duo facit. Primo petit exaudiri; secundo proponit petitionem suam, ibi, *de vultu tuo.*

This psalm, then, is divided into two parts. In the first, he prays for his own endurance. In the second, he asks for deliverance from evil, at *I have cried.* Concerning the former, he does two things. First, he asks to be heard, and second, sets forth his petition, at *From they countenance.*

Considerandum est autem, quod in exauditione sit triplex gradus. Primo ille cui fit petitio, audit verba. Secundo attendit sensum. Tertio implet petitum.

Now, in hearkening (to another), a three-fold approach must be considered. Frist, he to whom the petition is made hears the words, second, he considers (its) meaning, and third, he fulfills what is prayed for.

Primo ergo petit ut exaudiatur, dicens, *exaudi* etc.; Dan. 9: Exaudi, Domine Deus, orationem servi tui. Secundo in exauditione ponit meritum petentis; et ideo dicit, *iustitiam meam:* quasi dicat: in me est meritum ut exaudias. Glossa: Iustitia habet vocem apud Deum, qua penetrat caelum: Iac. ult.: Multum valet deprecatio iusti assidua: Ioan. 9: Peccatores Deus non audit: sed si quis Dei cultor est, hunc Deum exaudit.

Accordingly, he asks first that he be heard, saying *Hear* etc; Daniel 9: "Hear O Lord God the prayer of thy servant". In his hearkening, he next states the merit of the petitioner. Thus, he says *My justice.* It is as if he were saying, "There is merit in me so that you may hearken (to me)". The Gloss states "Justice has a voice before God, by which (voice) it penetrates the heavens"; James 5: "The continual prayer of a just man availeth much"; John 9: "God doth not hear sinners: but if a man be a server of God (and doth His will), him He heareth".

Secundo petit quod intendat ad sensum orationis, *intende deprecationem meam.* Glossa dicit: Deprecationem, quae est pro malis amovendis. Alia littera, Intende ad canticos meos, quasi ad spiritualem intellectum: Ps. 129: Fiant aures tuae intendentes in vocem deprecationis meae.

(With respect to the) second (step), he asks that he strive after the meaning of his prayer, *Attend to my supplication.* The Gloss says "Supplication, which is for removing evils." Another version has "Attend to my songs", to (my) spiritual understanding, as it were; Psalm 129: "Let thy ears be attentive to the voice of my supplication".

Tertio quod audiat verba orantis; et ideo dicit, *auribus percipe orationem,* quae est, *non in labiis dolosis,* sed simplicibus: Isa. 53: Dolus non fuit in ore eius.

(And as for the) third (step, he asks) that He listen to the words of (his) praying. And so, he says *Give ear unto my prayer* which is *not from deceitful lips* but from sincere ones; Isaiah 53: "There was no deceit in his mouth".

Sed cum omnia audiat, quare dicitur quaedam audire, et quaedam non? Sap. 1: Spiritus sanctus disciplinae effugiet fictum, et auferet se a cogitationibus quae sunt sine intellectu.

But since He hears all things, why does He hear one prayer, but not another? Wisdom 1: "The Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding."

Deus non dicitur audire nisi verba vera, et non quae proveniunt ex labiis dolosis: et ideo dicit, *non in labiis dolosis.* Ps. 11: Labia dolosa in corde etc. Et sic dolosum dupliciter accipitur: scilicet fictio respectu oris, et respectu operis, cum opus non concordat ori. Pharisaeus qui dicebat, Luc. 18: non sum sicut caeteri hominum etc. non fuit exauditus; sed alius qui *non in labiis dolosis,* sed recte orabat, fuit exauditus, quia descendit iustificatus in domum suam. Glossa: Labia dolosa sunt qui dicunt Domine Domine, et non faciunt voluntatem Patris mei.

(In response to this I say that) God is not said to listen except to true words, and not to those which come from deceitful lips; and so he says *not with decietful lips.* Psalm 11: "(with) deceitful lips (and) with a (double) heart (they have spoken)". "Deceitful" is thus taken in a two-fold way, namely, as insincerity with respect to mouth and deed when the latter does not agree with the former. The Pharisee who said "I am not as the rest of men" (Luke 18), was not heard, but the other man (the publican) who prayed *not with deceitful lips,* but uprightly, was heard because "he went down into his house justified" (Luke 18). The Gloss has "Deceitful lips are those which say 'Lord, Lord', and do not do the will of my Father".

De vultu tuo. Iudex non profert sententiam nisi audita petitione et discussa causa. Et ideo hic petitionem ponit: et petit tria. Primo sententiam. Secundo causae examinationem, ibi, *Probasti.* Tertio sententiae qualitatem, *Perfice.* Circa primum duo facit. Primo petit iudicium. Secundo temperamentum, ibi, *Oculi tui.*

From they countenance. A judge does not deliver (his) sentence unless he has heard the petition and has considered the affair. For this reason, he makes his petition at this point. He asks for three things. First, a sentence, second, an examination of the affair, at, *You have proved,* and third, a condition of sentence, at, *Perfect.* Concerning the first, he does two things. First, he asks for judgment, and second moderation (or "that it be moderate), at, *Let thy eyes.*

Dicit ergo, *De vultu tuo,* idest de cognitione tua: *Iudicium meum prodeat,* idest pro me: Hier. 10: Corripe me Domine, verumtamen in iudicio, non in furore tuo, ne forte ad nihilum redigas me. Sed hic petit iudicium non severitatis: Isa. 64: Omnes iustitiae vestrae quasi pannus menstruatae, sed aequitatis, secundum quod patitur humana natura: et ideo dicit, *Oculi tui videant aequitatem,* idest iudicent iudicium aequitatum: Isa. 11: Arguet in aequitate pro mansuetis terrae: Iob. 22: Aequitatem proponat contra me, et ad victoriam proveniet iudicium meum; quasi dicat: non peto iudicium, quia causa mea tibi examinata est. Quod causa sua sit examinata coram eo, ostendit cum dicit, *Probasti* etc. Et primo ponit ordinem examinationis. Secundo quid sit inventum exponit, *et non est inventa.*

Thus he says *From the countenance,* that is from thy thought, *Let my judgment come forth,* that is, for my benefit; Jeremiah 10: "Correct me, O Lord, but yet with judgment, and not in thy fury, lest thou bring me to nothing". But here, he asks for a judgment not of severity (Isaiah 64: "All our justices as the rag of a menstruous woman"), but of equity, in so far as human nature permits. Consequently, he says, *Let thy eyes behold the things that are equitable,* that is, let (them) decide an equitable judgment; Isaiah 11: "He shall reprove with equity for the meek of the earth"; Job 23: "Let him propose equity against me, and let my judgment come to victory." It is as if he were saying "I do not ask for judgment, because my cause has been examined by you." He shows that his cause has been examined in his presence when he says *Thou has proved* etc. First, he shows the order of examintion, and second, what was discovered, (which latter) he explains at, *And iniquity has not been found in me.*

Dicit ergo, *Probasti cor meum.* Differentia est inter probare et examinare: probare quaerit rationem facti, examinare quaerit ipsum factum. Ratio autem facti magis tangit cor, sed factum magis tangit corpus. Dicit ergo, *Probasti cor meum,* idest probatum ostendisti, quod non est turbatum propter tribulationes quas patior.

Consequently, he says, *Thou hast proved my heart.* There is a difference between proving and examining. Proving (in the sense of testing, inspecting, trying) enquires after the reason for what has been done, while examining enquires after the deed itself. The former pertains more to the heart, but the latter more to the body. Thus, he says, *Thou hast proved my heart,* that is having proved (my heart), you have seen that it has not been disturbed according to the tribulations which I have suffered.

Deus cum examinat, tria facit. Probat, visitat, et examinat. Probat cum diiudicat an habeat cordis rectitudinem: quia si non habet, non curat examinare; sed quando hoc habet, indiget examinari utrum habeat firmitatem: Hier. 17: Ego Dominus scrutans corda et probans renes, qui do unicuique iuxta viam suam. Sed haec examinatio est dura et fortis, ita quod nullus sustineret nisi adiutus ab eo: Iob 6: Quae fortitudo mea ut subsistam et quis finis meus ut patienter agam? nec fortitudo mea nec caro mea aenea est. Et ideo praemittit visitationem: Psalm. 88: Visitabo in virga, vel adiuvando, vel corrigendo.

When God examines, He does three things, namely, he proves, visits, and examines. He proves when he discerns whether an individual has rectitude of heart. For if he does not (have this rectitude), then he does not trouble himself to examine (him). But when (an individual) has this (rectitude), he will need to be examined (to see) whether he has constancy; Jeremiah 17: "I am the Lord who search the heart and prove the reins: who give to every one according to his way". But this examination is severe and powerful, so much so that no one would withstand it unless helped by Him; Job 6: "For what is my strength that I can hold out? or what is my end that I should keep patience? My strength is not the strength of stones, nor is my flesh of brass (Neither my strength or my flesh is of brass)". And so, he goes forward in visitation; Psalm 88: "I will visit with a rod", either helping or correcting.

Visitasti nocte. Sed potest idem intelligi per noctem et ignem, quia turbat animam: Iob 30: Nocte os meum perforatur doloribus: et incendium facit hoc idem.

Thou hast visited (my heart) by night. (This visitation) can be understood by "night" and "fire" because (either) disturbs the soul; Job 30: "In the night my bone is pierced with sorrows...and fire does the same".

Vel *nocte,* idest defectu spiritualis intelligentiae. Quandoque quis habet rectum cor, et supervenit sibi tentatio et negligentia; et haec est in nocte: et in hac visitat Dominus adiuvando contra tentationes, et negligentiam excutit et confortat: Ps. 49: Cum defecerit virtus mea, ne derelinquas me.

By night (can also be understood as) "in the absence of spiritual understanding". At times, one has an upright heart when temptation and negligence falls upon one and one's heart is in the night. The Lord visits in one's heart by helping (one) against temptations, driving away negligence, and comforting (one); Psalm 49: "When my power fails, do not abandon me".

Vel *nocte,* idest quiete et silentio, et tunc visitat per consolationes: Matth. 25: Media nocte clamor factus est, ecce sponsus venit.

By night (can also be understood as) "in quiet and silence", and (in this situation) he visits through consolations; Matthew 25: "And at midnight there was a cry made: Behold the bridegroom cometh".

Examinasti igne, idest tribulatione; quia tunc apparet si est bonus amicus, et non recedit: Eccl. 6: Est amicus secundum tempus suum, et non permanebit in die tribulationis. Invenitur autem per istam examinationem innocentia et perfectio, quia examinat si in eo inveniatur innocentia. Hoc autem in isto invenitur. Et primo ponit eius innocentiam. Secundo perfectionem, ibi, *Non est inventa in me iniquitas.*

Thou hast tried me by fire, that is, by tribulation, because it is then apparent if he is a good friend and does not withdraw; Ecclesiasticus 6: "There is a friend for his own occasion, and he will...abide in the day of thy trouble". Innocence and perfection are discovered by this very examination since it examines if innocence is to be found in him, and indeed it is found in him. He first sets out his innocence, and second, his perfection, at, *And iniquity hath not been found in me.*

Sed contra. 1 Ioan. 1: Si dixerimus quia peccatum non habemus, nosipsos seducimus, et veritas in nobis non est: Et Prov. 20: Quis potest dicere, mundum est cor meum? Eccl. 7: Non est homo iustus in terra qui faciat bonum et non peccet. Glossa, nec infans unius diei.

But on the contrary there is 1 John 1: "If we say that we have no sin, we deceive ourselves, and the truth is not in us", and Proverbs 20: "Who can say: My heart is clean (I am pure from sin?", and Ecclesiastes 7: "(For) there is no just man upon earth that doth good and sinneth not". The Gloss adds "Nor an infant of one day".

Dicendum, quod loquitur de iniquitate peccati per quam in tribulatione recedit a Deo. Perfectio innocentiae invenitur in eo, intantum quod non loquitur *Opera hominum,* idest peccatum; quasi dicat: non solum in corde, sed nec in ore eius est iniquitas: Iob. 6: Non invenietis in lingua mea iniquitatem, nec in faucibus meis iniquitas personabit: Eph. 4: Omnis sermo malus de ore vestro non procedat.

(I respond) by saying that he speaks concerning the iniquity of sin through which one withdraws from God in tribulation. The perfection of innocence is found in him in so far as he does not speak *The works of men,* that is, sin. It is as if he were saying "Iniquity is not only not in his heart, but also not in his mouth"; Job 6: "You shall not find iniquity on my tongue, neither shall folly sound in my mouth"; Ephesians 4: "Let no evil speech proceed from your mouth".

Vel sic: *Non est inventa in me iniquitas, ut non loquatur os meum,* cum post sequitur, *opera hominum* etc.: quasi dicat, tu vidisti quod in me non est iniquitas: et hoc, quia non decet me loqui, tu tamen vidisti hoc. Prov. 27: Laudet te alienus, et non os tuum: extraneus, et non labia tua.

Or (it could be interpreted) in this way: *...and iniquity hath not been found in me. That my mouth may not speak,* when after follows *The works of men,* as if to say "You yourself have seen that there is no iniquity in me; and this is so because it is not proper for me to speak (of such); but you yourself have seen this"; Proverbs 27: "Let another praise thee, and not thy own mouth: a stranger, and not thy own lips".

Hieronymus habet sic: probasti cor meum, visitasti nocte; conflasti me, et non invenisti cogitationes meas ascendere super os meum; quasi dicat: non intantum turbatio processit, ut veniret a corde ad os per murmura.

Jerome has "You have proved and you have not found my thoughts to ascend beyond my mouth", as if to say, "Confusion does not proceed so far that it comes from the heart to the mouth by murmurings".

Secundo exponit quo igne fuerit examinatus, cum dicit, *Propter verba labiorum tuorum ego custodivi vias duras.* Viae durae sunt adversitates; et hoc sustinui, *Propter verba labiorum tuorum,* idest ut servarem verba, aut annunciarem verba tua: Hier. 20: Factus est sermo domini in opprobrium et in derisum.

Next, he sets forth by what fire the examination was made, when he says, *For the sake of the words of thy lips, I have kept hard ways.* The hard ways are adversities, and I have sustained this *for the sake of the words of thy lips,* so that I might serve, or announce, your words; Jeremiah 22: "The word of the Lord was done in opprobrium and in derision".

Hieronymus habet, ut vias latas. Latrones quaerunt diverticula ut lateant: ita David quando persequebatur eum Saul: Ps. 17: Posuit pedes meos quasi cervorum. Spiritualiter dicitur de Christo punito inter latrones ut malefactor: Ioan. 18: Si non esset hic malefactor, non tibi tradidissemus eum.

Jerome has "(...I have kept) as hidden ways". Thieves seek out-of-the-way places that they may hide, as David did when Saul was pursuing him; Psalm 17: "Who hath made my feet like the feet of harts". Spiritually, it is said of Christ punished among theives as an evildoer; John 18: "If he were not an evildoer, we would not have delivered him up to thee".

Si incipias versum ibi, *Propter opera hominum custodivi vias duras,* dicas vias duras quae sunt opera hominum: Prov. 4: Viam sapientiae monstrabo tibi, ducam te per semitas aequitatis, quas dum ingressus fueris etc.

If you begin the verse at *For the sake of... the works of men...I have kept hard ways,* you assert hard ways which are the works of men; Proverbs 4: "I will shew thee the way of wisdom, I will lead thee by the paths of equity, which when thou shalt have entered" etc.

Consequenter determinat quid petit: *Perfice gressus meos in semitis tuis,* scilicet iustitiae: Iob 4: Ubi est fortitudo tua, patientia, et perfectio viarum? Et hoc ut *Vestigia,* idest affectus meus, *Non moveantur* a mandatis tuis.

Next, he determines what he seeks, *Perfect thou my goings in thy paths,* namely of justice; Job 4: "Where is...thy fortitude, thy patience, and the perfection of thy ways?" And this, so that the *Feet,* which is to say, my desire, *may not be moved* from your commands.

Vel petit Christus pro ecclesia ut gressus eius perficiantur, et *Vestigia,* idest sacramenta, *Non moveantur.*

Or (one could say that) he seeks Christ on behalf of the Church so that his ways may be perfected, and that his *Feet (or footsteps),* which is to say, the sacraments, *may not be moved.*

Item, cum ex actibus generentur habitus, actus vestigia relinquuntur in voluntate.

Again, since habits are generated from actions, (one could say that) actual vestiges (or *footsteps* so to speak) are left in the will.

Vel ad litteram petit David, quod non praecipitetur de praeruptis per quae transibat fugiens Saul: 1 Reg. 24: Sequebatur eum Saul per praeruptissimas petras.

Or literally, he seeks David, that he may not be hurled down from the craggy rocks through which he passed, fleeing Saul; 1 Kings 24: "Saul...went out to seek after (David)...upon the most craggy rocks".

Alia littera habet, sustenta gressus meos in calcibus meis, et non labentur vestigia mea.

Another version has "Sustain my steps in my ways, and let not my footsteps fail".

Vel quod Christus secundum quod homo perficiatur in sempiternum gloria divinitatis: Ioan. 17: Clarifica me, Pater, apud temetipsum, claritate quam habui priusquam mundus fieret.

Or, (it could be said) that Christ, as man, is perfected in the eternal glory of divinity; John 17: "Glorify thou me, O Father, with thyself, with the glory which I had before the world was".

b. *Ego.* Supra petit psalmista ut stabiliatur in bono; hic autem petit ut liberetur a malo: et circa hoc tria facit. Primo petit exaudiri in sua petitione. Secundo ponit eam, ibi, *Mirifica misericordias tuas.* Tertio exauditionem suae petitionis manifestat, ibi, *Ego autem.* Circa primum duo facit. Primo proponit spem conceptam de Deo. Secundo ex hac petit se exaudiri, ibi, *Inclina aurem.*

I have cried. Previously, the Psalmist set forth that he be made steadfast in goodness. But here, he asks that he be liberated from evil. Concerning this he does three things. First, he asks to be heard in his petition. Second, he sets it (his petition) forth, at, *Shew forth thy wonderful mercies.* Third, he shows the granting of his petition, at, *But as for me.* Concerning the first he does two things. First, he demonstrates his hope received from God. Second, from this received hope he asks that he be heard, at, *O incline thy ear.*

Dicit ergo, *Ego clamavi.* Videtur ordo praeposterus: quia convenientius videtur dici, quoniam clamavi, exaudisti me. Et ideo tripliciter exponitur. Uno modo secundum Glossam. Ego clamavi. In clamore validior intentio mentis est, et libera. Tunc ergo clamant qui cum magna devotione orant, et libertate cordis. Et unde hoc? *Quoniam exaudisti,* dando scilicet libertatem.

And so, he says *I have cried.* It would seem that the order is inverted. It would be more suitable to have said, "Because I have cried, you have heard me." This is explained thus in a three-fold way. First, according to the Gloss, *I have cried.* In a cry, the intent of the mind is more powerful, and (is) unrestrained. Therefore, at that moment, they cry who pray with great devotion and freedom of heart. And on account of what? *For thou has heard,* namely by giving freedom.

Gregorius: neminem exaudit Deus nisi quem ut precetur inspirat, animam scilicet per aliquam devotionem: Psalm. 118: Concupivit anima mea desiderare etc.

Gregory states "God hears no one except he whom He inspires to entreat." And he inspires the soul namely through some devotion; Psalm 118: "He desired my soul to desire" etc.

Alio modo, secundum Augustinum 10 *de civit. Dei,* quod ly quoniam non designat causam, sed signum; quasi dicat: hoc est signum quod clamavi, quia exaudisti me.

The second way is according to Augustine's *City of God,* Book 10. (There, he says) that the (word) "since" does not designate a cause, but a sign, as if to say, "This is a sign that I have cried, for you have heard me."

Tertio modo, quia cum quis exauditur semel, iterum fiducialius petit. Et ideo dicit, quoniam exaudisti ego clamavi.

The third way (of explaining this is) that when someone is heard, he asks time and again more confidently. And so, he says "Since you have heard, I have cried."

Hieronymus habet, plane quoniam exaudisti. Semper haec duo coniungit, clamorem, et exauditionem, quia qui sic clamat exauditur: Ionae 2: Clamavi de tribulatione mea ad Dominum, et exaudivit me: Psalm. 141: Clamavi ad te, dixi tu es etc.

Jerome has, "(I have cried) since you have heard (me) completely." He always joins these two (words), cry and hearkening, because he who cries thus is heard; Jonah 2: "I cried out of my affliction to the Lord, and He heard me"; Psalm 141: "I cried to thee (O Lord): I said, Thou art (my hope)" etc.

Consequenter petit exaudiri. Et qui exaudit primo audit; ideo dicit, *Inclina,* nisi Dominus sit in alto loco, oportet quod inclinet aurem ad audiendum illum qui est in imo. Dominus sedet in maiestate sua; et si vellet nostra agere secundum altitudinem suae iustitiae, non salvaremur, quia Isa. 64: Quasi pannus menstruatae omnes iustitiae nostrae. Et ideo oportet quod inclinet, et tunc exaudiat: Dan. 9: Inclina domine aurem tuam, et audi.

Following this, he asks to be heard. And he who hearkens first hears. Thus he says *O incline.* Unless the Lord were in a high place, it would be appropriate that he incline his ear so as to hear he who is in the least (place). The Lord sits in his majesty, and if he wanted us to treat our affairs according to the height of his justice, we would not be saved, because (according to) Isaiah 64: "(We are all become as one unclean, and) all our justice as the rag of a menstruous woman." Thus, it is appropriate that he incline and then hear: Daniel 9: "Incline, O my God, thy ear, and hear."

c. *Mirifica.* Hic ponitur petitio: et est duplex. Prima de sui liberatione. Secunda de inimicorum deiectione, *Exurge Domine, praeveni eum.* Circa primum duo facit. Primo petit liberationem. Secundo subdit necessitatem liberationis, ibi, *Inimici mei.* Circa primum tria facit. Primo petit misericordiam. Secundo salutem, ibi, *Qui salvos facit.* Tertio liberationis modum, ibi, *Custodi me ut pupillam oculi.*

Shew forth thy wonderful mercies. Here, he makes his petition which is two-fold. First, concerning his liberation, and second, concerning the defeat of his enemies, at, *Arise, O Lord, disappoint him.* Concerning the first, he does two things. First, he asks for liberation, and second, adds the necessity of liberation, at, *My enemies.* Concerning the first, he does three things. First, he asks for mercy, second for safety, at *Thou who savest them,* and third, the mode of liberation, at, *Keep me, as the pupil of thy eye.*

Dicit ergo, *Mirifica.* Quod quis liberetur a parvo hoste, non est mirum: sed cum quis liberatur a maximo malo, vel hoste, hoc est mirum; et hoc petit, *Mirifica,* idest mirabiliter libera me. Et hoc non secundum iudicium hominis, sed secundum misericordiam tuam: Eccl. 36: Innova signa et immuta mirabilia, glorifica manum et brachium dextrum, excita furorem et effunde iram, extolle adversarium, et afflige inimicum. Et huius ratio est, quia tuum est et proprium.

Thus, he says, *Make wonderful.* It is not wonderful when one is liberated from an insignificant enemy. But when one is liberated from a great evil, or enemy, this is wonderful. And this he asks, *Make wonderful,* that is wonderously liberate me, not according to the judgment of man, but according to *Thy mercy;* Ecclesiasticus 36: "Renew thy signs, and work new wonders. Glorify thy hand, and the right hand. Raise up indignation, and pour out wrath. Take away the adversary, and crush the enemy." And the reason for this is that it is yours and appropriate (to do this).

Qui salvos facis sperantes in te: Eccl. 2: Nullus speravit in Domino, et confusus est. Et salvas, *A resistentibus dexterae tuae.* Dextera Dei sive virtus est operativa spiritualiter in bonis: Prov. 3: Longitudo dierum in dextera eius, et in sinistra illius divitiae et gloria. Dicuntur resistere dexterae Dei daemones sive peccatores qui impediunt spiritualia. Vel dextera Dei dicitur Christus: Psal. 117: Dextera Dei fecit virtutem. Cui resistunt Iudaei contradicendo eius doctrinae: Io. 7: Quomodo hic litteras scit, cum non didicerit? et detrahendo illius operationi: Io. 9: Non est hic homo a Deo qui sabbatum non custodit: Luc. 11: In Beelzebub principe daemoniorum eiicit daemonia.

Thou who savest them that trust in thee; Ecclesiasticus 2: "No one hath hoped in the Lord, and hath been confounded." And saved *From them that resist thy right hand.* The right hand of God is (his) power working spiritually in the good; Proverbs 3: "Length of days is in her right hand and her left hand riches and glory." Demons and sinners who impede spiritual matters are said to resist the right hand of God. The right hand of God is also said of Christ; Psalm 117: "The right hand of God wrought strength", whom the Jews resist by contradicting his teachings (John 7: "How doth this man know letters having never learned?"), and by disparaging his activities; John 9: "This man is not of God who keepeth not the Sabath"; Luke 11: "He casteth out devils by Baelzebub, the prince of devils."

Sed est quaestio contra psalmum (ps. 75): Tu terribilis es, et quis resistet tibi? Nullus ergo suae voluntati potest contradicere: Iob 9: Deus cuius irae nullus potest resistere.

But is the question "You are terrible, and who will resist you?" contrary to (this) Psalm? No one therefore can contradict His will; Job 9: "God, whose wrath no man can resist."

Et dicendum, quod nullus efficaciter potest resistere ei, sed potest habere voluntatem sive propositum resistendi.

(In response) it must be said that no one effectively is able to resist Him, but can have the will or intention of resisting (Him).

Consequenter ponit modum liberationis, quia diligenter et tute: ideo dicit *Custodi me ut pupillam oculi.* Pupilla oculi cum diligentia custoditur, quia nihil quod laedere possit permittitur appropinquare; sic et facit Deus in custodia servi sui: Deut. 32: Circumduxit eum, et docuit et custodivit quasi pupillam oculi sui: Zach. 2: Qui vos tetigerit, tangit pupillam oculi mei.

Next, he sets down the mode of liberation, that (He do this) diligently and safely. And so, he says, *Keep me as the pupil of the eye.* The pupil of the eye is kept with diligence because nothing which can wound (it) is permitted to draw near. And in this way, God takes his servant into (His) protection; Deuteronomy 32: "He led him about, and taught him: and he kept him as the pupil of his eye"; Zacharias 2: "For he that toucheth you, toucheth the pupil of my eye."

Vel secundum Glossam, pupilla oculi dicitur Christus dirigens: Eccl. 3: Virtus visiva est in pupilla qua discernimus bonum a malo, et Christus discernit fideles ab infidelibus, et a bonis malos, ad hanc diligentem custodiam manifestandam utitur duplici metaphora: scilicet umbrae et alarum. Umbra enim refrigerat ab aestu, sic et tutela Dei refrigerat dans securitatem. Item alis gallina pullos contra milvum custodit; sic et Deus suis alis, quae sunt charitas et misericordia, iustos defendit a rapacitate daemonum. Matth. 23: Quoties volui congregare vos, quemadmodum gallina congregat pullos sub alas, et noluistis? His ergo alis Deus nos elevat ad superna: Ps. 88: Misericordia et veritas praecedent faciem tuam, beatus populus etc.; Hier. 31: In charitate perpetua dilexi te, ideo attraxi te miserans.

Or, according to the Gloss, "The pupil of the eye is said of Christ directing"; Eccl. 3: "The power of sight is in the pupil of the eye whereby we discern good from evil", and Christ discerns the faithful from the unfaithful, and the bad from the good. To show clearly this diligent protection, a two fold metaphor is employed, namely of shadow, and of wings. Now shade refreshes (one) from heat, just as God's care refreshes (one) with safety. Again, a hen protects her chicks in her wings against a bird of prey, just as God defends the just from the rapacity of the demons in His Wings, which are charity and mercy; Matthew 23: "How often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not?" Therefore, in (his) wings, God raises up to the heavens; Psalm 88: "Mercy and truth shall go before thy face: blessed is the people (that knoweth jubiliation); Jeremiah 31: "I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee."

Vel *Pupilla oculi* dicitur anima; quia sicut pupilla quae est in medio oculi, circumdatur multis pellibus ad defensionem, et homo apponit manum, et fere omne quod habet, ne laedatur; sic debet homo facere pro anima: Iob 2: Pellem pro pelle etc.: quia, ut dicitur Marc. 8, Quid prodest homini si mundum universum lucretur et animae etc.

The pupil of the eye (could also be) said of the soul, for as the puil, which is in the middle of the eye, is encompassed by much skin for its protection (and as a person hold out his hand and almost everything that he has so that it may not be injured), so too should a person do (this) for his soul; Job 2: "Skin for skin (and all that a man hath he will give for his life") for, as it is said at Mark 16: "What does it profit a man to gain the whole world but lose his soul?"

Vel *Custodi me, ut pupillam oculi,* idest ut Christum, *Sub umbra alarum tuarum protege me,* idest sub custodia angelorum: Ps. 90: Angelis suis mandavit de te etc.

Or, *Keep me as the pupil of the eye,* that is, as Christ, *Protect me under the shadow of they wings,* that is, under the protection of the angels; Psalm 90: "For he hath given his angels charge over thee" etc.

Vel duae alae sunt duo brachia Christi extenta in cruce: Deut. 32: Expandit alas suas, et assumpsit eos atque portavit in humeris suis.

Or, the two wings are the two arms of Christ extended on the cross; Deuteronomy 32: "He spread his wings, and hath taken them and carried them on his shoulders."

Consequenter ostendit a quibus competit liberari, quia *A facie impiorum qui me afflixerunt;* idest a potestate et praesentia daemonum, vel falsorum fratrum: 2 Cor. 11: Periculis in falsis fratribus. *Qui me afflixerunt,* tentationibus et persecutionibus: Exod. 1: Oderant filios Israel Aegyptii, et affligebant illudentes eis. Sic nos debemus petere liberari a peccato: Eccl. 21: Quasi a facie colubri fuge peccatum.

Next, he shows from which (things) it is suitable to be freed, namely *From the face of the wicked who have afflicted me,* that is from the power and presence of the demons, or of false brothers; 2 Corinthians 11: "In perils from false brethren." *Who have afflicted me* with temptations and persecutions; Exodus 1: "The Egyptians hated the children of Israel and afflicted them and mocked them." In this way we ought to seek to be freed from sin; Ecclesiasticus 21: "Flee from sins as from the face of a serpent."

d. *Inimici.* Hic ponit necessitatem liberationis: et circa hoc duo facit. Primo proponit afflictionem quam patitur. Secundo afflictionis similitudinem, ibi, *Susceperunt me.* Circa primum duo facit. Primo praemittit afflictionem. Secundo afflictionis modum, ibi, *Adipem* etc.

My enemies. Here he sets down the necessity of (his) freedom. Concerning this, he does two things. First, he sets forth the affliction which he suffers, and second, an image of (this) affliction, at, *They have taken me.* Concerning the first, he does two things. First, he presents the affliction, and second, the mode of the affliction, at, *Fat* etc.

Dicit ergo, *Inimici,* daemones, sive peccata ita affligunt me, quod, *Circumdederunt animam meam,* idest sic undique concludunt, quod non inveniam viam liberationis. Et dicit, *Animam,* quia nihil quaerunt nisi animam. Hostes corporales quaerunt tollere vitam; hostes vero spirituales quaerunt animam.

And so, he says *Enemies,* demons, or sins, afflict me in such a fashion that they *Have surrounded my soul,* that is, they have enclosed (me) on all sides, such that I will not find freedom's path. He says *Soul* because they seek nothing other than (his) soul. Bodily enemies seek to take (one's) life, while spiritual enemies seek the soul.

Vel potest intelligi de Christo, cuius animam Iudaei suis malitiis circumdabant; Ps. 117: Circumdederunt me sicut apes etc. Item Ps. 21: Circumdederunt me canes multi, concilium malignantium obsedit me.

Or, it can be understood of Christ, whose soul the Jews surrounded with their malice; Psalm 117: "They surrounded me like bees" etc.; Psalm 21: Many dogs have surrounded me, the council of evildoers besets me."

Consequenter ponit modum; unde dicit: *Adipem.* Adeps in Scriptura quandoque in bono, quandoque in malo accipitur. In bono, secundum quod signat devotionem mentis: Ps. 62: Sicut adipe et pinguedine repleatur anima mea. In malo. Primo secundum quod signat nequitiam cordis. Secundo oris. Tertio operis: et ideo designat detestabilem malitiam: Iob 21: Viscera impii plena sunt adipe, et medullis ossa illius irrigantur. Et hoc est multiplex. Quandoque delectatio de peccato quod faciunt: Prov. 2: Qui laetantur cum male fecerint, et exultant in rebus pessimis. Item superbia et falsitas: Iob 11: Vir vanus in superbiam erigitur, et quasi pullum onagri se liberum natum putat. Item carnalis sensus. Dicit ergo, *Adipem suum,* idest carnalem sensum, vel superbiam, vel delectationem: *Concluserunt,* in se, ut non capiant spiritualem sensum.

Next, he sets down the mode (of his affliction); thus he says *Fat.* Fat, in the Scriptures, is understood sometimes in a good, and sometimes in a bad way. (It is understood in the former) in as much as it signifies a devotion of the mind; Psalm 62: "Let my soul be filled as with marrow and fatness." (It is understood) in a bad way, first as it signifies wickedness of heart, second, of the mouth, and third of (one's) works: and in this fashion (fat) designates detestable wickedness; Job 21: "His bowels are full of fat, and his bones are moistened with marrow. And this is manifold. Sometimes (there is) pleasure in the sin that they committ; Proverbs 2: "Who are glad when they have done evil, and rejoice in most wicked things." Also, pride and falseness; Job 11: "A vain man is lifted up into pride, and thinketh himself born free like a wild ass's colt." Also, carnal sensuality. Therefore, he says, *Their fat,* that is, carnal sensuality, either pride or pleasure: *They have shut up,* in themselves so that they do not take hold of the spiritual meaning.

Hieronymus habet, adipe suo, idest abundantia temporalium et saecularis potestatis, concluserunt me.

Jerome has "In their fat, that is, they have shut me up in an abundance of temporal and secular power."

Secundo, quoad os, quia, *Os eorum locutum est superbiam.* Et hoc quando Iudaei dicebant contra Christum; Matth. 27: Si es rex Israel etc.

Secondly, with respect to their mouth, *Their mouth hath spoken proudly.* And this when the Jews spoke against Christ; Matthew 27: "If he be the king of Israel (let him now come down from the cross, and we will believe him"

Tertio quoad opus. Et primo ostendit quomodo procedit ad opus. Secundo causam huius, ibi, *Oculos suos.* In operatione autem duo ponit. Primo defectum. Secundo solicitudinem nocendi: et tamen quando quis contemnit, non solicitatur nocere: et ideo dicit, *Proiicientes,* idest despicientes: Isa. 33: Proiecit civitates, non reputavit homines, et tamen circumdederunt me undique solicite. Et hoc fecerunt Iudaei Christo, quando proiecerunt eum extra civitatem: Luc. 2: *Et circumdederunt me,* convenientes ad spectaculum ut irriderent, Act. 7. Et huius ratio est, quia non respiciunt ad Deum, sed ad terrena: Ps. 3: Non est salus illi in Deo eius.

Thirdly, with respect to their work. And he first shows how (the wicked) proceed to (their) work, and second, its cause, at, *Their eyes.* In (their) activity, he sets down two things. First, a defect, and second, the solicitude to injure. However, when one despises, one is not solicitous to do harm: and so he says *Those who cast (me) forth,* that is, those who despise (me); Isaiah 33: "He hath rejected the cities, he hath not regarded the men (and yet they have surrounded me on all sides carefully with solicitude"). And this the Jews did to Christ when they ejected him from the city; cf. Luke 2. *And they have surrounded me,* those comming to the spectacle so that they might mock (him); cf. Acts 7. The reason for this is that they care not for God, but rather for earthly things; Psalm 3: "There is no salvation for him in his God."

Statuerunt oculos suos declinare in terram, scilicet peccatores statuerunt intentionem cordis sui declinare in terram, cum deliberatione et mora: Prov. 17: Oculi stultorum, idest peccatorum, in finibus terrae, et ideo non recipiunt lumen gratiae: Eccl. 2: Oculi sapientis in capite eius; stultus, idest peccator, in tenebris idest in peccatis, ambulat. Dan. 13: Declinaverunt oculos suos ut non viderent caelum. Et hoc ad litteram fuit in Iudaeis, cum dicebant, Ioan. 11: Ne forte veniant Romani, et tollant locum nostrum et gentem.

They have set their eyes bowing down to the earth, namely sinners have set the intention of their heart bowing down to the earth with deliberation and delay; Proverbs 17: "The eyes of fools", that is, of sinners, "are in the ends of the earth", and as such they do not receive the light of grace; Ecclesiastes 2: "The eyes of a wise man are in his head; the fool", that is, the sinner, "walketh in darkness", that is, in his sins; Daniel 13: "They have turned away their eyes, that they might not look unto heaven." And exactly this was done among the Jews when they said at John 11: "(if we let him alone so, all will believe in him); and the Romans will come and take away our place

and nation."

Vel *In terram,* idest in carnem Christi, cuius infirmitatem tantum considerabant, et non eius divinitatem: quasi dicat: statuerunt oculos suos etc.

Or, *to the earth* (could mean) "at the flesh of Christ", whose infirmity they regarded so much, but not his divinity, as if to say, "They have set their eyes (upon the flesh of Christ").

De industria similitudo ponitur quantum ad violentiam, quia, *Sicut leo paratus ad praedam susceperunt me,* vel a Deo, vel a Pilato milites: quantum ad fraudulentiam, quia, *Sicut catulus leonis habitans in abditis.* Leo in agro invadit: sed catulus eius in occulto morans, raptam praedam comedit vel invadit: Matth. 26. Osculo enim fuit traditus, de nocte captus, per falsos testes condemnatus, et princeps sacerdotum scidit vestimenta sua.

Concerning (their) diligence, a likeness is set down with respect to its violence, *As a lion prepared for the prey, they have taken me,* either from God, or from Pilate's soldiers. (A likeness is also set down) with respect to fraud, *And as a young lion dwelling in secret places.* The lion attacks in open spaces, but her young, remaining hidden, consume or attack the prey once seized; cf. Matthew 26. For he was betrayed by a kiss, taken by night, condemned by false witnesses and the high priest tore his own clothing.

e. *Exurge.* Hic ponit aliam petitionem, idest deiectionem inimicorum; et ponit tria. Primo petitionem. Secundo expositionem, ibi, *Eripe animam meam.* Tertio petitionis rationem, ibi, *De absconditis.* Circa primum duo facit. Primo petit occultationem auxilii. Secundo destructionem adversarii.

Arise. Here he sets down another petition, namely for the defeat of his enemies. He sets down three things. First, his petition, second, an explanation, at, *Deliver my soul,* and third, the reason for his petition, at *From (thy) hidden (stores).* Concerning the first he does two things. First, he asks for the concealment of (His) help, and second, the destruction of his adversaries.

Dicit ergo: dormire videris dum pateris me affligi, sed, *Exurge Domine, praeveni eum,* ut citius subvenias quam nocere possit: *Et supplanta eum,* idest destitue eum quasi astute: Iob 5: Qui apprehendit sapientes in astutia eorum: Prov. 19: Astutia hominis supplantat gressus eius. *Supplanta eum,* in duobus: scilicet in mei liberatione; et quantum ad hoc dicit, *Eripe animam meam ab impio,* quia contra iustitiam persequitur me, et ideo impius est: Ps. 42: Ab homine iniquo et doloso eripe me. Et huius ratio est, quia anima mea est *Framea,* idest gladius acutus ex utraque parte, qua destructus est diabolus. Et hoc proprie dicitur

Thus, he says, "You seem to sleep when you allow me to be afflicted, but *Arise, O Lord, disappoint him"* so that you might come to my assistance more quickly than he is able to harm (me): *And supplant him,* that is, forsake him, as it were, in a shrewd way; Job 5: "Who catcheth the wise in their craftiness"; Proverbs 19: "The folly of a man supplanteth his steps". *Supplant him* in a two-fold way, first, in my freedom. And with respect to this, he says, *Deliver my soul from the wicked one* because he persecutes me contrary to justice, and is thus wicked; Psalm 42: "Deliver me from the unjust and

de anima Christi: Isa. 27: In die illa visitabit Dominus super Leviathan in gladio duro et forti. Dicit, *Frameam tuam ab inimicis manus tuae,* supple, *Eripe:* Psal. 66: Intende animae meae, et libera eam.

deceitful man." The reason for this is that my soul is a spear, that is a *sword* sharpened on both sides by which the devil was destroyed. And this is properly said of Christ's soul; Isaiah 27: "in that day the Lord with his hard...and strong sword shall visit Leviathan." He says *Thy sword from the enemies of thy hand* complete *deliver;* Psalm 68: "Attend to my soul and deliver it."

Vel, *Eripe frameam tuam ab inimicis,* idest aufer gladium et potestatem, quam habent a te: Sap. 6: Data est vobis a Deo potestas. Et voluntatem quam habent a se: Zach. 13: Framea suscitare super pastorem meum.

Or, *Deliver thy sword from the enemies,* that is, take (their) sword and power which they have from you (Wisdom 6: "Power was given to you by God"), and the will which they have from themselves (Zacharias 13: "Awake the sword against my shepherd").

Vel, *Supplanta eos,* in eorum frustratione, et *Eripe animam meam ab inimicis manus tuae,* idest Christi filii tui; nam filius dicitur manus patris: Deut. 32: Tollam in caelum manum meam, idest filium meum.

Or, *Supplant them,* (secondly) in their deception: *And deliver my soul from the enemies of thy hand,* that is, of Christ your son: for a son is said to be the hand of his father; Deuteronomy 32: "I will lift up my hand to heaven", that is, my son.

Domine, a paucis de terra divide eos; quia propter hoc persequuntur me, ut regnum suum stabiliant. Haec est duplex littera: in psalmo romano sic, o Domine dispartire eos in vita eorum; quasi dicat, ipsi oculos habent ad terram, et ideo mala faciunt; sed tu exclude eos de terra quam dedisti eis. Sed quomodo? Numquid ut vadant in unum locum? Non, sed dispartire eos per totum mundum.

O Lord, divide them from the few of the earth that for this the former persecute me, so that the latter may establish their own kingdom. This passage is two-fold: in the Roman version, it is thus: "O Lord disperse them in their life", as if to say, "They have their very eyes to the earth, and thus they do evil; but you, exclude them from the earth which you have given to them." But how? That they may go about in one place? No, but disperse them throughout the world.

Alia littera, Domine a paucis de terra dimitte eos; quasi dicat: divide eos de terra, et a paucis, idest a societate electorum, in vita eorum, idest dum vivunt.

In the other version, "O Lord, release them from the few of the earth", as if to say, "Divide them from the earth and *From the few,* that is from the society of the elect, *In their life,* that is while they live.

Vel quia legitur quod imminente destructione sunt admoniti per angelum, quod fideles recederent et irent in regnum Agrippae. Et ideo, divide eos a paucis, idest Christianis, qui sunt reservati.

Or, it is written that they were warned by an angel of their immanent destruction and the faithful withdrew and went into the kingdom of Agrippa. And so, *Divide them from the few,* that is, from Christians who have been preserved.

De absconditis tuis adimpletus est venter eorum, idest de peccatis non confessis: Prov. 28: Qui abscondit scelera sua, non dirigetur: Iob 31: Si abscondi quasi homo peccatum meum, et celavi in sinu meo iniquitatem meam.

Their belly is filled from hidden stores, that is, from (their) sins not confessed; Proverbs 28: "He that hideth his sins will not be guided"; Job 31: "If as a man I have hid my sin, and have concealed my iniquity in my bosom."

Vel hic ponitur ratio petitionis, et huiusmodi ratio est duplex: videlicet quia potest referri ad peccata, vel ad beneficia de quibus sunt ingrati. Si primo modo, sic. Primo ponit abundantiam peccatorum. Si secundo modo, ostendit quomodo beneficia Dei derivabantur ad filios.

Or, the reason for (his) petition is set down here. And this reason is two-fold, namely because it can be referred to (their) sins, or to the benefices concerning which they are ungrateful. If in the first way, he thus sets down the abundance of (their) sins. If in the second way, he shows how the benefices of God were distributed to (His) sons.

Dicit ergo quantum ad primum, *De absconditis tuis adimpletus est venter eorum,* idest de peccatis quae sibi abscondita sunt: non quod non videat, sed quia non vult ea videre: Habac. 1: Mundi sunt oculi tui, Domine, ne videat malum; et ad iniquitatem respicere non possunt. *Adimpletus est venter eorum,* idest conscientia, vel memoria, vel carnalis concupiscentia, vel sensualitas.

He thus says with regard to the first, *Their belly is filled from hidden stores,* that is, from (their) sins, which were hidden from themselves, not that he does not see, but that he does not want to see them; Habacuc 1: "Thy eyes, O Lord, are too pure to behold evil, and thou canst not look on iniquity." *Their belly,* that is, their conscience, or memory, or carnal concupiscence, or sensuality, *is filled.*

Saturati sunt filiis, idest peccatis, vel malis operibus. Mala opera dicuntur filii malorum, sicut bona opera filii bonorum.

They are full of children, that is of sins, or of evil works. The latter are called the children of the evil, just as good works are (referred to as) the children of the good.

Alia littera habet, *Saturati sunt porcina,* idest immunditia peccatorum; et est expositio eius quod dicit, *De absconditis: et diviserunt reliquias suas parvulis suis;* quasi dicat, derivantur ad filios, qui imitati sunt peccata eorum: Sap. 4: Ex iniquis omnes filii qui nascentur, testes sunt nequitiae adversus parentes in interrogatione sua.

Another version has, *They are full of swine's flesh,* that is, with the impurity of sins; and it is his explanation that says (it is) *From hidden stores...and they have left the rest to their little ones,* as if to say, they are drawn off to (their) children who have imitated their sins; Wisdom 4: "For the children that are born of unlawful beds are witnesses of wickedness against their parents in their trial."

Vel *Saturati sunt filiis,* idest ad utilitatem filiorum, *Et diviserunt reliquias suas parvulis suis,* qui eos ad peccatum, quantum in eis fuit, obligaverunt: Matth. 27: Sanguis eius super nos et filios nostros.

Or, *They are full of children,* that is, of the advantage of (their) children, *And they have left the rest to their little ones,* who bound them to sin in so far as it was in them; Matthew 27: "His blood be upon us and upon our children."

Vel, *Saturati sunt filiis,* idest pro filiis: quasi: ita saturati sunt peccatis, quod suffecit eis et filiis suis; idest reliqua peccata quae non fecerunt ipsi, dimiserunt facienda filiis suis.

Or, *They are full of children,* that is, on behalf of (their) children, as if, thus full of sins, which meet both their need and their children's, the remaining sins, which they themselves have not committed, they have left for their children to be done.

Si secundo modo, sic duo beneficia receperunt. Primo spiritualia, quia legem. Et ideo dicit, *De absconditis,* sapientiae tuae, *adimpletus est venter eorum,* idest carnalis sensus: Psal. 147: Non fecit taliter omni nationi. Secundo bona temporalia, quia, *Saturati sunt filiis,* et quod plus est, reliquerunt ea eis.

If (we consider the second reason for his petition), they have thus received two benefices. First, a spiritual benefice, the law. And so he says, *From hidden stores,* of your wisdom, *Their belly is full,* that is, their carnal sense; Psalm 147: "He hath not done in like manner to every nation." Second, (the benefice of) temporal goods, because *They are full of children,* and because it is more, they leave these to them.

Hieronymi littera habet ab illo loco, eripe animam meam ab impio, quasi scilicet impius sit gladius tuus: Isai. 10: Vae Assur virga furoris, a viris manus tuae, qui sunt mortui in profundo, quorum pars est in vita; quasi dicat, eripe animam meam ab impio, idest a Saule, et a viris manus tuae, qui contradicunt manui tuae, qui sunt mortui in profundo, idest peccato, quorum pars est in vita, scilicet ista, quorum venter adimpletus est etc.

At this place (in the text), Jerome's version has "Deliver my soul from the wicked one", as if the wicked one were your sword; Isaiah 10: "Woe to the Assyrian, the rod of anger, by the men of your hand, who died in the depths, whose part it is in life", as if he were saying, "Deliver my soul from the wicked one", that is, from Saul, "and from the men of your hand" who have contradicted your hand. Those "who died in the depths", that is, in sin. "Whose part it is in life", namely those very ones "whose belly is filled" etc.

Saul secundum Glossam significat mortem; et sicut mortuo Saule David regnavit in pace, ita Christus morte devicta post resurrectionem.

According to the Gloss, "Saul" signifies "death", and just as with the death of Saul, David reigned in peace, so too Christ banished death after the resurrection.

f. *Ego.* Hic ostendit spem suae exauditionis: et ponit duo: scilicet iustitiam quam habet, et visionem Dei. Et consequuntur se: quia per iustitiam pervenitur ad Dei visionem: Ps. 14: Quis habitabit in tabernaculo tuo etc.? qui ingreditur sine macula, et operatur iustitiam.

But as for me. Here he shows the hope of his having been heard. And he describes two things, namely the justice which he possesses, and the vision of God. And these two follow in order, for through justice one arrives at the vision of God; Psalm 14: "Lord, who shall dwell in thy tabernacle...He that walketh without blemish and worketh justice."

Alia littera, ego autem in iustitia videbo faciem tuam, et ideo apparebo in conspectu tuo, idest veniam ad videndum te;

Another version has "But as for me, I will see your face in justice" and thus "I will appear before thy sight", that is, I will come to you to be seen.

Et satiabor cum apparuerit gloria tua, idest quando videbo te, replebor omnibus bonis: Psal. 102: Qui replet in bonis desiderium tuum, scilicet gloria tua, in qua omnia bona sunt. Illi satiantur porcina, secundum lxx.

And I shall be satisfied when thy glory shall appear, that is, when I see you, I will be filled with every good; Psalm 102: "Who satisfieth thy desire with good things", namely your glory in which are all good things. The others are filled with swine's flesh according to the Septuagint.

Nostra littera dicit, in terra sanctorum etc. Isa. 26: Tollatur impius ne videat gloriam Dei. *Ego autem satiabor:* Hier. 3: Cum apparuerit, similes ei erimus.

Our version says *In the land of the holy* etc.; Isaiah 26: "Destroy the wicked man lest he see the glory of God." *And I shall be satisfied;* Jeremiah 3: "When he appears we will be like unto him."

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Psalm 17

(a) **In finem puero Domini David, qui locutus est Domino verba cantici huius in die qua eripuit eum Dominus de manu omnium inimicorum eius, et de manu Saulis.**	(a) To the end, for the boy of the Lord, David, who spoke the words of this song to the Lord in the day when the Lord snatched him from the hands of all his enemies, and from the hand of Saul.
Diligam te, Domine, fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus.	I will love thee, O Lord, my strength: The Lord is my firmament, my refuge, and my deliverer.
(b) **Deus meus adiutor meus, et sperabo in eum. Protector meus, et cornu salutis meae, et susceptor meus. Laudans invocabo Dominum, et ab inimicis meis salvus ero.**	(b) My God is my helper, and in him will I put my trust. My protector and the horn of my salvation, and my support. Praising I will call upon the Lord: and I shall be saved from my enemies.
(c) **Circumdederunt me dolores mortis, et torrentes iniquitatis conturbaverunt me.**	(c) The sorrows of death surrounded me: and the torrents of iniquity troubled me.
(d) **Dolores inferni circumdederunt me; praeoccupaverunt me laquei mortis. In tribulatione mea invocavi Dominum, et ad Deum meum clamavi. Et exaudivit me de templo sancto suo vocem meam; et clamor meus in conspectu eius introivit in aures eius.**	(d) The sorrows of hell encompassed me: and the snares of death prevented me. In my affliction I called upon the Lord, and I cried to my God: And he heard my voice from his holy temple: and my cry before him came into his ears.
(e) **Commota est, et contremuit terra, fundamenta montium conturbata sunt, et commota sunt, quoniam iratus est eis.**	(e) The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was angry with them.
(f) **Ascendit fumus in ira eius, et ignis a facie eius exarsit: carbones succensi sunt ab eo.**	(f) There went up a smoke in his wrath: and a fire flamed from his face: coals were kindled by it.
(g) **Inclinavit caelos, et descendit; et caligo sub pedibus eius. Et ascendit super Cherubim.**	(g) He bowed the heavens, and came down: and darkness was under his feet. And he ascended upon the cherubim, and he flew; he flew upon the wings of the winds.

(h) **Et volavit; volavit super pennas ventorum. Et posuit tenebras latibulum suum, in circuitu eius tabernaculum eius; tenebrosa aqua in nubibus aeris. Prae fulgore in conspectu eius nubes transierunt, grando, et carbones ignis.**

(h) and he flew; he flew upon the wings of the winds. And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air. At the brightness that was before him the clouds passed, hail and coals of fire.

(i) **Et intonuit de caelo Dominus, et Altissimus dedit vocem suam: grando, et carbones ignis. Et misit sagittas suas, et dissipavit eos.**

(i) And the Lord thundered from heaven, and the Highest gave his voice: hail and coals of fire. And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.

(k) **Fulgura multiplicavit, et conturbavit eos.**

(k) he multiplied lightnings, and troubled them.

(l) **Et apparuerunt fontes aquarum, et revelata sunt fundamenta orbis terrarum. Ab increpatione tua, Domine, ab increpatione spiritus irae tuae.**

(l) Then the fountains of waters appeared, and the foundations of the world were discovered: At thy rebuke, O Lord, at the blast of the spirit of thy wrath.

(m) **Misit de summo, et accepit me, et assumpsit me de aquis multis.**

(m) He sent from on high, and took me: and received me out of many waters.

(n) **Eripuit me de inimicis meis fortissimis, et ab his qui oderunt me, quoniam confortati sunt super me. Praevenerunt me in die afflictionis meae, et factus est Dominus protector meus. Et eduxit me in latitudinem; salvum me fecit, quoniam voluit me. Et retribuet mihi Dominus secundum iustitiam meam; et secundum puritatem manuum mearum retribuet mihi. Quia custodivi vias Domini, nec impie gessi a Deo meo. Quoniam omnia iudicia eius in conspectu meo, et iustitias eius non repuli a me.**

(n) He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me. They prevented me in the day of my affliction: and the Lord became my protector. And he brought me forth into a large place: he saved me, because he was well pleased with me. And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands: Because I have kept the ways of the Lord; and have not done wickedly against my God. For all his judgments are in my sight: and his justices I have not put away from me.

(o) **Et ero immaculatus cum eo, et observabo me ab iniquitate mea. Et retribuet mihi Dominus secundum iustitiam meam, et secundum puritatem manuum mearum in conspectu oculorum eius.**

(o) And I shall be spotless with him: and shall keep myself from my iniquity. And the Lord will reward me according to my justice; and according to the cleanness of my hands before his eyes.

(p) **Cum sancto sanctus eris, et cum viro innocente innocens eris: et cum electo electus eris, et cum perverso perverteris. Quoniam tu populum humilem salvum facies; et oculos superborum humiliabis.**

(p) With the holy, thou wilt be holy; and with the innocent man thou wilt be innocent. And with the elect thou wilt be elect: and with the perverse thou wilt be perverted. For thou wilt save the humble people; but wilt bring down the eyes of the proud.

(q) **Quoniam tu illuminans lucernam meam, Domine: Deus meus illumina tenebras meas.**

(q) For thou lightest my lamp, O Lord: O my God enlighten my darkness.

(r) **Quoniam in te eripiar a tentatione, et in Deo meo transgrediar murum.**

(r) For by thee I shall be delivered from temptation; and through my God I shall go over a wall.

(s) **Deus meus, impolluta via eius, eloquia Domini igne examinata: protector est omnium sperantium in se. Quoniam quis Deus praeter Dominum; aut quis Deus praeter Deum nostrum?**

(s) As for my God, his way is undefiled: the words of the Lord are fire tried: he is the protector of all that trust in him. For who is God but the Lord? or who is God but our God?

(t) **Deus qui praecinxit me virtute, et posuit immaculatam viam meam.**

(t) God who hath girt me with strength; and made my way blameless.

(u) **qui perfecit pedes meos tamquam cervorum, et super excelsa statuens me: Qui docet manus meas ad praelium: et posuisti ut arcum brachia mea.**

(u) Who hath made my feet like the feet of harts: and who setteth me upon high places. Who teacheth my hands to war: and thou hast made my arms like a brazen bow.

(v) **Et dedisti mihi protectionem salutis tuae, et dextera tua suscepit me: et disciplina tua correxit me in finem: et disciplina tua ispa me docebit. Dilitasti gressus meos subtus me, et non sunt infirmata vestigia mea.**

(v) And thou hast given me the protection of thy salvation: and thy right hand hath held me up: And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me. Thou hast enlarged my steps under me; and my feet are not weakened.

(x) **Persequar inimicos meos, et comprehendam illos; et non convertar donec deficiant.**

(x) I will pursue after my enemies, and overtake them: and I will not turn again till they are consumed.

(y) **Confringam illos, nec poterunt stare: cadent subtus pedes meos.**

(y) I will break them, and they shall not be able to stand: they shall fall under my feet.

(z) **Et praecinxisti me virtute ad bellum, et supplantasti insurgentes in me subtus me: et inimicus meus dedisti mihi dorsum, et odientes me disperdisti.**

(z) And thou hast girded me with strength unto battle; and hast subdued under me them that rose up against me. And thou hast made my enemies turn their back upon me, and hast destroyed them that hated me.

(aa) **Clamaverunt, nec erat qui solvos faceret, ad Dominum; nec exaudivit eos. Et comminuam eos ut pulverem ante faciem venti, ut lutum platearum delebo eos.**

(aa) They cried, but there was none to save them, to the Lord: but he heard them not. And I shall beat them as small as the dust before the wind; I shall bring them to nought, like the dirt in the streets.

(bb) **Eripies me de contradictionibus populi, constitues me in caput gentium. Populus quem non cognovi, servivit mihi; in auditu euris obedivit mihi.**

(bb) Thou wilt deliver me from the contradictions of the people: thou wilt make me head of the Gentiles. A people, which I knew not, hath served me: at the hearing of the ear they have obeyed me.

(cc) **Filii alieni mentiti sunt mihi, filii alieni inveterati sunt, et claudicaverunt a semitis suis.**

(cc) The children that are strangers have lied to me, strange children have faded away, and have halted from their paths.

(dd) **Vivit Dominus, et benedictus Deus meus; et exaltetur Deus salutis meae.**

(dd) The Lord liveth, and blessed be my God, and let the God of my salvation be exalted:

(ee) **Deus, qui das vindictas mihi, et subdis populos sub me, liberator meus de inimicis meis iracundis. Et ab insurgentibus in me exaltabis me; a viro iniquo eripies me. Propterea confitebor tibi in nationibus, Domine; et nomini tuo Psalmum dicam. Magnificans salutes Regis eius, et faciens misericordiam Christo suo David, et semini eius usque in saeculum.**

(ee) O God, who avengest me, and subduest the people under me, my deliverer from my enemies. And thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me. Therefore will I give glory to thee, O Lord, among the nations, and I will sing a psalm to thy name. Giving great deliverance to his king, and shewing mercy to David his anointed: and to his seed for ever.

(a) In praecedenti psalmo psalmista petivit orando liberari ab inimicis; hic autem liberatus gratias agit.

(a) In the preceding psalm, the psalmist sought in prayer to be liberated from his enemies; here he has been liberated and is giving thank

Et primo gratias agit de beneficio liberationis. Secundo prorumpit in laudem liberatoris, ibi, caeli enarrant gloriam Dei.

And first he gives thanks for the benefit of liberation. Second, he burst into praise of the liberator, where he says, "The heavens tell the glory of God.

Titulus. In finem puero Domini David. Et locutus est verba cantici hujus in die qua eripuit eum Dominus de manu inimicorum ejus, et de manu Saulis. Et psalmus iste de verbo ad verbum habetur 2 Reg. 22. Et historia est, quia 1 Reg. 19, legitur quomodo Saul quaerebat eum occidere: et eo mortuo 2 Reg. 2: Iterum Ader et filius ejus fuit contra eum.

The title. To the end, for the boy of the Lord, David. And he spoke the words of this song on the day when the Lord rescued him from the hands of his enemies, and from the hand of Saul. And this psalm, word for word, is to be found in 2 Kings 22. The story is, as in 1 Kings 19, how Saul sought to kill him: and when Saul had died, 2 Kings 2: Again Abner and his son were against him.

Tandem victoriam habuit David contra eos. Et ideo fecit hunc psalmum. Et Hieronymus dicit idem. Et quia per David significatur Christus, omnia ista referri possunt ad Christum, vel secundum caput, vel secundum corpus, scilicet ecclesiam quia liberata est a Saule, idest morte: Saul enim interpretatur petitio, quia ad petitionem populi datus fuit, immo potius extortus. unde non fuit datus ad permanendum.

In the end David was victorious over them. And on this account he made this psalm. And Jerome says the same thing. And since Christ is signified by David, all these things can be referred to Christ, either according to the head, or according to the body, namely the Church, which is liberated from Saul, that is, from death: the name "Saul" is translated as "petition", because he was given, or rather extorted (from God) because the people asked for him, and he was not given so that he would remain for any length of time.

Sic Christus primo sustinet mortem, postea remanet quietus, secundum glossam. Liberatur etiam ab inimicis omnibus, Judaeis et daemonibus, et quantum ad corpus suum, idest ecclesiam. Dividitur autem ista pars in tres. In prima in generali commemorat beneficium liberationis. In secunda ostendit potentiam liberantis, ibi, commota est. In tertia modum liberationis, ibi, misit de summo etc..

Thus Christ first bore death, then there was a time of quiet, according to the gloss. He was also liberated from all his enemies, the Jews and demons, and with respect to his body, that is, the Church. This part is divided into three. In the first part he recalls the benefit of liberation in general terms. In the second part he shows the power of the one who liberates, where he writes, and it was moved. In the third part, he shows the mode of liberation, where he writes, he sent from the high place etc..

Circa primum duo facit. Primo commemorat affectum quem concepit ex beneficio praedicto. In secundo ostendit effectum inde sequentem, ibi, laudans. Duplex affectus surrexit in eo ex hujusmodi beneficio; scilicet amoris et spei. Et primo ponit primum. Secundo secundum, ibi, Deus meus. Primo ponit affectum amoris ad Deum. Secundo rationem ejus, ibi, fortitudo. Dicit ergo: o domine qui me liberasti, ego semper, diligam te, quia in te manebo: Jo. 15: manete in dilectione: Ro. 8: certus sum, quia neque vita neque mors, neque angeli, neque creatura alia poterit nos separare a caritate Christi.

With regard to the first he does two things. First, he recalls the emotion that he conceived from the aforesaid benefit. In the second he shows the effect that follows from this, where he writes, praising. A twofold emotion arises in him from this sort of benefit; namely, the emotion of love and the emotion of hope. First, he presents the first emotion. Second, he presents the second, where he writes, my God. Second, he presents the reason for this, where he writes, fortitude. He says therefore: O Lord, who has freed me, I will always love you because I will abide in you: John 15: stay fixed in love: Romans 8: I am certain that neither life nor death, nor angels, nor any other creature can separate us from the love of Christ.

Diligere enim est rationabilium, amare generale est: Judic. 5: qui diligunt te, sicut sol in ortu suo splendet, ita rutilant. Ratio autem dilectionis alicujus est propter proprium bonum. Unde quando quis reputat bonum suum dependere ab aliquo, haec est ratio quare diligat eum. David reputabat totum bonum suum a Deo; unde dicit, diligam te, quia tu es fortitudo mea.

To love (diligere) is proper to rational beings, while to love (amare) has a general sense: Judges 5: Those who love you (diligere) while shine like that sun in its rising, thus will they sparkle. The reason for one's love (dilection) of something is on account of his own good. Hence when somone reckons that his own good depends upon another, this is the reason for loving (diligere) that other person. David reckoned that all his good was from God; hence he says, I will love (diligere) you, because you are my strength.

Fortitudo habet firmare animum, ne quis recedat a bono propter difficultates imminentes. Quomodo autem sit ejus fortitudo, ostendit. Homo indiget fortitudine ad duo. Primo in bonis, ut stabiliatur in eis: et ideo dicit, Dominus firmamentum, idest firmum fundamentum: 2 Reg. 22: Dominus petra mea: Matth. 7: Omnis qui audit verba mea et facit ea, similis est viro aedificanti domum suam supra petram.

The role of fortitude is to make the mind firm, lest someone draw back from the good because of the difficulties that threaten. He shows the qualities of this fortitude. A man needs fortitude for two things. First, he needs fortitude in good things, to be established in them: and so he says, the Lord is a firm thing, that is, a firm foundation: 2 Kings 22: The Lord is my rock: Matt. 7: Everyone who hears my words and does them, is like a man who builds his house upon a rock.

Item in malis: et hoc ad duo. Uno modo antequam adveniat, ut fugiat: unde dicit, refugium meum: Prov. 14: Turris fortissima nomen Domini: Psal. 103: Petra refugium herinaciis. alio modo, postquam evenerint, ut liberet; unde dicit, et liberator meus.

Again, he needs fortitude in evil things: and this is for two reasons. First, before they come, so that he may flee: Prov. 14: The name of the Lord is the strongest tower: Psal. 103: The rock is a refuge for hedge hogs. In another way, after the evils have taken place, that he will liberate; hence he says, and my liberator.

(b) *Deus meus.* Hic ponit affectum spei: et differt inter spem et amorem: quia amor est vis unitiva: amamus enim aliquid inquantum reputamus illud nostrum; et ideo dicit quod ipse est fortitudo sua: isa. 12: fortitudo et laus mea Dominus, et factus est mihi in salutem. Spes importat defensionem ab extrinseco; et utrumque Deus facit.

(b) *My God.* Here he presents the emotion of hope: and there is a difference between hope and love: because love is a unitive power: for we love something insofar as we deem it is ours; and therefore he says that He is his strength: Isaiah 12: My strength and my praise is the Lord, and He has become salvation for me. Hope implies protection from something outside; and God does both.

Vel sic. Objectum spei est bonum arduum futurum, possibile adipisci. Sicut ergo quis amat propter bonum jam datum, ita sperat futurum ex fiducia ex amore concepta, et ex similibus, inquantum credit similia in futurum recipere. Et ideo hic tria facit. Primo sperat refugium et firmamentum quod est in bonis. Secundo petit protectorium quod est in malis, quae jam evenerunt. Dicit ergo primo, Deus meus adjutor meus: Psal. 95: Nisi quia Dominus adjuvit me, paulo minus habitasset in inferno anima mea etc.. Et ideo sperabo in eum: Eccl. 2: Qui timetis

Or thus. The object of hope is a difficult future good, something that is possible to achieve. Thus, just as someone loves (another) an account of a good already given, so he hopes for a future good out of a confidence that is conceived from love, and from like things, insofar as believes that he will receive like things in the future. And therefore he does these three things. First he hopes for the refuge and firm foundation that is in good things. Second, he asks for protection in evil things that have already

Dominum, sperate in illum, et cum oblectatione venient vobis misericordiae.

occurred. Therefore he says first, my God, my helper: Psalm 95: Were not the Lord my help, I would have soon dwelt in the grave etc.. And thus I will hope in him: Eccl. 2: You who fear the Lord, hope in him, and mercies will come to you with delight.

Secundo speramus liberari a malis, quibus nondum subjecti sumus, quia defendit nos. Primo, ne laedamur. Secundo, quod ea vincamus et pro victoria coronat. Quantum ad primum dicit, protector meus. Hieronymus habet, scutum, quod protegit ne transfigi possit a malis; sic facit Deus: Ps. 63: protexisti me Deus a conventu malignantium. Quantum ad secundum dicit, et cornu salutis, quia animalia cornu impingunt; ita virtus Dei contra adversarios resistit, quia pugnat, ut vincat mala temporalia et spiritualia: Psal. 43: in te inimicos nostros ventilabimus cornu: et in nomine tuo spernemus insurgentes in nobis: 1 Reg. 2: Exultavit cor meum in Domino, et exaltatum est cornu meum in Deo meo, idest virtus mea.

Second, we hope to freed from evils to which we have not yet been subjected, because he defends us. First, we hope not to be harmed. Second, we hope that we may conquer them and that He crowns us for victory. With respect to the first he says, my protector. Jerome has the word shield, which protects someone so he cannot be pierced by evils; God does this: Ps. 63: God, you have protected me from the gathering of evil doers. With respect to the second he says, and the horn of salvation, because animals pierce with their horns; thus the power of God resists adversaries, because He fights to conquer temporal and spiritual evils: Psalm 43: In you we will ventilate our enemies with a horn: and in your name we will remove those who rise up among us: 1 Kings 2: My heart exulated in the Lord, and my horn is raise in my God, that is, my power.

Quantum ad tertium, et susceptor meus. Quando quis vincit, suscipitur cum triumpho; sic etiam facit Deus: Joan. 14: iterum veniam et accipiam vos ad me ipsum, ut ubi sum ego, et vos sitis: Ps. 72: cum gloria suscepisti me. Simile habetur 2 Reg. 22. Consequenter ponit effectum sequentem, scilicet laudem. Laus est sermo elucidans magnitudinem virtutis, vel ex hoc saltem sequitur. Primo ergo ponit laudem. Secundo ejus efficaciam. Dicit ergo, laudans invocabo Dominum; quasi dicat: ex hoc laudem propriam non habeo, sed quaero tuam, quia tu fecisti; Isa. 63: miserationum Domini recordabor: laudem Domini super omnibus, quae retribuit mihi. Et invocabo, te, secure cum efficacia, quia sic invocans, salvus ero ab inimicis meis: Joel.

With respect to the third, and my support. When someone is victorious, he is received with a triumpth; God also does this: John 14: I will come again and receive you do myself, so that you will be where I am: Ps. 72: you have received me with glory. A like passage is found in 2 Kings 22. Consequently he presents the effect that follows from this, namely praise. Praise is speech that makes clear that greatness of power, or at least it follows from this. First, therefore, he presents praise. Second, the effective power of praise. He says, therefore, praising, I will call upon the Lord; as if to say: from this, I do not have proper praise, but I will seek your praise, because

ult.: quicumque invocaverit nomen Domini, salvus erit.

you have acted; Isaiah 63: I will remember the mercies of the Lord: the praise of the Lord over all that He has given me. And I will invoke You, free of care with effective power, because when I call upon you in this way, I will be saved from my enemies: Joel (the end) whoever will call upon the name of the Lord, will be saved.

(c) *Circumdederunt.* Hic ponitur necessitas liberationis. Et primo magnitudinem liberationis ostendit. Secundo orationem quam fundit ad Deum, in tribulatione. Trtio ponit exauditionem, exaudivit.

(c) *They surrounded.* Here we are presented with the necessity of liberation. First heshows the greatness of the liberation. Second, there is the prayer that he pours forth to God, in tribulation. Third, he shows the prayer being heard, where he writes, he heard.

Nota quod ista tria sic sunt ad invicem ordinata, iniquitas, mors et infernus, quod ex iniquitate homo inducitur ad mortem, et per mortem deducitur ad infernum: et sicut primum est via ad secundum, ita est secundum ad tertium. Et ideo primo dicit de primo progressu. Secundo de secundo, quod de morte vadunt ad infernum, ibi, dolores inferni etc.. Primo duo facit. Primo ponit modum. Secundo viam ad eam, scilicet iniquitatem, torrentes iniquitatis.

Note that these three are ordered to one another: wickedness, death and hell. From wickedness a man is drawn to death, and through death he is led to hell: As just as the first (wickedness) is the road to the second (death), so the second (death) is the road to the third.. And thus he first speaks of the first step. Second, he speaks of the second step, that they go from death to hell, where he writes, the pains of hell etc.. First he does two things. First he presents how this happens (the mode). Secondly he presents the road to death, namely wickedness, the torrents of wickedness.

Dolor mortis maximus est: 1 Reg. 15: Siccine separas amara mors? Eccl. 41: Mors, quam amara est memoria tua. Unde quando quis non potest eam effugere, tunc circumdant eum dolores; et tanto magis, quanto sunt ineffugabiles. Via est iniquitas: quasi: ideo timeo eam, quia, torrentes iniquitatis conturbaverunt me. Torrens est fluxus aquae decurrentis cum impetu: Job 6: Sicut torrens qui raptim transit in convallibus. Impetus ergo subitus iniquitatis interioris, puta subitae tentationis et gravis, est torrens impellens ad peccatum. Vel exterioris,

The pain of death is the greatest pain: 1 Kings 15: Doth bitter death separate in this manner? Eccl. 41: Death, how bitter is your memory. Hence, when someone cannot flee death, then pains surround him; and all the more as he cannot flee from these pains. The road is wickedness: as if to say: therefore I will fear him, because the torrents of iniquity have disturbed me. A torrent is a flow of water that is running downhill with force: Job 6: Like a torrent that suddenly passes through in the valleys. The

sicut impetus alicujus hostis. et hi, conturbaverunt me.

sudden forceful onset of inner wickedness, for example, that of a sudden and serious temptation, is a torrent impelling one to sin. Or that the sudden onset of an outer wickedness, like the attack of an enemy. And they surrounded me.

(d) *Dolores.* Hic prosequitur secundum progressum; et ideo dicit, dolores i nferni, idest similes infernalibus: Gen. 37: Lugens in infernum descendam. vel dolores qui concipiuntur ex timore inferni. Et hi circumdant quando inevitabiles sunt. Et veniunt hi dolores, quia praeoccupaverunt me laquei mortis. Quae mors?

(d) *Sorrows.* Here he follows a sequence. and so he says: the sorrows of hell, that is, sorrows like those of hell: Genesis 37: I will go down mourning, to my son in the nether world, or sorrows which are conceived out of fear of hell. And these surround a man when they are inevitable. And these sorrows come, because the snares of death have caught me. What death is this

Prov. 21: Qui congregat thesauros lingua mendacii, vanus et excors est: et impingetur ad laqueos mortis. Ecce necessitas. Sed remedium apposuit orationis. Et primo ponitur oratio; et ideo dicit, in tribulatione mea invocavi Dominum. Oseae 6: in tribulatione sua mane consurgent ad me: Baruch 3: Nunc Domine Deus etc.. Isa. 55: Quaerite Dominum dum inveniri potest etc.. Ps. 49 Invoca me in die tribulationis et eruam te: Sap. 7: Invocavi, et venit in me spiritus sapientiae.

Proverbs 21: He who gathers treasures by lying tongue is vain and foolish, and shall stumble upon the snares of death. Here is the necessity. But he adds the remedy of prayer. And first he presents prayer, and thus he says, in my tribulation I called upon the Lord. Osee 6: In their affliction they will rise early to me: And now, O Lord Almighty, the God of Israel, the soul in anguish and the troubled spirit cry to you. Isaiah 55: Seek the Lord while He may be found, etc. Psalm 49: Then call upon me in time of distress; I will rescue you, and you shall glorify me.

Consequenter ponitur orantis devotio, quia, ad Dominum meum clamavi, idest cum magnitudine devotionis orantis: Ps. 119: ad dominum cum tribularer etc.. Heb. 5: cum clamore valido et lacrymis offerens, exauditus est: et dicit, ad Dominum meum clamavi, non alienum. Deut. 10: Dominum Deum tuum adorabis etc..

Consequently he presents the devotion of the one who is praying, because he writes, to my Lord I cried, that is, with the greatness of the devotion of the man who prays: Ps. 119: To the Lord when I was in tribulation etc.. Hebrews 5: For Jesus, in the days of his earthly prayers and supplications to him who was able to save him from death, and was heard because of his reverent submission: and he writes, I cried to my God, not to an alien God: Deuteronomy 10: You will adore the Lord your God etc..

Tertio ponitur exauditio, exaudivit. Duo dixerat: se invocasse et clamasse. Et ideo dicit exauditam vocem et clamorem. Unde? De templo sancto vocem meam exaudivit. Templum Dei est ipsa excellentia suae sanctitatis, quia Dominus est templum suum: Apoc. 21. Templum non vidi in ea: Dominus enim Deus omnipotens templum illius est etc.. Item templum est ipse Christus: Joan. 2: hoc autem dicebat de templo corporis sui, in quo Deus est per unionem personae.

Third, he presents the hearing, when he writes, he heard. He says two things: that he invoked and that he cried. And he says that the voice and clamor was heard. From where? From his holy temple He heard my voice. The temple of God is the excellence of his sanctity, because the Lord is his own temple: Apoc. 21. I say no temple in it, for the Lord God Almighty is its temple etc.. Again, the temple is Christ himself: John 2: He said this about the temple of his Body, in which God is by the union of person.

Item anima justa, in qua Deus est per gratiam. 1 Cor. 3: Templum enim Dei sanctum est, quod estis vos. Item Beata Virgo: Psal. 5: Adorabo ad templum sanctum tuum, in qua, idest per quam exaudivit nos Deus: Ps. 33: Exaudivit me, et ex omnibus tribulationibus meis eripuit me. Item Ecclesia: Ps. 10: Dominus in templo suo. Et de quolibet templo isto exaudivit: 3 Reg. 18: Si quis cognoverit plagam cordis sui, et expanderit manus suas in domo hac, tu exaudies in loco habitationis tuae.

Again, the just soul in whom God is by grace. 1 Cor. 3: For the temple of God, which is you, is holy. Again, the Blessed Virgin: Psalm 5: I will adore at your Holy Temple, in which, thyat is through which, God has listened to us: Psalm 33: He listened to me, and he rescued me from all my tribulations. Again, the Church: Psalm 10: The Lord in his temple. And in this temple he hears about everything: 3 Kings 8: When a man shall know the wound of his own heart, and shall spread forth his hands in this house, then hear thou in heaven, in the place of thy dwelling.

Et non solum orationem dicit exauditam, sed etiam clamorem; ideo dicit, Et clamor meus in conspectu ejus introivit in aures ejus. Et dicit, in conspectu, idest in oculis ejus, quia omnia videt: Exo. 3: Videns vidi afflictionem etc.. Vel in conspectu, idest in beneplacito: vel in corde, ubi ipse solus conspicit: 1 Reg. 16: Homo videt ea quae apparent, Deus autem intuetur cor. Et introivit in aures ejus, per acceptationem: Jac. 5: clamor eorum in aures Domini. Vel in aures, idest in clementiam ejus: Eccl. 15: Oratio humiliantis se nubes penetrat.

He says not only that the prayer is heard, but the cry as well; thus he says, and my cry has entered in his sight into his ears. And he says, in his sight, that is, in his eyes, because he sees all things: Exodus 3: I have witnessed the affliction etc. Or in the sight, that is, in the good pleasure: or in the heart, where He alone sees: 1 Kings 16: for man sees the things that appear, but God beholds the heart. And it entered into his ears, by acceptance: James 5: And their cry has entered into the ears of the Lord. Or into the ears, that is, into his clemency: Eccl. 15: The prayer of the one who humbles himself penetrates the clouds.

(e) *Commota.* Supra egit psalmista de affectu concepto ex beneficiis liberationis; hic agit de potentia liberantis. Potentia agentis ostenditur ex effectu agentis; quae autem hic dicuntur, possunt ad duplicem Dei effectum pertinere: scilicet ad illum qui ostenditur in corporalibus, et ad effectum redemptionis.

(e) *Shaken.* Above, the psalmist discusses the feeling conceived from the benefits of liberation; here he discusses the power of the liberator. The power of the one who acts is shown from the effect of the one who acts; the things that are said here can apply to two of God's effects: to the effect that is shown in physical things, and to the effect of redemption.

Et forte verius ad utrumque: quia ea quae hic dicuntur sub figura corporalium, spiritualiter complentur per effectum redemptionis. Effectus autem divinae potentiae maxime manifestatur in rebus corporalibus, quia spiritualia minus sunt nobis nota; et praecipue in illis quas homines admirantur; et haec sunt commotiones elementorum, scilicet terrae, aeris, aquae et ignis.

Perhaps more truly his words apply to both: because those things that are said under the figure of physical things, are fulfilled spiritually by the effect of redemption. The effect of divine power is most manifest in physical things, because spiritual things are less known to us; and this is chiefly in things at which men wonder; these are the shaking of elements, that is, of the earth, air, water and fire.

Dividitur ergo pars ista in tres partes. Primo ostendit Dei potentiam in effectibus qui sunt circa terram. Secundo in permutationibus aeris. Tertio in permutationibus aquarum. Secunda, ibi, Inclinavit caelos. tertia, ibi, apparuerunt fontes aquarum. Sed si ad mysterium referatur, dividitur in duo. Primo ostendit fructum divinae redemptionis factae per Christum. Secundo modum ipsius, ibi, Inclinavit caelos. Prima in duo. Ad primum referendo, primo agit de effectu terrae, quae est ab imo.

Thus this part is divided into three parts. First he shows the power of God in the effects that are on the earth. Second, in the changes of the air. Third, in the changes of the waters. The second part is where he says He bowed the heavens. The third part, where he says, Then the fountains of waters appeared. But if this is taken to refer to a mystery, it is divided into two. First he shows the fruit of the divine redemption brought about by Christ. Second, he shows the mode of this redemption, where he says, He bowed the heavens. The first part is divided into two. Referring to the first, he talks about the effect of the first, which is from below.

Secundo de eo, qui a summo ascendit. Si mystice, sic ostenditur duplex effectus redemptionis: scilicet poenitentia peccatorum, et devotio justorum, ibi, Ascendit. Sed secundum quod refertur ad corporalem effectum, qui est ab imo terrae, maxime mirabilis effectus est terraemotus etc.. Hic tria tangit. Primo ipsam commotionem. Secundo id quod mirabilem eam reddit. Tertio ejus causam. Dicit ergo, Commota est et contremuit terra.

Second, he talks about that which goes up from the highest place. If this is taken in a mystic sense, then the twofold effect of redemption is shown: namely, penance or sinners, and the devotion of just men, where he says, He went up. But insofar as it refers to the physical effect, which is from the lowest part of the earth, the most wonderful effect is the earthquake, etc. Here he touches upon three things. First, the shaking itself. Second, that which makes this shaking wonderful. Third, the cause of the shaking. Therefore he says, The earth was shaken and trembled.

Dupliciter aliquid movetur. Uno modo movetur aliquid de loco in locum: et sic non movetur terra. Alio modo ad modum trementis: et sic mirabilem facit esse terraemotum concussio montium: quia si terra mollis moveretur, non esset mirabile; sed quando moventur montes, tunc mirabile est; et ideo dicit, Conturbata sunt, quia videntur stabilitatem amisisse. Prima causa est voluntas divina; et hanc exprimit metaphorice cum dicit, Quoniam iratus est eis, scilicet Deus. Sicut cum dominus turbatur, qui ei assistunt, tremunt; ita ad commotionem Dei omnia turbantur.

Something may be moved in two ways. In one wya, something is moved from place to place, and the earth is not moved in this way. In another way, something may be moved as something that trembles. And so a strike upon the mountains makes a wonderful earthquake; because if it were soft earth that were moved, it would not evoke wonder; bed when the mountains are moved, then this is wonderful; and so he says, They were shaken, because they seemed to lose their firmness. The first cause is the divine will; and he expresses this metaphorically when he says, Because He was angry with them, namely, God. Just as when a lord is upset, those who serve him tremble, to when God is upset, all things are upset.

Mystice designatur per hoc commotio hominum ad poenitentiam. Item inter eos quidam sunt minores: et hi designantur per terram; unde dicit, Commota est et contremuit terra, idest qui prius peccatores erant et terreni: Is. 51: Posuisti ut terram cor tuum, et quasi viam transeuntibus.

In a mystical sense, by this is designated the movement of men to repentance. At the same time, among those who are lesser, and these men are designated by earth; hence he says, The earth was shaken and trembled, that is, those who are in the first place sinners and earthly: Isaiah 51: Thou hast laid thy body as the ground, and as a way to them that went over.

Haec commota est per affectum a terrenis ad caelestia, et hoc a tremore quem concepit de poenis: Is. 26: a timore tuo Domine concepimus, et quasi parturivimus et peperimus spiritum salutis.

The earth is shaken by a feeling from things of the earth to things of the heavens, and this is from the trembling that is conceived concerning punishments: Isaiah 26: We have conceived, and been as it were in labor, and have brought forth wind; we have not wrought salvation upon the earth.

Quidam sunt magni; et hi dicuntur montes, idest superbientes in saeculo. Commota sunt, per Christi adventum. Montium fundamenta sunt illa in quibus firmantur, scilicet divitiae, potestates et honores: Ps. 45: Transferuntur montes in cor maris, puta turbantur quando veniunt adversitates; et post totaliter commoventur: Is. 23: Dominus exercituum cogitavit hoc ut detraheret omnem superbiam gloriae, et ad ignominiam deduceret universos inclytos terrae.

Certain people are great; and these are called mountains, that is, those who take pride in this age. They are shaken by the coming of Christ. The foundations of the mountains are those things in which these people are made firm, namely, riches, powers and honors: Psalm 45: The mountains are moved into the heart of the sea, which we may suppose to mean that they are disturbed when adversities come; and after this they are completely shaken: Isaiah 23: The Lord of hosts hath designed it, to pull down the pride of all glory, and bring to disgrace all the glorious ones of the earth.

Omnia regna et potestates quae habent initium, habebunt occasum: ratio est, quoniam turbatus est eis. Hoc potest dupliciter intelligi. Si de malis, non est dubium quin ex vindicta Dei, quae dicitur ira, transferentur; si de bonis, idest quoniam ira Dei eis innotuit, ideo convertuntur. Innotuit enim per eum: Rom. 1: revelatur ira Dei de caelo super omnem impietatem et injustitiam hominum eorum qui veritatem Dei in injustitia detinent.

All the kingdoms and powers that have a beginning also have their fall: the reason is that He is disturbed with them. This can be understood in two ways. If it is a matter of evil things, there is no doubt that they are moved from their position by God's vengeance, which is called anger. If it is a matter of good things, it is because the anger of God is made known to them, and so they convert. It is made known by Him: Romans 1: The anger of God has been revealed from heaven over all the impiety and injustice of those men who hold back the truth of God in injustice.

(f) *Ascendit.* Hic ponitur corporaliter exponendo effectus, qui est a summo. Effectus autem terrae a summo est, quando terra caelesti igne in aliqua sui parte comburitur: et circa hoc duo facit. Primo tangit materiam ipsam. Secundo accensionem ignis et combustionem.

(f) *There went up.* Here is presented in a physical way the effect that is from on high. The effect of the earth is from the highest place, when the earth in some part of itself is burning from a heavenly fire: and with regard to this he does two things. First he deals with the matter itself. Second, he deals with the rising of the fire and the burning.

Materia ejus est fumus siccus resolutus ascendens quousque inflammetur; et ideo dicit, ascendit fumus in ira ejus, idest in voluntate ejus, idest Dei per quam sic punit. A facie, idest a potestate ejus, ignis exardescit, idest accenditur; et carbones, idest materia combustibilis hic incenditur. Mystice per hoc innuuntur duo: scilicet devotio orationis, et inflammatio caritatis. Ascendit: et ex hoc consideratur ira Dei contra peccatores. Ascendit fumus, devotae orationis: Apoc. 8: ascendit fumus aromatum, idest ignis caritatis: a facie ejus, idest Christi, exardescit: Luc. 12: ignem veni mittere in terram. Carbones succensi sunt ab eo, scilicet isti susceptivi accensionis.

Its matter is the dry and smoke that is set loose and arises until fire breaks out; and therefore he says, smoke went up in his anger, that is, in his will, that is, the will of God by which He punishes. From His face, that is, from His power, the fire flames out, that is, it is kindled; and coals, that is, combustible material is set aflame here. Two things are mystically suggested here: namely devotion in prayer, and the burning of charity. There went up: and here we consider the anger of God against sinners. There went up smoke, the smoke of devoted prayer: Apoc. 8: There went up an aromatic smoke, that is, the fire of charity: from His face, that is, Christ, it flamed: Luke 12: I have come to sent fire upon the earth. The coals have been lit by Him, that it, those who were capable of being kindled.

Carbo aliquando habuit ignem; sic homo a principio habuit caritatem, sed extinctus erat; sed isti succensi sunt a Christo. item carbones non humidi sic incenduntur, sed humidi, non: sicut humidi fluxu carnalium: ps. 119: sagittae potentis acutae cum carbonibus etc.. Commota est et contre muit terra; fundamenta montium conturbata sunt et commota sunt, quoniam iratus est eis.

A coal at one time had fire; so, a man had charity in the beginning, but it was snuffed out; but these have been kindled by Christ. Again, coals that are not wet are set on fire in this way, but wet coals are not: like those who are wet from the flow of carnal things: Psalm 119: The arrows of the powerful are sharp with coals etc.. The earth was shaken and trembled; the foundations of the mountains were disturbed and shaken, becase He was angry at them.

Deus irasci dicitur, quia ad modum irati se habet non in se, sed quantum ad effectum: Dominus autem iratus facit tremere servum, et leo catulum. Pro quo sciendum, quod virtus continens membra dimittitur exterius, et revertitur interius, puta ad cor quasi fugiens, et cedens malo imaginato: vel virtuti surgenti contra eam cui resistere non potest, et membra tremunt, sicut murus cum concutitur fundamentum. Anima enim continet corpus, et est quasi fundamentum ejus; et pars animae partem corporis. Unde concusso fundamento concutitur murus; et concussa virtute concutitur membrum. Sic ergo effectus irae in animali est tremor.

God is said to anger, because He is like one who is angry not in himself, but with respect to his effect. An angry master makes his servant tremble, and a lion causes a cub to tremble. With regard to this, it should be known that the virtue which contains the members is outwardly lost, and returns within, for example, to the heart as one fleeing, and it gives in to some imagined evil: or it gives in to a power that rises against it, a power that it cannot resist, and the members tremble, like a wall when the foundation is struck. For the soul contains the body, and it is like the foundation of the body; and the part of the soul contains the part of the body. Hence, when the foundation is struck, the wall is struck; and when a power is struck, the member is struck. Thus in an animal, the effect of anger is shaking.

Dicitur autem animal tremere, quando concutitur pars ejus, toto in eodem loco manente: et similiter quia contingit hoc in terraemotu, dicitur terra tremere per similitudinem ad animalia. Dicitur enim Deus irasci terrae in terraemotu.

An animal is said to tremble when part of it is struck, while the whole animal remains in one spot: and likewise, because this happens is an earthquake, the earth is said to tremble by a comparison with animals. For God is said to be angry in an earthquake.

Vel sic. In homine sunt quatuor: scilicet ratio, vires sensitivae, natura, res et corpus. Sed in mundo sunt Deus, angeli, animalia, plantae, et elementa. Videmus enim quod ad malum imaginatum, cui corpus non potest resistere, corpus statim tremit; non ex cognitione, sed quodam naturali ordine sive naturaliter, inquantum virtus mali imaginati est potentior. Et similiter Deus cum vertit virtutem suam super terram, licet non cognoscat iram, naturaliter tremit. Fundamenta, idest aliquae concavitates sive terra concava, qua mota montes concutiuntur.

Or in this way. There are four things in man: namely, reason, the sensitive powers, nature, the thing and body. But in the world there are God, the angels, the animals, the plants and the elements. For we see that the body immediately trembles when it imagines an evil that the body cannot resist; it does not tremble from knowledge, but by a certain natural order, that is, naturally, insofar as the power of the imagined evil is greater. And likewise God, when He directs his power over the earth, although the earth does not know anger, it naturally trembles. The foundations, that is, certain concavities like concave earth, and when this is moved

that mountains are struck.

Quoniam iratus etc.. Prima causa est voluntas Dei sive virtus ejus volens in eis agere: sed mediantibus causis secundis hoc agit; ita quod omnes causae secundae comparantur ad terram sicut imaginatum malum commovens membra. Ascendit fumus. Ubi nota secundum philosophum, quod a terra humida resolvitur virtute caloris solis vapor calidus et humidus; a terra autem sicca vapor siccus et calidus; sed naturaliter plus ascendit secundus quam primus. hic enim assimilatur igni, ille aeri: et hunc vaporem psalmista vocat fumum, secundum calidum et siccum.

Because he was angry etc.. The first cause is the will of God or his virtue that wills to act in them, but this acts by the mediation of secondary causes; so that all secondary causes are compared to earth like an imagined evil moves the members. Smoke rose up. Here, note that according to the philosopher, warm and human vapor is released from moist earth by the power of the sun's heat. Dry and hot vapor is released from dry earth. But naturally, the second vapor rises more than the first. The latter is likened to fire, the former to air: and psalmist calls this vapor smoke, as it is hot and dry.

Philosophus vero vocat eum materiam incendii. Sursum enim latus hic vapor cum modico augmento caloris factus, per modum circulationis accenditur. Qui quidem fumus siccus si habeat longitudinem et latitudinem, postquam accensus est, vocatur flamma. Est enim flamma, secundum philosophum, spiritus sicci ardoris.

The philosopher call it the matter of fire. When this vapor is taken aloft and a small amount of heat is added, it is set aflame by way of circulation. If this dry smoke had length and breadth after it is set afire, it is called a flame. For a flame, according to the philosopher, is a spirit or gust of dry heat.

Si longitudinem tantum, vocatur daly sive titiones et aegibes sive caprae et sidera. Daly quidem quando est materia illa incendii longa, continua sine scintillatione. caprae vocatur quando est cum scintillatione, idest quando videtur salire et discurrere, sicut caprae. sidera, quando est materia discontinua, et videtur volare sicut sidera: et hoc habet minimum de materia.

If it has only length, it is called torches or firebrands, and "aegibes" (goats), or planets and stars. They are called torches when the matter is long in its burning, continuous without twinkling. It called goats when it is with twinkling, that is, when it seems to leap and run around, like goats. Stars, when it is discontinuous amtter, and seems to fly like stars, and that has the least amount of matter.

Est et aliud genus siderum, quod est frigus expellens calidum: et talia sidera non videntur volare, sed magis projici, ut dicit philosophus: et generantur non ex fumo omnino sicco, sed vapore magis humido et calido; qui secundum naturam suam non tantum ascendit sicut siccus, sicut dictum est. Et quia est siccum, patitur a frigido et repercutitur, et inferius projicitur.

And there is another kind of stars, which is cold and expels what is hot: and such stars do not appear to fly, but rather they seem to be thrown, as the philosopher says: and they are not generated at all from dry smoke, but rather from moist and warm vapor; which according to its nature does not ascend as much as the dry, as was said. And since it is dry, it is subject to the cold and is struck down, and is thrown down.

Et fit hoc in die et in sereno: alias extingueretur a densitate et humiditate aeris. Et quia videtur in die, signum est, quod est prope terram. Accenditur autem dupliciter; et per continuationem, sicut superior flamma accendit inferiorem lucernam; sive per motum a frigore et constrictione, sive conglobatione calidi. Sic ergo dicit, ascendit fumus, idest exhalatio sicca: in ira ejus, idest per voluntatem ipsius volentem agere in eo. Et ignis, idest ille fumus qui vocatur ignis etiam a philosopho in principio Metaph., quasi eo quod non habeat proprium nomen: sicut exhalatio humida quae vocatur vapor; sed dicitur ignis, quia disposita est ad ascensionem, et quia est calida et sicca sicut ignis.

And this happens in day and in calm weather; otherwise it would be extinguished by the density and humidity of the air. And that it appears in the day is a sign that it is close to the earth. It is set on fire in two ways; by continuation, as a flame above lights a lamp below; or by motion on account of cold and squeezing, or the pressing together of that which is hot. Then therefore he says, smoke rose up, that is, a dry exhalation: in his anger, that is, by his will, villing to act in it. And fire, that is, the smoke that is called fire also by the philosopher in the beginning of the Metaphysics, as if it did not have a proper name: just as the humid exhalation which is called steam; but it is called fire, because it is disposed to rise, and because it is hot and dry like fire.

Iste enim ignis exarsit, idest accensus est, scilicet a Deo tamquam a prima causa: qui quidem ignis accensus vocatur dalus, flamma et sidera: sidera dico generata primo modo, ut dictum est. Et carbones succensi sunt ab eo, idest sidera secundo modo generata. Vel sic. Commota est etc.. Vapor siccus virtute caloris solis a terra elevatus, aliquando est subtilis: et tunc elevatur superius, et facit intensionem, ut dictum est supra.

For this fire burns, that is, it is ignited, namely by God as by the first cause: this fire when lite is called a fireband, flame and stares: I speak of stars generated in the first way, as was siad. And coals have been kindled by him, that is, starts generated in the second way. Or thus. The earth was shaken etc.. Dry vapor when it is lifted from the earth by the power of the sun's heat is sometimes fine or subtle; and then it is lifted higher and it makes stretching (intensity), as was said above.

Aliquando in superficie terrae est aliquantulum grossior; unde a frigore repercussus non tantum ascendit, et est ventus; aliquando in terram elevatur grossior vapor siccus, qui propter suam grossitiem et terrae soliditatem et profunditatem non expirat extra, sed clauditur in terra, et congregatur in aliqua concavitate terrae simili sibi, et coarctatur ab aliquo corpore non sibi simili in specie, et sic agitatur in terrae visceribus: et sic commovet eam: nec mirum, cum videamus ventum in mari facere undas quasi montes, et in terra elevare arbores et aedificia facere corruere, et in aere tempestates maximas facere.

At times, it is somewhat thicker in the surface of the earth; hence when it is affected by cold it does not rise as much, and it is a wind; at times it is raised to the earth as a thicker dry vapor, which on account of its thickness and the solidity and depth of the earth does not breathe out any further, but is locked in the earth, and it is gathered in some cavernous space of the earth that is like itself, and it is confined by some body which is not like itself in species, and thus it is agitated in the bowels of the earth; and thus it moves the earth: it is no wonder, since we see the wind at sea make waves like mountains, and upon the land we see the wind lift trees and make buildings collapse, and make very great storms in the air.

Quod autem ventus sit causa terraemotus, signum est quod ante terraemotum consuevit fieri tranquillitas a ventis; sed post terraemotum sunt venti. Materia autem terraemotus subtiliata per calorem solis expirat a terra: et sic cessat terraemotus et fit ventus. Causa terraemotus est impulsio unius venti ab alio: et propterea non potest esse in tota terra simul, sed durant per ducenta miliaria ad plus, ut dicit Seneca. Et dicit quod terraemotus divisit Siciliam a Calabria, et Hispaniam ab Africa. Et durat aliquando per quadraginta dies; aliquando per unum annum. Item nota quod terra solida a qua non potest vapor exire exterius, apta est ut cito moveatur: ea enim quae est de natura lapidea, non leviter movetur et concutitur; oportet tamen ab aliqua parte porosam esse, unde ingrediatur vapor; ut per poros intret, et per soliditatem contineatur.

One sign that wind is the cause of earthquakes is that before an earthquake the air usually becomes tranquil without wind; but after the earthquake there are winds. The matter of an earthquake is made fine by the heat of the sun and breathes out from the earth; and so the earthquake ceases and the wind begins. The cause of an earthquake is one wind being pushed by another; and on this account there cannot be an earthquake at the same time over the whole earth, but they extend over two hundred miles at the most, as Seneca says. And Seneca says that it was an earthquake that divided Sicily from Calabria, and Spain from Africa. And sometimes an earthquake lasts forty days; sometimes a whole year. Again, note that solid earth from which vapor cannot leave is apt to be quickly moved; for such earth is of a stony nature, it is not moved lightly and it is struck; however, it must be porous in some part, from which the vapor enters; as the vapor enters by pores and is contained by solidity.

Et si dicas, si ingrediatur non potest egredi, dicendum quod non potest semper hoc facere: quia aliquando semper continuatur ingressus et elevatio vaporis ad locum illum. Et iterum, quia calidum non vadit inferius, ad hoc cooperatur unda maris claudens poros, et pro frigore recludens inferius. Unde loca cavernosa circa mare faciunt frequenter terraemotum. Item nota quod iste vapor continue egreditur de terra quantum ad aliquid, et propterea tempore terraemotuum animalia quae portant caput juxta terram saepe ex hoc inficiuntur per vaporem illum venenosum egredientem de terra.

And if you say that if it enteres it cannot leave, it should be said that it cannot always do this: becauase sometimes the entry and elevation of vapor to this place is continuous. And again, because that which is hot does not descend, and the waves of the sea that close the pores work together to this end, and enclose it below for cold. Again, note that this vapor continuously leaves the earth to some extent, and on this account, in time of earthquakes animals that carry their heads close to the earth are often thereby affected by the poisonous vapor that comes out of the earth.

(g) *Inclinavit.* Hic agit de ventis. Ubi nota quod materia venti est vapor vel exhalatio sicca calefacta, sed non ita subtiliata quod possit ad supremum locum ascendere, nec ita calefacta: unde impeditur a frigore et ingrossatur et repercutitur inferius: et haec repercussa movet aerem. Habet tamen tantum de caliditate quod non ita vincitur a frigore ut convertatur ad terram; et dicitur, caligo, et dicitur, sub pedibus, quia non est alta sicut illa quae accenditur in flamma. Aliquando autem non statim repercutitur, sed agitat nubes, quia non totaliter vincitur, nec directe redit inferius ad terram: et propter hunc motum tortuosum quasi nititur sursum ascendere, et non valet propter repercussionem; et hoc est quod dicit.

(g) *He bowed the heavens.* Here he discusses winds. Note that the matter of wind is a dry vapor or exhalation that has been warmed, but which is not so fine that it can rise to the highest place, nor has it been heated to that extent: hence it is impeded by cold, is thickened and beaten to a lower place: and when it is struck it moves the air. It has enough heat that it is not bound by the cold to become earth; and it says, darkness, and it says, under his feet, because it not high like that which is ignited into flame. At times it is not struck right away, but it disturbs the clouds, because it is not totally bound, nor does it return directly below to earth; and because of this twisting motion, it tries, as it were, to rise, and it cannot because it is beaten back; and this is what he says.

(h) *Et volavit.* Hic agit de permutationibus aeris secundum corporales effectus: et est triplex permutatio: scilicet in ventis, in nubibus et tonitruis: et agit de qualibet. Circa primum proponit tria. Primo causam effectivam omnium istarum transmutationum. Secundo materiam. Tertio modum.

(h) *And he flew.* Here he discusses the changes in the air with respect to physical effects: and there is a threefold change: namely, in the air, in the clouds, and in the thunders: and he treats each of these. With regard to the first he proposes three things. First, the efficient cause of all these changes. Second, the matter. Third, the mode.

Causa autem omnium istorum est corpus caeleste, quod suo motu causat has alterationes aeris; et ideo dicit, Inclinavit caelos, idest virtutem caelestium corporum ordinavit ad hos effectus: quia hoc habent a Deo. Et descendit. Licet Deus immobilis manens omnia operetur, dicitur tamen moveri per effectum, inquantum facit mobiles effectus. Sap. 7: Omnibus mobilibus mobilior est sapientia; et secundum hoc dicitur descendere, inquantum facit descendere virtutem caelorum.

The cause of all these is a heavenly body, which by its motion causes these changes in the air, and so he says, he bowed down the heavens, that is, he ordered the power of the heavenly bodies to these effects: because they have this from God. And he came down. Although God works all things while remaining immobile himself, he is said to be moved by way of an effect, insofar as he makes effects that can be moved. Wisdom 7: Wisdom is more mobile than all mobile things; and according to this He is said to come down, insofar as he makes the power of the heavens come down.

Materia ventorum est caligo, sive fumus siccus; non ita subtilis quod ascendat usque ad ignem, sed subsistens; et dicit, sub pedibus, idest sub potestate ejus; et totum est a Deo.

The matter of the winds is darkness, or dry smoke; it is not so fine that it rises to fire, but it remains; and he said, under his feed, that is, under his power; and all is from God.

Modus. Ascendit super cherubim. Notandum quod Judaei fingunt quod sicut rex habet currum, ita habet Deus etiam currum, qui est Cherubin; et imaginantur deum corporalem et similem Cherubin. Et ideo in Psalmo Hieronymi etiam de verbo ad verbum dicitur, equitavit super Cherubin. Et isti habent falsam imaginationem; quia quae imaginabiliter dicuntur in scriptura, signa sunt spiritualis veritatis. Divina autem sapientia moveri dicitur, inquantum motum causat in mobilia. Quidquid autem causat Deus in istis inferioribus, causat ministerio spiritualis creaturae: unde dicit Augustinus quod Deus movet corporalem creaturam mediante spirituali: sed non facit hoc sua virtute spiritualis creatura, sed Deo praesidente. et dicitur hoc specialiter facere Cherubin, quia interpretatur plenitudo scientiae: et Deus omnia per suam scientiam facit.

Mode. He ascended upon the Cherubim. It should be noted that the Jews images that just as a king has a chariot, so God also has a chariot, which is the Cherubim; and they imagine God as physical and like the Cherubim. And so in the Psalm of Jerome it is also said word for word, he rode upon the Cherubim. And they have a false imagination, because the things that are said using images in Scripture, are sings of a spiritual truth. Divine wisdom is said to be moved, insofar as it causes movement in mobile things. Whatever God causes in this things below, he causes by the ministry of a spiritual creature: hence Augustine says that God moves the physical creature by the mediation of a spiritual creature: but the spiritual creature does not do this by his own power, but God presides. And the Cherubinm are said especially to do this, because Cherubim translates as fullness of knowledge: and God makes all things by his knowledge.

Et dicitur esse super Cherubim, quia scientia Dei excedit scientiam angelorum. Et ideo facit hoc Deus, volans, idest volare faciens. Et per Cherubin, idest per suam scientiam, et super eos qui excedit illos: et dixit volavit, quia motus venti non est uniformis: et dicit, pennas ventorum, propter velocitatem motus eorum. Mystice hic ponitur mysterium incarnationis. Et primo ponitur Christi incarnatio, per quam exivit et venit in mundum. Secundo ejus ascensio, qua ivit ad Patrem, ibi, Ascendit super Cherubim. Tertio ea quae post Christi ascensionem in ecclesia facta sunt, et posuit tenebras.

And he is siad to go up upon the Cherubim, (or above the Cherubim), because the knowledge of God exceeds the knowledge of the angels. And therefore God does this, flying, that is, making fly. And through the Cherubim, that is, through his knowledge, and over the Cherubim because he exceeds them: and he siad, he flew, because the motion of the wind is not uniform: and he says, the wings of the wind, on account of the speed of their motion. Mystically the mystery of the incarnation is presented here. And first, the incarnation of Christ is presented, by which he departed and came into the world. Second, his ascension, whereby he went to the Father, where it says, he went up upon the Cherubim. Third, the things that have happened in the Church after Christ's ascenscion, and he made darkness his covert.

Dicit ergo, inclinavit caelos et descendit, etc.. Si quis magnus facit humilitatem alicui parvo de villa, dicitur facere injuriam et dejectionem toti loco cui praesidet. Sic filius hominis dicitur humiliare se et inclinare caelos, quia voluit venire ad nos humilis. Descendit, idest visibilis apparuit: Baruch, 3: post haec in terris visus est, et cum hominibus conversatus est. 1 Joan. 1: Quod vidimus et audivimus et manus nostrae contrectaverunt de verbo vitae.

He says therefore, he bowed down the heaven and descended, etc.. If someone great humilates someone small from a village, he is said to cause insult and dejection to the entire place over which he presides. Thus the son of man is said to humiliate himself and bend down the heavens, because he wanted to come to as as someone humble. He came down, that is, he appeared as visible: Baruch 3: after these things he was seen in the lands, and he conversed with men. 1 John 1: That which we have seen and heard and what our hands have touched of the word of life.

Descendit ergo per humilitatem accipiendo carnem humanam, moriendo et docendo humilia. Vel, inclinavit caelos, idest praedicatores, et descendit, faciens eos dicere capacia hominibus. Et caligo, idest diabolus et omnes mali, sub pedibus ejus, idest Christi: Psal. 109: Ponam inimicos tuos scabellum pedum tuorum. De ascensione dicit, ascendit super Cherubim. Eph. 4: Qui descendit, ipse est et qui ascendit super omnes caelos ut adimpleret omnia. Super Cherubim, idest super ordines angelorum: Eph. 1: constituens eum ad dexteram suam in caelestibus super omnem principatum et potestatem et virtutem et dominationem etc.. Et omnia subjecit sub pedibus ejus, et ipsum dedit caput super omnem ecclesiam, quae est corpus ipsius: Hier. 32: fortissime, magne, potens, Dominus exercituum nomen tibi, magnus consilio et incomprehensibilis cogitatu.

He descended therefore by humility in taking on human flesh, dying and teaching things that are humble. Or, he bowed down the heavens, that is, preachers, and he descended, making them speak things to men which men were capable of grasping. And darkness, that is devil and all evil men, under his feet, that is, the feet of Christ: Psalm 109: I will make your enemies your foot stool. He speaks of the ascenscion, he ascended above (upon) the Cherubim. Eph. 4: He who descended is the very one who ascended above all the heavens to make complete all things. Over (or upon) the Cherubim, that is, over the orders of angels: Eph. 1: seating him at his right hand in the heavens above every principality, virtue and domination etc.. And he has put all things under Christ's feet and has made him the head over the whole church, which is his body. Jer. 32: O most mighty, great, and powerful, the Lord of hosts is thy name. Great in counsel, and incomprehensible in thought.

Et dicit specialiter, super Cherubim, quia non solum ascendit ut est etiam eis superior, sed quia eis est incomprehensibilis. Volavit, volavit, duplex volatus intelligitur hic. Primo inquantum fama ejus post ascensionem in brevi tempore per totum mundum crevit; unde dicit, super pennas ventorum, idest plus quam pennae quae sparguntur impulsu ventorum, quia in modico tempore ante tres annos: Psal. 18: in omnem terram exivit sonus eorum etc.. quia ante destructionem Hierusalem. Vel, volavit etc. Ascendens in caelum factus invisibilis, et volavit ab aspectu nostro: Act. 1: nubes suscepit eum ab oculis eorum.

And he says specially, over the Cherubim, because not only does he ascend as he is also higher than them, but because he is incomprehensible to them. He flew, he flew - a two-fold flight is understood here. First, insofar as his fame grew through the whole world in a short time after his ascension; hence he says, on the wings of the winds, that is, more than wings or feathers that are scattered by a gust of wind, because in a short, less than three years: Psalm 18: their sound went through the whole earth.. because it was before the destruction of Jerusalem. Or, he flew etc. When he ascended into heaven he became invisible, and he flew from our sight: Acts 1: A cloud took him from our eyes.

Item volavit super pennas ventorum, idest super scientiam angelor um: Ps. 103: Qui facit angelos suos spiritus etc.. Unde dicitur in Lib. 5 De Causis, quod prima causa superior est omni narratione: et non deficiu nt linguae a narratione ejus, nisi quia deficiunt a narratione esse ipsiu s, quia est super omnem causam. Et dicit commentator, quod ejus non est j udicium nec cognitio. Et posuit tenebras, etc.. sicut dictum est, quae hi c inducuntur ad ostendendum Dei miram potentiam, qua David liberatus est, possunt referri ad corporales effectus in figura, et ad spirituales in m ysterio.

Again, he flew upon the wings of the winds, that is, upon the knowledge of the angels: Ps. 103: He who made his spirits angels etc.. Hence we read in Book 5 of De Causis, that the first cause is higher than all telling: and tongues do not cease from the telling of it, unless it is because they cease or fail from the telling of his being, which is above every cause. And the commentator says that there is no judgement or knowledge of him. And he made the darkness, etc.. as was said, that here the darkness is mentioned to show the marvelous power of God, by which David was set free, and the darkness can refer figuratively to physical effects, and mystically to spiritual effects.

Primo ergo introducit psalmista secundum quod exponitur secundum corporales effectus excellentiam divinae potentiae in aere: et hoc tripliciter: scilicet quantum ad ventos, quantum ad pluvias et nubes, et quantum ad fulgura. Et quia de ventis supra dictum est, dicendum est de pluviis in aere. Secundum ergo nubes et pluvias, invenimus duplicem commutationem in aere; unam de sereno in nubilum, aliam de nubilo in serenum. Primo ergo ponit primam commutationem. Secundo secundam, ibi, prae fulgore. circa primum tria facit. primo ostendit nubilosi temporis obscuritatem.

First, therefore, the psalmist mentions the excellence of the divine power in the air, as he expounding upon the physical effects. And he does this in three ways: namely, with respect to the winds, with respect to the rains and cloudes, and with respect to lightning. And because he spoke above of the winds, he is going to speak of the rains in the air. With respect to clouds and rains, we find a twofold change in the air; a change from clear sky to cloudy, and a change from cloudy to clear. First, therefore, he presents the first change. Second, the second change, where he says, at the brightness that was before him. He does three things with respect to the first. First, he shows the obscurity of the cloudy season.

Secundo adhibet similitudinem. Tertio ponit obscuritatis causam. Dicit ergo quantum ad primum: posuit tenebras latibulum suum. Dicitur quod Deus habitat in caelo. Unde quando nubes occultant caelum, videtur Deus habitare in occulto: Ezech. 32: Caelum nube tegam. Et posuit similitudinem de tabernaculo: et ideo dicit, in circuitu ejus tabernaculum ejus. Tabernaculum enim ponitur et deponitur sicut nubes. Dicit, tenebrosa aqua in nubibus aeris. Consequenter agit de secunda. Prae fulgore etc. et utitur tali similitudine: quando venit lux, expelluntur tenebrae; et sic Deo ostendente lumen suum, fugit obscuritas nebularum.

Second, he uses a likeness. Third, he presents the cause of the obscurity. Therefore he says with regard to the first: he made the darkness his covert. It is said that God dwells in heaven. Hence when the clouds cover heaven, God seems to dwell in a hidden place: Ezech. 32: I will cover the heaven with cloud. And he presents a comparison with a tent: and therefore he says, his tent around him. A tent is set up and taken down like the clouds. He says, the dark water in the clouds of the air. Following this, he treats the second. At the brightness etc.., and he uses a likeness: when the light comes, the darkness is cast out; and so when God shows his light, the obscurity of the clouds flees.

Et ideo dicit: prae fulgore in conspectu ejus nubes transierunt, prae fulgore luminis a facie tua nubes transierunt, sicut fulgore sive splendore solis, nubes fugiunt et liquefiunt, ut in Lib. Meteo. dicitur. Dali vel titiones ponuntur in transitu nubium: quia similem causam generationis habet grando et fulgur, sive ignis. Antiqui vero dicunt, quod generantur in loco supremo; quod ostendit fortiorem congelationem a forti frigore causari. Unde plus requirit de frigore nix quam aqua: pluviae et grando plus quam nix: et tantum potest esse frigus, quod statim condensat in grandinem: aliquando prius in aquam, et postea in grandinem. Et dicunt, quod vapores superius elevati congelantur multum, et ideo generantur grossi grandines.

And thus he says: at the brightness in your sight the clouds pass, at the brightness of the light from your face the clouds pass, as at the brightness or splendor of the sun, the clouds flee and are dissolved, as we read in the Book of Meteorology. Torches or sparks are made in the passing of the clouds, because hail and lightning, or fire, have a similar cause of generation. The ancients said that they are generated in the highest place: which shows that they are causes by a stronger freezing from a stronger cold. Hence snow requires more cold than water: rain and hail require more than snow: and the cold can be so great that it at ounce condenses into hail: sometimes first into water, and then into hail. And they say, that vapors that are raised higher are frozen greatly, and therefore larger hailstones are made.

Sed philosophus e contra dicit, quod grossiores essent in montibus, et in hyeme: cujus contrarium videmus, quia grossiores sunt in valle, et fiunt in vere et autumno, et generantur in loco propinquo. Item secundum philosophum, aliquando veniunt angulares, quod est signum quod veniunt de propinquo: anguli enim citius liquefiunt. Unde sciendum, quod naturale est quod oppositum fortius agat in oppositum. Constat autem quod in nubibus admiscetur frigidum et calidum; ergo quando calor aeris circumstans constringit frigidum quod non potest consumere, tunc frigidum agit interius circumdante extra calore.

But the philosopher says on the contary, if this were so they would be thicker in the mountains and in the winter: but we see the opposite, that hailstones are thicker in the valley, and they happen in the spring and autumn, and they are generated in a place nearby. Again, according to the philosopher, sometimes they come at an angle, wich is a sign that they come from nearby: for when they come at an angle they melt more quickly. Hence we should know, that it is natural that one opposite acts more strongly upon the other opposite. It is well known that that in the clouds, heat and cold are mixed; therefore when the heat of the air surrounds and constricts the cold that it cannot consume, then the cold acts inside the heat that surrounds it on the outside.

Titiones autem cadentes habent duplicem causam generationis: unam per fumum superius ascendentem usque ad locum inflammationis, qui inflammatur; et sic secundum inflammationem descendit quousque invenit materiam combustibilem. Et hoc tetigit quando dixit, carbones succensi sunt ab eo. Et hic tangit alium modum, qui est per contrariam resistentiam. In nube autem aliquando est aliquid calidum, et istud a frigido exteriori constringitur interius et multiplicatur, ita quod materiam grossam adducit et cadit: et ideo carbones, ignis et grando habent similem generationem, scilicet constrictionem frigoris vel caloris, ut dictum est. Dicit ergo, prae fulgore in conspectu ejus etc.. Et haec transierunt simul cum carbone et grandine, quae generantur ex nubibus, ut dictum est.

Falling firebrands have a double cause of generation: one by smoke that rises to the place of inflammation, whihc is inflamed; and thus according to inflammation it descends until it finds combusible material. He touched upon this when he said, coals are lit by it. And here he touches upon another way, which is by contrary resistance. Sometimes in a cloud there is something hot, and this is constrained within by heat outside of it and it is multiplied, so that it draws to itself thick material and falls: and thus coals, fire and hail have a similar generation, namely, the constriction of cold or heat, as was said. He says therefore, at the brightness in his sight etc.. And these pass at the same time as the coal and hail which are generated from the clouds, as was said.

(i) Hic agit de tertia permutatione. Et primo de tonitruo. Secundo de fulgoribus, ibi, Misit sagittas. Sciendum quod psalmista loquitur hic secundum hanc similitudinem, quod quicquid fit in caelo, attribuatur Deo. Unde sonum auditum in caelo accipit, quasi vox Dei esset. Est autem duplex sonus in caelo. Unus qui est in tonitruo; et hic, licet aliqui dicant extinctionem ignis in nube, psalmista reprobat, et dicit quod fit per concussionem ventorum: ita et nubes. Et ideo psalmista dicit, intonuit de caelo Dominus.

(i) Here he speaks of the third change. First, about thunder. Second, about strokes of lightning, where he says, He sent his arrows. We should know that the psalmist is speaking here according to a likeness, that whatever happens in the sky is attributed to God. Hence he regards a sound in the sky as if it were the voice of God. There are two kinds of sounds in the sky. One is the sound in thunder; and here, although some say it is the extinguishing of fire in a cloud, the psalmist disagrees, and he says that it happens by winds striking together: and the same with clouds. And therefore the psalmist says, The Lord thundered from heaven.

Item aliquando nubes grossae ex quibus grandines generantur quandoque cum sonitu: unde philosophus dicit, quod aliquando ante grandinem est fragor nubium, aliquando non: sicut enim vapor calidus et siccus expulsus a frigido, scindens nubem facit sonum, ut patet in fulgure, sic vapor humidus congelatus in grandinem, et expulsus a calido, scindit aliqualiter et facit sonum. Et ideo dicit, Altissimus dedit vocem suam, idest manifestavit potentiam suam et sequitur, grando et carbones ignis, quae ex his nubibus generantur, ut dictum est. Vel sic, intonuit de caelo. Nota quod aliquando ad locum superiorem ascendit vapor humidus: et quia est de natura aquae, fiunt ex eo impressiones humidae, quae sunt nebula, ros, caligo, pluvia, grando, et nix, et hujusmodi.

Again, sometimes (there are) thick clouds from which hailstones are generated, occasionally with sound: hence the philosopher says, that sometimes before hail there is a break (or loud sound) in the clouds, sometimes not: for just as warm and dry vapor that is pushed out by cold, makes a sound when it breaks apart a cloud, as we see in lightning, so humid vapor that freezes into hail, and is pushed out by the warm, breaks the cloud apart to some degree and makes a sound. And therefore he says, and the Highest gave his voice, that is, he manifested his power and there follow hail and coals of fire from which these clouds are generated, as was said. Or thus, he thundered from heaven. Not that sometimes a humid vapor rises to a higher place: and because it is of the nature of water, from this come the impressions of water, which are cloud, frost, darkness, rains, hail, snow and the like.

Diversificantur autem ista aliquando diversitate quantum ad caloris et frigoris tenuitatem et spissitudinem. Aliquando enim ascendit vapor siccus; et si solus ascendit, facit ventos; si autem sit comprehensus ille vapor siccus in vapore humido, tunc quando vapor humidus sursum ascendit, et incipit inspissari propter frigus, vapor siccus in vapore illo humido inclusus facit agitationem magnam et inflammatur: talis enim vapor cito inflammatur, ut est videre in vapore qui egreditur de ventre hominis: et haec inflammatio causa est fulguris et coruscationis.

These are diversifired, however, according to the diversity of the thinness or thickness of heat and coald. For sometimes a dry vapor rises; and if it alone rises, it causes winds; if, however, the dry vapor is surrounded by a humid vapor, then the humid vapor rises, and it begins to thicken or condense because of the cold, and the dry vapor enclosed in the human vapor causes a great disturbance and catches fire: for such a vapor is quickly set on fire, as one may see in the gas that comes from the belly of a man: and the setting on fire is the cause of lightning and flashing.

Agitatus autem vapor siccus in interioribus nubibus multiplicem sonum facit. Si etiam sic inflammatus percutiat latera nubis, et non scindat, tunc micat non clare; sicut si aliquis aliquem splendorem videret per pannum: est enim nubes aliquantulum pervia, unde aliqualiter videtur. Sonat autem sicut sonus flammae in medio incendio. Aliquando etiam sine inflammatione, et per consequens sine coruscatione fit sonus, quasi tumultuans: et hoc fit cum percutit, non inflammatus in lateribus nubis. Si autem percutiat latera et scindat, tamen cum difficultate quadam, et hoc in parte grossiori nubis, tunc est terribilis sonus, quasi aliquis pannum immensae latitudinis scinderet, et tunc visus fulguris vel coruscationis est curvus: quia non recte egreditur de nube, ut dictum est.

A dry vapor that is shaken in the inner parts of clouds makes a multiple sound. If it is on fire and strikes the sides of a cloud and it does not break the cloud, then it does not flash clearly; it is as if someone would see something bright through a piece of cloth; for a cloud is somewhat transparent, hence the light is seen to some degree. It makes a sound like the sould of the flame in the middle of a blaze. Sometimes as well it is without being set on fire, and consequently there is a sound of tumult without any flashing; and this happens when it strikes in the sides of the cloud but has not been set aflame. If it strikes the sides and breaks them, but only with some difficulty, and this is the thicker part of the cloud, then there is a terrible sound, as if a piece of cloth of immense width was being torn, and then visible thunder or flash is curved: because it does not come straight out of the cloud, as was said.

Aliquando scindit nubem virtute magna et quasi subito, et totus vapor simul egreditur; et tunc sonat sicut vesica inflammata, vel si uter inflatus frangeretur super caput alicujus: et percutit aerem percussione fortissima. Aliquando vapor ille siccus ex inflatione crescit, et quaerens majorem locum facit dissolvere nubem subito, et sonare ad modum viridium lignorum crepidantium in igne, vel ovorum maxime; et hoc maxime apparet in castaneis, quibus in igne positis cum humidum incipit resolvi, et majorem locum quaerere, frangit testam resistentem, et cum impetu et sono magno exit.

Sometimes it breaks the cloud with great power and suddenly, and all the vapor leaves at the same time; and then it sounds like a bladder on fire, or if an inflated bag were broken over someone's head: and it strikes the air with a loud bang. Someitmes this dry vapor grows from inflation, and as it seeks more space it cause the cloud to dissolve suddenly, and to sound like green wood rattling in fire, or most greatly of eggs; and this appears most readily in chestnuts when they are placed in fire, when the wetness begins to be broken down and to seek more room, and it breaks the resisting shell and comes out with force and a great sound.

Aliquando etiam non valens exire extinguitur; et sonat ad modum ferri candentis in aqua extincti; quem sonum vocat philosophus sisinum, vel stridorem. Aliquando etiam ille vapor facit diversa foramina in locis nubis minus spissis, et tunc facit quasi sonum sibili, sicut ventus quando exit per foramina. Aliquando antequam incendatur erumpit de nube, et tunc sonat sicut folles fabriles cum sufflant.

Sometimes as well it is not able to come out and is extinguished; and it sounds like a piece of glowing hot iron put out in water; and the philosopher calls this sound sisinum, or hissing. Sometimes also the vapor makes various holes in the less thick places in the cloud, and then it makes something like a whistling sound, as when the wind passes through holes. Sometimes before it is set on fire it bursts out of the cloud, and then it sounds like a craftman's bellows when they inflate.

(k) *Fulgura.* Hic describit motum fulgurum, et comparat ea sagittae propter vehementiam venti a quo moventur. Et dissipavit eos, scilicet peccatores, qui aliquando ex eis moventur: secundum diversitatem enim ventorum est diversitas motus fulguris: nam sicut superius cum de modo ventorum agebatur dixit, volavit volavit etc. ut ostenderet diversum modum ventorum, ita hic dicit, fulgura etc. ut ostendat diversum motum fulgurum. Dicit, conturbavit eos, quia dicit Plinius (lib. 2, c. 12), quod secundum fulgura sunt augurationes; quia quandoque est bonum signum, scilicet quando fiunt ab oriente: aliquando non est bonum; et

(k) *Lightning.* Here he describes the motion of lightning bolts, and he compares them to arrows on account of the force of the wind by which they are moved. And he scattered them (he troubled them - Douay Rheims), that is, sinners, who are sometimes moved by these things: the motion of lightning varies depending on the diversity of winds: for just as he said above when he was treating the mode of winds, he flew, he flew etc., to show the diverse mode of winds, here he says, lightning etc., to show the diverse motion of lightning bolts. He says, he troubled them, because Pliny says (book

ideo homines augurantes conturbantur propter praesagia futurorum.

2, c. 12), that auguries depend on lightning; because it is sometimes a good sign, namely, when it comes from the east: sometimes it is not good; and therefore the men who perform auguries are disturbed by the presages of future events.

(l) *Et apparuerunt.* Hic agit de generatione aquarum, quae ex aliquibus principiis emanant, quae fontes dicuntur, ex quibus est omnis generatio aquarum. Hi autem dupliciter generantur. Aliquando ex causa consueta et naturali: sicut cum vapores super terram elevantur, et ex hac elevatione infrigidantur superius, et descendunt et fiunt pluviae: ita etiam ex calore terrae interius, et quando vapores non exeunt, congregantur et resolvuntur in aquam, et fiunt fontes aquarum. Sicut pluviae generantur in aere, ita fontes in terra; et ideo circa montes a quibus vapores non exeunt, fiunt fontes.

(l) *And the fountains of water appeared.* Here he discuesses the generation of water, which flows from certain beginnings what are called fountains, from which is all the generation of waters. Fountains are generated in two ways. Sometimes they are generated by the usual and natural cause: just as when vapors are raised above the earth, and they are made cold from being raised to a higher place, and they fall and become rain: so also from the heat within the earth, when vapors do not come out, they are gathered together and resolve into water, and they become fountains of water. Just as rains are generated in the air, so fountains in the water; and so fountains appear around mountains from which vapors do not come out.

Et hoc est quod dicit, apparuerunt fontes aquarum. Aliquando generantur fontes ex subversione terrae ex terraemotu, ex cujus commotione apparent venae aquae in profundo terrae submersae; et ideo dicit, et revelata sunt fundamenta orbis terrarum. Philosophus. Subversio est a vento intus incluso, sicut ventus in aere commovet aerem. Sed quando retinetur ventus fit terraemotus: et uterque ventus videtur ira Dei.

And this is what he says, the fountains of water appeared. Somtimes fountains are generated by the upsetting of the earth by earthquaske, from which commotion the veins of water submersed in the depth of the earth appear; and therefore he says, and the foundations of the earth were revealed. The Philosopher: the upset is from wind that is enclosed within the earth, just as wind in the air moves the air. But when it is kept back, the wind becomes becomes an earthquake: and either kind of wind seems to be the anger of God.

Et ideo dicit facta per terram, sicut terraemotum. Mystice secundum spirituales effectus: et sicut supra ostensum est mysterium incarnationis signans ipsam incarnationem per quam descendit, et ascensionem; ita hic designantur ea quae secuta sunt post. Primo ergo ostendit ejus occultationem. Secundo ecclesiae congregationem, ibi, in circuitu ejus. Tertio apostolorum praedicationem, ibi, tenebrosa aqua. Quantum ad primum dicit, posuit tenebras.

And therefore he says, made by the earth, like an earthquake. In a mystical sense, this concerns spiritual effects: and as the mystery of the incarnation was shown above, presenting a sign of the incarnation by which he descended, and the ascension, so here are designated the events that follwed. First he shows the hiding away of Our Lord. Second, the congregation of the Church, where he writes, around him. Third, he shows the preaching of the apostles, where he writes, dark water. With respect to the first, he presents the darkness.

Glossa distinguit quadrupliciter tenebras. Primo humanitatem: Ezech. 32: solem nube tegam. Isa. 45: Vere tu es Deus absconditus. Secundo species sacramentales, sicut baptismus, et alia sacramenta, in quibus divina virtus operatur secrete. Tertio latuit in fide fidelium: 2 Cor. 5: Quamdiu sumus in corpore, peregrinamur a Domino.

The gloss distinguishes four kinds of darkness. First, the humanity (of Christ): Ezech. 32: I will cover the sun with a cloud. Isa. 45: Truly you are the hidden God. Second, sacramental species, such as baptism and other sacraments, in which the divine power works secretly. Third, he was hidden in the faith of the believers: 2 Cor. 5: As long as we are in the body, we are away from the Lord.

Quarto latenter operatur aliquid per malos, qui sunt tenebrae: Jo. 1: Lux in tenebris lucet, et tenebrae eam non comprehenderunt. Aliquando mali permittuntur aliquid facere contra sanctos; sed his tenebris existentibus, tabernaculum ejus, idest ecclesia, est in circuitu ejus: Ps. 45: Sanctificavit tabernaculum suum Altissimus: Apo. 21: Ecce tabernaculum Dei cum hominibus etc. Per fidem et caritatem, inquantum sibi inhaerent tamquam medio, qui eis aequaliter favet, ut dicit glossa.

Fourth, he works something in a hidden way through evil people, who are darkness: John 1: The light shone in the darkness, and the darkness could not comprehend it. Sometimes, evil people are allowed to do something against holy people; but although these darknesses exist, his tabernacle, that is, the church, is around him: Ps. 45: The Most High has made holy his tabernacle: Apoc. 21: Behold the tabernacle of God with men, etc. By faith and charity, insofar as these inhere in him as in a medium, he who treats all equally, as the gloss says.

Tenebrosa aqua in nubibus aeris. Hic agit de praedicatione apostolorum. Et primo ponit qualitatem praedicationis. Secundo conditionem praedicantium, ibi, nubes. Tertio praedicationis effectum, apparuerunt fontes aquarum. Dicit ergo, tenebrosa aqua, idest doctrina, in nubibus, idest in prophetis et praedicatoribus. Hos vocat nubes, quia a terrenis elevati in nubibus compluunt verbum Dei: Isa. 60: Qui sunt isti qui ut nubes volant etc.. et 45: Rorate caeli desuper, et nubes pluant justum.

Dark water in the clouds of the air. Here he is discussing the apostles' preaching. And first, he presents the quality of the preaching. Second, the condition of those who preach, where he says, clouds. Third, the effect of the preaching, where he says, the fountains of water appears. He says therefore, dark water, that is, doctrine, in the clouds, that is, in the prophets and preachers. He calls them clouds, because they are raised from earthly things in the clouds and fulfil the word of God: Isa. 60: Who are these who fly like clouds etc.. and 45: Drop down dew, you heavens, from above, and let the clouds rain the just.

Vel dicit, in nubibus aeris, idest apostolis elevatis a terra: Isa. 5: Mandabo nubibus ne pluant super eam imbrem. Et dicuntur apostoli aqua tenebrosa in comparatione ad fulgorem, idest Christum, qui apparebit videntibus eum; 1 Cor. 13: Videmus nunc per speculum in aenigmate, tunc autem facie ad faciem. Vel aliter, et sic punctetur: tenebrosa aqua in nubibus aeris: prae fulgore in conspectu ejus nubes transierunt: postea sequitur, grando et carbones ignis etc..

Or he says, in the clouds of the air, that is, in the epostles raised from the earth: Isa. 5: And I will command the clouds to rain no rain on it (the vineyard). And the apostles are called dark water in comparison with lightning, that is, Christ, who shall appear to those who see him; 1 Cor. 13: We see now through a mirror unclearly, then we will see face to face. Or otherwise, and in way it is punctuated: dark water in the clouds of the air: at the brightness in his sight the clouds passed: after that it follows, hail and coals of fire etc..

Et distinguitur duplex doctrina: scilicet prophetarum, et haec est obscura, quia velamen habet, ut dicitur 2 Cor. 3: usque in hodiernum diem idipsum velamen in lectione veteris testamenti manet non revelatum, quoniam in Christo evacuatur. Ideo dicitur, tenebrosa aqua in prophetis, id est doctrina. Sed doctrina novi testamenti est clara; et ideo dicit, Prae fulgore; tota est una dictio, idest fulgida quia, ut dicitur Eph. 3: aliis in generationibus non est agnitum: Ps. 147: Non fecit taliter omni nationi.

And he distinguishes two kinds of doctrine: namely, that of the prophets, and this doctrine is obscure, because it has a veil, as is said in 2 Cor. 3: the selfsame veil remains, not being lifted to disclose the Christ in whom it is made void. Therefore is says, dark water in the prophets, that is, doctrine. But the doctrine of the New Testament is clear; and therefore he says, At the brightness; all of this is one saysing, that is, bright because as it says in Eph. 3: this was not known in other generations: Ps. 147: He has not acted such toward every nation.

Consequenter agit de ipsis doctoribus, et comparantur nubibus, sagittis et fulgoribus: nubibus pro praedicatoribus. Et dicit tria. Primo eorum transitum; nubes. Qualitatem praedicationis, grando et carbones ignis. Auctoritatem praedicandi, intonuit. Nubes, idest apostoli, transierunt, de Judaeis ad gentes: Job. 37: Nubes spargunt lumen suum, quae lustrant per circuitum. Act. 13: Vobis oportebat primum loqui verbum Dei; sed quia etc.. Grando nocet multum fructibus et floribus, et eorum praedicatio fuit quasi grando comminationis.

Consequently, he talks about the teachers themselves, and they are compared to clouds, arrows and lightning flashes: clouds for preachers. And he says three things. First, their passing: clouds. The quality of the preaching: hail and coals of fire. The authority of the preaching: he thundered. Clouds, that is, the apostles, passed, from the Jews to the Nations: Job 37: Clouds spread his light, which go round about. Act 13: You must first speak the word of God; but because etc.. Hail causes much damage to fruits and flowers, and their preaching was like a hail of threatening.

Et carbones ignis, idest verba inflammantia; et auctoritas, quia Dominus per eos loquebatur. Unde, intonuit de caelo Dominus, idest ipsis apostolis intonuit verba comminationis, Matth. 10: Non enim vos estis qui loquimini sed spiritus patris vestri qui loquitur in vobis etc.. Et altissimus dedit vocem suam, scilicet mansuetudinis inflammando: Jac. 1: in mansuetudine suscipite insitum verbum etc..

And coals of fire, that is verbs that set on fire; and authority, because the Lord was speaking through them. Hence, the Lord thundered from heaven, that is, he thundered the words of threatening by (or to) the apostles themselves, Matth. 10: For it is not you who are speaking but the spirit of your father who speaks in you.. And the Most High gave his voice, that is a voice of meekness, by setting on fire: James 1: in meekness receive the ingrafted word etc..

Et primo sequitur verbum, grando, ex secundo, carbones ignis. Vel aliter, intonuit, super Christum: Joan. 12: Venit vox de caelo dicens: et clarificavi, et iterum clarificabo; dicebat turba quae audiebat tonitruum factum esse. Et Altissimus dedit vocem suam, in transfiguratione. Luc. 3: Hic est filius meus dilectus. Misit sagittas. Comparantur hic isti doctores sagittis propter fervorem Spiritus Sancti in eis: Isa. 49: Posuit me quasi sagittam electam. Et 27: Qui egredientur impetu a jacob, et implebunt faciem orbis semine.

And first the word is followed by hail, and from the second there follow coals of fire. Or otherwise, he thundered, over Christ: John 12: There came a voice from heaven saying: I have glorified him, and I will glorify him again; the crowd who heard this said that there was thunder. And the Most High gave his voice, in the transfiguration. Luke 3: This is my beloved son. He sent arrows. These teachers are compared to arrows on account of the fervor of the Holy Spirit in them: He has made me like a chosen arrow. And 27: They shall rush in unto Jacob...and they shall fill the face of the world with seed.

Et dissipavit eos, quia aliis odor vitae in vitam, aliis fuerunt odor mortis in mortem. 2 Cor. 2: Fulgura multiplicavit. Haec dicit propter claritatem miraculorum: Job. 38: Numquid mittes fulgura et ibunt et reverentia dicent tibi, adsumus. Et conturbavit eos, idest fecit eos obstupescere Act. 3, dicitur de miraculo petri, quod repleti sunt omnes stupore et extasi in eo quod contigerat.

And he scattered them, because for some they were the odor of life unto life, for others they were the odor of death unto death. 2 Cor. 2: He multiplied lightning flashes. He says this on account of the clarity of miracles: Job 38: Can you send lightnings and will they go, and will they return and say to you, here we are? And he disturbed them, that is, he made them silent in wonderment - Act 3, it speaks of the miracle of the rock, that all were filled with wonder and awe at what happened.

Apparuerunt fontes. Hic ponitur effectus praedicationis. Et primo ponitur effectus. Secundo principium, ab increpatione. Et est duplex effectus. Unus ostenditur cum dicit, apparuerunt fontes aquarum, idest documenta sapientiae: Isa. 41: Aperiam in supinis collibus flumina, et in medio camporum fontes: ponam desertum in stagna aquarum, et terram inviam in rivos aquarum. Item 12: Haurietis aquas in gaudio de fontibus salvatoris.

The fountains appeared. Here is presented the effect of preaching. And first is presented the effect. Second the principle, from thy rebuke. And there is two effects. One is shown web he says, the fountains of water appeared, that is, the teachings of wisdom: Isa. 41: I will open rivers in the high hills, and fountains in the middle of the fields: I will make the desert into pools of water, and the impassable land into rivers of water. Again, chapter 12: You will draw water in joy from the foundatins of the Savior.

Vel dona Spiritus Sancti: Zach. 13: Erit fons patens domui David et habitatoribus Hierusalem, in ablutionem peccatoris et menstruatae. Alius effectus ponitur cum dicit, Revelata sunt fundamenta: scilicet sancti patriarchae, supra quos fides nostra fundata est; quia quod in eis dictum vel factum est figuraliter, revelatum est per apostolos. Principium autem horum est, quando Christus incoepit increpare Matth. 4: poenitentiam agite; appropinquavit etc.. Luc. 13: nisi poenitentiam egeritis, omnes simul peribitis. Ab inspiratione spiritus irae tuae, quando inspiravit quod omnes turbaremur contra peccata.

Or the gifts of the Holy Spirit: Zach. 13: In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for the washing of the sinner and of the unclean woman. Another effect is presented when he says, the foundations were revealed: that is, the holy patriarchs, upon whom our faith is founded; because what was said orhappened in them in figurative sense, is revealed by the apostles. The first of these effects is when Christ began to rebuke, Matth. 4: Repent and approach... Luke 13: Unless you do penance, you will all perish together. From the inspiration of the spirit of your anger, when he inspired all to be stirred up against sins.

(m) *Misit.* Supra egit psalmista de potentia liberantis; hic prosequitur per ordinem beneficium liberationis: et circa hoc duo facit. Primo agit gratias de liberatione quantum ad praeterita. Secundo quantum ad futura quae sperat, ibi, et ero immaculatus cum eo.

(m) *He sent.* Above the psalmist discussed the power of the one who sets free; here he continues in order about the benefit of liberation: and in this regard he does two things. First, he gives thanks for liberation with regard to things past. Second, with regard to future things for which he hopes, where he writes, and I will be immaculate with him.

Circa primum tria ponit. Primo narrat a quibus sit liberatus. Secundo liberationem, ibi, et factus est. Tertio liberationis causam, ibi, salvum me fecit. circa primum duo facit. Primo se ostendit liberatum a magnis tribulationibus. Secundo exponit quomodo tribulationes sint magnae, ibi, eripuit me.

As to the first, he presents three things. First he tells who it is from whom he was set free. Second, the liberation itself, where he says, and the Lord became my protector. Third, the cause of liberation, where he says, and he saved me. As to the first, he does two things. First, he shows that he himself has been freed from great trials. Second, he shows how the trials were great, where he says, he delivered me.

Dicit glossa secundum litteram, misit de summo; quasi dicat: Deus potens est, quia omnia praedicta facit, scilicet commovere etc. Intonuit etc. Habens summam potestatem. Et hoc, de summo, scilicet potestate accepit me, eripiendo; et assumpsit me, idest elevavit me: protegendo de aquis multis, idest de multis tribulationibus.

The gloss says literally, he sent from the highest; as if to say: God is powerful, because he does all that is foretold, namely, to move things etc. He thundered etc., having the highest power. And the phrase, from the highest, namely by power he received me in delivering me; and he took me up, that is, he raised me, in protecting me from many waters, that is, from many trials.

Ps. 33: Multae tribulationes justorum, et de omnibus etc.. Eccl. 51: Liberasti me de portis tribulationum quae circumdederunt me, et a pressura flammae quae circumdedit me. Mystice misit Deus proprium filium suum de summo, idest de caelo: Joan. 8: Descendi de caelo, non ut faciam voluntatem meam etc.. Hoc est quod petebat: Psal. 143: Emitte manum tuam de alto.

Ps. 33: Many are the trials of the just, and from all of them etc.. Eccl. 55: He set me free from the gates of the trials that surrounded me, and from the pressing of the flame that surrounded me. Mystically, God sent his own son from the highest, that is, from heaven: John 8: I came down from heaven, not to do my own will etc.. That is what he requested: Psal. 143: I will send my hand from on high.

Et liberavit me de aquis multis. Ps. 18: a summo caelo egressio ejus etc.. Vel Spiritum Sanctum: Thren. 1: De excelso misit ignem. Et accepit me, infirmum ad sanandum. Et assumpsit me de aquis multis, scilicet baptismi, vel de multitudine peccatorum. Vel, misit de summo, idest viris justis gratiam suam: Jac. 1: omne datum etc.. Et accepit me, ad poenitentiam: Isa. 40: Sicut pastor gregem suum pascet, in brachio suo congregabit agnos etc.. Oseae 11: Ego quasi nutritius Ephraim, portabam eum in brachiis meis. Vel populorum: quia fideles de multitudine gentium sunt assumpti.

And he set me free from many waters. Ps. 18: from the highest heaven his going forth etc.. Or the Holy Spirit: Lamentations 1: He sent fire from on high. And he received me when I was infirm to heal me. And he took me up from the many waters, namely baptism, of from a multitude of sins. Or, he sent from on high, that is, he sent his grace to just men: James I: every gift etc.. And he received me, to penance: Isa. 40: Like a shepherd feeds his flock, I will gather my sheep in my arm etc.. Hos 11: And I like a foster father carried Ephraim in my arms. Or of the peoples: because the faithful were raised from among the multitude of the nations.

(n) *Eripuit.* Hic probat quomodo tribulationes sunt multae. Et primo ex conditione inimicorum. Secundo ex persecutione eorum, ibi, quoniam confortati sunt. Conditio inimicorum nociva est valde, quia potentes et odientes; unde, eripuit me de inimicis meis fortissimis, et ab his qui oderunt me.

(n) *He delivered me.* Here he shows how the tribulations are many in number. First, from the condition of the enemies. Second, from their persecution, where he writes, for they were too strong. The condition of the enemies is that of being very harmful, because they are powerful and hateful; hence he writes, He has delivered me from my enemies most strong, and from those who hated me.

Potentes mystice sunt peccata carnalia: Eccl. 18: Si praestes animae tuae concupiscentias ejus, faciet te in gaudium inimicis tuis: Isa. 49: Numquid tollitur a forti praeda? odientes sunt daemones. Exod. 1: oderunt aegyptii filios israel: psal. 88: Concidam a facie ipsius inimicos ejus etc.. Consequenter ponitur persecutio.

The powerful ones in a mystical sense are sins of the flesh: Eccl. 18: If you give to your soul her desire, she will make you a joy to your enemies. Isa. 49: Shall the pray be taken from the strong? The hateful ones are the demons. Exod. 1: The Egyptians hated the sons of Israel: ps. 88: I will cut off his enemies from before his face etc.. Then persecution is presented.

Dupliciter potest quis liberari ab inimicis: vel quod non permittat se vinci, vel quod fugiat. Utrumque autem excludit a se. Primo, quia fortes et confortati, idest multiplicati, vicerunt eum, nec potuit fugere: et hoc est quod dicit, praevenerunt me, praecludentes modo viam ad fugiendum: Thren. 4: velociores fuerunt persecutores nostri aquilis caeli, super montes persecuti sunt nos; et hoc, in die afflictionis, quia tunc homo debilior est quando est afflictus: Thren. 1: omnes persecutores ejus apprehenderunt eam inter angustias.

Someone may be freed from his enemies in two ways: either he does not allow himself to be defeated, or he flees. The writer excludes both possibilities in his own case. First, because they are strong and have been made very strong, that is, they have grown great in number, they have defeated him, nor could he flee: and this is what he says, they came before me, shutting off the path to escape: Lamentations 4: My persecutors were faster than the eagles of the sky, they have pursued over over the mountains; and this phrase, in the day of affliction, because when a man is afflicted he is weaker: Lamentations 1: all his persecutors caught in the midst of his troubles.

Auxilium liberatoris ponit duplex. Primo contra invalescentes hostes; unde dicit et factus est Dominus protector meus, ut non noceant: Psal. 63: Protexisti me a conventu malignantium etc.. Secundo, contra prudentes; unde sequitur, eduxit me in latitudinem, de angusto in quo eram positus nesciens quid facerem, dans vias quid facerem. Vel in latitudinem caritatis: Psal. 118: Latum mandatum tuum nimis.

He presents two kinds of help from the liberator. First, against enemies who are increasing in strength; hence he says, and the Lord has become my protector, so they do not harm: Psal. 63: He protected me from the gathering of evil-doers etc. Second, against those who are prudent; hence it follows, he led me into a wide place, from the narrow place in which I was put knowing not what I should do, giving me ways for what I would do. Or in the wideness of charity: Ps. 118: Very wide is his command.

Causa liberationis est duplex: scilicet divina gratia, et meritum humanum. Unde dicit, salvum me fecit, quoniam voluit me. Haec est potentissima causa liberationis, scilicet voluntas sua: Eph. 1: qui operatur omnia cum consilio voluntatis suae; et tamen subsequenter operatur ibi aliquid meritum humanum: 1 Cor. 15: gratia Dei in me vacua non fuit.

There are two causes of liberation: namely, divine grace and human merit. Hence he says, he saved me, because he was well pleased with me. This is the most powerful cause of liberation, namely his will: Eph. 1: who works all things with the counsel of his will; and yet some human merit also works following this: 1 Cor. 15: The grace of God has not been empty in me.

Et ideo subdit, retribuet mihi Dominus etc.. Ubi tria facit. Primo proponit meritum. Secundo in quo consistit. Tertio ponit viam perveniendi ad hoc meritum. Secunda, ibi, quia custodivi etc.. Tertia, ibi, quoniam omnia judicia. Meritum hominis consistit in duobus: scilicet in operatione boni, et in evitatione mali: ps. 33: Declina a malo, et fac bonum.

And thus he adds, the Lord will reward me etc... Here he does three things. First he sets forth the merit. Second, he sets forth in what the merit consists. Third, he shows the way to approach this merit. The second point, where he says, because I have kept etc... The third poitn, where he says, because all judgements. A man's merit consists in two things: namely, in the working of good, and in the avoidance of evil: Ps. 33: Turn away from evil, and do good.

Et ideo quantum ad primum dicit, retribuet mihi Dominus secundum justitiam meam, quam ipse in me operatus est: Sap. 3: justorum animae in manu Dei sunt et non tanget illos tormentum malitiae etc.. Prov. 11: seminanti justitiam merces fidelis. Quantum ad secundum dicit, secundum puritatem manuum mearum retribuet mihi, idest innocentiam: Job 22: Salvabitur innocens, salvabitur autem in munditia manuum suarum. non privabitur bonis etc.. Ps. 83: Haec autem justitia consistit in observatione viarum Dei: Ps. 118: Viam mandatorum tuorum cucurri.

And thus regarding the first he says, the Lord has rewarded me according to my justice, which he as worked in me: Wisdom 3: the souls of the just are in God's hand and the torment of malice will not touch them etc.. Prov. 11: A faithful reward for he who sows justice. As regards the second he says, he has rewarded me according to the purity of my hands, that is, the innocence: Job 22: The innocent will be saved, but he will have saved in the cleanliness of his hand, he will not be deprived of good things etc.. Ps. 83: But this justice consists in observing the ways of God: Ps. 118: I have run the way of your commands.

Et ideo dicit, quia custodivi vias Domini: Job 23: Vestigia ejus secutus est pes meus: Viam ejus custodivi, et non declinavi ex ea, et quia non impie gessi, recedendo a Deo, quia per peccatum homo recedit a Deo, et inquinatur: Ps. 43: non recessit retro cor nostrum. Quomodo pervenit ad hoc? Quia, omnia judicia ejus in conspectu meo.

And therefore he says, because I have kept the ways of the Lord. Job 23: My foot has followed his tracks. I have kept his way, and I have not departed from it, I because I have not acted impiously by going away from God, because through sin a man goes away from God and is soiled: Ps. 43: My heart has not drawn back. How does he arrive at this? Becuase, all his judgements are in my view.

Valet valde ad operandum bona et evitanda mala cogitare divina judicia: Job 19: Fugite a facie gladii, quoniam ultor iniquitatum est gladius. Et custodivi hoc, quia justitias ejus repuli a me, de industria peccando: Job 21: Dixerunt Deo, recede a nobis. Et sequitur, perveniet eis inundatio. Qui ex infirmitate vel ignorantia peccat, faciliter veniam consequitur.

Thinking upon the divine judgements is very helpful for doing good and avoiding evil: Job 19: Flee from the face of the sword, because the avenger of iniquities is the sword. And I have kept this, because I have not pushed his justices away from me, out of industry in sinning: Job 21: They said to God, go away from us. And it followed that waves washed over them. He who sins from weakness or ignorance easily finds forgiveness.

(o) *Et ero.* Supra commemoravit psalmista beneficium liberationis de praeterito; hic de futuro quantum ad spem. Et primo commemorat beneficia in generali. Secundo in speciali, quae accepit, et quae sperat, ibi, Deus meus impolluta via ejus. Tertio commendat justitiam divinam.

(o) *And I shall be.* Above the psalmist called to mind the benefit of being set free in the past; here he thinks of the future with regard to hope. First he calls to minds benefits in general. Second, in a special sense, the things he has received, and those for which he hopes, where he says, my God, his way is undefiled. Third, he commends the divine justice.

Circa primum duo facit. Primo proponit orationem ad deum. Secundo commendat spem exauditionis, ibi, quoniam tu illuminas. Tria proponit. Primo propositum perseverandi in innocentia. Secundo meritum retributionis. Tertio rationem assignat. Secunda, ibi, retribuet. Tertia ibi, cum sancto sanctus eris.

As to the first, he does two things. First, he proposes prayer to God. Second, he commends the hope of being heard, where he writes, because you light... He proposes three things. First, the proposal of perserverance in innocence. Second, the merit of retribution. Third, he gives the reason. The second, where he says, and he will reward me. The third, where he says, with the holy you will be holy.

Dicit ergo, et ero immaculatus cum eo, idest adhaerebo Deo, quia loquitur ex persona sui et aliorum, quorum quidam innocentes sunt: et ideo dicit, et ero, idest stabo et perseverabo in innocentia: Eccl. 31: Beatus vir qui inventus est sine macula; vel, Ero immaculatus cum eo, idest adhaerebo Deo: 1 Cor. 6: qui autem adhaeret Deo, unus est spiritus etc., conservans te ab omni macula: Job 27: donec deficiam, non recedam ab innocentia mea.

He says therefore, and I shall be spotless with him, that is, I will cling to God, because he is speaking in his own person and in the persons of others, in whose number the innocent are included: and thus he says, and I will be, that is, I will stand and I will perservere in innocence: Eccl. 31: Blessed the man who is found without stain; or, I will be spotless with him, that is, I will cling to God. 1 Cor. 6: He who clings to God is one in spirit etc., keeping him from all stain: Job 27: until I die, I will not retreat from my

innocence.

Quidam sunt poenitentes: et ad hoc pertinet ne iterum in peccatum labantur (et ideo dicit, et observabo me ab iniquitate mea): sicut canis qui revertitur ad vomitum, et sus lota in volutabro luti, 2 Pet. 2 Eccl. 26: In duobus contristatum est cor meum, et in tertio iracundia mihi advenit. Vir bellator deficiens prae inopia, et vir sensatus contemptus, et qui transgreditur de justitia in peccatum, Deus paravit illum ad romphaeam.

Some are those who are penitent; and to this it pertains that they should not lapse into sin (and therefore he says, and I shall keep myself from my iniquity): as a dog who returns to his vomit, and a sow that returns to wallow in the mire after she is washed, 2 Pet. 2. Eccl. 26: At two things my heart is grieved, and the third bringeth anger upon me: a man of war fainting through poverty, and a man of sense despised, and he that passes over from justice to sin, God has prepared such a one for the sword.

Consequenter ponit spem retributionis cum dicit, et retribuet mihi Dominus secundum justitiam meam. Et est duplex retributio. Una, quae datur pro bonis impletis: et propter hoc dicit, retribuet mihi Dominus secundum justitiam meam. Anselmus: justitia est rectitudo voluntatis propter se servata. Vel secundum opera hominis reddet ei: Ps. 62: reddet unicuique secundum opera sua.

Following this, he presents the hope of reward when he says, and the Lord will reward me according to my justice. There are two kinds of reward. One. which is given for good things that have been completed: and on this account he says, the Lord has rewarded me according to my justice. Anselm: justice is the rectitude of the will observed for the sake of rectitude itself. Or according to a man's works he renders unto him: Ps. 62: He renders unto each according to his works.

Dicit, observabo, et, retribuet, quia si homo aliquando fuit justus et fecit opera justitiae, et non observat se a peccatis, vel non conservat se in operibus justitiae, ideo mortificatur, nec meretur retributionem: Ezech. 18: Omnes justitiae ejus non recordabuntur. Alia est quae datur pro beneficiis; unde dicit; retribuet secundum puritatem manuum mearum in conspectu oculorum ejus.

He says, I will keep myself, and, he will reward, because if a man was just at one time and did works of justice, and did not keep himself from sins, or did not keep himself in works of justice, he will suffer death, nor will he merit a reward: Ezech. 18: All his justices will not be remembers. Another reward is given for benefits; hence he says; he will reward me according to the purity of my hands in the sight of his eyes.

Aliquando habent exterius tantum manus, idest operationes puras, et illis Deus non retribuet: sed quando habent puras in corde operationes, tunc retribuet. Et hoc est, in conspectu oculorum ejus, non illis bonis quae sunt in conspectu nostro, sed in conspectu Dei: Isa. 64: oculus non vidit deus absque te. et quid retribuet? jucunditatem ineffabilem, et augmentum gratiae, quae proveniunt ex mandatis Dei servatis: Psal. 18: in custodiendis illis retributio multa. Et retribuet secundum puritatem manuum mearum, idest operum.

Sometimes they have hands only outwardly, that is, pure works, and God does not reward such men: but when they have pure works in their heart, then he rewards. And this is, in the sight of his eyes, not for the works that are in our sight, but the works that are in God's sight: Isa. 64: the eye has not seen, O God, besides thee. And what does he give as reward? Ineffable hoy, and increase of grace, which come from the keeping of God's commands: Psal. 18: in keeping them there is great reward. And he shall reward me according to the purity of my hands, that is, of my works.

Dicitur autem opus impurum, ratione carnalis affectus: Isa. 1: manus vestrae sanguine plenae sunt. Item ratione inanis gloriae: Matth. 6: Attendite ne justitiam vestram faciatis coram hominibus, ut videamini ab eis; alioquin mercedem non habebitis. Gregorius: vecordia est magna agere, et laudi inhiare, quae unde caelum mercari potuit, inde vanum et transitorium sermonem quaerit.

A work is said to be impure by reason of carnal feeling: Isa. 1: Your hands are full of blood. Again, by reason of empty glory: Matth. 6: See that you do not perform your justice before men so as to be seen by them, otherwise you will not have any reward. Gregory: It is foolishness to do great things, and to look with longing for praise. The works could have been used to purchase heaven, but instead he seeks from them vain and passing words.

(p) Consequenter ponitur ratio retributionis; ideo sequitur, *cum sancto.* Circa hoc duo facit. Primo ponit rationem retributionis. Secundo exponit eam, ibi, quoniam tu populum. Primi duo versus dupliciter possunt intelligi. Uno modo, ut intelligatur ad Deum loqui; et sic est literalis sensus; quasi dicat, tu Dominus, cum sancto sanctus eris.

(p) Following this, he presents the reason for the reward; thus it follows, *with the holy.* Regarding this, he does two things. First he presents the reason for the reward. Second, he explains it, where he says, you will save the humble people. The first two verses can be understood in two ways. In one way, the words are understood as being spoken to God; and this is the literal sense; as if he is saying, you Lord, are holy with the holy.

Et sic dicit duo: scilicet quod Deus sit remunerator et adprobator bonorum. Secundo, quomodo est reprobator malorum; unde sequitur, et cum innocente etc.. Et cum perverso perverteris. Est autem sciendum quod nominat scilicet sanctum, innocentem, et electum. Electus autem potest dupliciter intelligi. Uno modo a Deo; hoc est commune omnibus sanctis: Ephes. 1: Elegit nos Deus ante mundi constitutionem etc.. Alio modo dicitur electus qui habet excellentiam innocentiae et sanctitatis: Cant. 5: Dilectus meus candidus et rubicundus, electus ex millibus.

And thus he says two things: namely that it is God who is the one rewards and tests the good. Second, how God is the one who reproves the evil; hence it follows, with the innocent etc.. And with the perverse you will be perverted. We should know what he names, namely, holy, innocent and elect. Elect or chosen can be understood in two ways. One way, by God; this is common to all the saints: Ephes. 1: God has chosen us before the constitution of the world etc.. In another way, one who has the excellence of innocence and holiness is called elect: Songs 5: My beloved is white and ruddy, chosen from among thousands.

Si primo modo sumatur electus, tunc secundum ponit ex parte nostra, et tertium ex parte Dei. Si secundo modo, sic proponit duo, quae ex parte nostra sunt. Primum est operatio boni quae fit propter Deum; et quae proprie habet rationem sanctitatis: quia omnia quae ordinantur ad Deum, dicuntur sancta: et hoc est quod dicit, Domine, tu eris sanctus cum sancto, sanctitatem in eo causando: Lev. 21: ego Deus qui sanctifico vos.

If elect or chosen is understand in the first way, then he presents the second on our part, and the third on the part of God. If in the second way, he proposes two things that are on our part. The first is the operation of good which happens for the sake of God; and these things properly have the meaning of sanctity: because all the things that are ordered to God are called holy: and this is what he says, Lord, you will be holy with the holy, by causing holiness in him: Lev. 21: I am God who makes you holy.

Vel sic. Tu eris sanctus effective, idest ostendens te amare et adprobare sanctitatem: non enim ostendit se nisi per opera; substantiam enim ejus non videmus. Nec aliter est sanctus cum sancto, nisi ostendendo sanctitatem: non est enim visibilis nunc nobis, ut dicamus quod conformat se sancto in motibus exterioribus, sicut de homine qui diversis diversimode se conformat, maxime amicis: quia omne animal diligit sibi simile; et quod diligit quis, illud remunerat.

Or thus. You will be holy effectively, that is, showing that you love and approve of holiness: for he does not show himself except through works; for we do not see his substance. Not otherwise is he holy with the holy, except by showing holiness: for he is not now visible to us, so that we say that he conforms himself to the holy in exterior motions, just as of a man who conforms himself to diverse people in diverse ways, especially to friends: because every animal loves what is similar to it; and that which someone loves he remunerates.

Unde ostendens te sanctum, quando remunerabis, inquit, sanctitatis opera? Et cum viro innocente innocens eris, effective et remunerando. Et cum electo, quem tu diligis, electus eris, quia facies quod ipse te eliget: Joan. 15: Non vos me elegistis, sed ego elegi vos primordialiter: Deut. 4: dilexit patres tuos, et elegit semen eorum post eos. Et 26: Deum elegisti hodie, ut sit tibi Deus, et obedias ejus imperio: et Dominus elegit te hodie, ut sis ei populus peculiaris, et faciet te excelsiorem cunctis gentibus, ut sis populus sanctus.

Whence showing that you are holy, when you will remunerate, he says, the works of holiness? And with the innocent you will be innocent, effectively also by remunerating. And with the elct, whom you love, you will be elect, because you cause him to choose you: John 15: You did not choose me, but I chose you in the beginning: Deut. 4: He has loved your fathers, and choses their seed after them. And 26: You have chosen God today, that he will be God for you, and you will obey his rule: and God has chosen you today, that you will be to him a peculiar people, and he will make you higher than all other nations, so that you will be a holy people.

Vel, electus, idest excellenter separatus. Et cum perverso perverteris, idest permittes eum esse perversum. Vel perversi sunt illi qui non sequuntur illos quos debent sequi. Qui ergo non sequitur voluntatem Dei, videtur perversus. Ergo tu contra voluntatem Dei, et Deus contra voluntatem tuam; quasi dicat: tu vis habere beatitudinem, et Deus dabit miseriam: Lev. 26: Si ambulaveritis mihi ex adverso, et ego contra vos adversus incedam, et percutiam vos septies propter peccata vestra.

Or elect, that is, separated in an excellent way. And you will be perverse with the perverse, that is, you will permit him to be perverse. Or the perverse are those who do not follow the ones they should follow. Therefore he who does not follow the will of God seems perverse. Therefore if you are opposed to God's will, God also is opposed to your will; as if to say: you want to have happiness, and God will give misery: Lev. 26: If you defy me ... I will also defy you and will smite you sevenfold for your sins.

Et ideo dicit, cum perverso perverteris, idest agens contra voluntatem perversorum. Alio modo potest legi, ut referat sermonem ad aliquem hominem: et sic homo cum sancto homine, vel cum christo sanctus eris: quia non audies de Deo nisi sanctitatem.

And therefore he says, with the perverse you will be perverted, that is, acting against the will of perverse people. It may be read in another way, as referring the words to some man: and so a man with a holy man, or with Christ you will be holy: because you do not hear of God anything except holiness.

Exod. 37: Cum viro religioso tracta de sanctitate: et cum innocente innocens eris, quia secundum conversationem informantur mores: 1 Cor. 15: corrumpunt bonos mores colloquia mala. et cum perverso perverteris. Eccl. 13: qui tetigerit picem, inquinabitur ab ea, et qui communicat superbo etc..

Exod. 37: With a religious man discuss holiness:(*note: This text is found with varying words in Eccl. 37, not in Exodus 37.* and with the innocent you will be innocent, becauses mores take form according to how time is spent together with others: 1 Cor. 15: Bad conversations corrupt good mores. And with the perverse you will be perverse. Eccl. 13: He who touches pitch will be soiled by it, and he who spends time with the proud etc...

Consequenter exponit praemissa secundum primam lecturam. Quare eris Domine cum sancto? quia, tu populum humilem salvum facies, idest in hoc quod humilem salvum facies, ostendit te cum sancto sanctum esse: Jacobi 4: Humilibus dat gratiam: Matth. 19: Sinite parvulos venire ad me, talium enim est regnum caelorum: Psalm. 137: Excelsus Dominus, et humilia respicit.

In what follows he presents the premises according to the first reading. How will you be, or Lord, with the holy? Because, you save the humble people, that is, in the fact that you do save the humble you show that you are holy with the holy: James 4: He gives grace to the humble: Matth. 19: Allow the little ones to come to me, for of such is the kingdom of heaven: Psalm 137: High is the Lord, and he looks upon the humble.

Quare cum perverso perverteris? Quia oculos superborum humiliabis: Luc. 14: Omnis qui se exaltat humiliabitur: Isa. 2: Oculi sublimes humiliati sunt, et incurvabitur altitudo virorum. Et dicit, oculos, quia superbia in hoc consistit, quod homo aspectum suum ad majora quam sit sua proportio, erigit: Isa. 16: Superbia ejus et arrogantia ejus plusquam fortitudo ejus. Et ideo Psalm. 130: Domine non est exaltatum cor meum, neque elati sunt oculi mei.

Why are you perverse with the perverse? Because you will humble the eyes of those who are proud: Luke 14: Everyone who exalts himself will be humbled: Isa. 2: The proud eyes are humbled, and the tallness of men is bent down. And he says, eyes, because pride consists in this, that a man raises his gaze to things that are greater than his proportion: Isa. 16: His pride and arrogance are greater than his strength. And therefore we read in Psalm 130: Lord, my heart is not exalted, nor are my eyes lifted up.

(q) *Quoniam.* Hic convertit se ad orationem; quasi dicat: ita justus es. Quoniam tu illuminas lucernam meam. Et duo facit. Primo refert gratiarum actionem de beneficio suscepto. Secundo ponit petitionem de suscipiendo, ibi, Deus meus, illumina tenebras meas. Dicit ergo, tu illuminas etc..

(q) *For.* Here he turns himself to prayer; as if to say: yes, you are just. For you light my lamp. And he does two things. First he gives thanks for the benefit received. Second, he presents a petition for something to receive, where he says, my God, enlighten my darkness. He says there, you light etc..

Hoc totum potest secundum litteram dupliciter exponi: ut per lucernam intelligatur prosperitas, per tenebras intelligatur adversitas. Sicut quando homo est laetus, videntur sibi clara omnia; quando est tristis, videntur sibi omnia obscurari. Hoc est ergo quod dicit, quoniam tu illuminas lucernam meam domine, quia tu dedisti mihi prosperitatem, et continue das: illumina tenebras meas, idest si quid adversitatis remansit in me, expelle et remove a me.

All this can be expounded literally: so that by the lamp we understand prosperity, by darkness we understand adversity. When a man is happy, all things seem clear to him; when he is said, all things seem to be obscured. Therefore this is what he says, for you light my lamp, Lord, for you have given me prosperity, and continue to give me prosperity: light my lamp, that is, if there is any adversity remaining in me, cast it out and remove it from me.

Alio modo potest intelligi moraliter, ut per lucernam intelligatur mens sive anima hominis: Prov. 20: Lucerna Domini spiramentum hominis. Mens ergo hominis est quasi lucerna Dei accensa divino lumine: Psal. 4: Signatum est super nos etc.. Quamdiu sine peccato sumus, lucerna nostra accensa est, idest anima nostra splendet lumine gratiae; sed quando aliquid tenebrae corruptibilis carnis remanet, est extincta: Rom. 7: Ego ipse mente servio legi Dei, carne autem legi peccati.

In another way it may be understood in a moral sense, so that by the lamp we may understand the mind or soul of a man: Prov. 20: The spirit of a man is the lamp of the Lord. Therefore a man's mind is like the lamp of the Lord lit by divine light: Psal. 4: It is made as a sign over us etc... As long as we are without sin, our lamp is lit, that is, our soul shines with the light of grace; but when some of the darkness of corruptible flesh remains, it is extinguished: Rom. 7: I myself serve the law of the Lord with my mind, but with my flesh I serve the law of sing.

Et hoc est quod dicit, quoniam tu illuminas lucernam meam, idest quia anima mea illuminata est lumine gratiae. Illumina tenebras meas, idest remove a me defectus et corruptiones, per quae homo incidit in tenebras. Vel potest legi allegorice, ut dicantur verba quasi ex persona Christi, vel cujuscumque viri justi. In ecclesia sunt multi lucentes, sicut fideles et sancti: Philip. 2: inter quos lucetis sicut luminaria in mundo, verbum vitae continentes.

And this is what he says, for you light my lamp, that is, for my soul is lit by the light of grace. Light my darkness, that is, remove from me defects and corruptions, by which a man falls into darkness. Or it may be read allegorically, so that the words are said as if in the person of Crist, or of any other just man. There are many who shine in the Church, such as the faithful and the saints: Philip. 2: among whom you shine like lamps in the world, containing the word of light.

Item multi tenebrosi, sicut infideles et peccatores: Ephes. 5: eratis aliquando tenebrae etc.. Ergo homo orans pro ecclesia vel ecclesia pro se, dicit, quoniam tu illuminas lucernam meam, idest fideles qui lucent, illumina tenebras, idest peccatores.

Again, there are many who are dark, such as the unfaithful and sinners: Ephes. 5: Once you were darkness etc.. Therefore when a man is praying for the Church, or when the Church is praying for itself, he says, for you light my lamp, that is, the faithful who shine light the darkness, that is, sinners.

(r) Spem exauditionis ponit cum dicit, *quoniam.* Hic facit duo. Primo tangit liberationem a malo. Secundo victoriam super malo. Dicit ergo, oro quia spero, in te, idest in virtute tua, eripiar a tentatione, idest a quacumque tribulatione sive impugnatione: 1 Cor. 10: Fidelis Deus qui non patietur vos tentari supra id quod potestis.

(r) He presents the hope of being heard when he says, *For.* Here he does two things. First, he talks about liberation from evil. Second, victory over evil. He says therefore, I pray because I hope, in you, that is in your virtue, I will be rescued from temptation, that is, from any tribulation or attack: 1 Cor. 10: Faithful is God who does not suffer you to be tempted over what you are able.

Et in Deo meo transgrediar murum, idest victoriam a peccato virtute Dei habebo. Tunc enim hostis habet victoriam civitatis, quando transgreditur murum. Murus iste est quaecumque difficultas quae impedit nos ad bene operandum, sive peccata quae provocant nos ad male faciendum. Hieronymus dicit, frangam murum, quia non possumus esse in mundo sine peccato: 1 Joan. 1: si dixerimus quia peccatum non habemus etc.. Sed transgredimur, quia superamus illud, dum non consentimus concupiscentiis ejus.

And in my God I shall go over a wall, that is, I will have victory over sin by the power of God. For an enemy has victory over a city when he goes over its wall. This wall is any difficulty that prevents us from working well, or sins that provoke us to do evil. Jerome says, I will break the wall, because we cannot be in the world without sin: 1 John 1: If we shall say that we have no sin etc.. But we do go over, because we overcome it when we do not consent to its pleasures.

(s) Sequitur, *Deus.* Supra commemoravit in generali beneficia quae in futurum expectat a Deo, quia, in te eripiar etc.: hic in speciali prosequitur ea. Et notandum, quod loquitur ad modum habentis adversitatem et adversarios de quibus sperat victoriam: in qua triplex est gradus. Primo, ut persequatur adversarios fugientes, et sicut captos destruat. Secundo ut in eis regnet, ibi, et praecinxisti me. tertia, ut exaltetur, ibi, et eripies me.

(s) Then it says, *God.* Above, the psalmist called to mind in a general way the benefits that he expects from God in the future, because, in you I will be rescued etc.: Here he treats these benefits in a special way. We should not that he is speaking like one who has adversity and adversaries over whom he hopes for victory: in which there are three grades. First, that he may pursue the adversaries as they flee, capture them and destroy them. Second, that he may reign among them, where he says, and you

have girt me. Third, that he may be raised, where he says, and you will deliver me.

Circa primum tria facit. Primo commendat suum adjutorem, scilicet Deum. Secundo, ostendit quomodo a Deo iam data sunt ei quaedam, per quae idoneus est ad persequendum eos. Tertio agit de persecutione. Secunda, ibi, Deus qui praecinxisti. Tertia, ibi, persequar. Prima in duo. Primo commendat Deum. Secundo commendationem probat, ibi, quoniam quis etc.. Commendat ergo Deum de tribus: quod sit justus in opere, verax in sermone, et quod sit misericors in subventione. Quantum ad primum dicit, eripiar a tentatione, dum considero divinae justitiae puritatem, quia, Deus meus impolluta via ejus.

He does three things with regard to the first. First, he praises his helper, namely God. Second, he shows how he has been given by God some things by which he is fit to pursue them. Third, he talks about the pursuit. Second, where he says, God who has girt. Third, where he says, I will pursue. The first is divided into two. First he praises God. Second he proves his praise, where he says, for who etc.. He praises God for three reasons: that God is just in his work, true in his word, and that he is merciful in helping. Regarding the first he says, I will be delivered from temptation, while I consider that purity of divine justice, because, My God - his way is undefiled.

Iterum dum considero ejus dispositionem, quia nihil injustum est in eo: Ezech. 18: numquid via mea aequa non est, et non magis viae tuae pravae sunt? Vel via Dei per quam Deus vadit ad animam est impolluta. Et est: haec charitas: 1 Cor. 12: Adhuc excellentiorem viam vobis demonstro, idest ut securi eatis. Haec est impolluta, quia charitas non agit perperam, idest perverse.

Again, when I consider his disposition, because there is nothing unjust in him: Ezech. 18: Is my way not just, and are your ways rather not more crooked? Or the way of God by which God comes to the soul is defiled. And this is: this charity: 1 Cor 12: I show to you a yet more perfect way, that is, so that you may go securely. This way is undefiled, because charity does not do anything falsely, that is, perversely.

Vel via Dei est ipse christus, quia peccatum non fecit: Isa. 35: via sancta vocabitur, et non transibit per eam pollutus: et erit via recta, ita ut stultus non erret per eam. Vel via Christi est Virgo Beata: Psal. 76: In mari via tua haec est impolluta: Can. 4: Tota pulchra es, amica mea etc.. Is. 54: Dilata locum tentorii tui.

Or the way of God is Christ himself, who did not do any sin: Isa. 35: and it shall be called the holy way, and the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein. Or the way of Christ is the Blessed Virgin: Psal. 76: In the sea this is your unsoiled way: Songs 4: You are entirely beautiful, my female friend etc.. Is. 54: Enlarge the place of thy tent.

Quantum ad secundum dicit, eloquia Domini. Et loquitur ad similitudinem auri et argenti, quod si sit purum, probatur per ignem. Unde sicut aurum per ignem purgatum nihil habet impuritatis, ita sunt purgata verba Domini: Prov. 8: justi sunt omnes sermones mei, et non est in eis quidquam contrarium atque perversum etc.. Igne examinata: Psal. 11: Eloquia Domini eloquia casta, argentum etc..

As for the second he says, the words of the Lord. And he is speaking by a likeness of gold and silver, which if it is pure is tried by fired. Hence, as gold that is purged by fire has no impurity, so the words of the Lord are purified: Prov. 8: Allof my words are just, and in them there is nothing that is contrary or perverse etc. Tried by fire: Psal. 11: The words of the Lord are pure words, silver etc..

Et dicuntur igne examinata, scilicet Spiritus Sancti: Job 12: auris verba dijudicat, et fauces comedentis saporem. Nullus potest examinare verba nisi habeat ignem Spiritus Sancti: 1 Cor. 2: Animalis homo non percipit quae sunt Spiritus Dei. Verum, quia est verax, implebit quod promisit. Et propter hoc dicit, protector est omnium sperantium in se: Eccl. 2: Quis speravit in Domino, et confusus est?

And he says, examined by fire, namely, the fire of the Holy Spirit: Job 12: Does not the ear discern words, and the palate of him who eats, the taste? No one can test the words unless he has the fire of the Holy Spirit: 1 Cor. 2: The man who is like an animal does not perceive the things that are of the Spirit of God. True, because he is truthful, he carries out what he has promised. And on this account he says, he is the protector of all who hope in him: Eccl. 2: Who has hoped in the Lord and been confounded?

Consequenter probat commendationem: quia hae sunt proprietates: quod sit justus, quod sit verax, et quod sit misericors. Si ergo ista bene conveniunt Deo meo, non quaeras alium. Sed nullus alius Deus est praeter ipsum. Et ideo dicit, quis Deus praeter Dominum? Quasi dicat, nullus: Isa. 42: Ego sum Dominus: hoc est nomen meum: Deut. 6: Audi Israel, Dominus Deus tuus unus est.

Following this, he proves his praise: because these are the properties: that God is just, that he is truthful, and that he is merciful. If therefore these things are well fitted to my God, do not seek another. But there is no other God besides him. And therefore he says, who is God except the Lord? As if to say: none. Isa. 42: I am the Lord: this is my name: Deut. 6: Hear, Israel, the Lord your God is one.

In hoc differebant Judaei ab aliis. Et quia alii colebant elementa mundi, vel homines vel angelos, hi vero dicebantur factores eorum; sed Judaei colebant verum deum factorem eorum. Dicit ergo quod ipse est Deus totius creaturae. Secundo, quod ipse colebatur specialiter a Judaeis. Dicit ergo quantum ad primum, quis Deus praeter Dominum, scilicet totius creaturae factorem?

In this the Jews differ from others. And because others worshiped the elements of the world, or men, or angles, these were called their makers; but the Jews worshiped the true God as their maker. He says therefore that he is the God of every creature. Secon, that he is worshipped especially by the Jews. He says therefore with regard to the first, who is God except the Lord, namely, the maker of every creature.

Judith 16: Tibi serviat omnis creatura tua. Aut quis Deus praeter Deum nostrum, specialiter. 1 Reg. 2: non est sanctus ut Dominus: neque enim est alius extra te, et non est fortis sicut Deus noster: Psal. 75: Notus in Judaea Deus etc.. Qui dicitur noster specialiter pietate, et cultura, et unione naturae, et carnis assumptione, et redemptione. In hoc confunduntur manichaei: quia hic est Deus et Dominus visibilium, et quod Deus veteris testamenti est verus Deus, quia nullus Deus praeter eum.

Judith 16: Let all your creatures serve you. Or, who is God except our God, in a special way. 1 Kings 2: None is holy as the Lord: for neither is there another apart from you, and there is none strong as our God: Psal. 75: God is known in Judea etc.. He who is called ours in a special way by piety, and worship, and the union of nature, and the taking on of flesh, and the redemption. In this point the manicheans are confused: because the is the God and Lord of visible things, and that the God of the Old Testament is the true God, because there is no God apart from him.

(t) *Deus.* Hic ostendit quomodo habet a Deo idoneitatem ad vincendum, Deus enim aliquando dat virtutem alicui ad bene operandum; nec tamen sufficit nisi Deus protegat eum exterius.

(t) *God.* Here he shows how he has from God the fitness to conquer, for God sometimes gives strength to someone to work good; this, however, is not enough unless God protects him from the outside.

Primo ergo ostendit quomodo Deus dedit virtutem interius. Secundo, quomodo juvat exterius, ibi, *dedisti mihi protectionem*. Tria sunt necessaria alicui ad vincendum: scilicet quod sit fortis: Prov. ult.: fortitudo et decor indumentum ejus: Luc. 11: fortis armatus custodit atrium suum: quod sit agilis, et quod sit doctus in bello; et haec tria dicit se habere.

First, therefore, he shows how God gives strength within. Second, how God helps on the outside, where it is written, *he has given me protection*. In order for a person to win, three things are necessary to him, namely, that he is strong: last chapter of Proverbs: *strength and dignity are her garment*: Luke 11: *a strong man fully armed guards his courtyard*: and, that he is agile, and that he is trained in warfare; and he says that he has these three things.

Secundo, ibi, qui perficit pedes meos. tertio, ibi, qui docet manus. Circa primum duo facit. Primo confitetur sibi datam fortitudinem a Deo. Secundo debitum fortitudinis usum. Dicit ergo, Deus qui praecinxit me virtute ad bellum etc.. Milites praedicti praecinguntur armis et gladio ut sint expediti et parati ad pugnam: 1 Mach. 3: Judas machabaeus induit se lorica sicut gigas: et succinxit se arma bellica in praeliis.

Second, where it is written, *who has made my feet like the feet of harts.* Third, *who teaches my hands*. Regarding the first point, he does two things. First, he confesses that he has been given strength from God. Second, he tells of the right use of strength. Thus he says, *God who has girt me with strength for war* etc. The aforesaid soldiers are girt with arms and sword so that they will be equipped and ready for the fight: 1 Macc. 3: Judas Maccabeus *put on his breastplate like a giant; he armed himself with weapons of war.*

Haec est fortitudo, scilicet virtus quae data est mihi a Deo, non solum in corporalibus bellis, sed et in spiritualibus, quae non vincerem sine virtute Dei. Et ideo dicit, Praecinxit me virtute: Eph. 6: Confortamini in Domino et in potentia virtutis Dei: Isa. 40: qui dat lapso virtutem, et his qui non sunt, fortitudinem et robur multiplicat.

This is strength, namely, power that is given to me by God, not only in bodily wars, but in spiritual ones, which I would not win without the virtue of God. And therefore he says, *He girt me with strength*. Eph. 6: *Be comforted in the Lord and in the power of God's strength.*: Isa. 40: *He who gives the fallen strength, and multiplies strength and firmness for those are are not strong.*.

Vel praecinxit ad modum currentis ne impediatur ex defluxu vestium. Ita virtus Dei retinet affectum ne defluat ad terrena. Et ideo sequitur, et posuit immaculatam viam meam: 1 Reg. 25: Benedictus deus, qui custodivit servum suum a malo: Ps. 118: Beati immaculati in via. Vel via ista est via charitatis, quae non agit perperam, ut supra dictum est.

Or he has girt him like a runnerso that he would not be hindered by the flowing of his robes. In this way the strength of God hold a person's affection so that it does not run down to earthly things. And therefore it follows: *and he has made my way blameless*. 1 Kings 25: *Blessed is God, who has kept his servant from evil*. Ps. 118: *Blessed are the blameless in their way.* Or, this way is the way of charity, which does not bring about anything evil, as was said above.

(u) *Qui.* Hic ponitur agilitas, quae necessaria est ad pugnandum. 1 Reg. 24, dicitur quod egressus est Saul contra David super petras abruptissimas, quae solis cervis perviae sunt; quasi dicat, tantam agilitatem mihi contulit Deus, quod quasi cervus ibam per montes. Et super excelsa statuit me. in montibus declivibus vestigia hominis non figuntur: sed Deus dedit ei tantam gratiam ut non laberetur in eis.

(u) *Who*. Here is presented agility, which is necessary for fighting. 1 Kings 24, we read that Saul went out against David over the steepest rocks, which are passable only to hinds; is if he said, God has given me such agility, that like a hind I was able to go through the mountains. *And he set me over the high places*. The footsteps of man are not fixed in steep mountains: but God gave him such grace that he did not fall in them.

Mystice legitur sic. Cervus transcendit sine laesione spinas et s ilvas: sic spiritualis affectus pertransit sine laesione et infectione mala, sive delectationes mundi: Gen. pen.: Nephtalim cervus emissus dans eloquia pulchritudinis: Is. 25: tunc saliet sicut cervus claudus. Et super excelsa statuit me, idest super caelestia statuit mentem meam defixam: Habac. 3: super excelsa mea deducet me victor.

This can be read in a mystical sense as follows. A hind climbs over thorns and woods without injury: thus spiritual affection passes through evil things, that is, the delights of the world, without injury and infection. Gen. second last chapter: *Naphtali is a hind let loose which gives words of beauty: Is. 35: Then will the lame leap like a stag. And he set me over high places, that is, he made my mind firmly fixed upon heavenly thing: Habacuc 3: he leads me victorious upon my high places.*

Consequenter ponitur doctrina militaris; unde ait, qui docet manus meas ad praelium. Doctrina militaris acquiritur scientia et perfectio exercitio. Primo ergo scientiam sive doctrinam quaerit, quia haec doctrina necessaria est militibus. Prov. 24: cum dispositione initur bellum. sed iste edoctus a Deo dicit quantum ad secundum, posuisti ut arcum aereum brachia mea, idest brachia quasi infatigabilia mihi ad bellandum dedisti.

In this way he presents military teaching; hence he says, *who teaches my hands for battle*. Military learning is acquired by knolwedge and perfection is acquired by exercise. First, therefore, he seeks knowledge or teaching, because this teaching is necessary for soldiers. Prov. 24: *For it is by wise guidance that you wage your war.* But this person is taught by God with respect to the second, *you made my arms like a brass bow*, that is, you have given me arms that are as if untiring.

vel, qui docet etc., idest contra vitia et daemones, docet nos operari ad superandos hostes, qui caeli portas claudere conantur. Postea mutans personam dicit, posuisti etc.. Alia littera habet, confregisti arcum aereum, idest brachium meum. Psal. 143: Benedictus Dominus Deus meus, qui docet manus meas ad praelium etc..

Or, *who teaches (my hands for battle)*, that is against vices and demons, he teaches us to be active so as to overcome enemies, those who try to close the gates of heaven. After this, changing person, he says, *You have made my arms etc.* Another version says, *you have shattered the bronze bow*, that is, my arm. Psal. 143: Blessed the Lord my God, who teaches my hands for the fight etc..

Nota, quod excellentia agilitatis et excellentia fortitudinis est in leonibus, qui ex siccitate nimia, non habent medullam in ossibus; et haec contingunt ex magna inaequalitate elementorum immixta: et ideo parum vivunt; et hoc non decet in homine propter operationes ejus: unde hujusmodi dicuntur ex speciali munere data David, ut dicitur Eccl. 47: Lusit cum leonibus quasi cum agnis: et ursis similiter fecit sicut cum agnis eorum.

Note, that the excellence of agility and the excellence of fortitude is in lions, which have no marrow in their bones because of excessive dryness; and this results from a great inequality in the mixture of elements: and so lions do not live long; but this is not proper to man because of his operations: hence such things are said because of the special gift given to David, as it says in Sirach 47: He played with lions as if with lambs: and likewise he acted with bears as with their lambs.

Et similiter sibi data est a Deo ex gratia doctrina pugnandi, mystice. Oportet nos in spirituali bello esse doctos. Eccl. 11: Multae insidiae sunt dolosi: quas non possumus evadere nisi habeamus et doctrinam et auxilium divinum. Job 39: Gloria narium ejus, idest daemonis, terror contemnit pavorem nec cedit gladio. 1 Cor. 4: Licet is qui foris est noster homo corrumpatur, tamen qui intus est, renovatur de die in diem.

And likewise there was given to him from God by grace the learning of how to fight, in a mystical sense. We must be learned in spiritual warfare. Sir. 11: *Many are the snares of the crafty one*, which we cannot avoid unless we have the divine learning and help. Job 39: *The glory of his nostrils*, that is, of the demon, is a *terror* that spurns fear nor yields to the sword. 1 Cor. 4: *Although our man which is external is corrupted, yet he who is within is renewed from day to day.*

(v) *Et dedisti.* Hic ostendit quomodo praedicta sibi data conservantur a Deo exterius; unde dicit, praecinxisti me virtute: et tamen protegit me: et dedisti mihi protectionem salutis tuae, idest protexisti me ad salutem: quia non sufficiunt praedicta nisi adsit protectio Dei.

(v) *And he gave*. Here he shows how the aforesaid things that were given to him are preserved externally by God; hence he says, *you have girded me with strength*: and yet he protects me: and you have given to me the protection of your salvation, that is, you have protected for salvation: because the aforesaid things are not sufficient unless God's protection is at hand.

Ps. 63: Protexisti me Deus a conventu malignantium etc.. et dextera tua suscepit me, idest favor gratiae tuae me in bello confortavit. De hoc bello, Ezech. 3: manus Domini erat mecum confortans me. Vel, dextera tua, idest filius tuus, suscepit me, idest naturam meam. Vel, me, infirmum ad curandum, et disciplina tua, correxit me in finem, idest finaliter et perfecte.

Ps. 63: *God has protected me from the council of malefactors etc..* and *your right hand kept me up*, that is the favor of your grace gave me strength in war. We read of this war, Ezech. 3: *the hand of the Lord was with me, strengthening me.* Or, your right hand, that is, your son, kept me up, that is, kept my nature up. Or, me, weak to be cured, and you discipline, corrected me in the end, that is finally and perfectly.

Prov. 3: *Quem diligit Dominus corrigit et castigat, et quasi pater in filio complacet sibi: unde, disciplina tua correxit me in finem. quantum ad secundum dicit, disciplina etc.. Contingit aliquando quod aliquis dubitat, aliquando errat. Ille autem, scilicet Deus errata corrigit; unde disciplina tua correxit me in finem, ut supra dictum est.*

Prov. 3: *For whom the Lord loves he reproves, and he chastises the son he favors.*: hence, *your discipline corrected me unto the end*. As for the second, he says, *discipline* etc. Occasionally someone may doubt, and occasionally someone may make a mistake. He, however, that is God, corrects what is in error; hence *your discipline corrected me unto the end*, as was said above.

Item dubitata dirigit: et disciplina tua ipsa me docebit. Ps. 118: Bonitatem et disciplinam et scientiam doce me. Quantum ad tertium dicit, Dilatasti gressus meos subtus me, quasi dans agilitatem, et in ea foves illos qui latos habent gressus quando non arctantur. Vel spiritualiter, quando cor est promptum per caritatem ad bonum. Ps. 118: Viam mandatorum tuorum cucurri, cum dilatasti cor meum. Et non sunt infirmata vestigia mea, quia non deficit. Vel vestigia, idest signa quae in itinere relinquuntur.

In the same place, he directs things when they are dubious: *and your disciplinne itself will teach me*. Ps. 118: *Teach me goodness and discipline and knowledge.*. As for the third he says, *You have enlarged my steps under me*, as if giving agility, and in agility, pits are not an abstacle to those who have wide steps. Or, in a spiritual sense, when the heart is ready through charity for the good. Ps. 118: *The way of your commands I have run, since you have enlarged my heart.* And my footsteps have not been weakened, because he did not fail. Or

footsteps, that is, signs that are left in the way.

(x) *Persequar.* Supra psalmista posuit idoneitatem suam ad vincendum; hic autem agit de victoria, quomodo persecutus est fugientes: et circa hoc duo facit. Primo ponit persecutionis modum; secundo ostendit impotentiam resistendi, ibi, confringam illos, nec poterunt stare. Circa primum tria facit. Primo ostendit persecutionem esse justam; secundo efficacem; tertio perseverantem. Justam, cum dicit, persequar inimicos, non amicos, sed inimicos.

(x) *I will pursue*. Above the psalmist showed his fittingness for victory; here he is talking about victory, who he pursued them as they fled: and he does two things in this regard. First, he shows the way of pursuit; second, he shows inability to resist, where it says, *I will break them, and they shall not be able to stand.* With respect to the first he does three things. First, he shows that the pursuit is just; second, that it is effective; third, that it is unrelenting. That it is just, when he says, *I will pursue enemies*, not friends, but enemies.

1 Macc. 3: Persecutus est Judas inimicos perscrutans eos, et qui perturbabunt populum suum succendit flammis. Sed non videtur quod liceat bonis viris facere persecutionem contra aliquos. Gal. 4: Quomodo tunc is qui secundum carnem natus fuerat, persequebatur eum qui secundum spiritum, ita et nunc. Ergo carnalium est inferre persecutionem, et spiritualium est pati. Sed dicendum, quod affectus persequendi distinguit persecutionis genus. Quidam enim persequuntur amore et zelo. Psal. 68: Zelus domus tuae comedit me; et hoc faciunt ut ad bonum sive ad salutem perducant, vel malum impediant.

1 Macc. 3: *Judas pursued his enemies, hunting them down, and those who troubled his people he destroyed by fire.* But it does not seem that good men should cause a persecution against any other people. Gal. 4: *How then he who was born according to the flesh persecuted him who was born according to the spirit, so it is now.* Therefore it is characteristic of carnal men to raise persecution, and characteristic of spiritual men to suffer it. But it should be said, that the kind of persecution is distinguished by the feeling that motivates the persecution. Some persecute out of love and zeal. Psalm. 68: *The zeal of your house has consumed me*; and they do this either to lead a good man to salvation, or to impede an evil man.

psal. 100: detrahentem secreto proximo suo, hunc persequebar: et hoc modo persequuntur boni malos sive peccatores. quidam persequuntur ex odio, inferentes malum, et impedientes bonum: et hoc modo persequuntur mali, sive carnales, viros justos.

Psal. 100: *Whoever slanders his neighbour in secret, him will I destroy,* and in this way the good pursue the wicked or sinner. Some persecute out of hate, causing evil, and impeding good, and in this way the evil or carnal people persecute just men.

Ps. 70: persequimini et comprehendite eum etc.. Vel, persequar inimicos meos, idest carnales affectus, comprehendam illos, non illi comprehendent me, secundum glossam. Et ostendit quomodo est efficax ad persequendum inimicos: unde dicit, et comprehendam illos. tunc ostenditur efficax, quando pervenit ad finem ut capiat eos.

Ps. 70: *You will pursue and capture him etc.* Or, I will pursue my enemies, that is, the carnal desires, I will capture them, they will not capture me, according to the gloss. And he shows how he is well able to pursue enemies: hence he says, *I will overtake them*. Then he shows himself effective, when he achieves his end, to capture them.

2 Reg. 5: Si ascendam ad philistiim, et si dabis eos in manu mea? et dixit dominus ad david: ascende etc.. et supra: ingrediebatur proficiens atque succrescens, et dominus deus exercituum erat cum eo. item ostendit, quomodo est perseverans, quia non convertar, scilicet a persecutione injustorum: donec deficiant, idest donec consumantur. 2 reg. 1: sagitta jonathae nunquam rediit retrorsum. moraliter, inimici nostri sunt motus concupiscentiae qui in nobis sunt, et movent continua bella. Rom. 7: video aliam legem in membris meis, repugnantem legi mentis meae etc.. Hos debemus persequi et comprehendere et ligare, eis dominari et refraenare. Et non convertar, idest desistam persequi, donec deficiant, a rebellione. 2 reg. 8: percussit david philistaeos, et humiliavit eos. sed haec non deficiunt in vita ista: licet enim semper minuantur, nunquam tamen totaliter extirpantur. Exod. 15: evaginabo gladium meum, interficiet eos manus mea. Allegorice dicitur de Christo, qui persequitur inimicos nostros judaeos, et alios peccatores, puniens eos corporaliter et spiritualiter.

2 Samuel 19: *David inquired of the Lord. "Shall I attack the Philistines - will you deliver them into my grip? The Lord replied to David, "Attack, ..."* And above: *David grew steadily more powerful, for the Lord of hosts was with him.* Again, he shows how he is persevering, because *I will not turn again*, that is, from the pursuit of the unjust, *until they fail*, that is, until they are consumed. 2 Sam. 1: *The bow of Jonathan did not turn back.* In a moral sense, our enemies are the movements of concupiscence that are within us, and they make continual war. Rom. 7: *I see another law in my members, fighting against the law of my mind etc.* We should pursue and overtake and bind these, take dominion and refrain them. *And I will not turn*, that is, I will not leave off pursuing, until they fail from rebellion. 2 Sam. 8: *David attacked the Philistines and conquered them.* But these (the movements of our concupiscence) will not cease in this life: although they may continually grow weaker, they are never totally uprooted. Exod. 15: *I will unsheath my sword, my hand will kill them.* Allegorically it speaks of Christ, who pursues our enemies the Jews, and other sinners, punishing them bodily and spiritually.

(y) *Confringam.* Hic excludit eorum potentiam resistendi; quasi dicat, non resistent mihi, quia, confringam illos, idest ita vires eorum diminuam, quod, nec poterunt stare. Ps. 35: Ceciderunt omnes qui operantur iniquitatem, expulsi sunt nec potuerunt stare.

(y) *I will break them.* Here he excludes their power of resistance; as if he were to say, they will not resist me, because I will break them, that is, I will diminish their powers to the point where they cannot stand. Ps. 35: *All those who work iniquity will fall, they have been cast out and were not able to stand.*

Job 38: Brachium excelsum confringetur, idest non durabunt adversum me, vel non poterunt resistere. Levit. 28: persequimini inimicos vestros, et corruent coram vobis. Et hoc ideo, quia venient in potestatem meam: et hoc est quod dicit. Cadent subtus pedes meos. Hoc etiam debemus nos facere de malis motibus et peccatis vel daemonibus. Malach. 4: Calcabitis impios cum fuerint cinis sub planta pedum vestrorum. Luc. 10: Ecce dedi vobis potestatem calcandi super serpentes et supra omnem virtutem inimici, et nihil vobis nocebit. Gen. 4: subtus te erit appetitus tuus, et tu dominaberis illius.

Job 38: *The raised arm will be broken*, that is, it will not last against me, nor will it be able to resist. Levit. 28: *You will pursue your enemies, and they will fall before you.* And thus this, that they will come into my power, and this is what he says. *They shall fall beneath my feet.* Malach. 4: *They will become ashes under the soles of your feet.*.

(z) Et hoc totum est ex eo quia, *Et praecinxisti*. Hic agit de eorum totali derelictione: et commemorat duo. Primo divinum beneficium; secundo finale eorum exterminium, ibi, et comminuam eos etc..

(z) And all this is because of this: *And you have girded me*. Here he discusses their total abandonment: and he calls two things to mind. First, the divine benefit; second, their final extermination, where he writes: *I shall beat them etc.*.

Et quia ea quae dixit, videntur ad gloriam suam pertinere, ideo attribuit ea Deo. Et primo excludit propriam virtutem; secundo ostendit inimicorum dejectionem, supplantasti; tertio eorum auxilii destitutionem, ibi, clamaverunt. Dicit ergo: O Domine, tu fecisti hoc mihi, et praecinxisti me virtute ad bellum, idest tota virtus quam habeo ad bellandum, est a te, non a me. Isa. 40: qui dat lapso virtutem, et his qui non sunt fortitudinem multiplicat, et robur.

And because the things he has said could seem to pertain to his own glory, he attributes them to God. And first he excludes his own strength; second, he shows the dejection of his enemies, where he writes: *you have subdued*; third, he shows their loss of assistance, where he writes: *They cried*. He says therefore: O Lord, you have done this for me, and you have girded me with strength for battle, that is, all the strength I have for waging war is from you, not from me. Isa. 40: *He who gives strength to the fallen, and multiplies strength and firmness for those who are not*

strong.

Et supplantasti insurgentes in me subtus me. Ponit dejectionem inimicorum, de qua tria dixit: scilicet fugam, dedisti dorsum: diminutionem, confringam: et eorum casum, quia cadent; et hoc Deo attribuit, non eodem ordine.

And you have subdued under me those that rose against me. He shows the downfall of his enemies, of which he speaks of three things: namely, flight, *they turned their back on me*; diminution, *I will break*; and their fall, *because they will fall*, and he attributes this to God, although not in the same order.

Primo ponit casum inimicorum suorum; quasi dicat, inimici mei cadent, subtus me. Isa. 40: Deficient pueri et laborabunt; et juvenes de infirmitate cadent; sed tu hoc fecisti: et supplantasti insurgentes in me, subtus me, idest virtutem abstulisti, ne possent mihi resistere. Levit. 26: Persequentur quinque de vestris centum alienos. Secundo ponit fugam inimicorum, et inimicos meos dedisti mihi dorsum. isa. 45: Dorsa regum vertam. Tertio agit de fractione: et odientes me disperdidisti, in gentibus quas non noverunt.

First he sets forth the fall of his enemies; as if he is saying, my enemies fall beneath me. Isa. 40: *Young men faint and grow weary, and youths stagger and fall*; but you have tone this, *and you have subdued under me those that rose against me*, that is, you have taken away their strength so they could not resist me. Levit. 26: *Five of you will pursue a hundred strangers.* Second, he sets forth the flight of his enemies, *and my enemies turned their backs to me*. Isa. 45: *I will turn the backs of kings*. Third, he speaks of breaking: *and you have destroyed those that hated me* in peoples that they did not know.

(aa) *Clamaverunt.* Hic ostendit, quod omnino sunt desolati; unde dicit, clamaverunt, nec erat qui salvos faceret, quia nec auxilium hominum habebant; nec etiam deorum, quos ipsi dicebant creatores rerum. Hier. 2: Ubi sunt dii tui quos fecisti? Surgant, et liberent te in die afflictionis tuae; unde sequitur: Clamaverunt ad dominum, nec exaudivit eos. Isa. 1: cum multiplicaveritis orationes vestras, non exaudiam vos.

(aa)*They cried*. Here he shows that they have been completely left alone; hence he says, *they cried, but there was none to save them*, because they had neither the help of men or of the gods, which they called the creators of things. Jer. 2: *Where are the gods you have made for yourself? Let them rise up! Will they save you in your time of trouble?* Hence it follows: *They cried to the Lord, and he did not hear them.* Isa. 1: *Though you pray the more, I will not listen.*

Sed contra. Isa. penul.: antequam clament, ego exaudiam. Psalm. 90: Clamabit ad me, et ego exaudiam eum. et dicendum, quando recta intentione quis clamat, sive orat, tunc exauditur; et Deus suam orationem adprobat et exaudit. Joan. 9: si quis dei cultor est, scilicet recta intentione, hunc exaudit; sed quando simulata oratione et ficta clamat ad Deum, non exaudit. Jac. 4: petitis et non accipitis, eo quod male petatis, idest mala intentione, vel injusta petitione. Prov. 1: tunc invocabunt, et non exaudiam: mane consurgent et non invenient.

But on the contrary: Isa. 64: *Before they call, I will answer*. Psalm 90: *They will call to me, and I will hear them*. And it should be said, when someone calls or prays with a right intention, then he is heard, and God approves his prayer and listens. John 9: *If anyone is a worshipper of God,* that is, with a right intention, God hears him. But when someone calls to God with a pretense of prayer, God does not hear him. James 4: *You ask and do not recieve, because you ask badly*, that is, with a bad intention, or with an unjust prayer. Prov. 1: Then they will call, and I will not hear, rise early and they will not find.

Consequenter ostendit eorum totalem destructionem; unde dicit, et comminuam eos. Quando pulvis projicitur, nullum vestigium remanet, quia ventus ipsum dispergit; sic quando mali destruuntur, nullo modo remanent; ideo dicit, et comminuam eos ut pulverem ante faciem venti. Psal. 2: Impii tamquam pulvis quem projicit ventus a facie terrae, scilicet sunt dispersi. Psalm. 9: Periit memoria eorum etc.. Sed quia aliqui destruuntur aliquando cum honore, ostendit quod mali sive peccatores viliter consumuntur et inhoneste; unde dicit, ut lutum platearum delebo eos. Job 20: si ascenderit usque ad caelum superbia ejus, scilicet peccatoris, et caput ejus nubes tetigerit, quasi sterquilinium in fine perdetur. Psal. 68: deleantur de libro viventium. Isa. 17: rapietur sicut pulvis montium a facie venti (scilicet peccator) et sicut turbo coram tempestate. Job 13: redigentur in lutum cervices vestrae.

In what follows he shows their total destrunction; hence he says, *and I will beat them*. When dust is thrown, no trace remains, because the wind has scattered it; in this way, when the evil are destroyed, in no way do they remain; therefore he says, *and I will beat them like dust before the face of the wind.* Ps. 2: *The wicked are like dust that the wind throws from the face of the earth,* that is to say, they are dispersed. Psalm. 9: *The memory of them has perished.* etc.. But because sometimes certain people are destroyed with honor, he shows that the wicked, or sinners, are consumed in a vile and unseemly manner; hence he says, *I will bring them to nothing, like the dirt in the streets.* Job 20: *If his pride shall climb all the way to heaven,* that is, the pride of the sinner, *and hishead shall touch the clouds, in the end he will be lost like the dung in the street.* Psal. 68: *May they be erased from the book of the living.* Isa. 17: *He will be swept like chaff by the wind on the mountains,* (the sinner), *and like a tumbleweed before the storm*. Job 13: *your necks will be returned to the mud.*

(bb) *Eripies.* Supra commemoravit psalmista inimicorum persecutionem, et omnimodam destructionem; hic autem commemorat suam exaltationem, qua promotus est in regem; et circa hoc duo facit. Primo ponit exaltationem; secundo gratiarum actionem, ibi, vivit Dominus. Circa primum duo facit. Primo proponit suam exaltationem super judaeos; secundo ponit devotionem gentilium, ibi, populum; tertio proterviam judaeorum, ibi, filii alieni.

(bb) *You will deliver me*. Above the psalmist called to mind the pursuit of enemies, and their total destruction; here he calls to mind his own exaltation, whereby he was promoted to king; and in this regard he does two things. First he sets forth the exaltation; second, there is thanksgiving, where he writes, *The Lord lives*. With regard to the first, he does two things. First, he sets forth his own exaltation over the Jews; second he sets forth the devotion of the gentiles, where he writes *a people*; third, he sets forth the wantonness of the Jews, where he writes, *the children that are strangers*.

Hoc magis specialiter pertinet ad Christum, quam ad David. Et ideo circa hoc duo facit. Primo ostendit quomodo liberatur a contradictione judaeorum; secundo quomodo datur ei potestas contra gentes. Dicit ergo, non solum odientes me disperdisti, sed eripuisti me de contradictionibus populi. Si intelligatur de david, multum contradixerunt ei judaei. 2 Reg. 20: Non est nobis pars in david, neque hereditas in filio isai. Revertere in tabernacula tua israel. Et etiam christo contradixerunt, ut patet in evangelio. Hebr. 12: Recogitate eum qui talem sustinuit adversus semetipsum contradictionem etc..

This seems to pertain more specially to Christ than to David. And thus in this regard he does two things. First, he shows how he is liberated from the contradiction of the Jews; second, how power is given to him against the nations. He says therefore, not onliy have you scattered those who hate me, but you have snatched out away from the contradictions of the people. If this is understood of David, the Jews contradicted him much. 2 Sam 20: *We have no portion in David, nor any share in the son of Jesse. Every man to his tent, O Israel!*. They also contradicted Christ, as is clear in the Gospel. Hebr. 12: Remember him who bore such contradiction against himself etc.

Et ex hac ereptus fuit David, et etiam Christus. Constitues me in caput gentium; quasi dicat: judaei nolunt me dominari super se; sed tu me fecisti dominum et judaeorum et gentium. Et hoc maxime convenit Christo, ut dicitur Eph. 1: ipsum dedit caput super omnem ecclesiam, quae est corpus ipsius. Deinde ponitur devota subjectio gentilium; unde dicit, populus quem non cognovi servivit mihi: populus scilicet extraneus, puta ismaelitarum et moabitarum, qui, ut habetur 2 reg. 8, facti sunt ei sub tributo. Similiter et Christo: quia quos non cognovit visitando eos corporaliter, servierunt et obedierunt ei.

And David was snatched away from this, and so was Christ. *You will make me head of the gentiles*; as if he is saying: the Jews do not want me to lord over them; but you have made me lord of the Jews and gentiles. And this most applies to Christ, as it says in Eph. 1: *You have given him as head over the whole church, which is his body.* Then there is set forth the devoted subjection of the gentiles; hence he says, *a people whom I did not know served me*; namely, an external people, for example the Ishmaelites and the Moabites, who, as we read in 2 Sam. 8, became for David a tribute. Likewise for Christ: because those whom he did not know by visiting them physically, served and obeyed him.

Matth. 15: Non sum missus nisi ad oves quae perierunt domus Israel, scilicet corporaliter visitare. Vel, non cognovi, idest non adprobavi dando ei legem et prophetas. Isa. 55: ecce gentes quas nesciebas vocabis, et gentes quae te non cognoverunt, ad te current. in auditu auris obedivit mihi: quia licet non videant me, ex solo auditu fidei per apostolos obedierunt. Isa. 65: Invenerunt me, qui non quaesierunt me. Rom. 10: fides ex auditu. Vel, in auditu auris obedivit mihi, quia statim cum audissent, sicut dicitur Matth. 4, relictis omnibus secuti sunt eum.

Matth. 15: *I was not sent except to the sheep that perish of the house of Israel*, which refers to visiting physically. Or, *I did not know, that is, I did not approve of him, giving him the law and prophets. Isa. 55: Behold, you will call nations that you knew not, and the nations that did not know you will run to you. At the hearing of the ear he has obeyed me; because they obeyed from merely hearing about the faith through the apostles. Isa. 65: They who did not seek me have found me. Rom. 10: Faith comes from hearing. Or, at the hearing of the ear he obeyed me, because as soon as they heard, as it says in Matth. 4: They abandoned everuthing and followed him.*

(cc) *Filii.* Hic ponitur protervia judaeorum; et vocat eos filios alienos, quia olim fuerunt filii generati a deo per gratiam et doctrinam legis. Exod. 4: Primogenitus meus Israel; sed tamen alieni facti sunt. Isa. 1: filios enutrivi et exaltavi. Et sequitur, abalienati sunt retrorsum. Et sunt alieni triplici ratione: quia mentiti sunt mihi, quia inveteravi, quia, claudicaverunt. Alienatur quis a Deo, quando non servat fidelitatem: et quantum ad hoc dicit, mentiti sunt mihi, idest fregerunt pactum.

(cc) *The sons*. Here we are presented with the wantonness of the Jews; and he calls them *sons who are strangers*, because once they were begotten as sons by God through grace and the teaching of the law. Exod. 4: *My first born Israel*, but others became strangers. Isa. 1: *I have nursed and exalted sons*. And it follows, they reverted to being strangers. They are strangers for three reasons; because *they have lied to me*, because *they have faded away*, and because *they have halted*. Someone is alienated from God when he does not keep fidelity: and in this regard he says, *they have lied to me*, that is, they broke their pact.

Item quando non sequuntur patrum fidelium vestigia; unde, inveterati sunt. Res inveterata est propter interitum. Isti fuerunt a principio novi. 1 Paral. 12, cum dicunt: Tui sumus, o David, et tecum filii Isai; sed paulatim tepuerunt. Aliud est quando totaliter recedit: unde dicit, claudicaverunt a semitis suis, quasi uno pede debiles, vetus testamentum male servantes, et novum respuentes. Vel si referatur ad Christum, filii alieni mentiti sunt mihi, quia pepigerunt pactum cum Deo: Exo. 24: omnia quaecumque locutus est Deus, faciemus; postea fregerunt: Ps. 65: Mentientur tibi in multitudine virtutis tuae inimici tui.

Again, when they do not follow the footsteps of their faithful fathers; hence, *they have faded away*. A thing fades away or grows old because of destruction. They had been new from thebeginning. 1 Paral. 12, when they said: *We are yours, o David, and the sons of Jesse with you;* but gradually they became lukewarm. It is another thing when someone totally backs off; hence he says, *they have halted from their paths*, as if weak in one foot, keeping the Old Testament badly, and spitting out the New Testament. Or, if this refers to Christ, *the sons who are strangers have lied to me*, because they made a pact with God: Exo. 24: *Whatever God says, we will do*; but afterwards they broke the pact: Ps. 65: *In your great strength, your enemies have lied to you.*

Item virtus quae fuit in patribus, in filiis non est: ideo, inveterati sunt: Baruch 3: Quid est, Israel, quod in terra inimicorum es, et inveterasti in terra aliena? Item claudicaverunt a semitis suis, idest praeceptis legis: quia uno pede incedunt, scilicet sensu litterali, non spirituali. Item literaliter etiam, claudicaverunt, quia sequebantur solum traditiones pharisaeorum: 3 Reg. 18: Usquequo claudicatis in duas partes? si Dominus est Deus, sequimini eum.

Again, the virtue that was in the fathers is not in the sons; therefore, *they have faded away*: Baruch 3: *that you are in the land of enemies, and have grown old in a strange land?* Again, *they have halted from their paths*, that is, the precepts of the law: because they walk with one foot, namely, the with literal sense, but not the spiritual sense. Again, literally, *they have halted*, because they followed only the traditions of the pharisees: 1 Kings 18: *How long will you halt in two directions? If the Lord is God, follow him.*

(dd) *Vivit.* Hic ponitur gratiarum actio: et circa hoc tria facit. Primo proponit eam. Secundo ponit ejus materiam, ibi, Deus qui dat etc.. Tertio prorumpit in laudes Dei, ibi, propterea vivit Dominus. Et loquitur ad modum regis de Deo. Antiquitus modus salutandi regem fuit. Vivat rex.

(dd) *The Lord lives*. Here we have thanksgiving: and in this regard he does three things. First, he sets forth the thanksgiving. Second, he presents the matter of thanksgiving, where he writes, *God who gives etc..* Third, he bursts forth in the praises of God, where he writes, on this *The Lord lives*. And he speaks of God as of a king. The ancient way of greeting the king was to say "Long live the King".

Hoc convenit Deo: quia ipse est vita aeterna: Ps. 35: apud te est fons vitae. Et ideo dicit, vivit Dominus. Ezech. 33: vivo ego, dicit Dominus Deus. Ipse enim est dator vitae hominibus: Joan. 1: quod factum est in ipso vita erat. Item aliis optatur benedictio, sed ipse est ipsa benedictio, benedictus Deus Meus. Deus meus dicitur filius: Is. 9: Filius datus est nobis: Ps. 66: Benedicat nos Deus, Deus noster, benedicat nos Deus: Dan. 3: benedictus es Domine Deus patrum nostrorum, et laudabilis et benedictus in saecula: et quia nos benedictionibus implet.

This is appropriate for God; because he is eternal life: Ps. 35: *With you is the fountain of life*. And therefore he says, *The Lord lives*. Ezech. 33: *I live, says the Lord God.* For he is the giver of life to men: John 1: *That which came into being in him was life*. Again, a blessing is something that one wishes for others, but God is blessing itself, *Blessed my God*. The son is called my God: Is. 9: *A son is given to us*. Ps. 66: *May God bless us, our God, may God bless us*: Dan. 3: *You are blessed, Lord God of our fathers, and praiseworthy and blessed forever*: and because he fills us with blessings.

Tertio optat ejus exaltationem: et exaltetur Deus salutis meae, idest auctor et dator salutis gratiae in praesenti, et gloriae in futuro: Ps. 43: Tu es ipse rex meus et Deus meus, qui mandas salutes Jacob. Item ibid. 73: Operatus est salutem in medio terrae. Non petit ut exaltetur in se, quia altissimus est: Ps. 86: Fundavit eam Altissimus; sed ut exaltetur in cognitione nostra.

Third, he wishes God's exaltation: *and let the God of my salvation be exalted*, that is, the author and giver of my salvation in the present, and of glory in the future: Ps. 43: *You yourself are my king and my God, you who command Jacob's salvation.* Again, ps. 73: *You have worked salvation in the middle of the earth.* He does not ask that he be exalted in himself: Ps. 86: *The Most High has founded it*; but that he be exalted in our cognition.

Et dicit, salutis meae, idest qui me salvat: Isa. 45: Deus justus et salvans non est praeter me: Act. 4: non est aliud nomen datum hominibus sub caelo. Vel, Deus qui salvat me, exaltetur per suum effectum, ut salvet me non solum in infimis, sed etiam in excelsis: Matth. 21: benedictus qui venit in nomine Domini, hosanna in Altissimis: Eccl. 43: exaltate illum quantum potestis: major est enim omni laude: Psal. 98: exaltate Dominum Deum nostrum; et adorate scabellum pedum ejus quoniam sanctum est.

And he says, *of my salvation*, that is, he who says me: Isa. 45: *There is no just and saving God apart from me*: Act. 4: *There is no other name given to men under heaven.* Or, God who saves me is exalted by his effect, that he saves me not only in the lowest places, but also in the highest: Matth. 21: *Blessed he who comes in the name of the Lord, Hosanna in the Highest places:* Eccl. 43: *Exalt the Lord as much as you are able: for he is greater than all praise*. Psal. 98: *Exalt the Lord our God; and adore the his footstool because it is holy.*

(ee) *Deus.* Hic ponitur materia gratiarum actionis, et pro beneficio liberationis a malo, et pro beneficio promotionis ad bonum; unde dicit, Deus etc.. Et hoc potest dici in persona ecclesiae: quia qui persequuntur eam, subjicientur sibi: Isa. 60: Venient ad te curvi filii eorum qui humiliaverunt te, et adorabunt vestigia pedum tuorum.

(ee) *O God*. Here he presents the matter of thanksgiving, both for the benefit of liberation from evil, and for the benefit of promotion to good; hence he says, *O God etc.*. And this can be said in the person of the church: because those who persecute her will be subjected to her: Isa. 60: *The sons of those who humiliated you will come to you bent over, and they will adore the footsteps of your feet.*

Sicut Paulus qui condemnavit Stephanum prostratus est: unde pia vindicta est, dum rebellis subditur et humiliatur: ideo tu es liberator. Joan. 8: Si filius vos liberaverit etc.. Meus de inimicis meis, non qualibuscumque, sed, iracundis: Prov. 27: Ira non habet misericordiam: unde major gloria a ferventibus malis liberari.

Just as Paul who condemned Stephan was laid low: hence there was a pious vindication when a rebel is subdued and humiliated: therefore you are liberator. John 8: *If the son has set you free etc. My liberator from my enemies*, but not just any enemies, but angry enemies: Prov. 27: *Anger is relentless*: hence, it is a greater glory to be freed from evil men who are angry.

Et ab insurgentibus in me: Ps. 26: Insurrexerunt in me testes iniqui etc.. Exaltabis me. Ut ostendat Dei providentiam hoc dicit, idest in quo credunt deprimere exaltantur: Phil. 2: propter quod et Deus exaltavit illum: Gen. 7: Multiplicatae sunt aquae, et elevaverunt arcam in sublime. A viro iniquo eripies me idest a fraudulentis: Ps. 139: eripe me domine ab homine malo, a viro iniquo eripe me. Consequenter concluditur gratiarum actio propter praedictas causas.

And from those that rise up against me: Ps. 26: *Wicked witnesses rose against me etc.. You will lift me up.* He says this to show God's providence, that is, in that which they believe to be pushed down, they will be exalted: Phil. 2: *on which account God also exalted him*: Gen. 7: The waters were multiplied, and they raised the ark to a high place. *From the unjust man you will rescue me*, that is, from fraudulent men: Ps. 139: *Rescue me, Lord, from the evil man, rescue me from the unjust man.* Consequently, the thanksgiving concludes for the aforesaid reasons.

Propterea confitebor tibi in nationibus Domine etc. Idest coram omni populo te laudabo: Tob. 12: Benedicite Deum caeli, et coram omnibus viventibus confitemini ei. Et nomini tuo psalmum dicam. In psalmo intelligitur bona operatio: quia quicquid boni facimus, debemus facere in gloriam nominis Dei.

Therefore I will give glory to you in the nations, o Lord etc.. That is, before the entire people I will praise you. Tob. 12: *Bless the God of heaven, and give him glory before all living things. And I will sing a psalm to your name*. By "psalm" we understand a good working: because whatever we do of good, we should do for the glory of God's name.

Magnificans salutes regis ejus. Hieronymus habet, sic magnificanti et facienti tibi, scilicet magnificanti et facienti, secundum literam nostram, Deus qui das vindictas. Et est Deus inquantum magnificans. Et ponit duo: unum ad statum regni, aliud ad personam, quia utrumque magnificatum est. Quantum ad primum dicit, magnificans salutes regis ejus, quia promovisti me ad regnum. Vel, regis, idest Christi, per cujus nomen omnes salvantur: Act. 4: non est aliud nomen datum etc.. Quantum ad personam dicit, et faciens misericordias Christo suo David et semini ejus usque in saeculum, quia multiplicavit semen suum sicut promisit.

Giving great deliverance to his king. Jerome has the words, *thus to you who makes great and acts*, namely *to the one who does great things and acts*, and according to the text we have, *God who gives gives retribution*. And he is God insofar as he does great things. And he presents two things: first for the state of the kingdom, the other for the person, because each is made great. Regarding the first he says, *making great the salvation of the king*, because he has promoted me to the kingdom. Or, of the king, that is, of Christ, through whose name all are saved: Act. 4: *There is no other name given etc..* Regarding the person he says, *and showing mercy to his Christ, David, and to his seed in eternity*, because he has multiplied his seed as he promised.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 18

(a) **[In finem. Psalmus David XVIII] Caeli enarrant gloriam Dei, et opera manuum eius annuntiat firmamentum.**	(a) [To the end, A Psalm of David] The heavens tell of the glory of God, and the firmament announces the works of his hands
(b) **Dies diei eructat verbum; et nox nocti indicat scientiam.**	(b) Day belches the word to day, and night indicates knowledge to night.
Non sunt loquelae, neque sermones, quorum non audiantur voces eorum.	There are no discourses, nor speeches, of which the voices are not heard.
In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum.	Their sound has gone out to the entire world, and their words have gone to the ends of the circle of the earth.
(c) **In sole posuit tabernaculum suum; et ipse tamquam sponsus procedens de thalamo suo.**	(c) He has put his tabernacle in the sun, and the sun like a bridegroom going forth from his bedroom.
Exultavit ut gigas ad currendam viam.	He rejoices like a giant to run the way.
(d) **A summo caelo egressio eius; et occursus eius usque ad summum eius, nec est qui abscondat a calore eius.**	(d) His going forth is from the highest sky, and his going around is right to its top, and there is no one who hides from his heat.
(e) **Lex Domini immaculata, convertens animas, testimonium Domini fidele, sapientiam praestans parvulis.**	(e) The law of the Lord is without blemish, converting souls, and the testimony of the Lord is faithful, giving wisdom to the small ones.
Iustitiae Domini rectae, laetificantes corda; praeceptum Domini lucidum illuminans oculos.	The justices of the Lord are right, giving joy to hearts; the precept of the Lord is shining giving light to eyes.
(f) **Timor Domini sanctus permanens in saeculum saeculi; iudicia Domini vera iustificata in semetipsa.**	(f) The fear of the Lord is holy remaining for the age of the age; the judgments of the Lord are true, justified unto themselves.
(g) **Desiderabilia super aurum, et lapidem pretiosum multum, et dulciora super mel, et favum.**	(g) They are desirable more than gold, and much precious stone, and they are sweeter than honey and honeycomb.

Etenim servus tuus custodit ea: in custodiendis illis retributio multa.

Indeed your servant keeps them: in keeping them there is much reward.

(h) **Delicta quis intelligit? Ab occultis meis munda me, et ab alienis parce servo tuo.**

(h) Who can understand his own wrongdoings? Cleanse me of my hidden things, and spare your servant from foreign thing.

(i) **Si me non fuerint dominanti, tunc immaculatus ero; et emundabor a delicto maximo. Et erunt ut complaceant eloquia oris mei: et meditatio cordis mei in conspectu tuo semper.**

(i) If they shall not take dominion over me, then I will be without stain, and I will be cleansed from the greatest wrongdoing. And the words of my mouth will be to please, and the meditation of my heart will be in your sight always.

Domine adiutor meus, et redemptor meus.

O Lord, my helper, and my redeemer

(a) Supra Psalmista multipliciter egit gratias de beneficiis datis, et speratis; hic autem ex consideratione illorum beneficiorum consurgit in laudem benefactoris.

(a) Above the Psalmist has many times offered thanks for benefits given and hoped for; from the consideration of those benefits he rises in praise of the benefactor.

Titulus patet: *In finem Psalmus David.*

The title is clear: *To the end, A Psalm of David.*

Secundum litteram refertur ad David; secundum autem mysterium ad Christum.

According to the letter it refers to David, but according to the mystery it refers to Christ.

In finem.

To the end.

Dividitur autem Psalmus iste in duas partes.

This psalm is divided into two parts.

In prima enim commendatur Deus ex sua eruditione, qua nos instruit.

In the first part God is commended because of the erudition by which he instructs us.

Et hoc dupliciter.

This is done in two ways.

Una communi, quae se habet aequaliter ad omnes; et haec per opera sua manifestatur.

In one part it is general, relating equally to all, and this is manifested by his works.

Rom. 1. "Invisibilia Dei per ea quae facta sunt, intellecta conspiciuntur."

Romans 1. "The invisible things of God are seen through the things that are made, when those things are understood."

Alia speciali, per legislationem, quae est solum ad fideles.

The other way regards what is specific, through law-giving, which is only to the faithful.

Secundum ibi, *Lex Domini immaculata.* Psalmus iste secundum veritatem exponitur de Christo, quia Apostolus de hoc auctoritatem ad mysterium Christi, Rom. I, inducit.

According to the verse, *The law of the Lord is without blemish.* This psalm according to the truth is expounded about Christ, because the Apostle draws upon this psalm as an authoritative source about the mystery of Christ, in Romans 1.

In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum.

Their sound has gone out to the whole earth, and their words to the ends of the circle of the earth.

Nihilominus tamen sicut mysteria Christi repraesentantur figuraliter quandoque in figuris veteris testamenti, ita quandoque figuraliter praemonstrantur in figuris operum sanctorum.

Nonetheless, as the mysteries of Christ are represented figuratively sometimes in the figures of the Old Testament, so sometimes they are shown in the figures of holy works.

Et ideo primo exponetur iste Psalmus quo ad figuram, secundo quo ad veritatem.

And thus first this psalm is expounded in terms of the figure, second in terms of the truth.

Et primo loquitur de caelis, secundo de sole.

First it speaks of the heavens, second of the sun.

Per caelos Apostoli, per solem Christus intelligitur.

By the heavens one understands the Apostles, by the sun, one understands Christ.

In sole.

In the sun.

Circa hoc duo facit. Primo ponit doctrinam qua nos erudit Deus per caelos, quomodocumque intellectos; secundo excludit impedimenta huius doctrinae, ibi, *Dies diei eructat verbum etc.*

On this topic he does two things. First he presents the doctrine by which God teaches us by the skies, however one may understand skies; second, he excludes the things that would impede this doctrine, where he says *Day belches forth the word to day, etc.*

Duo necesse est cognoscere de Deo.

One must understand two things about God.

Unum scilicet gloriam Dei, in qua est gloriosus; secundo opera eius.

One is the glory of God, in which glory he is glorious; second, his works.

Si respiciamus corporales caelos, isti nuntiant nobis gloriam Dei: quia in eis est mira et ordinata distinctio, quae est quaedam redundantia illius infinitae gloriae.

If we regard the physical skies, these proclaim the glory of God to us: because in them is a marvelous and ordered distinction, which is a certain overflowing of his infinite glory.

Eccli. 43. "Species caeli gloriae stellarum, mundum illuminans in excelsis Dominus."

Eccli. 43. "The beauties of the sky, the glories of the stars, the Lord giving light to the world in the highest things."

Et quia sol illuminans per omnia respicit, et gloria Domini plenum est opus eius; ideo intelliguntur isti caeli materiales indicare nobis gloriam Dei, non quasi animalia materialia, ut Rabbi Moses dicit, sed in eius pulchritudine, qua multo magis iudicatur eorum artifex.

And since the sun as it gives light looks through all things, and the Lord's work is full of his glory; therefore these material skies are understood so as to indicate the glory of God to us, not as material animals, as Rabbi Moses said, but in its beauty, by which their craftsman is much better judged.

Et firmamentum demonstrat nobis quantum Deus sit magnificus.

And the firmament shows us how magnificent God is.

Firmamentum dicitur caelum, ut dicitur Gen. 1. "Vocavit Deus firmamentum caelum."

The firmament is called the sky, as it says in Genesis 1. "God called the firmament the sky."

Secundum autem distinctionem dicitur caelum, et sic in caelorum distinctione apparet divina sapientia: si totum accipiatur simul, sic narrat eius virtutem, et ideo dicit, quod *caeli enarrant*, idest manifestant, *gloriam Dei, et firmamentum nuntiat opera manuum eius*: per quae opera apparet eius virtus.

It is called the sky, however, according to distinction, and so in the distinction of the skies the divine wisdom appears: if the whole is taken at once, is thus proclaims his power, and so it says that *the skies proclaim*, that is, they manifest, *the glory of God, and the firmament proclaims the works of his hands.*

Secundum autem veritatem per caelos intelliguntur Apostoli, in quibus tamquam in caelis habitat Deus.

According to the truth, however, by the skies the Apostles are understood, in whom God resides as in the skies.

Et dicuntur caeli propter sublimitatem conversationis.

And they are called the skies on account of the sublimity of their behavior.

Phil. 5. "Nostra conversatio in caelis est."

Phil. 5. "Our way of life is in the heavens."

Item stellati propter multarum virtutum abundantiam.

Again they are covered in stars because of the abundances of many virtues.

Eccli. 43. "Species caeli gloria stellarum."

Eccl. 43. "The beauties of the sky, the glory of the stars."

Esa. 55. "Sicut exaltati sunt caeli a terra etc."

Isa. 55. "As the heavens are raised above the earth, etc."

Quia lucidi per doctrinam, et exemplum.

Because they are shining by teaching and example.

Matth. 5. "Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum qui in caelis est."

Matth. 5. "So let your light shine before men so they may see your good works and glorify your Father who is in the heavens."

Quia volubiles, per obedientiam, et discursum praedicationis.

They are quickly flying by obedience and by the discourse of preaching.

Eccli. 14. "Gyrum caeli circuivi sola, et in fluctibus maris ambulavi, et profundum abyssi penetravi, et in omni terra steti, et in omni populo, et in omni gente primatum tenui."

Eccl. 14 "I alone have gone around the circle of the sky, and I have walked in the waves of the sea, and I have penetrated the depth of the abyss, and I have stood in every land, and in the midst of every people, and I have held first place among every nation."

Isti *enarrant gloriam Dei*, scilicet Patris, in qua est Christus, et quia Christus est aequalis Patri, et quod est Deus, et quod gratis peccata dimittit.

They "proclaim the glory of God", specifically of the Father, in which glory is Christ, and since Christy is equal to the Father, and is God, and forgives sings for free.

Esa. 12. "Gratis venundati estis, et sine argento redimemini."

Isaiah 12. "You have been bought for free, and you are redeemed without silver."

Item Apostoli dicuntur firmamentum, quia firmati virtute Spiritus Sancti.

Again, the Apostles are called the firmament, because they have been made firm by virtue of the Holy Spirit."

Luc. ultim. "Sedere in civitate donec induamini virtute ex alto."

Luke (the end): "Remain in the city until you are clothed with virtue from on high."

Et annuntiant opera manuum eius; idest mirabilia quae fecit Christus, scilicet nativitatem, passionem, resurrectionem, et ascensionem.

And they announce the work of his hands; that is, the marvels that Christ worked, namely the nativity, passion, resurrection and ascension.

Eccli. 42. "Nonne Deus fecit sanctos enarrare omnia mirabilia eius?"

Eccl. 42: "Has not God made the saints tell all his marvels?"

Esa. 12. "Annuntiate hoc in universa terra." Ps. 95. *Annuntiate inter gentes gloriam eius, in omnibus populis miriabilia eius.*

Isaiah 12. "Announce this through the whole earth." Ps. 95. *Announce his glory among the nations, his marvels among all the peoples."*

Vel, *Caeli enarrant etc.*.

Or, *The heavens tell etc.*

Quia caeli novam stellam miserunt, ortum Salvatoris nuntiantem.

Since the heavens sent a new star announcing the rise of the Saviour.

Matth. 2. "Vidimus stellam eius in oriente."

Matth. 2. "We have seen his star in the east."

(b) *Dies.*

(b) *Day.*

Hic excludit impedimentum doctrinae; et excludit triplex impedimentum.

Here he excludes an impediment to doctrine: and he excludes a threefold impediment.

Aliquando impeditur doctrina, ut non possit addisci ex tempore, aliquando ex linguarum varietate; aliquando ex locorum diversitate.

Sometimes a doctrine is impeded so that it cannot be learned on account of the time, sometimes on account of a variety of languages, sometimes on account of a diversity of places.

Primum impedimentum est de nocte.

The first impediment concerns the night.

Non est tempus legendi, cum sit tempus quiescendi; et secundum diversa tempora convenit docere, et discere.

The night is not the time for reading, since it is the time for resting, and different times are right for teaching and learning.

Et primo dicendum est de materialibus diebus qui causantur secundum naturam ex motu caeli; et ideo non solum substantiam caelorum oportet considerare, sed etiam motum firmamenti; et sic oportet accipere in hac vicissitudine sapientiam.

And first we should speak of the material days that are caused according to nature by the movement of the sky; and thus we should consider not only the substance of the heavens, but also the motion of the firmament, and so we should gather wisdom in this changing.

Eccli. 33. "Quare dies diem superat, et lux lecem, et annus annum a sole? A domini scientia separati sunt," idest dispositi supra.

Eccl. 33. "Why is one day better than another day, and one light better than another light, and one year better than another by the sun? They have been separated by the Lord's knowledge," that is, they have been arranged from on high.

Et ideo dicit: *Dies*, succedens, *diei eructat verbum*, idest diem sapientiae; idest, manifestat ordinem et bonitatem divinae spientiae, inquantum una dies est maior alia etc.

And thus he says: *One day*, then *proclaims the word to another day, that is, the day of wisdom, that is, it manifests the order and goodness of divine wisdom, insofar as one day is greater than another, etc.*

Una die est maior aestus quam alia; et sic de singulis.

One day is a greater season than another, and so it is with each particular day.

Et nox.

And night.

Supra ostendit divinam sapientiam, et ordinem dispositionis divinae, quia ordinate nox nocti succedit; et dicit, quia *dies eructat*, quia tempus diei est tempus loquendi; et ideo est tempus verbi.

He shows above the divine wisdom, and the order of the divine disposition, since one night follows another in orderly fashion, since *one day announces*, since the daytime is the time for speaking, and so it is the time of the word.

Propter quod dicit, *Eructat verbum.*

On this account he says, *It announces the word.*

Sed tempus noctis est tempus meditationis propter quietem; et ideo in quiete noctis homo meditatur, et adinvenit multa ex quibus fit sciens; et ideo est tempus scientiae.

But the night-time is the time of meditation because of the quiet, and so in the quiet of night a man meditates, and he discovers many things from which he becomes knowledgeable; and so the night is the time of knowledge.

Et ideo dicit: *Et nox*, succedens, *nocti indicat scientiam*, scilicet Dei; quia in una nocte est alia dispositio temporis quam in alia; et hoc totum a scientia Dei disponente.

And so he says: *And one night*, then, *indicates knowledge to another night*, namely the knowledge of God; because there is another arrangement of time in one night that in another; and this all is from God's knowledge which arranges it.

Secundum veritatem Apostoli dicuntur Apostoli, *eructant verbum,* divinae sapientiae, *diei,* idest perfectis.

According to the truth that Apostles are called Apostles, *they announces the word*, the word of divine wisdom, *to the day*, that is, to those who are perfect.

Pri. Cor. 2 "Scientiam loquimur inter perfectos."

Cor. 2 (the beginning): "We speak knowledge among those who are perfect."

Non enim omnibus omnia praedicantur, sed clara claris; sancta sanctis, magnis magna praedicant.

Not all things are preached to all people, but clear things to those who are clear; holy things to those who are holy, and great things to those who are great.

Item Apostolus; inquantum est nox, idest in carne vivens et mortalis, infirmitati, et ignorantiae rudium condescendens tamquam nox indicat nocti, idest perfectis scientiam, sed de rebus humanis.

Again the Apostle: insofar as it is night, that is, one is living in the flesh, and mortal, and condescending to the weakness and ignorance of those who are uneducated as one night points something to another night, that is, pointing at knowledge for the perfect, but concerning human matters.

Pr. Cor. 3. "Non potui vobis loqui quasi spiritualibus, sed quasi carnalibus. Tamquam parvulis in Christo lac vobis dedi, non escam."

Cor. 3 (beginning) "I could not speak to you as to spiritual people, but as if to carnal people. As to little children, I have given you milk in Christ, not food."

Vel, *Dies*, idest Gabriel, *eructat verbum diei*, idest Virgini Beatae proponit verbum Salvatoris; sed *nox*, idest diabolus, *indicat scientiam nocti*, idest Evae.

Or, *One day*, that is Gabriel, *announces the word to another day*, that is, to the Blessed Virgin he sets forth the word of the Saviour; but *one night*, that is the devil, *shows knowledge to another night*, that is, to Eve.

Gen. 3. "Eritis sicut dii, scientes bonum et malum."

Genesis 3: "You will be like gods, knowing good and evil."

Item secundo impeditur doctrina secundum varietatem linguarum, sed haec doctrina per hoc non impeditur; quia *non sunt loquela, neque sermones*; idest, quaecumque sint illae linguae, seu nationes, possunt erudiri de divina sapientia, et virtute, et hoc sive per caelos, sive per Apostolos.

Again, in the second place doctrine is impeded according to the variety of languages, but this is doctrine is not impeded on this account, because *there are no phrases, nor words*, that is, whatever may be the languages or nations, they can be taught of the divine wisdom and power, whether by the heavens or by the apostles.

Sed secundum veritatem dicendum quod non sunt loquelae etc.. quorum *non audiantur verba eorum*: quia voces, sive praedicationes, sive doctrina Apostolorum auditur a quolibet.

But it should be said according to the truth that there are not speeches whose *words are not heard*, because the sounds of their voices, or preachings, or the doctrine of the Apostles is heard by each and every one.

Sed de loquela Apostolorum duplex est opinio. Quidam enim dicunt, quod Apostoli una lingua loquebantur; sed alii omnes eos intelligebant.

But there are two opinions concerning the speech of the Apostles. Some say that the Apostles spoke in one tongue, but others say that all understood them.

Sed contra hoc est Apostolus I. Corin 14. "Gratias ago Deo meo, quod omnium vestrum lingua loquor."

But what the Apostle says in I Corinthians 14 is contrary to this: "I give thanks to my God, that I speak in the language of all of you."

Unde *non sunt loquela*, in quibus non audiantur loqui.

Hence *there are no speeches* in which they are not heard to speak.

Loquelae significant linguas principales, sed sermones significant varietates idiomatum in eadem lingua.

"Loquelae" signify the chief languages, but "sermones" signify the varieties of idioms in each language.

Vel *loquelae* linguae, *sermones* sunt modi loquendi.

Or, "loquelae" languages, and "sermones" are ways of speaking.

Est autem triplex modus loquendi.

There are three ways of speaking.

Unus humilis, quam communiter loquimur; alius quando est coloratus, et alius quando est ornatus tantum.

There is the humble way which we speak in common; another way is when our speech is colorful, and another is when our speach is merely ornate.

Primus convenit docenti, secundus persuadenti; tertius delectanti; et quolibet illorum modorum loquebantur Apostoli.

The first way is right for one who is teaching; the second way is right for one who is persuading; and the third way is right for one who is seeking to delight his hearers; and the Apostles spoke in all of these modes.

Esa. 28. "In loquela labii, et lingua altera loquar ad populum istum."

Isaiah 28: "I will speak to this people in the speach of lips, and in another tongue."

Item impedimentum doctrinae est diversitas et remotio loci.

Again, diversity and distance of place are an impediment to doctrine.

Quia doctrina aliquando non vadit ad remotas partes; sed non ita est de ista: quia *in omnem terram exivit sonus eorum*, scilicet caelorum, vel Apostolurm, quia ubique est doctrina, qua caeli erudiunt.

Because a doctrine sometimes does not reach remote places, but this is not the case with this doctrine, because *their sound has gone out unto all the earth*, namely, the sound of the heavens, or of the Apostles, because the doctrine by which the heavens teach is everywhere.

Sed de Apostolis melius dicitur, quia dicit: *Exivit*, non exierunt, *sonus*,idest fama, *et in fines orbis terrae verba eorum*, quia sonus pervenit ad remota, et verba ad loca propinqua.

But it is better said of the Apostles, because it says the *sound*, that is, the reputation or renown, has *gone out*, not that they have left, *and their words unto the ends of the earth*, because a sound reaches far-off places, and words reach close places.

Sed non est ita de Apostolis, immo etiam verba, idest distinctio soni pervenit ad fines orbis terrarum, vel prophetia aliqua, vel fama miraculorum.

But this is not the case with the Apostles, rather even their words, which is the distinction of sound, have reached the ends of the earth, whether a prophecy or the knowledge of miracles.

(c) *In sole.*

(c) *In the sun.*

Supra Psalmus fecit mentionem de caelis; et hic ad ostendendam laudem creatoris agit de sole.

Above, the psalm mentions the heavens, and here, in order to show the praise of the creator, he mentions the sun.

Et sicut per caelos intelliguntur Apostoli, ita per solem intelligitur Christus.

As by the heavens, we understand the Apostles, so also by the sun we understand Christ.

Malac. 4. "Vobis timentibus nomen meum orietur sol iustitiae."

Malachias 4: "The sun of justice will arise for you who fear my name."

Et quaedam prophetiae dicunt hoc de Christo sub figura solis.

And some prophecies say this of Christ under the figure of the sun.

Ideo primo ponit figuram per quam incipit veritatem de Christo explicare.

Thus, he first presents the figure by which he begins to explain the truth about Christ.

Circa figuram tria ponit.

He presents three things concerning the figure.

Primo situm solis; secundo motum, *Et ipse tamquam sponsus*; tertio effectum eius, *Non est qui qui se abscondat etc.*

First there is the position of the sun, then its motion, *and he like a bridegroom*; and third the effect of the sun *There is no one who can hide himself etc..."*

Primo sciendum est, quod haec diversa littera Hieronymi habet; *Soli posuit tabernaculum in eis*; quasi dicat: Ita *caeli enarrant etc.* et pro eis, scilicet caelis, *posuit soli tabernaculum*, idest collocavit eum in caelis.

First, we should know that Jerome has a different wording for this: *He set a tabernacle (a tent) for the sun in them;* as if to say: *Thus the heavens tell etc.* and for them, namely the heavens, *he has set his tabernacle (pitched his tent), that is, he has placed him in the heavens.*

Ponitur convenienter tabernaculum, quia hic mundus est locus viatorum, non habitantium in certo loco, quia sunt in continua motu.

The tabernacle is set, or the tent pitched, fittingly, because this world is the place of the wayfarers, not of those who dwell in a certain place, because they are in continual motion.

Nostra autem littera habet: *in sole posuit tabernaculum suum.*

The words as we have them say: *in the sun he has set his tabernacle (pitched his tent)*

Domus alicuius domini pulchrius fiat in civitate, quam in rure; ita pulchrius in caelo videtur tabernaculum Dei; et ideo dicit: *in sole posuit tabernaculum suum*; quasi dicat.

The house of a lord would be more beautiful in the city than in the country; and so the tabernacle of God seems more beautiful in heaven.

Sol est eius tabernaculum: non quod Deus in loco contineatur, sed quia, et Dionysius dicit, in sole maxime repraesentatur bonitas, et virtus Dei, sive divina.

The sun is his tabernacle: not that God is contained in a place, but because, as Dionysius says, the goodness and power of God, the divine power, are most greatly represented in the sun.

De motu solis duo dicit: *A summo caelo.*

He says two things concerning the movement of the sun: *from the height of heaven.*

Nota quod loquitur de caelo sicut est in motu suo, qui est finis noctis, et principium diei.

Note that he speaks of the sky as it is in its change, which is the end of the night and the beginning of the day.

Et secundum quod est finis noctis, non est nisi exitus de occulto in manifestum: quia non oritur, quasi tunc esse incipiat, sed quia tunc manifestatur; et ideo assimilat eum sponso egredienti de thalamo: quia sicut occultatur sponsus in thalamo, sic occultatur sol de nocte: ideo dicit: *ipse tamquam sponsus procedens de thalamo suo*.

And as it is the end of the night, it is only the departure from the hidden to that which is plainly apparent: because the sun does not rise in the sense of just beginning to exist, but in the sense that now it's presence is made apparent; and thus he likens the sun to a bridegroom coming out of his bedchamber, because as the bridegroom is hidden in the bedchamber, so the sun is hidden from the night: and so he says: *he, like a groom, coming forth from his bedchamber.*

Secundum autem quod est principium diei, quattuor ponit: scilicet proprietatem, sive efficaciam eius, magnitudinem, velocitatem, et regularitatem motus eius.

Considering the sun as the principle or beginning of the day, he presents four things: the sun's property or efficacy, its magnitude, the velocity, and the regularity of its motion.

Proprietatem, quia nox tristitiam indicat: sed dies laetificat.

He presents the sun's property, because the night suggests sadness, but the day brings joy.

Psal. 29. *Ad vesperam demorabitur fletus, et ad matutinum laetitia.*

Psalm 29. *Weeping will remain to the evening, but joy to the day.*

Et ideo dicit,*exultavit.*

And so he says, "he rejoiced."

Magnitudinem, quia magnus inter omnia corporalia particularia; et ideo dicit, ut gigas. Velocitatem; unde dicit: ad currendam. Regularitatem;unde dicit, viam, quia non exorbitat a rectitudine viae, sicut aliqui planetae.

Magnitude, because the sun is great among all particular physical things; and so he says: *as a giant*. Speed; hence he says:*to run*. Regularity, hence he says, *the way*, because the sun does not depart from the rightness of its way as do some planets.

Item hanc similitudinem exponit, cum dicit, a summo caelo. Et quod hic dicitur, potest dupliciter intelligi. Uno modo, quia sunt duo puncta secundum astrologos, scilicet summitas caelorum, ubi sol est quando est in meridie, et punctus oppositus qui est angulus terrae, ubi est sol in medio noctis: et hoc est quod dicit, a summo caelo egressio ejus, secundum illos qui incipiunt diem a medio noctis, et occursus ejus usque ad summum ejus, quantum ad angulum caeli ubi est in meridie.

Again, he explains this similarity when he says, from the highest sky. What is said here can be understood in two ways. In one way, that there are two points according to the astronomers, namely the highest part of the heavens, where the son is at noon, and the opposite point which is the angle (corner) or the earth, where the son is in the middle of the night: et this is what he says, *from the highest sky his going out*, according to those who would begin the day from midnight, *and his course unto its height*, with respect to the angle of the sky where it is at noon.

Sed si ad unum punctum summum referatur, sic est unus punctus, ubi sol est in meridie. Et hoc est quod secundum astrologos plures dies computantur a medio diei; quasi dicat: a puncto meridionali est recursus ejus, scilicet solis, usque ad locum illum: eccl. 1: oritur sol et occidit, et ad locum suum revertitur.

But if *height* refers to one point, it is the one point where the sun is at midday. And this is because according to the astronomers most days are counted from midday; as if he were to say: from the point of midday is his (the sun's) return, to the other place: Eccl. 1: the sun rises and falls, and returns to its place.

Effectus ejus manifestatur cum dicit, nec est qui se abscondat a calore ejus; quasi dicat, sol in meridiano ita exurit terram, et ita calidus est quod in aliquibus terris vix homo subsistit: eccl. 43: in meridiano exurit terram, et in conspectu ardoris ejus quis potest subsistere? secundum autem rem significatam designantur mysteria Christi.

Its effects are shown when he says, nor is there anyone who may hide himself from his heat; as if he were to say, the sun at midday so burns the earth, and is so hot that in some lands man barely survives: Eccl. 43: At midday he burns the earth, and in the face of his burning heat who can stand? But according to the thing signified the mysteries of Christ are designated.

Et primo designatur ipsius conceptio. Secundo nativitas. Tertio ejus progressus. Quarto ejus ascensio. Conceptio designatur, cum dicitur, in sole posuit tabernaculum suum. Est autem consuetum, quod per tabernaculum intelligitur corpus: 2 Pet. 1: scio quod velox est depositio tabernaculi mei, secundum quod Dominus Noster Jesus Christus significavit mihi: 2 cor. 5: qui sumus in hoc tabernaculo, ingemiscimus. quod ergo dicit, in sole posuit etc.

And first His conception is designated. Second, his nativity. Third, his development. Fourth, his ascension. His conception is designated when it says *in the sun he has placed his tabernacle*. It is customary that by tabernacle or tent one understands the body: 2 Peter 1: I know that the time for folding up my tent is coming quickly, because Our Lord Jesus Christ told me: 2 Cor. 5: we who are in this tent weep.

Quod ergo dicit, in sole posuit etc. idest corpus suum posuit in sole, idest in beata virgine, quae nullam habuit obscuritatem peccati: cant. 4: Tota pulchra es amica mea, et macula non est in te.

Therefore what he says *in the sun he has placed etc.*, is that he has placed his body in the sun, that is, in the Blessed Virgin, who had no darkness of sin: Cant. 4: You are completely beautiful, my woman friend, and there is no blemish in you.

Vel in sole sunt tria. lucet, ardet, et distinguit vices temporum. in sole posuit tabernaculum suum, idest in manifesto, quia cum invisibilis esset, per assumptionem corporis factus est visibilis: jo. 1: verbum caro factum est, et habitavit in nobis. Item in sole, idest ardore, posuit tabernaculum suum, idest corpus suum, quia suscepit passibile: isa. 53: vere languores nostros ipse tulit, et dolores nostros ipse portavit.

Or, there are three characteristics of the sun. It shines, it burns, and it distinguishes various times. *In the sun he has placed his tabernacle*, that is, in plain sight, because although He was invisible, by assuming His Body He became visible. John 1: The Word was made flash, and dwelt among us. Again, *in the sun*, that is, in burning heat, *he has placed his tabernacle*, that is, his body, because he took the ability to suffer: Isaiah 53: Truly he has taken up our afflictions, and he has borne our sorrows.

Item subjecit Ipsum varietati: et qui secundum quod Deus erat aeternus, secundum quod homo factus est temporalis: Psalm. 30: in manibus tuis tempora mea. Vel, tabernaculum suum, idest ecclesiam: Apoc. 21: ecce tabernaculum Dei cum hominibus. Posuit in sole, idest in manifesto: Matth. 5: non potest civitas abscondi supra montem posita. Nativitas designatur cum dicitur, ipse tamquam sponsus procedens de thalamo suo. Thalamus uterus virginalis est: de hoc sicut sponsus processit, quia in ea unione perpetua desponsavit humanam naturam: unde in morte

Again, he subjected himself to change: He who as God was eternal, as man become temporal: Ps. 30: In your hands are my times. Or, *his tabernacle*, that is, the Church: Apoc. 21: Behold the tabernacle of God with men. *He placed in the sun*, that is, in plain sight: Matth. 5: A city built upon a mount cannot be hidden. The nativity or birth is designated when it says, *he like a bridegroom proceeding from his chamber.* The chamber is the virginal womb: from this he proceeds like a

divinitas remansit unita animae et corpori: Oseae 2: sponsabo te mihi in fide. processus viae ejus describitur a jucunditate.

bridegroom, because in this perpetual union he has espoused human nature: hence in death His Divinity remained united to his soul and body: Os. 2: I will espouse you to myself in faith.

Processus viae ejus describitur a jucunditate. Unde, exultavit, interius scilicet cum laetitia spirituali, quam nec mors nec tristitia aliqua in sensualitate potuit perturbare: quia etiam in passione fruebatur: Isa. 42: non erit tristis neque turbulentus; quia ex tristitia sensualitatis nulla tristitia in parte superiori fuit: tamen tota patiebatur secundum quod erat natura; non autem secundum quod erat conversa ad Deum. Item describitur magnitudine: quia, ut gigas, geminae substantiae: quia naturae divinae in qua magnus: Ps. 76: quis Deus magnus sicut etc., et humanae naturae in qua etiam magnus: Luc. 1: hic erit magnus: etc.. A velocitate: quia salutem nostram operatus est in modico tempore: unde dicit, ad currendam viam: Act. 10: pertransivit benefaciendo et sanando, quasi velociter.

The course and development of his life is described by joy. Hence, he rejoiced, that is, he rejoiced inwardly with a spiritual joy, which neither death nor any sadness in sensuality could disturb: because He also experienced this joy in his passion: Isaiah 42: he will be neither sad or disturbed; because there was no sadness in his higher part from the sadness of sensuality: however the whole suffered as nature; nor as being turned toward God. Again he is described by magnitude: because as a giant of twin substance: because He is of divine nature in which he is great: Ps. 76: who is a great God as etc., and He was also great with respect to his human nature: Luke 1: he will be great: etc.. The course of his life is also described by speed: because he worked our salvation in a short time: hence the psalm says *to run the way*. Acts 10: he passed through doing good and healing, as if speedily.

(d) A summo. Hic prosequitur de ascensione: et circa hoc tria facit. Primo ponit ascensionem debitam. Secundo ejus terminum. tertio effectum debitum ponit.

(d) From the height. Here he goes on to talk about the Ascension. He does three things with respect to this. First, he sets forth the due ascension. Second, its end point. Third, he sets forth its due effect.

Primum, cum dicit, a summo caelo egressio ejus. Naturale est cuilibet rei tendere in locum suum sibi connaturalem. Locus naturalis summus debetur ei qui habet summam naturam. Christus est natus a Patre habens summam naturam: Ephes. 4: qui descendit, ipse est qui et ascendit. Et ideo dicit, a summo caelo egressio ejus, scilicet per aeternam generationem. et dicit, a summo, non ex aethereo vel empyreo, vel alio; sed ab esse Trinitatis, quia est consubstantialis Patri, idem in essentia. Deinde ponit terminum, dicit ergo, et occursus ejus usque ad summum ejus: jo. 16: exivi a patre, et veni in mundum: iterum relinquo mundum, et vado ad patrem.

First, when he says, *his going out from the highest sky*. It is natural for each thing to tend to its place, the place connatural to it. The highest natural place rightfully belongs to him who has the highest nature. Christ was born from the Father having the highest nature: Eph. 4: he who has descended, is he who ascended. And so the psalm says: *from the highest sky his going out*, namely, by eternal generation. And he says, *from the highest*, not from the ethereal or empyrean heavens or any other; but from the being of the Trinity, since He is consubstantial with the Father, the same in essence. Then he set forth the end point, when he says, *and his course is all the way to its height*: John 15: I have gone forth from the Father, and I have come into the world: again I will leave the world and go to the Father.

Sequitur effectus: nec est qui se abscondat a calore ejus: Ephes. 4: dedit dona hominibus. Ibidem: *ascendit super omnes caelos, ut adimpleret omnia.* Sol quando est in alto, omnes calefacit.

The effect follows: nor is there anyone who may hide himself from its heat: Ephesians 4: *He has given gifts to men.*. In the same passage it reads: *He has ascended above all the heavens to fulfill all things.*

Sic Christus ascendens misit Spiritum Sanctum discipulis; Unde dicit. Nec est qui se abscondat a calore ejus.

Thus Christ, when he had ascended, send the Holy Spirit to his disciples; hence it says: Nor is there anyone who may hide himself from its heat.

Spiritus Sanctus calefacit: Can. 8: Lampades ejus lampades ignis. Sed numquid multi non recipiunt calorem ejus? Dicendum quod sicut est de sole materiali, ita contingit de Spiritu Sancto.

The Holy Spirit warms: Songs 8: His lamps are lamps of fire. But do not many receive his warmth? It is to be said that as it is with the material sun, so it is the case with the Holy Spirit.

Multi autem possunt se abscondere, et non recipere calorem solis, sed sol ex parte sua se exhibet omnibus; sic Spiritus Sanctus effunditur ubique, et petit ab omnibus recipi, nisi aliquis se per malitiam abscondat.

Many, however, can hide themselves, and not receive the warmth of the sun, but the sun for its part shows itself to all; so the Holy Spirit is poured out everywehre, and asks to be received by all, except if someone hides himself out of malice.

Vel non est qui se abscondat etc.: quia licet peccator non recipiat eum, tamen non potest abscondi quin cognoscatur ab eo etc.. prov. 15: infernus et perditio coram Domino.

Or, there is no one who may hide himself etc.: because although the sinner may not receive Him, yet he cannot hide from being known by Him. Prov. 15: hell and perdition before the face of the Lord.

(e) Lex. Supra psalmista egit de sua generali instructione, quae fit per creaturas; nunc agit de speciali quae fit per legislationem: et circa hoc duo facit. Primo ponit legis commendationem. Secundo agit de delictis quae committuntur contra legem, ibi, delicta quis intelligit.

(e) The Law. Above the psalmist spoke of his general instruction, which comes by way of creatures; now he speaks of the special instruction which comes by way of legislation: and he does two things in this regard. First he presents a commendation of the law. Second, he speaks of the offenses which are committed against the law, where he says, who understands his offenses.

Et convenienter post mysteria incarnationis Christi, agit de lege veteri, quae est per Christum impleta, et nova tradita: et circa hoc duo facit. primo ostendit legis bonitatem sive rectitudinem. Secundo ejus suavitatem seu dilectionem, ibi: desiderabilia.

It is right that after treating the mysteries of Christ's incarnation, he speaks of the Old Law, which was fulfilled by Christ, and the New Law that was passed on: and he does two things in this regard. First, he shows the goodness or rectitude of the law. Second, he shows its gentleness or love, where he writes: desirable things.

Circa primum tria facit. Primo commendat legem in generali. Secundo ea quae in lege continentur, ibi, testimonium Domini. Tertio commendat ea quae adjacent legi, ibi, timor Domini.

With regard to the first, he does three things. First, he commends the law in general. Second, he commends those things contained in the law, where he writes: the testimony of the Lord. Third, he commends the things associated with the Law, where he writes: the fear of the Lord.

Est autem considerandum, quod de lege Domini dicit duo: et quod est immaculata, et quod est convertens: et potest ad utramque legem referri, scilicet novam et veterem: et ponuntur ad differentiam legis humanae, in qua quaedam illicita permittuntur, sicut usurae et prostibula; non enim potest omnia corrigere.

It is to be considered taht he says two things concerning the law of the Lord: first that it is immaculate, and that it is converting: and this may refer to either law, the Old Law and the New Law: and it is compared to the difference in human law, in which certain illicit things are permitted, such as usury and prostitution, for (the human law) cannot correct all things.

Sed lex Domini non est talis, sed est immaculata, idest omnia mala excludens: Psalm. 11: eloquia domini, eloquia casta etc.. Job 6: non invenietis in lingua mea iniquitatem, nec in faucibus meis stultitia personabit.

But the law of the Lord is not such, but it is immaculate, that is, it excludes all that is evil: Psalm 11: the sayings of the Lord are pure sayings, etc.. Job 6: you will not find iniquity in my tongue, nor will folly sound forth in my throat.

Item lex humana non extendit se nisi ad ea ad quae se habet judicium humanum, scilicet tantum ad exteriora: 1 Reg. 16: Homo videt quae apparent, Deus autem intuetur cor.

Again, human law extends only to things that belong to human judgment, namely, to exterior things: 1 Kings 16: Man sees what appears, but God sees the heart.

Et ideo lex humana retrahit ab exterioribus, licet divina lex convertat cor ad Deum; et ideo dicit, convertens, non tantum exteriores actus, sed et animas.

And so the human law draws (man) away from exterior things, but the divine law turns the heart to God; and so he says "it converts", not only exterior acts, but souls as well.

Sed lex vetus hoc faciebat imperfecte, lex nova perfecte: quia lex vetus cohibet per poenas temporales, quae coercent manum; sed lex nova cohibet per poenas aeternas, quae coercent cor.

But the Old law did this imperfectly, while the New Law does it perfectly: because the Old Law works through temporal punishments that force one's hand; but the New Law works through eternal punishments, which work upon the heart.

Continentur autem in lege tria: testimonia, judicia, et praecepta. Testimonia, quia lex divina procedit ex necessitate super aliqua credulitate: Heb. 11: accedentem ad dominum oportet credere.

Three things, however, are contained in the law: testimonies, judgements, and precepts. Testimonies, because the Divine Law proceeds by necessity over any credulity: Heb. 11: he who approaches the Lord must believe.

Et ideo necessaria sunt testimonia per quae fides recta hominis probetur; et ita in ea sunt testimonia et caeremoniae. Et dicit de eis duo: quod testimonia sive praecepta habent aliquid fidele, et quod sapientiam praestant. Doctrinae autem humanae habent aliquid non fidele, nec sapientiam praestant.

And so testimonies are necessary by which the right faith of a man is tested; and so in the matter of this faith there are testimonies and ceremonies. And he says two things about these: that testimonies or precepts have something faithful (or trustworthy), and that they exhibit wisdom. However, human doctrines have something that is not faithful (or trustworthy), nor do these doctrines exhibit wisdom.

Non fidele, quia antiquitus confinxerunt in legibus quaedam falsa, secundum quod videbatur eis ad utilitatem civitatum: sicut quod quidam homines nati sunt ex diis, ut conciperent magnos animos; et quod bene regentes transferebantur ad deos, ut animarent ad bonum reipublicae.

Something not faithful or trustworthy, because in ancient times men put certain falsehoods in their laws, as it seemed to them to be useful for their cities; for example, that certain men were born of the gods, so that they would possess great minds or spirits; and that those who ruled well were changed into gods, to give a soul, as it were, to the good of the republic.

Sed testimonium Domini, idest doctrina, seu mandatum divinum est fidele, idest habet veritatem; sed illud, scilicet doctrina illorum est falsa: psalm. 92: testimonia tua, domine, credibilia facta sunt nimis: et hoc ideo est, quia lex illa ordinat ea quae sunt in vita ista tantum; sed lex divina ordinat ad futuram vitam.

But the Lord's testimony, that is (His) teaching, or the divine command is faith, that is, it has truth; but the other, namely the teaching of the others, is false: Psalm 92: "Thy testimonies, O Lord, are become exceedingly credible:" and this because that law orders those things which are only in that very life; but the divine law orders (those things which are) for (or towards) the future life.

rom. 8: non sunt condignae passiones hujus temporis ad futuram gloriam, quae revelabitur in nobis. testimonia proprie dicuntur in lege illa quae generant auctoritatem praecipientis in corde subditorum, ut obediant praeceptis; ut quod Deus sit unus, et quod sit Creator caeli et terrae, et hujusmodi.

Rom. 8: The sufferings of this time cannot compare to the future glory that will be revealed within us. Testimonies are properly spoken of in the law when these testimonies give birth to the authority of the lawgiver in the heart of his subjects, so that they obey his precepts; that God is one, that He is the Creator of heaven and earth, and other such testimonies.

Et quia caeremonialia praecepta sunt ex sola auctoritate divina debita, possent dici testimonia; praecepta vero moralia fundantur in debito omnis virtutis; judicialia vero praecepta fundantur in debito, quod est inter homines quantum ad contractus. Lex autem illa humana non praestat sapientiam: aliqua enim sapientia est in humanis, ubi est aliqua veritas, ut philosophica: et quaedam sapientia est qua utebantur sacerdotes in templo, et haec est falsa: et haec multis proponebatur;

And since the ceremonial precepts are entirely from the due divine authority, they can be called testimonies; the moral precepts, on the other hand, are grounded in what is due in these of every virtue; the judicial precepts are grounded in what is due regarded contracts between men. The human law, however, does not exhibit wisdom: for there is a certain wisdom in human laws, where there is a certain truth, such as philosophical truth: and there is a certain wisdom that the priests employed in the temple, and this wisdom is false: and this false wisdom was set forth to

many men;

Sed illa philosophica paucis, sed divina parvulis, quia populis: Deut. 4: Haec est sapientia vestra et intellectus coram populis. vel, parvulis, idest humilibus: Matth. 11: Abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis.

But the philosophical wisdom was set forth to few men, whereas the divine wisdom was set forth to the little ones, because it was set forth to peoples: Deut. 4: This is your wisdom and understanding before the peoples. Matth. 11: You have hidden these things from the wise and prudent, and revealed them to the little ones.

Justitiae Domini rectae, seu judicia illa quae dicuntur Exod. 22: Qui furatus fuerit bovem aut ovem etc.. isa. 26: Rectus callis justi ad ambulandum: prov. 21: Gaudium est justo facere justitiam, et pavor operantibus iniquitatem.

The justices of the Lord are right, that is, the judgments spoken of in Exodus 22: he who has stolen a cow or sheep etc... Isa. 26: The right path of the just to walk: Prov. 21: It is a joy for the just to do justice, and a cause of trembling to those who do iniquity.

Et dicit duo de eis: quod recta, et quod jucunda. Recta, quia continent justitiam. Rectum dicitur justum: Prov. 8: Justi sunt omnes sermones mei, et non est in eis pravum quid nec perversum: Recti sunt intelligentibus etc.. Jucunda, non severa et perturbativa, quia sunt aequitati permixta; unde dicit, laetificantes corda, propter aequitatem et spem praemii: Ps. 118: Laetabor ego super eloquia tua. Moralia vero praecepta sunt lucida et illuminativa; unde dicit, praeceptum Domini lucidum.

And he says two things concerning these: (first that they are) right, and (second that they are) delightful. Right, because they pertain to justice. Right is said of the just: Proverbs 8: "All my words are just, there is nothing wicked nor perverse in them. They are right to them that understand..." Delightful, (because they are) not severe and disturbing, since they are mixed with equity. Hence he says, they make the heart rejoice, on account of equity and the hope of reward: Ps. 118: I will rejoice over your words. The moral precepts are shiny and illuminating; hence he says: the precept of the Lord is shiny.

Lucidum dicitur, quia in se est manifestum et evidens, sicut hic, non occides, non moechaberis, non furtum facies, et similia: quae habent in se claritatem, quod quilibet servare tenetur dicens, prov. 6: mandatum lucerna, et lex lux.

It is called shiny, because in itself it is manifest and evident, for example, you shall not kill, you shall not commit adultery, you shall not steal, and the like: these have within them clarity, so each and every man is obliged to hold them and say, Prov. 6: the command is a lantern, and the law a light.

Praeceptum dicitur ad quod attenditur secundum imperium superioris; et est de agendis, et importat debitum faciendi in eo cui praecipitur: quod quidem debitum est vel ex parte regulae divinae quam tenemur sequi; et sic illud cadit sub debito, sine quo rationis ordo servari non potest: vel est debitum ex auctoritate praecipientis, cui obedire tenemur: vel ex parte finis, quem omnino volumus, qui est praestitutus nobis; et tunc cadit sub praecepto illud sine quo non possumus servare subjectionem ad praecipientem; vel sine quo non possumus consequi finem intentum.

That which is heeded according to the rule of a superior is called a precept; a precept concerns things that are to be done, and implies an obligation to do something in him who has been commanded: this obligation is either on part of the divine rule that we are obliged to follow, and thus that fall under the obligation without which the order of reason cannot be preserved: or it is an obligation flowing from the authority of the one who commands, whom we are obliged to obey: or on the part of the end that we desire, which is set forth for us; and then under the precept falls that without which we cannot preserve our state of being subject to the one who commands; or without which we cannot achieve the intended end.

Dicitur enim praeceptum quasi praecise ceptum, scilicet ad agendum: quasi quod praecise teneamur illud agere: ideo tale praeceptum est: illuminans oculos, scilicet rationis, qui oculi tenebrescunt per cupiditatem exteriorum et concupiscentias interiorum passionum: et hoc removet praeceptum Domini, et ideo illuminans oculos.

The term precept means "taken precisely", that is, with respect to that which should be done; as if we are held to do that exactly: and such a precept is the following: illuminating the eyes, that is, the eyes of the reason, which eyes are darkened by the unrestrained desire for exterior things and by the desires of the passions within: and the precept of the Lord removes this, and so it illuminates the eyes.

Illumina oculos meos, ne unquam obdormiam in morte, psal. 12.

Give light to me eyes, lest I ever sleep in death, Psal. 12.

(f) *Timor.* Hic ponit quaedam adiacentia legi: quorum unum est ex parte nostra, scilicet timor, qui inducit nos ad servandum praecepta: *Eccl. ult. Deum time, et mandata eius observa.*

(f) *Fear.* Here (the psalmist) sets down certain things surrounding the law, one of which is on our part, namely fear, which leads us to follows (his) precepts: Ecclesiates 12: "Fear God and keep his commands."

De timore isto duo dicit. Primo dicit eum sanctum. Secundo dicit eum permanentem.

Concerning fear itself he says two things. First, he calls it holy. Second, he calls it permanent.

Omnis autem timor ex amore causatur, quia illud timet homo perdere quod amat. Et ideo sicut est duplex amor, ita est duplex timor: quidam est timor sanctus qui causatur ab amore sancto; quidam non sanctus, qui a non sancto causatur. Sanctus amor est quo amatur Deus: *Rom. 5. Charitas Dei diffusa est in cordibus nostris per Spiritum sanctum qui datus est nobis.* Timor iste sanctus tria facit. Primo timet Deum offendere. Secundo recusat ab eo separari. Tertio Deo per reverentiam subiicit: et iste timor dicitur castus et filialis.

Now, all fear is caused by love, since a man fears to lose that which he loves. And thus, just as there is a twofold love, so too is there a twofold fear. On the one hand, there is a holy fear which is caused by a holy love, while on the other, there is a fear which is not holy, a fear which is caused by a love which is not holy. A holy love is that by which God is loved; Romans 5: "The charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us." This holy fear effects three things. First, one fears to offend God. Second, one is unwilling to be separated from Him. Third, one submitts oneself to God through reverence. And this very fear is called pious and filial.

Non sanctus timor est qui causatur ab amore non sancto, qui est mundi, et suiipsius; et de tali amore non sancto causatur duplex timor non sanctus. Servilis, qui est ex amore sui: et mundanus, qui procedit ab amore mundi: *Matt. 10. Nolite timere eos qui occidunt corpus* etc.. De timore sancto: *Ps. 33. Timete Deum, omnes sancti eius, quoniam non est inopia timentibus eum.* Mundanus timor non permanet nisi cum mundo, servilis permanet in malis in perpetuum, sed sanctus permanet in bonis. De hoc dicit Psalmus, *Timor Domini sanctus permanet in saeculum saeculi.*

A fear which is not holy is that which is caused by a love which is not holy, which is of the world, and of one's self. And from that sort of love which is not holy, a twofold fear which is not holy is caused. (First, there is that fear which is) servile, that which is from a love of one's self. (Second, there is that fear which is) worldly, that which proceeds from a love of the world; Matthew 10: "Fear ye not them that kill the body" etc. Of a holy fear (it is said at) Psalm 33: "Fear the Lord, all ye his saints: for there is no want to them that fear him." A worldly fear endures only with the world, (while) a servile (fear) endures in the evil in perpetuity. But a holy fear endures in the good. Concerning this, the Psalm states *The fear of the Lord is holy remaining for the age of the age.*

Sed contra. *Perfecta charitas foras mittit timorem, 1 Io. 4.*

On the contrary, (there is the passage from) 1 John 4 (which states): "Perfect charity casteth out fear."

Dicendum, quod charitas expellit timorem servilem: sed filialis timor duplicter permanet, scilicet in patria. Primo quantum ad sui praemium: *Ps. 9. Patientia pauperum non peribit in finem.* Non quod ibi sit patientia, quia non est ibi tribulatio, sed fructus eius: et sic fructus timoris permanet: *Eccl. 1. Timenti Deum bene erit in extremis, et in die defunctiunis suae benedicetur.*

I answer that charity expells servile fear, but filial fear endures in heaven in a twofold fashion. First, insofar as it is to us a reward; Psalm 9: "The patience of the poor shall not perish for ever." Not that there is patience there, since there is no tribulation there. Rather, its fruit: and in this manner the fruit of fear endures; Ecclesiasticus 1: "With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed."

Vel manet secundum aliquem sui actum: non quod timeat offendere, quia ibi non timet peccatum, nec separationem, sed quantum ad reverentiam, quia submittent se Deo, nec audebunt se ei aequare: *Iob 26. Columnae caeli contremiscunt, et pavent ad nutum eius.*

Or, (fear) remains according to its own activity. Not that one fears to offend, since one does not fear sin there. Nor (does one fear) separation. But (one fears) with respect to (the activity of) reverence. For they submitt themselves to God, and do not dare to make themselves equal to him; Job 26: "The pillars of heaven tremble, and dread at his beck."

Ex parte Dei est illud, scilicet iudicium eius: quod dicitur executio iustitiae: *Ps. 93. Quousque iustitia convertatur in iudicium.* Et haec fiunt secundum quod punit vel praemiat; et ideo *Iudicia Domini* dicuntur *Vera et iustificata:* vera propter rectitudinem, quia in eis semper est veritas: *Rom. 2. Iudicium Dei est secundum veritatem in eos qui talia agunt:* non enim sequitur, *Testimonia,* humana, sed, *Iustificata in semetipsa* dicitur, quia vel non sequitur aliam superiorem legem, sed in semetipsa.

On God's part, there is his judgment, which is called the execution of justice; Psalm 93: "Until justice be turned into judgment." And this will come about as he punishes or rewards; and thus *The judgments of the Lord* are said to be *True and justified:* true according to rectitude, since in these (his judgments) there is always truth; Romans 2: "The judgment(s) of God (are), according to truth, against them that do such things:" for (these judgments do) not follow human *Testimonies,* but are said to be *Justified unto themselves,* since (they do) not follow upon some superior law, but (are) *Unto themselves.*

Vel quia in semetipsis ipsa iudicia Domini habent evidentem iustitiam: *Ps. 36. Et educet quasi lumen iustitiam tuam, et iudicium tuum tanquam meridiem.*

Or, because in themselves, the judgments of the Lord have obvious justice; Psalm 36: "And he will bring forth thy justice as the light, and thy judgment as the noonday."

(g) *Desiderabilia.* Supra psalmista commendavit legem divinam quantum ad ejus rectitudinem; hic autem commendat quantum ad ejus suavitatem et jucunditatem: et circa hoc duo facit. Primo ponit ejus commendationem. Secundo talem commendationem probat, ibi, etenim servus tuus. praefert autem legem quantum ad desiderium animae omnibus rebus mundi.

(g) *Desirable things.* Above the psalmist commended the divine law with regard to its rectitude; here he commends it for its sweetness and joy: and here he does two things. First he presents the commendation of the Divine Law. Second, he proved this commendation, where he says, and your servant. He prefers the law to the soul's desire for all the things of the world.

In rebus autem mundanis desiderantur exteriores divitiae et voluptates corporales. Et supra ista est delectatio legis Dei. Quantum ad primum dicit ista quae dicta sunt: desiderabilia super aurum: Prov. 8: melior est sapientia cunctis opibus pretiosissimis, et omne desiderabile ei non potest comparari: ps. 118: dilexi mandata tua super aurum etc.. et tangit illa duo quae homines desiderant; unde dicit, aurum; et pompas, unde lapidem pretiosum.

In worldly things, external riches and bodily pleasures are desired. And the love of the law of God is above these things. With respect to the first he says the things that were said: more desirable than gold: Prov. 8: Wisdom is better than all the most precious treasures, and no desirable thing can be compared to it: Ps. 118: I have loved your commands more than gold, etc., and he mentions the two things that men desire; hence he says, gold, and displays, hence he says, precious stone.

Lapides pretiosi non serviunt nisi ad apparentiam: unde ibi multum potest referri, vel ad lapidem, vel ad pretiosum. Item quantum ad secundum dicit, et dulciora super mel et favum: psal. 118: quam dulcia faucibus meis eloquia tua.

Precious stones serve no purpose except appearance: and there much can be referred, either to stone, or to precious. Again with respect to the second he says, and sweeter than honey or honeycomb. Psal. 118: how sweet to my throat are your words.

Super mel ori meo. Dicitur mel et favum, quantum ad delectationes corporales. Mel extrahitur a cera; sed favus est mel et cera. Delectationes corporales quandoque sunt manifestae, et sic est mel; quandoque sunt absconditae et dulciores, et sic est favus: prov. 9: aquae furtivae dulciores sunt etc.. Vel praeferuntur favo propter vetus testimonium, in quo est mel in favo, veritas in figura: melli propter novum ubi est veritas manifesta.

More than honey to my mouth. It is called honey and honeycombed, in comparison to bodily pleasures. Honey is extracted from wax; but honeycombed is honey and wax. Bodily pleasures sometimes are manifest, and such is honey; sometimes they are hidden and more sweet, and such is honeycomb: Prov. 9: stolen waters are sweeter etc.. Or they are preferred to honeycomb on account of the Old Testament, in which there is honey in honeycomb, truth in a figure: they are preferred to honey on account of the New Testament which is manifest truth.

Sed numquid spirituales delectationes sunt delectabiliores? Dicendum est quod sic: et est triplex ratio. Una ex parte boni delectati quod est potius bonum, et ex causa delectationis, quod est majus bonum, ergo magis delectabile. Secunda ex parte potentiae delectantis, quia vis intellectiva est fortior sensitiva. Tertia ex modo delectationum.

But are spiritual delights more delightful? The answer is yes: and for a threefold reason. For one, on part of the good we delight in, which is a more powerful good, and for reason of the delight, which is a greater good, therefore more delightful. Second, on part of the potency that takes delight, because the intellectual faculty is stronger than the sensitive faculty. Third, because of the mode of the delights.

Corporales delectationes consistunt in fieri et in motu; sicut in cibis et in aliis. Motus autem est quid imperfectum; et quoddam futurum et praeteritum importat; quia non habetur totum simul. Spirituales autem delectationes non sunt in motu: quia consistunt in amando et intelligendo bonum, quod non est in motu; sed per accidens plus desiderantur illae, inquantum abundant aliqui in sensu, et deficiunt in intellectu.

Bodily delights consist in becoming and in motion; such as in foods and other things. Motion, however, is something imperfect; and it implies something future and past; because the whole is not possessed at once. Spiritual delights, however, are not in motion: because they consist in loving and understanding the good that is not in motion; but accidentally bodily delights are more desired, insofar as some abound in the senses and fall short in intellect.

Vel sancti homines plus diligunt praecepta Dei quam seipsos. Et sancti designantur per aurum et lapidem pretiosum: 1 Cor. 3: si quis aedificaverit super fundamentum hoc aurum, argentum, lapides pretiosos. Item per mel et favum significantur illi qui alieni sunt a rebus mundi; sed favus sunt illi qui adhuc rebus mundi delectantur: et tales, quia non sunt totaliter alieni, diligunt plus se quam praecepta; alii diligunt plus praecepta quam se.

Or else, holy men love the precepts of God more than themselves. And the holy men are designated by gold and precious stone: 1 Cor. 3: If anyone shall build upon this foundation with gold, silver, precious stones. Again, by honey and honeycomb are signified those who are strangers to the things of the world; but those are honeycomb who still delight in the things of the world: and such men, because they are not completely strangers to the things of the world, love themselves more than they love the precepts; others love the precepts more than themselves.

Et hoc probat dupliciter. Primo experimento. Secundo ex effectu. Experimento, cum dicit, etenim servus tuus custodit ea; quasi dicat: possum dicere quia dulcia sunt, quia probavi ea: nam ego diligo et experior ea. Nullus autem testimonium potest ferre nisi qui experitur: Joan. 7: si quis voluerit voluntatem ejus facere, cognoscet de doctrina mea utrum ex Deo sit, an ego a meipso loquar: Job 23: vestigia ejus sequutus est pes meus.

And he proves this in two ways. First by experience. Second by effect. By experience, when he says, for indeed you servant keeps them; as if to say: I can say that they are sweet, because I have tried them: for I love and experience them. Now, no one can give testimony except he who experiences: John 7: if anyone wishes to do his will, he will know whether my teaching is from God, or whether I speak from my self: Job 23: my feet have followed his tracks.

Ex effectu, idest remuneratione probat idem, cum dicit, in custodiendis illis retributio multa: Matth. 5: gaudete et exultate, quia merces vestra copiosa est in caelis. Et non dicit pro custodia; sed, in custodiendis illis, quia ipsa custodia eorum est magna retributio, scilicet gloria cordis et munditia: 2 Cor. 1: gloria nostra haec est, testimonium conscientiae nostrae. Et sic commendatur lex ab honestate, quando dicit, in custodiendis illis etc. quia honestum idem est quod virtus; et est per se appetibile.

From the effect, that is, from the reward, he proves the same thing, when he says, there is great reward in keeping the precepts: Matth. 5: rejoice and exult, because your reward is abundant in heaven. And he does not say "for the act of keeping"; but "in the keeping of them", because the very act of keeping them is itself a great reward, namely, the glory of the heart and cleanliness: 2 Cor. 1: this is our glory, the testimony of our conscience. And thus the law is commended for honesty, when he says, in the keeping of them etc., because the honest is the same as virtue; and this is appetible on its own account.

(h) *Delicta.* Hic orat pro delictis illorum qui praetereunt legem. Et primo proponit occultationem peccatorum. Secundo petit eorum remissionem, ibi, ab occultis. Tertio ponit rationem petitionis, ibi, si mei etc.. Dicit ergo: legem frequenter offendimus, sed, delicta quis intelligit? Quasi dicat, nullus.

(h) *Offenses.* Here he prays for the offenses of those who have transgressed the law. First, he sets forth the hiding of sins. Second, he asks for their remission, where he says "from hidden sins". Third, he presents the reason for the petition, where he says "if my...". Therefore he says: we have frequently broken the law, but who understands his offenses? As if to say, no one.

Et hoc propter tria. Primo, quia delictum excaecat oculos peccantis, unde non de facili discernuntur parva peccata: Sap. 2: Excaecavit eos malitia eorum. Secundo, quia peccata sunt multa: Psal. 39: Circumdederunt me mala quorum non est numerus; Comprehenderunt me iniquitates meae, et non potui ut viderem.

There are three reasons for this. First, the offense blinds the eyes of the sinners, hence small sins are not easily seen: Wisdom 2: Their malice has blinded them. Second, because there are many sins: Psalm 39: Evils without number surrounded me. My iniquities captured me, and I was not able to see.

Item propter eorum subtilitatem: Ps. 39: multiplicati sunt super capillos capitis mei, ex subtilitate: sed non dicit peccata, sed, delicta. duplex est peccatum: scilicet transgressionis: et hoc facilius cognoscitur, quia homo scit se fecisse actum pravum.

Again on account of their subtlety: Ps. 39: They are greater in number than the hairs on my head, on account of their subtlety: but he does not say "sins" but "offenses". Sin is twofold: the sin of transgression which is easily recognized, because the man knows that he has done a wrong act.

Item omissionis: et hoc difficile cognoscitur, quia haec non obligant ad semper, sed pro loco et tempore. Et distingue. Quando est locus et tempus, est difficile affirmare: et quando danda est eleemosyna, qualiter etc. et ubi. Consequenter ponit peccatorum remissionem.

Then there is the sin of omission, and this is more difficult to recognize, because these do not always oblige, but at certain places and times. It is difficult to state when the place and time are right: and when alms are to be given, how, where etc. Consequently he presents the remission of sins.

Est autem duplex genus peccati. Unum quod sumit initium a nobis; et hoc est praecipue originale, et quae ex corruptione fomitis procedunt, ut peccata carnalia; et haec animam inquinant, quia conjungunt eam rebus terrenis. Et ideo dicit, ab occultis meis munda me, idest quae ab occulta radice procedunt, vel quae in occulto fiunt, vel quae a secreta voluntate oriuntur: Eph. 5: quae in occulto fiunt ab ipsis, turpe est et dicere.

However, there are two kinds of sin. One kind has its beginning with us; and this is chiefly original sin, and then carnal sins, which proceed from the corruption of tinder (translator's note: tinder as a metaphor for our excitable faculties); and these stain the soul, because they join the soul to earthly things. And so he says, cleanse me from my hidden offenses, that is, from the things that proceed from a hidden root, or else, the things that happen in a hidden place, or the things that arise from a secret desire: Eph. 5: it is foul to speak of the things that are done by them in secret.

Aliquando sumunt originem ab alio: ideo dicit, ab alienis parce servo tuo. Sed numquid alicui imputatur alienum peccatum? Ezech. 18: anima quae peccaverit, ipsa morietur. Dicendum, quod non, quando totaliter est alienum; sed quando transit ad te per imitationem: Eccl. 13: qui tetigerit picem, inquinabitur ab ea. Vel persuasionem, vel consensum: Prov. 1: Fili mi, si te lactaverint peccatores, non acquiescas eis.

Sometimes they take their origin from another source: hence he says, from stranger spare your servant. But is the sin of another ever imputed to anyone? Ezech. 18: the soul that sins, it will die. Eccl. 13: He who touches pitch will be soiled by it. Or persuasion, or consent: Prov. 1: My son, if sinners tempt you, do not give in to them.

Vel per dissimulationem tempore et loco debito, tunc fit tuum, et imputatur: Rom. 1: Non solum qui faciunt ea, digni sunt morte, sed etiam qui consentiunt facientibus. Et hoc maxime in praelatis quando dissimulant scienter scelera subditorum. Et dicit, parce servo tuo, quia haec peccata videntur in nobis ex divina ira provenire, quod scilicet hujusmodi occasiones peccati dentur nobis. Vel, ab alienis, superbis hominibus: psal. 17: filii alieni mentiti sunt mihi.

Or by deception as to the due time and place, then the sin becomes yours and is imputed to you: Rom. 1: Not only those who do these things are worthy of death, but also those who consent to those who do these things. And this is the case most especially in prelates who knowingly lie about the evil deeds of their subjects. And he says, spare your servant, because these sins appear to arise in us on account of divine anger, because occasions of sin of this sort are given to us. Or else, from strangers, proud men: Psal. 17: Alien sons have lied to me.

(i) *Si mei.* Hic ponitur ratio petitionis. Et primo ex parte David petit immunitatem a malo. Secundo perfectionem in bono, et erunt ut complaceant. Petit autem immunitatem a malo.

(i) *If my.* Here he presents the reason for his petition. And first on the part of David he asks for protection from evil. Second, he asks for perfection in the good, and they will be such that they please. Now, he asks for protection from evil.

Et hoc dupliciter: a futuro et a praeterito. Dicit ergo, si mei non fuerint dominati, vel, dominata, scilicet peccata: Ps. 62: In matutinis interficiebam omnes peccatores terrae, idest omnia peccata, quae terra dicuntur propter multas proprietates terrae. Ut disperderem de civitate domini omnes operantes iniquitatem, idest omnes operationes iniquas. Vel dominati, scilicet superbi. Vel, alieni, idest peccatores, vel daemones qui dicuntur tunc dominari, quando pertrahunt ad consensum: Joan. 8: qui facit peccatum, servus est peccati.

And this is twofold: from future and from past evil. He says therefore, if mine had not ruled over me, that is, sins: Ps. 62: In the morning I killed all the sinners of the earth, that is, all the sins, which are called earth because of the many properties of earth. So that I would empty the city of all the workers of iniquity, that is, all evil works. Or they have ruled, that is, the proud. Or, aliens, that is, sinners, or else the demons who are said to rule when they drag one to consent: John 8: He who does a sin, is a servant of sin.

Si ergo non fuerint dominati, tunc immaculatus ero, idest servabo me sine macula peccati mortalis, etsi non venialis: Job 15: Quid est homo ut immaculatus sit? De praeterito dicit, et emundabor a delicto maximo: Is. 1: Si fuerint peccata vestra sicut coccinum, quasi nix dealbabuntur; job 11: Si iniquitatem quae est in manu tua abstuleris a te, et non permanebit in tabernaculo tuo injustitia, tunc levare poteris faciem tuam.

If therefore they will not rule, then I will be without stain, that is, I will preserve myself without stain of mortal sine, although not without venial sin: Job 15: How can a man be without stain? He speak of the past, "and I will be cleansed of the greatest offense": Isaiah 1: "If your sins be as scarlet, they will be turned white as snow." Job 11: If you take away from yourself the iniquity that is in your hand, and injustice will not remain in your tent, then you will be able to lift your face.

Vel maximo, scilicet superbia, quia est initium omnis peccati: Eccl. 10: Non est majus peccatum quam apostatare a Deo: et hoc fit per superbiam. Unde peccatum quod est ex superbia, potius est eo quod fit ex ignorantia, vel ex infirmitate: superbia namque est initium et causa omnis peccati; et qui caret illa, est vere immaculatus. Consequenter ponit illud quod pertinet ad perfectionem in bono.

Or the greatest sin, which is pride, because it is the beginning of every sin: Eccl. 10: There is no greater sin than to apostatize from God: and this happens because of pride. Hence the sin that comes from pride is greater than one that comes from ignorance or weakness: for pride is the beginning and cause of all sin; and the man who lacks pride is truly without stain. Consequently he presents that which concerns perfection in the good.

Et primo oris; unde dicit, et erunt ut complaceant eloquia oris mei. Quamdiu homo est in peccatis, eloquia sua non placent Deo: Eccl. 15: Non est speciosa laus in ore peccatoris: Psalm. 49: Peccatori autem dixit Deus: quare tu enarras justitias meas, et assumis testamentum meum per os tuum? Item ponit perfectionem cordis quae requirit placentiam Dei; unde dicit, et meditatio cordis mei in conspectu tuo semper, idest coram angelis: vel, qui intus vides et conscientiam inspicis. Et hoc dico, quia tu, Domine, es adjutor meus, in bonis agendis, et redemptor meus, a malis cavendis: Isa. 44: revertere ad me, quia redemi te.

And first, the good of the mouth; hence he says, may the words of my mouth be pleasing. As long as a man is in sins, his sayings do not please God: Eccl. 15: Praise in the mouth of a sinner is not beautiful: Psalm 49: God says to the sinner: why do you narrate my justices, and take up my testimony in your mouth; Again, he presents the perfection of the heart which requires the good pleasure of God; hence he says, and the meditation of my heart is always in your sight, that is, in the presence of the angels: or, you who see within also see my conscience. And I say this, because you, Lord, are my helper, in doing good, and my redeemer, in warding off evil: Isaiah 44: Turn back to me, because I have redeemed you.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

THOMAS AQUINAS
COMMENTARY ON PSALM 20 (Vulgate 19)

translated by F.F. Reilly

Introduction

In the preceding psalms David considered his freedom from persecution. Here in Psalm 20 (19) he renders his due thanks for such freedom. Being so freed, or with a hope for his liberation, the psalmist seeks to be advanced to greater things.

This Psalm 20 (19) is divided into two parts. First, a prayer of exaltation is set forth, and second, there is a promise. As there: "In thy strength the king rejoices, O Lord; and in thy help how greatly he exults!" (Ps 21 (20):1).

Regarding the prayer of exaltation three ideas are proposed. First, the prayer itself is considered, second, is a hope for an answer. As there: "Now I know that the Lord will help his anointed, he will answer him from his holy heaven with mighty victories by his right hand. (Verse 6). And third, the psalmist's conclusion is presented. There: "Give victory to the king, O Lord; answer us when we call." (Verse 9).

Concerning the prayer itself two ideas are advanced.

First , the prayer is advanced in relation to evils, and second, its advancement is towards goodness. There: "May he grant you your heart's desire, and fulfill all your plans!" (Verse 11).

This Psalm20 (19) can proceed in another manner. In other preceeding psalms, David's prayer was introduced as if he was praying in his own behalf. Here, in Psalm 20 (19) is a prayer, as if for others by David. And, also literally those things are here said, as referring to David, yet properly and precisely they pertain to the Lord Christ.

Verses 1-5

However, according to mystery, such things pertain to Christ's Church, and the just man, and are altogether understood. About this part the psalm makes two points.

First, an answer of the one praying is condidered, and second, the reason for the answer. As there: "The name of the God of Jacob protect you!" (Verse 1). Thus is said: O David, or, O Christ: "The Lord answer you in the day of trouble!" (Verse l). For: "May he hear your prayers and be reconciled to you, and may he not forsake you in time of evil" (2 Mac 1:5).

David suffered tribulations, as did Christ, in his Passion, so is said in Verse 1: "In the day of trouble". Namely, of rebuke. For: "They said to him, 'Thus says Hezekiah, "This day is a day of distress, of rebuke, and of disgrace" (Is 37:3). In such distress and rebuke Christ has been answered regards himself, and others. For: "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear" (Heb 5:7). Also: a just man claims: "In my distress I cry to the Lord, that he may answer me" (Ps 120 (ll9):l).

There can be a triple reason why any prayer is heard. First, through divine goodness, second through aid from sainted ones, and third, from one's own merit or credit. As the Apostle John claims: "We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him." (Jo 9:31).

A reason for a prayer's answer is said in Verse 1: "The name of the God of Jacob protect you." The first reason is because of his name, that is, because of his goodness. "May he protect you", that is Christ, or other persons who pray to the God of Jacob.

This very God, Jacob himself adored, as when God appeared to Jacob at Bethel. (cf Gen 28:18-22). That is, Jacob's God, who leads earthly persons to heaven, and from this heaven assists earthly person. Thus, does this "God of Jacob" protect you. For: "The name of the Lord is a strong tower" (Prov 18:10).

Also: "thou holdest them safe under thy shelter from the strife of tongues." (Ps 31 (30):20). Again: the name of God is all powerful. Because: "The Lord is a man of war; the Lord is his name." (Exod 15:3).

Also, God's name is one of divine mercy. For: "He who is mighty has done great things for me, and holy is his name" (Lk 1:19). That is, divine mercy is God's name. For: "Your name is oil poured out" (Song 1:2). So, persons are protected through the divine power and mercy of God. Because: "in the shadow of his hand he hid me." (Is 14'9:2). Also: "hide me in the shadow of thy wings" (Ps 17 (l6):8).

Verse 2 then gives a second reason for an answer to prayer. "May he send you help from Zion!" That is, from the assembly of sainted persons on Zion, where is two assemblies. One assembly reigns with God in glory in a church triumphant in heaven, another assembly comprises members of the militant church here on this earth. Now, from such earthly and heavenly assemblies persons are helped, as God's own angels intercede for us. Because: "But if anyone does sin, we have an advocate with the Father, Jesus Christ, the righteous" (1 Jo 2:1).

Also, regards an assembly of God's angels: "And the smoke of the incense rose with the prayers of the saints from the hand of the angel before God." (Rev 8:4). Namely, such smoke from incense comes from moisture and heat.

Christ also (King of all angels and saints), helps us. For: "Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them" (Heb 7:25).

So Verse 2 declares: "May he send you help from the sanctuary , and give you support from Zion!" Namely, from the Incarnate Son of God, the Father, Christ. For the Lord Christ is anologically termed as: "Holy". Because: "therefore the child to be born will be called holy, the Son of God." (Lk 1:35). And: "to anoint a most holy place." (Dan 9:21). And: "from the sanctuary" (Verse 2). Namely, out of Christ's own tribulations, as he sanctified himself in his Passion and Death. Since: "And for their sake I consecrate myself that they also may be consecrated in truth." (Jo 17:19). Also: "Tomorrow by the time the sun is hot, you shall have deliverance." (I Sam 11:9).

Again Verse 2: "May he send you help from the sanctuary." That is, from the assemblies of holy, sainted, blessed personso For: "Yet thou art holy, enthroned on the praises of Israel!" (Ps 22 (2l):3).

Then, Verse 2 concludes: "and give you support from Zion!" That is, from David's tent, or dwelling, upon Mount Zion. Here on Zion was an ark, or sanctuary, for the Lord's Covenant (or Torah), wherein the Lord God of Jacob was worshipped. Thus, Verse 2 declares, as it were: From the prayer of those persons who, in this present world, turn to celestial assemblies. And so: "and give you support from Zion!" (Verse 2). Namely, may he, the God of Jacob, make you, David, safe.

Again Verse 2: "from the sanctuary". Namely, from an assembly of holy persons in this world. Also: "from Zion". Namely, those who are in glory give you help. Or also: "from the sanctuary" (Verse 2). That is, in relation to those in the contemptive life to those in the active life as: "from Zion" (Verse 2). Namely, as holy persons help by their prayers.

A third reason for an answer to prayer is that holy deeds of blessed persons are most pleasing to the Lord God of Jacob. So, Verse 3 states: "May he remember all your offerings, and regard with favor your burnt sacrifices. Now, every deed is good, insofar as a person makes some sacrifice, since all deeds ought to be offered as sacrifices to God. As is said: "So, whether you eat or drink, or whatever you do, do all to the glory of God." (1 Cor 10:31). All deeds are indeed sacrifices to some degree, just like simple alms-giving. Since: "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God" (Heb 13:16). And also, like to fasting. For: " In appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God which is your spiritual worship." (Rom 12:1).

Within the Old Law there occured certain sacrifices that were not totally, but only as partially burnt offerings. For instance, there were so termed peace-sacrifices, that were totally burnt-offerings, and so declared as most holy, and "Holocausts". This word "Holocaust", comes from two Hebrew words: "Olon", meaning a totality, and "cauma", meaning incense. Now, there is a dual kind of good deeds. Some are termed "Sacrifices". For example, whenever a holy person dedicates his good deed to God, as refraining from the marital act upon certain days of the month. As said: "A time to embrace, and a time to refrain from embracing." (Eccles 3:5). Or again, whenever a holy person sacrifices oneself totally, reserving no free-will, and thus rendering self as a complete holocaust.

So, Verse 3 declares: "May he remember all your offerings." That is, "The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise." (Ps5l (50):l7).

And then: "And regard with favor your burnt sacrifices!" (Verse 3). For: "The offering of a righteous man anoints the altar." (Sir 35:6). Also: "your burnt sacrifices"! For, a holocaust is a totally burnt sacrifice and makes a great odor, since much fat of animals make more odors, or incense. Thus, persons totally devoted, offer more than a mere sacrifice partially but it becomes their complete sacrifice or holocaust, whatsoever their offerings be. Hence all such ideas on offerings, sacrifices, or holocausts, may be the ones referred to the person of Christ, (the Redeemer), on his cross.

Again Verse 3: "May he remember all your offerings." Namely, Christ, (the Savior), reminds everyone to recall his own Passion and Death. For: "Remember my affliction and my bitterness, the wormwood and the gall!" (Lam 3:19). Or: "May he remember". (Verse 3). Namely, the good deeds, as offerings to the Lord Christ.

Thus, the psalmist above considered an advancement towards goodness by prayer. Such prayerful goodness is desired inwardly, and two ideas about such is made.

First, the persons desire their prayer be answered, as to what is prayed for, and second, is their reason. As there: "May we shout for joy over your victory, and in the name of our God set up our banners! May the Lord fulfil all your petitions!" (Verse 5).

Concerning first, the prayer's answer, two further notions are advanced. First, is sought that which is inward within a soul's notion, as to one's free-will, for an answer. Second, is desired, that answer in relation to ideas within one's prayer. As: "May he grant your heart's desire, and fulfill all your plans!" (Verse 4).

Again, Verse 4: "May he grant you your heart's desire!" Namely, according to your own free-will towards some end. As Verse 4 declares, as it were: The Lord God leads you to your end, as you, David, so intended, or free-willed, while God leads. For: "What the wicked dreads will come upon him but the desire of the righteous will be granted." (Prov lO:24).

So Verse 4 states: "and fulfill all your plans!" That is, like your ideas that lead to your end, David. Since our plans are so weak we cannot provide for everything. "For the reasoning of mortals is worthless and our designs are likely to fail" (Wis 9:14).

Now, it is the Lord God himself who leads or confirms our plans by his divine direction, since all plans should concern eternal desires. For: "Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full." (Jo 16:24). Therefore, it is God himself, by permitting our effectiveness, who really fulfills our plans. As Job claims: "He takes the wise in their own craftiness; and the schemes of the wily are brought to a quick end." (Job 5:13).

Then Verse 5 asserts: "May we shout for joy over your victory." Here is presented the reason for the answer to prayer. For, God bestows his divine blessings freely on those creatures who extend themselves in behalf of other creatures. So is said: "As each has received a gift, employ it for one another, as good stewards of God's varied grace" (1 Pet 4:10).

The reason for an answer to prayer is sometimes the goodness one may desire, and that ought to be applied to others. Such reason first occurs in relation to a joy regarding many other persons, as if at once everyone rejoices.

So, Verse 5 again: "May we shout for joy over your victory!" Namely, a victory, not due to oneself. Since, Gregory, the Pope, (540-604 A.D.) claims: "It is just that one should find self within sadness, who, by abondoning God, seeks gladness within self."

Then Verse 5 continues: "And in the name of our God set up our banners!" That is, by an invocation to God who exalts, you, David. "For in everything, O Lord, thou hast exalted and glorified the people; and thou hast not neglected to help them at all times and in all places." (Wis 19:22). So is stated in Verse 5: "May we shout for joy over your victory, and in the name of our God set up our banners!" Namely, then we shall all be great.

Then, Verse 5 concludes: "May the Lord fulfill all your petitions!" Here the psalmist finally considers exterior prayers. That is, regards when God, to whom all pray, answers us. Besides, the Lord Christ utters many prayers in behalf of all (cf. John, Chapter 16, in passing).

Verse 6 begins: "Now I know that the Lord will help his anointed." Here is stated a hope for an answer to a prayer. As if it states: Considering that we all increase by thy blessings, O Lord. This can refer to Christ, through whom many are saved, or to David who was saved by being predestined.

"Now I know", as if talking before the event, as in 1 Peter: "The prophets sought this salvation, predicting Chist's sufferings and his future glory." This took place not only by God's saving Christ by raising him from the dead: Ps 15: "You did not allow your Holy One see corruption", but through Christ the Head's being saved, his members will be saved. And he will hear him, that is, Christ praying for his members. "Father, I know that you always hear me" (Jo 11:42). Or it can refer to David.

"He will hear him". Here in Verse 6 the power of an answer to prayer is commended. First, as to power itself and second, the experience of such power. As there: "Some boast of chariots, and some of horses; but we boast of the name of the Lord our God." (Verse 7).

Strength, or fortidude, can be classed as a plentitude of power, or virtue which is valid for dominating. Such can so refer to persons. So, the meaning in Verse 6 is: "with mighty victories by his right hand." Thus God, the Father, by his right hand, saves Christ, (his Son) and, also saves everyone through Christ. Such is evident with mighty victories, at every location, as virtuously, or powerfully, within persons.

Or again: "with mighty victories by his right hand." (Verse 6). Namely, by God, the Father, in the magnitude of thy divine power. For: "God gives the desolate a home to dwell in; he leads out the prisoners to prosperity." (Ps 68 (67):6). So is said: "by his right hand" (Verse 6).

Salvation from the Lord God is twofold. One comes, as if, from the left hand, by which God saves in temporal things, giving temporal goods: Ps 49 [48]: "You save men and animals, Lord". The other is from the right hand, which is giving eternal goods, whereby God saves the just, by giving them gits. Wisdom 10: "God gave the reward of the labors of his saints".

Next he give an example of God's power, first showing the different kinds of trust and glory that people have, secondly the different result of each: There: "they will collapse and fall". For there are two kinds of people: Some put all their trust in worldly power. Against them Jeremiah (17) spoke: "Cursed the man who trusts in man." Ps 51 (50): "The just will look and laugh..." Others put their trust in God: Ps 118 (117): "It is good to trust in the Lord."

Therefore he says, "Some trust in chariots, some in horses" etc. As if to say, Some trust in worldly power.

Or this can refer to warfare and victories, as some persons fight on chariots, others on horses. Since; "The Egyptians persued them, all Pharaoh's horses and chariots and his horsemen and his army." (Exod 14:9).

Verse 7 also can refer to warfare victories. As some persons do not trust in victories, but to the glory therein. For, according to the "Gloss" there were dual victories in ancient times. The first kind is termed a "laureated victory", as the victor is crowned with laurel, and rides around in a chariot. The second kind of victory is called an "ovation", and the victor rides around on horseback. Which declares, as if, some victors gloried in their victories by an ovation, while on horseback.

The Latin: "Ovo-ovas" refers to what it is: "to rejoice". So, the English word "Ovation" is derived from an occasion in ancient times,when small shepherd boys rejoiced, as a sheep was given to them as their own. And so, this word "Ovation" can be applied to Verses 6 and 7, as to victories, or ovations, in triumphs. And so, "but we boast of the name of the Lord our God." (Verse 7).

Now, the word "triumph" is derived from the Latin syllables: "tris", meaning "three" and "phonos ", meaning "sound". For, there comes a threefold sound from the victories, or triumphs, of the victors.

The first sound comes to a victor from the entire populace along his way of victory. The second sound comes from all the war-captured bound by hands, and who follow their victors' chariots. The third sound comes from the victor himself.

A victor is clothed in a tunic of Jupiter (Jove, or Zeus, father of the pagan gods), as he sits in a chariot drawn by four white horses. Then, he is led to the "Capitolum", or temple, of Jupiter, at Rome. There before the victor's chariot is placed one war captive, whom the victor boxes or punches, on the ears. Then he shouts to him: "Cognosce teipsum": "Know thyself", or behave thyself!

Then Verse 8 declares: "They will collapse and fall". And here a different outcome is viewed in relation to evil persons. As St Jerome dubs them: "The crooked ones". For, a level path can become curved, or crooked, resulting in one's collapse, and fall. Likewise, little by little, the powers of this world fall.

Again: "will collapse" (Verse 8). For, temporalities can bind good persons, and exceedingly bind evil persons, "because, through part of what God created, they became an abomination, and became traps for the souls of men and a snare to the feet of the foolish." (Wis 14:11). Namely, evil persons, as sinners.

And Verse 8 continues: "and fall", Since, all sinners are finally constrained. Since: "And many shall stumble thereon and they shall fall and be broken; they shall be snared and taken." Namely, little by little.

Then, Verse 8 concludes by declaring an outcome of power, as is said: "But we shall rise and stand upright". Because: "Rejoice not over me, O my enemy; when I fall, I shall rise; when I sit in darkness, the Lord will be a light to me." (Mic 7:8),

Final1y in Verse 8: "and stand upright". For, an inclination, or curve can be a path to one's falling down. And uprightness is the true posture of a righteous person who walks within sanctity.

Verse 9

Psalm 20 (19) concludes in Verse 9: "Give victory to the King, O Lord; answer us when we call." Thus, a person is seen to bend, or lean, towards two sides. For, either person can pray directly to the Lord Christ, the Savior's divine power, or to such power figuratively in Psalm 20 (19).

As to Christ's power directly Verse 9 says: "Give victory to the king, O Lord." Namely to Christ, (as King of Kings).

As to Chris't power figuratively, it is said: "answer us when we call" (Verse 9). For: "On the day I called, thou didst answer me, my strength of soul thou didst increase." (Ps 138 (l37):3).

Psalm 20

a. Domine in virtute tua laetabitur rex, et super salutare tuum exultabit vehementer.	O Lord, the king will rejoice in your strength, and in your safety he will greatly exult.
b. Desiderium cordis eius tribuisti ei, et voluntate labiorum eius non fraudasti eum.	You have bestowed upon him his heart's desire, and have not deprived him of the wish of his lips.
c. Quoniam praevenisti eum in benedictionibus: posuisti in capite eius coronam de lapide pretioso. Vitam petiit a te, et tribuisti ei longitudinem dierum, in saeculum, et in saeculum saeculi.	For you have anticipated him with blessings, and placed upon his head a crown of precious gems. He has sought life from you, and you gave him length of days forever and ever.
d. Magna est gloria eius in salutari tuo: gloriam et magnum decorem impones super eum. Quoniam dabis eum in benedictionem in saeculum saeculi: laetificabis eum in gaudio cum vultu tuo.	Great is his renown in your safety: splendour and great elegance you confer upon him. For you will make him a blessing forever: you will gladden him with the delight of your presence.
e. Quoniam rex sperat in Domino, et in misericordia Altissimi non commovebitur.	For the king hopes in the Lord, and within the kindness of the Most High, he will not be shaken.
f. Inveniatur manus tua omnibus inimicis tuis, et dextera tua inveniat omnes, qui te oderunt.	May your hand come upon all your enemies, and your right hand meet with all who hate you.
g. Pones eos ut clibanum ignis, in tempore vultus tui: Dominus in ira sua conturbabit eos, et devorabit eos ignis.	Burn them as though in a fiery oven, when you appear: the Lord in his anger will throw them into confusion and the fire will consume them.
h. Fructum eorum de terra perdes, et semen eorum a filiis hominum.	Eliminate their fruit from the earth, and their offspring from the sons of men.
i. Quoniam declinaverunt in te mala: cogitaverunt consilia, quae non potuerunt stabilire. Quoniam pones eos dorsum, in reliquiis tuis praeparabis vultum eorum.	For they have turned from you unto evil: for they have devised plots which they have not been able to establish. For you will put them aside, and make preparations for their visage among your remnant.
j. Exaltare Domine in virtute tua, cantabimus et psallemus virtutes tuas.	Be exalted, O Lord, in your power: we will rejoice and sing psalms to your strength.

a. Supra in praecedenti Psalmo facta est petitio pro exaltatione regis; hic autem quasi exauditus praenunciat eam. Titulus, *In finem Psalmus David.*

In the preceding psalm, a petition was made for the exaltation of the king. But this psalm foretells it as if granted. Its title is "For the Leader: A Psalm of David."

Dividitur ergo Psalmus iste in duas partes. In prima praenunciat regis exaltationem. In secunda hostium deiectionem, ibi, *Inveniatur.* Circa primum tria facit. Primo pronunciat regis gaudium. Secundo ponit causam gaudii, ibi, *Desiderium.* Et tertio meritum causae, ibi, *Quoniam rex sperat in Domino.*

The psalm itself is accordingly divided into two parts. The first part foretells the exaltation of the king, the second part, the defeat of the enemy, at "May your hand come upon". The first part accomplishes three things. First, it proclaims the delight of the king, second, it determines the cause of this delight, at "You have bestowed upon him his heart's desire", and third, the merit of the cause, at "For the king hopes in the Lord."

Hic Psalmus exponitur de Christo qui est rex, et de David qui fuit eius figura; et ideo de utroque potest exponi, de Christo secundum veritatem, de David secundum figuram.

This psalm is explained with respect to Christ, who is king, and David, who was his symbol. Therefore, it can be explained in reference to either - with respect to Christ according to its true significance, or to David, according to symbol.

Est ergo duplex gaudium: unum de Deo; aliud de Dei beneficio.

The delight, therefore, is two-fold: one concerns God, the other concerns the blessing of God.

Quantum ad primum dicit, O, *Domine,* Deus pater, *Rex,* idest Christus, *Laetabitur in virtute tua,* idest tuae divinitati: *Ps. 17. Deus iudicium tuum regi da.* Et tunc laetatus est, quando vicit diabolum, et mortem morte sua; et quando fecit miracula, quando ascendit in caelum: *Ps. 46. Ascendit Deus in iubilo: Isa. 33. Regnabit rex et sapiens erit* etc. *1 Cor. 1. Christum Dei virtutem et Dei sapientiam.*

As for the first, the psalmist says, O *Lord,* God the Father, *the king,* that is Christ, *will rejoice in your strength,* that is, in your divinity - *Psalm 72: God, give your judgement to the king.* He rejoiced both when he conquered the devil and death by his own death, and when he performed miracles and ascended into heaven - *Ps. 46: God goes up with shouts of joy; Isaiah 32: A king shall reign and he shall be wise* etc.; *1 Cor. 1: Christ, the power of God, and the wisdom of God.*

Similiter si dicatur de David. O, *Domine, Deus Rex,* scilicet David et alii sancti, *Laetabuntur in virtute tua: Cant. 1: Laetabimur et exultabimus in te: memores uberum tuorum.* Quantum ad secundum dicit, *Et super salutare tuum* etc. idest super adeptionem salutis per te factae. Praecipue Christus exultabit per hoc, quod per eum salvas genus humanum: *Luc. 1. Ipse salvum faciet populum suum.*

Similarly, if it were said with respect to David: O *Lord, God, the King,* namely David and other holy men, *will rejoice in your strength - Song of Songs 1: We will rejoice and exult in you: we will remember your abundance.* As for the second part (concerning the blessing of God), the psalmist says "and in your safety" etc., that is, upon the attainment of safety effected through you. Christ will exult especially in this for through him is the salvation of the human race - *Luke 1: He will make his people safe.*

b. Hic ponitur causa gaudii, quae est impletio desiderii: *Prov. 13. Desiderium si compleatur, delectat animam.*

At this point, the psalmist determines the cause of delight, which is the fulfilment of the king's desire - *Proverbs 13: Desire, when fulfilled, delights the soul.*

Sicut se habet desiderium ad gaudium, sic motus ad quietem, ad quam per motum pervenitur. Unde primo ponitur impletio desiderii. Secundo ponitur in quibus desiderium implevit, ibi, *Quoniam praevenisti.*

Desire is related to joy as movement is to rest, to that which is attained through movement. Wherefore, the fulfilment of desire is determined first, and then, in what things the king has fulfilled his desire, at *For you have welcomed him with blessings.*

Est autem duplex desiderium: unum quod est tantum in corde, aliud quod exprimitur ore: et utrumque impletur, quia Deus antequam oretur, exaudit.

Now, desire is two-fold, namely one which is in the heart alone, and the other which is expressed in words. And each one is fulfilled, since God grants (the desire of the heart) before he is entreated (in words).

Quantum ad primum dicit, *Desiderium cordis eius tribuisti ei: Luc. 22. Desiderio desideravi hoc pascha manducare vobiscum:* et dicitur de quolibet viro iusto.

With respect to the first, the psalmist states that *You have bestowed upon him his heart's desire - Luke 22: With desire I have desired to eat this passover meal with you* - and this is said of every just man.

Quantum ad secundum dicit, *Et voluntate labiorum eius,* idest quam expressit per labia: *Non fraudasti eum,* quia exaudisti eum: *Heb. 5. Exauditus est pro sua reverentia: Isa. 46. Consilium meus stabit, et omnis voluntas mea implebitur.*

As for the second, the psalmist states *and the wish of his lips,* that is what the king expresses by his lips, *you have not deprived him,* since you have listened to him - *Hebrews 5: he was heard on account of his reverence; Isaiah 46: My counsel is firm, and my every wish will be fulfilled.*

c. Hic ponit in quibus impletur desiderium. Et primo dicit de impletione desiderii cordis. Secundo de impletione desiderii orationis, quod idem est quod desiderium labiorum, ibi, *Vitam.*

The psalmist then determines in what things the king has fulfilled his desire. He speaks first of the fulfilment of the heart's desire, and second of the desire of speech, which is the same as the desire of the lips at *He has sought life from you.*

Est autem duplex beneficium; et ideo primo ponit beneficium spirituale interius, quod est beneficium dulcedinis; et quantum ad hoc dicit, *Quoniam praevenisti eum in benedictionibus dulcedinis.*

Now, the benefit is two-fold. And so, he determines first the interior spiritual benefit, which is the benefit of sweetness, concerning which he states *For you have welcomed him with blessings of sweetness.*

Unde dicere est bonum dicere; et dicere Dei est eius facere. Unde in benedictione Dei intelligitur infusio bonitatis: *Gen. 26. Benedicam tibi, et multiplicabo semen tuum* etc. Et *17. Benedicam ei, et multiplicabo eum, et augebo eum valde.* Haec ergo benedictio est dulcis: *Sap. 12. O quam bonus et suavis est spiritus tuus in nobis.*

The speaking therefore is good speaking, and speaking of God is his doing. Therefore, by the blessing of God is understood the infusion of goodness - *Genesis 26: I will bless you and multiply your offspring* and *17: I will bless and increase him, and I will exceedingly strengthen him.* This blessing is thus sweet - *Wisdom 12: O how good and pleasant is your spirit in us.*

Ergo, *In benedictionibus dulcedinis,* idest in bonis gratiae, et in immunitate a peccatis, *Praevenisti eum,* idest Christum, tempore: quia a principio conceptionis fuit plenus omni gratia: *Io. 1. Vidimus eum plenum gratia et veritate, quasi unigenitum a Patre:* quia quam cito conceptus fuit, fuit unitus divinae naturae; et tam cito fuit plenus gratia.

Therefore, *with blessings of sweetness,* that is with good grace and freedom from sin, *you have anticipated him,* that is, Christ, in time, *(with blessings),* since he was full of every grace from the beginning of his conception - *John 1: We beheld him full of grace and truth, as the only begotten of the Father* - because as soon as he was conceived, he was united in his divine nature; and so quickly was he full with grace.

Item, *Praevenisti eum,* quantitate: quia prae omnibus aliis gratiam accepit, et non ad mensuram.

Again, *you have anticipated him (with blessings)*, in quantity, since before all others, he accepted grace and not according to measure.

Sancti etiam dicuntur praeveniri: *Io. 4. Non quasi nos dilexerimus Deum, sed quoniam ipse prior dilexit nos: Sap. 6. Praeoccupat eos qui se concupiscunt.*

Even the saints are said to be anticipated - *John 4: It is not as if we have delighted God, but that he himself has previously delighted us; Wisdom 6: He anticipates those who desire him.*

Et sic in figura Christi David speciali gratia praeventus est: quia unctus fuit in regem, cum adhuc esset puer, antequam ipse cogitaret de regno.

And thus in the figure of Christ, David is anticipated by special grace. For he was anointed as king, while still a boy, before he himself had thought about kingship.

Beneficium exterius ostendit dicens, *Posuisti in capite eius coronam de lapide pretioso.*

He indicates an external benefit saying, *and you placed upon his head a crown of precious gems.*

Si haec referuntur ad Christum, tunc est sensus, *Posuisti in capite eius coronam de lapide* etc. idest fecisti eum regem. Corona autem est signum regiae dignitatis: quia, ut dicitur *Isa. 33. Regem in decore suo videbunt: Cant. 3. Egredimini filiae Syon, et videte regem in diademate, quo coronavit eum mater sua,* idest divinitus, propter hoc dicit, *De lapide pretioso,* idest de divinitate: quia regnum suum non est de hoc mundo, *Io. 18.*

If this is referred to Christ, then the sense of the text is that you have made him king. The crown, however, is a sign of a king's dignity, as it is said in *Isaiah 33: They will behold the king in his beauty; Song of Songs 3: Come forth, daughters of Zion, and behold the king in his diadem, with which his mother,* that is his divinity, *has crowned him,* on account of which he says *of precious gems,* that is, concerning his divinity: since his kingdom is not of this world (*John 18*).

Hier. De auro obrizo, idest purissimo: *Apoc. 6. Data est et corona.*

Jerome has *of overwhelming,* that is most pure, *gold - Apoc. 6: He was given a crown.*

Vel corona de lapide pretioso sunt Apostoli: qui dicuntur lapides pretiosi propter pretiositatem doctrinae: *Apoc. 12. In capite eius,* scilicet Christi, *corona stellarum duodecim: Eccl. 15. Corona senum multa peritia.* Unde caetus apostolorum est quasi corona Christi.

Or the crown's precious gems are the Apostles, who are called precious gems because of the preciousness of doctrine - *Apoc. 12: Upon his head,* namely Christ's, *a crown of twelve stars; Eccl. 15: the crown of six with much experience.* Thus, the rest of the apostles are, as it were, the crown of Christ.

Vel, *posuisti in capite eius coronam,* idest ecclesiam: *Prov. 12. Mulier,* idest ecclesia, *diligens corona est viro suo,* idest Christo.

Or *you placed upon his head a crown,* that is, the Church - *Prov. 12: An attentive woman,* the Church, *was rewarded by his strength,* Christ's.

Vel potest dici hoc de quolibet sancto: quia corona, sive merces, est ipse Deus: *Isa. 18. In die illa erit Dominus corona gloriae. De lapide,* propter soliditatem: *Pretioso,* quia David ad literam ab ipso Deo coronatus est.

Or this could be said with respect to any of the saints, since the crown, or reward, is God Himself - *Isaiah 18: On that day, the Lord will be a crown of glory. Of gems,* because of firmness, *precious*, because David is literally crowned by God Himself.

Consequenter ostendit, quomodo impletur petitio labiorum eius: unde dicit, *Vitam petiit a te,* quando petiit a te resurrectionem: *Ps. 40. Tu autem Domine miserere mei, et resuscita me, et retribuam eis.* Et hoc datum est ei: *Ps. 2 Postula a me, et dabo tibi gentes haereditatem: Luc. 11. Omnis qui petit accipit.*

He consequently shows how the petition of his lips is fulfilled. And so, he says *He sought life from you,* when he sought resurrection from you: *Psalm 40: But you, O Lord, have mercy on me, revive me, and I will repay them.* And this was given to him - *Psalm 2: Ask of me, and I will give you the nations as your inheritance; Luke 11: Everything he asks for, he receives.*

Similiter etiam quilibet sanctus petit hoc, scilicet vitam aeternam: *Ps. 26. Unam petii a Domino, hanc requiram* etc. et David similiter hoc petit.

Similarly, every holy person desires this, namely eternal life - *Psalm 26: One thing I ask of the Lord, this I require,* etc., and David likewise asks for this.

Secundo ostenditur quomodo impletur petitio quoad alios; unde dicit, *Tribuisti ei* etc. Petiit quod corpus eius, scilicet ecclesiae, servetur in *Longitudinem dierum.* Et hoc ei tribuit Deus: *Matt. ult. Ecce ego vobiscum sum usque ad consummationem saeculi.* Hoc etiam petebat David *2. Reg. 7.* Insuper locutus est de domo servi sui in longinquum.

Secondly, it is shown how the petition is fulfilled with respect to others. And so, he says *You gave him* etc. He asked that his body, namely the Church, might serve him with *length of days.* And God allotted this to him - *Matthew 28: I am with you even to the consummation of the world.* David also sought this - *2 Kings 7.* It was spoken of above concerning the house of his servant in a remote land.

d. Hic ponitur consummatio bonorum: et circa hoc duo facit. Primo ponit magnificationem istius regis praeventi, in quo inchoata est benedictio. Secundo exponit magnitudinem, ibi, *Gloriam et magnum decorem.*

At this point, the consummation of good is determined. The Psalmist first sets down the magnificence of the just king, who has been anticipated and in whom the blessing was begun. Secondly, he explains his greatness at *splendour and great elegance.*

Dico quod, *Praevenisti eum* etc. sed adhuc plus: quia, *Gloria eius,* scilicet Christi et hominis est, *Magna in salutari tuo,* idest in Verbo cui unita est natura humana.

I say that, *You have anticipated him* etc., but even more: for *his renown,* namely Christ's and man's, is *great in your safety,* that is in the Word to which human nature is united.

Vel, *Magna est gloria eius,* apud homines: et hoc, *In salutari tuo,* quia suscitasti eum: *Hebr. 5. In deibus carnis suae preces supplicationesque* etc.

Or, *great is his renown* among men: and this, *in your safety,* because you have raised him up - *Hebr. 5: In the days of his flesh, prayers and supplications* etc.

Vel, *Magna est gloria eius in salutari tuo,* idest in auxilio tuo: in quo institutum est, ut habeat magnam gloriam; et hanc exponit quantum ad tria.

Or, *Great is his renown in your safety,* that is, in your help, in which he was established, so that he might have great renown. And this he explains in three ways.

Primo per comparationem ad seipsum: ideo dicit, *Gloriam et magnum decorem imposuisti super eum,* qui quidem decor impositus est super Christum in sua resurrectione, et gloria in aliorum admiratione.

First, by comparison to himself. Thus he says, *splendour and great elegance you have bestowed upon him,* which elegance indeed was bestowed upon Christ in his resurrection, and splendour in the admiration of others.

Vel ut accipiatur pro eodem, *Gloriam et magnum decorem imposuisti super eum: Iob 40. Circumda tibi decorem, et in sublime erigere, et esto gloriosus.*

Or so that it may be understood for him, *splendour and great elegance you have bestowed upon him - Job 40: Wrap yourself with elegance, lift yourself on high, and be splendid.*

Secundo in comparatione ad alios; unde dicit, *Quoniam dabis eum in benedictionem in saeculum saeculi,* quia per ipsum derivata est benedictio in omnes alios: *Gen. 12. In semine tuo benedicentur omnes gentes.*

Second, in comparison with others. Thus he says *For you will make him a blessing forever,* since through him the blessing was distributed to all others - *Gen. 12: In your seed, all peoples are blessed.*

Tertio in comparatione ad Deum; unde dicit, *Laetificabis eum in gaudio cum vultu tuo,* idest laetificat Christum hominem laetitia sempiterna: *Et in vultu tuo,* idest in visione vultus tui: *Ps. 15. Adimplebis me laetitia cum vultu tuo.*

Third, in comparison to God. Thus he says *you will gladden him with the delight of your presence,* that is he gladdens Christ and man with eternal joy: *and in your presence,* that is in the sight of your presence - *Ps. 15: You will fill me with joy with your presence.*

Vel gloriam imposuit super eum, quando sanctis suis dedit facere miracula, et hoc super Christum, quia totum ad gloriam Christi factum est, scilicet quod benedixit eis, et quod perduxit eos ad visionem suam: *Isa. 66. Videbitis, et gaudebit cor vestrum: Io. 16. Gaudium vestrum nemo tollet a vobis.*

Or he bestowed splendour upon him, when he gave his holy ones the power to perform miracles, and this he bestowed on Christ, since everything was made for the splendour of Christ, namely because he blessed them, and led them to his sight - *Isaiah 66: You will see, and your heart will rejoice; John 16: Your joy will never be taken from you.*

e. Supra Psalmista nunciavit regis Christi exaltationem; hic autem meritum huius declarat, et hoc meritum est, quia Christus secundum quod homo, et quilibet iustus non ponit nisi in Deo spem suam: *Hiere. 17. Benedictus vir qui sperat in Domino, et erit Dominus fiducia eius.*

Previously, the Psalmist declared the exaltation of Christ the King. At this point, however, he makes clear the merit of this. It was deserved because Christ as a man, and any just person, places his hope in God alone - *Jer. 17: Blessed be the man who hopes in the Lord; the Lord will be his confidence.*

Et ideo quia speravit in Domino, *Non commovebitur: Ps. 124. Qui confidunt in Domino* etc. Quia spes in Deo est firmamentum: *1 Mach. 2 Omnes qui sperant in eo, non infirmantur.* Ideo haec comparatur anchorae.

And so, because he hoped in the Lord, *he will not be shaken - Ps. 124: Those who trust in the Lord* etc. For hope in God is a support - *1 Mach. 2: All who hope in Him are not weakened.* For this reason, hope is compared to an anchor.

Sed notandum, quod tria sunt quae debent movere ad sperandum in Domino.

Let it be noted, however, that there are three ways in which they ought to move so as to hope in the Lord.

Primo divina providentia. Homo non consuevit sperare in illis ad quos sui cura non pertinet. Ad Deum autem pertinet cura nostra; ideo dicit, *Sperat in Domino,* cuius est gubernare.

First, by divine providence. Man was not accustomed to hoping in those things which did not pertain to his welfare. However, it does pertain to our welfare (to hope in) God; on account of this, he says *(the king) hopes in the Lord,* by whom he is guided.

Secundum est misericodia: *Luc. 1. Misericordia eius a progenie in progenies.*

Second, by mercy - *Luke 1: His mercy is from age to age.*

Tertium est potestas; et ideo dicit, *Altissimi: Ps. 90. Qui habitat in adiutorio Altissimi.*

Third, by power; he thus says *the most high - Ps. 90: He who dwells in the support of the most high.*

f. Supra praenunciavit Psalmista regis exaltationem; hic autem agit de hostium deiectione: et circa hoc duo facit. Primo proponit hostium deiectionem. Secundo infert conclusionem, ibi, *Exaltare.*

Previously, the Psalmist foretold the exaltation of the king. Here, however, he treats of the overthrow of the enemy, and concerning this, he does two things. First, he relates the overthrow of the enemy, and second he draws his conclusion at *Be exalted.*

Circa primum duo facit. Primo proponit poenam hostium. Secundo culpam, ibi, *Quoniam* etc.

Concerning the first, he does two things. First, he relates the enemy's penalty, and second, his blame, at *For they have turned* etc.

Circa primum duo facit. Primo ponit inflictionem poenae. Secundo ipsam poenam, ibi, *Pones* etc.

Concerning the first, he does two things. First he determines the infliction of the penalty, and second the penalty itself, at *you will put them aside* etc.

Inflictor poenae est manus Dei; unde dicit, *Inveniatur manus tua omnibus inimicis tuis.*

The inflictor of the penalty is the hand of God; thus he states *May you hand come upon all your enemies.*

Hieronymus habet, *Inveniat manus dexterae Dei inimicos odiens;* sed hoc videtur repetitio Psalmistae, quia idem est manus et dextera Dei, et inimicus et odiens. Et consuetum est in ipsa.

Jerome has *May the hand of the right side of God come upon his hating enemies.* But this seems to be a repetition of the Psalmist, since 'hand' and 'the right side of God' are the same, as are 'enemy' and 'those hating' - Jerome was accustomed to this sort of repetition.

Vel si distinguitur, omnis dextera eius est manus; sed non omnis manus dextera. Per manus ergo Dei intelligitur potentia Dei operativa: et haec est quaedam dextera qua exaltat bonos in spiritualibus bonis: *Prov. 3. Longitudo deirum in dextera eius.*

Or if they are distinguished, every 'right side' is a 'hand', but not every 'hand' is a 'right side'. Thus by the 'hand of God' is understood the 'operative power of God'. And this is a sort of right hand by which he raises the good into spiritual goods - *Proverbs 3: Length of days is in her right hand...*

Sinistra est, qua punit malos, et largitur temporalia. Ibidem: *In sinistra illius divitiae.*

The left is that by which he punishes the wicked and is conferred with respect to temporal concerns - *Proverbs 3: ...and in her left riches.*

Dicit ergo, *Manus,* idest potentia, *Inveniatur,* idest tradet ad votum: *Omnes inimicos: Isa. 19. In omnibus his non est aversus furor eius, sed adhuc manus eius extenta.*

Therefore he says *May your hand*, that is your power, *come upon,* that is deliver to your desire, *all your enemies - Isaiah 5: For all this his anger is not turned away, but his hand is stretched out still.*

Et *Dextera,* quia hoc quod Deus punit malos, pertinet ad dexteram, inquantum talis punitio ordinatur ad salutem electorum. Sic ergo inquantum punit malos, dicitur manus; et inquantum ordinatur ad bonum iustorum, dicitur dextera.

And *right* because when God punishes the wicked, this pertains to his right hand insofar as the kind of punishment is ordered to the salvation of his chosen ones. And so, insofar as he punishes the evil, 'hand' is said, and insofar as it is ordered to the good of the just, 'right' is said.

Vel *Dextera* est Christus et manus; unde, *Manus tua,* idest Christus: *Inveniatur,* idest cognoscatur in bonum ab his qui sunt amici tui, scilicet gentibus, *Rom. 9. Isa. 45. Invenerunt me qui non quaesierunt me.*

Or *right* is both Christ and hand. And so, *May your hand,* that is Christ, *come upon,* that is be known in good by those who are your friends, namely your people - *Romans 9; Isaiah 45: Those who do not seek me will come upon me.*

Vel in malum *Inveniatur* etc. idest cognoscatur: *Ab inimicis tuis,* idest Iudaeis in iudicio, cum venerit ad iudicium: *Luc. 21. Videbunt filium hominis venientem* etc. *Et dextera tua,* idest filius tuus, *Inveniat,* idest puniat, *Omnes qui te oderunt.*

Or *may it be found* in evil, that is may it be known: *by your enemies,* that is in the Jews in judgment, when they come to judgment - *Luke 21: They will see the son of man coming* etc. *And may your right hand,* that is your son, *come upon,* that is punish, *all who hate you.*

g. Hic ponitur poena hostium. Et primo quantum ad mala eis inflicta. Secundo quantum ad bona eis sublata, ibi, *Fructum.*

At this point, the Psalmist determines the enemy's penalty, first with respect to the evils inflicted upon them, and secondly the goods taken from them, at *Eliminate their fruit.*

Ponit autem triplicem ordinem poenae: et si referatur ad mysterium patet, quia in futuro iudicio erunt tria.

He sets down a three-fold order of penalties, which is clear if it is referred to the divine mystery, since three things will occur at the future judgment.

Primo erit ignis incendens superficiem mundi: *Ps. 96. Inflammabit in circuitu eius:* ideo dicit, *Pones eos ut clibanum ignis,* scilicet, *intempore vultus tui,* idest Christi, quo tempore apparebit ad iudicium: *Ps. 16. De vultu tuo iudicium meum prodeat* etc. et dicit *Ut clibanus,* quasi undique igne oppressi: *Matth. 6. Sicut foenum quod hodie est, et cras in clibanum mittitur.*

First, there will be fire burning the surface of the earth - *Ps. 96: In his going round, he will set (his enemies) on fire.* And so he says *Burn them as though in a fiery oven,* namely, *when you,* that is, Christ, *appear,* at which time he will appear for the judgment - *Ps. 16: Let my judgment come forth from your presence* etc. and he says *as though in an oven,* oppressed as it were by fire on all sides - *Matth. 6: like hay which is here today, and tomorrow cast into the oven.*

Vel *Ut clibanus,* idest in se ignem continet; et per hunc intelligitur ignis quem mali patientur interius pravae cupiditatis et iracundiae.

Or *as though in an oven*, that is it contains the fire in itself, and by this is understood the interior fire of perverse desire and anger which the evil suffer.

Bona affectio est bonus ignis: *Thre.1 De excelso misit ignem in ossibus meis* etc. Mala affectio est malus ignis: *Ps. 57. Supercecidit ignis, et non viderunt solem,* idest semper ardent in conscientia impietatis suae: *Osee 7. Omnes adulterantes quasi clibanus succensus a coquente.* Adulterantes omnes sunt, quicumque aliis quam Deo se coniungunt inordinate. Coquens est diabolus, qui malas cogitationes ministrat: sicut coquens ministrat ligna: *Thre. ult. Pellis nostra velut clibanus exusta est a facie tempestatum famis.* Et hoc, *Tempore vultus tui,* idest in tempore manifestationis tuae ad iudicium.

Good affectation is good fire - *Lamentations 1: From above he has sent fire into my bones* etc. Evil affectation is evil fire - *Ps. 57: Fire fell upon them, and they did not see the sun,* that is, they continually burn in the knowledge of their impiety - *Hosea 7: All those committing adultery are like an oven heated by a cook.* Adulterers are those who have joined themselves inordinately to things other than God. The cook is the devil, who dishes out evil thoughts, just as the cook tends to the wood - *Lamentations 5: Our skin was burned like an oven in the face of a terrible famine.* And this, *when you appear,* that is at the time of your manifestation for the judgement.

Secundo ponitur disceptatio iudicii: in qua improperabit impiis peccata, et proferet sententiam damnationis, sive vocaliter, sive mentaliter. Et ideo *Dominus in ira sua conturbabit eos,* idest turbationem inducet tristitiae de malis illatis, et de bonis sublatis.

Second, an examination of the judgement is determined, during which he will reproach the sins of the impious, and will reveal the sentence of damnation, either vocally or mentally. And thus *the Lord in his anger will throw them into confusion,* that is he will incite the disturbance of sorrow concerning the evils inflicted and the goods taken away.

Tertio ab igne involventur: unde, *Et devorabit eos ignis: Iob 20. Devorabit eos ignis, qui non succendetur,* scilicet humano flatu; sed succendetur virtute divina: unde Hieronumus habet, *Deiecisti eos.* Haec omnia possunt satis David convenire.

Third, they are enveloped by fire: and so, *the fire will consume them - Job 20: The fire will consume them, which is not kindled,* that is by human breath, but rather is kindled by divine power. For this reason, Jerome has *you have cast them down.* All these matters agree sufficiently with David.

h. Hic ponitur privatio bonorum.

At this point the removal of goods is determined.

Bona quae habent homines in hoc mundo, quaedam sunt quibus cupiunt homines in hac vita frui, et quidam desiderant dimittere post se: et utraque perdent.

Of the goods which men enjoy in this world, some consist in the fruits which they long for in this life, and others in those which they desire to leave behind them: and they lose them both.

Et ideo quantum ad primu dicit, *Fructum eorum de terra perdes,* quo frui quaerebant: *Sap. 3. Vana est spes* etc. *Rom. 6. Quem fructum* etc.

And so, with respect to the first, he says *Eliminate their fruit from the earth,* for which fruit they have been seeking - *Wisdom 3: Empty is their hope* etc.; *Romans 6: What fruit...?* etc.

Quantum ad secundum dicit, *Semen eorum,* scilicet peribit, *A filiis hominum,* scilicet a societate sanctorum: *Isa. 14. Perdam Babylonem* etc. et hoc ideo accidit, quia ut dicitur *Eccl. 14. Omne opus corruptibile in fine deficiet: Sap. 3. Nationes enim iniquae dirae sunt consummationis.*

With respect to the second he says *and their offspring,* will pass away, *from the sons of men,* namely from the society of the holy - *Isaiah 14: I will destroy Babylon* etc. and this occurs because as it is said in *Eccl. 14: Every perishable work will fail in the end; Wisdom 3: Dire is the end of a wicked people.*

i. Hic ponitur culpa peccatorum, et describitur quantum ad duo.

At this point, the guilt of their sins is determined and is described in two ways.

Primo quantum ad conatum operis; et quantum ad hoc dicit hic, *Quoniam declinaverunt* etc. quia licet non possint facere, tamen conantur quantum possunt mala inferre: *Ps. 34. Retribuebant mala mihi.*

First, with respect to the endeavour of their work, concerning which he says *For they have turned away from you* etc. for, although they were not able to do this, nevertheless they endeavoured to inflict evil as far as they were able - *Ps. 34: They have repaid me with evil.*

Vel, *Declinaverunt,* quia mala eis imminentia volunt aliis inferre. Imminebat enim duplex malum Iudaeis, scilicet malum poenae: et hoc in Christum retorquere conati sunt, quando ne Romani auferrent dominium occiderunt Christum.

Or, *they have turned away,* because they want to inflict evil menacing them, on others. For a two-fold evil used to threaten the Jews, namely the evil of punishment: and this they tried to cast back upon Christ when they killed him so that they might not incur the might of the Romans.

Secundo imminebat eis malum culpae: *Io. 8. Vos ex patre diabolo estis,* et hoc torquebant in Christum quando dicebant *Io. 8. Nonne bene dicimus* etc. Ipsi daemoniaci erant, et Christo peccatum imponebant.

Second, the evil of guilt used to threaten them - *John 8: You are from your father, the devil,* and they turned this on Christ when they said *Are we not right in saying (that you are a Samaritan and are possessed by a devil)?* For they themselves were demonically possessed, and were imposing their sin upon Christ.

Secundo describitur culpa Iudaeorum sive peccatorum quantum ad conatum cogitationis;

The guilt of the Jews or of (their) sins is described next with respect to the endeavour of their thinking.

unde dicit, *Cogitaverunt consilia* etc. idest cogitaverunt ut fidem eius destruerent: *Hier. 2. Cogitaverunt consilium* etc. De hoc ligno dicitur *Sap. 14. Benedictum est lignum per quod fit iustitia:* sed non stabilierunt, idest non potuerunt perficere cogitatum: *Isa. 8. Inite consilium, et dissipabitur* etc. quare? quia non est consilium contra Dominum.

And so, he says *they have devised plots* etc., that is they conspired in order to destroy his faith - *Jer. 2: They devised a plot* etc. This is said concerning the cross at *Wisdom 14: Blessed is the wood through which justice is fulfilled* - however, they were not established, that is, they were not able to carry out their plot - *Isaiah 8: Take counsel, and it shall be destroyed* etc. Why? Because it is not a counsel against the Lord.

Et rationem huius dicti assignat, quare non stabilierunt consilium contra dicentes, *Dorsum.* Litera Hieronymi planior est, *Quoniam pones eos humerum finium tuorum firmamentum contra faciem eorum.*

And he indicates the reason of this remark, why their plot on the contrary fails saying *back.* Jerome's version is clearer - *For you will set your shoulder to them, the support of your purposes against their face.*

Dupliciter contingit quod hostes contra aliquem consilia non stabiliunt. Uno modo, si ab eo vincantur. Alio modo, si fines hostium sint firmati; et ideo dicit, *Non potest* etc. idest fugient ante te.

Now, it happens in a two-fold way that enemies do not establish their plots against another. In one way, if they are conquered by him, in another way, if the aims of the enemy have been secured. And thus he says *they will not be able to establish,* that is they will flee before you.

Item *finium tuorum firmamentum contra eorum faciem.* Hoc spiritualiter intelligitur de Christo, cuius nullus non potuit irrumpere fines: *Io. 10. Non rapiet eas quisquam de manu mea.* Et in litera nostra habetur, *In reliquiis tuis praeparabis vultum eorum,* idest contra vultum eorum secundum Glossam.

Again, *the support of your purposes against their face.* This is understood spiritually of Christ, whose purpose no one was able to break - *John 10: He will not snatch any of them out of my hand.* And in our version it is rendered *and make preparations for their visage,* that is against their visage, according to the Gloss, *among your remnant.*

Supra Psalmist posuit poenam malorum futuram; hic autem poenam eorum praesentem. Et est duplex poena spiritualis, quae est in anima, scilicet secundum aversionem a Deo, et secundum conversionem ad malum.

Previously, the Psalmist determined the future penalty of the evil; this however is their present penalty. And this is a two-fold spiritual penalty, which is in the soul, namely in accordance with a turning away from God, and a turning toward evil.

Quantum ad primum dicit, tu secundum tuam providentiam, *Ponis eos dorsum.*

With respect to the first, he says that *you,* according to your providence, *will put them aside.*

Quantum ad secundum dicit, *In reliquiis tuis praeparabis vultum eorum.* Et hoc multipliciter exponitur, secundum Glossam.

With respect to the second, he says *and make preparations for their visage among your remnant.* And this is explained in many ways, according to the Gloss.

Uno modo de his quae Christus reliquit, scilicet temporalia quae contempsit: *Io. 18. Regnum meum non est de hoc mundo:* quia in cupiditate rerum temporalium relinques vultum eorum, idest praeparabis intentionem eorum, ut propter hoc occident Christum, sicut cum dixerunt, *Ne forte veniant Romani* etc.

In one way, concerning those things which Christ leaves behind, namely temporal matters which he disdained - *John 18: My kingdom is not of this world;* because in the desire of temporal matters, you abandon their visage, that is, you make preparations for their intention, just as they killed Christ because of this, when they said at *John 11: so that the Romans might not come* etc.

Vel *in reliquiis eorum,* idest gentibus quas relinquis convertendas: *Rom. 15. In eum gentes sperabunt. Praeparabis vultum eorum,* idest cognitionem tuam, quae est eorum, idest Iudaeorum, idest eis promissam.

Or, *among their remnant,* that is among those people who, having been left behind, return - *Romans 15: The people will hope in him. You will prepare their visage,* that is your knowledge, with is of them, that is, of the Jews, that is, promised to them.

Vel reliquiae Christi extrema vitae eius dicuntur, idest passio et mors eius; et in istis fuit praeparata mala eorum intentio ad eius passionem.

Or, the remains of Christ are called the last parts of his life, that is, his passion and death; and in this his intention for his passion was prepared for their evil.

Vel praeparationem vultus in bonum, idest in reliquiis Iudaeorum qui convertentur: *Isa. 10. Reliquiae salvae fient.* Et licet ponantur ut dorsum modo, tamen reliquiae convertentur et cognoscent.

Or the preparation of visage among the good, that is for the rest of the Jews who are converted - *Isaiah 10: A remnant shall be made safe.* And although they are put aside in a way, nevertheless the remnant will be converted and will know.

j. Hic ponitur conclusio. Et primo petit id quod est ex parte Dei. Secundo promittit id, quod ex parte nostra.

At this point, the Psalmist sets down the conclusion. And first, he seeks that which is on God's part. Second, he promises that which is on our part.

Dicit ergo, *Exaltare Domine in virtute tua,* ut scilicet in ea rex laetetur; *Isa. 26. Exaltetur manus tua ut non videant, et confundantur.*

Therefore, he says, *Be exalted, O Lord, in your power,* namely, so that the king may rejoice in it - *Isaiah 26: Your hand is exalted so that they do not see, and are confused.*

Tamen secundum mysterium. *Exaltare,* Christe in resurrectione, quae erit, *In virtute tua: Io. 10.. Potestatem habeo ponendi animam meam, et iterum sumendi eam,* per resurrectionem et ascensionem.

Nevertheless, according to mystery. *Be exalted,* O Christ, in resurrection, which will be *in your power - John 10: I have the power of laying down my soul, and of taking it up again,* through the resurrection and the ascension.

Exaltare, quae erit in virtute tua: *Isa. 63. Gradiens in multitudine virtutis suae.* Et nos, *Cantabimus,* scilicet interius: *Et psallemus,* exterius, *virtutes tuas.*

Be exalted, which will be in your power - *Isaiah 63: Advancing in the multitude of your power.* And we, *we will rejoice,* namely within, *and sing psalms,* aloud, *to your strength.*

Vel cantabimus, idest praedicabimus et annunciabimus excellentiam potestatis tuae: *1 Pet. 2. ut virtutes annuncietis eius, qui de tenebris vos vocavit in admirabile lumen suum.*

Or we will rejoice, that is we will proclaim and make known the excellence of your power - *1 Peter 2: so that you will proclaim his power, who called you out of darkness into his marvellous light.*

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 21

a. Deus Deus meus respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum.	My God, my God, look upon me: why have you forsaken me? far from safety are the words of my transgressions.
b. Deus meus clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.	My God, I shall cry out by day, and you will not listen: and by night, and it will not be considered as foolish on my part.
c. Tu autem in sancto habitas, laus Israel.	You dwell, however, in the holy place, the praise of Israel.
d. In te speraverunt patres nostri: speraverunt, et liberasti eos. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.	Our fathers have hoped in you; they have hoped and you have freed them. They have cried out to you, and they were saved. They have hoped in you, and they were not confused.
e. Ego autem sum vermis et non homo: opprobrium hominum, et abiectio plebis. Omnes videntes me deriserunt me: locuti sunt labiis, et moverunt caput.	But I am a worm and not a man: the reproach of men, and an outcast of the people. All who see me have ridiculed me: they have spoken with their lips, and have moved their heads:
f. Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.	"He hoped in the Lord, let him deliver him: let him save him, since he pleases him."
g. Quoniam tu es qui extraxisti me de ventre: spes mea ab uberibus matris meae, in te proiectus sum ex utero.	For you are the one who brought me forth from the womb, my hope from the breasts of my mother; from the womb I was thrown upon you.
h. De ventre matris meae Deus meus es tu: ne discesseris a me.	From my mother's womb you are my God: do not forsake me.
i. Quoniam tribulatio proxima est, quoniam non est qui adiuvet.	For the trial is close, and there is no one who will help me.
j. Circumdederunt me vituli multi: tauri pingues obsederunt me. Aperuerunt super me os suum, sicut leo rapiens et rugiens.	Many calves have surrounded me: fat bulls have besieged me. They have opened their mouths against me, like a snatching and roaring lion.
k. Sicut aqua effusus sum, et dispersa sunt omnia ossa mea. Factum est cor meum tanquam caera liquescens in medio ventris mei.	Like water I am poured out, and all my bones are scattered. My heart has become like wax melting in the midst of my bowels.
l. Aruit tanquam testa virtus mea, et lingua mea adhaesit faucibus meis: et in pulverem mortis deduxisti me.	My strength has dried up like an earthen vessel, and my tongue cleaves to my jaws: and you have brought me down to the dust of death.

m. Quoniam circumdederunt me canes multi: concilium malignantium obsedit me. Foderunt manus meas, et pedes meos, dinumeraverunt omnia ossa mea.	For many dogs have surrounded me: the counsel of the wicked has besieged me. They have pierced my hands and my feet, they have numbered all of my bones.
n. Ipsi vero consideraverunt, et inspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.	They looked at and examined me: they divided my clothes among them, and upon my garments they cast lots.
o. Tu autem Domine ne elongaveris auxilium tuum a me: ad defensionem meam conspice.	But you, O Lord, do not withdraw your help from me: look towards my defense.
p. Erue a framea Deus animam meam, et de manu canis unicam meam.	Rescue my soul, O Lord, from the spear, my only soul from the hand of the dog.
q. Salva me ex ore leonis, et a cornibus unicornium humilitatem meam.	Save me from the lion's mouth, and my lowliness from the unicorn's horns.
r. Narrabo nomen tuum fratribus meis: in medio ecclesiae laudabo te.	I will proclaim your name to my brothers: in the midst of the church I will praise you.
s. Qui timetis Dominum, laudate eum, universum semen Iacob glorificate eum. Timeat eum omne semen Israel.	You who fear the Lord, praise him, all offspring of Jabob, glorify him. Let all the offspring of Israel fear him.
t. Quoniam non sprevit, neque despexit deprecationem pauperis. Nec avertit faciem suam a me: et cum clamarem ad eum, exaudivit me.	For he has not spurned, nor despised the deprecation of the poor. Nor has he turned his face from me: and when I called upon him, he heard me.
u. Apud te laus mea in ecclesia magna: vota mea reddam in conspectu timentium eum.	My praise is before you in the great church: I will repay my vows in the sight of those who fear him.
v. Edent pauperes et saturabuntur, et laudabunt Dominum qui requirunt eum: vivent corda eorum in saeculum saeculi.	The poor shall eat and be filled, and they will praise the Lord who seek him: their hearts will live forever.
w. Reminiscentur, et convertentur ad Dominum universi fines terrae. Et adorabunt in conspectu eius universae familiae gentium.	All the ends of the earth will remember and be converted to the Lord. And all the families of the nations will adore in his sight.
x. Quoniam Domini est regnum, et ipse dominabitur gentium.	For the Lord is king, and he will rule over the nations.
y. Manducaverunt et adoraverunt omnes pingues terrae: in conspectu eius cadent omnes, qui descendunt in terram.	All earthly gluttons have eaten and have adored: they all fall down in his presence, those who go down to the earth.
z. Et anima mea illi vivet: et semen meum serviet ipsi.	And my soul shall live for him: and my offspring will serve him.

aa. Anuntiabitur Domino generatio ventura; et annunciabunt caeli iustitiam eius populo qui nascetur, quem fecit Dominus.

There will be announced to the Lord a generation to come; and the heavens will announce his justice to a people who will arise, whom the Lord will make.

a. In praecedentibus prius videtur esse actum de tribulatione, quam sustinuit David a filio, et a Saule; hic autem in tertia decade agitur de persecutione quam passus est a toto populo, qui eum abiecit ad mandatum Saulis.

In the preceding psalms, we saw an earlier act of tribulation which David endured from his son and from Saul; however here, in the third group of ten, the discussion is about the persecution which was suffered by all people, who threw him aside into Saul's command.

Dividitur ergo Psalmus iste in tres partes. In prima narratur tribulatio. In secunda funditur oratio ad Deum pro liberatione. In teria ponitur gratiarum actio. Secunda incipit *Psalmus 24. Ad te Domine levari.* Tertia ibi, *Afferte Domino.*

This psalm therefore is divided into three parts. A tribulation is set forth in the first part. In the second, a prayer is poured out to God for deliverance. The action of graces is discussed in the third. The second begins at Psalm 24, at, *To you, O Lord, I have lifted up my soul,* and the third, at Psalm 28, at, *Bring to the Lord.*

Circa primum duo facit. Primo exponit tribulationem. Secundo ostendit quomodo a Deo iuvatur in tribulatione, ibi, *Dominus regnavit me.*

Concerning the first he does two things. First he explains the tribulation, and second he shows how he is helped by God in this tribulation, at Psalm 22, *The Lord governs me.*

Sicut supra dictum est, sicut in aliis prophetiis, ita hic agitur de aliquibus tunc praesentibus, inquantum erant figura Christi et quae ad ipsam prophetiam pertinebant. Et ideo quandoque ponuntur aliqua quae ad Christum pertinent, quae excedunt quasi virtutem historiarum.

As was said above, just as in other prophecies, so too is it here a question of some present events at that time, insofar as they were a symbol of Christ and pertained to prophecy itself. And for that reason, matters are sometimes set forth which pertain to Christ, which surpass, as it were, the power of the narrative.

Et inter alia spiritualiter iste Psalmus agit de passione Christi. Et ideo hic est eius sensus literalis. Unde specialiter hunc Psalmum in passione dixit cum clamavit, *Hely hely lamasabacthani:* quod idem est quod Deus Deus meus, sicut Psalmus incipit. Et ideo licet figuraliter hic Psalmus dicatur de David, tamen specialiter ad literam refertur ad Christum.

This very Psalm, among others, treats of the passion of Christ in a spiritual manner. And for this reason, this is its literal sense. Therefore, Jesus referred to this psalm particularly during his passion when he cried out "Eli, Eli, lema sabacthani", that is, "My God, my God" as begins the psalm. Thus, although this psalm speaks figuratively about David, nevertheless it is especially referred to Christ in a literal sense.

Et in synodo Toletana quidam Theodorus Mopsuestenus, qui hunc ad literam de David exponebat, fuit damnatus, et propter hoc et propter alia multa; et ideo de Christo exponendus est. Sciendum est autem quod quandoque prius agitur de passione Christi prolixe: quorum iste Psalmus primus est.

At the Synod of Toledo, a certain Theodorus Mopsuestenus, who was explaining this psalm literally with respect to David, was condemned, because of this approach, and for many other reasons; he ought to have explained it with respect to Christ. Let it be known this is treated of abundantly before the passion of Christ, of which this very Psalm is the first.

Alii enim brevius tangunt passionem Christi. Secundus est, *Iudica Domine nocentes me.* Tertius est, *Exaudi Deus orationem meam, et ne despexeris deprecationem meam.* Quartus, *Salvum me fac Deus, quoniam intraverunt aquae.* Quintus, *Deus laudem meam ne tacueris.*

Other psalms touch briefly on the passion of Christ. The second of these is Psalm 34, *Judge, O Lord, those who are harming me.* The third is Psalm 54, *Hear, O Lord, my prayer, and despise not my supplication.* The fourth is Psalm 68, *Make me safe, O God, for the waters threaten my life.* And the fifth is Psalm 108, *O God, whom I praise, be not silent*

Et hoc propter quinque plagas Christi: vel propter quinque effusiones sanguinis. Et unus est modus procedendi in omnibus, quia incipiunt a gemitu, et terminantur in salutem populorum: quia ex passione facta est salus omnibus hominibus.

And this on account of the five wounds of Christ: or because of the five outpourings of his blood. And there is one manner of proceeding in all of these, because they begin in lamentation, and end in the salvation of the people, since from the passion was accomplished the salvation of all men.

Titulus Hieronumi est *Victori pro Cervo matutino.* In nostra litera, *Victori pro assumptione utiliter pro Cerva matutina.*

The title of this psalm, in Jerome's version, is *For the victor according to the stag of the morning.* In our version, the title is *For the victor, usefully for the assumption, according to the deer of the morning.*

In hoc psalmo principaliter agitur de passione Christi. Secundo tangitur in eo de resurrectione: quia per eam datur intelligi passio, et passio ordinatur ad resurrectionem; sicut si dicam, Iste est manumissus, ostendit quod fuit servus. Ergo iste psalmus est David, idest Christi. Et est pro assumptione, idest resurrectione, et haec fuit matutina; unde, *Pro serva,* idest pro humana natura, vel *pro servo matutino,* idest Christo: *Ps. 107. Exurgam diluculo.*

The discussion in this psalm is principally about Christ's passion. It touches, secondarily, on the resurrection, because it is given that the passion is to be understood in it, and that the passion is ordered to the resurrection, just as if I were to say that "This slave is freed", shows that he was a slave. Therefore, the psalm itself is of David, that is, of Christ. And it is for the assumption, that is, the resurrection, and this happened in the morning. Thus, *for the female servant,* that is, on behalf of human nature, or *for the morning servant,* that is Christ - *Psalm 107: I will arise at dawn.*

Hic autem titulus est quando David ibat profugus, et latebat in desertis sicut cervus. Unde supra dixit, *Et posuit pedes meos tanquam cervorum.* Unde pro ista tribulatione quae figurabat passionem Christi, intitulatur iste psalmus.

The title here refers to the time when David was a fugitive, and was hiding in desert places like a stag. Thus, he previously said, *And he set my feet as of a stag.* Therefore, this psalm itself is entitled for the very tribulation which symbolized the passion of Christ.

Hoc modo tamen melius refertur ad Christum, ut per cervum intelligatur humana natura in Christo, quia cervus transit spineta sine laesione pedum, sic Christus transivit per istam vitam praesentem sine inquinatione.

Nevertheless, this mode is referred better to Christ, so that by the stag is understood human nature in Christ, because the stag crosses a thicket of thorns without injury to its foot, just as Christ crossed through this present life without defilement.

Item cervus optime salit: sic Christus de fovea mortis ascendit ad gloriam resurrectionis. Et ideo cervus dicitur, et matutinus dicitur, quia tunc surrexit.

Again, the stag leaps the best, just as Christ ascended from the pit of death to the glory of his resurrection. And for this reason, *stag* and *of the morning* are said, because he rose at that time.

Psalmus iste dividitur in tres partes. In prima ponitur conquaestio. In secunda narratio passionis, ibi, *Ego autem sum vermis.* In tertia ponitur liberationis petitio, ibi, *Tu autem Domine ne elongaveris.*

The psalm is divided into three parts. A complaint is made in the first, the second sets forth the story of the passion, at, *But I am a worm,* and the third, a petition for freedom, at *But you, O Lord, do not withdraw.*

Circa primum tria facit. Primo ponitur conquaestio sive quaestio. Secundo ponitur expositio conquaestionis, ibi, *Longe a salute.* Tertio ponitur ratio conquaerendi, ibi, *Tu autem in Sancto habitas.*

Concerning the first he does three things. First, he sets forth the complaint or question, second, the explanation of the complaint, at, *Far from safety,* and third, the reason for the complaint, at, *You dwell, however, in the holy place.*

Haec est translatio septuaginta. In Graeco autem, et in hebraeo non est, *Respice in me;* sic habetur sic, *Deus Deus meus quare me dereliquisti,* quia haec verba dixit Christus in cruce: sed, *Respice,* interpositum est. Ponitur ergo petitio cum dicit, *Deus Deus meus.* Repetitur autem bis Deus ad maiorem certitudinem: *Gen 41. Quod autem secundo vidisti ad eandem rem pertinens, indicium est firmitatis. Respice in me,* idest miserere mei: *Ps. 42. Respice in me, et miserere mei, quia unicus* etc.

This is the Septuagint translation. However, in the Greek and Hebrew translations *Look upon me* is not present. Instead they have, *My God, my God, why have you forsaken me,* because Christ said these words from the cross: *Look* was inserted (afterwards). Therefore, the petition is set forth when he says *My God, my God.* "God" is repeated twice for greater certainty - *Genesis 41: What you have seen twice pertains to the same thing, a strong sign. Look upon me,* that is, have mercy on me - *Psalm 25: Look upon me and have mercy, for I am alone* etc.

Quare me dereliquisti. Haec fuerunt verba Christi in cruce. Ex his autem verbis Arius occasionem sumpsit erroris, scilicet quod in morte Christi separata est divinitas ab humanitate. Unde de hoc secundum eum conqueritur Dominus, dicens, *Quare me dereliquisti.*

Why have you forsaken me. These words were said by Christ from the cross. Now, on account of these words, Arius took up an occasion for error, namely that in Christ's death, his divinity was separated from his humanity. Therefore because of this, according to Arius, the Lord complained, saying *Why have you forsaken me.*

Sed hoc erroneum est. Est autem sciendum, quod aliquis dicitur derelictus a Deo quando non adest ei Deus, sicut videtur adesse quando protegit eum, et implet eius petitionem: *Hier. 20. Dominus Deus mecum est tanquam bellator fortis: idcirco qui persequuntur me cadent et infirmi erunt.* Et quia Christus non est liberatus a passione corporali cum esset in passione, secundum hoc dicitur ad horam dereliquisti, idest passioni expositus: *Ro. 8. Proprio filio suo non pepercit* etc.

But this is erroneous. For it should be known that someone is said to be forsaken by God when God does not go to him, just as he appears to approach when he protects him, and fulfils his petition - *Jeremiah 20: The Lord God is with me as a strong warrior: therefore those who persecute me will fall and be most low.* And because Christ was not freed from corporeal suffering at the time of his passion, for this reason it is said that you forsook (him) at that hour, that is, exposed him to the passion - *Romans 8: He did not spare his only son* etc.

Item illa petitio, *Pater si fieri potest transeat a me calix iste,* ut dicitur *Matt. 26* non videtur impleta, quia erat secundum carnem: *Isa. 54. Ad punctum et in modico dereliqui te,* idest passioni te exposui; *Et in miserationibus magnis congregabo te,* scilicet in resurrectione. Et ideo dicit, *Quare me dereliquisti,* idest passioni me exposuisti.

Again, that petition, *Father, if it is possible, let this cup pass from me,* as it is said at *Matthew 26,* does not seem fulfilled, because it was according to the flesh - *Isaiah 54: I have forsaken you for a short time,* that is, I have exposed you to the passion; *and I will gather you together in great mercy,* namely in the resurrection. And so he says, *Why have you forsaken me,* that is, exposed me to the passion.

Longe a salute mea verba delictorum meorum. Hic exponitur conquaestio sive quaestio. Et primo in generali. Secundo in speciali, ibi, *Deus meus clamabo.*

Far from safety are the words of my transgressions. Here is explained the complaint or question, first in general, second in particular, at *My God, I shall cry out.*

Dicit ergo, *Dereliquisti me.* Et hoc, quia *Longe sunt verba delictorum meorum a salute mea,* mei veri hominis, inquantum habeo humanam naturam: *Ps. 18. Longe est a peccatoribus salus.*

Therefore, he says, *You have forsaken me.* And this, because *far are the words of my transgressions from my safety,* from my true man, insofar as I have human nature - *Psalm 118: Far from sinners is salvation.*

Et haec verba, scilicet, *Dereliquisti, et longe, et quare,* non videntur esse hominis iusti sive iustitae, sed videntur esse, *Verba delictorum meorum,* scilicet hominis peccatoris, idest ostendunt me non esse iustum, sed peccatorem. Unde haec verba dixit Christus in person peccatoris, sive ecclesiae.

These words, namely *You have forsaken, far from,* and *why,* do not seem to be of a just man or of justice, but seem to be, *words of my transgressions,* namely of human sin, that is, they show me not to be just, but a sinner. Therefore, Christ spoke these words in the person of a sinner, or of the Church.

Et haec est una de regulis supra in principio psalterii positis, quod ea quae pertinent ad membra, dicit Christus de se propter hoc, quia sunt sicut unum corpus mysticum Christus et ecclesia; et ideo loquuntur sicut una persona, et Christus transformat se in ecclesiam, et ecclesia in Christum: *Ro. 12. Multi unum corpus sumus in Christo.*

And this is one of the rules posited above at the beginning of the psalter, that those things which pertain to its members, Christ says of himself, since the Church and Christ are as one mystical body; and for this reason, they are spoken of as one person, and Christ transforms himself into the Church, and the Church into Christ - *Romans 12: We, being many, are one body in Christ.*

In membris autem Christi, idest ecclesia, sunt delicta sive peccata. In capite vero, idest in Christo, nullum est delictum, sed similitudo delicti: *Ro. 8. Misit Deus Filium suum in similitudinem carnis peccati, et de peccato damnavit peccatum: 2 Cor. 5. Eum qui peccatum non noverat, peccatum pro nobis fecit, ut nos efficeremur iustitia Dei in Christo.*

Now, among the members of Christ, that is, the Church, there are transgressions or sins. However, in the head, that is, in Christ, there is no transgression, but only the likeness of transgression - *Romans 8: God sent his Son in the likeness of sinful flesh and of sin, has condemned sin (in the flesh); 2 Cor. 5: He who knew no sin, was made sin for us, so that we might accomplish God's justice in Christ.*

Christus autem imminente passione oravit, *Pater si fieri potest* etc. Sed haec verba Christi orantis possunt dupliciter exponi. Uno modo ut Christus ea protulerit quasi gerens infirmorum personam, qui sunt in ecclesia: quia futurum erat ut aliqua membra sua debilia quando immineret eis passio formidarent.

However, when his passion was approaching, Christ prayed, *Father, if it be possible,* etc. But these words which Christ prayed can be explained in two ways. First, so that Christ, by these words, revealed one bearing, as it were, the person of infirmities, which are in the Church: for the sake of the future so that some members would fear their own weaknesses when passion threatened them.

Alio modo quod protulit hanc petitionem gerens officium carnis infirmae in Christo, quae naturaliter timet et fugit mortem. Quod petit ergo liberari, fuit verbum vel membrorum in quibus delictum invenitur, vel carnis Christi in qua est similitudo delicti sive peccati: et ideo dicit, *Verba,* quibus petit liberari, quae sunt, *Delictorum meorum,* idest fidelium, pro quorum delictis patior; vel sunt infirmae carnis quae habet similitudinem delicti: longe a salute corporali, quia calix, sive passio, non transit a me ut petii; quasi dicat, Non consequor salutem quam intendo, si petitio mea quam peto, exaudiretur. Pater transeat a me calix iste. Et ideo litera Hieronymi habet, *Longe a salute mea verba gemitus mei.*

Second, this petition revealed in Christ one bearing the responsibility of weakened flesh which naturally fears and flees death. Since he seeks therefore to be freed, it becomes the statement either of the members in which transgression is found, or of the flesh of Christ in which there is a similitude to transgression or sin: and for this reason he says, *Words,* by which he seeks to be freed, which are, *of my transgressions,* that is of the faithful, for whose transgressions I suffer; or they are of the weakened flesh which has a similitude to transgression: far from bodily safety, since this cup, or passion, does not pass from me as I have requested; as if he were saying, "I do not attain the safety which I desire, if my petition was heard. Father, let this cup pass me by." And for this reason, Jerome's version has, *Far from my safety are the words of my moaning.*

Aliter exponit Augustinus *in lib. de gratia novi testamenti: Haec verba quibus peto liberari a passione et conqueror quod sum derelictus passioni, sunt longe a salute mea quae secundum quod Deus debeo facere: Matt. 1. Ipse salvum faciet populum suum a peccatis eorum.*

Augustine explains this in a different way in his book *Concerning the Graces of the New Testament: These words, by which I seek to be freed from passion and by which I complain that I am abandoned to passion, are far from my safety which, in accordance with God, I ought to achieve - Matthew. 1: He will make his people safe from their sins.*

Et assignat rationem quare sit derelictus: est enim duplex salus, una corporalis, quae est communis hominibus et iumentis: *Ps. 35. Homines et iumenta salvabis Domine.* Alia spiritualis et aeterna; et haec est propria Christi: unde dicit, *Mea,* quia salvus novi testamenti est per Christum facta: *Isa. 45. Israel salvatus est in Domino salute aeterna.*

And he assigns the reason why he is forsaken: Salvation is two-fold, the one of the body, which is common to men and beasts - *Psalm 35: O Lord, you will save men and beasts.* The other is spiritual and eternal; and this is proper to Christ: and so he says, *My,* since the salvation of the New Testament was accomplished through Christ - *Isaiah 45: Israel was saved in the Lord in eternal safety.*

Et haec differunt: quia prima quaerebatur in veteri testamento; secunda quaeritur in novo. Quare ergo derelictus est passibilis, quia ipse venit in novo testamento. Et haec verba quae hic dixit, *Longe a salute mea,* spirituali, quia sunt pro corporali salute.

And these (two) differ because the first was sought in the Old Testament, while the second is sought in the New. Therefore, he is forsaken in his suffering, because it came in the New Testament. And these words which he says, *Far from my* spiritual *safety,* because they are on behalf of corporeal safety.

Longe. Christus loquitur in persona peccatorum, qui quandoque propter peccata derelinquuntur a Deo: unde dicit, *Verba delictorum meorum,* idest peccatorum sunt, *Longe a salute,* spirituali: quia haec est causa quare peccatores (non) salvantur, quia sunt peccatores: *Io. 9. Peccatores Deus non audit.* Vel secundum Augustinum loquitur, *A me,* quasi derelinquendo me, fecisti me longe a salute mea, idest corporali: et haec verba sunt delictorum meorum.

Far from. Christ speaks in the person of sinners, who are forsaken by God whenever on account of their sins: and so he says, *the words of my transgressions,* that is, they are of sinners, *far from safety,* that is spiritual (safety). For this is the reason why sinners are not saved, because they are sinners - *John 9: God does not hear sinners.* Or, according to Augustine, *from me,* is spoken as if by having forsaken me, you have made me far from my safety, that is corporeal (safety): and these words are of my transgressions.

b. Haec in speciali prosequuntur. Per diem et noctem duo intelligere possumus. Uno modo ad literam diem et noctem temporalem: et sic clamare est clamare assidue; unde dicit, *Non exaudies;* quasi dicat, Quamvis assidue clamem, non sum tamen exauditus.

These (words of complaint) are pursued in particular. We can understand "by day and by night" in two ways. First, literally, as temporal day and night. And so, to cry out is to cry out constantly. He thus says, *You will not listen,* as if he were saying, "Although I constantly cry out, I am not heard."

Litera Hieronymi habet, *Et nocte et non est silentium mihi,* quasi non sileo die et nocte orare.

Jerome's version has, *And by night, and it is not silence to me,* as if to say, "I do not keep silent to pray by day and by night."

Alio modo, ut per diem intelligatur prosperitas, et per noctem adversitas. Et secundum Augustinum verba quae pro salute corporali dicuntur, fiunt per diem pro prosperis, per noctem, ut tollatur adversitas.

Second, that by "day" is understood "prosperity", and by "night", "adversity". According to Augustine, words which are said on behalf of the safety of the body, are made by day on behalf of prosperity, and by night, so that adversity may be taken away.

Ergo Christus clamabat per diem, quando est in prosperitate, et non exauditur, quia petit ut non pereat: et per noctem, ut tollatur adversitas, et non tollitur.

Therefore, Christ used to cry out by day, when he is in prosperity, and he is not heard because he prays that he not perish; and by night, that adversity be taken away, and it is not.

Sed contra dicitur de Christo quod *Exauditus est* etc.

However, on the other hand, it is said concerning Christ that *He was heard* etc.

Et dicendum, quod oratio est actus rationis: unde omnis oratio Christi procedens ex rationis iudicio est exaudita. Secus est de oratione exprimente infirmitatem naturae passibilis et proprium motum membrorum, quia nec ipse voluit eam exaudiri - *Io. 12. Nunc anima mea turbata est, et quid dicam, Pater* etc.

To this it may be said that prayer (or speech) is an act of reason: thus every prayer of Christ, proceeding from the judgment of reason, is heard. Otherwise, it concerns speech expressing the infirmity of passible nature and proper to the movement of its members, because he did not want it to be listened to - *John 12: Now my soul is troubled. And what shall I say? Father,* etc.

Et quare non est exauditus in prosperis et adversis, ostendit, *Et non ad insipientiam mihi,* quia haec petitio non pertinet ad salutem novi testamenti, quam ego intendo, quae est salus aeterna, sed pertinet ad salutem veteris testamenti. Ut ergo hanc sapientiam discas, scias quod salus temporalis non pertinet ad novum testamentum, sed ad vetus. Haec est sapientia quae stultitia est apud homines: *1 Corin. 4. Nos stulti propter Christum; 1 Cor. 1. Nonne Deus stultam fecit sapientiam huius mundi* etc.

And the reason he is not heard in prosperity and adversity, he declares, *And it will not be considered as foolish on my part,* because this petition does not pertain to the salvation of the New Testament, which I myself intend, and which is eternal salvation, but pertains to the salvation of the Old Testament. Therefore, so that you may learn this wisdom, know that temporal salvation does not pertain to the New, but to the Old Testament. This is the wisdom which is foolishness among men - *1 Cor. 4: We are fools for Christ; 1 Cor. 1: Has not God made foolish the wisdom of this world?* etc.

c. Supra posita est quaestio Christi inquirentis causam passionis suae; hic autem ostendit quod huiusmodi quaestio est rationabilis, et rationabile est quod est derelictus. Et primo dicit hoc esse mirabile ex parte Dei. Secundo ostendit hoc experimento antiquo, ibi, *In te speraverunt.*

Previously the question of Christ inquiring as to the cause of his passion was set forth. Here, however, he shows that a question of this kind is reasonable, and that it is reasonable that he was forsaken. And he first says this to be a wondrous deed on the part of God. Secondly, he shows this by earlier experience, at, *In you they have hoped.*

Hoc quod hic dicitur, dupliciter refertur ad praedicta, secundum tres expositiones. Una est, quia est longe a salute temporali, et sic facta est ista divisio. Unde illud est mirabile ex parte Dei propter duo.

What he says here can be referred in two ways to the aforesaid, according to three interpretations. One is because he is far from temporal safety, and thus is fashioned this very division. Therefore, that is a wondrous deed on the part of God in two ways.

Primum est, cum Deus in sanctis habitet, et non defendat eos: *Iudith 6. Si Dominus nobiscum est, cur haec mala omnia apprehenderunt nos? Ubi sunt mirabilia eius quae patres nostri narraverunt nobis?* Et ideo dicit, *Tu autem in sancto habitas: Hierem. 14. Tu in nobis es Domine,* sed specialiter habitat in Christo.

First, when God dwells in holiness, and does not defend them - *Judith 6: If the Lord is with us, why do all these evils take hold of us? Where are his wonderful deeds about which our fathers told us?* And for this reason, he says, *You dwell, however, in the holy place - Jeremiah 14: You, O Lord, are in us,* but he dwells especially in Christ.

Alia ratio est, quia quicquid boni habemus, totum est in laudem Dei. Et ideo si nobis est bene, melius a nobis laudatur Deus. Et ideo sequitur, *Laus Israel: Hieram. 17. Sana me Domine, et sanabor, salvum me fac et salvus ero, quoniam laus mea tu es.*

Another reason is that whatever good we have, all of it is in the praise of God. And for this reason, if all is well with us, God is better praised by us. Thus follows, *The praise of Israel - Jerome 17: Heal me, O Lord, and I will be healed, make me safe, and I will be safe, for you are my praise.*

Secundum aliam expositionem, *Quare me dereliquisti,* ideo scilicet quia, *Verba delictorum meorum sunt longe a salute mea,* spiritualiter: sed ego clamo pro temporali, tu vero qui habitas in sancto, ut sit, *Laus Israel,* non exaudies, quia non exaudis quando quis non clamat pro spirituali salute.

According to the second interpretation, *Why have you abandoned me,* for this reason, namely because *the words of my transgressions are far from my safety,* spiritually speaking: I cry out for temporal safety, but you who dwells in the holy place, (so that he says *The praise of Israel)* will not listen, because you do not hear when one does not cry out for spiritual safety.

Vel secundum tertiam expositionem, ut loquatur Christus in persona peccatoris; quasi dicat, Ideo es longe a salute mea, quia non habitas in peccatoribus; sed in sancto.

Or, according to the third interpretation, so that Christ speaks in the person of the sinner, as if he were saying, For this reason are you far from my safety, because you do not dwell among sinners, but in the holy place.

d. Hic ponitur alia ratio quae sumitur ex antiqua consuetudine et experimento quo sancti patres liberabantur a tribulationibus invocantes Deum, sicut patet *Ex. 14.* quod liberati sunt de persecutione Aegyptiorum, de Susanna quae liberata est ab iniqua sententia senum, *Dan. 13.* Daniel liberatus de ore sive de lacu leonum, *Dan. 15.*

At this point is determined the other reason which is taken from earlier custom and experience by which the holy fathers, invoking God, were liberated from their tribulations, as is clear from *Exodus 14* where they are freed from the Egyptians' persecution, from *Daniel 13* where Susanna is freed from the wicked sentence of the elders, and *Daniel 15* where Daniel is freed from the lion's mouth.

Quomodo ergo sum derelictus a te, et non sum liberatus a passione. Duo ergo facit circa hoc. Primo facit mentionem de malo corporalis afflictionis. Secundo de malo confusionis.

In the same manner, then, am I forsaken by you, and not liberated from my passion. Concerning this, he thus does two things. First, he makes mention of the evil of his corporeal affliction, and second, of the evil of his confusion.

Quantum ergo ad liberationem primi mali duo faciebant. Primo sperabant in eum; unde dicit, *In te,* non in mundo: *Speraverunt patres nostri: Isa. 26. Sperasti in Domino in saeculis aeternis, in Domino Deo forti in perpetuum* etc. *Et liberasti eos,* et iste est fructus spei, quia liberasti eos.

With respect, therefore, to his liberation from the first evil, he did two things. First, he hoped in him; and so, he says *In you,* and not "In the world", *our fathers have hoped - Isaiah 26: You have hoped in the Lord for evermore, in the Lord God mighty forever* etc. *And you have freed them,* and this is the very fruit of hope, because you have freed them.

Secundo clamabant; unde dicit, *Ad te clamaverunt,* ex magna cordis affectione: *Et salvi facti sunt: Ps. 119. Ad Dominum cum tribularer clamavi* etc.

Second, they cried out; and so, he says, *They have cried out to you,* from great affection of heart: *And they were saved - Psalm 119: In my trouble I cried out to the Lord* etc.

Quantum ad secundum malum, scilicet confusionem, dicit, *In te speraverunt, et non sunt confusi.* Sed contra *Dan. 13. Non est confusio confidentibus in te: Rom. 5. Spes non confunditur.*

With respect to the second evil, namely that of confusion, he says, *They have hoped in you, and were not confused.* But on the other hand, there is *Daniel 13: There is no confusion in those who trust in you; Romans 5: Hope does not confuse.*

Dicendum quod patres pertinebant ad vetus testamentum in quo temporalia dabantur: et ideo ut ostendat quod divina providentia temporalia etiam disponat, liberat eos etiam temporali liberatione.

It must be said that the fathers belonged to the Old Testament in which temporal things were given: and for this reason, that it demonstrate divine providence giving out even temporal things, and freeing them with temporal liberation.

Sed Christus promittit et donat spiritualia; et ut ostendat contemnenda temporalia, et speranda aeterna, noluit temporalem liberationem secundum rationem, et tamen aliqui in novo testamento sunt temporalibus liberationibus liberati, et in veteri testamento aliqui sunt spiritualibus afflictionibus eruditi, ut ostendatur Deus auctor esse utriusque testamenti.

But Christ promises and confers spiritual things; and, so that he might show temporal things ought to be despised and eternal things ought to be hoped for, he does not desire temporal liberation according to reason, although some in the New Testament are freed with temporal liberation, while others in the Old Testament are educated by spiritual afflictions, so that God might be shown to be the author of both Testaments.

e. Hic ponit passionem suam. Et primo proponit confusionem suam quam passus est. Secundo exponit eam, ibi, *Omnes videntes me.* Tertio causam eius assignat, ibi, *Quoniam tu es.*

At this point, he sets forth his passion. And first, he relates the confusion which he suffered. Second, he explains it, at, *All who see me.* Third, he assigns its cause, at, *For you are the one.*

Prima pars dupliciter potest legi. Uno modo, ut primo proponat similitudinem confusionis, Secundo ut exponat opprobrium.

The first part can be explained in two ways. First, so that he might put forth the likeness of confusion, and second, that he might relate the disgrace.

Dicit ergo, Illi sunt liberati, ego autem non sum liberatus a confusione; sed sic viliter conculcatus ac si essem vermis et non homo: *Iob 25. Homo putredo, et filius hominis vermis: Thren. 3. Factus sum in derisum omni populo, canticum eorum tota die.*

Therefore, he says "They, but not I, have been freed from confusion; but so worthlessly crushed underfoot as if I were a worm and not a man" - *Job 25: (How much less) man that is rottenness, and the son of man who is a worm; Lamentations 3: I am made a derision to all the people, their song all the day long.*

Et quomodo exponit, *Opprobrium hominum, et abiectio plebis: Matt. 25. Praetereuntes blasphemabant eum, Vah qui destruis templum. Et qui crucifixi erant convitiabantur et, Alios salvos fecit.* Et *Ioa. 19. Plectentes coronam de spinis* etc. et ideo, *Opprobrium factus sum hominum,* in verbis eorum, ut dictum est, *Et abiectio plebis,* quia spreverunt eum, et quia abiecto eo petierunt Barabbam, *Matt. 27. Thren. 3. Abiectionem posuisti me in medio populorum.*

And he explains in what manner he is *the reproach of men, and an outcast of the people - Matt. 27: And they that passed by blasphemed him...Vah, you who would destroy the temple... And those who were crucified with him, reproached him...He saved others...* And *John 19: Weaving a crown of thorns* etc., and for this reason, *I have become the reproach of men,* in their words, as was said, *and an outcast of the people,* because they condemned him, and sought Barabbas, having rejected him - *Matt. 27; Lamentations 3: You have made me an outcast in the midst of the people.*

Secundo modo ut pertineat ad Christi dignitatem: vermis enim non generatur ex coitu, sed ex terra solo calore solis caelestis. Ipse enim quasi tenerrimus ligni vermiculus, ut dicitur *2 Reg. 23.* sic Christus ex virgine sola operatione Spiritus sancti: *Ps. 84. Dominus dabit benignitatem, et terra nostra dabit fructum suum.* Ideo dicit, *Ego autem sum vermis et non homo,* scilicet tantum, sed etiam Deus.

Second, that it might pertain to the dignity of Christ. For a worm is not generated from coition, but from the soil alone by the heat of the sun. For as we shall have had the most tender little worm of the wood, as is said at *2 Kings 23,* so too Christ was had from the virgin only by the workings of the Holy Spirit - *Psalm 84: The Lord will give goodness, and our earth shall yield its fruit.* For this reason, he says *But I am a worm and not a man,* namely as amounting to a worm, but also God.

Vel aliter secundum Augustinum. Per hominem intelligitur homo vetus, scilicet Adam, qui sic fuit homo quod non filius hominis. Per vermem intelligitur Christus, qui sic fuit homo quod filius hominis, idest virginis: ideo dicit, *Sum vermis et non homo,* scilicet gaudens temporalibus, sed filius hominis gaudens spiritualibus.

Or it may be interpreted in another way according to Augustine. By "man" is understood the old man, namely Adam, who was as man, but not the son of man. By "worm" is understood Christ, who was as man, and the son of man, that is, of a virgin: for this reason, he says *I am a worm and not a man,* namely rejoicing in temporal matters, but son of man rejoicing in spiritual matters.

Abiectio plebis. Hic non mutatur. Consequenter ponit derisionem: et primo ostendit quomodo sit universalis; secundo ostendit quomodo sit multiplex.

An outcast of the people. This is not changed. Subsequently, he sets down the derision. First, he shows how this is universal, and second, how manifold it is.

Quod sit universalis, ostendit cum dicit, *Omnes videntes me deriserunt me: Hier. 20. Tota die omnes subsannabant mihi: quia populi et principes:* et haec distributio, *Omnes,* pro toto populo intelligitur, scilicet malo.

That it is universal he shows when he says, *All who see me have ridiculed me - Jeremiah 20: Everyone mocked me the whole day: because of the people and the rulers:* and this distribution, *All,* is understood for all the people, namely for (their) evil.

Quod illusio fuerit multiplex ostendit, quia verbis; unde dicit quia, *Locuti sunt labiis: Matt. 27. Praetereuntes blasphemabant eum: Isa. 57. Super quem lusistis, et super quem dilatastis os, et eiecistis linguam: Sap. 2. Si verus filius Dei est, suscipiet illum.* Item factis, *Et moverunt caput: Matt. 27. Moventes capita sua,* scilicet prae derisu, *dicentes, alios slavos fecit* etc.

That the derision was manifold is shown because of their words; and so he says, *They have spoken with their lips - Matthew 27: And they that passed by blasphemed him; Isaiah 57: Upon whom have you jested? Upon whom have you opened your mouth wide, and put out your tongue?; Wisdom 2: If the just one is the son of God, he will defend him.* Again, having done (this), *They moved their heads - Matthew 27: Moving their heads,* namely on account of derision, *saying, 'He saved others...'* etc.

f. Ostendit quae sint illa verba quae in eius confusionem loquebantur: quia primo improperabant sibi spem quam habebant de Deo; unde dicit, *Speravit in Domino, eripiat eum: Matt. 27. Confidit in Deo, liberet eum si vult;* quasi dicat, Si sperasset in Domino, liberasset eum, quia dictum est supra statim, *Quia speraverunt in te patres nostri, et liberasti eos.* Sed decipiuntur: quia non intelligitur de salute, sive de liberatione temporali.

He discloses those words which they said for his confusion, because first they were taunting him with the hope which they had concerning God. Thus, he says, *He hoped in God, let him save him - Matthew 27: He trusts in God, he will deliver him if he wishes;* as if to say "If he trusted in the Lord, he would free him", because it was said immediately above, *Since our fathers hoped in you, you freed them.* But they are deceived since they do not understand salvation or temporal liberation.

Secundo improperant Christo, quod non sit Deo acceptus; unde dicit, *Salvum faciat eum quoniam vult eum: Sap. 3. Filium Dei se nominat.*

Second, they taunted Christ (with the taunt) that he was not accepted by God. And so he says, *Let him save him, since he pleases him - Wisdom 3: He calls himself son of God.*

g. Consequenter ponitur causa confusionis; et circa hoc duo facit. Primo ponit causam. Secundo prorumpit in orationem, *Ne discesseris.*

Consequently, the cause of his confusion is set forth, concerning which he does two things. First, he determines the cause, and second, he breaks out in prayer at, *Do not forsake me.*

Causa irrisionis consuevit esse stultitia. Unde temporales reputant bonos homines stultos, quia non confidunt de mundo: *Ps. 13. Consilium inopis confudistis, quoniam Dominus spes eius est.*

The cause of mockery is usually foolishness. And so, temporal men consider the good to be foolish since the good do not trust in the world - *Psalm 13: You confuse the counsel of the impious since the Lord is (the good man's) hope.*

In hac causa duo facit. Primo ponit divinum beneficium motivum ad sperandum. Secundo ipsam spem, ibi, *Spes mea;* quasi dicat, Derident me, quia spes mea est in te; et ideo dicit, *Quoniam tu es qui extracisti me de ventre matris meae.*

With respect to this cause, he does two things. First, he determines the divine benefit moving one to hope, and second, the hope itself, at, *My hope;* it is as if he were saying, "They mock me since my hope is in you." And for this reason he says, *For you are the one who brought me forth from my mother's womb.*

Hic ponit primo quae pertinent ad caput. Quaecumque nascuntur naturaliter ex utero matris, virtute divina producuntur, et ipsa est omnium causa: *Gal. 1. Qui me segregavit ex utero matris meae, et vocavit per gratiam suam.* Sed singulariter dicit Christum abstractum ex utero matris, quia mirabiliter conceptus est, et sine semine natus servata matris integritate: hoc est beneficium, et ex hoc sequitur spes: et circa hoc tria ponit. Primo ipsam spem. Secundo eius perfectionem. Tertio eius rationem.

At this point, he first determines what belongs to the head. Whatever things are naturally born from a mother's womb, are produced by the divine power, which is itself the cause of everything - *Galatians 1: He who removed me from my mother's womb, and called me by his grace.* But he speaks separately of Christ taken from his mother's womb because he was conceived miraculously, and born without seed to a mother kept undefiled - this is a benefit (from God), and from this, hope follows. Concerning this, he determines three things. First, the hope itself, second, its perfection, and third, its nature.

Dicit ergo, *Spes mea ad uberibus matris meae,* idest tu es spes mea ex quo homo sum et suxi ubera matris meae: quia cum erat Verbum apud Deum, non conveniebat ei sperare: *Ps. 78. Spes mea a iuventute mea.*

Therefore, he says, *My hope from the breasts of my mother,* that is "You are my hope through which I am a man and have suckled at the breasts of my mother", because when the Word was with God, it was not appropriate to hope in him - *Psalm 78: My hope from my youth.*

Sed contra Christus ad instanti conceptionis habuit usum liberi arbitrii, ergo ex tunc speravit.

But on the other hand, Christ, from the beginning of his conception, had the use of free choice. Therefore, from that point, he hoped.

Respondeo. Dicendum quod ubera, idest lac Verbo in eodem tempore praeparatum fuit, quo fuit conceptus: unde ubera ad ipsam conceptionem referuntur.

I respond by saying that breasts, that is, the milk that was prepared for the Word at that time, was that by which he was conceived. And so, "breasts" are referred to the conception itself.

In te proiectus sum ex utero. Contra. Si postquam egressus est ex utero, proiectus est in Deum, ergo antequam exiret uterum, non fuit proiectus in Deum.

From the womb I was thrown upon you. On the contrary. If, after having come forth from the womb, he was thrown upon God, therefore before he came forth from the womb, he was not thrown upon God.

Dicendum, quod ille proiicitur in alterum, qui non in se, sed ei innititur: *1. Pet. 5. Omnem solicitudinem vestram proiicientes in eum:* unde, *Proiectus sum ex utero,* quia tibi soli innitor. Et sic describitur perfectio spei.

It must be said, in response, that he is thrown upon another, not as such, but that he depends upon him - *1 Peter 5: Casting all your care upon him.* And so, *From the womb I was thrown upon you,* because I depend solely upon you. And in this way, the perfection of hope is described.

h. Hic ponitur ratio spei; quasi dicat, In te speravi, quia te habui semper ut Deum: *Ps. 27. In Deo speravit cor meum, et aduitus sum;* et ideo dicit *Tu es Deus meus de ventre matris meae,* idest ex quo factus sum homo, quia ante non erat Dei filius homo.

At this point, he sets down a reason for hope; as if he were saying, "In you I have hoped, because I have always cherished you as God" - *Psalm 27: In God has my heart hoped, and I have been helped.* And for this reason he says, *You are my God from my mother's womb,* that is by whom I became a man, since before this I was not a man, but the son of God.

Sed si exponatur de membris Christi, proiectio sive extractio est de uno in aliud secundum carnem, Christus autem semper tendebat in Deum: sed loquitur de membris quae secundum carnem semper sunt in ventre carnali, scilicet concupiscentiis mundanis; sed per Deum ab huiusmodi concupiscentiis extrahuntur, et proiiciuntur in Deum: ut nihil nisi Deum sperent et quaerant.

But if this passage is interpreted concerning the members of Christ, projection or extraction is from one to another according to the flesh, but Christ always tended to God: however, it speaks of the members which, according to the flesh, are always in the carnal womb, namely in worldly concupiscence; but by God, they are extracted from any sort of concupiscence, and are thrown upon him, so that they hope in and seek after nothing except God.

Consequenter concludit orationem cum dicit, *Ne discesseris a me,* scilicet defendendo, vel in membris meis quantum ad spiritualia; quasi dicat, *Dereliquisti me,* exponendo passioni corporali. *Ne recedas a me,* fovendo me spirituali auxilio.

Consequently he concludes his prayer when he says *Do not forsake me,* namely by protecting, or in my members so far as concerns spiritual matters; as if he were saying, *Forsake me,* by exposing me to corporeal suffering. *Do not depart from me,* by supporting me with spiritual help.

i. Hoc secundum Hieronymum est principium versus sequentis: et ideo potest, ut dictum est, convenienter cum praecedentibus legi: et etiam cum sequentibus.

This, according to Jerome, is the first verse of the following (material): and for this reason it can be fittingly read, as was said, with what went before: and even with the following.

Et ut dicit Hieronumus, convenientius legitur cum sequentibus: nam psalmus ex persona Domini exponens passionem, praemittit primo orationem; postea ordinem passionis subsequitur, ibi, *Circumdederunt me* etc. Circa primum duo facit. Primo proponit orationem. Secundo necessitatem orandi ostendit, *Quoniam tribulatio.*

As Jerome says, it is more fittingly read with the following (material): for the psalm interpreting the passion from the person of Christ, first sends forth a prayer, after which follows the order of the passion, at *Many calves have surrounded me* etc. Concerning the first he does two things. First he relates the prayer, and second, shows the necessity of praying at, *For the trial is close.*

Dicit ergo, *Tu es Deus meus de ventre matris meae,* et ideo oro, *ne discesseris a me,* quoniam tribulatio proxima est. Haec enim intelligenda sunt ut Christus loquatur in persona membrorum suorum, ut non derelinqueret ea in tribulationibus: *1 Cor. 10. Fidelis Deus qui non patietur vos tentari supra id, quod potestis: Ps. 70. Ne derelinquas me, quia dixerunt inimici mei mihi, et qui custodiebant animam meam, consilium fecerunt in unum.*

Therefore he says, *You are my God from my mother's womb,* and for that reason I pray, *do not forsake me,* for the trial is very near. These words are to be understood as Christ speaks in the person of his members, so that he would not forsake them in tribulations - *1 Cor. 10: And God is faithful, who will not suffer you to be tempted above that which you are able; Psalm 70: Do not forsake me, for my enemies have spoken against me, and they that watched my soul, have taken counsel together.*

Non autem dicit pro se. Necessitas autem est duplex; tribulatio quae imminet, et auxilium quod deficit; unde dicit, *Tribulatio proxima est,* scilicet tempore: *Matt. 26. Ecce appropinquabit hora, et filius hominis tradetur* etc.

However, he does not say this for himself. The necessity is twofold; the trial which threatens, and the help which falls short; thus, he says *The trial is close,* namely, in time - *Matthew 26: Behold, the hour is at hand, and the son of man shall be betrayed* etc.

Sed obiicitur quod cum haec verba sint Christi iam in cruce existentis, quomodo tribulatio proxima est etc. Possumus dicere quod David mutat tempora.

However, it is objected that since these are Christ's words when he was actually on the cross, in what sense is the trial close? We can say that David changes times.

Augustinus aliter solvit. Tribulatio quandoque est propinqua, quandoque remota. Sensus doloris est in anima: propinquum animae est corpus, remota sunt bona exteriora. Quando ergo est afflictio in exterioribus, tribulatio non est propinqua; sed quando est in proprio corpore, tunc est propinqua et proxima: et impossibile est quin homo sentiat. Christus autem in proprio corpore affligebatur: *Ps. 114: Tribulationem et dororem inveni.* Item deficit auxilium, *Quoniam non est qui adiuvet.* Et ideo est orationi instandum: *Isa.*

Augustine solves this objection in a different way. Sometimes a trial is close, and at other times is it remote. The feeling of pain is in the soul: the body is close to the soul, exterior goods are remote. Therefore, when there is affliction in exterior things, trial is not close. But when there is affliction in the body proper, then it is near and close: and it is impossible for a man who does not feel. Christ however, was afflicted in his very body - *Psalm 114: I met with trial and pain.* Again help falls short, *For there is no one who will help me.* And for this reason it was fitting that prayer be pursued - *Isaiah 63: I looked about, and there*

63. Circumspexi, et non erat auxiliator, quaesivi, et non erat qui adiuvaret: quia etiam apostoli relicto eo fugerunt.

was no one to help; I sought, and there was none to give aid: since even the apostles fled, having abandoned him.

j. Supra ostendit Psalmista in persona Christi suam conquaestionem sive quaerelam rationabilem esse, et ex parte Dei, et ex antiquorum consuetudine, sive experimento; hic autem prosequitur ordinem passionis quantum ad afflictionem carnis. Et proponit primo persecutores. Secundo persecutionis effectum, ibi, *Sicut aqua.* Tertio persecutionis modum, ibi, *Circumdederunt me canes.*

Previously, the Psalmist, in the person of Christ, shows his complaint or quarrel to be reasonable, both on the part of God and of earlier custom or experience. However, here he pursues the order of the passion as to the affliction of the body. And he first determines the persecutors, second, the effect of the persecution, at, *Like water,* and third, the mode of persecution, at *Dogs have surrounded me.*

Primo ergo introducuntur persecutores invadentes opere: quorum quidam minores, ut plebs et ministri; et quantum ad hoc dicit, *Circumdederunt me vituli multi: Eccl. 1. Stultorum infinitus est numerus. Circumdederunt me,* quia undique invaserunt: *Ps. 117. Circumdederunt me sicut apes* etc.

Thus, first are introduced his persecutors attacking his work. Some are young, such as the common people and servants; and with regard to this he states, *Many calves have surrounded me - Ecclesiastes 1: The number of fools is infinite. They have surrounded me,* because they attack from all sides - *Psalm 117: Like bees they have surrounded me.*

Quidam sunt mairores; unde dicit, *Tauri pingues obsederunt me: Eccl. 6. Ne extollas te in cogitatione tua, sicut taurus qui ex pinguedine et fortitudine, nec iugo premitur, et multum generat et superbit.*

Others are old. Thus, he says, *Fat bulls have besieged me - Ecclesiasticus 6: Do not extol yourself in your thought, like a bull through its bulk and courage, nor is it pressed down by its yoke; it engenders much and is proud.*

Dicit quod taurus est animal melancholicum: et propter hoc diu retinet iram; et sicut minores habent audaciam propter multitudinem, ita maiores propter divitias. Et ideo dicit, *Pingues: Iob 15. Pingui cervice armatus est. Obsederunt me: Iob 19. Obsederunt in gyro tabernaculum meum.*

He says this because the bull is a melancholic animal, on account of which it retains its anger for a long time. And just as the young possess insolence on account of their numbers, so too do the old, on account of their wealth. And for this reason he says *Fat... - Job 15: He is armed with a fat neck. They have besieged me*; *Job 19: they have besieged my tabernacle round about.*

Consequenter ponit persecutores insurgentes ore; unde dicit, *Aperuerunt super me os suum.* Et quidem multipliciter eum tentando: *Matt. 22. Quid me tentatis hypocritae,* accusando, invidendo, ad mortem expetendo, dicentes, crucifige: *Thren. Inimici mei aperuerunt os suum super me.*

Consequently, he sets forth his persecutors assailing him in words. Thus he says, *They have opened their mouths against me.* And indeed, by tempting him several times - *Matthew 22: Why do you tempt me, you hypocrites?* By accusing, by longing after and awaiting his death, stating, "Crucify him" - *Lamentations 2: My enemies have opened their mouths against me.*

Consequenter adhibet similitudinem, *Sicut leo rapiens et rugiens,* cui comparantur propter crudelitatem: *Hier. 12. Facta est mihi haereditas mea quasi leo in sylva, dedit contra me vocem:* nam leonis est ut capta praeda rugiat: *Amos 3. Numquid dabit catulus leonis vocem de cubili suo, nisi aliquid apprehenderit?* Et dicit, *Rapiens,* insidiando, et *Rugiens* manifeste in mortem expetendo: *Ezech. 11. Sicut leo rugiens rapiensque praedam animam devoraverunt.*

Consequently he employs a similitude, *like a snatching and roaring lion,* to which they are likened on account of their cruelty - *Jeremiah 12: My inheritance has become to me as a lion in the woods; it has gone against my voice;* for this is characterisitic of a lion so that having caught its prey, it roars - *Amos 3: Will the lion's cub give voice from its den, if it has taken nothing?* And he says, *Snatching,* by lying in ambush, and *Roaring,* clearly in awaiting death - *Ezechiel 11: Like a lion roaring and snatching prey they devoured my soul.*

k. Consequenter ponit persecutionis effectum. Et primo proponit hunc effectum. Secundo exponit eum, ibi, *Dispera.*

Consequently, he determines the effect of his persecution. He first sets forth this effect, and second, explains it, at, *Are scattered.*

Dicit ergo, *Persequuntur me et nocent:* quia quantum ad corporalem salutem totaliter invaluerunt; et ideo dicit, *Sicut aqua effusus sum.* Si effundatur oleum, aliquid remanet in vase; si effundatur vinum, saltem remanet odor in vase, sed de aqua nihil remanet; quasi dicat, Totaliter effusus sum secundum eorum opinionem: *2 Reg. Quasi aquae dilabimur, quae non revertuntur super terram.* Aqua leviter effunditur et proiicitur: sic ergo effusus sum.

And so, he says, *They pursue and harm me,* because they have completely prevailed with respect to bodily safety. For this reason he says, *Like water I am poured out.* If oil were poured out, some would remain in the vessel, and if wine were poured out, at least some odour would remain in the vessel. But if water were poured out, nothing would remain. It is as if he were saying, I am completely poured out according to their opinion - *2 Kings: We are lost like water which is not returned above ground.* Water is easily poured out and flung away: so therefore I am poured out.

Sicut etiam Iudaei non solum eum delere desuper terram conati sunt, sed etiam famam eius perdere voluerunt.

Also, the Jews not only tried to annihilate him from the face of the earth, they also wanted to destroy his renown.

Vel assimilatur Christus aquae, quia aqua lavat; sic passio Christi de omnibus peccatis et omnes sorder lavat: *Apoc. 1. Dilexit nos et lavit nos a peccatis nostris in sanguine suo.*

Or, Christ is compared to water, because water cleanses, just as Christ's passion cleanses from every sin and filth - *Apoc. 1: He loved us and cleansed us from our sins in his own blood.*

Item aqua rigat et facit fructificare, sic passio Christi: *Eccl. 24. Dixit irrigo hortum meum* etc. Et fructificat fructum vitae aeternae: *Eccl. 24. Flores mei,* idest passionis meae, *fructus honoris et honestatis.*

Again, water moistens and makes things to bear fruit, just like Christ's passion - *Ecclesiasticus 24: He said, I water my garden* etc. And it brings forth the fruit of eternal life - *Ecclesiasticus 24: My flowers,* that is of my passion, *are the fruits of honour and riches.*

Item facit vitam lubricam: sic passio Christi disponit Iudaeos ad casum: *1 Cor. 1. Nos autem praedicamus Christum crucifixum: Iudaeis quidem scandalum, gentibus autem stultitiam, ipsis autem vocatis Iudaeis atque Graecis Christum Dei virtutem, et Dei sapientiam.*

Again, water makes life uncertain, just as Christ's passion decreed the downfall of the Jews - *1 Cor. 1: But we preached Christ crucified, a scandal to the Jews, and foolishness to the gentiles; but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.*

Consequenter exponit hunc effectum: et ideo dicit, *Dispersa sunt* etc. quasi dicat, Quicquid videbatur in me forte, est dissolutum: quicquid pulchrum, emarcuit. Et ideo dicit, *Dispersa.*

Consequently he explains this effect; and thus he says, *Are scattered* etc., as if he were saying, "Whatever strength was seen in me, is now destroyed: whatever beauty, has withered away." And thus he says, *Scattered.*

In homine est duplex fortitudo. Una est fortitudo corporis, et haec consistit in ossibus et nervis; et quantum ad hoc dicit, *Dispersa sunt omnia ossa mea;* quasi dicat, Omnis virtus mea corporalis defecit; tamen de Christo dicitur spiritualiter: nam apostoli qui sunt ossa Christi, dispersi fuerunt: *Zach. 13. Percutiam pastorem, et dispergentur oves gregis.*

There is a two-fold strength is man. One is the strength of the body, and this consists in the bones and tendons. With respect to this, he says, *All my bones are scattered,* as if he were saying "Every one of my corporeal powers has failed"; nevertheless, it is said spiritually of Christ: for the apostles, who were the bones of Christ, have become dispersed - *Zach. 13: I will strike the shepherd, and the sheep shall be scattered.*

Alia est fortitudo animae, quae consistit in corde; unde dicit, *Factum est cor meum tanquam caera liquescens.*

The other is a strength of the soul which consists in the heart. And so he says, *My heart has become like melting wax.*

Quaerit Augustinus quomodo de Christo capite verum sit: quia hoc videtur provenire ex superabundanti timore, quod non est dicendum de Christo: quia etsi fuerit in eo timor naturalis, non tamen fuit tantus quod liquesceret cor. Et ita intelligitur de Christo non secundum se, sed quantum ad membra, quae quidem sunt cor Christi, quae et praecipue diligit: *Phil. 1. Eo quod vos habeam in corde.* Et sequitur, *Testis est mihi Deus, quomodo cupiam vos esse in visceribus Iesu Christi.*

Augustine asks how true this is of Christ the head, because this seems to come about from an excess of fear, which is not fittingly said of Christ, since even if natural fear arose in him, nevertheless it was not so much that it melted (or softened) his heart. It is thus not understood of Christ as such, but with respect to his members, which indeed are the body of Christ, and which he especially loves - *Phil. 1: ...for that I have you in my heart.* And it follows, *God is my witness, how I long after you all to be in the bowels of Jesus Christ.*

Hi fuerunt apostoli qui fuerunt ossa ad sustentandum infirmos in ecclesia, sicut ossa sustentant carnes: *Rom. 15. Debemus nos firmiores imbecillitatem infirmorum sustinere.*

These became apostles who became bones to uphold the infirm within the Church, just like the bones uphold the flesh - *Rom. 15: We, the stronger, ought to bear the weakness of the infirm.*

Et fuerunt corda eorum sicut caera liquescens. Primo mala liquefactione per timorem, sicut in fuga discipulorum: *Matt. 26. Tunc relicto eo fugerunt omnes.* Et in negatione Petri: *Luc. 22. At ille negavit dicens, homo nescio quid dicis.*

And their hearts became like melting wax. First, by an evil melting (or softening) through fear, like in the flight of the disciples - *Matthew 26: Then leaving him, they all fled.* And in Peter's denial - *Luke 22: But he denied him saying, "Man, I do not know what you are talking about."*

Secundo bona liquefactione, sicut in conversione discipulorum, ut patet in Petro et Andrea. Vel dicendum quod liquefactio etiam est amoris: *Cant. 5. Anima mea liquefacta est.* Res antequam liquefiat dura est et constricta in se; si liquescit, diffunditur et tendit a se in aliud.

Second, by a good melting (or softening), like in the conversion of the disciples, as is clear with Peter and Andrew. Or it ought to be said that melting (softening) is also of love - *Song of Songs 5: My soul has melted (softened).* Before a thing melts (softens), it is hard and bound in itself; if it melts (softens), it pours out, and tends from itself into another.

Timor etiam quandoque indurat, quando scilicet non est magnus: et sic est etiam de amore, quia quando supervenit amor, tunc ostendit in aliud quod ante in se erat. Et de hac liquefactione potest exponi etiam de Christo, secundum quod est caput: nam hoc liquefieri et est a Spiritu sancto, et est in medio ventris, idest affectus.

Fear also hardens sometimes, namely when it is not great. It is also so with love, because when love supervenes, then it shows in another what before was in itself. And concerning this melting (softening), it can even be explained concerning Christ, insofar as he is head. For this melting (softening) is both from the Holy Spirit, and in the midst of his bowels, that is his desire.

Vel per cor Christi intelligitur sacra Scriptura, quae manifestat cor Christi. Hoc autem erat clausum ante passionem, quia erat obscura; sed aperta est post passionem, quia eam iam intelligentes considerant, et discernunt quomodo prophetiae sint exponendae.

Or, by the heart of Christ is understood Holy Scripture, which manifests the heart of Christ. However, this was closed before the passion, because it was obscure; but is opened after the passion, because they consider it now understanding, and they teach how the prophets are to be explained.

I. Hic ostendit quod quicquid pulchrum fuit in Chrito evanuit. Florere videbantur in Christo ante passionem tria: operatio miraculorum, facundia doctrinae, fama et gloria populorum.

At this point, the psalmist shows that whatever beauty was in Christ disappeared. Before his passion, flourishing was seen in Christ in three ways; the performing of miracles, eloquence of teaching, and the fame and glory of the people.

De primo *Io. 7. Multitudo magna sequebatur eum, quia videbant* etc. Et haec virtus aruit in passione quantum ad opinionem eorum: unde clamabant, *Alios slavos fecit* etc. *Aruit,* idest viluit, *Tanquam* etc. Vel *Testa,* quando arescit induratur, sic in passione virtus Christi fuit indurata ad sustentandum: *Eccl. 27. Vasa figuli probat fornax, et homines iustos tentatio tribulationis.*

Concerning the first, there is *John 7: A great multitude followed him, because they saw* etc. And this power dried up during his passion in their opinion. And so, they cried out, *He saved others* etc. *Has dried up,* that is, has become worthless, *like* etc. Or, *an earthen vessel,* when it becomes dry, is hardened, just as during the passion, Christ's strength became hardened so as to sustain him - *Ecclesiasticus 27: The furnace tests the potter's vessels, and the trial of tribulation, just men.*

De secundo: *Matt. 7. Erat docens eos tanquam potestatem habens;* sed in passione, *Adhaesit lingua mea faucibus meis,* prae taciturnitate: *Ezec. 3. Adhaerere faciam linguam tuam palato tuo, et eris mutus.* Et hoc est factum in passione, quia non respondebat Herodi: *Luc. 23. Interrogabat eum Herodes multis sermonibus.* At ipse nihil respondebat ei.

Concerning the second, there is *Matthew 7: He was teaching them as one having power;* but in the passion, *my tongue cleaves to my jaws,* because of a disinclination to talk - *Ezechiel 3: I will make your tongue cleave to the roof of your mouth, and you shall be mute.* And this was done in the passion, because he did not respond to Herod - *Luke 23: Herod questioned him in many words.* But he answered him nothing.

De tertio *Matt. 21. Plurima autem turba straverunt vestimenta sua in via. Alii autem caedebant ramos de arboribus* etc. *Tunc impletum est quod David prophetaverat de Christo dicens, Domine salvum me fac, o Domine bene prosperare; benedictus qui venit in nomine Domini, Deus Dominus et illuxit nobis.* Sed in passione viluit; unde dicit, *Et in pulverem mortis deduxisti me,* idest vilem mortem me pati fecisti: *Sap. 2. Morte turpissima condemnemus eum.*

Concerning the third, there is *Matthew 21: A very great multitude spread their garments in the way: and others cut boughs from trees* etc. *Then it was fulfilled what David had prophesied concerning the Christ saying, Lord, make me safe, O Lord, may you prosper well; blessed is he who comes in the name of the Lord, the Lord God has shone upon us.* But in his passion, he withered; and so he says, *And you have brought me down to the dust of death,* that is, you have made me to suffer a vile death - *Wisdom 2: Let us condemn him to a most shameful death.*

Vel si referatur ad membra. *In pulverem mortis deduxisti me,* idest membra mea quae sunt incinerata, non autem Christi.

Or, if it is referred to his members. *You have brought me down to the dust of death,* that is, my members which are reduced to ashes, not however of Christ.

Vel, *In pulverem* etc. idest in potestatem Iudaeorum dedisti me, qui sunt sicut pulvis etc.

Or, *You have brought me down to the dust of death,* that is, you have given me over to the power of the Jews, who are like dust etc.

m. Hic ponitur modus passionis. Et primo ponit ea quae facta sunt ante crucifixionem. Secundo quae facta sunt in ipsa crucifixione. Tertio quae facta sunt post crucifixionem.

At this point, the mode of the passion is set forth. He first determines those things which were done before the crucifixion, second, those which were done during the crucifixion itself, and third, those which were done after the crucifixion.

Ante crucifixionem facta fuerunt duo. Primo fuit captus; et quantum ad hoc dicit, *Circumdederunt me canes multi: Phil. 3. Videte canes, videte malos operarios: Isa. 56. Canes impudentissimi nescierunt saturitatem.*

Before the crucifixion, two things were done. First he was captured; with respect to this he says, *Many dogs have surrounded me - Phil. 3: See the dogs, see the evil doers; Isaiah 56: Most impudent dogs, they never had enough.*

Item secundo, quomodo fuit illusus; unde dicit, *Consilium malignantium obsedit me.*

Second, how he was derided. And so he says, *the counsel of the wicked has besieged me.*

Consequenter ponit ea, quae facta sunt in ipsa crucifixione. Et primo quantum ad affixionem, *Foderunt manus meas et peds meos,* grossis clavibus affigentes ligno: *Zac. 13. Quid sunt plagae istae in medio manuum tuarum?*

Following upon this, he determines those things which were done at the crucifixion. And first, with respect to attachment, *They have pierced my hands and my feet,* affixing them to the wood with large nails - *Zac. 13. What are these wounds in the middle of your hands?*

Item quantum ad distensionem dicit, *Dinumeraverunt omnia ossa mea,* idest dinumerabilia fecerunt.

Again, with respect to distention, he says, *They have numbered all of my bones,* that is, they have been made countable.

n. Hic ponuntur illa, quae facta sunt post passionem; unde dicit, *Ipsi* etc. Convenientes ad spectaculum ut illuderent: *Luc. 23. Milites illudentes impleverunt spongiam aceto dicentes, Si rex Israel es salvum te fac* etc.

At this point are determined those things which were done after the passion. And so he says, *They* etc., coming to the spectacle so they might deride him - *Luke 23: The soldiers who were deriding him, filled a sponge with sour wine, saying, If you are the king of Israel, save yourself* etc.

Et inspexerunt, scilicet quid eveniret de me, *Diviserunt inter se vestimenta mea,* quae erant plura et divisibilia: *Et super vestem meam,* scilicet inconsutilem, *miserunt sortem;* et hoc fecerunt vel propter cupiditatem, vel propter quandam illusionem.

And they examined me, namely, what would become of me, *They divided my clothes among them,* which were several and divisible: *And upon my garment,* namely seamless, *they cast lots;* and they did this either because of desire, or as a sort of mockery.

Per haec vestimenta divisa signantur ecclesiae sacramenta; sed per vestem, quae non dividitur, signatur unitas ecclesiae, quam quilibet credit habere; sed non habet nisi unus, quia sola est unitas ecclesiae: *Cant. 6. Una est columba perfecta mea.*

By these divided clothes are signified the sacraments of the Church; but by garment, which is not divided, is signified the unity of the Church, which everyone believes it to have; but it does not have it unless it be one, since there is a single unity of the Church - *Song of Songs 6: One is my dove, my perfect one.*

o. Narrata passione, hic procedit ad orationem: et circa hoc duo facit. Primo petit divinum auxilium. Secundo petit preastiti auxilii fructum, ibi, *Narrabo nomen tuum.*

Having recounted the passion, he proceeds at this point to his prayer, concerning which he does two things. He asks, first, for divine help, and second, for the fruit of help provided, at *I will proclaim your name.*

Circa primum duo facit. Primo petit divinum auxilium in generali. Secundo per se in speciali, ibi, *Erue a framea.*

Concerning the first, he does two things. He asks, first, for divine help in general, and second, for himself in particular, at *Rescue from the spear.*

Circa primum duo facit. Primo petit accelerationem auxilii. Secundo auxilii necessitatem.

Concerning the first he does two things. He asks, first, for a hastening of help, and second, for the necessity of help.

Dicit ergo quantum ad primum, *Sic fecerunt. Foderunt manus meas et pedes meos* etc. sed *Tu Domine ne elongaveris auxilium tuum a me,* idest ne differas praebere mihi homini Christo auxilium divinitatis; quasi dicat, Factum est, quia liberatus est a morte per gloriam resurrectionis, quae non est elongata: quia post triduum resurrexit. Et fuit Christus resurgens: *1 Cor. 15. Christus resurgens ex mortuis primitiae dormientium: Ps. 56 Exurgam diluculo.*

Therefore, concerning the first, he says, *So they have done. They have pierced my hands and my feet* etc., but *You, O Lord, do not withdraw your help from me,* that is, do not delay in giving me God's help in Christ the man; it is as if he were saying, It was done, because he was freed from death by the glory of his resurrection, which was not withdrawn, since he rose from the dead after three days. And Christ did this, rising from the grave - *1 Cor. 15: Christ rising from the dead, the first of those who sleep; Psalm 56: I will arise at dawn.*

Ad defensionem meam conspice; quasi dicat, Ad hoc necessarium est auxilium tuum mihi, scilicet *Ad defensionem.*

Look towards my defense; as if he were saying, For this, your help is necessary to me, namely, *For my defense.*

Sub umbra alarum tuarum protege me etc. Defende me, scilicet contra persequentes ad mortem, et contra daemones ne detineant in limbo. Sic ergo petiit ne corpus resolvatur in cineres, et ne anima detineatur in inferno: *Actu. 2. Solutis doloribus inferni, iuxta quod impossibile erat teneri illum; Ps. 37. Ne derelinquas me* etc.

Protect me under the shadow of your wings etc. Defend me, namely, against those who persecute me unto death, and against demons so that they might not detain me in limbo. And so, therefore, he asked so that his body would not be reduced to ashes, and that his soul would not be detained in hell - *Acts 2: ...having loosed the sorrows of hell, as it was impossible that he should be held by it; Psalm 37: Do not forsake me* etc.

p. Hic exponit in specialia quibus petat defendi. Et primo contra mortem. Secundo contra tentationem mortis, ibi, *De manu canis.*

At this point, he explains in particular from what he asks to be defended, first against death, and second against the trial of death, at, *From the hand of the dog.*

Dicit ergo, *Conspice ad defensionem meam,* et Deus, *Erue animam meam,* quam ipsi quaerunt, *A framea,* idest a gladio qui fremit agitatus.

Therefore, he says, *Look towards my defense,* and God, *Save my soul,* which they themselves seek, *from the spear,* that is, from the sword which disturbed angrily demands.

Sed contra, Christus non fuit occisus a gladio, sed lancea, et lancea etiam fuit percussus post mortem.

But on the other hand, Christ was not slain by a sword, but by a lance, and moreover, by a lance inflicted after death.

Sed dicendum, quod gladius sua acuitate dividit: *Heb. 4. Acutior omni gladio ancipiti, et pertingens usque ad divisionem:* et ideo quia mors dividit animam a corpore, et patrem a filio, et e contra, et fratrem a fratre, dicitur gladius: *Zac. 13. Framea,* idest mors, *Suscitare super pastorem meum:* et ab hac eruitur in resurrectione.

However, it must be said that the sword divides by its sharpness - *Heb. 4: ...sharper than any two-edged sword, and reaching unto the division...:* and thus since death divides the soul from the body, father from son, and on the other hand, brother from brother, a sword is said - *Zac. 13: O spear,* that is death, *awake against my shepherd:* and from this he is rescued in the resurrection.

Vel *framea* est lingua adversariorum: *Ps. 56. Lingua eorum gladius acutus.*

Or, *spear* is the tongue of one's opponents - *Psalm 56: ...their tongue a sharp sword.*

Vel hic loquitur Christus pro membris, quorum plures sunt occisi gladio: *Act. 12. Occidit autem Iacobum fratem Ioannis gladio.*

Or, Christ speaks here on behalf of his members, of which many were killed by the sword - *Acts 12: But he killed Jacob the brother of John by the sword.*

Et de manu canis. Hic orat contra tentationes; et tripliciter describit hic eos irrationabiles: et hoc facit sub similitudine canis, qui latrat antequam percipiat contra quem debeat latrare propter subitam iram eius.

And from the hand of the dog. He prays here against trials, and he describes them in a three fold way as unreasonable. He does this under the likeness of the dog, which barks immediately in accordance with its anger before it perceives against whom it ought to bark.

Sic Iudaei antequam scierent quare latrarent contra Chrisum clamabant: *Phil. 3. Videte canes, videte malos operarios:* et supra, *Circumdederunt me canes multi.* Hoc maxime pertinet contra Iudaeos, qui contra Christum latrantes clamabant, *Crucifige crucifige eum.*

And so, before the Jews know why they bark, they cry out against Christ - *Phil. 3: See the dogs, see the evil doers:* and above, *Many dogs have surrounded me.* This pertains most especially to the Jews who, barking against Christ cried out, *Crucify, crucify him.*

q. Hic describit eos crudeles sub similitudine leonis, qui est crudele animal: et hoc refertur ad Pilatum qui fungitur leonis potestate, idest imperatoris, quem Apostolus dicit leonem: *2 Tim. 4. Liberatus sum de ore leonis.*

At this point, he describes cruel men under the similitude of the lion, which is a cruel animal. And this is referred to Pilate who exercises the power of a lion, that is, of an emperor, whom the Apostle calls a lion - *2 Tim. 4: I was freed from the mouth of the lion.*

Vel refertur ad diabolum: *1 Pet. ult. Tamquam leo rugiens circuit quaerens quem devoret.*

Or, it is referred to the devil - *1 Peter: Like a roaring lion he goes about, seeking someone to devour.*

Et a cornibus unicornium humilitatem meam. Hic describit eos superbos: et refertur ad principes sacerdotum, et scribas, qui scilicet comparantur unicorni superbiam designanti: et hoc incidat quod unum cornu habet in capite, et est tantae superbiae quod nullo modo patitur subiectionem, sed statim captus moritur: *Iob 39. Numquid volet rhinoceros,* idest unicornis, *servire tibi aut morabitur* etc.

And my lowliness from the unicorn's horns. Here, he describes arrogant men, and is referred to the High Priest and Scribes, who are compared to the unicorn, designated as arrogant. And it happens that it has one horn on its head, and is so arrogant that in no way does it suffer subjection, but when captured immediately dies - *Job 39: The rhinoceros,* that is the unicorn, *will never desire to serve you, but will die* etc.

Et per hoc significantur principes Iudaeorum qui singulariter gloriabantur de congnitione Dei. Et quicumque singulariter se extollit, similis est Pharisaeo: *Luc. 18. Non sum sicut caeteri hominum; Ps. 74. Nolite extollere in altum cornu vestrum.*

And by this is signified the rulers of the Jews who especially boast in their knowledge of God. And whoever especially raises himself up, is similar to a Pharisee - *Luke 18: I am not as other men are; Psalm 74: Lift not your horn up high.*

r. Consequenter ostendit divini auxilii fructum. Et primo ostendit hoc quantum ad ipsum Christum. Secundo quantum ad alios, ibi, *Edent pauperes.*

Consequently, he shows the fruit of divine help. And he shows this first with respect to Christ himself, and second, with respect to others, at, *The poor shall eat.*

Circa primum duo facit. Primo proponit duplicem fructum, scilicet praedicationis et laudis. Secundo explicat utrumque, ibi, *Qui timetis.*

Concerning the first, he does two things. First, he determines a two-fold fruit, namely, of proclamation and of praise, and second, he explains both, at, *You who fear.*

Circa primum ponit duplicem fructum de liberatione Christi. Primus fructus Christi fuit praedicatio per universum mundum.

Concerning the first, he determine the two fold fruit of Christ's liberation. The first fruit becomes a proclamation through the whole world.

Dicit ergo, *Salva me ex ore leonis* etc. quia salvatus et liberatus de faucibus eorum.

Therefore he says, *Save me from the lion's mouth* etc. because he was saved and liberated from its jaws.

Narrabo nomen tuum fratribus meis, idest apostolis: et hoc fecti post resurrectionem. Sunt autem apostoli fratres sui, et per naturam assumptam, et per gratiam vocationis ad apostolatum: *Rom. 8. Quod praescivit et praedestinavit conformes fieri imaginis Filii sui: quos praedestinavit hos et vocavit.*

I will proclaim your name to my brothers, that is, to the apostles. And this was done after the resurrection. The apostles are brothers to Christ both through assumed nature and by the grace of the calling to apostleship - *Romans 8: (For those whom) he has foreknown he has also predestined to become conformed to the image of his Son: those whom he has predestined, them he has also called.*

Sed numquid non narravit ante passionem nomen Dei, cum ipse dicat *Io. 22. Pater manifestavi nomen tuum hominibus* etc.

But he did not set forth the name of God before the passion, although he himself said at *John 22: Father I have made your name known to men* etc.

Dicendum quod sic: sed plenius post passionem et resurrectionem. Primo quidem narravit discipulis ore proprio, quando aperuit illis sensum ut intelligerent Scripturas, *Luc. ult.*

It must be said thus: but more fully after his passion and resurrection. First, he sets it forth to the disciples by his own mouth, when he opened their minds to them so that they might understand the Scriptures - *Luke 24.*

Secundo dando eis Spiritum paraclitum: *Io. 16. Cum venerit paraclitus ille spiritus veritatis, docebit vos omnem veritatem.* Et *Io. 14. Manifestabo ei meipsum: Luc. 21. Tunc videbunt filium hominis venientem cum potestate magna et maiestate.* Tunc enim in Filio cognoscent Patrem: *Io. 14. In dei illa cognoscitis, quia ego in Patre, et Pater in me, et ego in vobis.* Et hoc ipsi soli filio convenit ut ipse dicit *Matt. 10. Nemo novit Patrem nisi filius.*

Second, by giving them the Holy Spirit - *John 16: But when he, the Spirit of truth, has come, he will teach you every truth.* And *John 14: I will reveal to him my very self; Luke 21: Then they will see the Son of Man coming with great power and majesty.* For at that time, they will know the Father in the Son - *John 14: On that day, you will know that I am in the Father, and the Father is in me, and that I am in you.* And this is suitable only to the Son himself as he himself says at *Matthew 10: No one knows the Father except the Son.*

Secundus fructus liberationis Christi fuit laus divina; unde dicit, *In medio ecclesiae laudabo te: Isa. 44. Laus eius ab extremis terrae.*

The second fruit of Christ's liberation was divine praise. And so he says, *In the midst of the Church I will praise you - Isaiah 44: His praise from the ends of the earth.*

Sed dicit, *In medio ecclesiae,* quod Augustinus sic exponit, dicens primo sic. Illud dicimus esse in medio, quod est in manifesto. In veteri testamento Deus laudabatur in occulto, idest in mysteriis; sed in novo laudatur in publico, quia in nuda veritate: *2 Cor. 3. Nos autem revelata facie gloriam Domini contemplantes, per amotionem velaminum.*

But his says, *In the midst of the Church,* which Augustine explains as follows. We say that something is in the middle or in our midst, which is in the open. In the Old Testament, God was praised in secret, that is, in secret rites. But in the New Testament, he is praised in public, because (he exists now) in unveiled truth - *2 Cor. 3: But we, contemplating the glory of God revealed to our face, through the removal of our veils.*

Aliquando dicimus esse in medio illud, quod est intimum. Intimi in ecclesia sunt viri perfecti, qui specialiter laudant Deum in corde. *In medio ecclesiae laudabo te,* idest in doctoribus et viris perfectis.

Sometimes we say something is in the middle which is innermost. Such in the Church are the perfected men who especially praise God in their hearts. *In the midst of the Church I will praise you,* that is, in your doctors and perfected men.

s. Exequitur utrumque. Et primo primum. Secundo secundum, ibi, *Apud te.*

Both are accomplished in order, the latter at *(My praise is) before you.*

In primo proponit totam praedicationem novi testamenti, quomodo narratur nomen Domini. Et primo ostendit ad quid inducuntur homines in novo testamendo. Secundo quid eis narretur, ibi, *Quoniam non sprevit.*

In the former, he sets down the entire proclamation of the New Testament, in what way the name of the Lord is set forth. He first shows that to which men are led in the New Testament, and second, what is set forth to them, at, *For he has not spurned.*

Ad tria inducuntur homines in novo testamento, videlicet ad confessionem oris, ad quaerendam glorima Dei, et ad Deum timendum. Quantum ad primum dicit, *Qui timetis Deum laudate eum.*

In the New Testament, men are led to three things, namely to the confession of the mouth, to seek the glory of God, and to fear God. With respect to the first he says, *You who fear the Lord, praise him.*

Est autem duplex timor, unus filialis qui timet Deum offendere, et timet ab eo separari, et exhibet ei reverentiam; et hic est ex caritate. Alius autem est timor servilis, qui timet solum poenam: et hic non est ex charitate: *Io. 4. Charitas foras mittit timorem.*

Now, there is a two-fold fear. The first is filial, where one fears to offend God and to be separated from him; he exhibits reverence to Him, and this is from love. The other, however, is a servile fear, where one fears only the penalty; and this is not from love - *John 4: Love banishes fear.*

Vetus lex fuit timoris; sed nova est lex amoris. Vos ergo, *Qui timetis Dominum,* idest qui impletis legem ex timore, *Laudate eum,* quia nihil laudat quis quod non diligit; quasi dicat: Confitemini ei ex amore: *Ps. 116: Laudate Dominum* etc.

The Old Law was of fear; but the New Law is a law of love. Therefore, *You who fear the Lord,* that is, you who have fulfilled the law out of fear, *Praise him,* since no one praises something which he does not value highly; it is as if he were saying "We acknowledge him out of love" - *Psalm 116: Praise the Lord* etc.

Quantum ad secundum dicit, *Universum semen Iacob magnificate eum: 1 Cor. 10. Sive manducatis, sive bibitis, sive aliud facitis, omnia in gloriam Dei facite.* Et dicit *universum semen Iacob* etc. quia filiis Iacob, idest Iudaeis lex veteris testamenti fuit data, in qua promittitur gloria Dei. Et dicit, *Universum,* ut includat filios promissionis qui computantur in semine, ut dicitur *Gal. 3.* scilicet gentiles.

With respect to the second, he says, *All offspring of Jacob, glorify him - 1 Cor. 10: Whether you are eating, drinking or doing something else, do everything for the glory of God.* And he says *All offspring of Jacob* etc. because to the sons of Jacob, that is, to the Jews, the law of the Old Testament was given, in which the glory of God is promised. And he says, *All,* so as to include the sons of the promise who are counted among their offspring, as is said at *Galatians 3,* namely the nations.

Quantum autem ad tertium dicit, *Timeat eum omne semen Israel,* timore reverentiae qui est cum dilectione: *Deut. 10. Et nunc quid Dominus Deus tuus petit a te nisi ut timeas eum, et ambules in viis eius?* Israel idem est quod Iacob.

With respect to the third, he says, *Let all the offspring of Israel fear him,* with a fear of reverence which is with delight - *Deut. 10: And now, what does the Lord, your God, desire from you except that you fear him, and walk in his ways?* Israel is the same as Jacob.

t. Hic ostenditur quid eis annuncietur, scilicet virtus Christi, secundum quod loquitur in persona Christi orantis.

At this point is shown what is announced to them, namely the power of Christ, as it speaks in the person of Christ praying.

Aliquando enim non vult quis preces exaudire, quando scilicet ipsum pro quo petitur, non vult videre, vel quando non vult videre rogantem; aliquando etsi vult videre rogantem, non tamen vult exaudire petitionem: et hoc excludit quantum ad primum cum dicit, *Non sprevit,* quasi negligendo: *Neque despexit deprecationem pauperis,* idest humilitatem eius qui non habet spem in temporalibus, idest Christi.

Sometimes, one does not want to regard someone's prayers, namely, when he does not want to see the very one on behalf of whom he is petitioned; or when he does not want to see the one asking. Sometimes, even if he wants to see the one asking, he does not want to listen to his petition. With respect to the first, he excludes this when he says, *He has not spurned,* as it were, by being neglectful: *Nor despised the deprecation of the poor,* that is, his humility which does not have hope in temporal things, but in Christ.

Secundum ostendit, *Nec avertit faciem suam a me,* quasi non acceptando me: *Ps. 68. Ne avertas faciem tuam a puero tuo* etc.

Second, he shows, *Nor has he turned his face from me,* as it were, by not accepting me - *Psalm 68: Do not avert your face from your child* etc.

Tertium cum dicit, *Et cum clamarem ad eum exaudivit me,* quia iudex admisit quod petii pro me et pro meis: *Io. 16. Si quid petieritis Patrem in nomine meo, dabit vobis: Io. 2. Clamavi, et exaudisti vocem meam.*

Third, when he says, *And when I called upon him, he heard me,* because the judge allows what I have asked on behalf of myself and mine - *John 16: Whatever you petition the Father in my name, he will give to you; John 2: I cried out, and you listened to my voice.*

Et nota quod ante passionem tria dicit se fuisse passum. Dicit enim fuisse abiectum, *Ego sum vermis* etc. Derelictum, *Quare me dereliquisti.* Item dicit se non exauditum, *Clamabo per diem et non exaudies:* et quare tunc dicebat, *Verba delictorum,* idest pertinentia ad infirmitatem carnis secundum quam potius temporalia quaeruntur; nunc autem quia per resurrectionem ad hoc genus adduxit humanam naturam ut quaereret spiritualia, dicit contrarium.

Note that before the passion he said that three things were to be suffered by him, namely he would be cast aside, *I am a worm* etc., forsaken, *Why have you forsaken me,* and would not be listened to, *I will cry out by day and you do not listen:* and why he was then speaking, *words of transgressions,* that is, belonging to the infirmities of the flesh according to which temporal things are more sought. Now, however, because through the resurrection, for this kind (of people), he has prompted human nature so that it might seek spiritual things, he speaks the contrary.

Quia supra dixit, *Ego sum vermis* etc. hic dicit, *Non sprevit me* etc. Supra dixit, *Dereliquisti me,* hic dicit, *Neque avertit faciem suam a me.* Supra dixit, *Clamabo per diem,* hic dicit, *dum clamarem ad eum, exaudivit me.*

Because he said above, *I am a worm* etc., here he says, *He has not spurned me* etc. Above he said, *You have forsaken me,* here he says, *Nor has he turned his face from me.* Above, he said, *I will cry out by day,* here he says, *When I called upon him, he heard me.*

u. Supra Psalmista ex persona Christi duo promisit se dicturum, scilicet narrationem divini nominis, et laudem Dei. De primo iam dixit; hic agit de secundo, scilicet de laude divina.

Previously, the Psalmist, in the person of Christ, promised that he was to speak of two things, namely the setting forth of the divine name, and the praise of God. He has already spoken concerning the first; at this point, he takes up the second, namely divine praise.

Circa hoc duo facit. Primo ostendit qualis sit laus Dei. Secundo quomodo laudi adiungit opus, ibi, *Vota mea* etc.

Concerning this he does two things. First, he shows of what sort is the praise of God, and second, how the work adds to praise, at, *My vows* etc.

Dicit ergo quantum ad primum, *Apud te laus mea.* Et hoc potest dupliciter intelligi. Uno modo sic: laus mea qua ego laudor, est apud te, non apud homines a quibus non habeo laudem, sed a te: *2 Cor. 10. Non qui seipsum commendat ille probatus est, sed quem Deus commendat.*

And so, with respect to the first, he says *My praise is before you.* And this can be understood in a two-fold way. In the first way, as so: My praise by which I am praised, is before you, not among men from whom I do not have praise, but from you - *2 Cor. 10: It is not the one who commends himself that is acceptable, but the one whom God commends.*

Alio modo sic: *Laus mea,* qua scilicet te laudo, est *Apud te,* non in oculis hominum: *Eccl. 47. De omni corde suo laudavit Deum, et dilexit Dominum,* et hoc, *In ecclesia magna,* per me et meo nomine congregata. *Magna,* dilatatione: *Isa. 54. Dilata locum tentorii tui, et pelles tabernaculorum tuorum extende. Magna,* potestate: *Matt. 16. Super hanc petram aedificabo ecclesiam meam* etc. *et quodcumque solveris* etc. Dignitate: *Apoc. 11. Reges terrae afferent gloriam suam et honorem in illam.*

In the second way, as so: *My praise,* by which, namely, I praise you, is *before you,* and not in the eyes of men - *Ecclesiasticus 47: Concerning all things, he praised God in his heart, and delighted the Lord,* and this, *in the great church,* brought together through me and my name. *Great,* in expansion - *Isaiah 54: Expand the space of your tents, and extend the skins of your tabernacles. Great,* in power - *Matthew 16: Upon this rock I will build my church* etc., *and whatever you loosen* etc. *Great,* in dignity - *Apoc. 11: The kings of the earth will affirm his glory and honour on that day.*

Hic ostendit quomodo laudi adiungit opus. Votum Christi fuit ut se daret pro salute fidelium: ipse enim illud vovit inquantum homo: *Ps. 39. Ut facerem voluntatem tuam, Deus meus volui.* Quae quidem voluntas Dei est sanctificatio nostra: *Isa. 6. Descendi de caelo non ut faciam voluntatem meam, sed voluntatem eius qui misit me.*

At this point, he shows how work adds to praise. Christ's vow was made so that he might offer himself for the salvation of the faithful: he vowed himself to this as a man - *Psalm 39: I have desired, my God, that I might do you will.* For indeed the will of God is our sanctification - *John 6: I have come down from heaven not so that I might do my will, but the will of him who sent me.*

Haec vota solvit Christus dando se ad passionem, et iterum quando dedit corpus suum in cibum fidelium; unde dicit, *Vota,* idest sacrificia: *Reddam,* in ara crucis et sacrificium fidelium; et hoc faciam, *In conspectu timentium eum: Eccl. 5 Qui timet Dominum, honorat parentes.*

Christ repays these vows by giving himself to the passion, and furthermore when he gave his body for the food of the faithful. And so he says, *Vows,* that is, sacrifices: *I will repay,* on the altar of the cross and the sacrifice of the faithful; and this I will do, *in the sight of those who fear him - Ecclesiasticus 5: He who fears the Lord, honours his parents.*

v. Hic consequenter ponit effectum passionis qui est ad alios: et primo proponit diversos passionis effectus; secundo ostendit eos ad futura pertinere, ibi, *Annunciabitur.*

Consequently, at this point he sets down the effect of the passion for others. He first sets forth diverse effects of the passion and second, shows them to pertain to the future, at *There will be announced.*

Circa primum duo facit. Primo proponit effectus pertinentes ad apostolos. Secundo ponit tales effectus per apostolos ad alios derivatos, ibi, *Reminiscentur.*

Concerning the first he does two things. First, he sets forth the effects pertaining to the Apostles, and second, he determines the sort of effects dispensed to others through the Apostles.

Ad apostolos pertinet ministerium dominici sacramenti: quod designatur cum dicit, *Edent pauperes,* idest humiles et contemnentes res mundi: *Matt. 3. Beati pauperes spiritu, quoniam ipsorum est regnum caelorum.* Isti edent sacrificium, idest sacramentum corporis et sanguinis sacramentaliter et spiritualiter.

To the Apostles pertain the ministry of the Lord's sacraments, which is designated when he says, *The poor shall eat,* that is, the humble and despised things of the world - *Matthew 3: Blessed are the poor in spirit, for theirs is the kingdom of heaven.* These very ones will eat the sacrifice, that is, the sacrament of the Lord's body and blood, both sacramentally and spiritually.

Et ex hoc sequitur triplex effectus; spiritualis, scilicet satietas, laus, et vita. Quantum ad primum dicit, *Et saturabuutur,* quia quiescet desiderium suum in plenitudine gratiarum, quae per hoc sacramentum acquiruntur: *Ps. 62. Sicut adipe et pinguedine repleatur anima mea.*

And from this follows a three-fold effect; spiritual, namely sufficiency, praise, and life. With respect to the first he says, *And they will be satisfied,* because he will quiet their desire in an abundance of graces, which are acquired through this sacrament - *Psalm 62: My soul is filled as with grease and fat.*

Quantum ad secundum dicit, *Et laudabunt Dominum qui requirunt eum.* Nec mirum, quia laus sequitur ex laetitia: *Isa. 51. Venient in Syon laudantes et laetitia sempiterna super capita eorum.* Satietas autem desiderii causat delectationem: *Isa. 55. Delectabitur in crassitudine anima vestra,* idest in spirituali pinguedine: *Ps. 41. In voce exultationis et confessionis sonus epulantis.* Sed non quilibet laudat Deum; sed *Qui requirunt eum,* idest qui nihil aliud quaerunt nisi Christum, vel Deum: *Isa. 35. Quaerite Deum dum inveniri potest; invocate eum dum prope est.*

With respect to the second, he says, *And they will praise the Lord who seek him.* This is not extraordinary, because praise follows upon joy - *Isaiah 51: They shall come into Zion praising and everlasting joy upon their heads.* Sufficiency of desire causes delight - *Isaiah 55: Your soul will be delighted in thickness,* that is, in spiritual fatness - *Psalm 41: The noise of those feasting, with the sound of exaltation and acknowledgement.* But not just anyone praises God, but *Those who seek him,* that is, those who seek nothing other than Christ, or God - *Isaiah 35: Seek the Lord while he may be found; call on him while he is near.*

Quantum ad tertium dicit, *Vicent corda eorum* etc. *Io. 6. Si quis manducaverit ex hoc pane, vivet in aeternum:* et ideo dicit, *Vivet;* quasi dicat: Quamvis corpora moriantur imitando passionem Domini, tamen corde vivent: *Ps. 68. Quaerite Dominum, et vivet anima vestra.*

With respect to the third, he says, *Their hearts will live forever - John 6: He who eats of this bread, will live forever.* And thus he says, *He will live,* as if he were saying, "Although bodies pass away by imitating the passion of the Lord, nevertheless they will live in heart - *Psalm 68: Seek the Lord, and your soul will live.*

w. Hic ponit effectus derivatos ad alios. Et primo communiter ad omnes. Secundo quantum ad carnales, ibi, *Manducaverunt.* Tertio quantum ad spirituales, ibi, *Et anima mea.*

At this point, he sets down the effects dispensed to others, first, commonly to all, second, with respect to carnal people, at, *All have eaten,* and third, with respect to spiritual people, at, *And my soul.*

Est autem triplex effectus. Primus est divina cognitio ad quam gentes per apostolos devenerunt. Secundus est effectus ad conversionem ad Christum. Tertius effectus manifestatur per operis perfectionem.

There is a three-fold effect. First, there is divine knowledge at which the nations arrive through the Apostles, second, there is the effect to the conversion to Christ, and the third effect is manifested through the perfection of the work.

Quantum ad primum dicit, *Reminiscentur.* Hominibus naturaliter inserta est quaedam Dei cognitio; sed obliviscuntur Domini per peccatum: *Deut. 32. Oblitus es Domini creatoris tui.* Gentiles autem habuerant aliquam Dei cognitionem, sed obliti fuerunt propter peccata; sed per apostolos fuerunt reducti ad reminiscentiam naturalis cognitionis: *Ie. 31. Recordammi Domini procul.*

With respect to the first, he says, *They will remember.* In men, there is naturally inserted a certain knowledge of God. However, they forget God through sin - *Deut. 32: You have forgotten the Lord, your creator.* The nations had some knowledge of God, but it had been forgotten because of sin; however, through the Apostles, they were led back to the remembrance of this natural knowledge - *Jeremiah (?) 31: Remember only the Lord.*

Quantum ad secundum dicit, *Et revertentur ad Dominum,* scilicet per amorem. Et hoc fecerunt non solum Iudaei, sed, *Universi fines terrae: Isa. 21. Si quaeritis quaerite; convertimini, et venite:*

With respect to the second, he says, *And they will be returned to the Lord,* namely through love. And this was done not only for Israel, but for *All the ends of the earth - Isaiah 21: If you will inquire, inquire; turn back and come -*

et hi duo effectus etiam ad sacramentum altaris pertinet, quod est quoddam memoriale dominicae passionis, ut dicitur *1. Cor. 11.*

and these two effects also pertain to the sacrament of the altar, since it is a kind of memorial of the Lord's passion, as is said at *1 Cor. 11.*

Ideo dicit *Reminiscentur,* quia conversio animae ad Deum est effectus sacramenti altaris: *Ps. 22. Super aquam refectionis educavit me.* Colentes eum non in caeremoniis, sed, *In conspectu eius,* scilicet spirituali cultu: *Io. 4. Veri adoratores adorabunt Patrem in spiritu et veritate. Et omnes familiae gentium: Soph. 2. Adorabunt eum viri de loc suo, omnes insulae gentium;* quasi, ut intelligatur quod gentiles coluerunt Deum Israel: et sicut proselyti euntes ad habitandum eum Iudaeis, recesserunt a loco suo.

And so he says *They will remember,* since the conversion of the soul to God is an effect of the sacrament of the altar - *Psalm 22: He leads me beside still waters.* Honouring him not in ceremonies, but *In his presence,* namely in spiritual worship - *John 4: True worshippers will adore the Father in spirit and in truth. And all the families of the nations - Wisdom 2: The men will adore him concerning this place, all the islands of the nations;* as it were, that it may be understood that the nations worshipped the God of Israel: and just as the proselytes going to the Jews to live with him, they returned to his place.

x. Potestas spiritualis totius mundi est Christi: *Dan. 7. Et dedit ei potestatem, et regnum* etc. Et non solum Iudaeorum, secundum illud, *Super solium David;* sed ipse dominabitur gentium: *Ps. 2. Postula a me, et dabo tibi gentes haereditatem.*

The spiritual power of the whole world is of Christ - *Daniel 7: And he gave power to him, and the kingdom* etc. And not only of the Jews, according to that, *Upon David alone;* but he himself will rule the nations - *Psalm 2: Ask of me, and I will give you the nations as your inheritance.*

y. Hic ponitur effectus qui secutus est quantum ad carnales: et ponit duo. Primo ponit bonum eorum. Secundo ponit eorum defectum, ibi, *In conspectu eius cadent,* carnales: et hi perceperunt duplex bonum, scilicet participationem sacri, et venerationem Dei in cultu.

At this point, he determines the effect which followed with respect to carnal people. And he sets down two things. First, he determines their good, and second, their defect, at, *They,* carnal people, *fall down in his presence:* and these receive a two-fold good, namely participation in sacred things, and veneration of God in worship.

Quantum ad primum dicit, *Manducaverunt,* licet indigne, quia carnales sunt: *1 Cor. 15. Caro et sanguis regnum Dei non possidebunt.* De bonis dixit supra quod saturabuntur et laudabunt Dominum, et vivent, quia venerantur sacramentum per fidem quam habent. Sed isti quia sunt pingues terrae, idest in terrenis defixi, idest non in spiritualibus elevati: *Cadent in conspectu eius,* scilicet Dei: *Hier. 21: Inebriabo animas sacerdotum pinguedine, et populus meus bonis meis adimplebitur.*

With respect to the first, he says, *They have eaten,* although unworthy, because they are carnal - *1 Cor. 15: Flesh and blood will not possess the kingdom of God.* Concerning the good he said above that they will be satisfied and will praise the Lord, and they will live, because they reverence the sacrament through the faith which they have. But these very people because they are the fat of the earth, that is, fixed upon earthly things, and not raised up to spiritual ones - *They fall down in his presence,* namely God's - *Jerome 21:*

Isti designantur per vaccas pingues, *Amos 4. Deut. 32. Incrassatus est dilectus, et recalcitravit:* nam, *qui indigne manducat et bibit, iudicium sibi manducat et bibit,* ut dicitur *1. Cor. 11.*

These are designated by fat cows, *Amos 4; Deut 32: He was fattened and loved, and has become resistive:* for, *he who eats and drinks unworthily, eats and drinks the judgment to himself,* as is said at *1 Cor. 11.*

Et bene dicit, *Omnes qui descendunt,* idest si qui affectu demerguntur ad terrena: quia etsi isti videantur stare in conspectu hominum, tamen in conspectu Dei cadent: *Isa. 8. Offendent ex eis plurimi, et cadent.*

And he well says, *All those who go down,* that is, those who are submerged in earthly matters by their emotions, because even if these seem to stand in the presence of men, nevertheless they fall in the presence of God - *Isaiah 8: Many of these they offend, and they fall.*

Vel, *Cadent in conspectu eius,* idest substernentur ei etiam inimici, *Omnes qui descendunt in terram,* idest in corruptionem peccati: *Ps. 2. In nomine Iesu omne genu flectatur.*

Or, *They fall in his presence,* that is, they are submitted to him, even his enemies, *All those who go down to the earth,* that is, into the corruption of sin - *Philippians 2: At the name of Jesus, every knee shall bend.*

z. Hic ponitur effectus quoad spirituales. Anima Christi sunt illi in quibus requiescit Spiritus sanctus, spirituales scilicet, qui dupliciter se habent ad Deum.

At this point he determines the effect with respect to spiritual persons. The soul of Christ is in those upon whom the Holy Spirit rests, namely spiritual people, which is related to God in a two-fold way.

Primo quantum ad cor, quia vivunt illi, scilicet Deo, vel Christo: *Gal. 2. Vivo ego* etc. *2. Cor. 5. Qui vivunt iam non sibi ipsi vivant, sed ei qui pro ipsis mortuus est.*

First, with respect to the heart, because they live in this, namely in God, or Christ - *Gal. 2: I live* etc.; *2 Cor. 5: Those who are living now do not live for themselves, but for the one who died for them.*

Secundo quantum ad opus, *Et semen meum.* Semen bonum sunt filii regni; quasi dicat, Filii quos ego seminavi, servierunt soli Deo: quia omnia opera quae fecerunt, ad eius gloriam retulerunt.

Second, with respect to work, *and my offspring.* Good offspring are the sons of the kingdom; it is as if he were saying, "Sons which I myself have brought forth, serve God alone; since every work which they have done, they refer to his glory."

aa. Hic exponit quando fiet, quia non in tempore, sed in futuris temporibus: et ponit tria. Primo praenunciat fidei praedicationem. Secundo a quibus debeat praedicari. Tertio quibus praedicetur.

At this point, he explains when this will happen, because it is not at that time, but at a future date. And he sets down three things. First, he makes a proclamation of faith, second, by whom it ought to be proclaimed, and third, to whom it will be proclaimed.

Quantum ad primum dicit, *Annunciabitur Domino generatio ventura:* et hoc potest dupliciter exponi.

With respect to the first, he says *There will be announced to the Lord a generation to come.* And this can be explained in a two-fold way.

Uno modo cum Hieronymo; quasi dicat, *Generatio ventura annunciabitur,* idest evangelizabitur. Et ad hoc, ut convertantur ad Dominum. Etiam annunciabitur sive passive; quasi dicat, Per praedicationem apostolorum illa generatio adducetur ad Dominum: *Matt. 11. Pauperes evangelizantur.*

In one way with Jerome; it is as if he were saying, *A generation to come will be announced,* that is, it will be evangelized, so that they might be turned towards the Lord. Also, it will be announced or rather passively announced, as if he were saying "Through the proclamation of the Apostles, that generation will be brought to the Lord" - *Matt. 11: The poor will be evangelized.*

Vel sic. Bonum generationis annunciabitur per angelos ipsi Deo, non quod ignoret sive indigeat, sed ut ordo servetur, ut dicit Dionysius, et ut dicitur *Tob. 12. Ego sum Raphael angelus unus ex septem qui astamus ante Dominum. Et annunciabunt caeli,* idest caelestes apostoli: *Phil. 3. Nostra conversatio in caelis est: iustitiam eius,* non humanam, sed Dei quam repellunt Iudaei: *Ro. 10. Ignorantes Dei iustitiam, et suam quaerentes instituere* etc.

Or thus: The generation's good will be announced by the angels to God himself, not that he is unknowing or wanting, but so that order is observed, as Dionysius says, and as is said in *Tobit 12: I am Raphael, one of the seven angels who stand before the Lord. And the heavens will announce,* that is, the apostolic heavens - *Phil. 3: Our conversation is in heaven - his justice,* not human, but God's, which the Jews repel - *Romans 10: Ignorant of the justice of God, and seeking to establish their own* etc.

Quibus annunciabitur, *Populo qui nascetur,* spirituali generatione: *Io. 3. Nisi quis renatus fuerit* etc. Hic autem populus non renascitur operatione humana, sed divina: *Io. 1. Non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.* Et ideo dicit, *Quem fecit Dominus: Ps. 99. Dominus fecit nos* etc.

It will be announced to them, as to a *People who are born,* by a spiritual generation - *John 3: Unless a man be born again* etc. However, this people is not born again by human workings, but by divine - *John 1: Not from blood, nor from the will of the flesh, nor from the will of man, but from God they were born.* And for this reason, he says, *Whom the Lord will make - Psalm 99: The Lord made us* etc.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 22

a. [Psalmus David] Dominus regit me, et nihil mihi deerit: in loco pascuae ibi me collocavit. Super aquam refectionis educavit me: animam meam convertit. Deduxit me super semitas iustitiae, propter nomen suum.

a. [A psalm for David] The Lord ruleth me: and I shall want nothing. He hath set me in a place of pasture. He hath brought me up, on the water of refreshment: he hath converted my soul. He hath led me on the paths of justice, for his own name's sake.

b. Nam et si ambulavero in medio umbrae mortis, non timebo mala, quoniam tu mecum es. Virga tua et baculus tuus, ipsa me consolata sunt: parasti in conspectu meo mensam adversus eos qui tribulant me. Impiguasti in oleo caput meum: et calix meus inebrians quam praeclarus est.

b. For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me. Thou hast prepared a table before me against them that afflict me. Thou hast anointed my head with oil; and my chalice which inebriatheth me, how goodly is it!

c. Et misericordia tua subsequetur me, omnibus diebus vitae meae. Et ut inhabitem in domo Domini in longitudinem dierum.

c. And thy mercy will follow me all the days of my life. And that I may dwell in the house of the Lord unto length of days.

a. Psalmista supra in persona Christi dixit de sua tribulatione multa; hic autem dicit de remedio quo in ea sustentatur. Et primo commemorat beneficia quibus sustentatur. Secundo potentiam sustentationis, ibi, *Domini est terra.*

a. Previously, the Psalmist spoke in the person of Christ concerning his many tribulations. Here, he speaks of the assistance by which he is preserved in these (tribulations). He remembers, first, the kindnesses by which he is preserved, and second, the strength of (his) preservation, at, *The earth is the Lord's* (Psalm 23).

Psalmus iste non habet novum titulum, sed videtur designare aliquos in via ambulantes: unde potest significare reditum populi de Babylone, et signat reditum Christi de mundo ad caelum.

This psalm does not have a new title, but seems to describe those walking upon a path: whence it can signify the return of the people from Babylon, and the return of Christ to heaven from earth.

Circa hoc duo facit. Primo commemorat beneficia praeterita. Secundo commemorat beneficia futura, ibi, *Et misericordia tua.* Circa primum duo facit. Primo commemorat beneficia quae consistunt in consolatione bonorum. Secundo ea quae consistunt in adiutorio contra mala, ibi, *Nam et si ambulavero.* Circa primum tria tangit. Primo commemorat sufficientiam divinae promissionis. Secundo eius abundantiam, ibi, *In loco pascuae.* Tertio eius effectus, ibi, *Animam meam convertit.*

Concerning (the present psalm), he does two things. First, he brings past kindnesses to mind, and then future ones, at, *And thy mercy.* Concerning the first he does two things. He brings to mind those kindnesses which consist, first, in the comfort of goods, and secondly in aid against evils, at, *For though I should walk.* Concerning the first, he does three things. He calls to mind, first, the sufficiency of the divine promise, second, its fullness, at, *In a place of pasture,* and third, its effect, at, *He hath converted my soul.*

Ponit ergo primo divinam provisionem: unde dicit, *Dominus regit me.* Hieronymus, *Dominus pascit me.* Et idem est; quia qui pascit, regit. Et intelligitur in persona ecclesiae, dici de Christo qui est pastor noster: Ioan. 10: *Ego sum pastor bonus:* Matth. 6: *Respicite volatilia caeli* etc. quia Deus dicitur pastor noster: ipse enim pascit etiam volatilia caeli, ut dictum est Mich. 7: *Pasce populum tuum in virga tua, gregem hereditatis tuae:* Rom. 15: *Qui exurget regere gentes.* Et sufficienter pascit; unde dicit, *Nihil mihi deerit:* scilicet de eo quod est necessarium ad salutem: et in temporalibus Luc. 22: *Quando misi vos sine sacculo et pera* etc. *numquid aliquid* etc.. Matth. 6: *Primum quaerite regnum Dei, et haec omnia adiicientur vobis.* Tum in futuro omnem sufficientiam habebimus, quia *Nihil deerit nobis,* quoniam habebimus Deum.

Therefore, he first sets forth the divine providence: whence he says, *The Lord ruleth me.* Jerome('s version has), *The Lord shepherds me.* And this (amounts to) the same (thing), for he who shepherds, rules. And this is understood on the part of the Church, (and is) to be said of Christ who is our shepherd: John 10:11: *I am the good shepherd;* Matthew 6:26: *Behold the birds of the air* etc.; for God is called our shepherd: He Himself shepherds even the birds of the air, as (His shepherding) is spoken of at Micheas 7:14: *(Feed) Shepherd thy people with thy rod, the flock of thy inheritance:* Romans 15:12: *He that shall rise up to rule the Gentiles.* And he shepherds sufficiently; whence (the psalmist) says, *I shall want nothing:* namely concerning that which is necessary for (his) salvation; and in temporal matters, there is Luke 22:35: *When I sent you without purse, and scrip, and shoes, did you want any thing? But they said: Nothing* etc.; Matthew 6:33: *Seek ye first...the kingdom of God... and all these things shall be added unto you.* At that time in the future, we will have every sufficiency, since *I shall want nothing,* for we will have God.

Abundantiam omnem designat metaphorice per abundantiam cibi et potus. Quia si pascit, habet se ad nos sicut pastor ad oves; quae duobus pascuntur, scilicet herbis et aqua. Quantum ad primum dicit, *In loco pascuae ibi me collocavit,* idest pascuoso, ubi est abundantia herbarum. Haec abundantia sunt sacra documenta divinae scripturae et spiritualium abundantia: Ezech. 34: *In herbis virentibus et in pascuis pinguibus pascentur.* Quantum ad secundum dicit, *Super aquam refectionis educavit me.*

He describes every abundance metaphorically through an abundance of food and drink. For if he pastures us, he is related to us as a shepherd to (his) sheep, who are nourished in two ways, namely by grass and water. With respect to the first, he says, *He hath set me in a place of pasture,* that is, fit for pasture where there is an abundance of grass. These abundances are the sacred writings of divine scripture and spiritual things: Ezechiel 34:14: *...on green grass, and be fed in fat pastures...* With respect to the second, he states, *He hath brought me up on the water of refreshment.*

Et dicit *Collocavit,* quia sermo divinus duo facit: scilicet incipientes instruit, et perficientes firmat. Propter primum dicit, *In loco pascuae.* Propter secundum dicit, ibi *Me collocavit.* Quantum ad secundum dicit, *Super aquam refectionis educavit me.* Haec est aqua baptismi: Ezech. 36: *Effundam super vos aquam mundam* etc.

And he says *He has set,* because the divine word does two things, namely it instructs beginners, and strengthens the accomplished. With respect to the first, he says, *In a place of pasture.* With respect to the second, he says, *He has set me* there. As for the second he says, *He hath brought me up on the water of refreshment.* This is the water of baptism: Ezechiel 36:25: *I will pour upon you clean water* etc.

Vel est aqua sapientiae sacrae doctrinae; quae quidem et est cibus, quia confortat; et aqua, quia refrigerat: Eccl. 15: *Aqua sapientiae salutaris potavit illum.*

Or, it is the water of the wisdom of holy scripture; which is certainly food and water, because it strengthens much and refreshes respectively: Ecclesiasticus 15:3: *The water of wholesome wisdom to drink.*

Animam meam convertit. Hic est effectus pascuae, quia *animam meam convertit.* Vel dicit, quae sint haec pascua; quia conversio animae. Est autem duplex effectus spiritualis doctrinae. Primus est interior, in conversione animae ad Deum, quando totaliter se a rebus mundi trahit. Psal. 18: *Lex Domini immaculata convertens animas, testimonium* etc. Et conversio fit virtute Dei. Thren. ult.: *Converte nos Domine ad te.*

He hath converted my soul. Here is the effect of pasture, that it *Hath converted my soul.* Or, he says what these pastures are that (effect this) conversion of soul. There is a twofold effect of spiritual teaching. The first is interior, in the conversion of the soul to God, when it draws itself completely from the things of (this) world. Psalm 18:8: *The law of the Lord is unspotted, converting souls, the testimony (of the Lord is faithful, giving wisdom to little ones).* And conversion is effected by the power of God.

Lamentations 5:21: *Convert us, O Lord, to thee.*

Alius effectus est exterior, ut opera exteriora exequatur; unde dicit: *Deduxit me super semitas justitiae;* haec autem sunt bona opera. Isa. 40: *Rectas facite semitas Dei nostri.*

The second effect (of spiritual teaching) is external, that he carry out external works; whence he says, *He hath led me on the paths of justice;* these are good works. Isaiah 40:3: *Make straight...the paths of our God.*

Vel *semitae* sunt consilia. Prov. 4: *Deducam te per semitas aequitatis;* et hoc, *Propter nomen tuum,* idest gloriam nominis tui. Psal. 43: *Propter gloriam nominis tui libera nos.*

Or, the *paths* are counsels. Proverbs 4:11: *I will lead thee by the paths of equity;* and this, *For his own name's sake,* that is, for the glory of your name. Psalm 78:9: *For the glory of your name...deliver us.*

b. Nam. Hic ponit beneficia contra mala. Et primo in generali; secundo in speciali, ibi, *Virga tua.* Et loquitur ad similitudinem hominis euntis per loca periculosa, cui necesse est securitas; et haec beneficia ponit hic, *Nam et si ambulavero in medio umbrae mortis, non timebo mala, quoniam tu mecum es,* tamquam dux et protector; et sic securus ero. *Umbra mortis* dicitur praesens tribulatio: est enim umbra praesagium corporis subsequentis. Col. 2: *Lex umbra futurorum, corpus autem Christi;* sic tribulatio est quasi mortis indicium. *In medio,* idest in intimo sive vehementia tribulationis. Psal. 137. *Si ambulavero in medio tribulationis vivificabis me* etc. Sed *Umbra mortis* dicitur praesentis vita caligine peccatorum obscura. Iob 3: *Occupet eum caligo* etc.

b. For. Here he sets forth the kindnesses (which aid him) against evils, first in general, and then, specifically, at, *Thy rod.* He speaks like a man going through a dangerous place for whom security is necessary; and he sets forth these kindnesses here (at), *For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me,* as guide and protector; and thus I will be secure. *The shadow of death* signifies present trouble: for a shadow is a presage of the body which follows. Colossians 2:17: *Which are a shadow of things to come,but the body is of Christ;* thus tribulation is a sort of sign of death. Psalm 137:7: *If I shall walk in the midst of tribulation, thou wilt quicken me* etc. But, *The shadow of death,* signifies the present life, obscure, full with the mist of sins. Job 3:5: *Let a mist overspread it.*

Vel *Umbra mortis* dicuntur facta haereticorum portantium in se imaginem diaboli. Iob 28: *Lapidem caliginis et umbram mortis dividit torrens* etc. Dicitur autem *Umbra mortis,* quod non infert malum Deo praesente. Iob 17: *Pone me juxta te* etc. Isa. 43: *Cum transieris per aquas, tecum ero, ne flumina operiant te: cum ambulaveris in igne, non combureris.*

Or, *The shadow of death,* signifies the deeds of heretics bearing within themselves the likeness of a devil. Job 28:3: *(He hath set a time for darkness, and the end of all things he considereth,) the stone also that is in the dark and the shadow of death* etc. It is said, however, that *The shadow of death* does not bring evil to those present to God. Job 17:3: *(Deliver me, O Lord, and) set me beside thee* etc.; Isaiah 43:2: *When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn in thee.*

Sed praeter dictam securitatem ponit tria beneficia quae Deus facit in eis. Primo sustentat: unde dicit, *Virga tua et baculus tuus.* Et hoc potest dupliciter intelligi. Uno modo, ut per *Virgam* intelligamus directionem viae. Ps. 44: *Virga directionis, virga regni tui.* Per *Baculum* intelligamus sustentaculum. Tob. 5: *Baculum senectutis nostrae.* Littera Hieronymi habet, *Fulcimentum:* quasi dicat, ostensio et sustentatio ipsa me consolata sunt; idest dederunt mihi consolationem in via. 2 Cor. 1: *Deus totius consolationis qui consolatur nos.* Alio modo, ut exponatur hoc pertinere ad correctionem, quia virga fit correctio. Prov. 13: *Qui parcit virgae* etc.

But in addition to the aforesaid security, he sets forth three kindnesses which God does in these conditions. First, he supports: whence he says, *Thy rod and thy staff.* And this can be understood in two ways. (In) the first way, by *Rod,* let us understand guidance of life. *A rod of direction is the scepter of thy kingdom (Hebrews 1:9)*. By *Staff,* let us understand a prop. Tobias 5:23: *The staff of our old age.* Jerome's version has *Support:* as if to say, "(Your) manifestation and sustenance themselves have comforted me;" that is, they have given me comfort along the way. 2 Corinthians 1:3-4: *(Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and) the God of all comfort. Who comforteth us (in all our tribulation).* In the second way, that this may be shown to pertain to correction, that the rod corrects. Proverbs 13:24: *He that spareth the rod (hateth his son: but he that loveth him correcteth him betimes).*

Et baculus tuus, scilicet senioris disciplinae; quasi dicat, mitis et dura correctio tua dedit mihi consolationem: Prov. 3: *Quem diligit corripit, et quasi pater in filio complacet sibi.* Quantum ad secundum dicit, *Parasti in conspectu meo mensam,* duplicis quidem doctrinae. Prov. 9: *Proposuit mensam, misit ancillas suas vocare ad arcem:* ubi sunt diversa fercula, scilicet diversa documenta spiritualia. Et hoc, *In conspectu meo,* quia *In lege meditatur die ac nocte* (Ps. 1).

And thy staff, namely of the discipline of an elder; as if he were saying, "Your gentle and also firm correction gave me comfort;" Proverbs 3:12: *For whom the Lord loveth, he chastiseth: and as a father in the son pleaseth himself.* With respect to the second, he says, *Thou hast prepared a table before me,* of a twofold doctrine. Proverbs 9:2-3: *She set forth her table. She hath sent her maids to invite to the tower:* where there are diverse dishes, namely diverse spiritual writings. And this, *Before me,* because, *On his law he shall meditate day and night* (Psalm 1:2).

Vel, *Mensam* sacramentalem, scilicet altaris. Triplex enim mensa legitur in sacra scriptura. Prima est mensa veteris legis. Exod. 25: *Facies mensam de lignis setim: et pones super mensam panes propositionis.* Alia est novi testamenti. 1 Cor. 10: *Non potestis mensae Domini esse participes, et mensae daemoniorum;* et haec mensa fuit res et figura. Tertia mensa est in patria. Luc. 22: *Ego dispono vobis regnum, ut edatis et bibatis super mensam meam in regno meo.*

Or, the sacramental *Table,* namely of the altar. *Table* is found in holy scriptures in three ways. First, there is the table of the old law. Exodus 25:23, 30: *Thou shalt make a table...of setim wood...And thou shalt set upon the table loaves of proposition.* Next, there is the (table of the) New Testament. 1 Corinthians 10:21: *You cannot be partakers of the table of the Lord, and of the table of devils;* and this table was both an actuality and a symbol. Finally, there is the table in our homeland. Luke 22:29-30: *And I dispose to you...a kingdom; that you may eat and drink at my table, in my kingdom.*

Et utraque mensa pugnamus contra inimicos nostros; unde dicit, *Adversus eos qui tribulant me;* quia per mensam, quae est sacra scriptura, expellimus tentationes. Eph. ult.: *In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere.*

And with each table, we fight against our enemies; whence he says, *Against them that afflict me;* for by the table, which is holy scriptures, we drive away temptations. Ephesians 6:16: *In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one.*

Item corpus Christi contra inimicos tuetur, ut dicit Chrysostomus *Super Ioan.*

Again, the body of Christ defends against enemies, as Chrysostom says (in his *Homilies) upon the Gospel of John.*

Impinguasti in oleo, idest laetitia, *caput meum*. Hoc autem per duo signatur, scilicet per oleum inungens, et vinum inebrians. Et hoc dicit ad similitudinem antiquorum orientalium qui in festis ungebant capita oleo. Isa. 61: *Ut daret eis coronam pro cinere, et oleum gaudii pro luctu.*

Thou hast anointed my head with oil, that is with joy. (One's head) is marked by two things, namely by anointing oil, and inebriating wine. And he says that this is similar to the eastern people of old who on a festive day used to anoint (their) heads with oil. Isaiah 61:3: *To give them a crown for ashes, and the oil of joy for mourning.*

Caput meum, idest Christum, *impinguasti,* idest replesti abundantissime, *oleo* spiritualis gratiae, ut ex eo ad nos gratia diffunderetur. 1 Cor. 8: *Unus Dominus Iesus Christus per quem omnia, et nos per ipsum.* Psal. 44: *Unxit te* etc.

My head, that is Christ, *Thou hast anointed,* that is, you have filled most abundantly, *With oil,* (that is) with spiritual grace, so that grace may pour out upon us from him. 1 Corinthians 8:6: *One Lord Jesus Christ, by whom are all things, and we by him.* Psalm 44:8: *(God, thy God,) hath anointed thee* etc.

Vel, *Caput meum,* idest mentem meam. Matth. 6: *Tu autem cum ieiunas, unge caput tuum,* idest mentem oleo, idest spirituali devotione,

Or, *My head,* that is, my intellect. Matthew 6:17: *When thou fastest anoint thy head,* that is, (your) intellect, *With oil,* that is, with spiritual devotion,

Et calix tuus, vel meus, idest mihi datus, vel tuus, idest a te datus. Hic calix est donum divini amoris qui inebriat: quia ebrius non est in se, nec secundum se loquitur, sed secundum impetum vini; sic ille qui est plenus divino amore, loquitur secundum Deum: est enim in extasim factus. Cant. 5: *Comedite amici, et inebriamini.* Isa. 55: *Quomodo descendit imber et nix de caelo, et inebriat terram, et germinare eam facit; sic erit verbum quod egredietur de ore meo.* Hier. 23: *Factus sum quasi vir ebrius, et quasi homo madidus vino a facie Domini.*

And your chalice, or *My (chalice),* that is, having been given to me, or *Your (chalice),* given by you. This chalice is a gift of divine love which inebriates. For the person who is drunk is not in control of his faculties, nor does he speak according to himself, but (rather) according to the impulse of the wine; in such a manner does the one who is filled with divine love speak according to God: for he has been enraptured. Canticle of Canticles 5:1: *...eat, O friends, and drink, and be inebriated.* Isaiah 55:10-11: *As the rain and the snow come down from heaven...and inebriate the earth...and make it to spring; so shall my word be, which shall go forth from my mouth.* Jeremiah 23:9: *I am become as a drunken man, and as a man full of wine, at the presence of the Lord.*

Vel calix dicitur sanguis Christi, quia debet inebriare. *Et hic quam praeclarus est,* idest maxime clarus.

Or, *Chalice,* is said of the blood of Christ, because it ought to inebriate. *How goodly is it,* that is, most glorious.

c. Et misericordia etc. Hic ponit beneficia futura. Et primo quantum ad participationem divinorum donorum; secundo quantum ad fruitionem ipsius Dei.

c. And thy mercy etc. Here he sets forth the future kindnesses. First, with respect to (our) participation in the divine gifts, and second to the enjoyment of God Himself.

Dicit ergo, Haec omnia praedicta mihi fecisti; sed rogo ut, *Misericordia tua subsequatur me.* Alias petivit ut praeveniat, hic quod subsequatur: et utraque est necessaria: quia praeveniens est necessaria, quia inspirat animum, subsequensque iuvat ut efficiatur.

Therefore he states, "All these things of which I have spoken, you have given to me; but I pray (now) so that *Your mercy will follow me.*" He asks for other things so that he might anticipate this which follows. And both are necessary, anticipating, because it arouses the soul, and following, (because) it supports (the soul) so that it may be effective.

Ut inhabitem in domo Domini, hoc est in ecclesia, *In longitudinem dierum,* idest semper per gratiam, et in caelo per gloriam. Psal. 26: *Unam petii a Domino* etc. Isa. 65: *Gaudebitis et exultabitis usque in sempiternum.*

And that I may dwell in the house of the Lord, that is, within the Church, *Unto length of days,* that is, always by grace, and in heaven by glory. Psalm 26:4: *One thing I have asked of the Lord (...that I may dwell in the house of the Lord all the days of my life);* Isaiah 65:18: *You shall be glad and rejoice for ever in these things.*

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Psalm 23

a. *Prima Sabbati. Psalmus David XXIII.* Domini est terra, et plenitudo eius, orbis terrarum, et universi qui habitant in eo. Quia ipse super maria fundavit eum, et super flumina praeparavit eum.

On the first day of the sabbath, a psalm for David. The earth is the Lord's and the fullness thereof: the world, and all they that dwell therein. For he hath founded it upon the seas; and hath prepared it upon the rivers.

b. Quis ascendet in montem Domini? aut quis stabit in loco sancto eius?

Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

c. Innocens manibus et mundo corde, qui non accepit in vano animam suam, nec iuravit in dolo proximo suo.

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

d. Hic accipiet benedictionem a Domino, et misericordiam a Deo salutari suo. Haec est generatio quaerentium eum, quaerentium faciem Dei Iacob.

He shall receive a blessing from the Lord, and mercy from God his Savior. This is the generation of them that seek him, of them that seek the face of the God of Jacob.

e. Attolite portas principes vestras, et elevamini portae aeternales, et introibit rex gloriae. Quis est iste rex gloriae? Dominus fortis et potens, Dominus potens in praelio. Attolitte portas principes vestras, et elevamini portae aeternales, et introibit rex gloriae. Quis est iste rex gloriae? dominus virtutum, ipse est rex gloriae.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. Who is this King of Glory? the Lord of hosts, he is the King of Glory.

Posita tribulatione et auxilio divino, hic commendat Psalmista potestatem auxiliantis. Titulus non est novus in Hebraeo; sed in Latino additur *in prima sabbati.* Ubi sciendum est quod sicut dicitur Exod. 20: Memento ut diem sabbati sanctifices etc., est tertium praeceptum. Sex enim diebus fecit Deus caelum et terram et omnia quae in eis sunt, et in septima requievit; ita et nos debemus pro reverentia septima die requiescere. Unde omnes dies hebdomadae sabbatum appellantur, sicut dies Dominicus dicitur prima sabbati. Matth. ult.: Vespere autem

Having related (his) distress and the divine help (for which he asked and received), the Psalmist commends here the power of the Helper. The title, *On the first day of the sabbath,* does not originate with the Hebrew version (of the Psalter), but has been added in the Latin version. It should be noted that this (title) is the third commandment, as is said at Exodus 20: "Remember that thou keep holy the sabbath day". For God made heaven and earth, and everything contained therein, in six days, and rested on the seventh. And just as (He so rested), so too should we, for the sake of reverence, on the seventh day. Hence all the days of the week are called "sabbath" days, as the Lord's day is called "the first day of the sabbath"; Matthew 28: "And in

sabbati quae lucescit in prima sabbati. Et deinceps tota hebdomada sabbatum dicitur. Luc. 18: Ieiuno bis in sabbato: unde psalmus hic in prima sabbati commemorat ea quae pertinent ad primam sabbati, idest ad dominicam.

the end of the sabbath, when it began to dawn towards the first day of the week..." And from that time forward, every day of the week has been called the sabbath: Luke 18: "I fast twice in a week (*sabbato).*" Hence, this psalm *On the first day of the sabbath* commemorates those things which pertain to the first day of the week, that is to say, the Lord's day.

In qua tria facta sunt: scilicet creatio mundi, productio lucis, et resurrectio Christi, ut in Evangelio habetur Matth. 28. De istis ergo agit Psalmista: scilicet de potentia creantis, et gloria resurgentis; et forte iste psalmus cantabatur in prima sabbati, sed videtur esse disiunctus. Tamen sciendum est, quod tempore David Deus colebatur solum in Iudaea; et David considerans quod Deus est Deus totius terrae, et videns in spiritu prophetico futurum esse quod coleretur in toto mundo, fecit istum psalmum: et de hoc agit hic.

Now, three things were done on this day, namely the creation of the world, the production of light, and the resurrection of Christ, as (the latter) is related in the Gospel of Matthew 28. Consequently, the Psalmist treats of these things, namely of the power of the Creator, and the glory of he who rises from the grave. Perhaps this very psalm was sung on the first day of the week. However this would seem to be incongruous. Nevertheless, it should be noted that in David's time, God was worshiped only in Judea. And David, considering that God is the God of all the earth, and seeing, in a prophetic spirit, what would be, that God was being praised in all the world, wrote this very psalm. And concerning this, he acted thus.

Dividitur ergo psalmus iste in tres partes. In prima ponit universale eius dominium; in secunda ponit sive ostendit modum quo homines accedunt ad Deum, ibi, quis ascendet; in tertia praedicit futurum cultum Dei per totum mundum, ibi, attollite. Circa primum duo facit. Primo ostendit quod universale est Dei dominium; secundo ponit signum vel causam, ibi, quia ipse super maria.

Consequently, this psalm is divided into three parts. In the first, he sets down the whole of His dominion. In the second, he sets down or shows the way in which men come near to God, at, *Who shall ascend.* In the third, he proclaims the future worship of God (which will extend) throughout all the world, at, *Lift up.* Concerning the first part, he does two things. First, he shows that God's dominion is universal, and second, sets down a sign or cause, at, *For he hath founded it upon the seas.*

Vel sic: in psalmo isto agit de tribus. Primo de creatione; secundo de illuminatione, ibi, quis ascendet, tertio de resurrectione, ibi, attollite, sive de resurgentis glorificatione. Circa primum duo facit. Primo ponit creantis potentiam; secundo subdit rationem, ibi, quia ipse super maria.

Or (this psalm could be considered) in the following fashion: (the Psalmist) treats of three things in this psalm (namely) of creation, illumination, at, *Who shall ascend,* and the resurrection, or of the glorification of the one who rises from the grave, at *Lift up.* Concerning the first (of these), he does two things. First, he sets down the Creator's power, and second, supplies a reason, at, *For he hath founded it upon the seas.*

Est autem sciendum quod terra potest dupliciter considerari: vel secundum quod est unum elementum, vel secundum quod est habitaculum hominum: et utroque modo est sub divino dominio.

Now, it must be noted that "earth" can be considered in a two-fold way, namely insofar as it is one element, or insofar as it is the dwelling place of men. And in both ways they are under the divine power.

Primo modo fuerunt aliqui non extendentes divinam providentiam ad corruptibilia, sed tantum ad caelos. Iob 22: Nubes latibulum eius: circa cardines caeli perambulat, nec nostra considerat. Ezech. 9: Dereliquit terram, et Dominus non videt eam. Psalmus dicit, Mentimini; quia, Domini est terra, scilicet ipsum elementum super quod habet dominium:

With respect to the first, there wer some who (argued that) divine providence does not extend to corruptible things, but only to the heavens: Job 22: "The clouds are his covert, and he doth not consider our things, and he walketh about the poles of heaven"; Ezechiel 9: "The Lord hath forsaken the earth, and the Lord seeth (it) not. The Psalm (however) states (that) "You assume this falsely" because *The earth is the Lord's,* namely, the element itself over which He has power.

Vel terra, idest ecclesia, quae est bona terra quae facit multum fructum.?

Or (it could be said that) *The earth* (refers to) the church, which is good earth that yields much fruit.

Isa. 40: Quis appendit tribus digitis molem terrae, et libravit in pondere montes, et colles in statera. Sed addit, et plenitudo eius. Gen. 1: Terra erat inanis et vacua etc., quia non erat plena arboribus et aliis quae pertinent ad ornatum terrae, sicut plantae et herbae.

(Furthermore, there is) Isaiah 40 (which states) "Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?" But, (the Psalmist) adds, *And the fullness thereof;* Genesis 1: "And the earth was void and empty" since it was not yet filled with trees and other things which pertain to the earth's adornment, namely plants and herbs.

Vel, plenitudo terrae, idest plenitudo gratiarum ecclesiae. Et hic est Christus qui attulit omnem gratiarum plenitudinem in se. Eccle. 15: Facies tua plena gratiarum. Ioan. 1: De plenitudine eius omnes accepimus.

Or (it could be said that) *The earth's fullness* (refers to) the fullness of the church's gifts or graces. And this (fullness) is Christ who bore within himself the entire fullness of grace; Ecclesiasticus 15 (?): "Your face is full of grace"; John 1: "And of his fullness we all have received (and grace for grace)."

Secundo modo etiam dicitur Dei orbis terrarum, idest nostra terra habitabilis. Et universi qui habitant in ea, idest omnes habitatores eius. Ps. 9: Iudicabit orbem terrae in aequitate, et populos in iustitia. Isa. 45: Non in vanum creavi eam (scilicet terram) ut habitaretur formavi eam.

In the second way, the *world* is said to be of God, namely (as) our earthly dwelling place. *And all they that dwell therein,* namely all its inhabitants; Psalm 9: "He shall judge the world in equity, and the people in justice"; Isaiah 45: "Not in vain have I created it", namely the earth, "I formed it to be inhabited."

Centrum est infimus locus in mundo, ad quod terra gravitate sua tendit et omnia alia cedunt sibi: et dicit Psalm. 103: Qui fundavit terram super stabilitatem suam, quia per gravitatem tendit illuc: et super nihilum, quia nihil sibi subsidet; et Isa. 40, dicit: Appendit tribus digitis molem terrae, frigiditate et partium suarum continuitate. Sed quia terra est elementum, et ex ea cum aliis elementis fit mixtum; terra autem est sicca et frigida, unde nec ex motu nec ex fluxu pars una continuatur, alteri indiget humore continente et continuante, et sic fundatur vel confirmatur super aquas; et quia in qualibet parte terrae quasi fit generatio aquarum, tota terra fere potest dici fundari super aquam: propter quod dicit, ipse super maria fundavit eam.

(Now,) "center" refers to the lowest place in the universe, to which the earth in its heaviness tends, as well as all other things subject to (the earth). And the psalm says "He who founded the earth upon its firmness" because through its heaviness it tends thither (that is, to the center): and (it, the center, is founded) upon nothing, because nothing remains to it (to tend to - it is the lowest place in the universe). (Now,) Isaiah 40 states that "He hath poised with three fingers the bulk of the earth" in the coldness and the combination of its parts. But since the earth is an element, and from (the element), (the earth as such) is made when (the element is) mixed with the other elements [but the earth is dry and cold. Hence neither from motion or flow is a single part combined], (the earth as such) requires a preserving and a combining humor. And it is in this way that (the earth) is founded or confirmed upon the waters: and because in each part of earth (the element) the generation of water is, as it were, made, the whole of the earth could perhaps be said to be founded upon water, on account of which the Psalmist says, *For he hath founded it upon the seas.*

Vel sicut fundamentum continet aedificium, sic aqua continet terram, ne discontinuetur.

Or, as the foundation combines or hold the building together, or as water "contains" the earth, so that it not be separated or disconnected.

Discontinuatio etiam terrae facit quod aqua quae liquida est et gravis, fluat quasi per totam terram.

Furthermore, the discontinuities in the (surface of the) earth (river-beds, springs, deep depressions that become lakes and seas - ed.) makes water, which latter is liquid and heavy, flow, as it were, through the earth as such.

Item per orbem designatur ecclesia et omnes habitantes in ea, scilicet fideles; et omnes sumus Christi: et sive vivimus, sive morimur, Domini sumus, ut Apostolus dicit Rom. 14.

Again, by earth (as sphere) is designated the church and all that dwell in it, namely the faithful. And we are all of Christ: and whether we live or die, we are of the Lord, as the Apostle says at Romans 14.

Consequenter reddit causam supradictorum, quia scilicet, super maria fundavit eam; quasi dicat: illud est artificis, quod ipse artifex facit. Sed Deus fecit terram et ea quae sunt in terra. Ergo ipsius est terra et plenitudo eius.

Consequently, he reveals the cause of the aforesaid, namely because *He hath founded it upon the seas.* It is as if he were saying, "That (thing) is of the artist, which the artist himself makes." But God made the earth and those things which are upon it. Therefore, the earth is of Him and of his plenitude.

Sed quidam dicunt, quod non est providentia Dei in rebus terrenis.

But some say that God's providence does not (extend to) earthly things.

Sed contra hoc est signum magnae providentiae dispositio aquarum ad terram, quia elementa levia debent esse super graviora. Similiter ergo sicut aer circumdat aquam, ita aqua debet circumdare terram. Et philosophi assignant super hoc multas causas. Sed causa est providentia divina, ut ibi esset habitatio hominum et animalium; unde Moyses in principio, quando posuit rerum creationem, posuit terram primum informem; unde terra erat inanis, idest informis, et vacua arboribus; et ideo posuit eam circumdatam sive opertam aqua, et tenebrae, idest aquae, erant super faciem abyssi, idest super terram, et spiritus Domini, idest aer, ferebatur super aquas.

Contrary to this (position is the fact that) the disposition of the waters to the earth is a sign of great providence, because light elements ought to be above (those which are) heavier. In a like manner, therefore, just as air surrounds water, so too ought water to surround earth. The philosophers assign many causes to this phenomenon. But the (true) cause is divine providence so that there be a habitation for man and the animals. Hence when Moses, at the beginning (of Scriptures, in "Genesis") sets down the creation of things, he described the earth first as formless. Hence, "The earth was void", that is formless, "and empty" of trees. In this way he describes it (the earth as) surrounded or covered by water, "And darkness", that is water, "was upon the face of the deep", that is upon the earth, "And the spirit of the Lord", that is air, moved over the waters.

Vel terra erat inanis, idest invisibilis propter aquas; unde sequitur, congregentur aquae etc. Et appareat arida; quasi dicat: quia terra est prima secundum ordinem elementorum, a providentia divina factum est quod sit super aquas, ut homines et animalia possint in ea vivere, et aquae nihilominus occupent terram quantum durant maria: unde dicit, Ipse super maria fundavit eam, idest iuxta, sicut alibi. Ps. 136: Super flumina Babylonis (idest iuxta flumen Babylonis) illic sedimus etc.

Or (on another interpretation), "The earth was void", that is invisible on account of the waters. Hence (the passage) follows "Let the waters that are under heaven, be gathered together into one place: and let the dry land appear." It is as if he were saying "Since earth is first with respect to the order of the elements, by divine providence it comes to be that it (the earth) is upon the waters, so that men and the animals might live on it (the earth), but let the waters, nevertheless, occupy the earth insofar as they remain (as the) seas." Hence he says, *For he hath founded it upon,* that is next to, *the seas,* as (it is stated in) other places; (for example) Psalm 136: "Upon the rivers of Babylon", that is next to the river of Babylon, "there we sat and wept."

Fundavit, idest firmam statuit, ut mare eam non occupet: Iob 38: Posui mari ostia et vectes, et dixit, hucusque venies, et non procedes amplius; et hic confringes tumentes fluctus tuos: Hier. 5: Qui posuit arenam terminum mari, praeceptum sempiternum quod non praeteribit. Et super flumina praeparavit illam, idest iuxta flumina; et dicit, praeparavit, non fundavit, quia ad praeparationem requiritur quod irrigetur flumine; Psal. 64: Flumen Dei repletum est aquis: parasti cibum illorum, quoniam ita est praeparatio eius: rivos eius inebrians multiplica etc.

Founded, that is, made firm, so that the sea would not overwhelm it; Job 38: "I made doors and bars for the sea. And I said: Hitherto thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves"; Jeremiah 5: "I have set the sand a bound for the sea, an everlasting ordinance, which it shall not pass over." *And hath prepared it upon the rivers,* that is, next to the rivers. He says *Prepared,* and not "founded" because for the preparation (of the earth) it is required that it be irrigated by a river; Psalm 64: "The river of God is filled with water: thou hast prepared their food: for so is its preparation. Fill up plentifully the streams thereof, multiply its fruits" etc.

Vel ecclesia, fundata est super maria, idest super tribulationes: Ps. 92: Mirabiles elationes maris. Et super flumina, idest persecutiones quibus praeparata est ecclesia ad coronas martyrum.

Or (it could be said that) the church is founded upon the seas, that is upon tribulations; Psalm 92: "Wonderful are the surges of the sea." And *Upon the rivers,* that is, the persecutions by which the church is prepared for the crowns of the martyrs.

Vel super maria, idest amaritudines; et tamen consolationem eius praeparavit flumina consolationum: Ps. 45: Fluminis impetus laetificat etc.

Or *Upon the seas,* that is, (upon) severities; nevertheless, the rivers of consolation prepared (the Church's) consolation; Psalm 45: "The stream of the river maketh the city of God joyful."

b. Quis ascendet? Quasi dicat, magnus est, et quomodo accedetur ad eum? Eccl. 2: Quis est homo qui possit sequi regem factorem suum; et ideo docet modum perveniendi: unde circa hoc duo facit. Primo ponit quaestionem. Secundo responsionem, ibi, innocens manibus. In quaestione quaerit duo: scilicet de via seu motu, quis ascendet. Et de termino, aut quis stabit.

Who shall ascend? as if to say, "He is great. How shall we approach him?" (Ecclesiastes 2: "What is man...that he can follow the King his maker?"); and for that reason he teaches the way of attaining (the aforesaid), concerning which he does two things. First, he sets down the question, and second, a response, at, *The innocent in hands.* With respect to the former, he inquires concerning two things, namely of the path or movement, at, *Who shall ascend?,* and of (its) end, at, *Who shall stand?*

Mons signat hic altitudinem divinae iustitiae sive maiestatis: Psalm. 35: Iustitia tua sicut montes Dei. Mons ergo est altitudo divinae maiestatis, vel sublimitas Christi, qui mons dicitur; Isa. 2: Erit in novissimis diebus praeparatus mons domus Domini in vertice montium, et elevabitur etc. Quis ergo ascendet tantum quod deveniat ad Christum et Deum? Sancti viri qui disponunt ascensiones in corde suo ascendent, ut dicit Psalmista.

"Mountain" signifies this height of the divine justice or of majesty; Psalm 35: "Thy justice is as the mountains of God." "Mountain," therefore, refers to the height of divine greatness, or to Christ's loftiness, which is called a mountain; Isaiah 2: "In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills..." And so, *Who shall ascend* so greatly that he comes to Christ and God? Holy men, (those) who command ascents in their heart, will ascend, as the Psalmist states.

Item: Quis poterit stare ibi, ubi ipse est qui est locus sanctus, locus gloriae? Hier. 17: Locus sanctificationis nostrae expectatio Israel: Exod. 3: Locus in quo stas terra sancta est: quasi dicat: quis stabilietur ibi? Sed alibi dicit Psal. 121, quod sic, Stantes erant pedes nostri in atriis tuis Hierusalem. Unde consequenter ponitur responsio.

Again, *Who will* be able to *stand* there, where He himself is, which is a *holy place,* a place of glory? Jeremiah 17: "The place of sanctification...the hope of Israel"; Exodus 3: "The place whereon thou standest is holy ground", as if to say "Who will stand there?" But Psalm 121 states otherwise: "Our feet were standing in thy courts, O Jerusalem." Hence the response is thus set forth.

c. Innocens. Et primo ostendit hoc in generali. Secundo in speciali, haec est generatio. Circa primum duo facit. Primo proponit meritum. Secundo praemium, ibi, accipiet.

The innocent he first shows in general, and second in particular, at, *This is the generation.* Concerning the former, he does two things. First, he sets forth their merit, and second, their reward, at, *He shall receive.*

In merito est unum quod pertinet ad innocentiam operis; unde dicit, innocens manibus: Iob 22: Salvabitur innocens; salvabitur autem munditia manuum suarum: Ps. 25: Ego in innocentia mea ingressus sum. Aliud pertinet ad puritatem cordis: et quantum ad hoc ponit, quod conservetur cor purum a concupiscentiis interioribus: unde dicit, et mundo corde: Matth. 5: Beati mundo corde, quoniam ipsi Deum videbunt.

With respect to merit, there is (that) one which pertains to the innocence of deed. Hence he says, *The innocent in hands;* Job 22: "The innocent shall be saved, and he shall be saved by the cleanness of his hands"; Psalm 25: "I have walked in my innocence." And then there is another (kind of merit) which pertains to the purity of heart. With respect to this, he states the a clear heart is kept from interior desires. Hence he says *And clean of heart:* Matthew 5: "Blessed are the clean of heart, for they shall see God."

Item ab omni cupiditate rerum temporalium, qui non accepit in vano animam suam: idest qui non effudit eam super res vanas, vel qui non vane gloriatur de virtutibus, vel qui non permittit sensualitatem suam pervenire usque ad consensum peccati.

Again, from all desire of temporal things, *Who hath not taken his soul in vain,* that is, who has not poured his soul out upon vain things, or does not vainly boast concerning (his) powers (or abilities), or does not allow his sensuality to arrive at (the point of) the consent to sin.

Hieronymus habet, qui non extollunt in vanum, quia ex munditia cordis aliqui superbiunt: Ps. 130: Domine, non est exaltatum cor meum.

Jerome has, "Who do not exalt in vain (things)," because from the cleanness of (their) heart, they take pride in some people; Psalm 130: "Lord, my heart is not exalted."

Item pertinet ad veritatem oris; unde sequitur, nec iuravit in dolo proximo suo: Zach. 8: Iuramentum mendax non diligatis.

Again, it pertains to truth of speech. Hence it follows, *Nor sworn deceitfully to his neighbor;* Zachariah 8: "Love not a false oath."

d. Hic accipiet. Hic ponit praemium. Praemium autem consistit in duobus: scilicet in consecutione bonorum: hic accipiet benedictionem, idest bona a Deo: Prov. 10: Benedictio Domini super caput iusti: 1 Petr. 3, In hoc vocati estis, ut benedictione hereditatem possideatis. Item in liberatione a malis: unde dicit, et misericordiam a Deo salutari suo, qui liberat a miseria.

He shall receive. Here he describes the reward, which consists in two things, namely in the acquiring of good things - *He shall receive a blessing,* that is, good things from God; Proverbs 10: "The blessing of the Lord upon the head of the just"; 1 Peter 3: "Unto this are you called, that you may inherit a blessing." And second, in freedom from evil things. Hence he says, *And mercy from God his savior,* who he frees from misery.

Vel aliter: potest accedere innocens manibus; quia potest esse innocens, propter hoc quod accipiet benedictionem a Domino, et misericordiam, quia vitat peccata; Rom. 6: Non est volentis neque currentis, sed Dei miserentis.

Or (it can be interpreted) in another way. *The innocent in hands* is able to approach, since he is innocent, on account of the fact that he accepts *A blessing from the Lord, and mercy,* since he avoids sin; Romans 9: "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Consequenter ostendit istum modum in generali, haec est generatio quaerentium Dominum; quasi dicat: in generali multi sunt tales: et isti sunt tota generatio quaerentium Deum qui sunt innocentes etc. Unde loquitur scriptura de bonis sicut de una generatione: Matth. 24: Non pertransibit generatio haec, scilicet bonorum etc.

Next, he shows that mode itself in general, at, *This is the generation of them that seek the Lord.* It is as if he were saying "In general there are many of these, and these are *the* entire *generation of them that seek God,* those who are *Innocent in hands* etc. Hence, Scriptures speak of the good, as if of one generation; Matthew 24: "This generation" of the good, "shall not pass" etc.

Et describit eam a duobus: scilicet a studio, quia nihil quaerit nisi Deum: unde dicit: quaerentium Deum, etiam in vita ista: Is. 55: Quaerite Dominum dum inveniri potest. Quo fine? ut perveniat ad eius visionem; unde sequitur, quaerentium faciem Dei Iacob: Gen. 32: Vidi Dominum facie ad faciem, et salva facta est anima mea.

He describes (this generation) in two ways, namely by (way of its) zeal, because it seeks nothing other than God. Hence he says *Of them that seek God,* even in this present life; Isaiah 55: "Seek ye the Lord, while he may be found." In accordance with what end? That he might come before his face. Hence it follows *Of them that seek the face of the God of Jacob;* Genesis 32: "I have seen the Lord face to face, and my soul has been saved."

e. Attollite. Haec est tertia pars psalmi: in qua praenunciat quomodo futurum erat, quod Deus coleretur in toto mundo, ut sensus litteralis exponit.

Lift up. This is the psalm's third part in which the Psalmist foretells how it would be, (namely) that God would be honored throughout the whole world, as the literal sense explains.

Deus dicitur hominem inhabitare per fidem: Eph. 3. Inhabitare Christum per fidem in cordibus vestris: et per caritatem: Io. 4: Qui manet in caritate, in Deo manet, et Deus in eo. Item dicitur intrare qui incipit esse ubi prius non erat. Tunc ergo Deus intrat in nos, quando incipimus habere fidem de eo.

God is said to dwell in man through faith (Ephesians 3: "That Christ may be faith dwell in your hearts") and charity (1 John 4: "He that abideth in charity, abideth in God, and God in him." Furthermore, one is said to enter in who begins to be where before he was not. Therefore, God enters us at that time when we begin to have faith in him.

Olim totus mundus non habebat fidem Dei: et hoc contingebat propter duplex impedimentum: scilicet propter statuta principum, et propter consuetudinem antiquam. Primum contingebat, quia singulae civitates proponebant sibi leges de idolatria, et constituebant speciales deos: et hic cultus erat quasi inveteratus; hoc etiam daemones procurabant. Item angeli colebantur, quos vocabant militiam caeli: et ista impedimenta erant portae sive ostia quae clausum prohibent introitum domus.

In the past, the entire world did not have faith in God. And this happened because of a two fold impediment, namely the laws of the first peoples, and the ancient customs. The first impediment came about because individual cities set forth laws for themselves concerning idolatry, and established their own gods. And this was the old worship, as it were. They also used to care for the demons. Again, the angels used to be honored, whom they called the host of heaven. And these impediments were the *gates* or doors which, when closed, prohibited entrance to the house.

Tria autem facit. Primo praenunciat illud quod est futurum. Secundo proponit quaestionem. Tertio subdit responsionem. Dicit ergo, principes, idest, o mali homines, vel o daemones, attollite portas vestras, idest elevetis impedimenta quae apponitis ne homines accedant ad Deum.

He does three things (here in section e). First, he foretells that which is to come, second, he proposes a question, and third, he appends a response. And so, he says, *O ye princes,* that is, O ye evil men, or O ye demons, *Lift up your gates,* that is, raise up the impediments which you apply so that men may not approach God.

Hieronymus habet, elevate; quasi dicat, removeatis etc. Ps. 9: Exaltas me de portis mortis, ut annuntiem omnes praedicationes tuas in portis filiae Sion.

Jerome has, "Raise up", as if to say, "Remove" etc; Psalm 9: "Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion."

Et vos portae aeternales, idest aeternum et antiquum impedimentum: elevamini, idest removeamini: Psalm. 75: Illuminans tu mirabiliter a montibus aeternis; quasi dicat, vos antiqua impedimenta removeatis vos de cordibus hominum: et tunc ille qui est rex gloriae, introibit in mundum per fidem et charitatem, et cultum.

And you *Eternal gates*, that is, endless and ancient impediments, *Be ye lifted up,* that is, be ye removed; Psalm 75: "Thou enlightenest wonderfully from the everlasting hills", as if to say, "Ye ancient impediments, remove yourselves from the hearts of men. And then he who is *The King of Glory, will enter in* to the world through faith, charity and worship.

Vel potest dici quod sunt duplices portae: quaedam quae sunt malae, quae claudunt aditum ad vitam; aliae bonae, quibus aperitur via vitae. Ps. 117: Aperite vias vitae, idest iustitiae etc. Portae malae sunt peccata; bonae autem sunt virtutes. Dicit ergo, o principes attollite portas vestras, idest aperite, et removete peccata: et acquirite, aeternales, idest dona aeterna a Deo aeterno: elevamini, in cordibus vestris, et introibit rex gloriae.

Or it could be said that *gates* are of two kind, (namely that) some are evil, which shut up access to life, and others are good, by which is opened the way of life; Psalm 117: "Open ye to me the paths of life", that is "of justice" etc. The gates of evil are sins, while those of good are the virtues. And so, he says *O ye princes, lift up your gates,* that is open and remove (your) sins, and acquire eternal things, that is eternal gifts from God eternal. *Be ye lifted up,* in your hearts, *And the King of Glory shall enter.*

Prophetice loquitur, quia a principio non statim omnes crediderunt sed dubitaverunt; quasi dicat: cui volumus, credere, et cui volumus obedire? Numquid Deo iudaeorum? Exod. 5: Nescio Dominum, et Israel non dimittam. Et ideo hoc ostendit cum dicit, quis est iste rex gloriae?

Prophetically, it is said that, at the beginning, not everyone will immediately believe, but will doubt. It is as if he were saying, "Whom do we wish to believe, and whom do we wish to obey? The God of the Jews?"; Exodus 5: "I know not the Lord, neither will I let Israel go." And this is show when he says, *Who is this King of Glory?*

Et respondet, Dominus fortis et potens. Aliquis rex apparet gloriosus ex tribus. Quia acquirit primo per robur magna; unde dicit, fortis: Prov. 12: Manus fortissima dominabitur: Iob 9: Si fortitudo quaeritur, fortissimus est. Secundo propter potestatem; et hanc ostendit, cum dicit, Dominus potens, quia potentissimus est ad dominandum: Iob 36: Deus potentem non abiicit: Dan. 7: Potestas eius potestas aeterna etc. Tertio, quod sit bonus praeliator; unde dicit: Dominus potens in praelio, quo contra mortem et diabolum vicit in omnibus: Apoc. 5: Vicit leo de tribu Iuda.

And he responds, *The Lord who is strong and mighty.* Now, a king appears glorious for three reasons. First, because he acquires greatness through force; and so he says *Strong;* Proverbs 12: "The hand of the strongest shall bear rule"; Job 9: "If strength be demanded, he is most strong." Second, because of (his) might, which he shows when he says, *The Lord mighty,* because He is the most powerful in the matter of holding dominance; Job 36: "God doth not cast away the mighty"; Daniel 7: "His might is an everlasting might" etc. Third, that he be a good combatant. Hence he says *The Lord mighty in battle,* in which he conquers death and the devil in all things; Apocalypse 5: "The lion of the tribe of Juda...hath prevailed."

Vel fortis in natura sua, potens in iurisdictione in suos, et potens contra adversarios.

Or, *Strong* in his nature, *Mighty* in his jurisdiction with respect to them, and *Mighty* against his adversaries.

Quod ergo secundo dicit, attollite etc. potest dici quod est repetitio: et sic ne differant audientes quis hic potens sit.

That he says a second time, *Lift up* etc. can be understood as a repetition, and thus so that those listening might not differ concerning who this mighty one is.

Vel prius refertur ad principes, idest ad daemones; quod autem hic dicit, refertur ad bonos angelos, qui etiam sua dignitate prius non suo studio erant ab hominibus colendi, qui colebant eos: 4 Reg. 17. Adoraverunt universam militiam caeli: quasi dicat, removete impedimenta propter quae homines vos colunt. Et ideo hic dicit, Dominus virtutum ipse est rex gloriae.

Or (it could be said that) the first refers to the princes, that is, to the demons, while the second refers to the good angels, who were formerly, on the grounds of their dignity (as angels) but not on grounds of their zeal were deemed fit to be worshiped by the men who did indeed worship them - 4 Kings 17: "They adored all the host of heaven", as if to say, "Remove those impediments on account of which men worship you." And thus he says here, *The Lord of hosts, he is the King of Glory.*

In glossa autem est alia expositio. Christus ad inferos descendit et ascendit in caelum: et haec duo praenunciat hic. Et primo monet infernales ut aperiant; unde dicit, attollite etc. O principes infernales aperite portas vestras: et elevamini etc. Et introibit rex gloriae. Sed cum daemones quaererent, quis est iste rex gloriae, respondet, ille qui fuit fortis et potens in praelio, contra te. Secundo monet super nos cives aperite portas, paradisi. Unde respondens Christus quasi praeconis voce, et vicem gerens, dirigens vocem in caelum dicit, o principes caelestes, attollite, idest aperite, portas vestras, etc. Et introibit etc. Et illis quaerentibus dicit, Dominus virtutum ipse est rex gloriae.

However, in the gloss, there is another explanation. Christ descends to the lower regions (to hell), and ascends to heaven. And this he foretells here in two ways. First, he instructs the lower regions to open up. Hence, he says *Lift up* etc. *O ye* infernal *princes,* open up *your gates: and be ye lifted up* etc. *And the King of Glory shall enter it.* But when the demons ask *Who is this King of Glory,* the Psalmist responds He *who is strong and mighty...in battle* against you. Second, he instructs the citizens to open the gates of paradise over us. Hence Christ, responding as it were in the voice of a public crier, bearing misfortune, directs his voice to heaven, saying, O heavenly princes, *Lift up,* that is open up *Your gates,* etc. *And he shall enter* etc. And to those who ask, he says *The Lord of hosts, he is the King of Glory.*

Est autem sciendum, sicut dicit Dionysius, quod non est intelligendum sic quod angeli essent ignorantes de mysterio incarnationis; sed admirantes dixerunt, quis est iste rex gloriae, quia gloria Christi excellit omnem cognitionem. Aliquando enim ipse Christus docet de se per scripturam, ut dicitur Isa. 63: Ego qui loquor iustitiam etc. Hic autem non ipse, sed alii de eo, scilicet angeli, respondent, Dominus virtutum etc.; quia aliqui angeli accipiunt illuminationem immediate a Deo, sicut

However, it should be noted that, as Dionysius says, it is not to be understood that the angels are ignorant concerning the mystery of the incarnation. But wondering at it, they said, *Who is this King of Glory,* because Christ's glory exceeds every understanding. At times, Christ teaches about himself through Scripture, as is said at Isaiah 63: "I, that speak justice" etc. Here, however, it is not Christ who speaks, but others concerning him, namely the angels. And these respond, *The Lord of hosts* etc. For some angels receive illumination immediately from God, as is said at Isaiah 6: "I saw the Lord sitting upon a throne high and elevated:

dicitur Isa. 6: Vidi Dominum sedentem super solium excelsum, et plena erat etc. Alii ab illis, sicut medii et infimi: et istis hic respondetur ab aliis angelis.

and his train filled the temple." Other angels, those middle and lower, (receive their illumination) from others. And these latter are responded to by the former angels.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 26

a. Dominus illuminatio mea, et salus mea, quem timebo? Dominus protector vitae meae, a quo trepidabo? Dum appropriant super me nocentes, ut edant carnes meas. Qui tribulant me inimici mei, ipsi infirmati sunt, et ceciderunt.	The Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life, of whom shall I be afraid? Whilst the wicked draw near against me, to eat my flesh. My enemies that trouble me, have themselves been weakened, and have fallen.
b. Si consistant adversum me castra, non timebit cor meum. Si exurgat adversum me praelium, in hoc ego sperabo.	If armies in camp should stand together against me, my heart shall not fear. If a battle should rise up against me, in this will I be confident.
c. Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitae meae. Ut videam voluntatem Domini, et visitem templum eius.	One thing I have asked of the Lord, this I will seek after; that I may dwell in the house of the Lord all the days of my life. That I may see the delight of the Lord, and may visit his temple.
d. Quoniam abscondit me in tabernaculo suo, in die malorum protexit me in abscondito tabernaculi sui.	For he hath hidden me in his tabernacle; in the day of evils, he hath protected me in the secret place of his tabernacle.
e. In petra exaltavit me, et nunc exaltavit caput meum super inimicos meos.	He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.
f. Circuivi et immolavi in tabernaculo eius hostiam vociferationis: cantabo et psalmum dicam Domino.	I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing and recite a psalm to the Lord.
g. Exaudi Domine vocem meam, qua clamavi ad te, miserere mei, et exaudi me.	Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.
h. Tibi dixit cor meum, exquisivit te facies mea: faciem tuam Domine requiram.	My heart hath said to thee: My face hath sought thee: thy face, O Lord, will I still seek.
i. Ne avertas faciem tuam a me: ne declines in ira a servo tuo.	Turn not away thy face from me; decline not in thy wrath from thy servant.

k. Adiutor meus esto, ne derelinquas me, neque despicias me Deus salutaris meus. Quoniam pater meus et mater mea dereliquerunt me, Dominus autem assumpsit me.

Be thou my helper, forsake me not; do not thou despise me, O God my Saviour. For my father and my mother have left me: but the Lord hath taken me up.

l. Legem pone mihi Domine in via tua: et dirige me in semitam rectam propter inimicos meos.

Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

m. Ne tradideris me in animas tribulantium me: quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; and iniquity hath lied to itself.

n. Credo videre bona Domini in terra viventium.

I believe to see the good things of the Lord in the land of the living.

o. Expecta Domninum, viriliter age: et confortetur cor tuum, et sustine Dominum.

Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

a. Praemissa oratione, hic Psalmista consequenter dicit fiduciam de oratone conceptam: et circa hoc duo facit. Primo ponit fiduciam conceptam. Secundo iterato orat ut non deficiat in sua fiducia, ibi, *Ad te Domine*.

Having previously made (his) prayer, the Psalmist next speaks here of the trust received from prayer. Concerning this he does two things. First, he sets down the trust received, and secondly, he prays once more that he will not fail in his trust, at, *Unto thee will I cry, O Lord* (Psalm 27).

Titulus, *In finem Psalmi priusquam liniretur*. Notandum est quod sicut Glossa latius dicit, David tribus vicibus fuit unctus in regem.

The title (of this psalm is) *Unto the end. Psalms before he is anointed*. Note that, as the Gloss more broadly states, David was anointed into the kingship on three occasions.

Primo a Samuele, *1. Reg. 16*. Et tunc non fuit rex, sed habuit signum regni. *Tulit Samuel cornu olei, et unxit eum in medio fratrum* etc. Et tunc directus est spiritus Domini in David, quia ex tunc fuit propheta secundum Hieronymum et Iosephum.

First (he was annointed) by Samuel, (as is related at) *1 Kings 16.* At that time he was not yet king, but he had the sign of a king. *Then Samuel took the horn of oil, and anointed him in the midst of his brethren* etc. And at that point, the spirit of the Lord was sent into David, because from that moment on he was a prophet, according to Jerome and Josephus Flavius (?)

Secundo in Hebron, *2. Reg. 2. Venerunt viri Iuda, et unxerunt David in regem super domum Iuda*.

Secondly, in Hebron (as is related at) *2 Kings 2: The men of Juda came, and anointed David there, to be king over the house of Juda*.

Tertio occiso Isboseth filio Saulis regnavit super totum Israel, 2. Reg. 8. Hac duae inunctiones computabantur pro una, quia utraque fuit pro actuali dignitate regni adipiscenda.

Thirdly, when Isboseth, the son of Saul, was killed, he reigned over the whole of Israel (as is related at) *2 King 5.* These two anointings were counted as one, because both were done for acquiring the real dignity of the kingship.

In prima passus est persecutionem a Saule, sed post secundam et tertiam regnavit in pace. Sed contra de Absalone.

In the first (annointing), he suffered persecution from Saul, but after the second and the third (annointing), he reigned in peace. But the contrary (to this view is presented) with respect to Absalom.

Respondeo dicendum, quod non est passus persecutionem ab extraneis, sed ab Absalone et Siba: et ideo fecit hunc Psalmum ante secundam unctionem.

I respond by saying that he did not suffer persecution from strangers, but from Absalon and Siba: and hence he wrote this psalm before the second anointing.

Melius tamen videtur ut referantur ad Christum duae unctiones in novo testamento, scilicet regis, et sacerdotis. Et Christus fuit unctus oleo Spiritus sancti: *Psal. 44: Unxit te Deus* etc. in regem et sacerdotem. Et haec unctio derivatur usque ad nos: *Psal. 132: Sicut unguentum in capite quod descendit in barbam barbam Aaron; Io. 1: De plenitudine eius omnes accepimus*.

However, (the matter) is better understood as it is referred to the two anointings of Christ in the New Testament, namely of a king and a priest. Christ was anointed with the oil of the Holy Spirit: *Psalm 44: God hath anointed thee* etc. a king and priest. And this anointing is even dispensed to us: *Psalm 132: Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron; John 1: Of his fullness we all have received.*

Primo ergo ungimur sacerdotali unctione in figura futuri regni: erimus enim reges et liberi. Et quia adhuc patimur hostes, postea ungemur dupliciter actuali gloria, scilicet stola gloriae animae et corporis.

Therefore we first anoint with the priestly oil in the prefiguration of the kingdom to come: for we will be kings and free people. And because we as yet suffer enemies, we will thereafter be anointed twice with actual glory, namely with the robe of the heavenly glorification of the soul and the body.

Christus autem primo fuit unctus unctione gratiae, postea gloriae. Dividitur ergo Psalmus iste in tres partes. In prima ponit fiduciam de Deo conceptam. In secunda ostendit desiderium ex fiducia conceptum, ibi, *Unam petii*. Tertio ponit desiderii impletionem, ibi, *Exaudi Domine*.

However, Christ was first anointed with an anointing of grace, and thereafter of glory. Therefore, the psalm is divided into three parts. In the first part, he sets down the trust received from God. In the second, he shows the desire received from this trust, at, *One thing I have asked*. Thirdly he sets down the fulfilment of this desire, at, *Hear O Lord*.

Circa primum tria facit. Primo commemorat beneficia sibi a Deo praestita propter quae non timet, sed securus est. Secundo commemorat impedimenta parata a Deo, ibi, *Dum appropiant*. Tertio ostendit fiduciam quam habet a Deo, ibi, *Si consistant*.

Concerning the first he does three things. First he commemorates the good things given to him by God on account of which he does not fear but is made secure. Secondly, he commemorates the obstacles put forward by God, at, *Whilst the wicked draw near.* Thirdly, he shows the confidence which he has from God, at, *If armies encamp*.

Notandum autem, quod ad timendum concitatur quis aliquando ex interiori causa, quandoque ex exteriori causa.

Now it should be noted that at times, one is impelled to feeling fear by reason of an interior cause, and at other times from an exterior cause.

Primo ergo ponit auxilium contra primam causam. Secundo contra secundam, ibi, *Dominus protector*.

Therefore he first proposes help in opposition to the first cause, and then in opposition to the second, at, *The Lord (is my helper and my) protector* (Psalm 27).

Est autem duplex causa intrinseca timoris, ignorantia, et debilitas: unde in tenebris magis timendum est. Secunda causa timoris est debilitas; et contra has est remedium a Deo.

Now there are two intrinsic causes of fear, (namely) ignorance and weakness. Hence in the darkness (of these? or of the first?) there is much to be feared. The second cause of fear is weakness, and in opposition to (both of) these there is assistance from God.

Contra primum est illuminatio; unde dicit, *Dominus illuminatio mea: Mich. 8. Cum sedero in tenebris, Dominus lux mea est.* Contra secundum est salus; unde sequitur, *Et salus mea: Ps. 61. In Deo salutare meum et gloria mea, Deus auxilii mei, et spes mea in Deo est*.

In opposition to the first, there is illumination or light; and hence he says, *The Lord is my light; Micheas 7: When I sit in darkness, the Lord is my light.* In opposition to the second, there is salvation; hence it follows, *And my salvation; Psalm 61: In God is my salvation and my glory: he is the God of my help, and my hope is in God.*

Et ideo ostendit fiduciam, *Quem timebo*, sic illuminatus et sic salvatus? *Isa. 51. Quis es tu ut timeas ab homine mortali, et a filio hominis, qui quasi foenum sic arcscet? Ro. 8. Deus qui iustificat, quis est qui condemnet?* Et *Si Deus pro nobis, quis contra nos?*

And thus he shows confidence, *Whom shall I fear*, as one illuminated and thus saved? *Isaiah 51: Who art thou, that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass? Romans 8: (Who shall accuse against the elect of God?) God that justifieth. Who is he that shall condemn?* And *If God be for us, who is against us?*

Causa extrinseca est homo, qui adversatur, sed adhuc non est timendum, quia Dominus opponit se sicut scutum; unde dicit, *Dominus protector vitae meae: Gen. 15. Ego protector tuus et merces tua magna nimis*.

The extrinsic cause is man who resists, but is still not to be feared, because the Lord sets Himself against (him) as a shield; hence he says, *The Lord is the protector of my life - Genesis 15: I am thy protector and thy reward exceeding great.*

Et ideo dicit, *A quo trepidabo*. A quo si sumatur masculine, tunc est sensus, *A quo*, scilicet a quo homine. Si neutraliter, a qua re. Et sic nihil est timendum, nec homo, nec res aliqua, *Dum appropiant super me nocentes*. Et quia posset dici quod Deus est illuminator etiam hostium, ideo hoc removens dicit quod Deus obsistit eis.

And so he says, *Of whom shall I be afraid*. If "Of whom" (*quo*) is understood in the masculine, then the sense is, *Of whom*, namely "Of what man". If in the neuter, "Of what thing". And so nothing is to be feared, neither man, nor some thing, *Whilst the wicked draw near against me*. And because it can be said that God is the illuminator even of our enemies, for this reason he says that in removing this (from them) God opposes them.

Et primo dicit eorum conatum. Secundo ponit impedimentum eis superveniens, ibi, *Ipsi infirmati sunt* etc. Circa primum tria facit. Primo praemittit praesumptuosum insultum. Secundo perversum actum. Tertio magnum effectum.

He first speaks about what they attempt to do. Secondly he sets out the impediment overcoming them, there, at, *Have themselves been weakened* etc. Concerning the first he does three things. First he sets forth (their) presumptuous insult, second, a perverse act, and third, a great effect.

Quantum ad primum dicit, *Dum appropiant super me nocentes*, idest habentes animum nocendi, *Super me*, idest mihi se praeferentes: *Thre. 1. Facti sunt hostes eius in capite, usque ante faciem* etc.

With regard to the first, he says, *Whilst the wicked,* that is, those having a mind to do harm, *draw near against me,* that is, placing themselves before me - *Lamentations 1: Her adversaries are become her lords...even before the face...* etc.

Quantum ad secundum ut scilicet graviter affligant, *Ut edant carnes meas*, idest carnalem vitam: *Prov. 1. Deglutiamus eum, sicut infernus vicentem, et integrum: Mich. 3. Carnem populi comederunt, et pellem eorum desuper excoriaverunt*.

With respect to the second, (the wicked draw near against me) so that they might seriously injure (me), *To eat my flesh*, that is my carnal life - *Proverbs 1: Let us swallow him up alive...and whole as one that goeth down into the pit; Micheas 3: They have eaten the flesh of my people, and have flayed their skin from off them.*

Vel ut ly ut teneatur consecutive, ut sit sensus, *Edant carnes,* idest carnalitates meas, quia quando mali persequuntur bonos, aliud intendunt ipsi mali, sive ipsi persecutores, scilicet offensionem corporalem; et secundum hoc est prima expositio: aliud indendit Deus hoc permittens, scilicet purgationem ab omni carnalitate; et sic secunda expositio.

Or so that the "ut" may be taken as indicating a consequence, so that the meaning (of) *They eat my flesh* is (that they eat) my carnal acts, because when evil men persecute the good, these evil men, or persecutors, intend one thing, namely a bodily offense; and this is what the first interpretation is about: however, in permitting this, God intends another thing, namely, the purgation from every carnal act; and thus the second interpretation.

Et hoc modo dicit Apostolus *Gal. 5. Qui Christi sunt, carnem suam crucifixerunt cum vitiis et concupiscentiis*.

And the Apostle speaks in the same manner in *Galatians 5*: *And they that are Christ's, have crucified their flesh, with the vices and concupiscences.*

Quantum ad tertium dicit, *Qui tribulant me inimici mei: Ps. 12. Qui tribulant me exultabunt si motus fuero. Ipsi infirmati sunt*, quia non valuerunt implere propositum, *Et ceciderunt*, quia superati sunt, et absorpti: *Hiere. 20. Dominus mecum est tamquam bellator fortis, idcirco qui persequuntur me, cadent et infirmi erunt.*

With respect to the third, he says, *My enemies that trouble me* (*Psalm 12: They that trouble me will rejoice when I am moved*) *have themselves been weakened,* because they have not been strong enough to enact what they had planned, *And they have fallen,* because they were overcome and swallowed up - *Jeremiah 20: But the Lord is with me as a strong warrior; therefore they that persecute me shall fall, and shall be weak*

b. *Si consistant.* Homo debet habere securitatem in duobus. Primo in praeparatione malorum. Secundo in eorum passione, ibi, *Exurgam*.

If armies in camp. Man ought to have security in two things. First, against the plots of evildoers. Secondly, in the suffering of them, at, *I will arise.*

Dicit ergo, *Dominus* sic *est illuminatio mea,* quia inimici cadunt coram me. Glossa, *Si consistant adversum me castra*.

He says therefore that in this way *The Lord is my light,* because my enemies fall before me. The Gloss has, *If armies in camp should stand together against me.*

Castra sunt ubi steterunt milites, *Non timentes cor meum*. Quamdiu homo est in castris, non pugnat, sed disponit, et consiliat ad pugnandum.

Camps are where soldiers abide, *Not fearing my heart.* (?) As long as a man is in camp, he does not fight, but prepares, and takes counsel for the purpose of fighting.

Per castra intelliguntur consilia et coniurationes malorum contra aliquem, *4. Reg. 19. Angelus Domini percussit castra Assyriorum: Exo. 14. Factum est in vigilia matutina, et ecce ascendit Dominus super castra, et percussit.*

By (the word) "camp" is understood the counsels and conspiracies of evildoers against someone - *4 Kings 19: An angel of the Lord... slew...the camps of the Assyrians*; *Exodus 14: And now the morning watch was come, and behold the Lord (descended) upon the camp...and (smote it).*

Non timebit cor meum, quia Dominus mecum est: *Iob 17. Pone me iuxta te, et cuiusvis manus pugnet contra me*.

My heart will not fear, because the Lord is with me - *Job 17:3 (Deliver me, O Lord, and) set me beside thee, and let any man's hand fight against me.*

Sed, *Si exurgat adversum me praelium*, idest si iam invadant me, et pralientur contra me, quamvis sint multi: *In hoc ego sperabo:* quia, ut dicitur *1 Mach. 3. Non in multitudine exercitus victoria belli, sed de coelo fortitudo est.* Est enim consuetudo amicorum inter amicos, cum impugnantur ab hostibus: *Psal. 93. Consolationes tuae laetificaverunt animam meam.*

But, *If a battle should rise up against me,* that is, if they should now invade and fight against me, (then) however how many they may be, *In this will I be confident:* because, as it is said at *1 Machabees 3: The success of war is not in the multitude of the army, but strength cometh from heaven.* For there is a bond of custom of friends among friends when they are attacked by enemies: *Psalm 93: Thy comforts have given joy to my soul.*

c. *Unam petii.* Supra Psalmista posuit fiduciam ex oratione conceptam; hic autem ponit desiderium, quod ex hac fiducia oritur: et circa hoc duo facit.

One thing I have asked. Previously, the psalmist set down the trust received from prayer; however, here he sets down a desire which arises from this trust: and concerning this he does two things.

Primo proponit desiderium. Secundo causam desiderii assignat, ibi, *Quoniam abscondit me.*

First, he sets forth (this) desire, and secondly assigns a cause to it, at, *For he hath hidden me.*

Circa primum tria facit. Primo describit qualitatem desiderii. Secundo ipsam rem desideratam, ibi, *Ut inhabitem.* Tertio intentionem finis, ibi, *Ut viderem voluntatem.*

Concerning the first he does three things. First, he describes the quality of the desire, secondly the desired thing itself, at, *That I may dwell,* and thirdly the intention of the end, at, *That I might see the delight.*

Desiderii ergo qualitas in duobus consistit, scilicet in unitate, et solicitudine: et utrumque pertinet ad perfectionem desiderii.

The quality, then, of a desire consists in two things, namely, in (its) unity and solicitude: and both of these pertain to the perfection (in the sense of completion/ realization) of desire.

Perfectio enim desiderii dependet ex perfectione causae suae, scilicet amoris, qui quando est perfectus, primo congregat in unum omne, vires, et movet eum in amatum.

For the perfection of desire depends on the perfection of its cause, namely of love, which, when perfected, first gathers together the powers (of a person) into a single whole and moves it toward the thing loved.

Est enim secundum Augustinum pondus amantis. Res autem ponderosa sine vacillatione tendit ad unum, sed non sic si res non est bene ponderosa; sed divinus amor facit totum hominem in Deum tendere sine vacillatione: *Psal. 72. Quid enim mihi est in coelo, et a te quid volui super terram?* Gregorius: *Vis amoris studium multiplicat inquisitionis.*

For this, according to Augustine, is the weight of the one who loves. The weighty thing, however, tends without wavering to one thing, but not as if the thing were well-weighted (in the sense of being well-balanced, finding its non-vacillation in its own weight); on the contrary, divine love makes the whole man tend toward God without wavering: *Psalm 72: For what have I in heaven? and besides thee what do I desire upon earth*? St. Gregory: *The power of love multiplies the zeal of the examination.*

Hoc fecit Anna prophetissa, quae non discedebat de templo, ieiuniis et orationibus serviens die ac nocte. Et ideo dicitur *Luc. 10. Porro unum est necessarium;* unde dicit, *Unam petii,* idest unam rem, vel unam petitionem: *3 Reg. 2. Unam petitionem parvulam ego deprecor a te, ne confundas faciem meam.*

This is what the prophetess Anna did, when she would not leave the temple, serving day and night with fasting and prayer. And hence it is said at *Luke 10:42: But one thing is necessary;* hence he says, *One thing I have asked,* that is, one thing or petition: *3 Kings 2: I desire one small petition of thee, do not put me to confusion.*

Secundo solicitat cum sit sicut stimulus et ignis, amor: *Cant. 8. Lampades eius lampades ignis: 2. Cor. 9. Charitas Dei urget nos.* Unde dicit, *Hanc requiram: Isa. 21. Si quaeritis, quaerite: Matt. 7. Quarerite et invenietis.*

Secondly, love solicits as if it were a sting (or goad) and a fire: *Song of Songs 8: (for love is strong as death, jealousy as hard as hell,) the lamps thereof are fire (and flames); 2 Corinthians 5:14: The charity of (Christ) presseth us.* Hence he says, *This I will seek after; Isaiah 21: If you seek, seek; Matthew 7: Seek and you shall find.*

Consequenter ponitur res petita; unde dicit, *Ut inhabitem in domo Domini.* Domus Domini spiritualis est duplex, et tertia est materialis, scilicet ecclesia, in qua morari salutiferum est: *Gen. 28. Non est hic aliud nisi domus Dei et porta coeli:* nam in ea excitatur animus hominis ad devotionem.

Subsequently, the petitioned thing is set down. Hence he says, *That I may dwell in the house of the Lord.* The "house of the Lord" is spiritual in a two-fold way, and material in a third, namely, the Church, in which to dwell is healing: *Genesis 28: There is no other (place) but the house of God, and the gate of heaven:* for in it the soul of man is excited to devotion.

Domus spiritualis Dei est ecclesia militans: *1. Tim. 3. Ut scias quomodo oporteat te conversari in domo Dei, quae est ecclesia Dei vivi, columna et firmamentum veritatis.*

The spiritual house of God is the Church militant: *1 Timothy 3: (But if I tarry long,) that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

Alia est ecclesia triumphans: *2. Cor. 5. Si terrestris domus nostra huius habitationis dissolvatur, quod aedificationem ex Deo habemus domum non manufactam, sed aeternam in coelis.*

The other is the Church triumphant: *2 Corinthians 5: For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven.*

De utraque ergo potest hoc intelligi, quia haec domus via est ad illum et porta eius: *Ps. 117. Haec porta Domini, iusti intrabunt per eam.* Et ideo desiderandum est habitare in hac domo, scilicet ecclesia. Et hoc *omnibus diebus vitae meae,* idest usque in finem: *Ps. 131. Haec requies mea in saeculum saeculi, hic habitabo, quoniam elegi eam.*

From both of these, then, it can be understood that this house is the way to Him and His gate: *Psalm 117: This is the gate of the Lord, the just shall enter into it.* And thus one must desire to live in this house, namely, the Church. And this, *All the days of my life,* that is, up to the end: *Psalm 131: This is my rest for ever and ever: here will I dwell, for I have chosen it.*

Habitat autem quis in domo Dei per fidem, et charitatem, et conformitatem bonorum operum: *Ps. 67. Qui habitare facis unius moris in domo.* Et laudabile est, quod semper in ea habitet, et non separetur ab ea.

Now, a person lives in the house of God through faith, charity, and the conformity of (his) good works: *Psalm 67: (You who) make (men) of one manner to dwell in (your) house.* And it is praiseworthy, that one should live in it always, and not be separated from it.

Separatur autem homo ab ecclesia per peccatum, per excommunicationem, et per schisma, vel haeresim. Qui ergo usque in finem habitat in ea, idest in ista ecclesia, habitabit in illa in perpetuum: *Ps. 83. Beati qui habitant in domo tua Domine.*

But man is separated from the Church through sin, excommunication, and schism or heresy. Therefore, he who lives in it, that is the Church itself, right up to the end, will live in it for perpetuity: *Psalm 83: Blessed are they that dwell in thy house, O Lord.*

Hic contra ponitur intentio, scilicet, *Ut videam* etc. Et ponit duo, quia *Ut videam voluntatem, et visitem templum eius.* Alia litera habet, *Ut continuo habitem.*

Here, on the other hand, (his) intention is set down, namely, *That I may see* etc. And he sets down two things, *That I may see the delight (of the Lord), and may visit his temple.* Another version has, *So that I might dwell continuously.*

Hieronymus habet, *ut est meritum,* secundum Augustinum: *Io. 17. Haec est vita aeterna ut cognoscant* etc.

Jerome has, *So that it is merited,* according to Augustine ('s commentary on ?) *John 17: This is eternal life: That they might know (thee)* etc.

Tria sunt in illa visione desideranda, quae naturaliter homo desiderat videre.

There are three things to be desired in this vision, which man naturally desires to see.

Primo pulchra. Summa pulchritudo est in ipso Deo, quia pulchritudo in formositate consistit, Deus autem est ipsa forma informans omnia, ideo dicit secundum unam literam, *Ut videam delectationes Domini: Sap. 13. Si specie delectati deos putaverunt, sciant quanto his dominator eorum speciosior est: speciei enim generator haec omnia constituit.*

First there is beauty. The highest beauty is in God himself, since beauty consists in the finely formed; but God is that very form which fashions all things. Hence, according to one version, he says *So that I might see the delightful things of the Lord: Wisdom 13: (With whose beauty,) if they, being delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things.*

Secundo delectabilia, et fugere tristitiam, et ideo secunda litera habet, *Ut contemplem delectationes Domini,* idest bonitatem Dei, in qua est summa delectatio: *Ps. 15. Delectationes in dextera tua usque in finem.*

Secondly, (man, in this vision, naturally desires to see) delightful things, and to flee sorrow. And thus a second version has, *So that I may contemplate the delights of the Lord,* that is, the goodness of God, in which can be found the highest delight: *Psalm 15: At thy right hand are delights even to the end.*

Tertio disposito rerum. Unde multum est delectabile scire scientiam omnium rerum, quae in mundo sunt; et ideo videre dispositionem divinae providentiae est maxime delectabile. Et ideo dicit, *Ut videam voluntatem Domini,* rationem a Deo volitam et dispositam: *Rom. 12. Probetis quae sit voluntas Dei bona, beneplacens, et perfecta.*

Thirdly, (man, in this vision, naturally desires to see) the disposition (or order) of things. Whence great is the delight to have an intellectual knowledge of every thing that is in the world. For that reason to see (things in light of) the disposition of divine providence is the most delightful thing. Thus he says, *That I may see the delight of the Lord,* (that is to say) the pattern (or order) that is willed and established by God: *Romans 12: That you may prove what is the good, and the acceptable, and the perfect will of God.*

Haec autem habemus in vita ista imperfecte et per fidem, in futura autem domo habebimus perfecte, ubi sunt sancti contemplantes Deum facie ad faciem: *2. Cor. 3. Nos autem revelata facie gloriam Domini contemplantes* etc.

However, in this life, we have this imperfectly and through faith. But in the future we will have it perfectly in (His) house, where the saints are contemplating God face to face: *2 Corinthians 3:18. But we all beholding the glory of the Lord with open face* etc.

Sancti ergo qui sunt in patria, dirigunt contemplationem in ipsum Deum, et etiam in his quae sunt ad ipsum Deum ordinata: et ideo dicit, *Ut visitem templum eius,* idest frequenter videam templum, idest humanitatem Christi: *Io. 2. Hoc autem dicebat de templo corporis sui*.

The saints, then, who are in heaven, direct their contemplation upon God himself, and also upon those things ordered to God himself. For this reason, he says, *And may visit his temple,* namely that I may see frequently his temple, that is to say, the humanity of Christ: *John 2: But he spoke of the temple of his body.*

Vel, *Visitem,* sive videam ipsam ordinationem ecclesiae: *1. Cor. 3. Templum Dei sanctum est, quod estis vos.*

Or, *I may visit,* (that is to say) see, the very ordination of the Church: *1 Corinthians 3: The temple of God is holy, which you are.*

Item dispositionem totius mundi; ideo in psalmo hebraico habetur, *Et diluculo,* idest diluculo ut maneam: *Ps. 5. Mane astabo tibi.*

Again, (this disposition could refer to) the disposition of the whole world. Thus is it understood in the Hebraic (version of this) psalm, *And at daybreak*, that is, at daybreak I will abide: *Psalm 5: In the morning I will stand before thee.*

d. *Quoniam.* Hic assignatur ratio desiderii habitandi in domo Dei; quasi dicat, quare tantum petis habitare in domo Dei? Ratio est ex beneficiis perceptis: et circa hoc duo facit. Quia primo ponit ipsa beneficia. Secundo addit recompensationem, ibi, *Circuivi.*

For. Here the reason for desiring to dwell in the house of God is indicated; it is as if he were saying, "Why do you seek so much to live in the house of God?" The reason is on account of the benefits obtained. Concerning this he does two things. First he sets down the benefits themselves. Second, he adds the compensation, at, *I have gone round*.

Circa primum duo facit. Primo ponit beneficium protectionis a malo. Secundo beneficium promotionis in bonum, ibi, *In petra exaltasi me.*

Concerning the first he does two things. First he sets down the benefit of protection from evil. Secondly, the benefit of advancement in the good, at, *He hath exalted me upon a rock.*

Circa primum duo facit. Primo proponit beneficium. Secundo eius necessitatem ostendit, ibi, *In die malorum.*

Concerning the first he does two things. First he sets forth a benefit. Secondly, he shows its necessity, at, *In the day of evils*.

Dicit ergo, Quare petis habitare in domo Domini? ideo scilicet *Quia abscondit me in tabernaculo tuo.* Et secundum literam *1. Reg. 24.* quando David fugit ad tutiora loca Engaddi et abscondit se ibi. Unde loquitur ex persona fugientis et latentis in aliquo loco.

And so, he says, "Why do you seek to live in the house of the Lord?" For this reason, namely, *(Because) he hath hidden me in his tabernacle.* And according to the text at *1 Samuel 24* when David fled to guarded places in Engaddi and hid himself there. Hence (this passage in the psalms) is spoken from the point of view of someone fleeing and hiding himself in another place.

Ad literam Tabernaculum erat locus in quo orantes divino auxilio protegebantur, et maxime in sancta sanctorum, ubi erat propitiatorium, et sic vocabant tabernaculum ipsam Dei defensionem, sicut in *Ps. 90.* dicitur: *Sacpulis suis obumbrabit tibi, et sub pennis eius sperabis* etc. *Deut. 32. Expandit alas suos, et asuumpsit eos, atque portavit in humeris suis.*

Literally, the Tabernacle was a place in which people who were praying were protected by divine help, and chiefly in the holy of holies, where there was the propitiatory. They thus called the tabernacle itself the defense of God, as it is said in *Psalm 90:4: He will overshadow thee with his shoulders: and under his wings thou shalt trust* etc.; *Deuteronomy 32: He spread his wings, and hath taken him and carried him on his shoulders.*

Sed mystice tabernaculum potest dici humanitas assumpta, sive caro Christi in qua abscondit nos per fidem et spem: *Col. 1. Abscondita est vita vestra in Deo.* Vel aliter tabernaculum dicitur tota dispositio ecclesiae, et in utroque istorum absconditur homo iustus, quia in isto tabernaculo, quaedam latent sub manifestis: latentia sunt invisibilia et spiritualia ubi morantur boni.

But mystically the tabernacle can be called the assumed humanity, or the flesh of Christ in which he hides us through faith and hope: *Colossians 3: Your life is hid (with Christ) in God.* Or in another way, the tabernacle is called the total disposition of the church. And in both of these, the just man is hidden, because in this tabernacle, certain things are concealed under things that are apparent: concealed things are invisible and spiritual, wherein good people abide.

Mali autem morantur in exterioribus: *Isa. 4. Tabernaculum erit in umbraculum diei ab aestu.* Sed quid contulit haec absconsio, immo necesse erat mihi, *In die malorum,* vel omnium illorum malorum quae tunc imminebant.

Bad people, however, abide in external things: *Isaiah 4: And there shall be a tabernacle for a shade in the daytime from the heat.* But whatever this hiding contributes, it was indeed necessary for me, *In the day of evil,* or from all of those evil thing that were threatening.

Et simile est, quia quando hostes, vel tribulatio imminet, illi soli salvabuntur, qui in civitate reperientur: ita in tribulatione illi pereunt, qui circa haec exteriora habent affectum, quia facta tribulatione circa ista tales commoventur. Abscondit ergo ipse Deus, vel Christus, vel mens iusti: *Mat. 6. Pater tuus qui videt in abscondito, reddet tibi.*

And similarly, when an army or tribulation is imminent, only those who are found in the city, will be saved: thus those in tribulation who have affection for these external things will perish because when tribulation concerning such things does indeed strike, they will be much shaken. Therefore God himself, or Christ, or the mind of the just man hides: *Matthew 6: Thy Father who seeth in secret will repay thee.*

e. *In petra.* Hic proponit aliud beneficium promotionis in bonum, et est duplex. Unum exaltationis quantum ad se. Secundum quantum ad hostes, ibi, *Nunc exaltavit caput me.* Dicit ergo, *In petra exaltasti me.* Secundum literam alludit ad ea, quae circa eum sunt gesta, quia quando persecutionem patiebatur, ibat per petras invias, *1. Reg. 24.* Sed quando evasit, *Tunc exaltavit cor meum super inimicos meos.*

Upon a rock. Here he proposes another benefit of being promoted in the good, and this is twofold. One is the exaltation in regard to oneself. The second is with regard to one's enemies, when he says, *Now he hath lifted up my head.* Thus he says, *He hath exalted me upon a rock.* Literally, he alludes to those things which had been done to him, because when he was suffering persecution, he went through impassable rocks, *1 Samuel 24.* But when he had escaped, then *he hath lifted up my (heart) above my enemies.*

Sed mystice exponitur, *In petra exaltasti me,* idest in Christo: *1. Cor. 10. Petra autem erat Christus.* Vel, *In petra,* idest in Deo: *2. Reg. 22. Dominus petra mea: Ps. 60. Dum anxiaretur cor meum, in petra exaltasti me.*

But it is explained mystically (in the following way): *He hath exalted me upon a rock,* that is, in Christ: *1 Corinthians 10: And the rock was Christ.* Or, *Upon a rock*, that is, in God: *2 Kings 22: The Lord is my rock; Psalm 60: When my heart was in anguish, thou hast exalted me on a rock.*

Et nunc iam exaltavit; quasi dicat, istud feci in spe, sed nunc in re. *Exaltasti caput meum,* idest mentem meam, *super inimicos meos,* idest super omnes appetitus meos: *Gen. 4. Subtus te erit appetitus tuus.*

And now he has already exalted; it is as if he were saying, 'I did this thing in hope, but now I do it in actuality.' *Thou hath lifted up my head,* that is, my mind, *Above my enemies,* that is, above all my lusts: *Genesis 4: (Your) lust shall be under thee.*

f. *Circuivi.* Hic ponitur recompensatio beneficii; et ponit duo. Primo sacrificium, *Et immolavi.* Secundo canticum.

I have gone round. At this point, (the psalmist) sets forth the benefit's compensation; and this, in regard to two things. First, a sacrifice at, *And have offered up.* And second, a canticle.

Secundum Hieronymum coniungitur cum praecedentibus, *Super inimicos meos, et in circuitu nostro sunt. Circuivi,* idest circa steti, devotas preces offerendo pro eis: *Ps. 108. Prout me diligerent,* idest deberent, *detrahebant* etc.

According to Jerome, (*circuivi*) is joined with the preceding, *Above my enemies, and they are in our circle. I have gone round,* that is, I have stood around there in offering devoted entreaties on their behalf: *Psalm 108: Instead of making me a return of love,* that is, as they ought to, *they detracted me* etc.

Vel circa altare steti: *Eccl. 50: Et ipse stans circa aram* etc. Item strenui militis est circuire et protegere castra, sicut dicitur de Iuda *1. Mac. 3. Protegebat castra gladio suo:* unde *Circuivi,* idest protexi.

Or, (*circuivi* could be read as) I have stood around the altar: *Ecclesiasticus 50: He himself stood by (iuxta) the altar.* Again, it is proper to a strenuous soldier to circle and protect the camp, just as it is said of Juda at *1 Macc 3: He protected the camp with his sword.* Hence, *I have gone round*, that is, I have protected.

Vel circuitus iste refertur ad contemplationem. Circulus duo propria habet inter alias figuras. Unum, quia est capacior alias. Aliud est, quod est totus uniformis sine angulo, et convenit contemplationi. Primo quantum ad capacitatem, quia tunc dicitur circuire contemplando, quando omnia quae consideranda sunt, contemplatur; unde dicit, *Circuivi*, idest consideravi omnia dona tua, et ecclesiae beneficia

Or the passing around refers to contemplation. Among other figures, the circle has two things proper to it. One, that it is more capacious than other things, and two, that it is completely uniform and without angle, and this is appropriate to contemplation. First with respect to its capacity, for in contemplating one is said to go around, when everything which is to be considered is contemplated. Hence, he says, *I have gone round,* that is, I have considered all of your gifts, and the benefits of the church.

Beatus Dionysius posuit triplicem motum, scilicet cicularem, rectum, et obliquum. Recto motu semper movetur aliquid difformiter, quia semper habet diversam distantiam, et ideo in contemplando motus est rectus, quando uno ad aliud quis movetur considerando processum rerum.

Blessed Dionysius posited three kinds of motion, namely, circular, straight and oblique. By straight motion, something is always moved in an irregular way, since it always has a distance is different directions. Therefore in contemplating, motion is straight when someone is moved in considering the process of things from one (state/place) to another.

Circulari motu movetur aliquis contemplando, quando conceptio animae est uniformis: et tunc dicitur circularis, quando scilicet revocat animam a rebus. Et primo congregat in se, postea unitur spiritualibus, et postea ascendit in contemplationem unius Dei.

Someone is moved in a circular motion in contemplating when the comprehension of the soul is uniform. It is then called circular when it (this comprehension) withdraws the soul from things. First, the soul collects into itself (having withdrawn from external things), after which it is united to spiritual things, and then ascends to the contemplation of the one God.

Obliquus motus est compositus ex utroque, quando quis procedit ex consideratone creaturarum, sed hanc ordinat in consideratione Dei. Et ideo dicit, *Circuivi,* quantum ad uniformitatem: *Ezec. 1. Hic erat aspectus splendoris per gyrum.*

Oblique motion, a composite of the other two, is when one proceeds from a consideration of created things, but orders this to a consideration of God. And so he says, *I have gone round,* in regard to uniformity: *Ezec. 1: This was the appearance of the brightness round about.* [Note: for a more detailed description of Thomas's views concerning Dionysius's description of contemplation, see ST. II-II. 180. 6.]

Et immolavi. Est autem duplex sacrificium, scilicet interius quo homo animum suum dat Deo spiritus; Ps. 50: sacrificium Deo (scilicet acceptum Deo) est spiritus contribulatus. Et omne exterius sacrificium ordinatur ad repraesendum illud; unde Augustinus dicit, *Quando offers hoc exterius est ut repraesentes animum tuum Deo.*

And have offered up. There are two kinds of sacrifice, namely an interior one by which man gives his mind to God in spirit; Psalm 50: *A sacrifice to God* (that is, one which is accepted by God) is an afflicted spirit. [Note: see Thomas's discussion of this at ST. II-II. 85. 2]. And every exterior sacrifice is ordered to representing this. Hence Augustine says, *When you offer this, it is exterior in such a way that you represent your mind to God.*

Sed quia omnis repraesentatio fit per aliqua signa, inter quae primatum tenent verba, ideo inter sacrificia videtur praeeminentiam habere sacrificium laudis: *Ps. 49. Sacrificium laudis honorficabit me;* unde dicit, *Immolavi in tabernaculo eius hostiam,* non pecorum, sed potius, *Hostiam vociferationis,* idest divinae laudis.

But since every representation is done through signs, among which words hold first place, a sacrifice of praise would seem to have preeminence among sacrifices: *Psalm 49: The sacrifice of praise shall glorify me.* Hence he says, *I have offered up in his tabernacle a sacrifice,* not of sheep, but rather, *A sacrifice of jubilation*, that is, of divine praise.

Et hac vociferatione, *Cantabo,* tibi, scilicet canticum et laetitiam mentis et rectitudinem operis: *Psal. 107. Paratum cor meum. Cantabo;* quasi dicat, Paratum cor habeo ad serviendum tibi, cum laetitia mentis: *Ps. 99. Servite Domino in laetitia.*

And by this jubilation, *I will sing,* to you, namely a canticle, the joy of mind and the rectitude of deed: *Psalm 107: My heart is ready. I will sing.* It is as if he were saying, I have a heart ready to serve you with joy of mind: *Psalm 99: Serve ye the Lord with gladness.*

g. *Exaudi.* Supra Psalmista posuit suum desiderium; hic prorumpit ad petendum rem desideratam: et circa hoc tria facit. Primo petit exaudiri. Secundo proponit petitionem, ibi *Tibi dixit cor meum.* Tertio ostendit fiduciam quam habet de exauditione, ibi, *Credo videre bona Domini.*

Hear. The Psalmist set down his desire above; here, he breaks forth so as to petition for the thing desired: and concerning this he does three things. First, he petitions to be heard. Secondly, he sets forth the petition, at, *My heart hath said to thee.* Thirdly, he shows the confidence which he has of being heard, at, *I believe to see the good things of the Lord.*

Ad hoc ergo quod exaudiatur, inducit duas rationes. Unam ex devotione propria. Aliam ex sua miseria. Devotio est causa, quod audiatur a Deo aliquis. Devotio est clamor cordis, qui excitat Deum ad audiendum; et ideo dicit, *Exaudi:* quia clamavi non exterius, sed interius: *Iac. 5. Clamor eorum ad aures Domini Sabaoth introivit.*

And so, he gives two reasons why he is to be heard. The first is on account of his own devotion. The other is because of his misery. Devotion is the reason that someone is heard by God. Devotion is a cry of the heart, which rouses God to hear; and therefore he says, *Hear:* because I have cried not exteriorly, but interiorly: *James 5: The cry of them hath entered into the ears of the Lord of sabaoth.*

Item miseria nostra provocat ad exaudiendum: *Exo. 3. Videns vidi afflictionem populi mei, et descendi liberare eum;* unde dicit, *Miserere mei, et exaudi me;* quasi dicat, me miserum, et meam miseriam cognosco, unde tuum est misereri: *Iudith 9. Exaudi me miseram deprecantem.*

Again, our misery provokes (God) to hear: *Exodus 3: [Seeing,] I have seen the affliction of my people...and I have come down to deliver them...;* hence he says, *Have mercy on me and hear me;* it is as if he were saying, "[Hear] me a poor wretch, and I know my misery. Hence it belongs to you to be merciful": *Judith 9: Hear me a poor wretch making supplication (to thee...)*.

h. *Tibi.* Hic ponit petitiones. Et primo petit divinae faciei prospectum. Secundo divinum auxilium, ibi, *Adiutor meus es tu.* Tertio viae suae directivum, ibi, *Legem pone mihi Domine.*

To thee. Here he sets out (his) petitions. And first he asks for a view of the divine countenance. Secondly for divine help, at, *[Be thou] my helper.* Thirdly, for the directing of His way, at, *Set me, O Lord, a law.*

Circa primum ostendit, quod de re petita habet magnum desiderium, et intimum, et anxium, et assiduum. Intimum, quia *tibi dixit cor meum.* Aliquando homo aliquid petit ore, sed cor eius ad alia versatur: *Matth. 7. Non omnis qui dicit mihi Domine* etc. *Isa. 29. Populus hic labiis me honorat* etc.

Concerning the first he shows that he has a great desire for the thing petitioned, one that is innermost, anxious and constant. Innermost, because *My heart hath said to thee.* Sometimes a man petitions for something with his mouth, but his heart is engaged in other things: *Matthew 7: Not every one that saith to me "Lord"* etc.; *Isaiah 29: This people...with their lips they glorify me (but their heart is far from me).*

Sed quando petito est ex intimo desiderio cordis, tunc est Deo accepta, sed tunc non os tantum immo cor petit: *2. Regum 7. Invenit servus tuus cor suum ut oraret te oratione hac: Ps. 118. Clamavi in toto corde.*

But when the petition is from the innermost desire of the heart, then it is accepted by God, yet then it is not so much the mouth but rather the heart that petitions: *2 Kings 7: [Therefore hath] thy servant found in his heart to pray this prayer to thee; Psalm 118: I cried with my whole heart.*

Anxium et aequum dicit habere, cum dicit, *Exquisivit te* etc. Contingit aliquando quod desiderium est intimum et quietum et multum quaerit; sed quando est anxium tunc vere quaerit; unde dicit, *Exquisivit te,* idest frequenter et diligenter quaesivit.

He is said to be anxious and right, when he says, *(My face) hath sought thee.* Sometimes it happens that one seeks a desire which is innermost, peaceful and great. But when one is anxious, one then truly seeks. Hence he says, *(My face) hath sought thee,* that is, he has sought frequently and diligently.

Et hoc etiam ostendit aequum desiderium, quia imago non perficitur nisi pertingat ad exemplar, ad quod est facta; unde dicit, *Exquisivit te facies mea.*

And this also exhibits a right desire, for an image is not perfected unless it extends itself so far as to the exemplar in the likeness of which it was made; hence he says, *My face hath sought thee.*

Facies hominis interior est, in qua visus est interior, idest anima sive mens rationalis, et haec, scilicet *Facies mea* quae est facta ad imaginem tuam, *Exquisivit te.*

The face of man is interior, in that (his) sight is interior, that is, (his) soul or rational mind, and this, namely, *My face,* which is made according to your image, *Hath sought thee.*

Unde non potest reformari et perfici nisi iungatur tibi Domine. Unde sicut quaelibet res quaerit suam perfectionem, ita mens nostra quaerit Deum. Et ostendit quod sit assiduum, quia *Requiram,* idest iterum et iterum quaeram: *Isa. 21. Si quaeritis, quaerite: Matth. 7. Quaerite et invenientis.*

Hence, it is not possible to be reformed or perfected unless one is joined to thee, O Lord. And so, just as each thing seeks its own perfection, so too does our mind seek God. And he shows that it (his desire) is continuous, that *I will seek,* that is, I will seek again and again (Note: Thomas plays upon the difference between *requiram* and *quaeram,* where the former with the addition of the prefix *re-* indicates the notion of repetition); *Isaiah 21: If you seek, seek; Matthew 7: Seek and you shall find.*

Hoc est proprium diligentis, quaerere saepe rem dilectam. Et quid quaerit, ostendit cum dicit, *Faciem tuam Domine requiram.* Hoc petebat Moyses *Exo. 33. Ostende mihi faciem tuam.* Et Dominus non statim ostendit, sed dixit, *Ostendam tibi omne bonum: Luc. 10. Beati oculi qui vident quae vos videntis.*

This is a particular mark of the one who loves, to seek often after the thing loved. And he indicates what he seeks when he says, *Thy face, O Lord, will I still seek.* This is what Moses was asking for in *Exodus 33: Show me thy face.* And the Lord did not immediately show it, but said, *I will show thee all good; Luke 10: Blessed are the eyes that see the things which you see.*

Et ideo David non erat extra spem, sed adhuc quaerebat; unde alibi dicit, *Ostende nobis faciem tuam* etc. *Iob 33. Deprecabitur Deum suum, et placabilis erit, et videbit faciem eius in iubilo.*

And so, David was not without hope, but was still seeking (for it); hence he says elsewhere (possibly Psalm 79:4, 8, 20 or Psalm 30:17): *Show us thy face* etc.; *Job 33: He shall pray to God, and he will be gracious to him: and he shall see his face with joy.*

i. *Ne avertas.* Hic proponit triplicem petitionem. Et primo petit non fraudari a re desiderata. Secundo petit amoveri causam per quam posset fraudari. Tertio petit dirigi in via, ibi, *Legem pone.*

Turn not away. Here he puts forth three petitions. First he asks that he not be deprived of the thing desired. Secondly, he asks that the cause by which he might be deprived (of the thing desired) be removed. Thirdly, he asks that he be directed in (His) way, at, *Set...a law.*

Dicit ergo, *Faciem tuam Domine requiram.* Et rogo, *Ne avertas faciem tuam a me;* quasi dicat, sicut avertit homo faciem ab homine, quando non vult eum audire. Sed aliter est in Deo quam in homine. Homo enim avertens faciem mutatur. Ipse Deus autem immobilis est; sed dicitur avertere faciem, inquantum nos avertimur, et immutamur. Et per hoc quod in corde nostro fit aliquod velamen quo inepti reddimur ad videndum faciem suam.

And so, he says, *Thy face, O Lord, will I still seek.* And I ask, *Turn not away thy face from me,* as if to say, just as a man turns his face away from (another) man, when he does not wish to hear him. But it is otherwise in relation to God than with man. For the man averting his face is changed. But God himself is unchangeable. However, He is said to avert his face, insofar as we avert our own, and are changed. And on account of that which is in our heart, a veil is made by which we are rendered unfit to see his face.

Et ideo litera Hieronymi habet, *Ne abscondas: Isa. 8. Expectabo Dominum qui abscondit faciem suam a domo Iacob.* Causa vero aversionis est ira Dei in poenam peccati.

And for that reason Jerome's version has, *Do not hide; Isaiah 8: I will wait for the Lord who hath hid his face from the house of Jacob.* Surely, the cause for aversion is God's anger in the punishment of sin.

Et haec aversio est maxima poenarum; et hoc est quod dicit, *Et ne declines in ira a servo tuo,* idest ne irascaris mihi in hoc quod declines faciem tuam a me. Et dicit, *In ira,* quia aliquando declinat in misericordia, cum scilicet non respicit peccata: *Ps. 50. Averte faciem tuam a peccatis meis.*

And this aversion is the greatest of punishments; and this is why he says, *And decline not in thy wrath from thy servant*, that is, do not be so angry with me that you turn your face away from me. And he says, *In thy wrath*, because sometimes he turns away in mercy, as when, for instance, he does not look upon (one's) sins: *Psalm 50: Turn away thy face from my sins.*

Aliquando declinat in providentia, quando, scilicet permittit aliquem cadere ut fortius resurgat, quia *Diligentibus Deum omnia cooperantur in bonum, Ro. 8.*

Sometimes he turns away in (his) providence, when, for instance, he permits someone to fall so as to rise again even stronger. For *To them that love God, all things work together unto good (Romans 8).*

k. *Adiutor.* Hic petit divinum auxilium in agendis antequam veniat ad faciem, ne scilicet impediatur a visione faciei. Et primo ponit petitionem. Secundo dictorum rationem, ibi, *Quoniam pater meus.*

Helper. Here he asks for divine help in those things that are to be done before he comes before His face, so that he not be kept away from the vision of His face. First, he offers (his) petition, and secondly, the reason for his words, at, *For my father.*

Petit ergo divinum auxilium dicens, peto videre faciem tuam, sed ad hoc pervenire non possum per me: ergo, *Tu esto adiutor meus,* ut ad hoc perveniam: *Ps. 120. Auxilium meum a Domino.* Sed quantum ad superficiem non videtur ista litera recta esse, quia melius videtur dicendum esse, *Adiutor meus es tu,* et sic habetur in hebraico, scilicet *auxilium meum fuisti.*

And so, he asks for divine help saying, I ask to see thy face, but I am not able to attain to this by my own efforts. Therefore, *Be thou my helper,* so that I may attain to this; *Psalm 120: My help is from the Lord.* But with respect to the surface meaning, this passage does not seem to be right, because it seems to be better to say, *Thou art my help,* and this is how it is in the Hebrew version, namely, *You have been my help.*

Et secundum hoc commemorat beneficium; quasi dicat, adiutor fuisti. Non ergo de caetero, derelinquas me. Et petit duo removeri, scilicet ipsam desertionem, et contemptum interiorem: nam si homo sibi derelinquitur, petit; *Osee 13. Perditio tua Israel ex te.* Deserit autem aliquis aliquem, quia despicit eum. Et despicit nos, quia sumus fragiles per naturam, et corrupti per culpam; et ideo dicit, *Neque despicias me Deus.*

And with respect to this, he calls to mind the benefit; it is as if he were saying, "You have been my help." It is not by reason of the rest that you have forsaken me. And he asks that two things be removed, namely, the desertion itself and the interior contempt: for, if a man is abandoned to himself, he beseeches: *Hosea 13: Your destruction is thy own, O Israel.* However, someone deserts another because he despise him. And he despises us, because we are fragile by nature, and corrupted through guilt; and so he says, *Do not thou despise me O God.*

Et quare hoc? Quia tu me creasti, et es, *Salutaris meus,* idest tu me salvasti. Nullus autem despicit opera sua: *Ps. 137. Opera manuum tuarum ne despicias.* Consequenter ponitur ratio dictorum; unde sequitur, *Quoniam pater meus et mater mea dereliquerant me, Dominus autem assumpsit me;* quasi dicat, Quia inveni te adiutorem in omnibus aliis deficientibus, *Ne despicias me.*

And why is this? Because you have created me, and you are *My saviour*, that is, you have saved me. However no one despises his own work: *Psalm 137: O despise not the works of thy hands.* Consequently he sets forth the reason for these words; hence it follows, *For my father and my mother have left me: but the Lord hath taken me up;* as if to say, Because I have found you a helper when others failed me, *Do not thou despise me.*

Et sic primo ponit defectum humani auxilii. Secundo ponit auxilium divinum. Haec litera legitur dupliciter.

And so he first sets down the failure of human help. Secondly he sets forth the divine help. This passage is read in two different ways.

Uno modo de David ad literam, sicut habetur in historia *1. Reg. 16.* quando fuit David unctus, Isai praesentavit maiores filios; Dominus autem elegit David, quia Samuel petiit eum.

In one way, (the passage can be read) in relation to David, according to a passage found in *1 Kings 16,* when David was anointed. Isai had presented his older sons. However, the Lord chose David, because Samuel had petitioned him.

Vel potest legi in persona viri iusti, quia ad literam speranti in Domino deficit omne humanum auxilium: *Iob 16. Dereliquerunt me propinqui mei, et qui me noverunt, obliti sunt mei: Eccle. 51. Circumspiciens eram ad adiutorium hominum, et non erat.*

Or (this passage) can be read as if it were spoken by the just man. For by literally hoping in the Lord, he (the just man) was wanting of all human help; *Job 19: My kinsmen have forsaken me, and they that knew me, have forgotten me; Ecclesiasticus 51: I looked for the succour of men, and there was none.*

Sed Dominus hunc assumpsit, et assumit curae suae, et hoc melius est: *Ps. 64. Beatus quem elegisti, et assumpsisti* etc.

But the Lord has taken this up, and he has assumed his care, and this is better: *Psalm 64: Blessed is he whom thou hast chosen and taken to thee* etc.

Mystice autem, *Pater meus,* idest Adam, *Et mater mea,* idest Eva, *Dereliquerunt me,* idest desertioni me exposuerunt per peccatum.

Mystically speaking, however, *My father,* that is to say, Adam, *And my mother,* that is to say, Eve, *have left me,* that is, through sin, they have exposed me to desertion.

Vel, *Pater meus,* idest diabolus, quia pater meus fuit in statu peccati: *Dereliquit me,* quia non habet potestatem in me. *Mater mea,* Babylon, *Dereliquerunt me,* idest contempserunt me. Et hoc quia, *Dominus assumpsit me.*

Or, *My father,* that is, the devil, because my father was in a state of sin, *Has left me,* because he has no power over me. *My mother,* Babylon, *Has left me,* that is, they have contempt for me. And this because, *The Lord has taken me up.*

l. *Legem.* Supra Psalmista posuit duas petitiones: prima fuit de divinae faciei prospectu; secunda de divinae protectionis auxilio; hic autem ponit aliam petitionem de directione viae suae: et circa hoc duo facit. Primo ponit petitionem. Secundo ostendit necessitatem, ibi, *Propter inimicos.* Circa primum duo facit. Primo ponit legis petitionem. Secundo petit directionem in his quae sunt legis, ibi, *Et dirige*.

A law. Previously, the Psalmist set down two petitions. The first concerned the viewing of the divine countenance, (while) the second concerned the help of divine protection. Here, however, he sets down another petition concerning the direction of his life. And concerning this he does two things. First, he sets down the petition. Secondly he shows its necessity, at, *Because of my enemies.* Concerning the first, he does two things. First he sets down a petition of the law, and secondly asks for direction in those things which are

of the law, at, *And guide me.*

Dixerunt supra, *Unam* etc. et quicquid hoc sit explicavit, scilicet videre faciem tuam. Et quia ad hanc visionem cum sit ardua, pervenitur quadam ardua via, per quam nullus vadit sine auxilio Dei, petit illud tituli: *Ps. 83. Beatus vir cuius est auxilium abs te, quia ibunt de virtute in virtutem.*

Previously, the Psalmist said, *One thing (I have asked)* etc., and he explained what this thing is, namely, to see your face. And because to this vision, as it is arduous, one arrives by a certain arduous path, through which no one passes without the help of God, he petitions in the title; *Psalm 83: Blessed is the man whose help is from thee...for...they shall go from virtue to virtue.*

Quia vero qui per viam ignotam vadit, indiget ductore, petit eum dicens, *Legem pone mihi Domine in via tua;* quasi dicat, Imminet mihi ascendere per viam, in qua peto, ut ponas mihi legem. Lex est regula agendorum. In hac via proceditur per actus virtutum; et ideo necessaria est lex, quae est regula actuum humanorum; quasi dicat, Da mihi regulam qualiter ambulem.

Since truly he who walks by an unknown path needs a guide, he asks him saying, *Set me, O Lord, a law in thy way;* saying as it were, "It is incumbent upon me to ascend by your way, for which I ask, so that you may set (your) law within me." Law is a rule of those things that should be done. One proceeds in this way through acts of virtue. And so, the law is necessary as (it is) a rule of human acts. It is as if he were saying, "Give me a rule on how to walk (in your ways)."

Hieronymus habet sic, *Illuxit mihi Dominus viam: Pro. 6. Mandatum lucerna est, et lex lux.* Dare legem est illustrare. Sed quandoque scit aliquis in universali quid sit fiendum, sed non scit in particulari, praecipue propter seductores. Et contra hoc petit dicens, *Dirige me in semitam rectam: Isa. 26. Semita iusti recta est, rectus callis iusti ad ambulandum.* Et hoc, *Propter inimicos meos.*

Jerome has, *The Lord illuminates the way for me; Proverbs 6:23: The commandment is a lamp, and the law a light.* To give a law is to illuminate. But whenever someone knows in general what must be done, but does not know (what to do) in a particular situation, this is chiefly because of seducers. And against this, he asks saying, *Guide me in the right path; Isaiah 26:7: The way of the just is right, the path of the just is right to walk in.* And this, *Because of my enemies.*

Haec est causa quare peto dirigi in semita recta. Quia ille qui scit viam, et via est recta, securus incedit si non inveniat adversarium; sed quando inimicum, vel adversarium suum invenit, indiget protectione et directione: *Ps. 141. In via hac qua ambulabam, absconderunt laqueum mihi.* Isti inimici nostri sunt concupiscentiae carnis, prava desideria, daemones, pravi homines, sive peccatores, qui obsistunt in via eundi ad Deum.

This is the reason why I ask to be guided in the right way. For he who knows the way, and the way is straight, walks untroubled if he does not come across an adversary. But when he comes across an enemy or his adversary, he needs protection and direction; *Psalm 141:4: In this way wherein I walked, they have hidden a snare for me*. These our enemies are the concupiscences of the flesh, depraved desires, demons, depraved men, or sinners, who resist in the way of going to God.

m. *Ne tradideris.* Hic exponit quod dictum est; et duo dicit. Primo petit liberari ab inimicorum periculo. Secundo ostendit se inimicos habere, ibi, *Quoniam insurrexerunt.*.

Do not hand me over. Here he explains what has been said in two ways. First, he asks to be liberated from the danger of (his) enemies. Secondly, he shows that he has enemies, at, *For (they) have risen up.*

Dicit ergo, *Ne tradideris me in animas tribulantes me;* quasi dicat, Sic peto dirigi in via, quod non incidam in postestatem inimicorum. Et non dicit in manus, sed in animas, idest in voluntates

And so, he says, *Deliver me not over to the will of them that trouble me;* as if he were saying, "Thus I ask that I be guided in the way, that I not fall into the power of (my) enemies." And he does not say into (their) hands, but into (their) souls, that is to say, into (their) wills.

Sed contingit quod sancti traduntur in manus inimicorum, quia, *Terra data est in manus impii,* ut dicitur *Iob 9.* Sed non in animas, quia voluntatis eorum est, ut trahantur ad malum, sed Deus hoc non permittit: *Eccl. 18. Si praestes animae tuae concupiscentias tuas, faciet te in gaudium inimicis tuis.*

But it happens that the saints are delivered into the hands of (their) enemies, because, *The earth is given into the hand of the wicked,* as it is said at *Job 9:24.* But not into their souls, because this would be their will so that they may be draw to evil. But God does not permit this; *Ecclesiasticus 18:31: If thou give to thy soul her desires, she will make thee a joy to thy enemies.*

Quoniam insurrexerunt. Hic ostendit se habere inimicos. Et primo ponit eorum conatum. Secundo eorum defectum.

For (they) have risen up. Here he shows that he has enemies. And first he sets down their endeavour, and secondly their failing.

Dico, *Propter inimicos,* et hoc, *Quoniam insurrexerunt in me testes iniqui.* Haec verba exponuntur tripliciter: historice, allegorice, et moraliter:

I say, *Because of my enemies,* and, *For false witnesses have risen up against me.* These words can be explained in three ways: historically, allegorically and morally.

historice, quia ad literam aliqui mali testes falsum dixerunt contra David, scilicet Doech Idumaeus qui accusavit sacerdotem, et David, et alii.

Historically, because, according to the passage, some evil witnesses spoke falsehoods against David, namely Doeg the Edomite, who had accused the priests, David and other people.

Allegorice de Christo contra quem iniqui testes accusantes eum insurrexerunt: *Matth. 26. Novissime venerunt* etc.

Allegorically, of Christ, against whom false witnesses rose up reproaching him; *Matthew 26:60: At last of all there came (two false witnesses)* etc.

Moraliter, quia contra unumquemque iustum falsi testes quandoque sunt falsi doctores, sua doctrina conantes a recta via alios declinare: *Isa. 5. Vae qui dicunt malum bonum, et bonum malum.* Item adulatores dicuntur testes falsi: *Isa. 3. Populus meus qui te beatum dicunt, ipsi te decipiunt: Prov. 19. Testis falsus non erit impunitus. Et mentita est* etc.

Morally, because sometimes false witnesses against a just man are also false teachers, trying by their teaching to turn others aside from the right path: *Isaiah 5:20: Woe to you that call evil good, and good evil.* Flatterers are likewise said to be false witnesses: *Isaiah 3:12: O my people, they that call thee blessed, the same deceive thee; Proverbs 19:5: A false witness shall not be unpunished: and he that speaketh lies shall not escape.*

Hic ponit eorum defectum. Haec verba secundum quod hic ponuntur, tripliciter intelligi possunt. Uno modo sic. Dicitur aliquis loqui sibi, quando solus intelligit verba sua, sed quando aliis, non: *1 Cor. 14. Qui loquitur linqua, sibi et Deo loquitur, non hominibus;* et sic est sensus. Sunt falsi testes; et loquuntur mendacium, et persuadent, sed *Iniquitas* eorum *mentita est sibi,* quasi dicat, Non acquiesco eis.

Here he sets down their failure. These words, as they are proposed here, can be understood in three ways. First, someone is said to speak to himself, when he alone understands his words, but when spoken to others, they do not: *1 Corinthians 14:2: He that speaketh in a tongue, speaketh not unto men, but unto (himself and) God;* and this is the sense. There are false witnesses. They speak lies, and they persuade. But (*Their) iniquity hath lied to itself*, as if to say, "I do not give assent to them."

Vel *Mentita est iniquitas sibi,* idest sui damno, quia ex mendacio eorum quod intenderant ipsi, incurrerunt malum: *Eccl. 27.Qui laqueum aliis ponit, peribit in illo.*

Or, *Iniquity hath lied to itself,* that is, to their own loss, because from their lies which they themselves had intended, they have incurred evil: *Ecclesiasticus 27:29: He that layeth a snare for another, shall perish in it.*

Vel *Mentita* etc. quia non pervenerunt ad effectum de hoc, quod proposuerunt facere mihi et aliis iustis viris: *Iob 5.13: Consilia pravorum dissipat:* Hieronymus habet, *(Quoniam surrexerunt contra me testes falsi et) Apertum (mendacium)*, idest aperte locuti sunt contra me.

Or, *Iniquity hath lied to itself,* for they did not succeed in arriving at the effects of those things that they had planned to do to me and other just men; *Job 5: ...and disappointeth the counsel(s) of the wicked.* Jerome has, *(For false witnesses and) Open (lies have arisen against me),* that is, they have spoken openly against me.

n. *Credo videre.* Hic ponit spem de exauditione. Et primo ponit spem quam ipse habet. Secundo hortatur alios ad eandem, ibi, *Expecta Dominum.*

I believe to see. Here he sets down the hope of being heard. And first he sets down the hope that he himself has. Secondly, he exhorts others to the same, at, *Expect the Lord.*

Sua petito erat ut videret Deum; et ideo dicit, *Credo,* idest firmam fiduciam habeo: *Videre bona Domini,* idest videre facie ad faciem: *Scio quod Redemptor meus vivit* etc. *et in carne mea videbo Deum;* unde non dicit, Videre Dominum, sed bona Domini; quod potest intelligi dupliciter.

His petition was that he might see God; and hence he says, *I believe*, that is, I have a firm trust, *To see the good things of the Lord,* that is, to see him face to face; *Job 19:25: I know that my Redeemer liveth*...*and in my flesh, I shall see my God;* hence he does not say, "To see the Lord," but *(To see) the good things of the Lord*, which can be understood in two ways.

Vel bona Domini, idest a Domino, et sic non sumitur hic. Vel bona, idest quae sunt in Domino, et hoc modo sumitur hic: haec omnia enim sunt in eo, sicut in fonte primo, et sunt idem quod ipse: *Sap. 7. Venerunt autem mihi omnia bona pariter cum illa,* etc.

First, *The good things of the Lord,* that is to say, from the Lord. But that is not how it is taken here. Secondly, *The good things,* that is, those things that are in the Lord. And that is what is understood here. For all these things are in him, as in the first source, and they are the same as himself: *Wisdom 7:11: All good things came to me together with her* etc.

Et ubi? *In terra viventium.* Visio Dei est vita aeterna, ut dictur *Io. 17.* Haec terra est morientium: quia sicut terra est patiens respectu coeli foecundantis eam, ita via beatorum immediate perficitur a Deo.

And where? *In the land of the living.* The vision of God is eternal life, as it is said in *John 17.* This land belongs to those who die. For just as the land is receptive in respect to the heaven that fertilizes it, so is the way of the blessed immediately perfected by God.

o. *Expecta.* Hic inducit alios ad expectandum, cum dicit, *Expecta Dominum: Isa. 30. Beati omnes qui expectant eum.* Et dum expectas, habeas fiduciam in opere; unde dicit, *Viriliter age,* scilicet interius, et exterius: *Isa. 35. Confortate manus dissolutas.*

Expect. Here he leads others to wait when he says, *Expect the Lord; Isaiah 30:18: Blessed are all they that wait for him.* And while you wait, have trust in His work. Hence, he says, *Do manfully,* namely, interiorly and exteriorly; *Isaiah 35:3: Strengthen ye the feeble hands.*

Et hoc premittit, quia, qui perseveraverit usque in finem, hic salvus erit. Unde, *Sustine Dominum,* scilicet bona quaecumque facies, etiam si videantur adversa: *Eccle. 2. Vae his qui perdiderunt sustinentiam, et qui dereliquerunt vias rectas, et diverterunt in vias pravas.*

And he permits this, because, he who has persevered right to the end, will be saved. Hence, *Wait thou for the Lord*, that is, do good works of every kind, even if they are met by adversities: *Ecclesiasticus 2:16: Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.*

Vel, *Sustine Dominum,* idest expecta Dominum. Et tunc repetit ad maiorem certitudinem.

Or, *Wait for the Lord,* that is, expect the Lord, and then he repeats it for greater certitude.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 28

a. In consummatione tabernaculi. Afferte Domino filii Dei.	On the completion of the tabernacle. Bring to the Lord, you sons of God,
b. Afferete Domino filios arietum.	Bring to the Lord, offspring of rams.
c. Afferte Domino gloriam et honorem, afferte Domino gloriam nomini eius: adorate Dominum in atrio sancto eius.	Bring to the Lord glory and honour; bring to the Lord glory to his name; adore the Lord in his holy court.
d. Vox Domini super aquas, Deus maiestatis intonuit: Dominus super aquas multas. Vox Domini in virtute: vox Domini in magnificentia.	The voice of the Lord is upon the waters; the God of majesty has thundered; the Lord upon many waters. The voice of the Lord in power; the voice of the Lord in magnificence.
e. Vox Domini confringentis cedros: et confringet Dominus cedros Libani.	The voice of the Lord breaking the cedars; and the Lord will break the cedars of Lebanon.
f. Et comminuet eas tanquam vitulum Libani: et dilectus quemadmodum.	And he will crush them, as a calf of Lebanon: and as the beloved son of unicorns.
g. Vox Domini intercidentis flammam, vox ignis, vox Domini concutientis desertum: et commovebit Dominus desertum Cades. Vox Domini praeparantis cervos, et revelabit condensa: et in templo eius omnes dicent gloriam.	The voice of the Lord dividing the flame of fire; the voice of the Lord shaking the desert; and the Lord will disturb the desert of Kadesh. The voice of the Lord preparing the stags, and he will lay bare the thick woods: and in his temple all will speak of his glory.
h. Dominus diluvium inhabitare facit: et sedebit Dominus Rex in aeternum. Dominus virtutem populo suo dabit: Dominus benedicet populo suo in pace.	The Lord makes the flood to dwell; and the Lord will sit as King forever. The Lord will give strength to his people: the Lord will bless his people with peace.
a. In aliis Psalmis commemoravit Psalmista fiduciam quam habet de Deo; hic autem quasi liberatus gratias agit. Et primo ponuntur Psalmi pertinentes ad gratiarum actionem. Secundo commemorat beneficia praestita, ibi, *In te Domine speravi.*	In other psalms, the psalmist has recounted the trust that he has from God; here, however, like a man set free, he gives thanks: and first, psalms suitable for thanksgiving are set forth: second, he recounts outstanding favours, as he says, (Psalm 30) *In you, O Lord, have I hoped.*

Circa primum duo facit. Primo invitat alios ad gratiarum actiones. Secundo ipse gratias agit, ibi, *Exaltabo te.*

About the first issue, he makes two points. First, he asks others to give thanks; second, he himself gives thanks, as he says (Psalm 29) *I shall exalt you.*

Titulus, *Psalmus David in consummatione tabernaculi,* et nota historiam *1 Reg. 4.* ubi filii Israel tempore Heli pugnaverunt contra Philistaeos, et arca Dei capta est, et fuit in terra illa sex mensibus, tandem propter plagam remiserunt eam in Gabaa: et Saule David tulit eam, et portavit in Hierusalem, et fecit ei tabernaculum, et lusit ante eam, ut habetur *2. Reg. 6.* et nunc videtur factus fuisse iste Psalmus.

The title: a psalm of David upon the completion of the tabernacle. It is written in the history of *1 Kings 4* where the children of Israel in the time of Eli fought against the Philistines, and the Ark of God was captured and was in that land for six months. Finally, because of a plague, they sent it back to Gilboa (?). And upon the death of Saul, David took it and brought it to Jerusalem and made a tabernacle for it and played before it, as we have it in *2 Kings 6.* And it appears that this psalm was composed then.

Mystice per tabernaculum designatur sancta ecclesia: *Apoc. 21. Ecce tabernaculum Dei cum hominibus.*

Mystically, by tabernacle the holy Church is designated. *Apocalypse 21: Behold the tabernacle of God is with men.*

Hoc tabernaculum, scilicet ecclesia, ereptum est de manibus Philistiim, idest daemonum: et quae in Psalmo isto dicuntur, pertinent ad dona Spiritus sancti, per quae istud tabernaculum consummatur.

This tabernacle, that is, the Church, was torn from the hands of the Philistines, that is, from demons. And what is said in this psalm pertains to the gifts of the Holy Ghost, through which this tabernacle is perfected.

Dividitur ergo in partes duas. In prima invitat alios ad offerendum Deo per gratiarum actionem. Secundo commemorat beneficia, ibi, *Vox Domini super aquas.*

It is divided therefore into two parts. In the first, he invites others to make an offering to God by way of thanksgiving; in the second, he recounts favours, as he says *The voice of the Lord is upon the waters.*

Circa primum tria facit. Primo ostendit cui sit offerendum. Secundo qui offerat. Tertio quid debeant offere.

About the first, he makes three points. First, he shows to whom the offering is made; second, who may offer it; third, what they may offer.

Dicit ergo, *Afferte,* Sed cui? *Domino,* soli, non alii: *Exod. 22.* quod soli Deo debeat offerri, dicitur *1 Paral. ult. Tua sunt omnia, et quae de manu tua accepimus, dedimus tibi.*

He says, therefore, *Bring.* But to whom? *To the Lord,* alone, not to another. Exodus 22. What ought to be offered to God alone is told in the last chapter of *1 Paralipomenon, All things are yours and what we have received from your hands have we given to you.*

Qui debeant offerre ostendit, *Filii Dei: Eccl. 34. Dona iniquorum non probat Altissimus: Gen. 4 Deus primo respexit ad Abel, et ad munera eius postea,* quia debet homo primo Deo placere, et postea ei oblationem facere; et ideo dicit, *Filii Dei,* per fidem: *Io. 1 Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine eius.*

He shows who should have been offering: *the sons of God. Ecclesiasticus 34: The Most High esteems not the gifts of the wicked.* In *Genesis 4, God first had regard for Abel and for his offerings afterwards;* for man has to please God first and then make him an offering; and, therefore, he says *Sons of God* through faith. *John 1: As many as received him, he gave them the power to become Sons of God, those who believe in his name.*

Item per charitatem: *1 Io. 3. Videte qualem charitatem dedit nobis Deus* etc. Per bona opera: *Rom. 9. Qui Spiritu Dei aguntur, hi filii Dei sunt.*

Also, through charity. *1 John 3: See what love God has given to us, that we might be named and might be Sons of God.* Through good works. *Romans 8: Those who are moved by the Spirit of God, they are the Sons of God.*

b. Hic ostendit quid debeat offerri. Et primo ponit corporale sacrificium. Secundo spirituale, ibi, *Afferte Domino gloriam.*

Bring. Here he shows what ought to be offered: and first he sets forth bodily sacrifice; secondly, spiritual, as he says, *Bring to the Lord glory.*

De tribus generibus animalium fiebat oblatio, scilicet de bobus, capris, et arietibus: et super caetera animalia agnus maxime consuetum sacrificium erat.

An oblation was made from three sorts of animals: that is from cattle, goats and sheep: and above the other animals, the lamb was by far the accustomed sacrifice:

Unde *Ezec. 9.* dicitur, quod quolibet mane, et vespere unus agnus immolabatur: quia per agnum maxime et expressius figurabatur Christus: *Io. 1. Ecce agnus Dei.* Et ideo dicit, *Afferte Domino filios arietum,* idest agnos.

whence it is said in *Exodus 29* that every morning and every evening one lamb was sacrificed: for by a lamb was Christ most assuredly and clearly prefigured. *John 1: Behold the Lamb of God.* And therefore he says *Bring to the Lord offspring of rams,* that is, lambs.

Mystice arietas sunt principes gregis, idest Apostoli: *Ps. 46. Principes populorum congregati sunt.* Filii eorum sunt fideles: *1. Cor. 4. In Christo Iesu per evangelium ego vos genui. Afferte,* ergo vosipsos Deo, qui estis filii arietum.

Mystically, rams are leaders of the flock, that is, apostles. *Psalm 46: The leaders of the people are gathered together.* Their sons are the faithful. *1 Corinthians 4: In Christ Jesus, through the Gospel, have I begotten you. Bring,* therefore, your very selves to God, you who are offspring of rams.

c. *Afferte.* Consequenter ponit spirituale sacrificium. Et primo ponit ipsum. Secundo manifestat, ibi, *Afferte Domino gloriam nomini eius.*

Bring. Next he proposes a spiritual sacrifice: and first he proposes it and secondly he manifests it, as he says, *Bring to the Lord glory to his name.*

Notandum quod Dominus voluit sibi offerri ista non propter se, quia dixit, *Numquid manducabo carnes taurorum* etc. sed ut cognoscamus eum principium omnium bonorum nostrorum, et finem in quem omnia sunt referenda:

It is to be noted that the Lord wanted these things to be offered to him, not for his own sake, for he himself has said (Psalm 49), *Shall I eat the flesh of bulls, or shall I drink the blood of goats?* but in order that we might know that he is the origin of all our good and the end to which all is to be referred.

et ideo nulli licet offerre sacrificum nisi Deo. Deus enim est finis, et nihil possumus ei addere; et ideo debemus eum glorificare, ut omnia quae facimus, in eius gloriam faciamus: *1. Cor. 10. Omnia in gloriam Dei facite.*

And, therefore, it is lawful to offer sacrifice to no one except God, for God is our end and we can add nothing to him: and so we ought to glorify him so that everything that we do we do for his glory. *1 Corinthians 10: Do all things for the glory of God.*

Item Deus est principium; et ideo debemus ei honorem: *Mal. 1. Si ego Dominus, ubi est honor meus;* et ideo dicit, *Afferte Domino gloriam et honorem: 1. Tim. 1. Soli Deo honor et gloria.*

Likewise, God is our origin and, accordingly, we owe him honour. *Malachi 1: If I am Lord, where is my honour?* And therefore he says, *Bring to the Lord glory and honour. 1 Timothy 1: To God alone honour and glory.*

Adorate Dominum. Hic manifestat spirituale sacrificium. Et primo ostendit quomodo debemus ei gloriam. Secundo quomodo debemus sibi honorem.

Adore the Lord. Here he shows the spiritual sacrifice: first showing how we ought to glorify him; second, how we ought to honour him.

Dicit ergo quod ipse Deus est gloriosus, et ideo debemus sibi gloriam; unde dicit, *Afferte Domino gloriam nomini eius.*

He then says that because God himself is full of glory we ought on that account to glorify him: whence he says, *Bring to the Lord glory to his name.*

Ipse in se gloriosus est, sed nomen eius debet in nobis gloriosum esse, idest ut in notitia nostra sit gloriosum. Et quod sit ipse in nobis gloriosum esse, idest ut in notitia nostra sit gloriosum. Et quod sit ipse in nobis gloriosus et clarus, debemus ei honorem dare;

He is in himself full of glory, but his name should be full of glory among us, that is, it is to become glorious in awareness. And in order that he might be full of glory and illustrious among us, we must give him honour.

et ideo dicit, *Adorate Dominum in atrio sancto eius,* idest in ecclesia ista, quae est sicut atrium caeleste.

And he therefore says: *Adore the Lord in his holy court,* that is, the Church which is like the heavenly court.

Vel *In atrio,* idest in mente: *Io. 4. Veri adoratores* etc.

Or, *in the court,* that is, the mind. *John 4: True worshippers will worship the Father in spirit and in truth.*

d. *Vox Domini super aquas* etc. Hic ponit divina beneficia. Et primo praeterita. Secundo futura, ibi, *Dominus diluvium* etc.

The voice of the Lord is upon the waters. Here he sets forth divine favours: first, those of the past; second, those of the future, as he says, *The Lord makes the flood to dwell.*

Circa primum duo facit. Primo enumerat beneficia praestita. Secundo concludit gratiarum actionem, ibi, *Et in templo eius.*

About the first, he makes two points. First, he enumerates outstanding favours; second, he concludes the thanksgiving, as he says, *And in his temple.*

Praestita beneficia possunt exponi figuraliter et mystice. Figuraliter quidem; et sic in prima parte ponit duo beneficia praestita, scilicet in exitu, secundo post exitum de eo, ibi, *Vox Domini confringentis.* Et primo commemorat beneficium eductionis de Aegypto. Secundo manifestat illud.

Outstanding favours can be explained figuratively and mystically. Figuratively for instance: so he first sets forth two outstanding favours, namely, the departure, and, secondly, after the departure: concerning this we have, *The voice of the Lord breaking.* And first he recalls the favour of the leading out from Egypt; secondly, he clarifies it.

Dicit ergo, *Vox,* idest imperium, *Domini,* fuit, *Super aquas,* maris divisi, ut dicitur *Ex. 14.*

Therefore he says, *The voice,* that is, the command, *of the Lord* was *upon the waters* of the divided sea, as it is told in *Exodus 14.*

Et magnificat hoc tripliciter. Primo ex parte auctoritatis, *Deus maiestatis,* qui scilicet est ipsa maiestas: *Isa. 6. Plena erat omnis terra maiestate eius. Intonuit,* quia cum clevasset Moyses manus, flavit ventus. Et hunc flatum dicit, *Intonuit,* quia tonitruum ex commotione ventorum fit.

And he extols this in three ways. First, from the part of origin: *God of majesty,* who, of course, is majesty itself. *Isaiah 6: The whole earth is full of his majesty. He thundered:* for Moses had lifted up his hands, the wind blew. And he calls this blowing *thundered* for thunder was made out of the agitation of the winds.

Item ex parte materiae: quia siccavit non parvas aquas, sed multas, scilicet maris: *Isa. 41. Numquid non siccast mare? Sap. 10. Transvexit eos per aquam nimiam.*

Next, from the part of matter, for he dried up not a few waters but many, namely, a sea. *Isaiah 41: Have I not dried up the sea? Wisdom 10: He bore them over through a great water.*

Item ex parte effectus, ex hoc quod fuit magnae virtutis in hoc quod deiecit inimicos: *Ex. 15. Dextera tua Domine percussit inimicum:* propter quod dicitur, *Vox Domini in virtute.*

Next, from the part of the effect, from what was of great strength to what cast down his enemies. *Exodus 15: Your right hand, O Lord, has struck the enemy.* And on account of this it is said, *The voice of the Lord in Power.*

Item alius effectus est magnificentiae; unde dicit, *Vox Domini in magnificentia,* quia fecit transire per siccum mare; unde sequitur ibidem, scilicet *Ex. 15. Magnificus in sanctitate, terribilis atque laudabilis* etc.

Then another effect is that of magnificence: whence it is said, *The voice of the Lord in magnificence,* for he made them cross over through a dry sea, whence it follows in the same place, namely *Exodus 15: Glorious in holiness, terrible and praiseworthy, alone working wonders.*

e. *Vox Domini confringentis cedros,* et *confringet Dominus* etc. Consequenter commemorat beneficia praestita post transitum. Et hoc potest dupliciter intelligi. Primo per remotionem a malo. Secundo per collationem bonorum, ibi, *Vox Domini concutientis.*

The voice of the Lord breaking the cedars and *The Lord will break the cedars of Lebanon.* Next he recalls extraordinary favours after the crossing; and this can be understood in two ways. First, by pulling away from evil, second, by bringing together good things, as we have it, *The voice of the Lord breaking.*

Circa primum duo facit. Primo ponit beneficium. Secundo facilitatem conferendi beneficium, ibi, *Et comminuet.*

About the first, he makes two points. First, he sets forth the favours, and second, the ease with which they are conferred, at, *And he will crush them.*

Dicit ergo, *Vox Domini confringentis cedros.* Cedri sunt homines magni: et signat Amorrhaeos qui erant magni et fortes: *Amos 2. Exterminavi ante faciem eius Amorrhaeum, cuius altitudo cedrorum altitudo illius, et fortis ipse quasi quercus.*

He then says, *The voice of the Lord breaking the cedars.* The cedars are great men and signify the Amorites who were great and strong. *Amos 2: I have driven out the Amorites from before his face, whose height was the height of cedars, and he himself was as strong as an oak.*

Item in tota terra quae promissa erat eis, erant Amorrhaei et aliae gentes, quae non poterant exterminari et subiugari usque ad tempus David. Omnes Amorrhaei adhuc habitabant circa Libanum, ut dicitur *Iosue 15.* Et ideo dicit, *Confringet Dominus cedros Libani,* idest Amorrhaeos, qui adhuc habitabant ibi. *Et comminuet eas tamquam vitulum Libani, et Saron tamquam filium unicornium.*

Then in the whole land that had been promised to them, there were Amorites and other peoples who could not be driven out and subjugated until the time of David. All the Amorites as yet dwelt about Lebanon, as it is told in *Joshua 15.* And therefore he says, *The Lord will break the cedars of Lebanon,* that is, the Amorites who still lived there, and *He will reduce them to pieces as a calf of Lebanon and Sharon as a son of unicorns.*

Hebraei habent sic, *Et communiet eos tamquam vitulum Libani et Saron sicut filium bubalorum.* Et est sensus literalis: quia bubali in paludibus nutriuntur, boves autem in montibus. Erant enim in monte Libani multa pascua in quo crescebant magni cedri. Item erant ibi vituli, et boves.

The Hebrews have it thus: *And he will crush them like a calf of Lebanon, and Sharon like a son of buffaloes.* And the literal sense is: that there is a difference between buffaloes and cattle, since buffaloes are nourished in marshes, cattle, however, in mountains. Now there were on Mt. Lebanon many pastures in which grew great cedars. Likewise were there calves and cattle.

Dicit ergo, Ita erit facile Deo comminuere cedros Libani, sicut si comminueret vitulum Saron. Saron est locus quidam: *Isa. 35. Decor Carmeli et Saron.* Hic locus est aquosus, ubi bubali pascuntur; quasi dicat, Etiam Saron comminuet sicut filium bubali, vitulum.

He says therefore: thus will it be easy for God to crush the cedars, as if he were crushing a calf of Sharon. Sharon is indeed the place, *Isaiah 35: The splendour of Carmel and Sharon.* This place where buffaloes graze is watery, as he might say: Sharon indeed will he crush, like a son of a buffalo, or a calf.

Mystice *Vox Domini super aquas.* Duplex beneficium innuit, scilicet conversionis, et donorum quae dantur conversionis.

Mystically, *The voice of the Lord upon the waters* signifies a double favour, namely, of conversion and of the gifts that are given to the converted.

Vox Domini in virtute. Secundum mysterium potest dupliciter exponi. Uno modo, ut referatur ad praedictionem Christi, et sic agitur de converione Iudaeorum et gentium: Iudaeorum cum dicit, *Super aquas.* Homines assimilantur aquis; quia sicut aquae homines fluunt, et non revertuntur, *2. Reg. 14.*

The voice of the Lord in power. The second mystery can be explained in two ways. In one way, it refers to the prophecy of Christ: and thus it treats of the conversion of the Jews and the gentiles. Of the Jews, when he says, *Upon the waters,* men are likened to waters: because, like waters, men flow and will not return. *2 Kings 14.*

Unde super aquas dicitur vox, idest praedicatio Domini, idest super populum Iudaeorum, quia ex doctrina Dei nondum incarnati, sed expectati, Iudaei conversi sunt ad Deum.

Whence it is said that the voice, that is, the prophecy of the Lord, is upon the waters, that is, upon the Jewish people, for the Jews were converted to God out of a doctrine of God not yet made Man, but expected.

De conversione gentium sequitur cum dicit, *Deus maiestatis intonuit.* Tonitruum formatur in nube, in qua signatur ipsa incarnatio quae est sicut nebes: *Isa. 19. Ecce Dominus ascendit super nubem levem.*

Concerning the conversion of the gentiles, it follows when he says, *The God of majesty has thundered.* Thunder is formed in the cloud, in which is signified the Incarnation itself, which is like a cloud. *Isaiah 19: Behold the Lord will ascend upon a swift cloud.*

Deus ergo maiestatis intonuit, idest omnipotens intonuit per praedicationem de nube carnis suae: *Iob 37. Tonabit voce sua mirabiliter.*

Therefore the God of majesty thundered; that is, the Almighty has thundered through prophecy from the cloud of his flesh. *Job 37: He will thunder with his voice wonderfully.*

Et dicit, *Super aquas multas,* quia vox Domini incarnati fuit non tantum super Iudaeos, sed super Gentiles: *Isa. 49. Dedi te in lucem Gentium* etc.

And he says, *Upon many waters* because the voice of the incarnate Lord was not only upon the Jews, but also upon the gentiles. *Isaiah 49: I have given you to be the light of the gentiles that you might be my salvation even to the farthest part of the earth.*

Vel, *Super aquas,* baptismi: unde ex tempore quo Christus est baptizatus, iste Psalmus cantatur.

Or, *Upon the waters of Baptism,* whence that psalm was sung at the time Christ was baptised.

Vox Domini in virtute. Super Psalmista secundum mysticum intellectum tetigit mysterium conversionis iudaeorum, et gentium; hic autem ponit beneficium temporalium donorum: et circa hoc tria facit. Primo porponit spiritualia dona. Secundo ponit vitiorum extirpationem quae sequitur ex eis, ibi, *Vox Domini confringentis.* Tertio profectionem seu promotionem ad bona, ibi, *Vox Domini praeparantis.*

The voice of the Lord in power. Further, the psalm, according to the mystical understanding, has touched the mystery of the conversion of Jews and gentiles; here, however, he discusses the favour of temporal gifts. And he makes three points about this. First, he sets forth the spiritual gifts; second, he presents the rooting out of vices which follows from these gifts, *The voice of the Lord breaking;* third, a setting out, or advancement to good, *The voice of the Lord preparing.*

In spiritualibus donis haec est differentia, quia quibus dantur spiritualia dona, quibusdam dantur ad ea quae conveniunt communiter, et agenda sunt, et sunt de necessitate salutis, quibusdam ad quaedam ardua, sicut ad miracula facienda, at huiusmodi.

In the spiritual gifts, there is this difference, that, to those to whom spiritual gifts are given, to the same ones are given those things that harmonise with them, and they must be carried out and they are of necessity for salvation: given to them for certain difficult tasks, such as the working of miracles and things of that sort.

Quantum ad primum dicit, *Vox Domini in virtute,* idest ex imperio Domini datur virtus ad implendum praecepta.

As to the first, he says, *The voice of the Lord in power;* that is, from the command of the Lord power is given to accomplish his precepts.

Quantum ad secundum dicit, *Vox Domini in magnificentia,* idest ex imperio Domini datur virtus sanctis suis magna faciendi: *Ps. 67. Super Israel magnificentia eius.*

As to the second, he says, *The voice of the Lord in magnificence,* that is, from the command of the Lord power is given to his holy ones for doing great things. *Psalm 67: Upon Israel is his magnificence.*

Glossa haec adaptat donis Spiritus sancti. Et post, scilicet conversionem fidelium ad donum timoris qui fit divina virtute, ad quam pertinet timores admittere.

A gloss adapts these to the gifts of the Holy Ghost who, after the conversion of the faithful to the gift of fear, arises in divine power to which the admission of fears relates.

Magnificentia pertinet ad donum scientiae, quia ad scientiam pertinet magna agere: *Eccl. 25. Quam magnus est qui invenit sapientiam.*

Magnificence relates to the gift of knowledge because to do great things relates to knowledge. *Ecclesiasticus 25: How great is he that finds wisdom.*

Vox Domini confringentis. Hic agit de exclusione vitiorum. Et tangit primo vitium superbiae. Secundo concupiscentiae, ibi, *Vox Domini intercidentis flammam ignis.* Tertio vitium infidelitatis sive contemptus, ibi, *Vox Domini concutientis desertum.*

The voice of the Lord breaking. Here he treats of the removal of vices, and first he touches on the vice of pride, and secondly of concupiscence: *The voice of the Lord dividing the flame of fire;* third, the vice of infidelity, or disdain: *The voice of the Lord shaking the desert.*

Ostendit ergo primo exclusionem supebiae. Unde notandum est quod sicut abietes sunt magnae, ita et cedri; et ideo per eas signatur superbia.

He shows first the removal of pride. Whence it is to be observed that just as fir-trees are great, so also are cedars; and by them pride is signified.

Dicit ergo, *Vox Domini confringentis cedros,* idest virtus imperii divini super omnes superbos: *Isa. 14. Detracta est ad inferos superbia tua,*

Therefore he says, *The voice of the Lord breaking the cedars,* that is, the power of the divine command upon all the proud. *Isaiah 14: Your pride is brought down to hell.*

et comminuet cedros Libani, idest vox Domini super arrogantes, et superbos comminuendo sua potentia: quia omnes reges per hoc conversi sunt ad Christum;

And he will break the cedars of Lebanon, that is, the voice of the Lord is upon the arrogant and proud, by breaking them by his power: for all the Kings were converted through this to Christ;

et finaliter super cedros Libani, quia maiores Iudaeorum conversi sunt, sicut de Nicodemo, *Io. 3.*

and finally, upon the cedars of Lebanon because leaders of the Jews were converted, as, for example, Nicodemus, *John 3.*

f. Item, *Et comminuet eos tanquam vitulum.* Hic ponitur perfectio conversionis.

Likewise: *And he will crush them as a calf.* Here is set forth the completion of conversion.

Mons Libani est valde pascuosus, et sacerdotes propter copiam victimae faciebant pascere ibi boves: et ideo, *Comminuet eas tanquam vitulum Libani,* idest humiliabit eos sicut vitulum Libani, ut scilicet seipsos in sacrificium offerant, sicut offertur vitulus qui nutritur in monte Libani. Et hoc patet, quia multi magni se martyrio exposuerunt pro Christo: *Matth. 22. Tauri mei, et altilia occisa sunt.*

Mt. Lebanon is especially fit for pasture, and the priests, on account of the abundance of sacrificial animals, used to make the cattle pasture there; and therefore, *He will crush them as a calf of Lebanon,* that is, he will bring them low like a calf of Lebanon that they might offer indeed themselves in sacrifice, as a calf that is nourished on Mt. Lebanon is offered. And this is obvious for many great men have exposed themselves to martyrdom for the sake of Christ. *Matthew 22: My oxen and my fatlings are killed.*

Et dilectus quemadmodum filius unicornium. Hoc potest dupliciter legi.

And as the beloved sons of unicorns. This can be read in two ways.

Primo, ut significet auctoritatem comminutionis; quasi dicat, Dilectus faciet ea. Et secundum hoc dilectus ponitur singulariter quasi auctoritatem habens. *Hic est Filius meus, Matth. 3.* Et haec faciet, *Quemadmodum filius unicornium,* idest filius Iudaeorum, quia mysterium incarnationis haec operabatur; et Iudaei unicornes dicuntur, inquantum gloriantur in cultu unius Dei.

First, in order to point out authority for crushing, as if he said the beloved will do these things, and accordingly, beloved is put in the singular, as of one having authority. *This is my beloved Son. Matthew 3.* And he will do these things *as a son of unicorns,* that is, a son of the Jews, for the mystery of the Incarnation was performing these things. And the Jews are called unicorns inasmuch as they glory in the worship of the one God.

Vel unicornius dicitur, quia secundum generatione aeternam est sine matre, et secundum temporalem generationem fuit filius sine patre.

Or, he is called a unicorn because, according to his eternal generation he was without a mother, and according to his generation in time, he was a son without a father.

Aliter, *Dilectus* etc. Idest Christus in exemplum huius comminutionis patietur, dabit exemplum aliis patiendi: *1. Petri 2. Christus est passus est pro nobis, vobis relinquens exemplum, ut sequamini vestigia eius.*

Otherwise, *Beloved, etc.,* that is, Christ, will suffer as an example of crushing that he might give an example of suffering to others. *1 Peter 2: Christ suffered for us, leaving you an example that you might follow his steps.*

Et patietur non inquantum Deus, sed inquantum filius unicornium Iudaeorum. Revertamur ergo ad sensum literalem.

And he suffers not insofar as he is God, but insofar as he is the son of Jewish unicorns. Let us return then to the literal sense.

g. *Vox Domini intercidentis flammam.* Hic commemorat beneficium, quo liberati sunt a malo inflicto divinitus.

The voice of the Lord dividing the flame. Here he recalls the favour whereby they were liberated from an evil inflicted from heaven.

Num. 11. Dicitur quod propter murmur populi ignis invasit partem castrorum, et ad levationem manus Moysi ignis extinctus est: et hoc est quod dicit, *Vox,* idest imperium, *Domini intercidentis,* idest destruentis, *flammam ignis.*

It is told in *Numbers 11* that because of the murmuring of the people, fire attacked part of the camp, and at the lifting up of Moses' hand, the fire was put out. And this is why he says, *The voice,* that is, the command, *of the Lord dividing,* that is, destroying, *the flame of fire.*

Consequenter commemorat beneficia quae promovent in bono. Et ponit tria. Primo beneficia multiplicationis populi. Secundo nutritionis parvulorum. Tertio ducatus per desertum.

In consequence, he recalls the favours which increase in good, and he sets forth three points. First, the favours of the multiplication of the people; second, the rearing of children; third, the leading through the desert.

Litera Hieronymi habet, *Vox Domini parturientis desertum.* Sic legitur in Iosue.

The text of Jerome has: *The voice of the Lord bringing forth the desert.* Thus is it read in Joshua.

Nullus eorum qui exierunt de Aegypto, et venerunt in desertum, intraverunt terram promissionis, nisi Iosue et Caleb, ut patet *Num. 14.* Sed omnes qui intraverunt in eam, nati sunt in deserto. Et ideo commemorat hoc beneficium quod populus non est extinctus;

None of those who went out of Egypt and came into the desert entered into the land of the promise, except Joshua and Caleb, as is clear from *Numbers 14.* But all who entered it were born in the desert, and, therefore, he recalls the favour that the people were not wiped out.

unde dicit, *Vox Domini parturientis,* idest parturire facientis, et specialiter desertum Cades: quia quantum ad inetntionem Moysi fuit, quod statim exeuntes de Aegypto intrarent terram promissionis, et venirent in Cades. Unde miserunt exploratores, et timuerunt intrare: et propter illud peccatum omnes mortui sunt. Et quia ex illo dimiserunt intrare, ideo in hoc deserto omnes mortui sunt.

Whence he says, *The voice of the Lord bringing forth,* that is, causing to give birth, specifically to *the desert of Kadesh,* for as far as the design of Moses was concerned, they, immediately upon going out of Egypt were to enter the land of the promise and come into Kadesh: whence they sent scouts, and they advised against it and feared to enter, and because of that sin all died. And because from that time they gave up going in, therefore all died in this desert.

Vel secundum literam nostram, *Vox Domini concutientis desertum,* idest commoventis ad generationem per desertum Cades, *Vox Domini praeparantis cervos,* Hieronymus habet, *Obstreticantis cervos,* Hebraeus habet *Praeparantis mulos.*

Or, according to our text, *The voice of the Lord shaking the desert,* that is to cause propagation through the desert of Kadesh. *The Voice of the Lord preparing the stags.* Jerome has: *Assisting in the birth of stags.* The Hebrew has: *Preparing the mules.*

Cervi in desertis manent. Et quia filii Israel quadraginta annis fuerunt in deserto, ideo dicuntur cervi: *Ps. 17. Statuit pedes meos tanquam cervorum,* quia mulieres habuerunt opportunitatem pariendi, et enutriendi.

Stags abide in deserts: and because the children of Israel were forty years in the desert they are called stags: *Psalm 17: He has made my feet like those of stags:* for women had the advantage of giving birth and nursing.

Et revelabit condensa, vel saltus, quia ducatum ei praestitit per diem: *Ps. 135. Transduxit populum suum per desertum.*

And he will lay bare the thick woods, or forest pastures, for he showed him guidance through column of fire by night and of cloud by day. *Psalm 135: He led his people through the desert.*

Mystice in hoc quod dicit, *Vox Domini confringentis,* signat donum fortitudinis. Et ponit hic exclusionem peccati concupiscentiae cum dicit, *Vox Domini intercidentis flammam ignis,* scilicet concupiscentiae: *Sap. 6. Concupiscentia sapientiae deducet ad ignem perpetuum.*

Mystically, in what he says, *The voice of the Lord breaking,* he signifies the gift of fortitude. And he places here the removal of the sin of concupiscence when he says: *The voice of the Lord dividing the flame of fire,* that is, of concupiscence. *Wisdom 6: Longing for wisdom will lead to everlasting fire.*

Et haec nutrit alia mala: de hac *1. Io. 2. Omne quod est in mundo aut est concupiscentia oculorum* etc. Et haec consumit: *Iob 31. Ignis est usque ad consumptionem devorans.*

And this nourishes other evils, about which *John 2* says: *Everything that is in the world is either longing of the eyes,* etc. And this confirms it. *Job 31: It is a fire that devours even to destruction.*

Basilius exponit sic. *Vox Domini intercidentis,* quia in die iudicii virtute divina ignis dividetur, quia ardor sine luce erit in igne involvente reprobao. Ignis splendens sine ardore erit ad gloriam electorum. Et hoc quod dicit, pertinet ad donum consilii.

Basil explains it thus: "*The voice of the Lord dividing the flame of fire:* on the day of judgement, by divine power, the fire will be divided, for burning without light will be in the fire surrounding the condemned, and a fire bright without burning will be for the glory of the elect." And what he says here relates to the gift of counsel.

Vox Domini concutientis desertum. Hic ponit exclusionem duplicis infidelitatis, scilicet Gentilium, et Iudaeorum.

The voice of the Lord shaking the desert. Here he presents the removal of a two-fold infidelity, that is, of the gentiles and of the Jews.

Quantum ad primum dicit, *Vox Domini concutientis desertum,* idest gentem ad fidem commovit convertendo ad eam: *Is. 54. Multi filii desertae,* idest populi Gentilis, *magnis quam eius quae habet virum,* idest synagogae.

As to the first, he says, *The voice of the Lord shaking the desert,* that is, he has moved the nations to faith by directing them to it. *Isaiah 54: Many are the sons of the deserted one* (that is, the gentile people), *more than those of her that has a husband,* that is, of the synagogue.

Quantum ad secundum dicit, *Desertum Cades,* quod interpretatur sanctum legis: quia Iudaei sanctificati per legislatorem convertentur in fine mundi: *Is. 1. Terra nostra deserta* etc. Et hoc pertinet ad donum intellectus.

As to the second, he says, *The desert of Kadesh,* which is interpreted holy place of the law, because the Jews, made holy by the lawgiver, will be converted at the end of the world. *Isaiah 1: Our land is desolate, our cities are burnt by fire.* And this relates to the gift of understanding.

Consequenter commemorat beneficium quod pertinet ad promotionem in bonis. Et primo ponit collationem sapientiae. Secundo eius actum.

Then he brings up the favour that pertains to advancement in good, and first he sets forth its likeness to wisdom, secondly, its activity.

Dicit ergo, *Vox Domini praeparantis cervos,* idest sanctos et perfectos viros, quia sicut cervi repellunt venenosa, ita sancti repellunt omne peccatum: et sicut cervi per spinas incedunt sine laesione, ita sancti per vanitatem mundi eunt sine delectatione: *Gen. penul. Nephtalim cervus emissus, dans eloquia pulchritudinis.*

Therefore, he says, *The voice of the Lord preparing the stags,* that is, holy and perfect men: since, as stags drive away very poisonous things, so do holy men drive away every sin, and, just as stags walk through thorns without injury, so do holy men go through the vanity of the world without pleasure. In the second last chapter of *Genesis: Naphtali, a stag set free, giving expressions of beauty.*

Et isti praeparantur per Deum, non per se: et ipse Deus, *Revelabit,* eis, *condensa,* idest ea quae aliis sunt abscondita: *Matth. 11. Revelasti ea parvulis.*

And these things are made ready by God and not by ourselves, and God himself *will lay bare* to them *the thick woods,* that is, those things that were hidden from others. *Matthew 11: You have revealed them to little ones.*

Et hoc pertinet ad donum sapientiae. Consequenter concludit gratiarum actionem pro praedictis beneficiis, dicens, *In templo eius omnes dicent gloriam: Ps. Iuvenes et virgines, senes cum iunioribus* etc.

And this pertains to the gift of wisdom. Next he concludes his thanksgiving for the before-mentioned favours, saying: *In his temple all will say glory. Psalm 148: Let youths and maidens, old men and Young Praise the name of the Lord.*

Alia litera habet, *Omnis dicet vel loquetur gloriam.* Verum est quod quilibet habet dona communia, et etiam spiritualia. Et pro hoc speciali dono quilibet dicet gloriam: *Eccl. Ult. Danti mihi iustitiam, dabo gloriam.*

Another text has: *Everyone will say, or speak of glory.* It is true that everyone will have common and even spiritual gifts. And for this special gift, everyone will say of glory. In the last chapter of *Ecclesiasticus: To him who gives me justice, I shall give glory.*

h. *Domini.* Hic agit de beneficiis speratis. Et primo commemorat potentiam benefactoris. Secundo ponit sperata beneficia, ibi, *Dominus virtutem populo suo dabit.*

The Lord. Here he treats of favours hoped for; and, first he mentions the power of the benefactor; secondly, he sets forth the favours he hopes for. *The Lord will give strength to his people.*

In Hebraeo habetur, *Dominus diluvio sedit.* Et hoc habet planum sensum; quasi dicat, Verum est quia hoc fecit populo Israeli. Numquid non eiusdem potestatis aliquando fuit? Immo a principio mundi iudicia eius manifesta fuerunt.

In the Hebrew we have: *The Lord sat upon on the flood* and this has a clear sense: as if he were saying: It is true for he did this for the people of Israel. For has there ever been anything of like power? Indeed, from the beginning of the world his judgements had been made manifest.

Et commemorat unum manifestum quod ex iudicio pro peccato hominum induxit diluvium. *Et sedebit Dominus rex in aeternum,* iudicans scilicet populos in aequitate.

And he mentions one made manifest that, out of judgement on men's sin, brought on the flood. *And the Lord will sit as King forever,* judging the peoples in equity.

Hieronymus habet, *Dominus diluvium inhabitat,* vel inhabitare facit. Diluvio inundante, terra evacuata est ab habitatoribus. Postea iterum, *Inhabitare facit terram,* dissipatam tunc per multiplicationem hominum.

Jerome has it: *The Lord inhabits the flood,* or *causes to inhabit.* As the flood spread, the earth was emptied of its inhabitants. After, he again causes to inhabit the now destroyed earth by the multiplication of men.

Mystice potest triplicitere legi. Uno modo, ut diluvium sit quasi accusativus appositus ad hoc infinitum, *Inhabitare:* quia in arca Noe soli illi habitaverunt diluvium: et si per arcam Noe signatur ecclesia, et sancti qui sunt in ea, securi habitant diluvium tribulationum.

This can be read mystically in three ways. In one way, as *The flood* becomes as the accusative attached to the infinitive *to inhabit:* for in Noah's ark did they alone inhabit the flood; and thus by Noah's ark the Church is signified and the holy ones who are in it dwell secure in a flood of tribulations.

Alio modo e converso, quasi diluvium inhabitat in templo suo. Diluvium est mundus, et carnales homines mundi: *Nah. 1. In diluvio praetereunte consummationem faciet.* Hoc ergo diluvio faciet inhabitare in templo suo, quando convertentur, *Et sedebit rex in aeternum,* ut supra expositum est.

In another way, and conversely, he dwells in his holy temple as in a flood. The flood is the world and carnal men are of the world. *Nahum 1: In the flood that passes by, he will make an ending.* Therefore, he will make the flood to dwell in his temple when they are converted, *and He will sit as King forever,* as it was explained above.

Alio modo diluvium inhabitat, idest aquas baptismales, quas ipse inhabitat per effectum gratiae. Consequenter commemorat beneficia sperata. Et primo pertinentia ad progressum. Secundo ad finem.

In another way, he inhabits the flood, that is, the baptismal waters, which he himself inhabits through the effect of grace. Then he mentions hoped for blessings: and first, those pertaining to our growth; secondly, those pertaining to our end.

Quantum ad primum dicit, *Dominus virtutem populo suo dabit,* per quam possint proficere: *Isa. 40. Qui dat lapso virtutem, et his qui non fuerunt fortitudinem* etc.

As to the first, he says, *The Lord will give strength to his people,* through which they may be able to advance. *Isaiah 40: Who gives strength to the weary man and to those who are not he increases courage and might.*

Quantum ad secundum dicit, *Dominus benedicet populo suo in pace: Isa. 32. Sedebit populus meus in pulchritudine pacis, in tabernaculis fiduciae, in requie opulenta.*

As to the second he says: *The Lord will bless his people with peace. Isaiah 32: My people will sit in the beauty of peace, in the tabernacles of trust, in rich repose.*

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The Aquinas Translation Project
(http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 29

1. *[Psalmus XXIX: [1] Cantici in dedicatione domus David.]* Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me.	*1. [Psalm 29: [2] A psalm of a canticle, at the dedication of David's house.]* 2. I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.
2. Domine, Deus meus, clamavi ad te, et sanasti me. Domine, eduxisti ab inferno animam meam; salvasti me a descendentibus in lacum.	(3) O Lord my God, I have cried to thee, and thou hast healed me. (4) Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.
3. Psallite Domino sancti ejus: et confitemini memoriae sanctitatis ejus.	(5) Sing to the Lord, O ye his saints: and give praise to the memory of his holiness.
4. Quoniam ira in indignatione ejus, et vita in voluntate ejus. Ad vesperum demorabitur fletus, et ad matutinum laetitia.	(6) For wrath is in his indignation; and life in his *good* will. In the evening weeping shall have place, and in the morning gladness.
5. Ego autem dixi in abundantia mea: non movebor in aeternum. Domine, in voluntate tua praestitisti decori meo virtutem. Avertisti faciem tuam a me, et factus sum conturbatus.	(7) And in my abundance I said: I shall never be moved. (8) O Lord, in thy favor (will), [3] thou gavest strength to my beauty. [4] Thou turnedst away thy face from me, and I became troubled.
6. Ad te, Domine, clamabo, et ad Deum meum deprecabor.	(9) To thee, O Lord, will I cry: and I will make supplication to my God.
7. Quae utilitas in sanguine meo, dum descendo in corruptionem? Numquid confitebitur tibi pulvis, aut annunciabit veritatem tuam?	(10) What profit is there in my blood, whilst I go down to corruption? Shall dust confess to thee, or declare thy truth?
8. Audivit Dominus, et misertus est mei: Dominus factus est adjutor meus. Convertisti planctum meum in gaudium mihi: conscidisti saccum meum, et circumdedisti me laetitia.	(11) The Lord hath heard, and hath had mercy on me: the Lord became my helper. (12) Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness:
9. Ut cantet tibi gloria mea, et non compungar: Domine Deus meus, in aeternum confitebor tibi.	(13) To the end that my glory may sing to thee, and I may not have regret: O Lord my God, I will give praise to thee for ever.

1.[5] In praecedenti Psalmo hortatus est Propheta alios ad gratiarum actiones; hic autem ipse gratias agit.

Titulus, *Psalmus cantici in dedicatione domus David.* Sicut supra dictum est, Psalmi cantici dicuntur, quia prius cantabatur, et post sequebatur psalmus: quasi, psalmus sequens canticum.

Sed legimus quod David domum Deo non dedicavit, quia prohibitus fuit per Nathan a Domino, 2 Reg. 7. Sed hic non dicitur domus Domini, sed David. Legitur 2 Regum 5, quod post mortem Saulis cepit Hierusalem, et ibi fecit domum suam. Et consuetum est, quod quando quis intrat domum, facit solemnitatem. Et posset dici quod tunc iste Psalmus cantatus fuit ab ipso David, quando primo intravit domum illam novam ut inhabitaret ibi.

Tamen melius intelligitur quod referatur ad mysterium domus David, idest Christi, qui est Ecclesiae caput et corpus.

Et haec eadem dicitur tabernaculum. Supra dictum est, *Pro consummatione tabernaculi;* hic autem, *In dedicatione domus.* Tabernaculum est militantium: et sic praesens ecclesia dicitur tabernaculum. Apoc. 21: *Ecce tabernaculum Dei cum hominibus etc*. Domus est quiescentium: sic ecclesia expectat quietem patriae: Psal. 121: *In domum domini ibimus*.

1.[6] In the preceding Psalm the Prophet exhorted others to acts of thanksgiving, but here he himself gives thanks.

The title, *A Psalm of a canticle at the dedication of David's house*. As was said above, psalms are designated "of a canticle" because first [a canticle] used to be sung, and afterwards a psalm followed: as if to say, the psalm follows the canticle. [7]

Yet we read that David did not dedicate the house to God, because he had been prohibited by the Lord through Nathan (2 Kings [2 Samuel] 7). [8] Yet this is not called the house of the Lord, but of David. In 2 Kings [2 Samuel] 5 we read that after the death of Saul he took possession of Jerusalem, and there he built his home. And it is customary that when someone enters a house, he makes a celebration. And it could be said that at that time this Psalm was sung by David himself, when he first entered that new house in order to dwell there.

Nevertheless, it is better understood as referring to the mystery of the house of David, that is, of Christ, who is the head and body of the Church.

And this same [house] is called a tabernacle. Above it was said, *For the completion of the tabernacle*; but here, *At the dedication of the house.* A tabernacle is associated with those who struggle: and thus the present Church [the Church militant] is called a tabernacle. Rev 21 [:3]: "Behold the tabernacle of God with men," etc. A house is associated with those who rest: thus the Church awaits the rest of heaven. Ps 121 [:1]: "We shall go into the house of the Lord."

Utraque haec habet constructionem, quae fuit in ordinatione suae Incarnationis: et dedicationem, quae fuit in resurrectione, quando corpus Christi indutum est gloria immortalitatis. Super corpus Christi continue construitur; et per conversionem fidelium dedicabitur, quando erit in gloria.

Each of these has a construction that pertained to the ordination of his Incarnation; and a dedication, that [has been ordered to] the resurrection, when the body of Christ was clothed with the glory of immortality. Upon the body of Christ it is continually built up; and through the conversion of the faithful it will be dedicated, when it will be in glory.

Psalmus iste dividitur in duas partes. In prima in generali commemorat beneficia pro quibus gratias agit. Secundo in speciali, ibi, *Ego autem dixi*.

This Psalm is divided into two parts. In the first he recalls the benefits for which he gives thanks in general. In the second, [he recalls the benefits for which he gives thanks] in particular: *And [in my abundance] I said.*

Circa primum duo facit. Primo agit gratias de propriis beneficiis. Secundo invitat alios ad gratias agendas de communibus, ibi, *Psallite Domino sancti ejus*.

[I.] [9] Concerning the first he does two things. First, he gives thanks for his own benefits. Second, he invites others to thanksgiving in common: *Sing to the Lord, O ye his saints*.

Circa primum tria facit. Primo ponit gratiarum actionem. Secundo commemorat beneficia, ibi, *Quoniam suscepisti me.* Tertio exponit, ibi, *Domine Deus*.

[I.A.] Concerning the first he does three things. First, he places an act of thanksgiving. Second, he recalls benefits: *For thou hast upheld me.* Third, he explains: *O Lord [my] God*.

Dicit ergo, *Domine, exaltabo te*, non faciendo te altiorem, sed confitendo et laudando tuam altitudinem: Eccl. 43: *Benedicentes Dominum, exaltate illum quantum potestis*.

[I.A.1.] Thus he says: *I will extol thee, O Lord*, not by making you higher, but by confessing and praising your loftiness: Ecclus [Sir] 43 [:33]: "Blessing the Lord, exalt him as much as you can."

Et assignat duo beneficia, quare exaltat: unum ex parte Dei, et aliud ex parte inimicorum: et secundum est effectus primi.

[I.A.2.] And he indicates two benefits on account of which he exalts: one on God's part, and the other on the part of his enemies; and the second is the effect of the first.

Ex parte Dei, quia *Suscepisti me* in tuam protectionem, quando elegit eum et protexit, ut habetur 1 Reg. 16, usque in finem. Vel Deus suscipit justos, quando unit sibi, qui per unionem caritatis adhaerent sibi. Sed Christum hominem univit sibi suscipiendo in unitatem perfectam: Psal. 3: *Tu autem Domine susceptor meus es etc.*

[I.A.2.a.] On God's part, because *Thou hast upheld me* in your protection, when he chose and protected him, as is said in 1 Kgs [1 Sam] 16, up to the end. Or, God sustains the just, when he unites to himself those who cling to him through the union of charity. But he united to himself the man Christ by sustaining him in perfect unity: Ps 3 [:4]: "But thou, O Lord, art my protector," etc.

Ex parte inimicorum: quia, *Non delectasti*. Hoc enim non est odiosum valde quod inimici gaudeant de eo; quia non gaudent nisi de malo suo, et nullus optat malum nisi sibi exoso: Eccl. 18: *Si praestes concupiscentias ejus animae tuae, faciet te in gaudium inimicis tuis*. Sed certum est quod David non venit in gaudium inimicis, quia Saul non est assecutus propositum suum de eo.

[I.A.2.b.] On the part of his enemies: because, *Thou hast not made [my enemies] to rejoice [over me].* Indeed, it is not very troublesome that his enemies rejoice over him; because they do not rejoice except in their own evil, and no one wishes evil except upon one hated by oneself: [10] Ecclus [Sir] 18 [:31]: "If thou give to thy soul her desires, she will make thee a joy to thy enemies." But it is certain that David did not become the joy of his enemies, because Saul did not achieve his plans for him.

De Christo autem non videtur: Matth. 27: insultabant enim ei jam crucifixo: *Vah qui destruis templum Dei etc.* Item, etiam viris justis mali insultant, et laetantur super eos: Job 30: *Derident me juniores tempore, nunc in eorum canticum versus sum, et factus sum in proverbium eis*. Sed dicendum, quod si ad horam Judaei de Christo gavisi sunt, non tamen finaliter: quia Christo resurgente nomen ejus magis invaluit: Mich. 7: *Ne laeteris inimica mea, quia cecidi; consurgam.*

Concerning Christ, however, this does not appear to be the case: Matt 27 [:40]: they were insulting him even when [he was] crucified: "Vah, thou that destroyest the temple of God," etc. Likewise, the wicked also insult just men, and rejoice over them: Job 30 [:1a, 9]: "But now the younger in time scorn me. [. . .] Now I am turned into their song, and am become their byword." But it must be said that if to this hour the Jews had rejoiced concerning Christ, they will not ultimately do so: because when Christ had risen, his name prevailed all the more: Mic 7 [:8]: "Rejoice not, thou, my enemy, over me, because I am fallen: I shall arise."

2. Deinde cum dicit, *Domine Deus meus*, ostendit quomodo liberatus sit. Et primo a malis interioribus. Secundo ab exterioribus, ibi, *Domine eduxisti*.

[I.A.3.] 2. Thereafter, when he says: *O Lord my God*, he indicates how he was freed. First, from interior evils. Second, from exterior ones: *Thou hast brought forth, O Lord.*

Malum interius est infirmitas, vel corporalis vel spiritualis. Haec duo potuerunt esse in David et in nobis, sed in Christo non nisi corporalis, propter passibilitatem: et ideo dicit, *Clamavi*, scilicet David: Ps. 119: *Ad Dominum, cum tribularer, clamavi*. Item Christus clamavit, etsi inquantum Deus sit exauditor: Hebr. 5: *Cum clamore valido et lacrymis etc*. Sequitur, *Et sanasti me.* Dicit quia ab utraque infirmitate; Christum vero sanavit a corporali solum passibilitate.

[I.A.3.a.] Interior evil is infirmity, either bodily or spiritual. These two could exist in David and in us, but not in Christ unless it is bodily, according to [his] passibility: and for that reason he, namely David, says, *I have cried*: Ps 119 [:1]: "In my trouble I cried to the Lord." In like manner, Christ cried, though inasmuch as he is God he is the one who hearkens: Heb 5 [:7]: "With a strong cry and tears," etc. [The psalmist] continues, *And thou hast healed me.* He says this because [he suffers] from both infirmities; but [God] has healed Christ only of

his bodily passibility.

Consequenter dicit se esse liberatum ab exterioribus malis, *Domine eduxisti.* Et primo ab imminentibus. Secundo ab illis a quibus est praeservatus, ibi, *Salvasti.*

[I.A.3.b.] Subsequently he says that he has been freed from exterior evils: *Thou hast brought forth, O Lord.* And first, from imminent [evils]. Second, from those from which he was preserved: *Thou hast saved*.

Dicit ergo, *Domine eduxisti etc.* Hoc ad litteram non potest intelligi de David: quia non erat erutus de inferno, quando hunc Psalmum fecit. Potest intelligi de eo secundum metaphoram, quasi liberatus sit a mortali periculo. Sed ad litteram intelligitur de Christo, cujus anima educta est de inferno a Deo: Psal. 15: *Ne derelinquas animam meam in inferno*. Item convenit illis qui per Christum resuscitati sunt: Zach. 9: *Tu autem in sanguine testamenti tui eduxisti vinctos tuos de lacu in quo non erat aqua.*

[I.A.3.b.i.] Thus he says, *Thou hast brought forth, O Lord, etc.* This cannot be literally understood of David, because he was not freed from hell when he composed this Psalm. It could be understood of him in a metaphorical sense, as if he was freed from a mortal danger. But it is literally understood of Christ, whose soul was drawn out of hell by God: Ps 15 [:10]: "Thou wilt not leave my soul in hell." Likewise, it is fitting to those who were resurrected through Christ: Zech 9 [:11]: "Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water."

Secundo dicit se praeservatum a mortali periculo, cum subdit, *Salvasti me a descendentibus in lacum.* Ad litteram lacus accipitur pro concavitate: mos enim fuit antiquitus quod sepeliebantur in profundis concavitatibus: *Salvasti me*, ait, *a descendentibus in lacum*; quasi dicat, Liberasti me a periculis mortis. Sed de Christo exponitur optime, quia per lacum intelligitur damnatio aeterna: quia licet Christus descenderit in infernum; non tamen illuc descendit tamquam ad damnationem, sed ut liberaret eos qui erant in lacu; quasi dicat, Dedisti mihi, ut non assimilarer descendentibus in lacum: Psal. 87: *Factus sum sicut homo sine adjutorio, inter mortuos liber*. Vel, *In lacum*, idest in peccatum; immunis enim fuit a peccato.

[I.A.3.b.ii.] Second, he says that he was preserved from a mortal danger, when he adds: *Thou hast saved me from them that go down into the pit.* In the literal sense, "pit" is taken for a hollow: for it was an ancient custom that they were buried in deep hollows: *Thou hast saved me*, he says, *from them that go down into the pit*; as if to say, You have freed me from the dangers of death. But it is explained best of Christ, because by "pit" is understood eternal damnation: for even though Christ descended into hell, he did not descend there as if to damnation, but in order to free those who were in the pit; as if to say, You have delivered me, in order that I might not be like those that go down into the pit: Ps 87 [:5]: "I am become as a man without help, free among the dead." Or, *In the pit*, that is, in sin; for he was immune from sin.

3. Deinde cum dicit, *Psallite Domino sancti ejus etc.*, inducit alios primo ad gratiarum actionem. Secundo commemorat beneficia, ibi, *Quoniam ira in indignatione ejus.*

[I.B.] 3. Thereafter, when he says: *Sing to the Lord, O ye his saints, etc.*, he first brings others to an act of thanksgiving. Second, he recalls benefits: *For wrath is in his indignation*.

Ubi duo facit: quia primo ostendit qui sunt qui gratias Deo debent. Secundo de quo, ibi, *Confitemini.*

[I.B.1.] [In treating acts of thanksgiving] he does two things: because first, he shows who they are who owe gratitude to God. Second, from what cause: *Give praise.*

Dicit ergo, *Psallite.* Ecce qualiter Psalmus cantici. *Psallite*, inquam vos sancti: quia Eccl. 15: *Non est speciosa laus in ore peccatoris*: Apoc. 19: *Laudem dicite Deo nostro omnes sancti ejus.*

[I.B.1.a.] Thus he says, *Sing*. Notice the manner in which the Psalm is of a canticle. *Sing*, I say, you his saints: because Ecclus [Sir] 15 [:9]: "Praise is not seemly in the mouth of a sinner." Rev 19 [:5]: "Give praise to our God, all ye his servants." [11]

Sed de quo? *Confitemini*, gratias agendo, *memoriae sanctitatis ejus.* Uno modo *memoriae* potest intelligi, quia Deus memor est nostri: Hier. 2: *Recordatus sum tui, etc.* Et dicit, *Sanctitatis ejus.* Et dupliciter potest intelligi: vel quia haec memoria provenit ex sanctitate, idest ex misericordia et bonitate sua: Levit. 11: *Sancti estote, quia ego sanctus sum*: vel quia memor est nostri ut sanctificet nos: Levit. 20: *Ego Dominus qui sanctifico vos*. Alio modo, *memoriae*, scilicet nostrae, quia nos recordamur sanctitatis Dei; quasi dicat, confitemini commemorando sanctitatem ejus: Isa. 63: *Miserationum Domini recordabor.*

[I.B.1.b.] But from what cause? *Give praise*, by rendering thanks, *to the memory of his holiness.* In one way, *to the memory* can be understood in the sense that God is mindful of us: Jer 2 [:2]: "I have remembered thee," etc. He also says, *Of his holiness.* This can be understood in two ways: either because this memory arises from [his] holiness, that is, from his mercy and goodness: Lev 11 [:44]: "Be holy because I am holy;" or because he is mindful of us that he may sanctify us: Lev 20 [:8]: "I am the Lord that sanctify you." In another way, *to the memory* [can be understood of] our [memory], because we remember the holiness of God; as if to say, give praise by recalling his holiness: Isa 63 [:7]: "I will remember the tender mercies of the Lord."

4. Secundo, cum dicit, *Quoniam ira*, commemorat beneficia omnibus exhibita. Ubi duo facit. Primo proponit haec beneficia, quae spectant ad Dei clementiam. Secundo clementiae ejus ostendit signum, ibi, *Ad vesperum*.

[I.B.2.] 4. Second, when he says, *For wrath*, he recalls the benefits presented to all, in which he does two things. First, he sets forth these benefits, which rely upon the clemency of God. Second, he shows the sign of his clemency: *In the evening*.

Dicit ergo, *Quoniam ira etc.* Misericordia Dei non est sine justitia; ideo ponit primo justitiam. Secundo misericordiam: justitiam, cum dicit, *Quoniam ira*. Hic ira accipitur pro effectu irae, idest pro vindicta; indignatio vero non pro commotione irae in Deo, sed pro justitia Dei, secundum quam detestatur impium: quia Sap. 14: *Similiter odio sunt Deo impius et impietas ejus*; quasi dicat, *In indignatione ejus*, idest Dei justitia judicante peccata in ira, idest vindicta. Hieronymus planius, *Quoniam ad momentum est ira ejus*; quasi dicat, Si aliquando irascatur suis, hoc est ad correctionem brevi tempore: Isa. 54: *In momento indignationis abscondi etc.* Ezech. 18: *Nolo mortem peccatoris morientis.* Hieronymus, *Vita in propitiatione ejus*; quasi dicat, Punit ad momentum, et post repropitiatur, et reddit vitam: Job 5: *Percutit, et manus ejus medetur.*

[I.B.2.a.] Thus he says, *For wrath, etc.* The mercy of God is not without justice; therefore, he sets justice forth first, and mercy second: justice, when he says, *For wrath.* Here, wrath is taken for an effect of wrath, that is, for vengeance; but indignation should not be taken as the disturbance (or passion) of wrath in God, but as the justice of God, inasmuch as he detests the impious: because Wis 14 [:9]: "To God the wicked and his wickedness are hateful alike;" as if to say, *In his indignation*; that is, the justice of God while judging sins in wrath, which is vengeance. [One version of] Jerome is more clear: "For His wrath is for a moment ;" [12] as if to say, Whenever he is angry with his own, it is for their correction, for a brief time. Isa 54 [:8]: "In a moment of indignation I have hid," etc. Ezek 18 [:32]: "For I desire not the death of the sinner that dieth." [13] [One version of] Jerome [reads], "Life in his propitiation," [14] as if to say, He punishes for a moment, and afterward pardons and restores life: Job 5 [:18]: "He striketh, and his hands shall heal."

Ostendit autem clementiae et misericordiae ejus signum secundum litteram, cum subdit, *Ad vesperum demorabitur*; quasi dicat, In brevi tempore Dominus a tristitia ducit ad consolationem: quia si aliquis tristis sit vespere, mane erit laetus. Triplex autem ratio assignari potest, quare vespere tristitia insit, et mane laetitia.

[I.B.2.b.] He shows a sign of his clemency and mercy according to the literal sense, when he adds, *In the evening [weeping] shall have place*; as if to say, In a brief time the Lord leads from sadness to consolation: because if someone is sad in the evening, in the morning he will be joyful. Three reasons can be given for why there is sadness in the evening, and joy in the morning.

Una est ex exteriori dispositione: quia vespere principium est tenebrarum, quae contristant; mane vero lucis, quae laetificat: unde caeci ut laetentur cantant: Tob. 5: *Quale gaudium mihi erit, qui in tenebris sedeo, et lumen caeli non video?*

[I.B.2.b.i.] One [reason arises] from the exterior disposition: for, the evening is the beginning of darkness, which brings sadness; but the morning [is the beginning of] light, which brings joy: this is why the blind sing in order to rejoice: Tob 5 [:12]: "What manner of joy shall be to me, who sit in darkness, and see not the light of heaven?"

Secundo ex interiori: mane est hora sanguinis, qua homo disponitur ad gaudium; vespere est hora melancholiae, qua homo disponitur ad tristitiam.

[I.B.2.b.ii.] The second is from the interior [disposition]: the morning is the time of blood, which disposes man to joy; evening is the time of melancholy, which disposes man to sadness. [15]

Tertio ex natura somni. Somnus enim est quies animalium: unde tristitia per somnum quietatur.

[I.B.2.b.iii.] The third is from the nature of sleep. For, sleep is the repose of animals: this is why sadness is quelled through sleep.

Mystice littera est plana: quia, *Ad vesperum* Dominicae sepulturae fuit tristitia, quia adhuc fideles flebant mortem Christi. Sed *Ad matutinum*, propter nuncium resurrectionis, *laetitia*. Si ad totum genus humanum referatur, sic, *Ad vesperum*, idest peccatum primi parentis, *tristitia*; quia, ut habetur Genes. 3, post meridiem vergente jam sole ad occasum peccavit Adam. Et iste fletus non potest dici brevis, quia etiam post reparationem gratiae manent reliquiae ejus. Sed in matutino, idest in Christo, laetitia. Vel vespere quando lux spiritualis incipit in homine deficere, et tunc in eo, est fletus; sed quando relucet in eo, tunc est gaudium: Psal. 5: *Mane astabo tibi, et videbo.*

In the mystical sense the text is clear: for, *In the evening* of the Lord's interment there was sadness, because the faithful were still weeping at the death of Christ. But *in the morning*, because of the announcement of [his] resurrection, [there was] *gladness.* If this is applied to the entire human race, then in this case, *In the evening*, that is, [at the time of the] sin of the first parents, [there was] *sadness*; because, as is said in Genesis 3, it was after midday, when the sun was already setting, on the occasion when Adam sinned. And this weeping cannot be called brief, because even after the restoration of grace, its remnants persist. But in the morning, that is, in Christ, [there is] joy. Or, in the evening, when the spiritual light in man begins to fade, then there is weeping in him; but when it shines in him, then there is joy: Ps 5 [:5]: "In the morning I will stand before thee, and will see."

5. *Ego autem dixi in abundantia.* Supra gratias egit de beneficiis divinis, hic autem prosequitur totum ordinem quomodo hoc sit adeptus. Ubi tria facit. Primo ponit processum suae directionis. Secundo suum recursum ad orationem, *Ad te Domine clamabo.* Tertio ostendit orationis exauditionem, ibi, *Audivit Dominus.*

[II.] 5. *And in my abundance I said.* Above, [the psalmist] gave thanks for the divine benefits, but here he explains the process by which they are acquired. Here he does three things. First, he explains the progression of his guidance. Second, his recourse to prayer, *To thee, O Lord, will I cry.* Third, he shows the hearkening to [his] prayer: *The Lord hath heard.*

Secundum Glossam prima intelliguntur de Christo, et de quolibet homine.

[II.A.] According to the Gloss, [this abundance] is understood foremost of Christ, and [then] of anyone.

Et primo exponamus quomodo intelliguntur de quolibet homine: Eccl. 10: *Initium omnis peccati superbia.* Et ideo in processu directionis primo ponitur praesumptio de se confidentium. Secundo falsitas praesumptionis, ibi, *Domine in voluntate.* Tertio praesumptionis poena, ibi, *Avertisti faciem tuam a me.*

[II.A.1.] First, let us explain how this is understood of anyone: Ecclus [Sir] 10 [:15]: "Pride is the beginning of all sin." For that reason, in the progression of his guidance he first explains the presumption of those who have confidence in themselves. Second, the falsity of presumption: *O Lord, in [thy] favor [will].* Third, the punishment for presumption: *Thou turnedst away thy face from me.*

Dicit ergo, *Ego dixi*, idest corde praesumpsi, *in abundantia*, corporalis prosperitatis: *Non movebor*, idest non deficiam: Apoc. 18: *Sedebo [16] regina etc.* Eccl. 11: *In die bonorum ne immemor sis etc.* Vel *In abundantia*, spiritualium bonorum, sicut Adam erat in paradiso: Ezech. 28: *Plenus sapientia, perfectus decore in deliciis.* Et in hac abundantia dicunt, *Non movebor.* Contra quod dicitur 1 Corinth. 10: *Qui se existimat stare, videat ne cadat.*

[II.A.1.a.] Thus he says, *I said*-that is, I presumed in my heart; *in [my] abundance* of bodily prosperity: *I shall never be moved*-that is, I will not fail: Rev 18 [:7]: "I sit a queen," etc. Ecclus [Sir] 11 [:27]: "In the day of good things be not unmindful," etc. Or, *In [my] abundance* [can be understood] of spiritual goods, as Adam was in paradise: Ezek 28 [:12-13a]: "Full of wisdom, and perfect in beauty. [Thou wast] in the pleasures [of the paradise of God]." And in this abundance they say, *I shall never be moved.* Against this it is said in 1 Cor 10 [:12]: "He that thinketh himself to stand, let him take heed lest he fall."

Falsitatem praesumptionis ostendit cum dicit, *Domine in voluntate tua etc.* Decor hominis temporaliter est prosperitas temporalis: ideo comparatur flori: Isa. 40: *Omnis caro fenum.* Hic autem decor de sui natura non habet virtutem per mensuram, sicut habetur Jac. 1: *Sicut flos feni pertransibit. Exortus enim est sol cum ardore, et arefecit fenum, et flos ejus decidit, et decor vultus ejus deperiit: ita et dives etc.* Sed unde habet virtutem et firmitatem et constantiam? Certe, ex *voluntate* Dei. Et ideo dixi, sed praesumptuose, quia *Non movebor.* Sed non est ita; immo quamdiu tibi placuit, *Praestitisti decori meo virtutem.* Bene in perpetuum, quia haec sanctis in patria sunt aeterna; hic autem ad velle suum. Item decor potest accipi pro virtute spirituali: Prov. ult.: *Fortitudo et decor etc.* Hic etiam ex sui

[II.A.1.b.] He shows the falsity of presumption when he says, *O Lord, in thy favor [will], etc.* The beauty of man in this life is temporal prosperity; for that reason, it is compared to a flower: Isa 40 [:6]: "All flesh is grass." But here [in this life] the beauty of his own nature does not have the capacity to be measured, as is said in Jas 1 [:10]: "As the flower of the grass shall he pass away. For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also [shall] the rich man [fade away in his ways]." But from where does he have his strength and stability and constancy? Certainly, from the *favor [will]* of God. And therefore I said, although presumptuously, that *I shall never be moved.* But this is not so; on the contrary, as long as it pleased you, *Thou gavest strength to my*

natura non est fortis: quia habemus hunc decorem *in vasis fictilibus*, 2 Cor. 4, Luc. ult.: *Sedete in civitate, donec induamini virtute ex alto.* Et ideo dicit, *Praestitisti decori meo virtutem*, sed *in voluntate tua*: Rom. 9: *Cujus vult miseretur.*

beauty. Perfectly in eternity, because these [goods] are eternal for the saints in heaven, but here [these goods] are [subject] to his will. Similarly, beauty may be taken for spiritual strength: Prov 31 [:25]: "Strength and beauty," etc. Even here, it is not strong on account of its own nature: for we possess this beauty "in earthen vessels," 2 Cor 4 [:7]; Luke 24 [:49]: "Stay you in the city till you be endued with power from on high." And for this reason he says, *Thou gavest strength to my beauty*, but *in thy favor [will]*: Rom 9 [:18]: "He hath mercy on whom he will."

Et hoc probat per effectum: quia quando *Avertisti faciem tuam*, perii. Dicitur autem Deus avertere faciem suam ab homine, ut eum non videat, vel ut non videatur ab eo. Videt autem omnes simplici visione et notitia; sed quosdam visione misericordiae: Ps. 24: *Respice in me, et miserere mei. Avertisti* ergo faciem tuam a me, ne mei miserearis. Et statim, *Factus sum conturbatus*, vel spiritualiter incidendo in peccatum, vel temporaliter in adversitatem. Vel, *Avertisti faciem tuam*, ne videaris *a me.* Et hoc videtur sonare littera Hieronymi. In adversis quibuscumque fortitudo hominis est habere oculos ad Deum: Psal. 76: *Memor fui Dei, et delectatus sum.* Avertisti ergo ne viderem. *Et factus sum conturbatus.*

[II.A.1.c.] He proves this through the effect: because when *Thou turnedst away thy face*, I perished. God is said to turn his face away from man in order that he may not see him, or that he may not be seen by him. Now he sees all [men] with a simple vision and knowledge, but [he sees] some with a vision of mercy: Ps 24 [:16]: "Look thou upon me, and have mercy on me." *You have turned* therefore *your face from me*, so as not to take pity on me. And immediately *I fell into trouble*, either spiritually by falling into sin, or temporally by falling into adversity. Or, *You have turned your face away*, lest you be seen *by me*. And this seems to agree with the text of Jerome. In all adversities the strength of man consists in turning his eyes toward God: Ps 76 [:4] "I remembered God, and was delighted." Thus, you have turned away lest I see you. *And I became troubled*.

Sed si exponatur de Christo tunc in hoc, *Ego dixi*, non quidem praesumptuose, sed scientiae certitudine, *in abundantia mea*, idest virtutum et gratiarum: Joan. 1: *Vidimus gloriam ejus, gloriam quasi unigeniti a Patre. Non movebor*, a voluntate Dei: Joan. 8: *Quae placita sunt ei, facio semper.* Et hoc, quia, *Praestitisti decori meo virtutem*, scilicet faciendi miracula, et resistendi adversariis: Rom. 1: *Praedestinatus est Filius Dei in virtute.* Et hoc patet: quia quando *Avertisti faciem tuam a me*: in passione: Psal. 21: *Deus Deus meus, quare me dereliquisti, factus sum conturbatus*, non in ratione, sed in sensualitate: Joan. 12: *Nunc anima mea turbata est.*

[II.A.2.] But if this is applied to Christ, then when he says *For myself I said*, [he does not speak] presumptuously, but with the certainty of knowledge; *in my abundance*, that is, of virtues and graces: John 1 [:14] "And we saw his glory, the glory as it were of the only begotten of the Father." *I shall never be moved*, on account of the will of God: "I always do what pleases him." And this [is] because *thou gavest strength to my beauty*, namely, for accomplishing miracles, and resisting adversaries: Rom 1 [:4] "Who was predestinated the Son of God in power." And this is manifest, for when *Thou turnedst away thy face from me*, in the Passion: Ps 21 [:2] "O God, my God, look upon me: why hast thou forsaken me," *I became troubled*; not in my reason, but in my sensibility: John 12 [:27] "Now is my soul troubled."

6. *Ad te.* Consequenter recurrit ad orationem cum dicit, *Ad te Domine, clamabo etc.* Et primo ponit orationem. Secundo assignat rationem, ibi, *Quae utilitas*. Tertio ostendit orationis exauditionem, ibi, *Audivit Dominus.*

[II.B.] 6. *To thee.* Consequently, he takes recourse to prayer when he says: *To thee, O Lord, will I cry, etc.* First, he explains [his] prayer. Second, he gives a reason: *What profit is there*. Third, he shows the hearkening to [his] prayer: *The Lord hath heard.*

Circa primum duo facit. Quia primo orat pro amotione mali. Secundo pro assecutione boni, ibi, *Et ad Deum meum deprecabor.*

[II.B.1.] With respect to the first, [explaining his prayer,] he does two things. For, he prays first for the removal of evil. Second, [he prays] for the attainment of good: *And I will make supplication to my God.*

Dicit ergo, *Ad te Domine clamabo,* ut clamor intelligatur oratio quae fit ad remotionem mali, in Christo passionis, in peccatore peccati, in homine adversitatis.

[II.B.1.a.] Thus he says, *To thee, O Lord, will I cry*, in order that my cry may be understood as a prayer made to remove evil: in Christ, [the removal] of his Passion; in the sinner, of his [state of] sin; in man, of his [state of] adversity.

Et ad Deum meum deprecabor. Deprecatio est propter bonum dandum: Christo scilicet gloriam, peccatori gratiam, homini afflicto prosperitatem. Vel clamor referatur ad afflictionem cordis, deprecatio ad assiduitatem orationis: Jac. ult.: *Multum valet deprecatio justi assidua.*

[II.B.1.b.] *And I will make supplication to my God.* A supplication is made for the purpose of being given a good: for Christ, glory; for the sinner, grace; for the afflicted man, prosperity. Or, the word *cry* refers to the affliction of the heart; the word *supplication* to the constancy of the prayer: Jas 5 [:16] "For the continual prayer of a just man availeth much."

7. Deinde cum dicit, *Quae utilitas in sanguine.* Dupliciter assignat. Et primo in universali. Secundo in speciali, ibi, *Numquid confitebitur.*

[II.B.2.] 7. Thereafter, when he says, *What profit is there in my blood*, he indicates this in two ways. First, in a universal manner. Second, in a particular manner: *Shall [dust] confess*.

Dicit ergo, *Quae utilitas*? Si de Christo exponatur, in sanguine Christi maxima fuit utilitas: Matth. 26: *Pro multis effundetur in remissionem peccatorum.* Sed si cito resuscitatus non fuisset, sed ejus resurrectio fuisset dilata usque ad finem mundi, nulla utilitas fuisset in eo, vel et jam si corpus ejus fuisset totaliter putrefactum. Sed numquid suffecit passio ad salutem? Sic. Sed si hoc non fuisset, scilicet quod non surrexisset, et cito, non fuisset credita ejus divinitas: et sic homines non fuissent utilitatem consecuti.

[II.B.2.a.] Thus he says, *What profit is there*? If this is applied to Christ, his blood was of maximum usefulness: Matt 26 [:28]: "Which shall be shed for many unto remission of sins." Yet if he had not been immediately resurrected, and if his resurrection had been delayed until the end of the world, there would have been no utility in it, and it would have been the same if his body had been totally corrupted. But did not his Passion suffice for our salvation? Yes. Yet if this event had not taken place-that is, if he had not arisen, and quickly-his divinity would not have been believed; and thus men would not have obtained the salutary good.

In speciali ostendit, dicens *Numquid confitebitur tibi.* Dupliciter dicitur pulvis. Uno modo pulvis peccatorum intelligitur: Psalm. 1: *Tamquam pulvis quem projicit ventus a facie terrae.* Per mortem Christi peccatores, qui pulvis sunt, ad duo bona post resurrectionem pervenerunt; ut scilicet confiterentur peccata sua: Act. 2: *His auditis compuncti sunt corde etc.* Et ideo dicit, *Numquid confitebitur tibi pulvis*? scilicet peccator, si descendam in corruptionem putrefactionis; quasi dicat, Non. Aliud bonum est confessio veritatis fidei; unde, *Aut annunciabit veritatem tuam*? Vel numquid pulvis resolutus ex corpore, modo

[II.B.2.b.] He shows this in particular, saying *Shall [dust] confess to thee.* Dust is spoken of in two ways. In one way, dust is understood of sinners: Ps 1 [:4]: "Like the dust, which the wind driveth from the face of the earth." Through the death of Christ sinners, who are dust, have gained two goods after the resurrection: [the first is] that they confess their sins: Acts 2 [:37]: "Now when they had heard these things, they had compunction in their heart," etc. For that reason, he says, *Shall dust confess to thee*?, that is to say, the sinner, if he descends into the corruption of putrefaction; as if to say, No. The other good is the

erit materia, ut per Apostolos confiteantur tibi populi veritatem, vel ipsi Apostoli veritatem tuam? Si exponatur de homine, tunc sic: *Numquid confitebitur*, idest si moriar, non potero te laudare.

confession of the truth of the faith; whence [he also says], *Or declare thy truth*? Or the dust resulting from the decomposition of the body; will it presently be [of such capacity] that people confess to you the truth through [the intermediary of] the Apostles, or that the Apostles themselves [confess] your truth? If by dust is understood that of man, then the sense is the following: *Shall [dust] confess*; that is, if I should die, I will not be able to praise you.

8. Tertio cum dicit, *Audivit Dominus*, ostendit orationis exauditionem. Et primo ponitur exauditio. Secundo exauditionis modus, ibi, *Et misertus*. Tertio fructus, *Ut cantet.*

[II.C.] 8. Third, when he says, *The Lord hath heard*, he shows the hearkening to his prayer. First, he explains the hearkening. Second, the mode of [this] hearkening: *And hath had mercy.* Third, its fruit: *To the end that [my glory] may sing.*

Dicit ergo, *Audivit Dominus etc.* Dixerat supra, *Clamabo*; hic autem dicit se exauditum, *Audivit enim Dominus*, quia exaudivit: Isa. penul.: *Eritque antequam clament, ego exaudiam, adhuc illis loquentibus ego audiam*: Joan. 11: *Pater, gratias ago tibi, quoniam exaudisti me: ego autem sciebam quia tu semper me audis.*

[II.C.1.] [17] Thus he says, *The Lord hath heard, etc.* He has said above, *Will I cry*; but here he says that he has been heard, for *The Lord hath heard,* because he has hearkened: Isa 65 [:24]: "And it shall come to pass, that before they call, I will hear; as they are yet speaking, I will hear." John 11 [:41-42]: "Father, I give thee thanks that thou hast heard me. And I knew that thou hearest me always."

Deinde ponitur modus: *Et misertus est mei.* Et primo ipsum modum ostendit. Secundo exponit, ibi, *Convertisti etc.*

[II.C.2.] In the next place he explains the mode: *And hath had mercy on me.* First, he shows the mode itself. Second, he explains [it]: *Thou hast turned, etc.*

Dicit Glossa, *Clamabo*, contra mala, *et deprecabor* pro bonis; et in utroque sum exauditus. Quia quantum ad primum, *Misertus est mei*, removendo omne malum poenalitatis. Quantum ad secundum, *Dominus factus est mihi adjutor*. Et quod consecutus sum gloriam immortalitatis: Psalm. 27: *Adjutor meus et protector meus; in ipso speravit cor meum, et auditus sum. Et floruit caro mea.*

[II.C.2.a.] The Gloss says, *Will I cry*, against evils, *and I will make supplication* for good things; in both of these I have been heard. For, with respect to the first: *He hath had mercy on me*, by removing all the evil of punishment. With respect to the second: *The Lord became my helper.* Moreover, in that I have obtained the glory of immortality: Ps 27 [:7]: "The Lord is my helper and my protector: in him hath my heart confided, and I have been helped. And my flesh hath flourished."

Exponit modum, cum dicit, *Convertisti.* Secundum quod loquitur de Christo, duo dicit. Primo enim ostenditur commutatio de malis ad bonum, quantum ad interiora. Secundo quantum ad exteriora, ibi, *Conscidisti.*

[II.C.2.b.] He explains the mode when he says, *Thou hast turned.* Inasmuch as he speaks of Christ he says two things. For, first is shown the change from evil to good, with respect to interior things. Second, with respect to exterior things: *Thou hast cut.*

Christus planctum habuit in tempore passionis in se: quia, *Tristis est anima mea etc.* Matth. 26. Et in suis, Joan. 16: *Quia plorabitis et flebitis etc.* Hunc planctum *convertisti*, ait, *in gaudium* resurrectionis. Quantum ad se: Psalm. 20: *Domine, in virtute tua laetabitur rex*, scilicet Christus. Quantum ad suos: quia *Gavisi sunt discipuli viso Domino*, Joan. 20.

[II.C.2.b.i.] Christ uttered a lament unto himself at the time of his Passion, for [he said]: "My soul is sorrowful," etc. (Matt 26 [:38]). Also, on behalf of his own [disciples], John 16 [:20]: "That you shall lament and weep," etc. *Thou hast turned* this groan, he says, *into joy* of the resurrection. With respect to himself: Ps 20 [:2]: "In thy strength, O Lord, the king shall joy," namely, Christ. With respect to his [disciples]: because "The disciples therefore were glad, when they saw the Lord" (John 20 [:20]).

Secundo ostenditur commutatio facta de malis ad bona, quantum ad exteriora: quia, *Conscidisti.* Saccus est pannus austerus, et imponitur renibus tempore tristitiae, et fit de pilis caprarum. Sic saccus est caro Christi secundum quod habet similitudinem carnis peccati. Caprae enim et haedi peccatores significant: quia pro peccatis offerebantur, ut habetur in Glossa. *Concidisti saccum meum*, idest scindi permisisti clavis et lancea, et restituisti mihi immortalitatem: et ideo dicit *Circumdedisti.* Vel de quolibet justo potest intelligi planctum commutatum in gaudium: Joan. 16: *Tristitia vestra vertetur in gaudium*: Tob. 3: *Post lamentationem et fletum exultationem infundis.*

[II.C.2.b.ii.] Second is shown the change from evil to good, with respect to exterior things: for, *Thou hast cut.* Sackcloth is an austere material which one fixes to the loins at the time of sadness and is made from goat hair. Thus sackcloth is the flesh of Christ inasmuch as it resembles the flesh of sin. For goats and kid goats signify sinners, because they were offered for sins, as is said in the Gloss. *Thou hast cut my sackcloth*-that is, you have permitted cutting by nails and lance, and have restored to me immortality: and for that reason he says *[Thou] hast compassed.* Or, a lament changed into joy can be understood of any just person: John 16 [:20]: "Your sorrow shall be turned into joy." Tob 3 [:22]: "After tears and weeping thou pourest in joyfulness."

9. Deinde cum dicit, *Ut cantet*, ponitur fructus exauditionis. Fructus autem est gloria Dei; et quod cedat ad gloriam Dei, dupliciter potest intelligi, vel de gloria resurrectionis Christi, vel de gloria sanctorum; unde dicit, *Gloria mea*, mihi data in resurrectione, vel danda sanctis in patria, *Cantet tibi*, idest sit tibi mea laus: Joan. 17: *Ut filius tuus clarificet te*, et hoc sit in perpetuum; unde dicit, *Domine Deus meus in aeternum confitebor tibi*: Psalm. 83: *Beati qui habitant in domo tua: in saecula saeculorum laudabunt te.*

[II.C.3.] 9. Thereafter, when he says, *To the end that [my glory] may sing*, he explains the fruit of the hearkening. The fruit is the glory of God; and the fact that he yields to the glory of God can be understood in two ways-either concerning the glory of Christ's resurrection, or the glory of the saints; whence he says, *My glory*, given to me at the resurrection, or to be given to the saints in heaven; *May sing to thee*-that is, may my praise be for you: John 17 [:1]: "That thy Son may glorify thee," and may this last for ever; whence he says, *O Lord my God, I will give praise to thee*: Ps 83 [5]: "Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever."

Endnotes

1. The verse numbers of the Latin text of Psalm 29 are those found in the Paris edition of the *Super Psalmos* (1876), and correspond to the indented numbers of the sections in St. Thomas' commentary. Note that these verse numbers do not correspond to the verse numbering found in the Douay-Rheims English translation of Psalm 29.

2. The English translations of the text of Psalm 29 and all Bible passages in Thomas' commentary are quoted from the Douay-Rheims version (Baltimore: John Murphy Company, 1899 [reprint: Rockford, Ill.: TAN Books and Publishers, Inc., 1971]). The Douay-Rheims verse numbers for Psalm 29 are placed in parentheses in the Psalm text.

3. The Douay-Rheims version translates "voluntate" as "favor" here, even though in the previous verse "voluntate" is translated "will." Since "will" seems to be a better translation of "voluntate" with respect to Thomas' understanding of the word than "favour," "will" will be supplied in brackets after "favor" in the English translation of Thomas' commentary for the sake of clarity.

4. Here, "to my beauty" is a translation of "decori meo" in the Vulgate text, which is a translation of tw/| ka,llei mou in the LXX. The LXX reads the Hebrew word in question as yrId"h] l;, whereas the BHS (4th ed.) text follows the reading yrIr>h;l. . Most modern versions follow the BHS reading. Thus, whereas the Douay-Rheims version translates the passage: "thou gavest strength to my beauty" (Ps 29:8), the RSV translates this passage: "thou hadst established me as a strong mountain" (Ps 30:7).

5. Latin text from *Thomae Aquinatis Opera Omnia*, http://www.tacalumni.org/aquinas/index.php, with added capitalization, italicization, and a few punctuation changes, chiefly following the Paris edition.

6. With respect to this English translation of Thomas' commentary on Psalm 29, three things should be noted : (1) I have relied to some extent on the French translation of Jean-Éric Stroobant de Saint-Éloy, *Thomas D'Aquin, Commentaire sur les Psaumes: Introduction, traduction, notes et tables* (Paris: Cerf, 1996) 345-53. (2) The biblical verse numbers in brackets have been supplied for the most part from the Paris edition (1876). (3) To help distinguish the progression of the commentary, the biblical passages quoted from Psalm 29 are given in italics, while the biblical passages quoted from other places are given in quotation marks.

7. Here I basically follow Stroobant's translation of this sentence: "Comme on l'a dit plus haut, on appelle psaumes des cantiques, car le cantique était d'abord chanté, et puis suivait le psaume, autrement dit : le psaume suivait le cantique" (345). According to Stroobant (345, n. 1) "Sicut supra dictum est" refers to the beginning of Thomas' commentary on Psalm 4. The Latin text of the pertinent section is as follows:

> Quoad primum ergo nota, quod David sicut legitur 2 Reg. 6, faciebat Psalmum metrice, et cantabat ante arcam cum psalterio. Ergo Psalmus dicitur quod cantatur ad psalterium, sed non absque psalterio. In quibusdam autem Psalmis describitur Psalmus David, ubi intelligitur quod est factus ad psalterium. In aliquibus praescribitur canticum David, quia cantabatur sine instrumento. In aliquibus, Psalmus cantici David, vel e converso: eo quod ille Psalmus cantabatur simul voce humana, et ad psalterium. Sed in aliquibus incipiebat unus vel multi voce humana sine instrumento, et unus respondebat cum psalterio; et hi intitulantur canticum Psalmi. In aliquibus vero unus cantabat Psalmum cum psalterio, et alii respondebant sine psalterio: et hi intitulantur Psalmus cantici.

Since from the above quotation from Thomas' commentary on Psalm 4 a "psalm" indicates accompaniment with a psaltery and a "canticle" indicates singing without accompaniment, it would seem that in the last sentence of the above quotation, Thomas seems to be saying that a "psalmus cantici" indicates that first a psalm is sung with a psaltery, and then others respond without the accompaniment of a psaltery: in other words, the canticle follows the psalm. Yet in his commentary on Psalm 29, he seems to say the opposite: this "psalmus cantici" indicates that the psalm follows the canticle.

Thomas is following a tradition of interpretation of Psalm titles that seems to agree that a psalm indicates instrumental accompaniment, whereas a canticle indicates singing without instrumental accompaniment. Both Cassiodorus (*Explanation*, 31) and Peter Lombard (*Commentarium in Psalmos*, Psalm 4; PL 191, col. 83) have the same view as Thomas on this

score. However, what is meant by a "psalmus cantici" and conversely by a "canticum psalmi" seems to be a more controverted issue. Cassiodorus states: "A psalm-canticle was sung by a chorus joining their voices to follow a musical instrument. But the term is restricted to the choir's rendering of sacred words." Conversely, "A canticle-psalm consisted of the singing of the choir followed by skilful playing of a musical instrument combining to form a single harmony, so that the combination sweetly sounded forth the words of the heavenly hymn" (*Explanation*, 32). Peter Lombard states: "Quando instrumento praecedente, et voce sequente, dicebatur psalmi canticum, vel canticum psalmi. Quando vero chori vox praecedebat, et instrumentum sequebatur, dicebatur cantici psalmus, vel psalmus cantici" (*Commentarium in Psalmos*, Psalm 4; PL 191, col. 83). Thus, for Lombard, a "psalmus cantici" indicated that first there was a chorus of voices without accompaniment (a canticle), and then the instrumental accompaniment followed (a psalm).

8. In the versions of the Bible used by Thomas, in the Vulgate, and in the Douay-Rheims version, some of the biblical Books are titled differently than in many modern Bibles:

St. Thomas	Modern
1 Kings (is equivalent to)	1 Samuel
2 Kings	2 Samuel
3 Kings	1 Kings
4 Kings	2 Kings
Ecclesiasticus	Sirach

In this translation, the modern titles (or abbreviated titles) for the biblical Books are given in brackets after Thomas' titles for them. Note, however, that the chapter and verse numbers given in the English translation of Thomas' commentary correspond to the Douay-Rheims version, and do not always correspond to the chapter and verse numbers in more modern English versions of the Bible.

9. These section headings (I, A, 1, a, i, etc.) correspond to Thomas' *divisio textus* in an attempt to help the reader keep track of Thomas' own outline.

10. This phrase ("nullus optat malum nisi sibi exoso") is difficult to translate. Another possibility than the translation given in the text is: "no one wishes evil except those who hate themselves."

11. While the Douay-Rheims version has "servants" here, "sancti" might be better translated as "saints."

12. This is a quote of Ps 29:6.

13. Here I have taken account of the word "peccatoris" in the translation, but the Douay-Rheims translation of Ezek 18:32 does not give any indication of the word "peccatoris," and instead the verse reads (in its entirety): "For I desire not the death of him that dieth, saith the Lord God, return ye and live." While a different Latin word is used in the Vulgate ("impii" rather than "peccatoris") Thomas may be conflating Ezek 18:32 with Ezek 33:11, which reads, "nolo mortem impii" for that passage, which the Douay-Rheims version translates, "I desire not the death of the wicked."

14. This is also a quote of Ps 29:6. The Vulgate, however, has "repropitiatione" in place of "propitiatione" here.

15. Here Thomas refers to the bodily humors.

16. Here the Vulgate has "sedeo" (present tense) rather than "sedebo" (future tense). While the Douay-Rheims translates this in the present tense, Thomas reads this passage in the future tense: "I will sit [as] a queen."

17. With respect to the *divisio textus*, this section seems to serve both as II.B.3 and II.C. For, when Thomas announces the outline of the parts of his commentary at the beginning of section II and the beginning of section II.B, he indicates that both II.C and II.B.3 refer to the passage *The Lord hath heard*.

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The Aquinas Translation Project
(http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 33

(Cum mutavit os suum coram Abimelech, et dimisit eum, et abiit)

(For David, when he changed his countenance before Achimelech, who dismissed him, and he went his way)

1. Psal. XXXIII

Psalm 33

Benedicam Dominum in omni tempore, semper laus eius in ore meo.

I will bless the Lord at all times, his praise shall be always in my mouth

2. In Domino laudabitur anima mea.

In the Lord shall my soul be praised:

3. Audiant mansueti, et laetentur.

let the meek hear and rejoice.

4. Magnificate Dominum mecum, et exaltemus nomen eius in idipsum.

O magnify the Lord with me; and let us extol his name together.

5. Exquisivi Dominum, et exaudivit me: et ex omnibus tribulationibus meis eripuit me.

I sought the Lord, and he heard me; and he delivered me from all my troubles.

6. Accedite ad eum, et illuminamini: et facies vestrae non confundentur.

Come ye to him and be enlightened; and your faces shall not be confounded.

7. Iste pauper clamavit, et Dominus exaudivit eum: et ex omnibus tribulationibus eius salvabit eum.

This poor man cried, and the Lord heard him: and saved him out of all his troubles.

8. Immittet angelus Domini in circuitu timentium eum, et eripiet eos.

The angel of the Lord shall encamp round about them that fear him: and shall deliver them.

9. Gustate et videte, quoniam suavis est Dominus: beatus vir qui sperat in eo.

O taste, and see that the Lord is sweet: blessed is the man that hopeth in him.

10. Timete Dominum omnes sancti eius; quoniam non est inopia timentibus eum.

Fear the Lord, all ye his saints: for there is no want to them that fear him.

11. Divites eguerunt, et esurierunt: inquirentes autem Dominum non minuentur omni bono.

The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

12. Venite filii, audite me: timorem Domini docebo vos.

Come, children, hearken to me: I will teach you the fear of the Lord.

13. Quis est homo qui vult vitam, diligit dies videre bonos. Prohibe linguam tuam a malo, et labia tua non loquantur dolum. Diverte a malo, et fac bonum: inquire pacem, et persequere eam.

Who is the man that desireth life: who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil and do good: seek after peace and pursue it.

14. Oculi Domini super iustos: et aures eius in preces eorum.

The eyes of the Lord are upon the just: and his ears unto their prayers.

15. Vultus autem Domini super facientes mala; ut perdat de terra memoriam eorum.

But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

16. Clamaverunt iusti, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos.

The just cried, and the Lord heard them: and delivered them out of all their troubles.

17. Iuxta est Dominus his, qui tribulato sunt corde: et humiles spiritu salvabit. Multae tribulationes iustorum.

The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit. Many are the afflictions of the just;

18. Et de omnibus his liberabit eos Dominus.

but out of them all will the Lord deliver them.

19. Custodit Dominus omnia ossa eorum; unum ex his non conteretur.

The Lord keepeth all their bones, not one of them shall be broken.

20. Mors peccatorum pessima: et qui oderunt iustum delinquent.

The death of the wicked is very evil: and they that hate the just shall be guilty.

21. Redimet Dominus animas servorum: et non delinquent omnes, qui sperant in eo.

The Lord will redeem the souls of this servants: and none of them that trust in him shall offend.

Titulus psalmus David cum mutavit vultum suum coram Abimelech, et dimisit eum, et abiit.

[1] The title of this Psalm is *A Psalm of David when he changed his look in front of Abimelech, who released him, and David went away.*

Historia haec habetur 1 Reg. 21, ubi dicitur, quod David fugiens a facie Saulis, venit ad Achis regem Geth, et cognitus est ibi, et etiam virtus ejus, quia occiderat Philistaeum; et timens ex hoc sibi periculum imminere, quia illi erant de genere Philistinorum, et etiam propter virtutis suae invidiam, voluit hoc vitare, et finxit se fatuum, et sic rex ille contempsit eum. Totum hoc habetur 1 Reg. 21; nisi quod nomen non consonat, quia ibi rex vocatur Achis, hic vero Abimelech. Nec est inconveniens, vel quia binomius fuit, vel quia

The history of this psalm is found in 1 Kings 21, where it is said that David fled from the face of Saul and went to Achis the king of Geth. There his strength was recognized since the people of Geth knew he had slain the Philistine. Now these people were related to the Philistines and moreover were envious of David's strength, so David feared for his life. Thus, wishing to extricate himself out of this situation, he feigned insanity, which led the king to hold him in contempt. The account in 1 Kings 21 calls the king Achis, but here in

Achis nomine, sed de genere Abimelech. Unde mutavit vultum ostendendo se fatuum, et dimisit eum et abiit, quia David ejectus ab eo abiit, et recessit.

this psalm he is named Abimelech. But this is not a problem since that king could claim both names: his personal name was Achis, but his family name was Abimelech. Now David changed his appearance by making himself look absurd. Thus the king sent him away and he left, for after being ejected David left him and withdrew.

Mystice Christus mutavit vultum suum, quando mutavit sacramentum suum, in quo divina veritas occulta fuit. Vel Christus vetus sacramentum paschale mutavit in novum coram Abimelech, qui interpretatur patris mei regnum. Pater Christi Deus secundum divinitatem, David vero secundum humanitatem. Regnum David est populus Judaeorum, regnum Dei est ecclesia. Christus vero mutavit vultum suum coram Abimelech, idest coram Judaeis, quia erant regnum patris sui David, qui non cognoverunt eum: Isa. 53: vidimus eum, et non erat aspectus: et contempserunt eum: unde nec reputavimus eum. Et abiit ad gentes. Vel Achis qui incredulus interpretatur, significat Judaeos.

In the mystical sense Christ changed his appearance when he changed his own sacrament, where the divine truth was hidden. In another way Christ changed the old paschal sacrament into the new in the presence of Abimelech, whose name means reign of my father. The Father of Christ is God according to His divinity, but David according to His humanity. The reign of David is the people of Judea, whereas the reign of God is the Church. Thus it may also be said that Christ changed his appearance in the presence of Abimelech, understood to be the Jews. For they were the reign of his father David, yet they did not know him. As Isaiah 53 says: *We saw him and he was not worth looking upon. And they held him in contempt, nor did we give him the slightest regard.* Christ also left for the gentiles. Achis could also signify the Jews, since his name means incredulous.

In praecedenti psalmo exposuit psalmista justorum dignitatem; hic autem invitat alios ad Dei laudem. Dividitur autem iste psalmus in duas partes. Primo enim ponitur exhortatio ad laudem. Secundo quaedam instructio necessaria, ibi, venite filii.

In the preceding Psalm, the Psalmist showed the dignity of the just. Now he invites others to praise God. The Psalm is divided into two parts: first is the exhortation to praise; second is some indispensable direction, which begins when he says *Come, children.*

Circa primum duo facit. Primo enim agit de Dei laude. Secundo ponit materiam laudis, ibi, exquisivi.

Concerning the first part he does two things: first he treats of the praise of God; second he sets forth the matter of praise, where he says *I have sought.*

Circa primum duo facit. Primo enim praemittit laudis exemplum. Secundo hortatur alios ad imitandum, ibi, audiant.

Concerning the first of these he does two things: first he presents an example of praise; second he encourages others to imitate it, where he says *Let them hear.*

Circa primum duo facit. Primo enim ponit exemplum laudis in se. Secundo laudis Dei fructum, ibi, in Domino laudabitur.

And concerning the first of these he does two things: first he presents an example of praise, considered in its essence; second he presents the fruit of praising God, where he says *In the Lord he will be praised*.

Dicit ergo, benedicam Dominum. Aliquando laudat Deum aliquis propter seipsum, sicut quando loquitur lingua, sibi soli loquitur. aliquando propter consolationem aliorum, sicut quando prophetat etiam aliis. Benedicere ergo Domino est, ut dictum est, confiteri laudem Dei; sed benedicere dominum est facere bonum:

So now taking each division in its turn, he says first of all *May I bless the lord*. Sometimes a person praises God for his own benefit, as when he speaks his praise in tongues. In that case the act of praise benefits only himself. But sometimes praise is spoken in order to console others, as when one prophesies among others. Thus there is a difference between *benedicere domino*, which is to confess the praise of God, and *benedicere dominum*, which is to do a good deed.

In omni tempore, scilicet adversitatis et prosperitatis. Contra Psal. 48: confitebitur tibi cum benefeceris ei: sed non sic faciebat Job 2: si bona suscepimus de manu Domini, mala autem etc.. Tob. 4: omni tempore benedic Deum. Item oportet ut non solum in se, scilicet in corde suo quis benedicat Deum, sed etiam quod laudem ejus habeat in ore. Necessitas enim laudis vocalis est, ut non solum laudes Deum, sed etiam ad utilitatem et provocationem aliorum laudes eum. Unde dicit, laus ejus in ore meo: Isa. 51: gaudium et laetitia invenietur in ea, gratiarum actio, et vox laudis. Semper, autem dicit, idest in omni statuto tempore. Vel in praeparatione animi. Vel semper benefaciendo, ex quo Deus semper laudatur. Nota quod hic versiculus cantatur in sexta, quando Christus passus est, cujus passio est nobis causa laudis.

Then he says *at all times,* namely in times of adversity and prosperity. Contrast this with what Psalm 48 describes: *He will confess your name when you bless him.* Job (2) did the opposite: *If we receive goods things from the lord's hand, should we not also receive the bad?* And Tobit (4): *At all times bless God.* Now the one who praises God should not only bless God in his heart but also in his mouth. For vocal praise is necessary so that you may not only praise God but also be of help and encouragement to others. This is why he says, *His praise is in my mouth.* Thus also Isaiah 51: *Joy and delight will be found in it, thanksgiving, and the voice of praise.* He says *always*, meaning in every established time. He may also mean to be prepared in soul. He may even mean always doing good, which always redounds to the praise of God. Notice that this verse is sung at Sext, the hour of Christ's passion, which is in us the cause of

praise.

Deinde cum dicit, in Domino, ponitur fructus laudis. Dicit ergo, in Domino laudabitur anima mea. Semper enim bonum amici quis reputat suum bonum. Unde dicit, in laudem Dei etiam laus mea est. Si Deus est magnus, constat quod ejus amicus est magnus: Psal. 117: fortitudo mea et laus mea Dominus. Et dicit, anima, quia ad ipsam principaliter est gaudium spirituale.

[2] Then at *in the lord*, the Psalmist begins to discourse on the fruits of praise. First he says *in the lord my soul will be praised*. For the good of the friend is always taken to be one's own good. Thus, he says *in the praise of God is also my own praise.* If God is great, then it holds that his friend is great. As in Psalm 117: *My courage and my praise is the lord.* He says *my soul* because spiritual joy lies principally there.

Consequenter cum dicit, audiant, inducit alios primo ad causam laudis. Secundo ad ipsam laudem, ibi, magnificate. Principium laudis est interius gaudium; unde dicit, audiant mansueti. Et ideo laetantur in omnibus quae Dei sunt, quia immites non laetantur, sed rebellant. Et dicit, audiant. Quia haec laetitia est ex auditu aliorum bene agentium.

[3] Next when he says *let them listen*, he instructs others first on the cause of praise, and then when he says *magnify* he instructs them on the act of praise itself. The principle of praise is interior joy. Hence he says *let the gentle listen.* Thus they will rejoice in all things that are of God. But the violent do not rejoice; they rebel. And so he says *let them listen*, since this kind of joy comes from hearing about the good deeds of others.

Deinde cum dicit, magnificate, hortatur ad laudem. Et primo ad interiorem. Secundo ad exteriorem, ibi, et exaltemus. Quantum ad primum dicit, magnificate dominum mecum. Idem est magnificare et laudare deum, quia idem est bonitas Dei et magnitudo: quia in his quae non mole magna sunt, idem est majus esse quod melius, secundum Augustinum de Trin.. Et ideo dicit, magnificate: Luc. 1: magnificat anima mea dominum. Et hic respondet ei quod dicit, benedicam dominum. quoad secundum dicit, et exaltemus nomen ejus. Quod in se altum exaltari dicitur, dum diffunditur in multis: Eccl. 43: glorificantes deum exaltate eum, quantum potestis etc.. In idipsum, idest concorditer. Et hoc respondet ei quod dicit, laus ejus in ore meo.

[4] Then when he says *magnify*, he urges others to praise. First to an interior praise, then to an exterior, when he says *and let us exalt.* On the first point he says *magnify the lord with me*, that is, magnify and praise God, since God's goodness and greatness are the same. For in those things whose greatness is not of size, to be greater is to be better, as Augustine argues in *De Trinitate*. Thus he says *magnify,* as does Luke 1: *my soul magnifies the lord*. This echoes what he said earlier: *May I bless the lord.* On the second point he says *and let us exalt his name*. Now one is said to be exalted up high when many exalt, as Ecclesiasticus says: *all you glorifying God, exalt Him, as much as you can,* etc. He then says *in the selfsame*, meaning together in harmony. And this echoes what he said earlier: *His praise is in my mouth.*

Consequenter cum dicit, exquisivi, ponitur materia laudis, quae est divina clementia in exaudiendo. Circa primum duo facit. Primo enim ponit clementiam ejus exauditionis. Secundo meritum exauditionis, ibi, iste pauper clamavit. Circa primum duo facit. Primo enim ponit beneficium sibi concessum. Secundo invitat alios ad hoc beneficium consequendum, ibi, accedit etc.. Circa primum tria facit. Primo enim ponit petitionem. Secundo exauditionem, ibi, et exaudivit. Tertio exauditionis effectum, ibi, et ex omnibus.

[5] Next when he says *I have sought*, he sets forth the content of the praise, namely, divine mercy on the one being heard. On this first point he does two things: first he establishes the clemency in his being heard; then he establishes the merit in his being heard, when he says *this pauper cried out.* On the first of these he does two things: first he sets out the benefit received; then he invites others to reap the same benefit when he says *he approaches*, etc. Concerning the first of these, he does three things: first, he sets forth his petition; second, he sets forth the hearkening, when he says *and he heard;* third, he shows the effect of the hearkening, when he says *and from all.*

Dicit ergo, exquisivi Dominum. Optima optio quaerere ipsum Deum: unde in oratione Dominica primo petitur, sanctificetur nomen tuum Isa. 55: quaerite Dominum dum inveniri potest. Dicit ergo, exquisivi; quasi dicat, cum magna diligentia quaesivi. Et ideo subditur exauditio, et exaudivit me. Effectus autem exauditionis est, quia ex omnibus tribulationibus meis eripuit me. Eripuit namque justos ex tribulationibus quandoque ut tribulationes non patiantur: Job 5: in sex tribulationibus liberabit te, et in septima non tanget te malum. Quandoque ut non nimis molestentur: Ps. 93: secundum multitudinem dolorum meorum in corde meo, consolationes tuae laetificaverunt animam meam: 2 Cor. 1: qui consolatur nos in omni tribulatione nostra: et hanc consolationem semper habent viri sancti. Item eripuit exterius, quia nunquam mali possunt separare sanctos a Christo: Rom. 8: quis nos separabit a charitate Christi?

So first of all he says *I have sought the lord.* To see the lord Himself is the best of choices, as the lord's Prayer makes clear in its first petition: *Hallowed be Thy Name*. This is also confirmed in Isaiah 55: *seek the lord while he may be found.* Therefore, he says *I have sought*, as if to say, I have sought with great diligence. And thus follows the hearkening: *and he heard me.* The effect of the hearkening is that *from my all tribulations he rescued me.* For sometimes he rescued the just from tribulations such that they would suffer no tribulations whatsoever, as in Job 5: *in six tribulations he will rescue you, and in the seventh evil will not touch you.* Sometimes he rescues the just so that they are not greatly troubled, as expressed in Psalm 93: *as many sorrows as there are in my heart, so many of your consolations have gladdened my soul*. 2 Corinthians 1 also expresses this: *the one who consoles us in every one of our tribulations*. This interior consolation always belongs to the saints. Moreover, he also rescues external relations, thus evil can never separate the saints from Christ, as expressed in Romans 8: *who will separate us from the charity of Christ?*

Deinde cum dicit, accedite ad eum, et illuminamini, et facies vestrae etc. invitat alios ad hoc beneficium consequendum: et circa hoc duo facit. Primo enim ponit invitationem. Secundo invitationis effectum, ibi, et facies vestrae non confundentur. Dicit ergo, accedite ad eum, per fidem et charitatem: Jac. 4: appropinquate Deo, et appropinquabit vobis. Et ideo subdit, et illuminamini. Deus lumen est; et qui accedit ad lumen, illuminatur: Isa. 60: surge, per affectum et illuminare: Deut. 33: qui appropinquat pedibus ejus, accipiet de doctrina illius. Effectus autem inductionis est, quia, facies vestrae non confundentur, in repulsa: quia scilicet non patiemini eam, quia non est confusio sperantibus in eum. Dan. 3. Vel, facies vestrae, idest cogitationes vestrae non confundentur per defectum veritatis.

[6] Then when he says *approach him and be enlightened and your faces*, etc., he invites others to attain the benefit of praise. On this point he does two things: he first invites; second he describes what will come to pass for those who accept the invitation, when he says *and your faces will not be confused.* Therefore he says *approach him*, through faith and charity, as James 4 says: *come close to God and he will come close to you.* Then he adds *and be enlightened.* God is light and one who approaches the light will be illuminated. Isaiah 60: *Rise up* (through love) *and be enlightened.* Deuteronomy 33: *The man who sits at his feet will receive his teaching.* Now the result of this invitation is that *your faces will not be confused* by being refused. In other words, you will not suffer confusion *because there is none in those hoping in him* (Daniel 3). Or in another interpretation, *your faces*, that is, your minds, will not be confused by falling aside from truth.

Deinde cum dicit, iste pauper clamavit, ponit meritum exauditionis; et circa hoc tria facit. Primo ponit ipsum meritum. Secundo promittit simile beneficium aliis, ibi, immittet. Tertio exhortatur ad experiendum, gustate. Dicit ergo, iste pauper. Iste versus nihil differt ab alio, exquisivi; nisi quod ibi dicit de se, hic vero de paupere. Et ideo hoc solum exponatur quis sit iste pauper. Et dicitur quod, iste, vel demonstrat seipsum, vel Christum.Et in hoc quod dicit, pauper, insinuat meritum exauditionis, quia pauper spiritu, vel pauper superbiae, vel habendi voluntate terrena. Et isti exaudiuntur: Judith 9: humilium et mansuetorum tibi semper placuit deprecatio: Ps. 32: respexit in orationem humilium etc.. Clamavit, magnitudine interioris affectus: Isa. 6: seraphim clamabant alter ad alterum, et dicebant, sanctus, sanctus etc..

[7] Then when he says *this poor man cried out*, he shows the merit of getting heard. On this point he does three things: first he describes the merit itself; second he promises a similar benefit to others, when he says *the angel encamps;* third he urges an experience, when he says *taste.* Therefore first he says *this poor man*. Now this verse is identical in meaning to the verse *I have sought*. Only the modes of speech differ: in the earlier verse he speaks in the first person, but in this later verse he speaks in the third person. So the only question is: who is this poor man? The Psalmist could be either pointing to himself or to Christ. In saying *poor man*, he hints at the merit of the petition: for the poor man is poor in spirit, or poor in pride, or poor in earthly desires. And such people get heard, as Judith 9 attests: *the prayer of the humble and gentle are always pleasing to you.* And Psalm 32: *he regarded the prayer of the humble*, etc. He

cried out with the power of interior disposition, as in Isaiah 6: *The seraphim were crying out one to the other, saying Holy, Holy, Holy, etc.*

Secundo cum dicit, immittit angelus, promittit simile beneficium; quasi dicat: ita exaudiuntur alii sicut et iste pauper. Multi codices habent, immittit angelus Domini. Hieronymus habet, circumdat angelus Domini in gyro timentes eum. Dicit ergo immittet angelus Domini, splendore sui luminis protegendo, in circuitu: Ps. 124: montes in circuitu ejus, scilicet angeli: 4 Reg. 6: multo plures nobiscum sunt quam cum illis. Et infra: ecce mons etc.. Immittet ergo, idest immissionem faciet: Heb. 1: omnes sunt administratorii spiritus.

[8] Second, when he says *the Angel encamps*, he promises a similar benefit, as if he were saying: others will be heard just like the poor man. Now many codices have *the Angel of the lord encamps.* Jerome has *the Angel of the lord encircles about those who fear him*. The Psalmist says therefore *the Angel of the lord,* in offering protection by the splendor of his light*, encamps around them.* As Psalm 124 says: *round about it are his mountains*, namely Angels. And in 4 Kings 6 [2 Chronicles 32:7]: *many more are with us than with them.* And farther on: *behold the mountain*, etc. Therefore the Angel encamps, that is, sets up camp. Hebrews 1: *all are ministering spirits.*

Et eripiet eos, scilicet ab impugnatione hostium et daemonum: Judith 7: filii Israel non in lancea nec in sagitta confidunt, sed montes defendunt illos, scilicet angelus, vel Christus: Isa. 9. secundum translationem septuaginta interpretum, vocabitur magni consilii angelus. Quia missus a Deo inquantum homo. Vel angelus intelligitur praelatus ecclesiae: Malach. 2: angelus Domini exercituum est. Praelati enim ecclesiae debent custodire gregem suum.

And he will save them, namely by fighting off the enemy and Demons. Judith 7: *the children of Israel do not put their trust in the lance or arrow, but the mountains defend them*, namely Angels, or Christ. Isaiah 9, according to the Septuagint: *he will be called the Angel of great counsel*. For insofar as he is man he is sent by God. Or another reading is that Angel signifies the prelate of the Church, as in Malachi 2: *The Angel of the lord of hosts.* For the prelates of the Church ought to guard their flock.

Tertio cum dicit, gustate et videte, quoniam suavis, hortatur ad experiendum: et circa hoc duo facit. Primo enim exhortatur ad experientiam divini consortii. Secundo ad observantiam divini timoris, ibi, timete. Circa primum duo facit. Primo enim hortatur ad experientiam. Secundo ponit experientiae effectum, et videte quoniam.

[9] Third, when the Psalmist says *taste and see how sweet*, he urges an experience. On this point he does two things: he exhorts others first to experience friendship with God and second to keep the fear of God, when he says *fear*. On the first point he does two things: first he urges the experience; second he describes the effect of the experience, when he says *and see how*.

Dicit ergo, gustate et videte etc.. Experientia de re sumitur per sensum; sed aliter de re praesenti, et aliter de absente: quia de absente per visum, odoratum et auditum; de praesente vero per tactum et gustum; sed per tactum de extrinseca praesente, per gustum vero de intrinseca. Deus autem non longe est a nobis, nec extra nos, sed in nobis: Hier. 14: tu in nobis es Domine. Et ideo experientia divinae bonitatis dicitur gustatio: 1 Pet. 2: si tamen gustatis quam dulcis etc.. Prov. ult.: gustavit et vidit, quoniam bona est negotiatio ejus.

And so he says *taste and see*, etc. Now the experience of anything comes through the senses but in different ways, depending on whether the object is close or at some distance. If it is removed at a distance, then the experience of it comes through sight, smell or hearing. If it is close, then touch and taste come into play, but each in its own way. For touch senses the outside of the object, whereas taste senses the inside. Now God is not far from us nor outside us, but rather He is in us, as Jeremiah 14 says: *You are in us, O lord.* Thus the experience of divine goodness is called tasting, as 1 Peter 2 says: *but if you taste how sweet*, etc. And at the end of Proverbs: *She tasted and saw that her dealings were good*.

Effectus autem experientiae ponitur duplex. Unus est certitudo intellectus, alius securitas affectus. Quantum ad primum dicit, et videte. In corporalibus namque prius videtur, et postea gustatur; sed in rebus spiritualibus prius gustatur, postea autem videtur; quia nullus cognoscit qui non gustat; et ideo dicit prius, gustate, et postea, videte. Quantum ad secundum dicit, quoniam suavis est Dominus: Sap. 12: o quam bonus et suavis est Domine spiritus tuus in nobis. Ps. 30: quam magna multitudo dulcedinis tuae.

Next he shows that the effect of this experience is twofold: the certitude of understanding and the security of love. With respect to the first effect he says *see*. Now, although in the physical world something is first seen and then tasted, in the spiritual world it is just the opposite. For one who does not taste does not know. Thus he says first *taste* and then *see*. With respect to the second effect he says *how sweet is the lord*. Wisdom 12: *O lord, how good and sweet is your spirit in us!* Psalm 30: *How great is the abundance of your sweetness.*

Et postea, beatus vir qui sperat in eo: Isa. 30: beati omnes qui expectant eum.

Then he says *Blessed the man who hopes in him*. Isaiah 30: *Blessed are all those who long for him.*

Deinde cum dicit, timete, hortatur primo ad observantiam divini timoris. Secundo causam timoris assignat, ibi, quoniam non. Tertio causam manifestat, ibi, divites eguerunt.

[10] Then when he says *fear*, he urges first the observance of the fear of the lord; second he gives the cause of the fear, when he says *since there is not*; third he manifests the cause, when he says *the rich hungered*.

Dicit ergo, suavis et dulcis est dominus. Sed quibus? Timentibus eum. Ergo, timete Dominum omnes sancti ejus. Et dicit sancti, quia nullus potest esse sanctus nisi sit timens. Et dicit hoc, quia non solum timor necessarius est ascendentibus ad sanctitatem, sed etiam manentibus in ea: Eccl. 27: si non in timore Domini tenueris te, instanter a te subvertetur domus tua. Et etiam quia nihil ita evacuat sanctitatem, sicut superbia; et timor est retinaculum superbiae: Eccl. 7: qui timet Deum nihil negligit: Eccl. 40: non est in timore Domini minoratio.

And so he says *sweet and pleasant is the lord.* But for whom? For those who fear him. Therefore, *fear the lord all his saints*. He says *saints* because no one can be holy unless he is fearing. He says this also because not only is fear necessary for those rising to sanctity but even for those remaining in it. Ecclesiasticus 27: *If you do not hold fast in the fear of the lord, your house will be forcefully turned up against you.* The reasons is that nothing eliminates holiness more than pride, but fear binds pride. Ecclesiastes 7: *The one who fears God slights nothing.* Ecclesiasticus 40: *There is no abasement in fearing the lord.*

Causam autem quare timendum est, subdit, quoniam non est inopia timentibus eum. Hoc exponitur multipliciter. Primo de inopia spiritualium bonorum: Isa. 33: divitiae salutis sapientia et scientia; timor Domini ipse thesaurus ejus. Si ergo timor Domini thesaurus est, non est inopia timentibus eum. Item de inopia corporali. Contingit namque aliquando timentem Deum parum habere; sed non contingit eum esse inopem. Inops est qui se deficientem reputat: qui timent Deum sunt contenti his quae habent: Phil. 4: ubique et in omnibus institutus sum etc.. Item Deus quaerentibus se subvenit in necessitate.

The Psalmist himself adds the reason why one should fear God: *for there is no want among those who fear him.* Now this can be explained in several ways. First there is no lack of spiritual goods, as Isaiah 33 says: *wealth of salvation, wisdom and knowledge; the fear of the lord is his treasure*. Second, there is no lack of bodily needs. For although one who fears God may at times possess very little, this does not mean that he is impoverished. The destitute may think themselves failures, but those who fear God are content with what they have, as expressed in Phillipians 4: *everywhere and in all things I am provided for,* etc. Third, God succors those seeking Him in times of necessity.

Sed objicit Augustinus in Serm. Dom. in Mont. quia Apostolus ait 1 Cor. 4: usque in hanc horam esurimus et sitimus, et nudi sumus. Quomodo ergo non est inopia timentibus eum? Et dicit quod Deus est nutritor et medicus. Medicus autem subtrahit nutrimentum infirmo, et facit esurire et sitire, quia expedit sanitati. Ita Deus secundum quod expedit saluti nostrae, quandoque inopiam immittit, quandoque divitias confert, quandoque longitudinem dierum concedit, quandoque brevitatem adducit.

Now Augustine poses an objection in *On the Lord's Sermon on the Mount*: the Apostle says in 1 Corinthians 4, *even at this hour we are hungry, thirsty and naked,* so how is this not an example of destitution in those who fear God? Augustine replies that God is both nourisher and doctor, and a doctor takes food away from a sick man, making him to hunger and thirst, for the sake of healing him. Thus also God, for the sake of our salvation, sometimes sends poverty, sometimes wealth, and sometimes grants length of days, while sometimes a brief time.

sed consequenter cum dicit, divites eguerunt, manifestat rationem per contrarium. contrarium enim timori domini est affectus eorum qui animas suas divitiis dant. primo ergo ostendit quod qui in divitiis sunt, deficiunt. secundo, quod qui quaerunt deum, sunt absque defectu, ibi, inquirentes.

[11] When the Psalmist goes on to say *the rich have suffered lack*, he manifests the reason through the contrary. For the contrary of the fear of the lord is the emotional disposition of those who have given their souls over to riches. Therefore, first he shows that the wealthy are also poor; then he shows that those who seek God lack nothing, when he says *they that seek*.

dicit ergo, divites eguerunt, scilicet spiritualiter; idest qui sunt divites in mundanis, eguerunt in spiritualibus divitiis. apoc. 3: dicis quia dives sum, et locupletatus sum, et nullius egeo: et nescis, quia tu es miser et miserabilis, et pauper et caecus et nudus. et esurierunt, scilicet spiritualia bona: quia naturalis appetitus inest homini ad virtutem; licet enim appetitus depravatus sit ad peccata, tamen naturaliter desiderat virtutes.

And so he says *the rich have been in need*, that is, spiritually. In other words, those who are rich in worldly goods are lacking in spiritual riches. Apocalypse 3: *You say, "I am rich and growing richer and have need of nothing." But you do not know that you are poor and miserable, destitute, blind and naked.* Plus, *they hunger*, that is, for spiritual goods. For the natural human appetite is for virtue. Even though the depraved appetite may aim at sin, nevertheless so far as it is natural, it desires virtues.

vel in futuro, eguerunt, idest egebunt, et esurierunt, idest esurient: isa. 65: servi mei comedent, et vos esurietis. item ad litteram intelligitur: quia divites frequenter ad egestatem deducuntur, quia res mundanae sunt caducae. luc. 1: esurientes implevit bonis etc.. inquirentes autem dominum: isa. 55: quaerite dominum dum inveniri potest etc.. non minuentur omni bono, idest non deficient perfecto bono: quia spiritualia habebunt ad votum, et temporalia ad necessitatem: luc. 12: primum quaerite regnum dei, et haec omnia adjicientur vobis: prov. 10: desiderium justis dabitur. et eorum desiderium est omne bonum: prov. 11: et ideo omne bonum habebunt.

Another interpretation is that their need and hunger lie in store for them, as Isaiah 65 states: *my servants will eat, but you will go hungry.* Literally, it could also be taken to mean that the rich are often reduced to poverty because the things of this world are fleeting. Luke 1: *He filled the hungry with good things*, etc. On the other hand are those *that seek the lord*. As Isaiah 55 says: *Seek the lord while he may be found,* etc. They are not diminished in any good thing, nor do they lack the perfect good. For they receive spiritual goods as desired and temporal goods as needed, as Luke 12 says: *Seek first the reign of God, and all these things shall be added unto you*. And Proverbs 10: *the desire of the just shall be granted*. But their desire is for every good thing. Proverbs 11: *and thus they shall have all good.*

venite. posita superius exhortatione ad laudem, hic ponitur instructio necessaria: et circa hoc duo facit. primo enim instruit de timore dei. secundo de divina providentia, ibi, oculi domini etc.. circa primum duo facit. primo enim praemittit quasi prooemium suae doctrinae. secundo addit doctrinam suam, ibi, quis est homo. in exordio tria facit. primo reddit audientem benevolum. secundo attentum, ibi, audite me. tertio docilem, ibi, timorem domini docebo vos.

[12] *Come.* After the above exhortation to praise, the Psalmist now sets about the necessary instruction. On this point he does two things: he teaches first about the fear of God and then second about divine providence, when he says *the eyes of the lord*, etc. On the first point he does two things: first he sets forth a preface to his teaching and then he teaches, there at *who is the man.* The preface has three parts: first he renders his audience benevolent, then attentive (at *hear me*), then docile (at *I will teach you the fear of the lord*).

dicit ergo quantum ad primum, venite filii. parentum enim est diligere filios: et ideo dicit, filii, ut eos reddat ex paterna dilectione benevolos. item parentum est invitare filios ad doctrinam, et eos erudire: unde dicit, venite: gen. pen. vocavit autem jacob filios suos, et dixit: congregamini ut annuntiem quae ventura sunt vobis diebus novissimis: heb. 12: patres quidem carnis nostrae eruditores habuimus, et reverebamur eos.

And so let us proceed to the first part: *Come children.* Since it belongs to parents to love their children, he calls them *children* so that his paternal love might render them benevolent. It also belongs to parents to invite their children to doctrine and to teach them. Thus he says *Come*, as in Genesis 49: *Now Jacob called his sons and said to them 'Gather together and I will speak of what will happen to you in the last days.'* And in Hebrews 12: *We have had the fathers of our flesh for teahers, and we have revered them.*

quantum ad secundum dicit, audite me: prov. 1: audiens sapiens sapientior erit etc.. eccl. 33: audite me magnates et omnes populi et rectores ecclesiae etc..

Next, the second part: *hear me*. Proverbs 1 says: *The wise man listening will be wiser*, etc. Ecclesiasticus 33 says: *Listen to me, you great ones and all the people, and you rulers of the Church*, etc.

tertio reddit docilem: et hoc quando instruit de quo est dicturus, timorem domini docebo vos, idest quem fructum habebitis, si timueritis deum. vel quomodo timeatis deum. et incipit a timore, et bene; quia in scientia incipiendum est ab elementis: prov. 1: timor domini principium sapientiae, scilicet divinae.

Third, he renders his audience docile by announcing what he will instruct them about: *I will teach you the fear of the lord*. In other words, I will teach what fruit you will gather, if you fear God. Or another way of understanding the verse: I will teach you how to fear God. And he begins well with fear, for in knowledge one should always begin with the elements. As Proverbs 1 says: *the fear of the lord is the beginning of wisdom,* that is, of divine wisdom.

deinde subjungit doctrinam suam cum dicit, quis est homo. et circa hoc duo facit. primo docet fructum timoris. secundo doctrinam, ibi, prohibe.

[13] Next he begins his teaching when he says: *who is the man.* Concerning this he does two things: first he teaches the fruit of fear; and then he teaches on fear itself, when he says *forbid your tongue*.

dicit ergo, quis est homo, qui vult vitam: homo namque desiderat duo: scilicet longam vitam et prosperitatem: sed quia longa vita in malo est fugienda, ideo dicit, quis est homo qui vult vitam. hanc autem acquirit homo per timorem domini, qui est initium sapientiae, ut dicitur in psal. 110, sine qua sapientia non est vita: unde ipsa dicit prov. 8: qui me invenerit, inveniet vitam. aliqui autem vivunt, sed in malis et aerumnis: gen. 47: dies peregrinationis vitae meae centum triginta annorum parvi et mali. et ideo dicit, diligit dies videre bonos, idest plenos, quia nihil in diebus illis aeternitatis est nisi bonum: ps. 83: melior est dies una in atriis tuis super millia.

And so he says *who is the man who desires life.* For man desires two things: long life and prosperity. But because a long yet bad life ought to be shunned, he says *who is the man who desires life.* Now man gains life through fear of the lord, which is the beginning of wisdom, as Psalm 110 says, and without this wisdom there is no life. Thus Proverbs 8 says: *find me, and you will find life.* Now some people live out their lives in toil and trouble, as Genesis 47 says: *the days of my wandering life are one hundred thirty years, few and evil.* And so the Psalmist says *he desires to see the good days*, that is, the days of plenty, for in the days of eternity everything is good. As Psalm 83 says: *one day in your courts is better than a thousand.*

sed quis sit effectus timoris, ostendit primo in sermone. secundo in opere, ibi, diverte. in sermone duo vetat: scilicet manifestum malum, et fraudulentum bonum. quantum ad primum dicit, prohibe linguam tuam a malo, scilicet detractionis, infamationis et erroris: eph. 4: omnis sermo malus ex ore vestro non procedat: jacob. 1: si quis putat se religiosum esse, non refraenans linguam suam etc.. quantum ad secundum dicit, et labia tua ne loquantur dolum; quasi dicat, nec etiam bona proferas in dolo: ps. 11: disperdat dominus linguam dolosam. et nota quod prius loquitur de lingua cohibenda, et postea de labiis: quia prius movet quis linguam cum vult loqui, et postea labia. item lingua prius format, sed labia distinguunt verba.

Next he shows the effect of fear, first in speech and then in action, there at *turn away*. In speech there are two things to avoid: manifest evil and fraudulent good. With respect to the first, he says *keep your tongue from evil*, that is, the evil of detraction, calumny and false witness. Ephesians 4: *Let no evil speech come from your mouth*. James 1: *If anyone thinks himself religious but does not restrain his tongue*, etc. With respect to the second, he says *and let your lips not speak deception*, as if he were saying, do not even offer good things in deceit. As Psalm 11 says: *May the lord scatter the deceitful tongue.* Notice that he speaks first of restraining the tongue and then afterwards of the lips. For one who wishes to speak first moves the tongue, then the lips. The tongue also gives words their initial form, whereas the lips make each word distinct.

item opere demonstrat duo facienda. debet enim homo ordinare vitam suam primo quantum ad se; et quantum ad hoc dicit, diverte. secundo quantum ad proximum: et quantum ad hoc dicit, inquire etc.. circa primum duo facit, secundum diversas partes justitiae, quae sunt scilicet divertere a malo, et facere bonum. secunda est ibi, et fac bonum. dicit ergo, diverte a malo: eccl. 7: noli facere mala etc.. divertere a malo non est quid meritorium, si divertere dicat solum negationem: per hoc enim, scilicet non facere malum, vitatur quidem poena quam incurrisset si illud admississet; non tamen propter hoc vita acquiritur. et ideo sic accipiendo, non facere malum non est meritorium, dummodo talis voluntas non sit informata charitate, ut propter deum a malo divertat. et fac bonum: isa. 1: discite benefacere.

Next the Psalmist shows that two things should be done with respect to action. For man ought to order his life first with respect to himself, which the Psalmist addresses when he says *turn away*; then second with respect to his neighbor, which he addresses when he says *seek after*, etc. On the first point he does two things, which correspond to the different parts of justice, namely, to turn away from evil and to do good, which he touches on at *do good*. He says therefore *turn away from evil*, as does Ecclesiasticus 7: *Do no evil,* etc. Now turning from evil is not of itself meritorious, if one has in mind only a negation. For avoiding evil only in order to avoid the punishment consequent upon doing the evil is not the way to acquire life. Thus it follows that avoiding evil is merits nothing if the will is not formed in charity, which turns away from evil for the sake of God. *And do good*, as Isaiah 1 says: *learn to do good.*

secundo quantum ad proximum dicit, inquire pacem etc.. sed contingit aliquando, quod habes proximum qui impugnat te, et tunc tuum est inquirere pacem; et ideo dicit, inquire pacem: rom. 12: si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes. quandoque vero contingit, quod habes aliquem qui inquirat a te pacem, et tuum est tunc sequi eam: unde ait, et persequere eam.

Now with respect to one's neighbor he says *seek after peace*, etc. Sometimes it happens that your neighbor fights against you, and then it belongs to you to seek after peace. Thus he says *seek after peace*, as Romans 12 says: *If possible, as far as it lies in you, have peace with all men.* Sometimes however your neighbor is seeking peace with you, and then it behooves you to follow after it, too. Thus he says *pursue it*.

vel de pace loquitur quam in se debet habere; et hanc, inquit, inquiras in vita ista. sed non plene habetur, quia caro concupiscit adversus spiritum, et spiritus adversus carnem, gal. 5. dicit autem, et persequere eam, ut scilicet magis habeas, licet non sit perfecta hic, sed in futuro, ubi sedebit populus in pulchritudine pacis, isa. 32.

Another way to read this is that the peace he speaks about is the interior kind. And he is asking you to seek it in this life. But it is not to be had perfectly here, *for the flesh desires against the spirit, and the spirit against the flesh*, Galatians 5. Nevertheless he says *pursue it*, so that you may possess it more, and although imperfectly here, perfectly in the future, where *the people will sit in the beauty of peace*, Isaiah 32.

vel, inquire pacem, idest christum, qui est pax nostra: eph. 2, et sequere eam: eccl. 2: quis est homo qui possit sequi regem factorem suum?

Yet another way to interpret *seek after peace* is as to seek after Christ, *who is our peace*, Ephesians 2, and to follow him, as Ecclesiastes 2: *who is the man that can follow the king his maker?*

deinde cum dicit, oculi domini super justos, instruit de divina providentia: et circa hoc duo facit. primo enim praemittit divinam providentiam. secundo divinae providentiae effectum ostendit, ibi, clamaverunt justi. circa primum duo facit. primo proponit divinam providentiam quantum ad bonos. secundo quantum ad malos, ibi, vultus autem domini.

[14] Next, when he says *the eyes of the lord are upon the just*, he begins to teach about divine providence. On this he does two things: first he sets before us divine providence itself; then he shows the effect of divine providence, at *the just have cried out*. Concerning this he does two things: he describes divine providence first in relation to the good and then in relation to the bad, at *the face of the lord.*

dicit ergo, oculi domini etc.. illis de quibus curam gerimus, dupliciter intendimus: scilicet visu ad eorum facta: et quantum ad hoc dicit, oculi domini. et auditu ad verba; et quantum ad hoc dicit, et aures. et licet in deo non sit visus et auditus, sed ipsa dei sapientia; tamen propter diversa cognita dicitur utrumque, visus scilicet et auditus. visus signatur per oculos quantum ad ipsa facta; auditus autem per aures quantum ad verba: ideo ait, oculi domini super justos, scilicet visu approbationis: 2 tim. 2: novit dominus qui sunt ejus: eccl. 15: oculi domini ad timentes etc.. et aures ejus, ut scilicet sit intentus ad exaudiendum, in preces eorum. qui enim vult exaudire, libenter audit precantes: unde per hoc signat quod voluntarius est ad exaudiendum. et dicit, in preces, quia adhuc loquentibus audit: isa. pen. adhuc illis loquentibus ego exaudiam.

He says therefore *the eyes of the lord*, etc. Concerning people under our care or authority, we attend to two things: to their deeds with our eyes (which the Psalmist touches on at *the eyes of the lord*), and to their words with our ears (at *and his ears*). Now although in God there is neither sight nor hearing, but only his wisdom, nevertheless because words and deeds are different, he is said to have both sight and hearing. The eyes signify the seeing of deeds, whereas the ears signify the hearing of words. Thus the Psalmist says *the eyes of the lord are upon the just*, that is, by a look of approval. 2 Timothy 2 states: *the lord knows his own*. And Ecclesiasticus 15: *the eyes of the lord are toward those who fear him*, etc. *And his ears*, signifying his intention to hear our their prayers. For whoever wishes to hear another out so as to understand, freely listens to that one's petitions. Thus, through this the Psalmist signifies that God wishes to hear. And he also says *unto their prayers*, because God hears while they are yet speaking, as Isaiah 65 says: *as they are yet speaking, I will hear them.*

consequenter cum dicit, vultus autem domini super facientes mala, ut etc. ostenditur providentia domini circa malos; et circa hoc duo facit. primo enim ponitur quod providentia divina se extendit ad malos. secundo quomodo diversimode quantum ad bonos, ibi, ut perdat.

[15] Next when he says *the face of the lord is against evil doers*, etc., he shows how the providence of the lord deals with evil ones. On this point he does two things: he shows first that divine providence does indeed cover the evil, and then second how it deals with the good in a different way, at *to destroy them*.

dicit ergo, vultus autem domini etc.. dixerat supra, oculi domini super justos. posset malus dicere, si oculi domini non sunt super me, possum peccare licenter, quia non videt: job 22: nubes latibulum ejus, nec nostra considerat: ezech. 8: non videt dominus, dereliquit enim terram. sed non ita est, quia vultus domini super malos: prov. 15: infernus et perditio coram domino etc.. et dicit, vultus, quia designat cum quadam ira respicere in ipsos malos. sed ad quid super eos respicit? certe, ut perdat de terra memoriam eorum.

And so he says *the face of the lord,* etc. He said above that the eyes of the lord are upon the just. Perhaps an evil person will say, "If the eyes of the lord are not upon me, I can sin freely, since he does not see." As Job 22 says: *the clouds are his hiding place, and he does not consider our matters*. And Ezechiel 8: *the lord does not see, for he has deserted the earth*. But it is not so, for the face of the lord is against the wicked. Proverbs 15: *hell and destruction are before the lord*. The Psalmist says *the face of the lord* to signify a look of anger on the wicked. But for what purpose would God look on them? Without a doubt, *to cut off their memory from the earth*.

hoc dupliciter potest intelligi. vel quia potest referri ad terram praesentem: et sic dupliciter perditur memoria eorum de terra. uno modo, ut omnino non sit. alio modo, ut mala: prov. 10: nomen impiorum putrescet. multi mali quaesierunt ut eorum memoria maneret, et tamen periit. sed si aliquorum permanet memoria, tamen periisse dicitur, quia putrida est et mala: ps. 9: periit memoria eorum cum sonitu. vel potest intelligi de terra viventium. sed numquid sancti non habent memoriam impiorum? si non habent memoriam malorum quae passi sunt, quomodo ergo laetabitur justus cum viderit vindictam? ps. 57. respondeo. dicendum est, quod habebunt memoriam eorum, sed non in bonum, quia non habebunt memoriam compassionis et miserationis eorum, nec orabunt pro eis: luc. 16: chaos magnum firmatum est etc.. quasi dicat: etiam si vellent, non possunt misereri,

Now this can be understood in two ways. First it can refer to earth as it is now, and thus there are two ways to understand cutting off their memory: either the memory of them ceases to exist altogether or only the evil memory, as in Proverbs 10: *the name of the impious grows rotten*. Many wicked people try to have their memory preserved to no avail. However, if the memory of some of them does last, it can still be said to perish since it is rotten and evil. Psalm 9: *their memory perishes with a clamor.* Second, this can also refer to the land of the living. But do not the saints remember the impious? For if they did not recall the wicked things they suffered, why is it that *the just man will rejoice when he sees his vindication* (Psalm 57)? I respond: It needs to be said that they do indeed remember the wicked, but not unto good, since they do not recall any compassion or

quia sunt ibi conjuncti deo ubi non possunt velle nisi quod dei justitia decrevit: isa. 26: contrivisti eos, et perdidisti omnem memoriam eorum.

mercy from them, nor do they pray for them. As Luke 16 says: *there is fixed a great chasm*, etc. That is, even if they wished, they could not show mercy, for they are together with God, where they cannot will anything except what the justice of God has decreed. Isaiah 26: *you have inflicted them, and have purged all memory of them*.

deinde cum dicit, clamaverunt, ponitur effectus divinae providentiae. et primo quantum ad bonos. secundo quantum ad malos, ibi, mors peccatorum. circa primum duo facit. primo enim ostendit, quomodo aures domini sint in preces justorum. secundo, quomodo oculi domini super eos. ibi, juxta. circa primum tria facit. quia primo praemittit orationem sanctorum. secundo ponit exauditionem, ibi, et dominus exaudivit eos. tertio exauditionis effectum, ibi, et ex omnibus.

[16] Next when he says *they have cried out*, he describes the effect of divine providence, with respect first to the good and then to the wicked, at *the death of the sinners*. On the first point he does two things: he shows first how the ears of the lord bend toward the prayers of the just; then he shows how the eyes of the lord are upon them, at *the lord is near*. On the first of these he does three things: first he presents the prayer of the saints; second he describes how they are heard, at *and the lord hearkened to them*; third he describes the effect of being heard, at *and from all*.

dicit ergo, clamaverunt. oratio sanctorum dicitur clamor: isa. 19: clamabunt ad dominum a facie tribulantis: jacob. ult.: clamor eorum in aures domini sabaoth intravit. clamor est magna vox: et oratio sanctorum magna est vox propter duo: scilicet propter magnitudinem affectionis, et propter magnitudinem petitionis, quia petunt aeterna: matth. 6: primum quaerite regnum dei. et dominus exaudivit eos quia ipse mihi dat, ut petam: ps. 119: ad dominum cum tribularer etc..

And so he says *they have cried out.* The prayer of the saints is said to be a crying out, as in Isaiah 19: *for they will cry out to the lord at the face of their oppressor*. And at the end of James: *their cry entered the ears of the lord of Hosts.* Now a cry is a loud voice. The prayer of the saints is a loud voice for two reasons: because of the depth of love and the length of the prayer, for they pray for all eternity. As Matthew 6 says: *seek first the kingdom of God*. *And the lord heard them* because he has given me to seek. Psalm 119: *I cried out to the lord in tribulation,* etc.

sequitur effectus exauditionis, et ex omnibus tribulationibus etc. ut scilicet tribulationes non sustineant. vel si patiantur, tamen non ut obruantur tribulationibus: hebr. 11: fortes facti sunt in bello. vel, quia liberati sunt de limbo: zach. 9: tu autem in sanguine testamenti eduxisti vinctos de lacu etc.. ps. 53: iste pauper clamavit, et dominus exaudivit eum, et ex omnibus etc..

Next follows the effect of being heard: *and from all tribulations*, etc., such that they do not suffer these trials. Or if they do suffer, still they will not be overwhelmed. As Hebrews 11 says: *they have been made strong in war*. Or, it could signify that they become liberated from Limbo, as Zacharias 9 says: *you however by the blood of the testament have led the prisoners out of the pit*, etc. And Psalm 53: *the poor man cried out, and the lord heard him, and from all*, etc.

secundo cum dicit, juxta est dominus, ostendit quomodo oculi domini sint super justos: et circa hoc tria facit. primo enim ponit justorum meritum. secundo eorum periculum imminens, ibi, multae. tertio auxilium eis praestitum, ibi, et de omnibus his.

[17] Now when he says *the lord is near*, he shows how the eyes of the lord are upon the just. On this he does three things: first he describes the merit of the just; second their imminent danger, at *many are the afflictions*; third the help he offer them, at *and from all these.*

circa primum duo facit, secundum quod est duplex meritum justorum, unde promerentur dei misericordiam. tangit enim primo meritum contritionis de peccatis: et quantum ad hoc dicit, juxta est dominus etc.. ps. 144: prope est dominus omnibus invocantibus eum. quidam sunt realiter miseri, tamen non cognoscunt; unde nec conteruntur: et ideo non consequuntur misericordiam: apoc. 3: dicis quod dives sum, et locupletatus sum, et nullius egeo; et nescis quia tu es miser et miserabilis et pauper, et caecus et nudus. necesse est enim, quod recognoscant miseriam suam corde gemendo; et ideo ait, his qui tribulato sunt corde. ecce contritio de peccatis: isa. 66: ad quem respiciam nisi ad pauperculum et contritum spiritu etc.. matth. 5: beati qui lugent etc.. quantum ad secundum dicit, et humiles spiritu salvabit. spiritu dicit, non verbis: quia eccl. 19: est qui nequiter se humiliat, et interiora etc.. humiles, ergo, spiritu, qui veram scilicet humilitatem habent in corde, salvabit: prov. 29: humilem spiritu suscipiet.

On the first of these he does two things, for there is a twofold merit of the just, on the basis of which they are promised the mercy of God. He touches first on the merit of contrition of sins, and he does this at *the lord is near*, etc. As Psalm 144 says: *the lord is near to all who call upon him*. Now some people are truly in a miserable state and yet do not realize it and thus are not contrite. They do not receive mercy. As Apocalypse 3 says: *You say, "I am rich and getting richer, and have need of nothing." But you do not know you are poor, miserable and impoverished, blind and naked.* For it is necessary to recognize one's misery by heartfelt bemoaning. And so he said *to those who are troubled in heart*. This is the contrition of sins. As Isaiah 66 says: *Whom will I regard except the one poor and little and contrite of spirit*, etc. And Matthew 5: *blessed are those who mourn,* etc. The second thing about the merit of the just he mentions when he says *and the humble of spirit he will save.* He says of spirit and not of words, for as Ecclesiasticus 19 says: *there is one who*

wickedly humbles himself, and his interior, etc. Therefore, the humble in spirit, who have true humility in their heart, will be saved. Proverbs 29: *He will raise up the humble in spirit.*

consequenter ponit imminens periculum, quia, multae tribulationes justorum: thren. 1: multi gemitus mei etc.. 2 tim. 3: omnes qui volunt pie vivere in christo, persecutionem patiuntur. et has tribulationes patiuntur a persequentibus: ps. 118: multi qui persequuntur me et tribulant me. item ex convictu eorum quos peccare vident, dolent: 2 pet. 2: habitans apud eos qui de die in diem animam justi iniquis operibus cruciabant. item a tentationibus mundi, carnis, et hostis: gal. 5: caro concupiscit adversus spiritum etc..

Next, he describes the imminent danger, namely, that there are many tribulations awaiting the just. Lamentations 1: *many are my tears*, etc. 2 Timothy 3: *all who wish to live piously in Christ will suffer persecution.* And they will suffer these things at the hands of persecutors. Psalm 118: *many are they who persecute me and harass me.* Again, the just also sorrow in seeing others sin. 2 Peter 2 states: *dwelling among hem who from day to day vexed the just soul with iniquity.* Again, they suffer from the temptations of the world, the flesh and the enemy. As Galatians 5 says: *the flesh desires against the spirit*, etc.

consequenter cum dicit, et de omnibus his liberabit. ponit auxilium eis praestitum. dupliciter autem juvantur. primo, ut totaliter liberentur: et quantum ad hoc dicit, et de omnibus his liberabit eos dominus. secundo, ut tribulationibus non succumbant: et quantum ad hoc dicit, custodit dominus etc..

[18] Next when he says *and from all these he will save them*, he describes the twofold help offered to them: first, they are completely freed (*and from all these the lord will free them*); second, they will not succumb to their tribulations (*the lord guards*, etc.).

dicit ergo, et de omnibus his tribulationibus liberabit eos dominus, partim hic, sed perfecte in futuro, quando (apocal. 7) non esurient neque sitient amplius etc.. ecc. 51: liberasti me secundum multitudinem misericordiae nominis tui: 2 mach. 1: de magnis periculis a deo liberati, magnifice gratias agimus ipsi.

And so he says *and from all these tribulations the lord will free them*, partly now, but perfectly in the future, when, as Apocalypse 7 says, *they will not hunger nor thirst for more*, etc. Ecclesiasticus 51 says: *you have freed me according to the greatness of your name's mercy*. And 2 Machabees 1: *having been free by God from great peril, let us give great thanks to him.*

deinde cum dicit, custodit dominus ostendit quomodo liberat eos, ne succumbant. dicit ergo, custodit dominus omnia ossa eorum. sicut visus est in oculo, ita in ossibus et nervis est fortitudo: et ideo, sicut visus signatur per oculum, ita fortitudo et virtus per ossa: quia sicut per ossa sustentatur corpus, ita per virtutes sustentatur vita humana: in futuro ergo liberabit totaliter, sed interim custodit ossa, idest virtutes, quae magis proficiunt in infirmitate. vel per ossa viri perfecti intelliguntur, quos dominus custodiet: ezech. 37: haec dicit dominus deus his ossibus: ecce ego intromittam spiritum in vos, et vivetis, et dabo super vos carnes. unum ex his non conteretur, quia in tribulationibus nulla virtus hominis deficit, quem deus custodit. non enim deficiebat caritas in sanctis per odium, quia pro persequentibus orabant; non mansuetudo per iram, quia non murmur resonabat: non patientia per injustitiam, immo in patientia sua possidebant animas suas. et ideo dicitur de agno paschali, os non confringetis ex eo, exod. 12. ps. 36: cum ceciderit, non collidetur. vel, unum ex his, scilicet praedestinatis. jo. 17: nemo ex his periit nisi filius perditionis.

[19] Then when he says *the lord guards,* he shows how God liberates them, lest they succumb. He says therefore that *the lord guards all their bones*. Just as sight is in the eye, so also courage is in the bones and nerves. And so just as sight is signified through the image of the eye, so also courage and virtue through the image of bone. For bones hold up the body, just as virtue sustains human life. So while in the future he will completely free them, in the meantime he keeps their bones, that is, virtues, which shine in adversity. Another interpretation is that *bones* signifies perfect men, whom the lord guards. Ezechiel 37: *the lord God speaks to these bones, "Behold, I have sent my spirit unto you, and you will live, and I will clothe you with flesh*." *Not one among them will be broken*, for the one God keeps will have no virtue fail him in times of trouble. Charity, for example, prevailed against hatred in the saints, for they prayed for their persecutors. Meekness prevailed against anger, for there was no sound of complaint. Patience prevailed against injustice, for they in their suffering gained their own souls. Thus Exodus 12 says of the paschal lamb: *not a bone in it will you break*. Psalm 36: *when he falls, he will not be bruised*. Another interpretation is that *one of these* signifies the predestined, as in John 17: *not one among them will perish, except the son of perdition.*

deinde cum dicit, mors peccatorum, ponit effectus divinae providentiae quantum ad malos: et circa hoc duo facit. primo enim ponuntur pericula malorum. secundo ostenditur quomodo ab his liberat sanctos suos, ibi, redimet. circa primum duo facit. primo enim ostendit malum justorum quod patiuntur in se. secundo, quod eis imminet ex eo quod persequuntur bonos, ibi, et qui oderunt.

[20] Then when he says *the death of sinners*, he describes the effect of divine providence on the wicked. To this end he does two things: first he describes the perils of the wicked; second, he shows how God liberates his saints from the wicked, at *the lord will redeem.* On the first point he does two things: he shows first the punishment the unjust suffer **[ostendit malum justorum (!) quod patiuntur in se]**, then what befalls those who persecute the good, at *and those who hate*.

dicit ergo, mors, corporalis vel spiritualis: corporalis quidem haec est pessima in malis, quia mittuntur ad pessimum locum. luc. 16: mortuus est dives, et sepultus est in inferno. item quia perdunt spem gratiae post mortem. prover. 11: mortuo homine impio, nulla erit amplius spes. mors ergo peccatorum pessima est, quia moriuntur in corpore et in anima. spiritualis. ephes. 5: exurge a mortuis. et haec mors est pessima. mors enim est privatio vitae. mors ergo quanto meliori privat, tanto est pejor. privat autem spiritualis mors animam vita gratiae, quae est optima, quia est per deum. 1 cor. 6: qui adhaeret deo unus est spiritus. ergo est pessima. hieronymus habet sic, interficiet impium malitia, idest interimet. haec est malitia quae ingerit peccatoribus mortem. rom. 6: stipendia peccati mors.

And so he says *the death*, meaning both bodily and spiritual. The bodily death is indeed the worst among the wicked, for they are sent to the worst place. As Luke 16 says: *the rich man died and was buried in Hell*. Another reason is that they lose the hope of grace after death. As Proverbs 11 says: *when the wicked man dies, there will be no hope*. Therefore the death of sinners is worst of all, for they die in both body and soul. Now concerning spiritual death, Ephesians 5 says: *rise up from the dead*. This state of the dead is the worst. For since death is the deprivation of life, the greater the good that gets deprived, the worse the death. But spiritual death deprives the soul of the life of grace, which is the best since it comes from God. As 1 Corinthians 6 states: *the man who adheres to God is one spirit.* Therefore, such a death is the worst. Jerome holds that wickedness kills, that is, slays, the impious. This is the kind of wickedness that brings about death to sinners. As Romans 6 states: *the wages of sin is death*.

consequenter ostendit quid malis immineat ex eo quod persequuntur justos. luc. 10: qui vos spernit, me spernit. et ideo dicit, et qui oderunt justum, delinquent. prov. 29. viri sanguinum oderunt simplicem. si ergo qui odit deum delinquet, ergo et qui odit servos dei.

Next he shows what befalls the evil when they persecute the just. As Luke 10 says: *those who despise you, despise me.* And thus the Psalmist says *and those who hate the just are guilty*. As Proverbs 29 says: *bloodthirsty men hate the simplehearted*. If therefore the man who hates God commits sin, so also the one who hates the servants of God.

deinde cum dicit, redimet dominus, ostendit quomodo in his periculis liberantur boni. et primo quomodo a peccatis praeteritis. secundo quomodo proteguntur a futuris, ibi, et non delinquent. dicit ergo, redimet dominus animas servorum suorum. posset dici. si mors peccatorum pessima est, cum nullus sic sit justus quod non peccet, ergo et ipsorum justorum mors est etiam pessima. et ideo ad hoc excludendum dicit, redimet dominus animas servorum suorum. redimet, inquam, pretio mortis suae: animas servorum suorum. non dicit liberorum. illi enim sunt liberati, qui excutiunt a se jugum justitiae. rom. 6: liberati a peccato, servi facti deo, habetis fructum etc.. tales ergo qui de servis dei facti sunt liberi, non redimuntur; sed illi qui subduntur jugo dei, redimuntur a culpa et a poena pretioso christi sanguine. 1 pet. 1: non corruptibilibus, argento vel auro, redempti estis de vana vestra conversatione paternae traditionis; sed pretioso sanguine quasi agni incontaminati et immaculati christi. oseae 13: de morte redimam eos.

[21] Then when he says *the lord will redeem*, he show how the good are freed from these dangers: first how they are freed from past sins and then how they are protected from future sins, at *and they will not sin*. He says therefore *the lord will redeem the souls of his servants.* Perhaps it may be objected that, if the death of sinners is the worst, then since no one is so just as not to have sinned, it follows that even the death of the just is the worst. To exclude this the Psalmist says *the lord will redeem the souls of his servants.* He will redeem the souls of his servants, in fact, by the price of his own death. Notice he does not say the souls of the free. For those who have been freed have shaken off the yoke of justice. As Romans 6 says: *freed from sin, made servants of God, what fruit did you have*, etc. Thus he says that these freemen have been made servants of God, but they are not redeemed. Only those who have shouldered the yoke of God are redeemed from guilt and punishment by the precious blood of Christ. As 1 Peter 1 says: *not by anything corruptible, like silver or gold, have you been redeemed from your empty life with the paternal tradition, but by the precious blood of Christ, an uncontaminated and immaculate lamb.* Hosea 13 says: *from death I will redeem them.*

secundo ostendit, quomodo proteguntur a peccato futuro: quia non delinquent, idest non peccabunt ad mortem, omnes qui sperant in eo. in eo dicit, scilicet in domino; non in propria virtute, quia tales cadunt: unde ps. 29: ego dixi in abundantia mea, idest in virtute mea, non movebor in aeternum. domine in voluntate tua, praestitisti decori meo virtutem. avertisti faciem tuam a me, et factus sum conturbatus. sed qui sperant in domino, sicut ille qui dicebat, sap. 8: scivi quoniam aliter non possum esse continens nisi deus det: hic non delinquet, dum protectus a deo mortaliter non peccabit etc..

Next he show how they are protected from future sin. For *they will not sin*, that is they will not sin to death, *all those who hope in him,* that is, in the lord. This is not on account of their own virtue, for even the virtuous fall. Thus Psalm 29: *I said in my abundance,* that is, in my virtue, *I will not be moved for all time. O lord, you favored me with virtue in addition to beauty. But you turned your face from me and I became troubled.* But those who hope in the lord, like the one who said in Wisdom 8: *I knew that I could not be content unless God gave it* - such a one does not sin. Protected by God, he will not sin to death [et cetera].

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 34

a. Iudica Domine nocentes me; expugna impugnantes me.	Judge, O Lord, those who are harming me; overcome those who are attacking me.
b. Apprehende arma et scutum; et exurge in adiutorium mihi. Effunde frameam, et conclude adversus eos, qui persequuntur me: dic animae meae, Salus tua ego sum.	Take hold of arms and shield; and rise up to help me. Send forth the spear, and conclude against those who persecute me: say to my soul, "I am you safety."
c. Confundantur et revereantur: et quaerentes animam meam. Avertantur retrorsum, et confundantur: cogitantes mihi mala.	Let them be confounded and stand in awe, those who are seeking after my soul. Let them be turned back and confounded, those who are plotting evils against me.
d. Fiant tamquam pulvis ante faciem venti: et angelus Domini coarctans eos. Fiant viae illorum tenebrae et lubricum: et angelus Domini persequens eos.	Let them become like dust before the wind, and let the angel of the Lord confine them. Let their way become dark and slippery, the angel of the Lord pursuing them.
e. Quoniam gratis absconderunt mihi interitum laquei sui: supervacue exprobraverunt animam meam.	For they have freely concealed their snare of destruction for me, needlessly have they reproached my soul.
f. Veniat illi laqueus quem ignorat, et captio quam abscondit, apprehendat eum: et in laqueum cadat in idipsum.	Let the snare which he does not know come upon him, and let the plot which he conceals take hold of him: and into this very snare let him fall.
g. Anima autem mea exultabit in Domino: et delectabitur super salutari suo. Omnia ossa mea dicent, Domine quis similis tibi? Eripiens inopem de manu fortiorum eius, egenum et pauperem a diripientibus eum.	But my soul shall exult in the Lord, and shall be delighted in its salvation. All of my bones say, Who is like to you, O Lord? Delivering the helpless from the hand of those stronger than his, the needy and the poor from those despoiling him.
h. Surgentes testes iniqui, quae ignorabam interrogabant me. Retribuebant mihi mala pro bonis, sterilitatem animae meae.	Unjust witnesses rising up were questioning me of things of which I had no knowledge. They were repaying me evil for good, the barrenness of my soul.
i. Ego autem cum mihi molesti essent, induebar cilicio. Humiliabam in ieiunio animam meam: et oratio mea in sinu meo convertetur.	But I, when they were troubling me, was clothed in a hair-shirt. I humbled my soul with fasting: and my prayer was turned into my bosom.

j. Quasi proximum, et quasi fratrem nostrum sic complacebam: quasi lugens et contristatus, sic humiliabar.

As a neighbour and as our brother, so did I please: as one mourning and sorrowful, so was I humbled.

k. Et adversum me laetati sunt, et convenerunt: congregata sunt super me flagella, et ingoravi.

And they rejoiced against me, and came together: scourges were brought together upon me, and I did not know.

l. Dissipati sunt, nec compuncti, tentaverunt me, subsannaverunt me subsannatione: frenduerunt super me dentibus suis.

They were dissipated and felt no remorse: they tempted me, they mocked me with scorn: they gnashed upon me with their teeth.

m. Domine quando respicies? restituere animam meam a malignitate eorum, a leonibus unicam meam.

O Lord, when will you regard me? Restore my soul from their malice, my only soul from the lions.

n. Confitebor tibi in ecclesia magna: in populo gravi laudabo te. Non supergaudeant mihi, qui adversantur mihi inique: qui oderunt me gratis, et annuunt oculis. Quoniam mihi quidem pacifice loquebantur, et in iracundia terrae loquentes, dolos cogitabant. Et dilataverunt super me os suum, dixerunt, Euge, euge, viderunt oculi nostri.

I will give thanks to you in the great church: I will praise you to a heavy people. Do not let those who are wrongly opposed to me, rejoice over me, those who have freely hated me and wink their eyes. For indeed they spoke peaceably to me, and speaking in the earth's anger, they devised plots. And they opened wide their mouth against me, and they said, Well done, well done, our eyes have seen.

o. Vidisti Domine, ne sileas: Domine ne discedas a me.

You have seen, O Lord, be not silent: do not depart from me, O Lord.

p. Exurge et intende iudicio meo, Deus meus, et Dominus meus in causam meam. Iudica me secundum iustitiam tua Domine Deus meus: et non supergaudeant mihi. Non dicant in cordibus suis, Euge, euge animae nostrae, neque dicant, Devorabimus eum.

Rise up and aspire to my judgment, my God and my Lord, in my cause. Judge me, O Lord, my God, according to your justice, and let them not rejoice over me. Let them not say in their hearts, Well done, well done it is to our mind; and let them not say, We will swallow him up.

q. Erubescant, et revereantur simul, qui gratulantur malis meis. Induantur confusione, et reverentia, qui maligna loquuntur super me.

Let them blush and be ashamed at the same time, those who rejoice at my evils. Let them be clothed in confusion and shame, those who speak wicked things against me.

r. Exultent et laetentur, qui volunt iustitiam meam, et dicant semper, Magnificetur Dominus, qui volunt pacem servi eius. Et lingue mea meditabitur iustitiam tuam; tota die laudem tuam.

Let them exult and be glad, those who desire my justice, and let them always say, "Let the Lord be magnified", those who desire the peace of his servant. And my tongue shall meditate you justice, your praise the whole day long.

a. In Psalmis praecedentibus manifestata est dignitas iustorum; hic autem imploratur auxilium contra persecutiones impiorum: et circa hoc tria facit. Primo enim petit divinum auxilium contra peccatores persequentes. Secundo confitetur sibi huiusmodi tribulationes dari propter peccatum, ibi, *Domine ne in furore.* Tertio ostendit suam fiduciam quam habet in Deo, ibi, *Expectans expectavi.*

In the preceding Psalms, the dignity of the just was made clear. Here, however, help against the persecutions of the impious is implored, concerning which the psalmist does three things. First, he asks God's help against those sinners persecuting him, second, he acknowledges to himself such tribulations to be given according to sin, at, *Rebuke me not, O Lord, in your indignation* (Psalm 37), and third, he shows his faithfulness which he has in God, at, *With expectation I have waited* (Psalm 39).

Circa primum tria facit. Primo enim petit divinum auxilium contra impiorum persectionem. Secundo describit eorum nequitiam, ibi, *Dixit iniustus.* Tertio ostendit eorum prosperitatem esse contemnendam, ibi, *Noli aemulari.*

Concerning the first, he does three things. First, he asks God's help against the persecution of the impious, second, he describes their wickedness, at, *I said: I will take heed to my ways* (Psalm 38) and third, he shows their prosperity is to be condemned, at, *Be not envious of evildoers* (Psalm 36).

Titulus communis est, *In finem Psalmus ipsi David.* Mystice pertinet ad Christum verum David: et secundum mysticam expositionem est secundus Psalmus eorum qui prolixe loquuntur de passione Christi. Primu fuit, *Deus Deus meus respice.*

The title is general, *For the leader, a Psalm for David himself.* Mystically, it pertains to Christ, the true David; and according to a mystical exposition, it is the second psalm of those which speak copiously concerning Christ's passion. The first was, *My God, my God, look upon me* (Psalm 21).

Hic ergo Psalmus sive legatur ex persona David, sive Christi, vel cuiuscumque, duo facit. Primo enim petit impiorum repulsam. Secundo assignat causam, ibi, *Surgentes testes.*

Therefore, whether this psalm is read either with respect to the person of David, Christ, or whomever, it does two things. First, it asks for the rejection of the impious, and second, assigns the cause, at, *Witnesses rising up.*

Circa primum tria facit. Primo enim petit adversariorum condemnatione. Secundo proponit condemnationis interitum, scilicet eorum culpam, ibi, *Quoniam gratis.* Tertio assignat fructus condemnationis huius, ibi, *Anima autem mea.*

Concerning the first, he does three things. First, he asks for the condemnation of his enemies, second, he sets forth the destruction of their condemnation, namely their guilt, at *For they have freely,* and third, he assigns the fruit of this condemnation, at, *But my soul.*

Circa primum duo facit. Primo enim proponit in generali suam petitionem. Secundo explicat eam, ibi, *Apprehende arma* etc.

Concerning the first, he does two things. First, he proposes his petition in general, and second, explains it, at, *Take hold of arms* etc.

Circa primum duo petit in generali, scilicet condemnationem eorum, et divinum auxilium, ibi, *Expugna.* Haec enim duo petit contra duo: nam contra nocentes petit condemnationem, et contra impugnantes petit divinum auxilium.

Concerning the first, he asks for two things in general, namely their condemnation, and God's help, at, *Overcome.* He asks these two in opposition to two concerns: against those harming him, he asks for their condemnation, and against those attacking him, he asks for God's help.

Primo quis impugnat alium. Secundo praevalens ei nocumentum infert. Est ergo hic ordo praeposterus. Quando enim aliquis impugnat alium, non statim meretur condemnationem, sed concitatur impugnatus ad petendum auxilium; quando vero nocet, tunc petit condemnationem.

Someone first attacks another, and then, prevailing, inflicts harm on him. Therefore, this order is reversed. For when someone attacks another, he does not immediately merit condemnation, but the one attacked is roused to ask for help. However, when he harms, then the one harmed asks for condemnation.

Et ideo hic distinguit utrumque, quia nocumentum prius est in intentione inferentis: et ideo primo petit condemnationem nocentium. Dicit ergo *O Domine iudica nocentes me.*

And for this reason he here distinguishes both, because harm is prior in the intention of the one who inflicts it; and thus he first asks for the condemnation of those harming. Therefore, he says, *Judge, O Lord, those who are harming me.*

Est autem triplex iudicum, scilicet condemnationis: *Iac. 2. Iudicium sine misericordia illi, qui non fecerit misericordiam.* Item purgationis: *Nehe. 4. Tempus est ut incipiat iudicium a domo Domini.* Item discretionis: *Ps. 42. Iudica me Deus, et discerne causam meam.*

Now, there is a three-fold judgment, namely, of condemnation - *James 2: Judgment is without mercy to one who has not shown mercy;* of cleansing - *1 Peter 4: For the time is, that judgement should begin at the house of the Lord;* and of discrimination - *Psalm 42: Judge me God, and discern my cause.*

Hic autem agitur de primo. Similis petitio habetur *Hier. 2. Tu autem Domine Sabaoth qui iudicas iuste, et probas renes et corda, videam ultionem tuam ex eis.*

The first is treated of here. A like petition is had at *Jeremiah 11: But you, O Lord Sabaoth, who judges rightly, and tries the reins and the hearts, let me see your revenge on them.*

Contra *Matt. 5. Orate pro persequentibus, et calumniantibus vos.*

But on the contrary, there is *Matthew 5: Pray for those who persecute and malign you.*

Respondeo. Dicendum quod in omnibus istis imprecationibus duplex est intellectus. Unus quod dicantur per modum praenunciationis, ut cum dicit, *Iudica;* quasi dicat, iudicabis.

I respond by saying that in every imprecation of this kind, the meaning is two-fold. One which is said by way of prediction, as when he says, *Judge;* as if he were saying, you will judge.

Vel ut omnia intelligantur prolata non ex zelo vindictae propriae, sed divinae iustitiae, cui se conformant iusti.

Or so that all things are understood as brought forth not from the zeal of one's own vengeance, but of God's justice, to which the just conform themselves.

Secundo impugnatus desiderat ut adversario resistat; unde ait, *Expugna impugnantes me,* fit, scilicet non praevaleant in me: *Hier. 20. Dominus mecum est tamquam bellator fortis: Isa. 63. Ego qui loquor iustitiam, et propugnator sum ad salvandum.*

The second meaning is where, having been attacked, he desires to resist his adversary. And so, he says, *Overcome those who are attacking me,* (fit ?), namely let them not prevail over me - *Jeremiah 20: The Lord is with me as a strong warrior; Isaiah 63: I who speak justice, I am the one who fights in defense of salvation.*

b. Consequenter cum dicit, *Apprehende arma,* explicat petitionem suam. Duo enim petit, scilicet condemnationem nocentium, et expugnationem impugnantium.

Consequently, when he says, *Take hold of arms,* he explains his petition. He asks for two things, namely the condemnation of those doing harm, and the defeat of those attacking.

Et ideo in particulari ista duo explicat. Primo enim explicat secundum. Secundo primum, ibi, *Confundantur.*

And for this reason, he explains these two in detail. First he explains the second, and then, the first, at *Let them be confounded.*

Circa primum quinque proponit, quae sunt necessaria in defensore. Primum est quod se armet: quod hoc tangit dicens, *Apprehende arma, et scutum.* Arma Dei sunt electi eius: *Rom. 6. Exhibete membra vestra arma iustitiae Deo.* Unde angeli dicuntur arma Dei, quibus utitur ad pugnandum contra malos: *Sap. 5. Pugnabit pro illo orbis terrarum contra insensatos.*

Concerning the first he sets down five things which are necessary for defense. The first is that he will arm himself, which he mentions saying, *Take hold of arms and shield.* The arms of God are his choosen ones - *Romans 6: Present your members as weapons of justice for God.* Thus, the angels are called the weapons of God, whom he uses to fight against the wicked - *Wisdom 5: The universe will fight with him against the foolhardy*

Scutum Dei proprie est divina protectio, et voluntas sua qua protegit: *Ps. 5. Scuto bonae voluntatis tuae coronasti eos.* Dicit ergo, *Apprehende arma et scutum,* idest Mitte sanctos tuos, et tu etiam protege me, bona voluntate tua.

The shield of God is especially divine protection and his will, by which he shall defend - *Psalm 5: You surround them with the shield of your good will.* Therefore, he says, *Take hold of arms and shield,* that is, Send your holy ones and protect me by your good will.

Vel, *Arma et scutum,* sunt virtutes: *Sap. 3. Induet pro thorace iustitiam, sumet scutum inexpugnabile aequitatem.*

Or, *Arms and shield* are virtues - *Isaiah 59: He will put on justice as a breast-plate, he will grasp the shield of impregnable justice.*

Secundum est, quod procedat ad bellum; et ideo dicit, *Exurge in adiutorium mihi.* Deus dicitur dormire, quando homo est in tribulationibus, et non sentit auxilium divinum: *Matt. 8. Motus magnus factus est in mari, ita ut navicula operiretur fluctibus, ubi erant discipuli, ipse vero dormiebat, et concitaverunt eum dicentes: Domine salva nos, perimus. Et surgens imperavit ventis, et mari, et facta est tranquillitas magna; Ps. 41. Exurge quare obdormis Domine.*

The second thing is that he goes forward into battle. And thus he says, *Rise up to help me.* God is said to sleep when man is in distress and does not experience divine help - *Matthew 8: A great storm arose on the sea, such that the boat was labouring upon the waves. The disciples were there, but Jesus was sleeping. They woke him, saying: "O Lord, save us! We are perishing!"...And getting up, he commanded the winds and the sea, and a great calm came to be; Psalm 43: Arise! Why are you asleep, O Lord?*

Tertium est exemptio gladii; et ideo dicit, *Effunde frameam,* Hieronymus habet, *Evagina gladium.* Framea idem est, quod gladius. Veruntamen, *Effunde,* hic designat abundantiam divinae vindictae.

The third is the drawing of the sword. And so he says, *Send forth the spear.* Jerome has *Unsheathe the sword.* Spear is the same as sword. Nevertheless, *Send forth,* designates here the abundance of divine vengeance.

Glossa, *Effunde frameam,* idest multiplica vindictam: *Zac. 15. Framea suscitare super pastorem meum, et super virum cohaerentem mihi.* Framea potest intelligi vel vindicta Dei, vel anima Christi, vel quilibet iustus, qui sunt gladius Dei contra malos: *1 Cor. 2. Spiritualis autem diiudicat omnia.*

Send forth the spear, that is (in the Gloss) numerous punishments - *Zac. 13: Awake, O sword, against my shepherd, and against the man that cleaveth to me.* Spear can be understood as the vengeance of God, the soul of Christ, or all the just, who are God's sword against the wicked - *1 Cor. 2: The spiritual person however judges of all things.*

Quartum est percussio; et ideo dicit, *Et conclude* etc. Hieronymus habet, *Et praeoccupa ex adverso persequentes me;* quasi dicat, Prius percutias, quam sibi cavere possint. Et hoc etiam proprie dicitur concludi, quasi non potest evadere: *Iob 10. Cum sit nemo qui de manu tua possit eruere.*

The fourth is the blow. And thus he says, *And conclude* etc. Jerome has, *And block the way against those pursuing me,* as if he were saying, Strike, before they are able to gaurd against you. And this is also properly said to be concluded, as if one is unable to escape - *Job 10: Even though there is no one who can rescue me from your hand.*

Vel concludi quis dicitur, quando convincitur de falsitate: unde, *Conclude,* ait; quasi dicat, convince eos ut errorem suum cognoscant.

Or, one is said to be concluded when one is convicted of falseness; and so he states, *Conclude,* as if he were saying, Convict them so that they might know their error.

Quintum est, ut eripiatur ille qui protegitur: unde dicit, *Dic animae mea, salus tua ego sum;* quasi dicat, Per effectum manifesta, ut per inspirationem cognoscam te esse salutem animae meae: *Ps. 84. Audiam quid loquatur in me Dominus Deus: Isa. 43. Ego Dominus, et non est absque me salvator.*

The fifth is so that he who is shielded may be saved. And thus he says, *Say to my soul, I am your safety,* as if he were saying, Show this clearly through a sign, so that through inspiration, I might know you to be the safety of my soul - *Psalm 84: I will listen to what the Lord God says to me; Isaiah 43: I am the Lord, and there is no saviour besides me.*

c. Consequenter cum dicit, *Confundantur,* agit de condemnatione nocentium. Et primo petit eorum condemnationem. Secundo adhibet similitudinem, ibi, *Fiant tamquam pulvis* etc.

Consequently, when he says *Let them be confounded,* he treats of the condemnation of the wicked. First he seeks their condemnation and second, he employs a similitude, at, *Let them become like dust* etc.

Circa primum duo petit in condemnationem contra duo, quae mali persequentes intendunt. Principaliter enim intendunt eum totaliter destruere: *Ps. 82. Non memoretur nomen Israel ultra.* Secundo intendunt, quod saltem inferant ei aliqua mala, et de utroque petit eos condemnari. Secundum, ibi, *Avertantur.*

Concerning the first, he seeks in condemnation two things contrary to two which his evil persecutors intend. For they intend primarily to destroy him completely - *Psalm 82: Let the name of Israel be remembered no more* - and, second, they intend at least to bring some sort of evil to him. Concerning both of these he asks that these men be condemned (this latter intention is at *Let them be turned*).

Circa primum duo facit. Primo enim ponit poenam quam expetit. Secundo subdit eorum demeritum, ibi, *Quaerentes animam meam.*

Concerning the first he does two things. First he determines the punishment which he longs for, and second, applies their demerit, at, *Those who are seeking after my soul.*

Poenam petit duplicem, scilicet confusionem, et timorem. Confusio autem consistit in hoc quod non potest quis suum implere intentum. Secundum est, quod deficiens a proposito, timet ne incidat, vel in similem poenam, vel in manus adversarii. Et ideo dicit quantum ad primum, *Confundantur;* et quantum ad secundum, *Revereantur,* idest timeant similem poenam.

He seeks a two-fold punishment, namely consternation and fear. The former exists when someone is not able to fulfill his intention, and the latter, when lacking purpose, he fears lest he fall into either a similar punishment, or the hands of his adversary. And so, with respect to the first, he says, *Let them be confounded;* and with respect to the second, *Let them stand in awe,* that is, let them fear a similar punishment.

Simile habetur *Hier. 17. Confundantur qui me persequuntur, et non confundar ego* etc. Hoc etiam potest reduci ut intelligatur esse dictum pro confusione eorum, de bona scilicet confusione, et de bono timore, ut salubriter confundantur ad poenitentiam.

A similar example is had at *Jeremiah 17: Let them be confounded who persecute me, and let me not be confounded* etc. This can also be taken so that it is understood to be said for the sake of their consternation, that is to say, concerning good consternation and good fear, so that they be advantageously confounded towards repentance.

Et revereantur, idest timeant poenas, etiam si meritum eorum contradicat, quia sunt quaerentes animam meam.

And let them stand in awe, that is, let them fear punishment, even if it contradicts their merit, because they are seeking after my soul.

De secundo dicit, *Avertantur.* Et circa hoc duo facit. Primo enim petit ut impediantur a proposito. Secundo, quod confundantur impediti, ibi, *Et confundantur.*

Concerning the second he says, *Let them be turned back.* He does two things about this. First, he prays so that they be hindered in their intention, and then, having been hindered, that they be confounded, at, *And let them be confounded.*

Dicit ergo, *Avertantur retrorsum,* non valentes proficere in eo quod intendunt, sed, *Deficiant,* in posterius, et ex hoc confundantur. Potest etiam ad bonum reduci, *Avertantur retrorsum,* ut me sequantur: *Mar. 8. Vade retro Satana.*

Therefore he says, *Let them be turned back,* not being able to advance in that which they intend, but *Let them fail,* in the future, and let them be confounded for this reason. It can also be taken in a good sense - *Let them be turned back,* so that they may follow me - *Mark 8: Get behind me Satan.*

Et confundantur, de peccatis suis: *Rom. 6. Quem fructum habuistis in illis, in quibus nunc erubescitis. Cogitantes mihi mala: Hier. 18. Tu scis Domine omne consilium eorum adversum me in mortem.*

And let them be confounded, concerning their sin - *Romans 6: What fruit did you have from those things of which you are now ashamed? Those who are plotting evils against me; Jeremiah 18: You, O Lord, know all their counsel against me unto death.*

d. Deinde cum dicit, *Fiant,* adhibet similitudinem. Et primo quantum ad primum. Secundo quantum ad secundum, ibi, *Fiant viae illorum.*

Next when he says, *Let them become,* he employs a similitude. He treats of this one first, and then another, at, *Let their way.*

Dicit ergo, *Fiant tamquam pulvis.* Petit namque primo iudicium contra eos, qui quaerebant eum totaliter destruere; et ideo similitudinem adhibet de re, quae totaliter destruitur, scilicet de pulvere.

Therefore he says, *Let them become like dust.* For indeed he first desires justice against those who were seeking to destroy him totally. And thus he employs a similitude concerning a thing which is totally destroyed, namely dust.

Dispositio enim pulveris ex tribus contingit, ex pulveris scilicet dispositione; quia siccus est pulvis, et in minima divisus: et ideo facile dispergibilis est.

The condition of dust comes as a consequence of three (aspects resulting from) its disposition; for dust is dry, and is divided into the smallest of bits. It is thus easily scattered.

Et ideo dicit, *Fiant tamquam pulvis,* ut sicut pulvis comminutus est in multis propter defectum humoris, ita sint et impii.

And thus he says, *Let them become like dust,* so that just as dust is broken into many bits according to a lack of moisture, so too let the impious be.

Alia ratio est ventus commovens: unde ait, *Ante faciem venti.* Ventus quandoque significat tribulationem: *Io. 27. Tollet eum ventus urens* etc. Quandoque ipsam tentationem peccati: *Is. 64. Iniquitates vestrae quasi ventus abstulerunt vos.*

Another aspect is the driving wind. And thus he says, *before the wind.* Sometimes, the wind signifies tribulation - *Job 27: The storm wind seizes him* etc. At other times, it signifies the trial itself of sin - *Isaiah 64: Our iniquities, like the wind, have taken us away.*

Tertio ex impulsu alicuius impellentis ventum: unde ait, *Et angelus Domini coarctans eos,* scilicet ad hoc ut totaliter dispergantur: nam sicut per auxilium angelorum aliqua prosperantur virtute maiori, ita ex angelis bonis, vel malis contingit quod tribulationes magis gravantur: nam Deus quandoque punit etiam per bonos angelos peccatores: *Is. 37. Egressus est angelus Domini, et percussit in castris Assyriorum centum octogintaquinque millia* etc.

The third is from the impetus of an impelling wind. Thus he says, *And let the angel of the Lord confine them,* to this end, namely, that they be totally scattered. For just as some are made prosperous in greater virtue through the help of angels, so too it happens that they suffer tribulations in a higher degree from good or bad angels. For sometimes God also punishes sinners by means of good angels - *Isaiah 37: The angel of the Lord went out and slew a hundred and eighty five thousand in the camp of the Assyrians.*

Deinde cum dicit, *Fiant viae illorum,* ponitur similitudo de secundo impedimento, idest de processu viae; et tria impedimenta ponit in via.

Next when he says, *Let their way become,* he sets down the similitude concerning the second impediment, that is, concerning the progression of their way. And he describes three impediments in their path.

Primum est tenebrae: quia tunc de facili quis impingit. *Fiant* ergo *viae illorum,* idest processus, *Tenebrae.*

The first impediment is that of darkness, because at that time, anyone easily stumbles.
Therefore, *Let their way,* that is their progress, *become dark.*

Secundum est, quod sit lubrica et disposita ad casum: *Thren. 4. Lubricaverunt vestigia vestra in itinere viarum nostrarum.*

The second is that it be slippery and suitable for their downfall - *Lamentations 4: Your steps have slipped in the way of our streets.*

Et tertium est, quod sit aliquis persequens et cogens, ut magis corruat. *Et angelus Domini* etc. *Prov. 17. Angelus crudelis contra eum mittetur.* Dicit ergo, *Fiant viae illorum tenebrae,* ignorantiae: *Ps. 81. Nescierunt, neque intellexerunt, in tenebris ambulant. Et lubricum,* idest vitia carnalia in quibus de facili cadunt.

And the third is that there be someone pursuing and constraining them, so as to destroy them more completely. *The angel of the Lord* etc. *Proverbs 17: (On rebellion alone is the wicked man bent, but) an unmerciful angel will be sent against him.* Therefore he says, *Let their way become dark,* of ignorance - *Psalm 81: They did not know, nor did they understand; they walk about in darkness.* ...*and slippery,* that is, the carnal vices into which they easily fall.

Et angelus Domini persequens eos. Ipse daemon tentans ad peccandum, vel angelus bonus permittens cadere, ut humiliati fortiores resurgant.

The angel of the Lord pursuing them - an evil spirit leading them to sin, or a good angel permitting them to fall, so that having been humiliated they may rise again stronger.

e. Supra Psalmista petiit, quod nocentes iudicarentur, et expugnantes in expugnatione venirent; hic autem ostendit, quomodo merito haec patiantur. Et primo ponit culpam. Secundo poenam, ibi, *Veniat illis.*

Previously, the Psalmist desired that those harming him be judged and that those assaulting him fall themselves into direct assault. Here, however, he shows how they deservedly suffer these things. First, he places blame, and then punishment, at, *Let it come upon him.*

Circa primum proponit primo malitiae interpretationem. Secundo executionem, ibi, *Supervaeue.* In primo ponuntur tria, quae aggravant culpam.

Concerning the first, he sets forth first an explanation of their malice, and second, their actions, at, *Needlessly.* With respect to the first, three things are set down which add to the weight of their guilt.

Primum est iniquitas; et ideo dicit, *Gratis.* Secundum est fraus; et ideo dicit, *Absconderunt.* Tertium est crudelitas; et ideo dicit, *Interitum laquei sui.*

The first is their iniquity; and thus he says, *Freely.* The second is their fraud; and thus he says, *They have concealed.* The third is their cruelty; and thus he says, *Their snare of destruction.*

Dicit ergo, *Quoniam gratis.* Si aliquis intentat malum contra se nocentem, non videtur totaliter iniquum; sed quando contra eum qui in nullo nocuit, hoc omnino est iniquum: et hoc est quod dicit, *Gratias,* scilicet sine offensa quam fecerim: *Io. 15. Odio habuerunt me gratis: Isa. 52. Assur absque ulla causa calumniatus est eum.*

Therefore he says, *For freely.* If someone intends evil against another person who harms him, this does not seem to be totally unjust. But when one intends evil against another who in no way has harmed him, this is wholly unjust. And this is why he says, *Freely,* that is to say, without displeasure at what I had done - *John 15: They have hated me freely; Isaiah 52: The Assyrian has oppressed him without any cause.*

Fraus vero notatur, cum dicit, *Absconderunt mihi,* quia scilicet per fraudem intentant mala mihi: *Thren. 3. Ursus insidians factus est mihi, leo in absconditis: Ps. 9. Insidiatur quasi leo in spelunca sua.*

Their fraud, however, is noted when he says, *They have concealed for me,* because they intend evil for me by means, namely, of fraud - *Lamentations 3: He has become to me as a bear lying in wait, as a lion in concealed places; Psalm 9: He lies in wait like a lion in his lair.*

Crudelitatem autem ostendit, quia parant insidias ad mortem: unde ait, *Interitum laquei sui,* idest abscondunt laqueum ad mortem: *Prov. 1. Veni nobiscum, insidiemur sanguini, abscondamus tendiculas contra insontem, frustra deglutiamus cum* etc.

He shows their cruelty, because they prepare a trap leading to death. And so he says, *Their snare of destruction,* that is they carefully hide a snare leading to death - *Proverbs 1: Come with us, let us lie in wait for blood, let us carefully conceal a small snare for the innocent, let us devour for no purpose when* etc.

Secundo, cum dicit, *Supervacue exprobraverunt,* ponitur executio, similiter sine causa. Dicit autem *Exprobraverunt,* quia opprobria intulerunt. Est autem opprobrium, quando quis imponit crimen alicui, quod est contra eius honorem.

Secondly, when he says, *Needlessly have they reproached,* he sets forth their action, likewise without purpose. He says *They have reproached,* because they have inflicted opprobriums. An opprobrium is when someone imputes an offense to another, which is contrary to the latter's honor.

Aliquando imponitur crimen alicui, ut confundatur et abiiciatur. Aliqundo vero ut perdat vitam, et hoc est contra animam eius; et ideo dicit, *Animam meam;* quasi dicat, Propter hoc fecerunt, ut totaliter me vita privarent. Sic Iudaei Christo imposuerunt crimina morte digna: *Luc. 23. Commovit populum, docens per universam Iudaeam: Ps. 68. Improperia exprobrantium tibi ceciderunt super me.*

Sometimes an offense is imputed to another so that he be confounded and humbled. At other times, however, so that he might lose his life. And this is against his soul, for which reason he says, *My soul,* as if he were saying, On account of this did they act, so that they might deprive me totally of my life. In this way did the Jews impute offences to Christ worthy of death - *Luke 23: He is stirring up the people, teaching throughout all Judea; Psalm 68: The insults of those who revile you fell upon me.*

Sed hoc, *Supervacue,* idest sine causa, sicut supra dictum est, scilicet gratis: *Io. 8. Quis ex vobis arguet me de peccato?* Ergo, *Supervacue,* imposuerunt ei peccatum.

But this, *Needlessly,* that is, without purpose, as was said above, namely, freely - *John 8: Which of you can accuse me of sin?* Therefore, *Needlessly,* did they impute sin to him.

Vel, *Supervacue,* idest frustra, quantum ad eorum intentionem: quia intendebant fidem eius destruere: *Io. 11. Quid facimus quia hic homo multa signa facit? Si dimittimus* etc.

Or, *Needlessly,* that is in vain, with respect to their intention, because they were intending to destroy his faith - *John 11: What are we doing, for this man performs many signs? If we let him alone* etc.

Tamen hoc consilium fuit supervacue, quia totus mundus post eius mortem ad fidem conversus est.

Nevertheless, this counsel was taken needlessly, because the whole world was converted to the faith after his death.

f. Consequenter cum dicit, *Veniat illi laqueus quem* etc. Ponitur poena conveniens culpae: et hoc, quia eodem iudicio iudicantur, quo iudicare volebant: *Matt. 7. In quo iudicio iudicaveritis, iudicabimini.*

Consequently when he says, *Let the snare come upon him which* etc., he sets down the punishment suitable to their guilt; and this because they are judged by the same justice by which they chose to judge - *Matthew 7: With that judgment you judge, you shall be judged.*

Isti fraudulenter intendebant mortem ipsius, ideo Psalmista petit contra eos, vel conformando voluntatem suam voluntati divinae, vel praenunciando. Et petit tria, scilicet quod laqueus eis praeparetur, quod capiantur, quod non evadant.

These very men were fraudulently intending the death of that very man; for that reason, the Psalmist entreats against them, either that his own will be conformed to the divine will, or that he be forewarned. And he asks for three things, namely that a snare be prepared for them, that they be captured, and that they not evade it.

Quantum ad primum dicit, *Veniat illi laqueus,* scilicet populo, vel ei qui principalis est inter eos. Laqueus hic tripliciter potest intelligi.

With respect to the first, he says, *Let the snare come upon him,* namely the people, or he who is first among them. This snare can be understood in three ways.

Vel propter laqueum poenae, quia propter mortem Christi illaqueati sunt: *Isa. 8. Offendent ex eis plurimi, et cadent, et conterentur, et irretientur, et capientur: quia captivi sunt apud omnes gentes.*

First, according to the snare of punishment, because they were ensnared on account of Christ's death - *Isaiah 8: And very many of them shall stumble and fall, and shall be broken into pieces, and shall be snared and taken: because they have been taken captive before all nations.*

Quem ignoraverunt, dicit, quia nec suspicari quidem poterant talem poenam: *Luc. 2. Erit enim pressura magna super terram, et ira populo huic, et cadent in ore gladii, et captivi ducentur in omnes gentes: Matt. 24. Erit enim tunc tribulatio magna, qualis nunquam fuit ab initio mundi usque modo, neque fiet.*

Which they did not know, he says, because they were not able to suspect the kind of punishment - *Luke 21: For there will be great distress over the land, and wrath upon this people, and they will fall by the edge of the sword, and will be led away as captives to all the nations; Matthew 24: For then there will be great tribulation, such as has not been seen from the beginning of the world until now, nor will be.*

Vel de laqueo culpae: *Tim. ult. Qui volunt divites fieri, incident in tentationem, et in laqueum diaboli;* quasi dicat, Veniat illi laqueus culpae quem praevidere non potest; quia peccatori non videtur quod sit ligatus, sed quod faciat voluntatem suam; in veritate tamen laqueatus est, quia *Prov. 5. Funibus peccatorum suorum constringitur.*

Or, second, concerning the snare of blame - *1 Timothy 6: Those who seek to become rich, fall into temptation and into the snare of the devil;* as if he were saying, Let the snare of blame which he cannot foresee come to him; because it does not appear to the sinner that he is bound, but that he does as he wills; however in truth he has been bound, because as *Proverbs 5* states, *By the ropes of his own sin he will be bound.*

Vel de laqueo iustitiae; quasi dicat, *Veniat illi laqueus,* constringens ad bonum. *Quem ignoraverunt,* quia *1 Cor. 2. Animalis homo non percipit ea, quae sunt spiritus.*

Or, third, concerning the snare of justice; as if he were saying, *Let the snare come upon him,* binding him to good. *Which they did not know,* because *1 Cor. 2: The sensual man does not perceive those things which are of the spirit.*

Quantum ad secundum dicit, *Et captio quam abscondit apprehendat eum,* idest capiatur, sicut in abscondito me voluit capere: *Prov. 5. Iniquitates suae capiunt impium.*

With respect to the second (thing for which the Psalmist asks), he says, *And let the plot which he conceals take hold of him,* that is let him be captured, just as he wanted to capture me in secret - *Proverbs 5: Their very own iniquities capture the impious.*

Quantum ad tertium dicit, *In laqueum cadat,* idest deiiciatur a laqueo, ut inde se non eximat, *In idipsum,* idest in laqueo, quem paravit in aliis: *Ps. 9. In laqueo suo humiliavit eum, inclinabit se, et cadet, cum* etc. Sic evenit Iudaeis, quia ipsi Christum gentibus tradiderunt, gentibus postmodum traditi sunt.

With respect to the third, he says, *And into this very snare let him fall,* that is, let him be overthrown by the snare, so that he does not free himself from it, *into this very snare,* that is, into the snare which he prepared for others - *Psalm 9: He has humbled him in his own snare, he will turn back to himself and fall, when* etc. In such a manner did this happen to the Jews, because they themselves handed Christ over to the gentiles, and afterwards they were handed over to the gentiles.

g. Deinde cum dicit, *Anima autem mea exultabit in Domino, et delectabitur super* etc. Ponit fructum condemnationis impiorum.

Then, when he says, *But my soul shall exult in the Lord, and shall be delighted in* etc., he describes the fruit of the condemnation of the wicked.

Et ponit fructum ex parte sua duplicem. Primo exultationis specialis. Secundo reverentiae divinae, ibi, *Omnia ossa mea.*

And he determines this fruit with respect to himself in a two-fold way. First, of a particular exaltation, and second, of divine reverence, at, *All of my bones.*

Circa primum duo facit. Primo enim ponit exultationem ex Dei iudicio provenientem. Secundo materiam exultationis, ibi, *Et delectabitur.*

Concerning the first he does two things. First, he sets down the exaltation arising out of the judgement of God, and second, the subject matter of his exaltation, at, *And my soul shall be delighted.*

Dicit ergo, Peto ut sic fiat, sed cum hoc feceris, *Anima mea exultabit in Domino Iesu meo.* Et ratio huius est, quia per eum adeptus sum salutem: unde dicit, *Et delectabitur super salutari suo,* idest super Christum, vel super salutem factam per Christum: *Luc. 1. Exultavit spiritus meus in Deo salutari meo.* Et potest hoc referri ad ecclesiam.

And so he says, I pray that it be done, but when you have done it, *My soul shall exalt in Jesus my Lord.* The reason for this is that through him I have received salvation: and thus he says, *And my soul shall be delighted in its salvation,* that is, in Christ, or in salvation effected through Christ - *Luke 1: My spirit shall exalt in God my Saviour.* And this can be referred to the Church.

Consequenter cum dicit, *Omnia ossa mea,* ponitur secundus fructus, qui est reverentiae divinae: et circa hoc duo facit. Primo enim ponit reverentiam ad Deum. Secundo rationem assignat, ibi, *Eripiens.*

Consequently, when he says, *All of my bones,* the second fruit is determined, which is of divine reverence. And concerning this he does two things. First, he describes this reverence for God, and second, he indicates the reason for it, at, *Delivering.*

Dicit ergo, *Omnia ossa mea,* Omnis fortitudo hominis Deo comparata debilitas est: unde quanto quis plus habet de cognitione Dei, tanto minus esse suam virtutem intelligit.

And so, he says, *All of my bones.* All of man's strength is weakeness when compared to God: and thus the more knowledge someone has of God, the less he estimates his own ability to be.

Sed quia posset credi quod illud quod infirmum est in nobis, sit Deo incomparabile, non tamen quod est firmum, ostendit non sic esse, quia omne quantumcumque firmum est, Deo incomparabile est. Sunt enim illa infinita, ista vero finita; et ideo dicit, *Omnia ossa mea,* idest virtutes: per ossa quippe intelligitur virtus.

But because it could be believed that what is feeble in us, is incomparable to God, not, however, what is strong, he shows it not to be thus, because anything which is strong, is incomparable to God, however great it is. For those things (of God) are limitless, while these other things (of man) are limited. And thus he says, *All of my bones,* that is, capacities. For indeed by 'bones' is understood capacity.

Vel apostoli dicent, *Quis similis tui: Iob 28. Non adaequabitur ei aurum, vel vitrum: non commutabuntur pro eo vasa auri.*

Or, they are said of the apostle, *who is like to you - Job 28: Gold or crystal will not be compared to him: nor will vessels of gold be exchanged for him.*

Vel ex persona dicentis, *Omnia ossa mea,* idest quicquid virtuosum est in me.

Or, of the person speaking, *All of my bones,* that is, whatever is virtuous in me.

Vel cognitio veritatis.

Or, the knowledge of truth.

Vel fervor, charitas et huiusmodi.

Or, fervor, charity, and other such things.

Dicit, *Domine quis similis tui,* ex hoc asseritur, quod nihil est Deo comparabile.

He says, *O Lord, who is like to you,* since it is asserted that nothing is comparable to God.

Sed contra. Videtur quod aliquid sit simile Deo. Unde *Gen.1. Faciamus hominem ad imaginem et similitudinem nostram.*

On the other hand, it seems that there is something comparable to God. Thus *Genesis 1: Let us make man to our own image and likeness.*

Respondeo. Dicendum. Similia dicuntur quae habent eandem formam et characterem. Sed est duplex similitudo.

I respond by saying that things are said to be similar which have the same form and character. But similitude is two-fold.

Una, quae facit similes perfecte, quando scilicet duo participant eandem formam unius rationis.

One, which makes things perfectly alike, namely when two things share the same form of one nature.

Quaedam vero similitudo dissimilium, quando videlicet forma invenitur in aliquo vere, et in aliquo per remotam participationem: et sic istud est simile illi, non quia habeat eandem formam, sed quia accedit ad hoc secundum debilem participationem.

However, there is a certain similitude between dissimilar things, namely when a form is really found in one thing, and in another by a remote participation: and thus the latter is similiar to the former, not because it has the same form, but because it approaches it according to an imperfect participation.

Et sic quae de Deo et de homine dicuntur similia, de homine dicuntur per remota; quasi dicat, Deus est et tu, sed tuum esse est participatum, suum vero essentiale, et similiter de aliis. Et ideo haec similitudo est dissimilium.

And it is in this way that similar things are said of God and of man, namely by remote participation of the latter in the former. It is as if he were saying, Both God and you exist, but your existence is by participation, while His is of His very essence, and likewise concerning other things. And for that reason, this similitude is of dissimilar things.

Et quae dicit, manifestat per effectum. Fortis enim videtur aliquis, quando liberat aliquem debilem a potente, hoc enim est magnae fortitudinis. Et haec facit Deus in mundo isto.

And what he says, he makes clear through effect. For someone appears powerful when he frees a weak person from the mighty. And God does this is our own world.

Fortes sunt divites: *Prov. 18. Substantia divitis, urbs roboris* etc. Deus autem liberat pauperes ab eis. Divites namque primo invadunt pauperes. Secundo expoliant debiles; sed Deus ab his liberat eos.

Powerful men are rich - *Proverbs 18: The substance of the rich man is the city of his strength* etc. God, however, frees the poor from him. For rich men first attack the poor, and then despoil the weak; but God frees them both from the rich.

Quantum ad primum dicit, *Eripiens inopem,* sine ope, *De manu fortiorum eius.*

With respect to the first he says, *Delivering the helpless,* without means, *From the hand of those stronger than his.*

Quantum ad secundum dicit, *Et egenum et pauperem a diripientibus eum.* Egenus dicitur quis, quasi egens necessariis; sed pauper, quasi nihil habens in pera.

With respect to the second he says, *And the needy and the poor from those despoiling him.* The needy is said to be anyone wanting, as it were, in necessary things; but the poor, having nothing in their purse.

Et idem sunt ista tria, scilicet inops, egenus, et pauper: *Prov. 28. Leo rugiens, et ursus esuriens, princeps impius super populum pauperem: Ezech. 22. Princips eius in medio illius, quasi lupi rapientes praedam.*

And these three are the same, namely, the helpless, the needy and the poor - *Proverbs 28: (As) a roaring lion, and a hungry bear, (so is) a wicked prince over the poor people; Ezechiel 22: Her princes in the midst of her, are like wolves ravening the prey.*

h. Secunda pars principalis est. Superius Psalmista petivit impiorum repulsam; hic autem assignat causam. Et primo prosequitur eorum malitiam. Secundo petit divinum auxilium, ibi, *Domine quando respecies.*

The second part (of this psalm) is of first importance. Above, the Psalmist prayed for the repulsion of the impious. Here, however, he assigns the reason. First, he assails their malice, and second, seeks divine help, at, *Lord, when will you regard me?*

Circa primum duo facit. Primo enim ostendit eorum iniquitatem. Secundo eorum pertinaciam in malum, ibi, *Ego autem cum mihi molesti.* Iniquitatem ostendit primo quantum ad falsitatem. Secundo quantum ad ingratitudinem, ibi, *Retribuebant.*

Concerning the first he does two things. First, he shows their wickedness, and second, their persistence in evil, at, *But I, when they were troubling me.* He shows their wickedness first with respect to their falseness, and second with respect to their ingratitude, at, *They were repaying.*

Dicit ergo quantum ad primum, *Surgentes testes iniqui,* sicut principes Iudaeorum, et inducti ab eis, sicut populus quae ignorabant scientia probationis; quasi dicat, Quae non approbabam, *Interrogabant me,* quia scilicet faciebant accusationem de peccatis quae non approbabam: *1 Cor. 5. Eum qui non noverat peccatum, pro nobis* etc.

Therefore, with respect to the first, he says, *Unjust witnesses rising up,* like the leaders of the Jews and those led by them (like the people who were ignorant of the skill of proof); it is as if he were saying, Concerning things to which I did not assent, they *were questioning me*, namely because they were making an indictment concerning sins to which I did not assent - *2 Cor. 5: Him, who knew no sin, for us* etc.

Quantum ad secundum dicit, *Retribuebant mihi mala pro bonis,* factis eis in veteri testamento: *Mich. 6. Populo meus quid feci tibi* etc. Et in novo testamento, quia caecos illuminavit, et alia multa beneficia eis contulit: *Io. 10. Multa bona opera ostendi vobis ex Patre meo; Hier. 18. Numquid redditur pro bono malum* etc.

With respect to the second he says, *They were repaying me evil for good,* by those things done in the Old Testament - *Micheas 6: O my people, what have I done to you* etc. And in the New Testament, because he gave sight to the blind, and bestowed many other blessings upon them - *John 10: I have shown many good works to you from my Father; Jeremiah 18: Shall evil be rendered for good* etc.

Et quae mala, *Sterilitatem animae meae.* Alludit ei parabolae *Isa. 5.* de vinea quam plantavit electa, quae fecit labruscas. Populus Iudaeorum plantatus fuit ad bonum fructum faciendum, sed sterilis factus est. Et hanc sterilitatem ostendit populus contra animam Christi, quam expetierunt. Et ideo dicit, *Sterilitatem animae meae.*

And those evil things, *the barrenness of my soul.* He makes an allusion to a parable at *Isaiah 5* concerning an excellent vineyard which he planted, and which became wild. The people of Israel were planted so as to produce good fruit, but they became barren. And this barrenness shows the people to be contrary to the soul of Christ, which they longed for. And so he says, *The barrenness of my soul.*

i. Supra Psalmista praemisit Iudaeorum nequitiam; hic autem ostendit eorum pertinaciam, qua perdurant in malo. Et reprobatur pertinacia aliorum, ex eo quod nullo remedio reducuntur ad bonum.

Previously, the Psalmist presented the wickedness of the Jews. Here, however, he shows their persistence, by which they endure in evil. And the persistence of others is condemned for this reason that by no means are they led to good by it.

Est autem duplex remedium, quo aliqui solent revocari ad bonum. Primo per sanctitatem eius quem persequuntur. Secundo ex divino flagello.

The means by which some are usually called back to good is two-fold. First, through the sanctity of him whom they persecute, and second, through severe divine punishment.

Primo ergo ostendit eorum pertinaciam ex eo quod non sunt revocati per sanctitatem. Secundum, ibi, *Dissipati.*

Therefore he first shows their persistence in that they are not called back through sanctity. The second he discusses at *They were dissipated.*

Circa primum duo facit. Pro primo ponit sanctitatem suam contra tribulationes. Secundo pertinaciam eorum in malum, ibi, *Et adversum me.*

Concerning the first he does two things. For the first, he describes his own sanctity in contrast to his tribulations, and second, their persistence in evil, at, *And against me.*

Circa primum facit tria, secundum quod sanctitas in tribus consistit, scilicet in carnis maceratione, in spiritus devotione, et affectus pietate.

Concerning the first he does three things, insofar as sanctity consists in three things, namely in mortification of the body, devotion of the spirit, and devoutness of one's desire.

Et haec tria ponit Psalmista per ordinem: nam primo ait de carnis maceratione. Secundo de spiritus devotione, *Et oratio mea.* Tertio de affectus pietate, ibi, *Quasi proximum.*

The Psalmist describes these three in order: for he speaks first concerning the body's mortification, second, of the spirit's devotion, at, *And my prayer,* and third, of desire's devoutness, at, *As a neighbour.*

Circa primum duo facit. Quia enim caro indiget tegumento et alimento, afflictio carnis habet fieri, vel asperitate tegumenti, vel subtractione alimenti. Et ideo primo dicit quod affligitur tegumento aspero. Secundo alimento subtracto, ibi, *Et humiliabam.*

Concerning the first he does two things. Since the flesh needs clothing and food, an affliction of the flesh has to arise either from the coarseness of one's clothing, or from the removal of food. And so he says first that he is afflicted by course clothing, and second, by removed food, at, *And I humbled.*

Dicit ergo quantum ad primum, *Ego autem cum mihi molesti essent, induebar cilicio.* Hic cilicium metaphorice dicitur, si exponatur de Christo, quia non legitur portasse cilicium. Hoc autem fit de pilis caprarum. Et in lege hircus caprarum immolabatur pro peccato; et ideo cilicium signat peccatum. Christus ergo dicitur portare cilicium: quia indutus est carne non peccatrice quidem, sed habente similitudinem carnis peccati. Et nos etiam portare cilicium debemus, idest poenitentiam de peccatis: *Isa. 3. Erit pro fascia pectorali cilicium.*

Therefore concerning the first he says, *But I, when they were troubling me, was clothed in a hair-shirt.* Hair-shirt is said metaphorically here, if it is interpreted concerning Christ, since he is not known to have worn a hair shirt. Now, this is made from the hair of she goats. And in the law, the mate of the she-goat was sacrificed for sin; and for this reason, the hair-shirt signifies sin. Therefore, Christ is said to wear a hair-shirt, since he has been clothed in flesh, indeed not sinful, but having the likeness of fallen flesh. We too ought to wear a hair-shirt, that is, repentance for our sins - *Isaiah 3: And instead of a fine dress, there will be a hair-shirt.*

Quantum vero ad secundum dicit, *Et humiliabam in ieiunio animam meam;* quasi dicat, Non solum tegumento aspero afflixi carnem meam, sed et alimento, dum illud a me subtraxi ieiunando. De ieiunio corporali Christi habetur *Matt. 4.*

However, concerning the second he says, *And I humbled my soul in fasting;* as if he were saying, Not only have I afflicted my body with course clothing, but with food, when I removed it from me by fasting. Concerning Christ's corporeal fasting, see *Matthew 4.*

Potest etiam dici de spirituali ieiunio Christi. Christus enim desiderabat salutem humanam. Haec est illa aqua, quam petiit a Samaritana, *Io. 4.* Et in cruce ait, *Sitio, Io. 19.* Sed ieiunabat ad hoc, quia invenit homines longe a salute.

This can also be said of Christ's spiritual fasting. For Christ longed for the salvation of mankind. This is that water which he asked for from the Samaritan at *John 4.* And on the cross he said, *I thirst - John 19.* But he used to fast for this purpose, because he found men to be far from salvation.

Si autem dicatur in persona iusti, tunc dupliciter potest intelligi. Uno modo, quod ieiunium sit causa humilitatis in iusto: et per animam intelligatur via carnalis, ut sit sensus, *Humiliabam* etc. idest superbiam carnalis vitae humiliabam macerando eam: *Ps. 93. Genua mea infirmata sunt* etc. *Iudi. 8. Humiliemus illis animas nostras in spiritu* etc.

However, if it is said of the just person, then it can be understood in a two-fold way. In one way, that fasting is the cause of humility in the just: and by 'soul' is understood the way of flesh, so that it would be (the life) of sense*, I humbled* etc., that is, I humbled the pride of carnal life by mortifying it - *Psalm 109: My knees were weakened (through fasting)* etc.; *Judith 8: Let us humble our souls to them in spirit* etc.

Item potest dici, quando humilitas est socia ieiunii, quia quando ieiunio non iungitur humilitas, illud ieiunium non est Deo acceptum: *Isa. 58. Quare ieiunavimus, et non aspexisti* etc. Quando vero humilitas ieiunio iungitur, tale ieiunium est Deo gratum. Et ideo dicit, *Humiliabam in ieiunio.*

Again, it can be said when humility is a companion of fasting; because when humility is not joined to fasting, that fasting is not accepted by God - *Isaiah 58: Why have we fasted, and you have not regarded* etc. However, when humility is joined to fasting, that sort of fasting is pleasing to God. And thus he says, *I humbled (my soul) in fasting.*

Sed quia nihil valet humiliare carnem nisi impinguet spiritum et confortet, hostis enim debilitandus est, et pugnator fortificandus, spiritus autem confortatur per orationem; ideo addidit, *Et oratio mea in sinu meo convertetur: Tob. 12. Bona est oratio cum ieiunio.*

But since nothing is able to humble the flesh unless it strikes against and strengthens the spirit, the enemy is to be weakened, and the fighter to be strengthened. But the spirit is stregthened through prayer; thus, he adds, *And my prayer was turned into my bosom - Tobias 12: Prayer is good with fasting.*

Oratio est speciale praesidium in tribulatione: *Iac. ult. Tristatur aliquis vestrum, oret aequo animo, et psallat: Ps. 76. Renuit consolari anima mea, memor fui* etc.

Prayer is a particular help in tribulation - *James 5: Is any of you sad? Let him pray and sing psalms with a right soul; Psalm 76: My soul refused to be consoled, remembering* etc.

Sed dicit, *In sinu meo convertetur.* Si de Christo accipiatur, intelligitur dupliciter. Uno modo, ut referatur ad Deum quem adorat: quia ad Patrem in cuius sinu erat: *Io. 1. Unigenitur filius qui est in sinu Patris.* Alio modo, ut referatur ad illos pro quibus orabat, quia orabat pro his, qui erant in sinu Christi.

But he says, *It was turned into my bosom.* If this is taken with respect to Christ, it is understood in a two-fold way. In one way, so that it is referred to God whom he adores, to the Father in whose bosom he was - *John 1: the only begotten Son who is in the bosom of the Father.* In another way, so that it is referred to those for whom he was praying, because he was praying for these which were in the bosom of Christ.

Sinus autem Christi est secretum Dei, et hoc est propositum praedestinationis: unde pro praedestinatis orabat *Io. 17. Ego pro eis rogo, non pro mundo.* Si autem referatur ad iustum aliquem qui orat pro alio, non semper obtinet pro eo: *Hie. 7. Tu ergo noli orare pro populo hoc* etc., quia scilicet peccata eius non merentur exaudiri. Tamen exauditur pro seipso, cum oratio sua efficitur meritoria; unde, *In sinu,* idest ad me ipsum: *Io. 10. Pax vestra ad vos revertatur.*

However, the bosom of Christ is God's mystery, and this is the aim of predestination: and so he used to pray on behalf of their predestination - *John 17: I pray for them, not for the world.* However, if it is referred to a just person who prays for another, he does not always obtain on his behalf - *Jeremiah 7: Therefore do not pray for this people* etc., namely, because his sins do not deserve to be listened to. Nevertheless, he is listened to on his own behalf, when his prayer is proved deserving; and so, *Into my bosom,* that is, to the very bosom in me - *Matthew 10: Your peace shall return to you.*

j. Sed verum est quod praedicta utilia sunt, parum tamen valent nisi habeat aliquis pium affectum ad proximum; et ideo subiungit, *Quasi proximum.*

It is true that the aforesaid are useful; nevertheless they have little power unless someone has a devout desire for his neighbour; and thus he adds, *As a neighbour.*

Affectus autem ad proximum ostenditur in duobus, scilicet in complacentia boni alterius, et in displicentia mali: *Rom. 12. Gaudete cum gaudentibus, et flete cum flentibus.* Primum ostendit cum dicit, *Quasi proximum.* Secundum cum subdit, *Quasi lugens.*

A desire for one's neighbour is shown in two ways, namely in one's pleasure at another's good, and in one's displeasure at another's evil - *Romans 12: Rejoice with those who rejoice, and weep with those who weep.* The first he indicates when he says, *As a neighbour,* the second, when he adds, *As one mourning.*

Dicit ergo quantum ad primum, *Quasi proximum.* Haec constructio est mirabilis, quia non habent hi accusativi, unde regantur. Glossa, *Casus pro casu ponitur,* accusativus scilicet pro ablativo; quasi dicat, Sic complacebam mihi in eis, quasi in proximo et in fratre.

Therefore, with respect to the first, he says, *As a neighbour.* This construction is extraordinary because these accusatives do not hold, and therefore are governed. The Gloss states that, *One case is set forth instead of another,* namely the accusative instead of the ablative; as if he were saying, Thus I was greatly pleased in these, just as in a neighbour and a brother.

Vel secundum Hieronumum, et de est hic unum *Ad:* sic enim habet Hieronumus, *Quasi ad amicum et quasi ad fratrem meum.*

Or, according to Jerome, it concerns this one word *to:* Jerome thus has, *Somewhat like to a friend and my brother*

Vel dicitur, *Quasi sic complacebam,* Deo, habens me ad eos, sicut ad proximos, ad fratres: Iudaei namque fuerunt proximi Christo, quia cum eis conversabatur: *Baruch 3. Post haec in terris visus est, et cum hominibus conversatus est.* Fuerunt et fratres eius per originem: *Rom. 9. Ex quibus Christus secundum carnem: Io. 4. Salus ex Iudaeis est.* Sed *Iob 30. Frater fui draconum, et socius struthionum.*

Or, it is meant, *As if I was thus greatly pleasing,* to God, directing me to them, as to neighbours and brothers; for the Jews were neighbours to Christ because he used to converse with them - *Baruch 3: Afterwards he was seen upon earth, and conversed with men.* They became his brother through lineage - *Romans 9: Of whom Christ, according to the flesh; John 4: Salvation is of the Jews.* But *Job 30: I was the brother of dragons, and companion of ostriches.*

Quantum ad secundum, scilicet displicentiam in malis, dicit, *Quasi lugens* etc. Hoc maxime fuit in Christo *Luc. 19.* quando flevit super civitatem.

With respect to the second, namely one's displeasure at another's evil, he says, *As one mourning* etc. This most especially pertains to Christ at *Luke 19,* when he wept over the city.

Et dicit, *Lugens.* Luctus enim est planctus pro mortuis. Tunc ergo homo luget pro aliis, quando plorat mala eorum, quae ipsi non sentiunt velut morui. Peccatores namque in peccatis mortui sunt, nec sentiunt mala sua; sed iusti inde dolent ex compassione: *Hier. 9. Quis dabit capiti meo aquam* etc.

And he says, *One mourning.* Mourning is a wailing for the dead. At that time, therefore, a man weeps for others, when he laments their evils, which they themselves do not feel being deceased. Sinners indeed have died in their sins, nor do they feel their own evils; but the just grieve from compassion - *Jeremiah 9: Who will give water to my head* etc.

Aliquando etiam dolet quis pro malis alicuius, quae et iam in se sentit. Et hoc est contristari. Unde Hieronymus habet pulchrius, *Quasi lugens mater tristis incurvabar,* scilicet super eos; quasi dicat, Dolebam de eis, sicut si essem eorum mater.

Sometimes, one also grieves on behalf of another's evil, which he himself now feels. And this is to be saddened. Jerome thus has a more beautiful translation, *As a mourning dejected mother, I was reduced,* namely over these; as if he were saying, I grieved over these, just as if I were their mother.

k. Hanc ergo sanctitatem affectus ostendi eis per quam debuissent converti, sed amplius obstinati sunt; quia, *Et adversum me laetati sunt et convenerunt.*

I thus showed them this sanctity of desire through which they ought to have been converted, but instead they were even more determined; because *They rejoiced against me and came together.*

Et circa hoc duo facit. Primo posuit eorum malitiam. Secundo suam patientiam, ibi, *Et ignoravi.* Circa primum tria facit. Ponit enim tria, quae in Christi passione fuerunt. Primo ponitur Iudaeorum in malo iucunditas. Secundo eorum consensus in malum, ibi, *Et convenerunt.* Tertio dura Christi afflictio, ibi, *Et congregata sunt* etc.

Concerning this he does two things. First he describes their malice, and second, his own patience, at, *And I did not know.* Concerning the first he does three things, that is to say, he describes three things which happened during Christ's passion. First is described the Jews' enjoyment in evil, second, their consent to evil, at, *And they came together,* and third, Christ's severe suffering, at, *Were brought together* etc.

Dicit ergo, *Adversum me laetati sunt,* insultando in morte: *Thren. 1. Omnes inimici mei audierunt malum meum. Lactati sunt* etc.

Therefore, he says, *They rejoiced against me,* by being insolent during my death - *Lamentations 1: All of my enemies have heard of my evil. They have rejoiced* etc.

Contra quod dicitur *Prov. 24. Cum exciderit inimicus tuus, ne gaudeas* etc.

The contrary is declared at *Proverbs 24: When your enemy falls, do not be glad* etc.

Et convenerunt etc. Ecce consensus eorum in malum. Convenerunt enim principes in mortem Christi ad invicem, et cum plebe, et Iudaei cum gentibus: *Ps. 2. Astiterunt reges terrae, et principes convenerunt in unum.*

And they came together etc. Behold their consent to evil. For the leaders came together in the death of Christ, mutually with the plebs and the Jewish people - *Psalm 2: The kings of the earth stood up, and the princes met together.*

Et congregata sunt super me flagella. Ecce afflictio Christi dura: quia a Iudaeis et gentibus caesus fuit: *Thren. 2. Multi gemitus mei* etc. In Hebraeo habetur, *Congregati sunt super me flagellantes.*

And scourges were brought together upon me. Behold the severe suffering of Christ: because he was slaughtered by the Jews and the Gentiles - *Lamentations 1: For my sighs are many* etc. In the Hebrew version, it is rendered, *Flagellators were brought together upon me.*

Deinde cum dicit, *Et ignoravi,* ostenditur patientia Christi: quia, *Ignoravi,* idest ad modum ignorantis me habui, tacendo scilicet, et non loquendo: *Ps. 17. Ego tamquam surdus non audiebam* etc. *Isa. 53. Sicut ovis ad occisionem ducetur* etc. *Hier. 11. Ego quasi agnus mansuetus qui portatur ad victimam, et non cognovi* etc.

Then when he says, *I did not know,* Christ's patience is shown: because, *I did not know,* that is, according to the manner I had of not knowing, namely by being silent and not speaking - *Psalm 37: But I, as a deaf man, heard not,* etc. *Isaiah 53: He shall be lead as a sheep to the slaughter* etc. *Jeremiah 11: And I was as a meek lamb, that is carried to be a victim: and I knew not* etc.

Vel, *Ignoravi,* secundum aestimationem eorum: quia eis videbar quod nescirem consilia eorum.

Or, *I did not know,* according to their opinion: because I seemed to them not to know their plans.

Alia litera habet, *Ignorabant.* Ignorabant enim tria, scilicet quem flagellarent, quia si cognovissent, numquam Dominum gloriae crucifixissent, *1. Cor. 2.*

Another translation has, *They did not know.* For three things were unknown to them, namely, who they were whipping, because if they knew, they would never have crucified the Lord of glory - *1. Cor. 2.*

Item causam quare: *Io. 18. Si male locutus sum, testimonium perhibe de malo; si autem bene, cur me caedis.*

Second, the reason why - *John 18: If I have spoken evil, give testimony of the evil; but if well, why do you strike me?*

Item effectu iniquitatis: pro hac enim perpetuo sunt privati: *Luc. 21. Et ita populo huic.*

Third, the effect of their sin: for on account of this they are perpetually deprived - *Luke 21: And thus upon this people*

I. Secundo cum dicit, *Dissipati sunt, nec compuncti,* ostendit, quod non sunt revocati, nec mutati ad bonum per secundum remedium, quod est flagellum divinum: et circa hoc tria facit. Primo enim ostendit malum quod patiebantur. Secundo defectum compunctionis ipsorum, ibi, *Nec compuncti.* Tertio eorum obdurationis effectum, ibi, *Tentaverunt me* etc.

Second, when he says, *They were dissipated and felt no remorse,* he shows that they are not called back, nor changed with regard to good by means of that assistance which is divine punishment. And concerning this he does three things. First, he shows the evil which they were suffering, second, their lack of remorse, at, *They knew no remorse,* and third, the effect of their persistence, at, *They tempted me* etc.

Dicit ergo, *Dissipati sunt.* Hoc dupliciter exponitur: et primo sic, *Dissipati sunt,* idest corde stupefacti, dum nescirent rationem eorum, quae fiebant, idest miraculorum in passione: quia *Matth. 27. Multa corpora sanctorum, quae dormierunt, surrexerunt: et exeuntes de monumentis venerunt in sanctam civitatem, et apparuerunt multis. Obscuratus est sol* etc. *Unde revertentes percutiebant pectora sua.*

Therefore, he says, *They were dissipated.* This is explained in a two-fold way. First, in this way; *They were dissipated,* that is, they were deadened in their hearts, while they did not know the reason of those things that happened, that is, of the miracles during the passion - because *Matthew 27* states that, *Many bodies of the saints, that were asleep, arose: and coming out of their tombs, they came into the holy city and appeared to many people. The sun was beclouded* etc. *Thus, those returning were beating their breasts.*

Vel, *Dissipati,* idest divisi: quia *Io. 7. Alii dicebant, quia bonus est, alii autem dicebant, non, sed seducit turbas. Et non sunt compuncti,* idest conversi ad poenitentiam. Et hoc patet per effectum, quia tentaverunt me dicentes *Io. 10. Si tu es Christus, dic nobis palam.*

Or, *They were dissipated,* that is, divided - because *John 7* states, *For some were saying, He is a good man, but other were saying, No, on the contrary, he seduces the people. And they felt no remorse,* that is, were not turned to penance. And this is clear by the result, because they tempted me saying, at *John 10: If you are the Christ, tell us plainly.*

Vel ad passionem Christi non sunt conversi. Nam post mortem ipsius adhuc insultabant ei, dicentes verba blasphemiae contra Christum, quia dicebant verba irrisionis: *Matth. 27. Vah qui destruis templum Dei* etc.

Or, they were not converted to the passion of Christ. For after his death, they were still insulting him, speaking words of blasphemy against Christ, because they were speaking words of derision - *Matthew 27: Oh, you who destroys the temple of God* etc.

Et quantum ad hoc dicit, *Subsannaverunt me.* Subsannatio est irrisio quae fit rugato naso: *Isa. 37. Cui exprobrasti, et quem blasphemasti, et super quem exaltasti vocem tuam* etc.

And with respect to this he says, *They mocked me.* Mockery is derision which is made with a wrinkled nose - *Isaiah 37: Whom have you reproached, and whom have you blasphemed, and against whom have you exalted your voice* etc.

Item verba indignationis: *Matth. 27. Recordati sumus, quia seductor hic dixit adhuc vivens.* Et quantum ad hoc dicit, *Frenduerunt* etc. Hoc est aprorum qui crudeles sunt, sic et Iudaei: *Thren. 2. Frenderunt dentibus, et dixerunt: devorabimus.*

Again, words of indignation - *Matthew 27: We have remembered what this seducer said while he was still living.* And with respect to this he says, *They gnashed* etc. This is of wild boars which are cruel, and thus of the Jews - *Lamentations 2: They have gnashed with their teeth, and have said, We will swallow her up.*

m. Supra Psalmista ex person Christi, vel iusti, nequitiam persecutorum et pertinaciam ostendit; hic autem contra utrumque invocat Deum.

Previously, the Psalmist, in the person of Christ or the just, showed the wickedness and the obstinacy of his persecutors. But here, he invokes God against both.

Et primo petit divinum auxilium. Secundo ostendit divini auxilii fructum, ibi, *Confitebor.* Circa primum duo facit. Primo petit accelerationem. Secundo ipsum auxilium, *Restitue.*

First, he prays for divine help, and second, he shows the fruit of this help, at, *I will give thanks.* Concerning the first he does two things. First, he prays for a hastening, and second, the help itself, at *Restore.*

Dicit ergo, *Domine quando respicies.* In hoc ergo auxilii accelerationem exprimit et affectum animi non valentis amplius pati moram, quasi in anxietate positi. Et ideo dicit, *Domine quando respicies,* hoc est enim proprie non ferentis moram: *Ps. 41. Quando veniam, et apparebo ante faciem Domini?*

Therefore, he says, *O Lord, when will you regard me?* In these words he thus elicits a hastening of help and the desire of a soul not being able to suffer further delay, as if having been placed in distress. For this reason, he says, *O Lord, when will you regard me?* For this is proper to one not tolerating delay - *Psalm 41: When shall I come and appear before the face of the Lord?*

Et potest hoc dupliciter intelligi, secundum quod duplex est respectus Dei. Unus est misericordiae quoad iustos ad salutem: *Sap. 4. Gratia Dei et misericordia eius in sanctos eius, et respectus eius in electos illius.*

This can be understood in two ways, insofar as this two-fold way is referred to God. The first is to his mercy with respect to the salvation of the just - *Wisdom 4: The grace of God and his mercy upon his holy ones, and his regard upon his choosen.*

Alius est quoad malos ad puniendum: *Iudith 9. Respice castra Assyriorum nunc sicut castra Aegyptiorum videre dignatus es, quando post servos tuos armati currebant.*

The second is with respect to the punishment of the wicked - *Judith 9: Look upon the camp of the Assyrians now as you were pleased to look upon the camp of the Egyptians, when they pursued, armed, after your servants.*

Et de utroque respectu potest intelligi si de Christo exponatur, *Domine quando respicies,* me, ut resuscites me. *Respice et exaudi me Domine Deus meus. Illumina oculos meos, ne unquam obdormiam in morte, ne quando dicat inimicus meus, praevalui adversus eum.*

And they can be understood in both respects if they are explained concerning Christ - *O Lord, when will you regard,* me, to restore me. *Regard me and hear me, O Lord my God. Illumine my eyes, so that I never fall asleep in death, ever my enemy says, "I prevailed against him".*

Vel, *Quando respicies,* super adversarios meos: *Abac. 1. Quare respicis super iniquitates, sive inique agentes, et taces devorante impio iustiorem se.*

Or, *When will you regard,* my opponents - *Habacuc 1: Why do you regard iniquities, or those acting iniquitously, and remain silent when the impious devours the one who is more just than himself?*

Deinde cum dicit, *Restitue,* ipsum auxilium quod petit, exponit; et in hac petitione dat duo intelligere, primo scilicet necessitatem, quam patiebatur. Secundo malitiam adversariorum, ibi, *A malignitate.*

Then when he says, *Restore,* he explains that very help for which he prays. And in this petition he gives two things to understand, namely the necessity which he was suffering, and the malice of his opponents, at, *From their malice.*

Dicit ergo quantum ad primum, *Restitue,* quia necessitas grandis est, nam periculosa res est, quia in periculo animae. *Restitue,* inquam, animam meam, corpori scilicet a quo separata fuit in morte, licet a divinitate non fuerit separata: *Io. 10. Potestatem habeo ponendi animam meam* etc.

Therefore with respect to the first, he says, *Restore,* because the necessity is great, for it is a dangerous situation since he is in peril of his soul. *Restore,* I say, my soul, namely to my body from which it has become separated in death, even though it has not become separated from God - *John 10: I have the power of laying down my soul* etc.

Hoc poterat potentia divinitatis, quae non est alia quam potentia Patris: unde ita facit a se quicquid facit, quod tamen habet a Patre.

He was capable of this by the divine power, which is not other than the Father's power: so in this way he does through himself whatever he does, which nevertheless he has from the Father.

Hoc etiam dicat quilibet vir iustus, quando est in periculo, vel corporali, vel spirituali; quasi dicat, Libera me a periculis.

Every just person also says this when he is in danger, either corporeal or spiritual; as if he were saying, Free me from danger.

Malitia hostium duplex. Primo quantum ad fraudulentiam: unde dicit, *A malignitate eorum,* quia malitiose contra me procedunt: *Io. 2. Vicistis malignum.*

The enemys' malice is two-fold. First, with respect to their deceit: and so he says, *From their malice,* because they procede wickedly against me - *(?): You conquered the wicked.*

Item quantum ad crudelitatem, *Et a leonibus, unicam meam,* quia anima unica liberatur a leonibus, idest a daemonibus vel tyrannis: *Ps. 56. Animam meam eripuit de medio catulorum leonum: Ecc. A rugientibus praeparatis ad escam.*

Second, with respect to their cruelty, *And my only soul from the lions,* because only the soul is freed from the lions, that is from demons and tyranny - *Psalm 56: He has delivered my soul from the midst of the young lions; Ecclesiasticus 51.: From the roaring of those prepared to devour food.*

n. Hic ponit fructum auxilii. Et primo ex parte sua. Secundo ex parte hostium, ibi, *Non supergaudeant.* Tertio ex parte iustorum, ibi, *Exultent.*

Here he discusses help's fruit, first, on the part of himself, second, on the part of the enemy, at, *Do not let them rejoice over me,* and third, on the part of the just, at, *Let them rejoice.*

Fructus ex parte liberati est laus Dei; unde dicit, *Confitebor tibi, et laudabo te, quia liberasti me: Ps. 65. Reddam tibi vota mea* etc.

The fruit on the part of those freed is praise of God; and so he says, *I will give thanks to you, and praise you, because you have freed me - Psalm. 65: I will pay my vows to you* etc.

Et si referatur ad Christum, fructus resurrectionis Christi est instructio ecclesiae, et fides qua ecclesia confitetur Deum: *Rom. 10. Corde creditur ad iustitiam, ore autem confessio fit ad salutem.*

And if this is referred to Christ, the fruit of Christ's resurrection is the instruction of the Church, and the faith by which the Church confesses God - *Romans 10: With the heart we believe unto justice, with the mouth confession is made unto salvation.*

Vel describitur ecclesia ex multitudine credentium. Secundo ex virtute eorum.

Or, the Church is represented first through the multitude of believers, and second, through their virtue.

Quantum ad primum dicit, *In ecclesia magna,* quidem numero et diffusione terrarum: *Malach.1. Magnum est nomen tuum in gentibus.*

With respect to the first, he says, *In the great church,* indeed in its number and its spreading out over the nations - *Malachi 1: Great is your name among the gentiles.*

Item magna constantia et virtute, quia portae inferni non praevalebunt adversus eam, *Matth. 16. Ps. 36. Annuntiavi iustitiam tuam in ecclesia magna.*

Again, in great constancy and strength, because the gates of hell will not prevail against her, as is said at *Matthew 16; Psalm 39: I have declared your justice in the great church.*

Quantum ad secundum dicit, *In populo gravi laudabo te.* Gravitas quandoque sumitur in bono, quandoque in malo, quia similitudinarie est duplex proprietas in corporali gravitate.

With respect to the second, he says, *I will praise you to a heavy people.* Heaviness is sometimes taken in a good or bad sense, because similarly there is a two-fold property to corporeal heaviness.

Una est ponderositatis, quae tendit deorsum, et haec est mala: quia homo dicitur gravis, secundum quod ad terrae ponderositatem et similitudinem tendit: *Ps. 4. Filii hominum usquequo gravi corde? Isa. 1. Populo gravi iniquitate, semini nequam, filiis sceleratis.*

The first property is that of weightiness, which aims downwards, and this is bad, since a person is called heavy insofar as he aims for the weightiness and likeness of earth - *Psalm 4: The sons of men always heavy of heart? Isaiah 1: ...a people heavy with iniquity, a vile seed, vicious children...*

Alia proprietas est stabilitas, quae opponitur levitati, et non commovetur. Levis homo dicitur, qui movetur omni vento: *Eph. 4. Qui stabilis in bono est, dicitur gravis: 1. Cor. 10. Epistolae graves sunt et fortes.* Hieronymus habet, *In populo forti laudabo te.*

The other property is firmness, which is opposed to lightness, and is not moved. A person is called light who is moved by every wind - *?: He who is firm in good is called heavy; 2. Cor. 10: (For his) letters (indeed, they say,) are weighty and strong.* Jerome has *I will praise you among a strong people.*

Non supergaudeant mihi inimici mei. Hic ponitur fructus ex parte hostium: ubi petit quod eorum exultatio reprimatur. Et primo proponit hunc fructum. Secundo ponit radicem insultationis, ibi, *Adversantur.* Tertio ponit radicis commotionem, ibi, *Vidisti Domine.*

Do not let my enemies rejoice over me. Here, the Psalmist describes the fruit on the part of the enemy, where he prays that their exultation be restrained. First, he sets forth the fruit, second, he describes the basis of their insolence, at, *Those who are opposed,* and third, the excitement of this basis, at, *You have seen, O Lord.*

Dicit ergo, *Non supergaudeant;* quasi dicat, Peto restitui; *Ut non supergaudeant mihi,* quasi vincentes me. Et hoc quia Christo resuscitato eorum gaudium versum est in confusionem.

Therefore, he says, *Do not let them rejoice over (me),* as if he were saying, I pray that I be restored, *so that they may not rejoice over me,* as if overcoming me. And this because when Christ was resurrected, their joy was turned into confusion.

Vel, *Non supergaudeant mihi,* in membris meis, quae non sunt gravia, quia sustentantur per Christum: *Mich. 8. Non laeteris inimica mea.*

Or, *Do not let them rejoice over me,* in my members, which are not heavy, because they are supported through Christ - *Mich. 7: Do not rejoice over me, my enemy.*

Qui adversantur. Hic ponit causam insultationis. Causa et radix insultationis est triplex. Ex parte cordis, operis, et oris.

Those who are opposed. Here he determines the cause of their insolence. This cause or basis is three-fold, namely on the part of their heart, work, and mouth.

Ex parte operis, *Illi supergaudeant qui adversantur inique.* Si pro iustitia adversarentur, et supergauderent, bonum esset et iustum; sed quia inique gaudent, indecens est: *Ps. 35. Iniquitatem meditatus est in cubili suo.*

On the part of their work, *Those who are wrongly opposed, rejoice.* If they were opposed and rejoiced for the sake of justice, this would be good and just. But because they rejoice wrongly, it is inappropriate - *Psalm 35: He has devised iniquity upon his bed.*

Ex parte cordis est odium indebitum; unde dicit, *Et qui oderunt me gratis,* idest sine causa: *Ps. 119. Dum loquebar illis, impugnabant me gratis: Io. 13. Ut impleatur sermo, qui in lege eorum scriptus est, Quia odio habuerunt me gratis: Ps. 34. Retribuebant mala pro bonis.*

On the part of their heart is undeserved hatred. Thus he says, *And those who have freely hated me,* that is, without cause - *Psalm 119: When I spoke to them, they freely fought against me; John 15: ...that the word may be fulfilled, which was written in their law, "They hated me freely"; Psalm 34: They were repaying evil for good.*

Item odium simulantium, quia cum odio cordis, *Annuunt oculis.* Hoc dupliciter. Uno modo, ad ostendendum palliationem odii, quasi annuentes quod diligerent.

Again, assuming hatred, because with the heart's hatred, *They wink their eyes.* This is two-fold. In one way, to show the aspect of hatred, as it were, assenting to what they esteemed.

Vel annuebant sibi invicem oculis, concitantes se ad malum: *Prov. 6. Homo apostata vir inutilis.*

Or, they were assenting among themselves with their eyes, exciting themselves to evil - *Proverbs 6: A man that is an apostate, an unprofitable man*

Ex parte oris dupliciter. Primo quantum ad verba fraudulenta. Secundo quantum ad irrisoria.

On the part of their mouth, in a two-fold way. First, with respect to fraudulent words, and second, with respect to mockery.

Quantum ad primum dicit, quod in ore. Secundo, quod in corde, *In ore verba pacis:* unde dicit, *Quoniam mihi quidem pacifice loquebantur: Mar. 22. Scimus quia verax es: Ps. 27. Loquuntur pacem proximo suo, mala autem in cordibus eorum.*

With respect to the first, he says, what is in their mouth, and second, what is in their heart; *In their mouth, words of peace.* Thus he says, *For indeed they spoke peaceably to me - Matthew 22: We know that you are speaking truly; Psalm 27: They speak peace with their neighbour, but evils are in their hearts.*

In corde habebant dolos, idest verba dolosa: *Hier. 9. Sagitta vulnerans eorum lingua, dolum locuta est.* Et hoc, *In iracundia terrae, dolos cogitabant,* idest habentes iram contra me pro terrenis: *Io. 11. Ne forte veniant Romani* etc. Hieronymus habet, *In rapina terrae verba irrisoria.*

In their heart they had guile, that is, deceitful words - *Jerome 9: Wounding arrows their tongues, he spoke an evil intent.* And this, *in the earth's anger, they devised plots,* that is, having anger against me on behalf of the world - *John 11: Lest perhaps the Romans come* etc. Jerome has, *In the earth's plunder, derisive words.*

Qui irridet aliquem, duo facit: quia huiusmodi verba molestant derisum, et laetificant irridentem; et ideo dicit, *Dilataverunt super me os suum,* quasi audacter et gaudenter loquuntur malum de alio: *Isa. 37. Super quem exaltasti vocem tuam, et elevasti in altitudinem oculos tuos?*

He who mocks another does two things, that they molest the derided one with words of this kind, and mocking, they cheer. Thus he says, *They opened wide their mouth against me,* as if they spoke evil of another boldly and joyfully - *Isaiah 37: ...against whom have you exalted your voice, and lifted up your eyes on high?*

Dilataverunt super me os suum. Gaudium eorum ostendit cum dicit, *Euge:* interiectio congratulantis: *Matth. 25. Euge serve bone* etc. quasi dicat, sibi ipsis congratulantes de victoria quam videbant se habere de me. Et hoc quia, *Viderunt oculi mei,* scilicet Christi passionem quam desideraverunt: *Matth. 27. Vah qui destruis templum Dei* etc. *Thren. 2. Haec est dies, quam expectabamus, invenimus, vidimus.*

They opened wide their mouth against me. He shows their joy when they say, *Well done,* an interjection of congratulations - *Matthew 25: Well done good servant* etc., as if he were saying, They are congratulating themselves concerning the victory which they consider themselves to have over me. And this because, *My eyes have seen,* namely Christ's passion which they had desired - *Matthew 27: Oh, you who destroys God's temple* etc.; *?: This is the day for which we were waiting, we discover, we see.*

o. Supra Psalmista posuit radicem insultationis, quae fuit eorum malitia; hic autem removet illam radicem, sive causam implorans Dei iudicium.

Previously, the Psalmist described the basis of their insolence, which was their malice. Here, however, he removes that basis, or cause, invoking God's judgement,

Circa quod tria proponit. Primo cognitionem necessariam ad iudicium praecessisse. Secundo petit iudicium, ibi, *Ne sileas.* Tertio iudicii effectum, ibi, *Non dicant.*

concerning which he proposes three things. First, the knowledge necessary for judgement to have proceded, second, he prays for judgement, at, *Be not silent,* and third, the effect of judgement, at, *Let them not say.*

Iudex non potest iuste ferre sententiam nisi prius instructus de facto. Hoc autem divino iudicio non deest, quia videt ea, quae aguntur ex utraque parte; unde dicit, *Vidisti,* scilicet eorum malitiam, et meam iustitiam: *Hebr. 4. Omnia nuda et aperta sunt oculis eius.*

A judge cannot justly pass sentence unless informed previously concerning the deed. This, however, is not wanting in divine judgement, because he sees those thing which are done on both sides. Thus he says, *You have seen*, namely their malice, and my uprightness - *Hebrews 4: All things are naked and open to his eyes.*

Consequenter petit iudicium divinum. Et primo agit de iudicii dilatione, Secundo petit processum iudicii.

Thereupon he prays for divine judgement. First, he acts concerning the delaying of judgement, and second, prays for its advancement.

Quod iudicium differatur, procedit ex duobus, scilicet ex patienti tolerantia defectus iniquorum, et ex hoc quod iudex non diligit eum, pro quo sententia dari debet, et ex hoc excludit eum.

That judgement is delayed, derives from two factors, namely by reason of the suffering of the one enduring the failings of the wicked, and that the judge does not care for him, on behalf of whom the sentence ought to be rendered, for which reason he rejects him.

Quantum ad primum dicit, *Ne sileas,* scilicet eorum malitiam, quam vidisti pertranseundo: *Aba. 1. Quare respicis contemptorem, et taces conculcante impio iustiorem se?*

With respect to the first he says, *Be not silent,* that is to say, concerning their malice, which you have seen in its taking place - *Habacuc 1: Why do you look upon those who despise you, and remain silent when the impious treads under foot the one who is more just than himself?*

Quantum ad secundum dicit, *Ne discedas a me,* quasi non referendo auxilium in necessitate: *Osee 11. Vae eis cum recessero ab eis.*

With respect to the second he says, *Do not depart from me,* as it were by not rendering aid in necessity - *Hosea 9: Woe to them when I shall depart from them.*

p. Hic ponit processum iudicii. Tria enim requiruntur in iudicio. Primo, quod iudex sumat iudicandum. Secundo, quod consideret merita causae. Tertio, quod proferat sententiam iustam.

Here he describes the advancement of judgement. Three things are required in a judgement. First, that the judge understands what it to be judged, second, that he consider the merits of the affair, and third, that he produce a just sentence.

Quantum ad primum dicit, *Exurge,* idest a torpore, et assume animum iudicandi: *Ps. 43. Exurge, quare obdormis Domine?*

With respect to the first he says, *Rise up,* that is from slugishness, and assume the mind of one judging - *Psalm 43: Rise up, why do you sleep, O Lord.*

Quantum ad secundum dicit duo, quibus debet iudex intendere, debet scilicet iudicium proferendum, et causam super quam debet sententiam ferre; unde dicit, *Intende iudicio meo,* idest pro me ferendo: *Ps. 71. Deus iudicium tuum regi da* etc.

With respect to the second he says two things, to which the judge ought to aspire, namely the giving of judgment, and to deliver a sentence upon the affair; and so he says, *Aspire to my judgement,* that is, by delivering (it) on my behalf *: Psalm 71: O God, give your judgement to the king* etc.

Quantum ad secundum dicit, *Deus meus et Dominus meus in causam meam.* Uno modo, *In litem meam: Iob 29. Causam quam nesciebam, diligentissime investigabam.*

With respect to the second he says, *My God and my Lord, in my cause.* In one way, *In my lawsuit: Job 29: The cause which I did not know, I searched out most diligently.*

Vel, *In causam,* secundum quod causa idem est quod principium, ex quo sequitur aliud; quasi dicat, *Intende in causam,* pro qua ego patior. Et haec est obedientia Patris: *Phil. 2. Factus est obediens usque ad mortem* etc.

Or, *In cause,* insofar as cause is the same as a principle, from which another thing follows; as if he were saying, *Aspire to the cause,* on behalf of which I myself am suffering. And this is obedience to the Father - *Philipians 2: Becoming obedient unto death* etc.

Item causa est charitas quam habuit ad nos, propter quam causam patiebatur.

Again, the cause is the love which he had for us, on account of which cause he suffered.

Quantum ad secundum dicit, *Iudica me.* Una litera habet, *Secundum iustitiam tuam;* alia litera habet, *Iudica me secundum iustitiam meam,* primum idem est, ac si diceret, *Iudica me,* secundum legem tuam et iustitiam: nam iustitia Dei est reddere unicuique secundum merita: et quae non possunt falli et flecti a veritate, *Rom. 2.* Iudicium Dei est secundum veritatem.

With respect to the second he says, *Judge me.* One version has, *According to your justice;* another one has, *Judge me according to my justice,* the same as the first, as if he had said, *Judge me,* according to your law and justice. For the justice of God is to render to anyone according to his merits, which cannot be deceived and turned from the truth, according to *Romans 2.* The judgement of God is according to truth.

Secundum iustitiam meam, scilicet quam ego sum secutus. Et potest dici quod idem est iustitia mea et tua, Dei scilicet iustificantis, hominis quasi iustificati, quia iustitia nostra est ex Deo: *Rom. 10. Volentes iustitiam suam statuere* etc.

According to my justice, namely which I myself followed. And it can be said that my justice and your justice are the same, namely of God justifying, and of man justifed, as it were, because our justice is from God - *Romans 10: Seeking to establish their own justice* etc.

Consequenter petit effectum iudicii, *Ut non supergaudeant mihi:* et circa hoc duo facit. Primo petit insultationis reprehensionem. Secundo petit eorum confusionem, ibi, *Erubescant.*

Whereupon he prays for the effect of judgment, *so that they may not rejoice over me:* and concerning this he does two things. First, he prays for the censure of insolence, and second, for their shame, at *Let them blush.*

Exterior exultatio nascitur ex interiori gaudio. Primo ergo petit ut reprimatur eorum gaudium intus. Secundo exterior insultatio.

External exultation arises from interior joy. Therefore, he prays first that their joy within, and second that their external insolence, be restrained.

Dicit ergo quantum ad primum, *Non supergaudeant mihi;* quasi dicat, Ita iudicium tuum reprimate eos, ut non gaudeant super me: *Thren. 1. Omnes inimici mei audierunt malum meum, et laetati sunt.*

Therefore, with respect to the first, he says, *Let them not rejoice over me;* as if he were saying, Restrain them thus in your judgement, so that they do not rejoice over me - *Lamentations 1: All my enemies have heard of my evil, and have rejoiced.*

Quantum ad secundum dicit, *Ne dicant in cordibus suis.* Insultatio in duobus fit, sicut et gaudium. Gaudium autem vel est de praesentibus bonis, vel de bonis futuris. Similiter insultatio, vel est propter mala iam facta, vel propter fienda.

With respect to the second he says, *Let them not say in their hearts.* Insolence comes to be in two ways, as it does with joy. Joy is either of a present good, or of a future good. Likewise with insolence, it is either because of evils already done, or to be done.

Primo ergo petit removeri insultationem de praeteritis: et ideo dicit, *Ne dicant in cordibus suis, euge, euge, animae nostrae,* idest non congratuletur anima eius super aliquibus de me, *Et dicant animae nostrae, devorabimus eum.*

Therefore, he first prays that insolence concerning things done in the past be removed. And so he says, *Let them not say in their hearts, Well done, well done it is to our mind,* that is, let not his soul be pleased over matters concerning me, *and let them not say, "We will swallow him up".*

Aliquando enim aliquis opprimit aliquem non exultatione, sed surreptione ex infirmitate: et hoc patet quod statim poenitet. Sed quando ex malitia opprimit, tunc gaudet se fecisse: et hoc est quod dicit, *Nec dicant, devorabimus eum,* scilicet in futurum: *Ps. 56. Lingua eorum gladius acutus; Abach. 3. Exultatio eorum, sicut eius qui devorat pauperem in abscondito.*

Sometimes one oppresses another not by exaltation, but by theft by reason of weakeness. And this is evident when he immediately repents. But when he oppresses by reason of malice, then he rejoices at having done this for himself. And this is what he says, *Let them not say, We will swallow him up,* namely in the future - *Psalm 56: Their tongue a sharp sword; Habacuc 3: Their exaltation was like that of him that devoureth the poor man in secret.*

q. Hic petit eorum confusionem: et petit duo correspondentia duobus praemissis, de quibus fit insultatio, scilicet de factis, et fiendis. Primo petit ut confundantur de malis iam factis. Secundo ut confundantur super futuris, ibi, *Induantur confusione.*

Here he prays for their confusion and two things in correspondence with two mentioned previously concerning which insolence arises, namely, from deeds performed and to be done. He prays, first, so that they may be confounded concerning the evil they have already done, and second, so that they may be confounded over future deeds, at, *Let them be clothed in confusion.*

Primo ergo petit erubescentiam eorum, vel bonam confusionem, vel aeternam: et hoc dicit per modum praenuntiationis, vel conformationis ad Deum: *Isa. 6. Servi mei laetabuntur, et vos confundemini.*

Therefore he first prays for their shame, either a good confusion, or an eternal one. And he says this by way of the mode of something foretold, or of conformity to God - *Isaiah 65: My servants shall rejoice, and you shall be confounded.*

Secundo petit eorum diffidentiam sive timorem: unde, *Et revereantur simul.*

He prays, secondly, for their unbelief or fear. Hence, *And let them be ashamed at the same time.*

Vel in bonum, quasi incipiant Deum timere: nam timor initialis et castus proprie reverentia dicitur; et hic timor inducit in salutem: quia, ut dicitur *Eccl. Timor Domini initium sapientiae.*

Or in good, as if they are beginning to fear God. For fear, in the beginning and properly pious, is called reverance. And this fear begins in salvation, because, as it is said at *Eccleiasticus 1: The fear of the Lord is the beginning of wisdom.*

Vel semper sint in timore: *Sap. 17. Cum sit timida nequitia, dat testimonium condemnata: Iob. 13. Sonitus terroris semper in auribus eius.* Et quare haec eveniant eis, quia gloriantur in malis meis. Consequenter petit confusionem de futuro, et aliqua petit per alium modum, quia idem est confusio quod erubescentia; et sicut illa possunt accipi in bono et in malo, ita hic confusio et reverentia.

Or, that they always be in fear - *Wisdom 17: Since wickedness is fearful, it gives witness having been condemned; Job 15: The sound of terror is always in his ears.* Why these things happen to them is because they rejoice in my misfortunes. Consequently, he prays for their confusion concerning future deeds, and he prays for something by means of another mode, because confusion is the same as shame. And just as those can be taken with respect to good and evil, so too can confusion and reverence.

Sed quod additur, *Induantur confusione,* aliquid addit. Indumentum enim dicit habitum. Qui ergo simpliciter et in principio timet, non potest dici habere habitum timoris; sed qui firmantur in malo, et desiderant malum: *Hier. 17. Duplici contritione contere eos.*

But because *Let them be clothed in confusion* is added, he adds something else. For clothing signifies a habit. Therefore, the one who fears in the beginning and in a simple way, cannot be said to have the habit of fear; but rather those who are hardened in their evil, and desire it - *Jeremiah 17: ...with a double crushing break them.*

Et quare plus petit modo quod affligantur quam ante, quia est maior culpa, quasi scilicet non sunt contenti his quae fecerunt, sed adhuc maligna cogitant contra me.

Why he prays in this way that they be more afflicted than before is because of greater blame, as if, namely, they have not been satisfied by those things which they have done, but still plan wicked things against me.

Sicut Iudaei etiam post mortem Christi volebant occultare eius resurrectionem corrumpendo custodes: *Prov. 20. Verbum malignum, vanitatem, et verba mendacia longe fac a me:* Hieronumus habet, *Qui maligna loquuntur* contra me: *1 Reg. 2. Nolite multiplicare loqui sublimia, gloriantes.*

It is just like the Jews, after Christ's death, wanting to conceal his resurrection by bribing the guards - *Proverbs 30: Keep wicked and vain speach, and lying words far from me.* Jerome has, *Those who are speaking wicked things* against me - *1 Kings 2: Do not multipy to speak lofty things boasting.*

r. Hic est tertius fructus, qui consurgit ex parte divini auxilii: et hic fructus est gaudium sanctorum. Et primo ponit fructum exultationis dicens, *Exultent et laetentur.*

Here is the third fruit, which arises on the part of divine aid. And this fruit is the joy of the holy ones. First he discusses the fruit of exaltation saying, *Let them exult and be glad.*

Ponit autem pro fructu sanctorum iucunditatem, quia laetitia dicit latitudinem cordis, unde signat interius gaudium: *Ps. 118. Dilastasti cor meum.* Et haec laetitia est proprie in iustis: *Ps. 96. Lux orta est iusto, et rectis corde laetitia.*

However, he discusses delight instead of the fruit of the holy ones because gladness means a breadth of heart, whence it signifies an interior joy - *Psalm 118: You have enlarged my heart.* And this gladness is proper to the just - *Psalm 96: Light is risen to the just, and joy to the right of heart.*

Exultatio dicit gaudium prorumpens exterius ab interiori; et haec exultatio competit iustis: *Ps. 32. Exultate iusti in Domino.* Et hoc competit rectis; unde dicit, *Qui volunt iustitiam meam,* scilicet imitari.

Exaltation speaks of joy bursting forth from within. And this exaltation belongs to the just - *Psalm 32: Exalt, O you just, in the Lord.* And this belongs to the upright, whence he says, *Those who desire my justice,* namely, to imitate it.

Vel si dicatur ex persona David, *Volunt iustitiam meam,* idest congaudent bonis meis, sic est gaudium cordis, et ex hoc sequitur exultatio oris: *Isa. 51. Gaudium et laetitia invenientur in ea, gratiarum actio, et vox laudis.* Et ideo subdit, *Dicant semper, magnificetur Dominus,* idest magnificent Deum sancti.

Or, if this is said from the person of David, *They desire my justice*, that is, they rejoice together in my goods; thus is joy of the heart, from which follows exultation of the mouth - *Isaiah 51: Joy and gladness shall be found therein, thanksgiving and the voice of praise.* And thus he adds, *And let them always say, Let the Lord be magnified,* that is, Let the holy ones magnify the Lord.

Non enim secundum veritatem magnum faciendo, sed nuntiando, et praedicando eum magnum: *Ps. 33. Magnificate Dominum mecum* etc. *Eccl. 44. Admirabilis magnificentia eius.*

Not by making him great according to truth, but by proclaiming and speaking about him - *Psalm 33: Magnify the Lord with me* etc. *Ecclesiasticus 43: His magnificence is wonderful.*

Item *ibidem: Quis magnificabit eum sicut est? et qui sunt illi qui hoc faciunt?* certe, *Qui volunt pacem servi eius,* scilicet Christi secundum humanam naturam: quam pacem Christus fecit et dat, quia *Ipse est pax nostra, qui fecit utraque unum, Eph. 2. Pacem meam do vobis, pacem meam relinquo vobis, Io. 14. Et in me pacem habetis, Io. 17.*

Again *Ecclesiasticus 43: Who shall magnify him as he is...? And who are those who do this?* Surely, *Those who desire the peace of his servant,* namely, Christ according to his human nature: which peace Christ made and gives, because *He himself is our peace, who made both one - Ephesians 2; Peace I leave with you, my peace I give unto you - John 14; (These things I have spoken to you) that in me you may have peace - John 16.*

Si autem intelligitur dictum ex persona David, sic est sensus, *Qui volunt pacem servi eius,* idest illi exultent et laetentur, qui volunt quod servus eius, scilicet ego, habeam pacem.

If however what was said is understood concerning the person of David, the sense is thus; *Those who desire the peace of his servant,* that is, let those exalt and be glad who desire that his servant, namely me, will have peace.

Sed et lingua mea. Hic ostendit quod etiam ipse est particeps gaudii huius; quasi dicat, Non solum illi qui habent gaudium, sed et ego etiam gaudii sanctorum sum particeps.

And my tongue. Here he shows that even he is taking part in this joy; it is as if he were saying, Not only those who have joy, but even I am taking part in the joy of the holy ones.

Et de hoc ponit duo. Primo ponit interiorem meditationem. Secundo ponit interiorem laudem.

And concerning this he does two things. First, he describes interior meditation, and second, interior praise.

Dicit ergo quantum ab primum, *Sed et lingua mea meditabitur iustitiam tuam.*

Therefore with respect to the first he says, *And my tongue shall meditate your justice.*

Sed contra. Meditari non pertinet ad linguam, sed ad cor.

But on the contrary, to meditate does not pertain to the tongue, but rather to the heart.

Et est triplex responsio. Uno modo lingua meditatur, idest meditata loquitur: *Ps. 48. Os meum loquetur sapientiam,* scilicet meditatam. Qui est iustus, loquitur ex praemeditatione: sic et sapiens.

There is a three-fold response. In one way, the tongue meditates, that is, what has been meditated is spoken - *Psalm 48: My tongue will speak wisdom,* namely that which has been meditated. He who is just, speaks out of a premeditation, as do the wise.

Alio modo est duplex os, sive duplex locutio, scilicet interius, et exterius: *Matth.14. Quae procedunt de ore,* scilicet cordis, *haec sunt quae coinquinant hominem.* Et sic accipitur hic lingua, scilicet interior.

In another way, the mouth or speech is twofold, namely interior and exterior - *Matthew 14: Whatever procedes from the mouth,* that is, the heart, *these are what condemn a man.* And in this way is this tongue taken, namely interior.

Tertio modo, sic *Meditabitur,* idest decantabitur, et modulabitur, *Tota die laudem tuam,* idest semper cogitabit quomodo laudet te: *Ps. 33. Benedicam Dominum in omni tempore* etc.

The third mode, thus *It will meditate,* that is it will keep singing, and accompany, *your praise the whole day long,* that is, it will always think of how it will praise you - *Psalm 33: I will bless the Lord at all times* etc.

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Psalm 35

In finem servo Domini David. **a.** Dixit iniustus ut delinquat in semet ipso non est timor Dei ante oculos eius. Quoniam dolose egit in conspectu eius ut inveniatur iniquitas eius ad odium. Verba oris eius iniquitas et dolus: noluit intellegere ut bene ageret. Iniquitatem meditatus est in cubili suo, adstetit omni viae non bonae: malitiam autem non odivit.	[Unto the end, for the servant of God, David himself] The unjust hath said within himself, that he would sin: there is no fear of God before his eyes. For in his sight he hath done deceitfully, that his iniquity may be found unto hatred. The words of his mouth are iniquity and guile: he would not understand that he might do well. He hath devised iniquity on his bed, he hath set himself on every way that is not good: but evil he hath not hated.
b. Domine in caelo misericordia tua et veritas tua usque ad nubes. Iustitia tua sicut montes Dei, iudicia tua abyssus multa.	O Lord, thy mercy is in heaven, and thy truth reacheth, even to the clouds. Thy justice is as the mountains of God, thy judgments are a great deep.
c. Homines et iumenta salvabis Domine. Quemadmodum multiplicasti misericordiam tuam Deus!	Men and beasts thou wilt preserve, O Lord: O how hast thou multiplied thy mercy, O God!
d. Filii autem hominum in tegmine alarum tuarum sperabunt. Inebriabuntur ab ubertate domus tuae; et torrente voluntatis tuae potabis eos. Quoniam apud te fons vitae;	But the children of men shall put their trust under the covert of thy wings. They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure. For with thee is the fountain of life;
e. [et] in lumine tuo videbimus lumen.	and in thy light we shall see light.
f. Praetende misericordiam tuam scientibus te, et iustitiam tuam his qui recto sunt corde. Non veniat mihi pes superbiae et manus peccatoris non moveat me.	Extend thy mercy to them that know thee, and thy justice to them that are right in heart. Let not the foot of pride come to me, and let not the hand of the sinner move me.
g. Ibi ceciderunt qui operantur iniquitatem, expulsi sunt nec potuerunt stare.	There the workers of iniquity are fallen, they are cast out, and could not stand.

a. In praecedenti psalmo psalmista imploravit Dei auxilium contra persecutiones peccatorum; hic autem describit peccatorum nequitiam. Titulus, *In finem servo Dei*. Et est novum hoc quod dicit, *servo Dei*. Ille est fidelis servus, qui bona Domini sui non usurpat sibi, et mala sua non retorquet in Dominum.

a. In the preceding Psalm, the Psalmist implored God's aid against the persecutions by sinners; here, however, he describes the wickedness of sinners. The title is *Unto the end, for the servant of God*. And this is something new, that he says, *For the servant of God*. That person is a servant of God who does not lay claim for himself the goods of his Lord, and who does not ascribe his evils to the Lord.

Quidam enim sunt, qui peccata sua in Deum retorquent, dicentes quod necessitate peccant: et bona sua sibi vindicant, dicentes quod habent ea ex virtute propria. E contrario facit David: et circa hoc duo facit.

For there are some who ascribe their sins to God, saying that they sin of necessity; and they appropriate their goods to themselves, saying that they have them from their own power. David does the opposite: and regarding this, he does two things.

Primo facit mentionem de malis quae sunt in nobis ex nobis. Secundo de bonis quae sunt in nobis a Deo, ibi, *Domine in caelo*.

First he makes mention of the evils that are in us from our agency. Second, the goods that are in us from God's agency, at, *O Lord, thy mercy is in heaven*.

Circa primum duo facit. Primo ponit radicem mali. Secundo ponit processum mali ex illa radice, ibi, *Verba oris*. Radix mali est propositum.

Regarding the first, he does two things. First, he sets down the root of evil. Second he sets down the progress of evil from that root, at, *The words of his mouth*. The root of evil is the intention.

Primo ergo proponitur malum propositum. Secundo ponit causam, ibi, *Non est timor*. Tertio probat, ibi, *Quoniam dolose*. Sicut dicit Philosophus in *3 Ethic*., *Hic aliquis facit injustum, et non injustificat; aliquis facit et injustificat, sed non est injustus: aliquis facit et injustificat, et est injustus.*

First, therefore, he sets down the evil intention. Second, he sets down the cause, at, *There is no fear*. Third he demonstrates it, at, *For in his sight he hath done deceitfully*. As Aristotle says in Book 3 of the *Ethics*, *Here someone does something injust, but does not act injustly; another does [something injust] and acts injustly; another does [something injust] and acts [injustly], and is injust*.

Primum facit ille qui retinet rem alterius quam credit suam. Secundum facit ille qui non secundum habitum, sed ex passione facit injustum, qua passione cessante reddit rem alienam. Tertium facit ille qui ex proposito facit injustum; et ideo dicit, *Dixit injustus*, idest ex proposito deliberavit, ut delinquat in semetipso: quia in ejus potestate est ut proponat peccare, non in fato stellarum: *Eccl. 15: Deus ab initio constituit hominem, et reliquit eum in manu consilii sui*; sed processus irrefraenatus peccandi est ex eo quod removetur impedimentum peccati.

One does the first when one holds back something belonging to another which he thinks to be his own. One does the second when one, not because of a habit, but from a passion does something unjust, and when this passion leaves off, he gives back the other's thing. One does the third when one does something unjust from an intention. And so he says, *The unjust hath said*, that is, he has deliberated from the intention, so that [through his own agency] he comes to be deficient in his very own self: for intending to sin is within his power, and not in the decree of the stars. *Sirach 15: God made man from the beginning, and left him in the hand of his own counsel.* But, because the impediment to sin is removed, the progression of sinning cannot be restrained.

Dicitur autem quod peccatum in Spiritum Sanctum est, quando ex certa malitia peccatur; et hoc quando removetur impedimentum. Hoc ergo impedimentum removet timor Domini: *Prov. 16: In timore Domini declinatur a malo: Job 15: Quantum in te est evacuasti timorem, et tulisti preces etc*.

But it is said that sin is against the Holy Spirit, when one sins by clear malice; and this when the impediment is removed. And then, this impediment removes the fear of the Lord. *Proverbs 16: By the fear of the Lord men depart from evil*; *Job 15: As much as is in thee, thou hast made void fear, and hast taken away prayers from before God.*

Et ideo dicit, *Non est timor Dei ante oculos eorum*. Timor est in affectu; sed causa timoris est in oculis, ex hoc quod non considerant judicium Dei: *Dan. 13: Averterunt oculos suos, ne viderent caelum*: sed causa est, *Quoniam dolose egit*.

And, so he says, *There is no fear of God before his eyes*. Fear is in the faculty of appetite; but the cause of fear is in the eyes, because they do not reflect upon the judgement of God. *Daniel 13: They...turned away their eyes that they might not look unto heaven*. But the cause is *For in his sight he hath done deceitfully*.

Quando aliquis in oculis regis facit aliquid regi odiosum, signum est quod non timet eum; sic peccator quando facit peccatum coram Deo, qui omnia videt, signum est quod non timet Deum, quia in conspectu suo, scilicet Dei, *Egit dolose*, idest fecit dolum: *Hebr. 4: Omnia nuda et aperta sunt oculis ejus.*

When somebody in the eyes of the king does something hateful to the king, it is a sign that he does not fear him; and thus when a sinner does a sin in the presence of God, who sees everything, it is a sign that he does not fear God, because in his face, namely God's, *He hath done deceitfully*, that is, he has done something deceitful. *Hebrews 4: But all things are naked and open to his eyes*.

Et dicit, *Dolose*, quia aliud profert extra, aliud simulat: *Psal. 5: Virum sanguinum et dolosum abominabitur Dominus: Job 36: Simulatores et callidi provocant iram Dei*. Et ideo, *Inveniatur iniquitas ejus ad odium*, idest talis sit iniquitas ejus quod Deus habeat eam odio. Et hoc est signum quod Deus tales simulatores odit, quia in evangeliis multum invehitur Deus contra simulatores.

And he says, *Deceitfully*, because he brings forth one thing and dissimulates another: *Psalm 5: The bloody and the deceitful man the Lord will abhor; Job 36: Dissemblers and crafty men prove the wrath of God*. And thus, *That his iniquity may be found unto hatred*, that is, such is his iniquity that God would hate him. And this is a sign that God hates such simulators, that in the Gospels, God inveighs against simulators.

Alia littera habet, *In conspectu suo, ut videret iniquitatem suam, et odisset*. Contingit quod aliquis discutit conscientiam suam ut inveniat iniquitatem suam et odiat. Frequenter in hoc fraudulenter agit, quia non discutit bene, sed gravia leviat, et levia aggravat.

Another version has, *In his face, that he sees his iniquity, and hates*. It happens that somebody examines his conscience, so that he discovers his iniquity and hates. Frequently in this he acts fraudulently, because he does not examine [matters] well but makes light of the serious and makes light matters serious.

Et ideo dicit, *Dolose egit in conspectu suo*, idest in conscientia; quia si fideliter suam odisset iniquitatem, discussisset. Vel secundum eumdem sensum, *In conspectu suo*, scilicet Dei, idest in sacra scriptura, quam non attendunt secundum veritatem suam, et spiritus sancti, sed agunt dolose; et hoc ideo, quia non inveniunt iniquitatem.

And therefore he says, *For in his sight he hath done deceitfully*, that is in his conscience; for if he faithfully hated his iniquity, he would have examined it. Or according to the same sense, *In his sight*, namely God's, that is, in holy Scripture, which they do not consider with respect to its truth, and that of the Holy Spirit, but they do things deceitfully. And they do things deceitfully then because they do not discover their iniquity [by examination of conscience or by faithful attention to Scripture].

Consequenter ponit processum radicis. Et primo ponit peccata oris. Secundo cordis et operis. Homo committit peccatum ore dupliciter: vel per apertam malitiam, cum aperte mentitur; et hoc est quod dicit, *Verba oris ejus iniquitas*: *Job 6: Non invenietis in ore meo iniquitatem*. Vel per occultam fraudulentiam; et hoc est *Dolus*: *Hier. 9: Sagitta vulnerans lingua eorum dolum locuta est.*

And consequently, he sets down the progress [of evil] from the root. And first he sets down the sin in word. Second of sin in mind and in deed. A person commits a sin in word in two ways; either by public wickedness, when one lies publicly, and this is what he says at, *The words of his mouth are iniquity*. *Job 6: And you shall not find iniquity in my tongue*. Or by a hidden fraudulence, and this is *Guile*. *Jeremias 9: Their tongue is a piercing arrow, it hath spoken deceit*.

In corde peccat quis dupliciter: per contemptum boni, et per studium mali. Contingit, quod aliquis peccat per infirmitatem, aliquis ex ignorantia. Sed quando est ignorantia affectata, tunc est grave peccatum: *Job 21: Scientiam viarum tuarum nolumus*.

One sins in mind in two ways: by contempt for the good and by the zeal for evil. It happens that one person sins by weakness, another by ignorance. But when it is an affected ignorance, then this is a serious sin. *Job 21: We desire not the knowledge of thy ways*.

Et ideo dicit, *Noluit intelligere ut bene ageret*, unde voluit intelligere curiosa, et non ut bene operaretur: *Hier. 4: Sapientes sunt, ut faciant mala: bona facere nescierunt*. Item aliquando facit homo peccatum ex studio malitiae; unde dicit, *Iniquitatem meditatus est in cubili suo*, idest in corde suo. Vel *In cubili*, idest quando stat in secreto: *Prov. 24: Cogitatio stulti peccatum est et abominatio*.

And thus he says, *He would not understand that he might do well*, whence he willed to understand things motivated by curiosity, but not so that he did things well. *Jeremias 4: They are wise to do evil.* And likewise sometimes a person does a sin out of zeal for evil, and so he says, *He hath devised iniquity on his bed*, that is, in his mind. Or, *On his bed*, that is, when one remains in his secret. *Proverbs 24: The thought of a fool is sin: and the detractor is the abomination of men*.

Astitit. Hic ponit quod committitur opere. Et primo ponit coadjuvationem ad malum. Secundo, quod non impedit malum. Quantum ad primum dicit, *Astitit omni viae non bonae*, idest vivit et favit omni malae viae, vel malae operationi: *Ps. 2: Astiterunt reges terrae*.

He hath set himself. Here he sets down that he is committed by his word. And first he sets down his assistance to evil. Second, that he does not hinder evil. As to the first he says, *He hath set himself on every way that is not good*, that is he lives and favors everything of the evil path, or the working of evil. *Psalm 2: The kings of the earth stood up*.

Quantum ad secundum dicit, *Malitiam autem non odivit*: *Ps. 51: Dilexisti malitiam super benignitatem, iniquitatem* etc.. *Job 20: Cum dulce fuerit in ore ejus malum, abscondit illud sub lingua sua.*

As to the second he says, *But evil he hath not hated. Psalm 51: Thou hast loved malice more than goodness. Job 20: For when evil shall be sweet in his mouth, he will hide it under his tongue*.

b. *Domine*. Hic ostendit quae recepit a Deo. Et primo numerat ipsa bona. Secundo petit ea sibi dari, ibi, *Praetende*.

b. *O Lord*. Here he shows what he has received from God. And first he numbers the goods themselves. Second he asks that they may be given to him, at, *Extend*.

Circa primum duo facit. Primo proponit causam bonorum quae recepit a Deo. Secundo enumerat ipsa bona, ibi, *Homines et jumenta*.

Regarding the first, he does two things. First he sets forth the cause of the good things that he has received from God. Second, he enumerates these good things themselves at *Men and beasts*.

Et primo ponit commendationem causae. Secundo proponit profunditatem effectuum, ibi, *Judicia tua*. Quidquid Deus facit in nobis, vel est ex justitia, vel ex misericordia, vel ex veritate.

And first he sets down the praise of the cause. Second he sets forth the depth of the effects, at, *Thy justice*. Whatever God does in us is either from justice, or from mercy, or from truth.

Ex justitia, quando reddit pro meritis. Ex veritate, quando reddit quod promisit. Ex misericordia, quando excedit merita et promissa.

Out of justice, when he renders for merit. Out of truth when he renders what he promised. And out of mercy when he exceeds what is merited or promised.

Probemus haec tria. Justitia Dei alta est, quia nullus tantum meretur quin Deus plus reddat. Veritas est altior, quia Deus promittit et solvit quae nunquam meruimus, sicut incarnationem, et alia quae pertinent ad mysterium redemptionis. Sed misericordia est altissima: quia ea quae cogitare non possumus, largitur: *1 Cor. 2: Oculus non vidit* etc.

Let us examine these three. The justice of God is high, because nobody merits that God should give him more. Truth is higher, for God promises and fulfills things that we never have deserved, such as the Incarnation, and other things that pertain to the mystery of redemption. But mercy is the highest: for those things that we cannot think, are bestowed liberally. *1 Corinthians 1*: *That eye hath not seen*.

Et ideo justitiam comparat montibus, veritatem nubibus, quae altiores sunt, misericordiam caelis, qui sunt super omnia. Dicit, *Domine, in caelo misericordia tua*, quae est causa omnium bonorum meorum est in caelo: *Ps. 144: Miserationes ejus super omnia etc.. Isa. 63: Miserationum Domini recordabor*.

And so one compares justice to mountains, truth to clouds, which are higher, and mercy to the heavens, which is above all. He says, *O Lord, thy mercy is in heaven*, [for] that which is the cause of all of my goods is in heaven. *Psalm 144: And his tender mercies are over all his works*. *Isaias 63: I will remember the tender mercies of the Lord*.

Et veritas tua usque ad nubes. *Justitia tua sicut montes Dei*. Haec omnia dicuntur secundum effectus, quia secundum essentiam idem sunt. Mystice per haec tria intelliguntur justi, quia in ipsis justis inveniuntur justitia, veritas et misericordia.

And thy truth reacheth, even to the clouds. Thy justice is as the mountains of God. All of these are said following from their effects, for with respect to their essence, they are the same. In a mystical sense, by these three are understood the just, for in these very just people justice, truth and mercy are found.

Justi signantur per caelum propter retributionem et caritatem: *Matth. 5: Merces vestra copiosa est in caelis.* Item in illis maxime relucet misericordia, quia omnino sunt ab omni tribulatione liberati. Nos autem sumus adhuc in calamitatibus.

The just are signified by heaven with respect to recompense and charity. *Matthew 5: Your reward is very great in heaven.* Likewise in those people mercy shines to the greatest degree, for they are every way liberated from all troubles. We however, at present, are in adversities.

Per nubes intelliguntur doctores: *Isa. 5: Mandabo nubibus meis, ne pluant super eam imbrem.* Et in eis relucet veritas quam manifestant. Per montes intelliguntur sancti viri.

By clouds are understood the doctors. *Isaias 5: I will command the clouds to rain no rain upon it.* And in them the truth shines, which they make apparent. And by mountains are understood holy men.

Et quid sequitur ex omnibus istis? Quod haec judicia sunt *Abyssus multa*, idest incomprehensibilia: *Rom. 11: Quam incomprehensibilia sunt judicia ejus etc*.

And what follows from all of these things? That these judgements are *A great deep*, that is an incomprehensible one. *Romans 11: How incomprehensible are his judgments*.

c. *Homines*. Supra commendavit psalmista Dei justitiam, veritatem et misericordiam, et judicia, ex quibus nobis bona proveniunt; hic autem enumerat illa bona: et circa hoc duo facit. Primo commemorat bona quae communiter largitur omni creaturae. Secundo bona propria quae confert rationali creaturae, ibi, filii autem hominum.

c. *Men*. Above the Psalmist wrote of God's justice, truth, and mercy, and his judgements, from which good things come to us; but here, he enumerates these goods: and regarding this he does two things. First he writes of the goods that are bestowed in common to every creature. Second the goods proper to the rational creature which He confers, at, *The children of men*.

Circa primum duo facit. Primo commemorat quae communiter proveniunt a Deo. Secundo consurgit in admirationem divinae misericordiae, ibi, *Quemadmodum multiplicasti*. Dico ergo, quod misericordia tua est magna, et ex hac salvas homines et jumenta, idest rationales et irrationales creaturas.

Regarding the first he does two things. First, he writes of those things that, in common, come from God. Second, he speaks up in admiration of the divine mercy, at, *O how hast thou multiplied thy mercy*. Thus, I say, that thy mercy is great, and that by it you save men and beasts, that is rational and irrational creatures.

Vel per homines intelliguntur justi, per jumenta ipsi peccatores, qui temporali salute salvantur a Deo: *Matth. 5: Pluit super justos et injustos: Ps. 48: Homo cum in honore esset non intellexit* etc.

Or, by *Men* is understood the just, and by *Beasts* is understood those very sinners who are saved by God by rescue in this life. *Matthew 5: And raineth upon the just and the unjust; Psalm 48: And man when he was in honour did not understand.*

Et haec salus communis est omnibus in duobus: scilicet in salute corporis: *Eccl. 30: Non est census super censum salutis corporis*: et in rerum provisione: *4 Reg. 6: Salva me rex. Qui ait, non te salvet Dominus, unde salvare te possum? De arca, an de torculari?*

And this common salvation is for all in two ways: namely in the salvation of the body. *Sirach 30: There is no riches above the riches of the health of the body*. And in the provision of things. *4 Kings 6: "Save me, my lord O king". And he said: "If the Lord doth not save thee, how can I save thee? Out of the barnfloor, or out of the winepress?"*

Consequenter admiratur divinam misericordiam, ibi, *Quemadmodum multiplicasti*. Scilicet quam multum *Multiplicasti misericordiam tuam*, scilicet quod salvas non solum homines, sed et jumenta. Vel quod est tibi curae non solum de justis, sed etiam de peccatoribus, quantum ad bona temporalia quae in eis multiplicas: Hieronymus habet, *Quam pretiosa* etc.. Magna est enim misericordia Dei, quod omnes salvat: magna etiam, quia unicuique plus dat quam meruit: *Ps. 85: misericordia tua magna est super me.*

Consequently, he marvels at the divine mercy, at, *O how hast thou multiplied*. Namely, how much *Hast thou multiplied thy mercy*, namely that you save not only men, but even beasts. Or that you not only have care for the just, but also even for sinners, insofar as you multiply the temporal goods that are in them: Jerome has, *How costly*, etc. For, God's mercy is great, that saves all: great indeed, because he gives to each more than he merits. *Psalm 85: For thy mercy is great towards me*.

d. *Filii autem*. Hic ponit bona spiritualia, quae sunt tria: fiducia, spiritualis refectio, et intelligibilis cognitio: et haec respondent gradibus entium. Entium quaedam sunt tantum, quaedam sunt et vivunt, quaedam cum hoc etiam intelligunt; et inter entia rationalis creatura quamdam aeternitatem participat, quia anima rationalis non perit.

d. *But the children*. Here he sets down spiritual goods, which are three: confidence, spiritual restoration, and intellectual knowledge: and these respond to the grades of beings. For of beings, some simply are, some are and live, and some in addition to this understand; and among beings, the rational creature participates in a certain kind of eternity, for the rational soul does not perish.

Et ideo dicit, *Filii hominum*, idest filii Dei christi: vel *Filii hominum* generaliter omnes homines intelliguntur. Sperabunt *in tegmine alarum tuarum*. Et loquitur metaphorice. Gallina protegit pullos suos alis ne occidantur; ita ipse Deus spirituali protectione protegit rationalem creaturam ne deficiat specialiter in anima: *Matth. 23: Quoties volui congregare filios tuos* etc.. *Isa. 49: Sub tegumento manus suae protexit me.*

And therefore he says, *The children of men*, that is, the children of the Christ of God; or *The children of men* is understood to be all people in general. They *put their trust under the covert of thy wings*. And he speaks metaphorically. For the hen protects her chicks by her wings lest they be killed; in like wise God himself protects a rational creature by a spiritual protection lest he or she weaken particularly in his or her soul. *Matthew 23: How often would I have gathered together thy children; Isaias 49: In the shadow of his hand he hath protected me*.

Vel, *In tegmine*, idest in protectione spirituali. Et sic duae alae sunt doctrina novi et veteris testamenti. Item quae hic inferius vivunt, speciali cibantur refectione. Et primo ponit ipsam refectionem. Secundo ponit ejus causam, ibi, *Apud te.*

Or, *Under the covert*, that is in spiritual protection. And so the two wings are the teachings of the New and the Old Testament. Likewise, those that live here below heaven, are fed by a special restoration. And first he sets down this restoration. Second, he sets down its cause, at, *With thee*.

Refectio spiritualis in duobus consistit: scilicet in donis Dei, et in ejus dulcedine. Quantum ad primum dicit, *Inebriabuntur ab ubertate domus tuae*. Domus est ecclesia: *1 Tim. 3: Ut scias quomodo oporteat te conversari in domo Dei*.

Spiritual restoration consists in two things: namely in God's gifts, and in His sweetness. As to the first, he says, *They shall be inebriated with the plenty of thy house*. The house is the Church. *1 Timothy 3: That thou mayest know how thou oughtest to behave thyself in the house of God*.

Et haec domus, quae modo est in terris, quandoque transferetur in caelos: *Ps. 121: In domum Domini laetantes ibimus*. In utraque est ubertas donorum Dei; sed in hac ecclesia est imperfecta, sed in alia est perfectissima abundantia omnium bonorum, et hac satiantur spirituales viri: *Psalm. 64: Replebimur in bonis domus tuae*.

And this house, which in one sense is in the world, and in another [spiritual] sense in heaven. *Psalm 121: We shall go into the house of the Lord*. In both of these is the plenty of God's gifts; but in this Church, it is not yet brought to fulfillment, but in the other, there is a most perfect abundance of all goods, and spiritual men are sated by this. *Psalm 64: We shall be filled with the good things of thy house*.

Et quod plus est, *Inebriantur*, inquantum supra omnem mensuram meriti desideria implentur: ebrietas enim excessus quidam est: *Isa. 64: Quod oculus non vidit* etc.*. Cant. 5: Inebriamini carissimi.*

And what is more, *They shall be inebriated*, insofar as they will be filled above all measure of merit with what they desire; for drunkenness is a sort of excess. *Isaias 64: The eye hath not seen*; *Song of Songs 5: And be inebriated, my dearly beloved*.

Et qui sunt ebrii, non in se sunt, sed extra se. Sic qui repleti sunt spiritualibus charismatibus, tota eorum intentio fertur in Deum: *Phil. 3: Nostra conversatio in caelis est*. Et non solum donis reficientur, sed etiam dilectione Dei: *Job 22: Tunc super omnipotentem deliciis afflues, et elevabis ad Deum faciem tuam*.

And those who are drunk are not in full control of their faculties, but out of their own control. So, those who have been filled by spiritual charisms, their entire intention is borne towards God. *Phillipians 3: But our conversation is in heaven.* And not only are they restored by gifts, but even by the love for God. *Job 22: Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God*.

Et ideo dicit quantum ad secundum, *Et torrente voluptatis tuae potabis eos*. Hic est amor spiritus sancti, qui facit impetum in anima, sicut torrens: *Isa. 59: Quasi fluvius violentus, quem spiritus Domini cogit.*

And thus he says with respect to the second, *And thou shalt make them drink of the torrent of thy pleasure*. This is the love of the Holy Spirit, which makes an impetus in the soul, like a torrent. *Isaias 59: When he shall come as a violent stream, which the spirit of the Lord driveth on*.

Et videtur *Voluptatis*, quia voluptatem et dulcedinem in anima facit: *Sap. 12: O quam bonus et suavis est spiritus tuus Domine in nobis*. Et hoc potu potantur boni: *1 Cor. 10: Eundem potum spiritualem biberunt*.

And this seems to be *Of [your] pleasure*, because [the Holy Sprit] produces pleasure and sweetness in the soul. *Wisdom 12: O how good and sweet is thy spirit, O Lord, in all things*. And the good drink of this drink. *1 Corinthians 20: All drank the same spiritual drink.*

Vel *Torrente voluptatis tuae*, scilicet Dei, quae dicitur torrens: *Prov. 18: Torrens redundans, fons sapientiae:* quia voluntas ejus sic efficax est, ut ei resisti non possit, sic nec torrenti: *Rom. 9: Voluntati ejus quis resistit?*

Or, The torrent of thy pleasure, namely, of God, which is said to be a torrent. *Proverbs 18: The fountain of wisdom as an overflowing stream*. For His will is so efficacious that none can resist it, as none can resist a torrent. *Romans 9: For who resisteth his will?*

Materia autem talis refectionis est, quia conjunguntur fonti: et sicut qui tenerent os suum ad fontem vini, inebriarentur; sic qui tenent os suum, idest desiderium, ad fontem vitae et dulcedinis, inebriantur: *1 Cor. 11: Alius autem ebrius est*.

But the material basis of a restoration of this kind is that they are connected to the fountain: and just as those who would hold their mouths to a fountain of wine would become inebriated, so, those who hold their mouth, that is, their desire, to the fountain of life and sweetness, are inebriated. *1 Corinthians 11: And one indeed is hungry and another is drunk*.

Et sic inebriantur, quia *Apud te est fons vitae*. Si referatur ad christum, sic est sensus, *Apud te* etc. idest tu es *Fons vitae*.

And so they are inebriated, because, *For with thee is the fountain of life*. If this be referred to Christ, then the meaning of *With thee*, etc. is: you are *The fountain of life*.

Si autem referatur ad patrem, sic est sensus, *Apud te est fons vitae*, idest verbum tuum vivificans omnia est *Apud te. Jo. 1: Verbum erat apud Deum: Hier. 2: Me dereliquerunt fontem aquae vivae* etc.

If this be referred to the Father, then the meaning of *With thee is the fountain of life* is: Your word giving life to all is *With thee*. *John 1: The Word was with God; Jeremias 2: They have forsaken me, the fountain of living water.*

Qui vere est *Fons vitae*, idest spiritualium bonorum, ex quibus omnia vivificantur. Secundum est cognitio intelligibilis, quam homines, sive rationales creaturae participant. Ideo dicit.

Who truly is the *Fountain of life*, that is, of spiritual goods, from which all are given life. Second is intellectual knowledge, which humans, or rational creatures, participate in. Thus he says,

e. *Et in lumine*. Duo sunt privilegia rationalis creaturae. Unum, quod rationalis creatura videt in lumine Dei, et quia alia animalia non vident in lumine Dei, ideo dicit, *In lumine tuo*. Non intelligitur de lumine creato a Deo, quia sic intelligitur illud quod dicitur *Gen. 1: Fiat lux*.

e. *And in thy light*. There are two privileges that belong to a rational creature. One, that a rational creature sees in the light of God, and because other animals do not see in the light of God, he says, *In thy light*. This is not understood to be the light created by God, because what is understood by this is the light that *Genesis 1* speaks about at, *Be light made*.

Sed *In lumine tuo*, quo scilicet tu luces, quod est similitudo substantiae tuae. Istud lumen non participant animalia bruta; sed rationalis creatura primo participat illud in cognitione naturali: nihil enim est aliud ratio naturalis hominis, nisi refulgentia divinae claritatis in anima: propter quam claritatem est ad imaginem Dei: *Psalm. 4: Signatum est super nos lumen vultus tui Domine*.

But, *In thy light*, namely that by which you shine, which is the resemblance to your substance. Brute animals do not participate in this light; but a rational animal first participates in it in natural knowledge; for the natural reason of a person is nothing other than the reflected gleam of divine clarity in the soul: and the [condition of being] "after the image of God" is on account of this clarity. *Psalm 4: The light of thy countenance O Lord, is signed upon us*.

Secundum est lumen gratiae; *Eph. 5: Exurge qui dormis* etc.. Tertium est lumen gloriae: *Isa. 60: Surge, illuminare Jerusalem, quia venit lumen tuum* etc.. Vel, *In lumine tuo*, idest in Christo, qui est lumen de lumine: et sic est lumen quod est verus Deus.

The second is the light of grace. *Ephesians 5: Rise thou that sleepest* etc. The third is the light of glory. *Isaias 60: Arise, be enlightened, O Jerusalem: for thy light is come* etc. Or, *In thy light*, that is, in Christ, who is the light of light: and so is the light that is the true God.

Est ergo lumen Christus, inquantum procedit a patre: est *Fons vitae*, inquantum est principium spiritus vivificantis.

For Christ is light, insofar as he proceeds from the Father. And he is the *Fountain of life*, insofar as he is the principle of the life-giving Spirit.

Aliud privilegium est, quia sola creatura rationalis videt hoc lumen: unde dicit, *Videbimus lumen*. Hoc lumen vel est veritas creata, idest Christus, secundum quod homo; vel est veritas increata, qua aliqua vera cognoscimus.

The other privilege is that only a rational creature sees this light: whence he says, *We shall see light*. This light is either created truth, that is Christ, with respect to his human nature; or it is uncreated truth, by which we recognize and come to know other true things.

Lumen enim spirituale veritas est: quia sicut per lumen aliquid cognoscitur inquantum lucidum; ita cognoscitur, inquantum est verum. Animalia bruta bene cognoscunt aliqua vera, puta hoc dulce: Sed non veritatem hujus propositionis hoc est verum: quia hoc consistit in adaequatione hujus intellectus ad rem, quod non possunt facere bruta.

For spiritual light is truth: for just as by light something is known as it is illuminated; so it is known in so far as it is true. Brute animals know well some true things, for instance, "this is sweet": but not the truth of this proposition, "this is true": because this consists in the adequation of one's intellect to a thing, which brutes cannot effect.

Ergo bruta non habent lumen creatum. Similiter nec lumen increatum, quia solus homo factus est ad videndum Deum per fidem et per spem: et sicut nunc videmus per fidem in lumine, sic videbimus Eum in specie, quando erimus in patria.

Therefore, brutes do not have the created light. And likewise, they do not have the uncreated light, for only humans are made for knowing God by faith and by hope; and just as we see now in light by faith, we will see Him as He is, when we are in the kingdom.

f. *Praetende misericordiam*. Hic convertit se ad orationem, et petit misericordiam Dei. Et primo petit petitionem quantum ad alios. Secundo quantum ad se, ibi, *Non veniat mihi*.

f. *Extend thy mercy*. Here he turns himself to prayer, and asks for God's mercy. And first he makes a petition with respect to others. Second with respect to himself, at *Let not the foot of pride come to me*.

Duo petit, secundum duo genera hominum, qui conversantur in domo Domini: quidam enim cognoscunt Deum per fidem; quidam etiam justificati inhaerent ei.

He asks for two things, in accordance with the two main types of humans that live in the house of the Lord. For some know God by faith, and others who are justified cling to him.

Qui ergo non cognoscunt Deum, non sunt in ejus domo; sed qui habent fidem, possunt subjacere peccato, et ideo petit eis misericordiam: ideo dicit, O Domine *Scientibus te*, per fidem scilicet, et vocat cognitionem scientiam propter certam inhaesionem: his *Praetende*, idest amplia, *Extende* ad eos *Misericordiam tuam* miserando peccatis eorum: *Isa. 27: Non est populus sapiens: Jer. 9: In hoc glorietur qui gloriatur, scire et nosse me.*

Those who do not know God, are not in His house; but those who have faith can still be subjected to sin, and so he asks for mercy for them; thus he says, O Lord, *To them that know thee*, namely, by faith, and he calls knowledge science because of firmly determined mutual indwelling: *Extend* to them, that is, more abundantly, *Extend thy mercy* to them by having mercy towards their sins. *Isaias 27: For it is not a wise people. Jeremias 9: But let him that glorieth glory in this, that he understandeth and knoweth me*.

Sed, *His qui recto sunt corde*, idest qui habent rectum cor et sunt confirmati tibi per caritatem, *Praetende* eis, idest amplia justitiam, idest coronam quam meruerunt, quia isti jam merentur coronam: *2 Tim. 4: In reliquo reposita est mihi corona justitiae* etc.. Et ideo petit eis justa.

But, *To them that are right in heart*, that is, those who have a right heart, and who are strengthened in You by charity, *Extend* to them, that is, justice more abundantly, that is, the crown they have earned, because these very people earn the crown now. *2 Timothy 4: As to the rest, there is laid up for me a crown of justice.* And so he asks for just things for them.

Pro se duo petit. Primo petit conservari a peccato, et hoc, removendo duas causas peccati. Una est interior: et haec est superbia, quae est initium omnis peccati; unde dicit: *Non veniat mihi pes superbiae*, idest affectus superbiendi removeatur a me; *Eccl. 23: Extollentiam oculorum meorum ne dederis mihi*.

He asks two things for himself. First he asks to be preserved from sin, and this by the removing of two causes of sin. One is interior: and this is pride, which is the beginning of all sin: whence he says, *Let not the foot of pride come to me*, that is let the appetitive disposition to being prideful be removed from me. *Sirach 23: Give me not haughtiness of my eyes.*

Alia causa est exterior, quando incitatur ab aliquo ad peccandum: *Ps. 18: Et ab alienis parce servo tuo*. Et ideo dicit, *Manus peccatoris non moveat me*, idest inductiones et promissiones et blandimenta non inducant me ad peccandum.

The other cause is exterior, when he is incited by another to sinning. *Psalm 18: And from those [sins] of others spare thy servant.* So he says, *Let not the hand of the sinner move me*, that is let not the inducements and promises and blandishments lead me into sinning.

g. *Ibi ceciderunt*. Hic ponitur petitionis ratio: et est duplex. Primo, quia ex hoc pede est casus: sicut quando quis cadit propter pedem quem habet malum: et ideo dicit, *Ibi*, idest in pede superbiae, *ceciderunt*.

g. *There the workers of iniquity are fallen*. Here he sets forth the reason for his petition: and this is twofold, because a fall is on account of the foot: just as when one falls because of a foot that has something bad in it. And thus he says, *There*, that is, in the foot of pride, *Are fallen*.

Ecce *Initium omnis peccati superbia*, Eccl. 10. Homo enim ex hoc peccat, pro eo quod non continetur sub regula legis divinae. Sed ex superbia exit arrogantia: *1 Cor. 10: Qui se existimat stare*, idest per superbiam, *videat ne cadat*.

Behold: *Pride is the beginning of all sin. Sirach 10:* For a person sins from this, on account of what is not supported under the rule of divine law. But arrogance comes from pride. *1 Corinthians 10: Wherefore he that thinketh himself to stand*, that is, through pride, *Let him take heed lest he fall*.

Et dicit, *Qui operantur*, non qui operati sunt, quia aliquis aliquando ex infirmitate peccat, vel ignorantia, et iste non permanet; sed qui peccat ex superbia, hic persistit: quia *Prov. 2: laetantur cum male fecerint, et exultant in rebus pessimis*.

And he says, *The workers of iniquity*, not "those who worked iniquity", because sometimes somebody sins out of weakness or ignorance, and this person does not remain in sin; but who sins out of pride, persists in it: because, *Proverbs 2: Who are glad when they have done evil, and rejoice in most wicked things.*

Item alia causa est alieni impulsus; unde dicit, *Expulsi sunt*, idest impulsi dum inaniter se efferunt, sicut Lucifer de caelo, et homo per superbiam de paradiso expulsi sunt. *Nec potuerunt stare*: *Job 18: Expellet eum de luce in tenebras* etc.. Sed humilitas facit stare: *Ps. 121: Stantes erant pedes nostri* etc.

Still, another cause is expulsion by another; whence he says, *They are cast out*, that is, expelled since they in vanity lift themselves up, as Lucifer was expelled from heaven, and man from Paradise, on account of their pride. *Could not stand*. *Job 18: He shall drive him out of light into darkness* etc. *Psalm 121: Our feet were standing in thy courts*.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 42

a. [Psalmus David] Iudica me Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me. Quia tu es Deus fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

a. [A psalm of David] Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man. For thou art God my strength: why hast thou cast me off? And why do I go sorrowful whilst the enemy afflicteth me?

b. Emitte lucem tuam, et veritatem tuam, ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua. Et introibo ad altare Dei, ad Deum qui laetificat iuventutem meam. Confitebor tibi in cythara Deus, Deus meus: quare tristis es anima mea? Et quare conturbas me? Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

b. Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles. And I will go in to the altar of God: to God who giveth joy to my youth. To thee, O God my God, I will give praise upon the harp: why art thou sad, O my soul? And why dost thou disquiet me? Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

In praecedenti psalmo David narravit suum desiderium; nunc autem adhibet orationem ad implendum desiderium. Et primo ponit orationem; secundo effectum eius, ibi, *Quare tristis es.* Circa primum duo facit. Primo proponit orationem in generali; secundo in speciali, ibi, *Ab homine iniquo.* Et primo petit iudicium; secundo iudicii effectum.

In the preceding psalm, David spoke of his desire. Here, he adds a prayer for the sake of fulfilling (his) desire. First, he sets forth (his) prayer, (and) secondly, its effect, at, *Why art thou sad.* Concerning the first, he does two things. First, he sets forth(his) prayer in general, and (then) secondly, in particular (terms), at, *(Deliver me) from (unjust and) deceitful men.* First, he asks for judgment, and secondly, the result/execution of (this) judgment.

Petit ergo, *Iudica me Deus.* Sed videtur praesumptionis esse: quia ipse dicit, *Non intres in iudicium* etc. Psal. 142.

Therefore he prays, *Judge me, O God.* But this would seem to be presumptuous, since he himself says (later in the Psalter), *Enter not into judgment (with thy servant - Psalm 142:2).*

Respondeo. Dicendum, quod est duplex iudicium: scilicet severitatis, et misericordiae seu aequitatis. Primum est, quando attenditur solum res et non conditio; et hoc est timendum. De hoc dicit Psal. 142: *Non intres in iudicium* etc. quia iustitiae nostrae nihil sunt in conspectu Dei, ut dicitur Isa. 64. Et hoc iudicium est sine misericordia, ut dicitur Iacob. 2. Secundum est, quando consideratur non solum natura rei, sed conditio personae. Psal. 102: *Misertus est Dominus timentibus se, quoniam ipse cognovit figmentum nostrum.* Et hoc petit.

I respond saying that judgment is twofold, namely a judgment of severity, and a judgment of mercy or equity. The first occurs when only the event, and not the situation, is considered; and this is to be feared. (It is) concerning this (sort of judgment) that Psalm 142:2 speaks, *Enter not into judgment (with thy servant).* For our righteous deed are nothing before the face of God, as is said in Isaiah 64:6. This judgment is without mercy, as is said in James 2:1-13. The second (kind of judgment) occurs when not only the nature of the event, but also the person's situation. Psalm 102:13-14: *(As a father hath compassion on his children, so) hath the Lord compassion on them that fear him: for he knoweth our frame.* And this he seeks.

Vel aliter. Est duplex iudicium: scilicet discussionis, cum merita discutiuntur: et hoc non petit hic, quia discussio est timenda; Iob 9: *Verebar omnia opera mea, sciens quod non parces delinquenti.* Aliud est discretionis, scilicet separationis a malis: et hoc petit; et ideo subdit, *Et discerne causam meam.* Et hoc refertur ad praesentem statum: et sic petimus discerni a malis, etsi non loco, saltem causa. Multa enim sunt communia nobis et eis: quia locus est eventus fortunae, sed causa non, quia eisdem rebus aliter utuntur boni et aliter mali: quia in adversis boni rutilant per patientiam, mali vero fumant per impatientiam. Si vero ad futurum iudicium referamus, petimus distingui: quia causa malorum iudicabitur ad condemnationem, bonorum ad salutem.

(This can be interpreted)in another way. Judgment is twofold. (First, there is the judgment) of examination, when (a person's) merits are examined. (The psalmist) does not ask for this here since (such an) examination is to be feared; Job 9:28: *I feared all my works, knowing that thou didst not spare the offender.* (Secondly) there is (the judgment) of discretion, namely of the separation from evil people. This he seeks. And so he adds, *And distinguish my cause.* This is referred to his present condition. In this way we seek to be "distinguished," or separated, from evil people, if not with respect to (the) place (wherein it is experienced), at least with respect to cause. For we have many things in common with evil people. Place is the result of chance, but cause is not since with respect to the same things, the good use (them) in one way, the evil in another; in the face of adversities, the good glow or shine on account of (their) patience, while the evil fume (or become dark) on account of their impatience. If, however, we refer (this) to the future judgment (of all), we seek to be "distinguished," or separated (from evil people) since the cause of evil people will

be sentenced to condemnation, (but the cause) of good people (will be judged accordingly and brought) to salvation.

In speciali autem petit iudicari quantum ad duo: videlicet quantum ad liberationem a malo, et quantum ad promotionem in bono. Petit ergo liberari a malo, vel praesenti vel futuro; unde dicit, *Ab homine iniquo et doloso erue me.* Homo iniquus dicitur diabolus. Matth. 13: *Inimicus homo hoc fecit.* Vel alius homo seductor, sive iniustus quicumque. Et dicitur iniquus ille qui iniustitiam intendit aperte: dolosus vero propter occultam fraudulentiam. Prov. 12: *Dolus in corde cogitantium mala.* Ab his ergo liberatur quis dupliciter. Uno modo, ut non seducatur occulta dolositate. Alio modo, ut non opprimatur adversitate, *Quia tu es Deus meus.*

In particular, he seeks to be judged with respect to two things, namely liberation from evil, and advancement in good. Therefore, he seeks to be liberated from the evil of the present or in the future; whence he says, *Deliver me from the unjust and deceitful man.* The unjust man is called a devil; Matthew 13:28: *An enemy has done this.* Another kind of man is (called) a seducer, or the unjust whoever he may be. That man is called unjust who openly strives after injustice, but in fact is called deceitful because of (his) hidden fraudulence; Proverbs 12:20: *Deceit is in the heart of them that think evil things.* Therefore, someone is liberated from these (two types of people) on two accounts. First, so that he not be seduced by hidden deceit, and second, that he not be oppressed by adversity, *For thou art my God.*

Hic ponitur ratio liberationis; et est duplex: una ex parte Dei qui potest; unde dicit, *Tu es fortitudo mea.* Isa. 12: *Fortitudo mea et laus mea Dominus.* Et dicitur fortitudo nostra effective, quia ab ipso est. Isa. 40: *Qui dat lasso virtutem, et his qui non sunt fortitudinem et robur multiplicat.* Alia ratio est ex parte sua, scilicet malorum quae patitur.

Here he sets forth the reason for his liberation, and it is twofold. First, because of God who is able (to do this); whence he says, *Thou art my strength;* Isaiah 12:2: *The Lord is my strength and my praise.* And our strength is spoken of here as an effect, for it is from (God) himself; Isaiah 40:29: *It is he that giveth strength to the weary, and increaseth force and might to them that are not.* The second reason is for his own account, namely for the evils which he suffers.

Quaedam mala patimur secundum opinionem, quia cum sumus in adversitatibus, videmur repulsi a Deo; unde dicit, *Quare me repulisti?* Sed non repellet Dominus plebem suam, Ps. 94. Et sic est tantum opinatum malum hoc. Aliud est verum; unde sequitur, *Quare tristis incedo?* Tristis scilicet vel tristitia saeculi, quae mortem operatur: et sic est sensus: *Quare tristis incedo,* scilicet temporaliter, *Dum affligit me inimicus,* homo malus, temporaliter.

We suffer some evils according to (our own) opinion, for when we are in adversities, we seem to have been cast off by God; whence he says, *Why hast thou cast me off?* But the Lord does not cast off his own people, (as is indicated at) Psalm 94:7. And so this is opined to be an evil. Another (way we suffer evil) is (when it is real or) true; whence it follows, *Why do I go sorrowful? Sorrowful,* namely, the sorrow because of the world which works unto death, and this is the sense. *Why do I go sorrowful,* temporarily, *Whilst the enemy afflicteth me,* evil men, temporarily.

Vel, *Tristis incedo,* tristitia bona quae operatur poenitentiam in salutem. Et sic est sensus, *Quare tristis incedo,* tantum; quia etiam laetitia adiungenda est poenitentiae.

Or (another interpretation of), *Do I go sorrowful,* (brings to mind) a good sorrow which works unto repentance for (our) salvation. And this is the sense (of) *Why do I go sorrowful,* to such a degree; for joy is also to be added to repentance.

b. Emitte. Hic ponit promotionem in bono. Et primo petit divina bona quibus promovetur; secundo petit promotionem pro illa.

b. Send forth. Here he sets forth (his desire for) advancement in good. And he seeks first divine goods by which he will be advanced, and secondly advancement on account of these (very goods themselves).

Petit autem duo bona: lucem et veritatem. Ad Deum pervenitur passibus mentis, et per cognitionem. Heb. 4: *Illis promittitur introitus qui credunt.* Duo sunt necessaria cognitioni: scilicet lux, et cognitum. Eph. 5: *Omne quod manifestatur lumen est.* Et ideo duo petit: scilicet lucem et veritatem: ad quae per me non valeo venire. Et ideo dicit, *Emitte lucem tuam et veritatem tuam.*

He seeks two goods, light and truth. One attains to God by the steps of the mind, and through knowledge. Hebrews 4:3: *For we, who have believed, shall enter into rest.* Two things are necessary for knowledge, namely light and (the thing which is) known. Ephesians 5:13: *All that is made manifest is light.* And so, he seeks for two things, namely light and truth: to which I, by myself, am not able to go. And so he says, *Send forth thy light and thy truth.*

Idem est lux et veritas hic, quia accipiuntur pro Christo, *Emitte lucem tuam,* idest Christum. Ioan. 1: *Erat lux vera* etc. *Et veritatem tuam,* quia ipse Christus veritas est. Ioan. 14: *Ego sum via, veritas et vita;* quasi dicat, Deus pater emitte Christum.

Light and truth are the same here, because they are taken with respect to Christ, *Send forth they light,* that is, Christ; John 1:9: *That was the true light* etc.; *And your truth,* because Christ himself is the truth; John 14:6: *I am the way, and the truth, and the life;* it is as if (the psalmist) were saying, "God, O Father, send Christ forth."

Vel lux hic accipitur pro lege, quia Prov. 6: *Mandatum Domini lucerna, et lex lux. Et veritatem*, idest novum testamentum.

Or, *Light* here could be taken for the law, because of (what is said at) Proverbs 6:23: *The commandment (of the Lord) is a lamp, and the law a light. And truth,* that is, the New Testament.

Consequenter ponitur promotio in bono. Et ponit primo directionem in accedendo, ibi, *Ipsa me deduxerunt,* scilicet lux et veritas me duxerunt ad te.

(His) advancement in good is subsequently set down. And first he sets forth (his) direction in approaching (God), at *They have conducted me,* namely (your) light and truth have guided me to you.

Vel, *Deduxerunt,* idest abstraxerunt a malis, *et adduxerunt in montem sanctum tuum, et in tabernacula tua.* Haec oratio respondet desiderio praecedentis psalmi, *Transibo in locum* etc. Et quia adhuc non sufficit, peto adduci per Deum ad montem etc.

Or (another way of interpreting) *They have conducted (me,* is that) they have separated me from evil, *And brought me unto thy holy hill, and into thy tabernacles.* This prayer agrees with the desire of the preceding psalm (41:5) *I shall go over into the place (of the wonderful tabernacle, even to the house of God).* And because it (his desire) is not yet satisfied, I seek to be brought by God *to his holy hill.*

Ierusalem erat in pede montis in latere Aquilonis. Et sic primo perveniebant ad montem qui illuc ibant. Secundo ibant ad habitationem. Tertio ad locum sacrificii, scilicet altare. Et etiam ibi non quiescit spiritus meus, sed ascendit ad Deum; et ideo dicit, *Adduxerunt me in montem sanctum tuum, et in tabernacula tua,* idest ad habitationem. Et iterum non quiescit ibi, sed vadit ad domum Dei, idest ad altare. Ideo dicit, *Introibo ad altare Dei;* et non quiescit ibi ne videatur idolatra, sed vadit *Ad Deum, qui laetificat iuventutem meam.*

Jerusalem was at the foot of a hill on the north side. First, those who were going to that place used to arrive at the hill, then went to (their) dwelling, and finally, to the place of sacrifice, namely to the altar. And even there my spirit does not rest, but ascends to God; and thus he says, *(They) brought me unto thy holy hill, and into thy tabernacles,* that is to (his) dwelling. And again, he does not rest there, but goes the the house of God, that is, to the altar. Thus, he says, *I will go in to the altar of God;* And he does not rest there lest he appear to practice idolatry, but goes *To God who gives joy to my youth.*

Mystice autem *In monte* et *In tabernaculo* ecclesia praesens designatur, vel ecclesia caelestis; quasi dicat: deduxerunt me in ecclesiam tuam. Isa. 2: *Erit praeparatus mons domus Domini in vertice montium* etc. Et *Tabernacula,* idest diversitates sanctorum, quae sunt quaedam peregrinationes super terram; Heb. 11. Et haec ecclesia dicitur porta caeli. Gen. 28: *Non est hic aliud nisi domus Dei et porta caeli.* Et ideo etiam dicitur *Altare Dei,* idest ipse Deus. Apoc. 21: *Ipse Deus est templum:* quia omnia sacrificia spiritualia sunt offerenda in Deo, non in re terrena.

Mystically (considered), *Unto thy holy hill* and *Into thy tabernacles* signfy the Church of the present time, or the heavenly Church; it is as if (the psalmist) were saying "They have conducted me into your Church." Isaiah 2:2: *The mountain of the house of the Lord shall be prepared on the top of the mountains (and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say: Come and let us go up to the mountain of the Lord).* And *Tabernacles,* that is, the different ways of the saints, which are the pilgrimages of some upon the earth; Hebrews 11(13-16). And this Church is called the gate of heaven. Genesis 28:17: *This is no other but the house of God, and the gate of heaven.* And thus it is also said *To the altar of God,* that is God himself. Apocalypse 21:22: *God himself is the temple:* for all spiritual sacrifices are to be offered in God, and not in earthly things.

Et ibi erit laetitia. Isa. 66: *Videbitis, et gaudebit cor vestrum.* Matth. 25: *Intra in gaudium Domini tui.* Et ideo dicit, *Laetificat iuventutem meam:* idest erit ibi renovatio et iuventus: quia, ut dicitur Eph. 4, *Omnes apparebimus in mensuram aetatis plenitudinis Christi:* et ideo dicit, *Iuventutem.* Psal. 102: *Renovabitur ut aquilae iuventus tua.* Et hunc psalmum dicunt presbyteri cum accedunt ad altare: quia haec duo, scilicet laetitia et renovatio, sunt necessaria illis qui ad caeleste altare accedere volunt. Levit. 10: *Quomodo potuit comedere aut placere Domino in caeremoniis mente lugubri?* Item non est ibi vetustas peccati. 1 Ioan. 2: *Scribo vobis iuvenes.*

And there will be joy there. Isaiah 66:14: *You shall see and your heart shall rejoice.* Matthew25:21: *Enter thou into the joy of thy Lord.* And thus he says, *(Who) giveth joy to my youth,* that is to say, there will be renewal and youth there; for, as it is said in Ephesians 4:7: *To every one of us is given grace, according to the measure of the giving of Christ;* and thus he says *Youth;* Psalm 102:5: *Thy youth shall be renewed like the eagle's.* And the priests say this psalm when they go up to the altar, because these two, namely joy and renewal, are necessary to those who desire to go up to the heavenly altar; Leviticus 10:19: *How could I eat it, or please the Lord in the ceremonies, having a sorrowful heart?* Moreover, there is not the oldness of sin there; 1 John 2:14: *I write unto you, young men.*

Vel totum quod dictum est refertur ad caelestem patriam, in qua desiderio debemus stare, et ad illam desideranter pergere: et hoc designat cum dicit, *In montem sanctum tuum.* Exod. 15: *Introduces eos, et plantabis in monte hereditatis tuae;* quia est ibi stabilitas status.

Or, everything that has been said could be referred to (our) heavenly homeland, in which desire we ought to stand firm, and to which we ought to hasten with all desire: and this he signifies when he says, *Unto thy holy hill.* Exodus 15:17: *Thou shalt bring them in, and plant them in the mountain of thy inheritance;* for there is a stability of condition there.

Item est ibi societas sanctorum; unde dicit: *Et in tabernacula tua.* Num. 24: *Quam pulchra tabernacula tua, Iacob* etc. Ps. 83: *Quam dilecta tabernacula tua, Domine virtutum.* Et dicuntur tabernacula, quia licet sint homines cives secundum gratiam, tamen secundum conditionem humanae naturae sunt ibi hospites.

Moreover, there is there a fellowship of the holy; whence he says *And into thy tabernacles.* Numbers 24:5: *How beautiful are thy tabernacles, O Jacob;* Psalm 83:2: *How lovely are thy tabernacles, O Lord of hosts.* And they are called tabernacles because although men are citizens according to grace, nevertheless according to the condition of human nature they are guests there.

Tertio *Altare* designat humanitatem Christi. Isa. 33: *Regem in decore suo videbunt.* Et Christus dicitur *Altare Dei.* Hebr. ult.: *Habemus altare, de quo edere non habent potestatem qui tabernaculo deserviunt;* quia sicut omnia sacrificia carnalia offerebantur in altari, ita omnes orationes offeruntur per Christum. Unde omnis oratio terminatur, per Christum Dominum nostrum. Sed quia non est quies in humanitate, ideo ulterius tendit ad divinitatem: unde dicit, *Ad Deum* etc. Iob 22: *Super omnipotentem deliciis afflues, et elevabis ad Deum faciem tuam.*

Third, *To the altar* signifies the humanity of Christ. Isaiah 33:17: *His eyes shall see the king in his beauty.* And Christ is signified by *To the altar of God.* Hebrews 13:10: *We have an altar, whereof they have no power to eat who serve the tabernacle;* for just as all carnal sacrifices were offered on the altars, so too are all prayers offered through Christ. Hence every prayer is ended, "Through Christ our Lord." But since there is no rest in humanity, thus does he tend to divinity; whence he says *To God.* Job 22:26: *Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God.*

Effectus orationis est confessio laudis; unde dicit: *Confitebor tibi in cythara Deus:* et hoc dicit propter affectum: quia Is. 51: *Gaudium et laetitia invenietur in ea.* Et dicit, *In cythara,* ad differentiam psalterii; quia psalterium sonat a superiori, sed cythara ab inferiori; unde, *Confitebor in cythara,* quia sumus liberati a malis mundi. Et psalterio, quia consequuti sumus illa gaudia superna.

The result of prayer is an acknowledgement of praise; whence he says, *To thee, O God...I will give praise upon the harp:* and he says this in accordance with (his) feeling: for Isaiah 51:3 states: *Joy and gladness shall be found therein.* And he says, *Upon the harp,* with regard to the difference (between it and the) psaltery (a kind of lute); for the psaltery sounds from on high, but the harp from below; whence, *I will give praise upon the harp,* since we have been liberated from the evils of (this) world. And upon the psaltery, because we have attained that heavenly joy.

Quare tristis etc. Totum hoc quod sequitur, expositum est supra in praecedenti psalmo.

Why art thou sad. All that follows has been explained above in the preceding psalm (41).

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 46

a. In finem. Pro filiis core. Omnes gentes plaudite manibus: iubilate Deo in voce exultationis.	[Unto the end, for the sons of Core] All nations, clap your hands: cry out to God in a voice of joy.
b. Quoniam Dominus excelsus terribilis: rex magnus super omnem terram. Subiecit populos nobis: et gentes sub pedibus nostris.	For the Lord is high, terrible: a great king over all the earth. He has subjected the peoples to us, and (placed) the nations under our feet.
c. Elegit nobis haereditatem suam, speciem Iacob quam dilexit. Ascendit Deus in iubilo: et Dominus in voce tubae. Psallite Deo nostro, psallite: psallite regi nostro, psallite.	He has chosen his inheritance for us, the beauty of Jacob which he has loved. God goes up with shouts of joy, the Lord goes up with the sound of the trumpet. Sing praises to our God, sing praises. Sing praises of our king, sing praises.
d. Quoniam rex omnis terrae Deus: psallite sapienter. Regnabit Deus super gentes: Deus sedet super sedem sanctam suam. Principes populorum congregati sunt cum Deo Abraham: quoniam dii fortes terrae vehementer elevati sunt.	For God is king of all the earth: sing wisely. God shall reign over the nations: God sits upon his holy throne. The princes of the people are gathered together, with the God of Abraham: for the strong gods of the earth are exceedingly exalted.
a. In praecendentibus Psalmis Psalmista exposuit gloriam regis, et regni; hic autem exhortatur gentes alienigenas, ut convertantur ad Deum. Et primo hortatur ad Dei laudem. Secundo ad spem de Deo habendam. Tertio docet eam cultum divinum. Secundum incipit, ibi, *Audite haec.* Tertium, ibi, *Deus deorum.*	In the preceding psalms, the psalmist set forth the glory of the king and (his) realm. Here, he earnestly addresses foreign nations so that they may be converted to God. First, he exhorts them to the praise of God, second, to having hope in God (beginning at *Hear these things - Psalm 48),* and finally he teaches (them) the worship of God (at *The God of gods - Psalm 49).*
Titulus est manifestus, quia est oppositus supra, *In finem pro filiis Core Psalmus David.*	The title is clear, as it is set forth above: *Unto the end. For the sons of Core. A psalm of David.*

Circa primum duo facit. Primo exhortatur omnes gentes ad laudem Dei. Secundo ponitur materia laudis, ibi, *Magnus Dominus.* Circa primum tria facit. Primo enim ponit imitationem ad laudem Dei. Secundo causam, ibi, *Quoniam dominus excelsus.* Tertio manifestat hanc causam, ibi, *Ascendit Deus.*

Concerning the first (of the psalmist's three actions above), he does two things. First, he earnestly exhorts all nations to the praise of God, and secondly, sets down the subject matter of praise, at, *Great is the Lord (Psalm 47).* Concerning the first (of these), he does three things. First, he sets an example for the praise of God, second, the reason (for praise), at, *For the Lord is high,* and third, he clearly shows this reason, at, *God goes up.*

Laus Dei procedere debet ex iucunditate cordis, sicut etiam est in patria: *Isa. 11. Gaudium et laetitia invenietur in ea.* Haec laetitia cordis ostenditur per signum exterius, facti, vel verbi. Primo ergo inducit ad laudem, quantum ad facta. Secundo quantum ad verba.

The praise of God ought to procede from the delight of (one's) heart, just as it occurs in heaven - *Isaiah 51: Joy and gladness shall be found therein.* This gladness of the heart is shown through an external sign of deed or word. Thus, he incites (them) to praise, first with respect to deeds, and then with respect to words.

Dicit ergo, *Omnes gentes;* quasi dicat, Nobis tot bona fecit Deus, ergo laudate eum facto, *Plaudite manibus.* Plausio manuum fit in signum exultationis: *Hier. 5. Sacerdotes applaudebant suis;* quasi dicat, *Plaudite,* idest exultationem cordis ostendite per plausum manuum. Et hoc fit, quando exterius operatur homo servitia Dei cum iucunditate: *Ps. 99. Servite Domino in laetitia: Isa. 35. Omnia ligna regionum plaudent manu,* idest omnes populi plaudent.

And so, he says, *All Nations;* it is as if he were saying, God has made so many good things for us. Therefore praise him in deed, *Clap your hands.* The clapping of the hands is done as a sign of joy - *Jeremiah 5: The priests clapped their (hands);* it is as if he were saying, *Clap,* that is, show the joy of (your) heart by the clapping of hands. This happens when a man externally performs the worship of God with delight - *Psalm 99: Serve the Lord with gladness; Isaiah 55: All trees of the countries shall clap their hands,* that is, all of the people will clap.

Item. Laudate eum in verbo: unde dicit, *Iubilate Deo in voce exultationis,* idest in voce exteriori demonstrante interiorem affectum.

Also, praise him in word: thus he says, *Cry out to God in a voice of joy,* that is, in an outward voice showing internal desire.

Glossa, *Iubilus est ineffabile gaudium, quod nec taceri potest, sed non potest exprimi, quia excedit comprehensionem.* Et talis est bonitas Dei quae non potest exprimi: et si exprimatur, imperfecte tamen exprimitur. Et ideo dicebat *Hier. 1. A a a ecce nescio loqui.* Et hunc iubilum signat ecclesia, quando in eadem dictione multiplicat notas: *Ps. 65. Iubilate Deo omnis terra, Psalmum dicite* etc.

The gloss states that *Jubiliation is an ineffable joy which cannot be kept silent but cannot be expressed, because it exceeds comprehension.* Such is the goodness of God which cannot be expressed. And if it is expressed, it would be done so imperfectly. And it has been said at *Jeremiah 1: Ah, ah, ah (Lord God), behold, I cannot speak.* The Church signifies this jubilation when in the same speaking, she multiplies what is known as true - *Psalm 65: Cry out with joy to God all the earth, sing a psalm to His name.*

b. *Quoniam Dominus.* Hic ponitur causa laudis, et bona quae proveniunt ex magnitudine Dei. Et primo ponitur magnitudo Dei. Secundo magnitudinis signum. Magnitudo Dei commendatur dupliciter. Primo per altitudinem potestatis. Secundo per maiestatem dominationis.

For the Lord. At this point, he determines the cause of praise, and the goods which come forth from the greatness of God. First, he shows God's greatness, and then a sign of it. The greatness of God is demonstrated in two ways, first, through the heights of his powers, and second, through the majesty of his lordship.

Dicit ergo. Laudandus est Deus propter altitudinem suae naturae, quia Dominus excelsus: *Ps. 122. Excelsus super omnes gentes Dominus* etc. Et quia excelsa sunt nobis remota, posset aliquis credere quod non esset timendus, nec haberet providentiam de nobis; sicut aliqui stulti dixerunt, in quorum persona dicitur *Iob 22. Circa cardines caeli perambulat, nec nostra considerat.* Et ideo dicebat: Quantum in te evacuasti timorem. Sed non est ita. Iste est excelsus, quia est terribilis, quia omnia prospicit, omnia punit.

And so, he says, It is fitting to praise God on account of the height of his nature, because the Lord is high - *Psalm 112: The Lord is high above all the nations* etc. And because the heights are far from us, someone might believe that God is not to be feared, and that He has no care concerning us, as some foolish people have said, in the guise of whom it is said at *Job 22: He walks around the extremities of heaven, and does not consider us.* Thus he has said: So far as concerns you, you have been found deficient in fear. But He is not (as you have considered Him to be). He is high, because he is terrible, (and this is because) he sees all (and) he punishes all.

Item timendus est propter eius dominium, quia, *Rex magnus super omnem terram: Ps. 23. Domini est terra* etc.

He is also to be feared on account of his might, because (he is) *A great king over all the earth - Psalm 23: The earth is the Lord's* etc.

Magnus est universalitate dominii, quia regnum omnium saeculorum.

He is great in the totality of (his) might, because (his) kingship is of every age.

Item duratione, quia in aeternum.

(He is also great) in his duration, because he is eternal.

Item auctoritate, quia rex omnium regnum.

(He is also great) in his authority, because he is king of every kingdom.

Signum magnitudinis huius regis sumitur ex his, quae nobis fecit, et haec sunt beneficia Dei. Primo in subiectione aliorum. Secundo in collatione bonorum.

A sign of the greatness of this king is taken from these things which he does for us. And these are the kindnesses of God, first, in the subjection of others, and second in the bestowal of goods.

Dicit ergo, *Subiecit populos nobis.* Haec sunt verba ecclesiae, cui etiam temporaliter sui inimici subiiciuntur.

And so, he says, *He has subjected the peoples to us.* These are the words of the Church, to which its enemies are subjected also for a time.

Augustinus *in glossa: Quanti enim modo currunt ad ecclesiam nondum Christiani, rogant auxilium ecclesiae, subvenire sibi temporaliter volunt, etsi nobiscum in aeternum regnare adhuc nolunt.*

In the gloss, Augustine states that "As much as those who are not yet Christians hasten, in some way, to the Church, they ask for her help, they want to submitt themselves for a time, although they still do not want to rule with us forever."

Item, ut sint verba apostolorum, *Subiecit populos nobis,* scilicet Iudaeorum, et nationum, *Sub pedibus nostris: Isa. 52. Quam pulchri super montes pedes annuntiantis, et praedicatis pacem.*

Again, as they are the words of the apostles - *He has subjected the peoples,* namely the Jews, *to us,* and (has placed) the nations *Under our feet - Isaiah 52: How beautiful upon the mountains are the feet of him who brings good tidings, and proclaims peace.*

Item *ibidem 45. Ut subiiciam ante faciem eius gentes.*

There is also *Isaiah 45: ... to subdue nations before his face.*

Vel aliter, *Subiecit populos nobis.* Quidam convertuntur ad fidem, et isti subiiciuntur propria voluntate. Alii non convertuntur, sed gentiliter vivunt; et isti subiiciuntur sub pedibus, quia finaliter erunt oppressi sub nostra iudiciaria potestate.

He has subjected the peoples to us can also be understood in another way. Some are converted to the faith and these are subjected by their own will. Others are not converted to the faith, but live as gentiles. And these are placed under (our) feet, because they will finally be checked by our judicial power.

c. *Elegit nobis haereditatem suam.* Hic ponitur aliud beneficium collationis bonorum. Ubi hortandum est, quod electio importat acceptionem unius super alterum. Electio autem Dei potest accipi ex duplici parte.

He has chosen his inheritance for us. He treats here of the second benefice, that of the bestowal of goods. It must be urged here that "choice" includes the acceptance of one thing over another. However, the choice of God can be understood in a two-fold way.

Primo ex parte bonorum quae conferuntur. Et sic distingue, quia quaedam horum quae conferuntur sunt temporalia, quaedam spiritualia. Impii autem peccatores accipiunt pro parte eos contingente temporalia: *Sap. 2. Haec est pars nostra.* Iusti autem accipiunt in parte ipsum Deum: *Ps. 22. Dominus pars haereditatis meae.* Deus autem elegit sibi bona spiritualia. *Elegit ergo nobis haereditatem suam;* quasi dicat, Cum sint diversae partes bonorum, elegit nobis dare haereditatem suam.

First, on the part of the goods which are conferred. Distinguish in this way, for some of these conferred goods are temporal, while others are spiritual. Impious sinners take, for the part falling to them, temporal goods - *Wisdom 2: This is our part.* However, the just take for their part God himself - *Psalm 22: The Lord is a part of my inheritance.* God, however, choses spiritual goods for himself. Therefore, *He has chosen his inheritance for us,* as if to say, Although there are different aspects of the goods conferred, he has chosen to give his inheritance to us.

Secundo accipitur electio Dei ex parte illorum quibus datur, et sic fit distributio, quia damnati omnes sunt in peccato originali; tamen quidam salvantur ex Dei electione. Et ideo dicit, *Elegit nobis* etc. Et quae sit haec haereditas, ostendit, *Speciem Iacob quem dilexit.*

Secondly, the choice of God is understood on the part of those to whom it is addressed. And in this way distribution occurs, because all are damned in original sin; nevertheless, they are saved by the choice of God. And thus he says, *He has chosen* etc. And that this is his inheritance, he declares, *The beauty of Jacob which he has loved.*

Litera Hieronymi habet, *Gloriam, vel superbiam Iacob.* Et hic accipitur superbia pro excellentia: *Is. 60. Ponam te in superbiam,* idest in excellentiam, *saeculorum. Ibid. Cum gloria,* idest specie, vel decore: quia in ipsa haereditate aeterna erunt excellentes, gloriosi, et decori: *Hier. 31. Benedicat tibi Dominus pulchritudo iustitiae.*

Jerome's version has, *The glory or pride of Jacob.* And "pride" here means "prominence" - *Isaiah 60: I will make you in everlasting pride,* that is, in everlasting prominence. *Isaiah 60: With glory,* that is, in beauty or elegance, because in the eternal inheritance itself, there will be prominent, glorious and graceful people - *Jeremiah 31: The Lord blesses you with the beauty of justice.*

Quam dilexit. Vel quem Iacob; quasi dicat, Haec haereditas est gloria Iacob, idest fidelis, quam gloriam Deus dilexit, quia diligit Dominus portas Sion.

Which he has loved. Or whom Jacob has loved; as if he were saying, This inheritance is the glory of Jacob, that is of the faithful, which glory God has loved, because the Lord loves the gates of Sion.

Vel, *Speciem Iacob,* idest id quod est repraesentatum per Iacob: quia repraesentata sunt ei spiritualia bona ad quae sumus nos electi, quia scalam quam vidit, et alia huiusmodi. Sed prima lectura est melior.

Or, *The beauty of Jacob,* that is, that which is represented by Jacob, since by him are represented spiritual goods for which we ourselves have been chosen, because of the ladder which he sees, and other such things. However, the first interpretation is the better one.

Ascendit Deus in iubilo. Hic exponit causam et ordinem. Dicit quod est excelsus et rex magnus: et propter hoc est laudandus. Sed numquid est ita excelsus? Ita. Et primo ostendit eius excellentiam. Secundo ostendit amplitudinem regni eius, ibi, *Psallite.* Circa primum duo facit. Primo ponit excellentiam eius. Secundo concludit exhortationem, ibi, *Psallite.*

God goes up with shouts of joy. Here he explains the cause and order. He says that he is high and a great king, and because of this, he is to be praised. But is he really high? Yes. First, he shows his excellence, and second the extent of his kingdom, at, *Sing praises.* Concerning the first, he does two things. First, he describes his excellence, and then concludes with an exhortation, at, *Sing praises.*

Dicit ergo quod est excelsus, quia ascendit. Sed si excelsus, quomodo ascendit? Quia descendit: *Eph. 4. Qui ascendit ipse est* etc. Sed quomodo ascendit, *In iubilo.* Iubilus est gaudium immensum: et hic iubilus signat imperfectam cognitionem.

And so, he says that he is high, because he goes up. But if he is high, in what way does he go up? Because he comes down - *Ephesians 4: (He that descended is) the same also that ascended (above all the heavens).* But the manner in which he goes up is *with shouts of joy.* Jubiliation is an immense joy, and signifies imperfect knowledge.

Duo genera psallentium fuerunt in Ascensione Christi, scilicet Apostoli et Angeli. Apostoli autem imperfectam cognitionem habent de divinis: et ideo ad eos pertinet iubilus de gaudio Ascensionis Christi cum gloria.

There were two kinds of songs sung on the Ascension of Christ, namely of the apostles and the angels. But the apostles had an imperfect knowledge of divine things, and thus to these belongs jubilation concerning the joy of the Ascension of Christ with glory.

Item fuerunt ibi Angeli, et claram cognitionem habuerunt; et ad eos non pertinet iubilus, sed manifesta annutiatio; et ideo dicit, *Et Dominus in voce tubae.* Unde Angeli dicunt *Act. 1. Viri Galilaei quid statis* etc. Si ergo est excelsus, *Psallite Deo nostro,* ore, *Psallite Deo nostro,* corde: *1 Cor. 14. Psallam spiritu, psallam et mente.*

The angels also sang at that time, and they had clear knowledge. Jubilation does not belong to these, but a plain announcement. And so he says, *The Lord goes up with the sound of trumpet.* So, the angels say at *Acts 1: Men of Galilee, why do you stand (looking up to heaven)?* If therefore he is high, *Sing songs to our God,* with the mouth, *Sing songs to our God,* with the heart - *1 Cor. 14: I will sing with the spirit, I will sing with understanding.*

d. *Quoniam rex.* Consequenter ostendit, quod est rex magnus: et ostendit hoc ordine converso. Quia primo inducit eos ad psallendum regi. Secundo assignat causam. Tertio manifestat eam.

For God is king over all the earth. Subsequently, he shows that the king is great, but he does this in a reversed order. For he first incites them to sing praises of the king, second, assigns the cause, and third, clarifies it.

Dico ergo, *Psallite Deo;* sed iterum, *Psallite regi,* quia est magnus. Et dicit bis, *Psallite, psallite,* quia eodem honore honoramus humanitatem et divinitatem in Christo: quia idem suppositum est: *Io. 5. Omnes honorificent Filium sicut honorificant Patrem.* Et quod sit psallendum ostendit, quia est, *Rex omnis terrae Deus.* Et ideo vos habitatores terrae psallatis ei. Et dicit, *Omnis terrae,* non Iudaeae tantum, vel Graeciae, sed totius orbis: sed, *Psallite sapienter,* idest discrete. Et psallite non solum ore, sed corde renovati interius: quia, *Non est speciosa laus in ore peccatoris,* sicut dicitur *Eccl. 15.*

I say, therefore, *Sing praises to God;* but again I say, *Sing praises of the king,* because he is great. And he says this twice, *Sing praises, sing praises,* because by the same honour we worship the humanity and the divinity in Christ; for it is the same *suppositum - John 5: That all men may honour the Son, as they honour the Father.* And that he is to be sung praises he explains, for *God is king of all the earth.* And so you who are inhabitants of the earth sing praises to him. He says *Of all the earth,* not only of the Jews, or the Greeks, but of the whole world. But *Sing wisely,* that is with circumspection. And sing, not only with the mouth, but with a heart renewed within, because,

Splendid praise is not in the mouth of the sinner, as is said at *Eccl. 15.*

Item non cum mente turbata: *Iac. 5. Oret aequo animo.*

It is also not with a turbulent mind - *James 5: Let him pray with a cheerful mind.*

Item continue: *Is. 23. Bene cane, frequenta canticum.*

And it is also continuous - *Isaiah 23: Sing well, sing many a song.*

Consequenter manifestat, quomodo sit rex omnis terrae. Et primo praedicit regnum Christi super omnes gentes. Secundo super omnes principes gentium; quasi dicat, Dico quod est rex omnis terrae: quia licet nunc in Iudaea tantum, regnabit tamen super omnes gentes, quia omnes gentes convertentur ad Deum: *Ps. 118. Laudate Dominum omnes gentes.* Et huius ratio est: quia Christus Deus est, et iam ascendens ad dexteram Patris, *Sedet super sedem sanctam,* idest a dextris Dei; et sic nihil restat nisi ut omnes subiiciantur ei: *Dan. 7. Datum est ei regnum.* Nec solum gentes subiiciuntur ei, sed etiam eorum principes; unde dicit, *Principes populorum,* scilicet omnium congregati sunt per fidem et amorem, *Cum Deo Abraham.*

Subsequently, he makes quite clear how he is king of all the earth. First, he foretells the kingship of Christ over all the nations, and second, over all the princes of nations. It is as if he were saying, I say that he is king of all the earth, because although he is now only king in Judea, he will reign over all the nations, for all the nations will be converted to God - *Psalm 116: O praise the Lord, all you nations.* The reason for this is that because Christ is God, and is now ascending to the right hand of the Father, *He sits upon his holy throne,* that is, by the right hand of God. It only remains that everything be subject to him - *Daniel 7: The kingdom was given to him.* Not only the nations, but even their princes are subjected to him. Thus he says, *The princes of the peoples,* namely, of everyone gathered together through faith and love, *With the God of Abraham.*

Et dicit, *Abraham,* quia ipse fuit principium credendi et Patrem, et Filium: *Matt. 2. Potens est suscitare de lapidibus istis filios Abrahae: Ps. 17. Reges Arabum* etc. Et ratio quare congregati sunt, *Quia dii fortes terrae vehementer elevati sunt.* Et hoc potest dupliciter intelligi.

And he says, *Abraham,* because he himself was the prince of those believing the Father and the Son - *Matthew 3: (God is) able to to raise up children to Abraham from these stones; Psalm 71: The kings of the Arabians* etc. The reason why they are gathered together is *Because the strong gods of the earth are exceedingly exalted.* And this can be understood in two ways.

Uno modo de Iudaeis: quia ipsi fuerunt dii, quia instructi de Deo: *Io. 10. Illos dixit Deos ad quos sermo Dei factus est.*

In one way, of the Jews, because they themselves were gods, having been instructed concerning God - *John 10: He called them gods to whom the word of God was spoken.*

Item fuerunt fortes, quia constantes in fide unius Dei, sed, *Terrae,* quia oculi eorum et affectus eorum erant semper ad terrena. Isti, *Sunt elevati,* per superbiam, *Vehementer,* intantum quod noluerunt Christi doctrinam. Et ideo Apostoli iverunt ad gentes.

Again, they were made strong, because they were firm in the faith of the one God, however, (they were) *Of the earth,* because their eyes and desires were always towards earthly things. These very people, *Were exalted,* through pride, *Exceedingly,* insofar as they did not desire the teaching of Christ. And thus the apostles went to the gentiles.

Alio modo, *Quia dii fortes,* idest Apostoli. Et dicuntur dii propter iudiciariam potestatem. Et iudices in veteri testamento dii vocabantur: *Ex. 22. Diis non detrahes. Applica ad Deos,* idest ad iudices. Et dicuntur fortes, propter constantiam in passione: *Ro. 8. Quis nos separabit a charitate Christi? Terrae,* idest adhuc in terrenis existentes: *2. Cor. 4. Habentes thesaurum istum in vasis fictilibus.* Et *Elevati sunt vehementer,* per praedicationem: *Matt. ult. Illi autem profecti praedicaverunt ubique.*

In another way, *Because the strong gods,* that is, the apostles. They are called gods on account of their judicial power, and judges, in the Old Testament, are called gods - *Exodus 22: You shall not speak ill of the gods. Conform to the gods,* that is, to the judges. They are called strong on account of their constancy in suffering - *Romans 8: What will separate us from the love of Christ?* They are *Of the earth,* that is, still existing in an earthly manner - *2 Cor. 4: We have this treasure in earthen vessels.* And they *Are exceedingly exalted* through proclamation - *Mark 16: But they, going forth, preached everywhere.*

Item per miraculorum operationem.

Also, through the working of miracles.

Item per gloriae adeptionem: Hieronymus habet, *Quoniam dii scuta terrae,* quia Apostoli fuerunt protectores omnium populorum.

Also, through the attainment of glory: Jerome has, *For the gods are a shield of the earth,* because the apostles were the protectors of all the peoples.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 47

a. [Cantici filii core secunda sabbati] Magnus Dominus et laudabilis nimis: in civitate Dei nostri, in monte sancto eius.	[of the song of the daughters of Cor (for) the second sabbath] Great is the Lord, and exceedingly to be praised in the city of our God, on his holy mountain.
b. Fundatur exultatione universae terrae, mons Sion, latera Aquilonis, civitas regis magni. Deus in domibus eius cognoscetur, cum suscipiet eam.	Mount Sion is founded with the joy of the whole earth, on the sides of the north, the city of the great king. God shall be known in her houses, when he shall receive her.
c. Quoniam ecce reges terrae congregati sunt, convenerunt in unum; ipsi videntes admirati sunt, conturbati sunt, commoti sunt, tremor apprehendit eos. Ibi dolores, ut parturientis: in spiritu vehementi conteres naves Tharsis.	For behold the kings of the earth are assembled, have gathered together. When they saw, they wondered, were disturbed and roused - trembling took hold of them. There were pains as of a woman in labour: with a vehement wind, you shall break in pieces the ships of Tharsis.
d. Sicut audivimus, sic vidimus in civitate Domini virtutum, in civitate Dei nostri: Deus fundavit eam in aeternum.	As we have heard, so we have seen in the city of the Lord of hosts, in the city of our God: God has founded her for ever.
e. Suscepimus Deus misericordiam tuam, in medio templi tui. Secundum nomen tuum Deus, sic et laus tua in fines terrae; iustitia plena est dextera tua. Laetetur mons Sion, et exultent filiae Iudae, propter iudicia tua Domine.	We have received your mercy, O God, in the midst of your temple. According to your name, O God, so also is your praise to the ends of the earth; your right hand is full of justice. Let mount Sion rejoice, and the daughters of Juda be glad, because of your judgments, O Lord.
f. Circumdate Sion, et complectimini eam: narrate in turribus eius. Ponite corda vestra in virtute eius: et distribuite domos eius ut enarretis in progenie altera. Quoniam hic est Deus, Deus noster in aeternum, et in saeculum saeculi: ipse reget nos in saecula.	Surround Sion, and encompass her: tell in her towers. Set your hearts on her strength, and distribute her houses that you may relate it to another generation. For this is God, our God in eternity, and for ever and ever: he shall rule us for evermore.
a. Supra Psalmista invitavit gentes ad psallendum Deo de beneficiis Dei; hic autem describit magnam populi, vel civitatis exultationem.	In the previous psalm, the psalmist invited the nations to sing praises to God concerning his beneficies. Here, however, he describes the great joy of the people or the city.
Titulus, *Psalmus laus cantici filii Core pro secunda Sabbati.*	The title of the psalm is *A praise psalm of the song of the daughters of Cor for the second sabbath.*

Apud Iudaeos sabbatum solemnissimum habebatur: et omnes ferias a sabbato vocabant; ita quod dies Dominica vocabatur prima sabbati; dies lunae vocabatur secunda sabbati; et sic de aliis diebus. Dicit ergo, *Pro secunda Sabbati:* quia *Gen. 1.* prima die dixit Deus, *Fiat lux;* secunda die dixit, *Fiat firmamentum.* Per lucem intelligitur Christus; per firmamentum Ecclesia designatur. Quia ergo agit hic de magnificentia ecclesiae, ideo convenienter dicitur pro secunda sabbati. In Hebraeo tamen, nec in Hieronymo non est pro secunda sabbati.

Among the Jews, a most solemn sabbath used to be observed, and all the weekdays were named from the sabbath. So, the Lord's day used to be called the first sabbath, the next day, the second sabbath, and so on with the other days. Thus, he says, *For the second sabbath,* because in *Genesis 1,* God said on the first day, *Let there be light,* and on the second, he said, *Let there be a firmament.* By "light" in understood Christ, by "firmament", the Church is designated. Thus, because he treats here of the magnificence of the Church, this psalm is suitably called "for the second sabbath". In the Hebrew version, however, but not in Jerome's, there is no 'for the second sabath.'

Dividitur ergo iste in duas partes. Primo enim describit magnificentiam civitatis. Secundo subdit gratiarum actionem, ibi, *Suscepimus Deus.* Circa primum duo facit. Primo describit magnificentiam civitatis. Secundo inducit testimonium, ibi, *Quoniam ecce.*

The psalm is divided into two parts. The first describes the magnificence of the city, and the second speaks of the action of graces, at, *We have received your mercy, O God.* Concerning the first, he does two things. First, he describes the magnificence of the city, and second, he introduces his evidence, at, *For behold.*

Dignitas civitatis dependet a Domino eius: et ideo primo commendat Dominum. Secundo civitatem, ibi, *Fundatur.* Dominum describit ex propria dignitate, et ex suis operibus.

The dignity of a city derives from her Lord. And so, he first commends the Lord, and secondly, the city, at, *(It) is founded.* He describes the Lord with respect to his own dignity and works.

Ex dignitate, quia, *Magnus Dominus: Ps. 85. Quis Deus magnus* etc. Et magnitudo eius est immensitas eius bonitatis. Augustinus: *In his quae non mole magna sunt, idem est magnum quod bonum esse.*

On account of his dignity, because, *Great is the Lord - Psalm 76: Who is great like our God.* And his greatness is the immensity of his goodness. Augustine states: *In those things which are great not in bulk, greatness is the same as goodness.*

Ex operibus, quia, *Laudabilis nimis.* Laus proprie respicit opera. Et dicit, *Nimis,* quia quantumcumque laudes eum, adhuc deficis a laude eius: *Eccl. 43. Glorificantes Deum quantumcumque potestis, praevalebit adhuc:* et hoc licet in tota creatura pateat, spiritualiter tamen apparet in beneficiis gratiae quibus constituta est ecclesia. Et ideo dicit, *In civitate Dei nostri,* scilicet ecclesiae: *Apoc. 21. Vidi civitatem sanctam Hierusalem* etc. Et haec civitas, scilicet ecclesia, sita est, *In monte sancto eius.* Hic mons est Christus: *Isa. 2. Erit mons domus Domini.* De hac civitate dicitur *Matth. 5. Non potest civitas abscondi supra montem posita.*

On account of his works, because, *(he is) exceedingly to be praised.* Praise properly regards works. And he says, *Exceedingly,* because however you praise him, you still fall short in praising him - *Ecclesiasticus 43: Glorifying God as much as ever you can, he will still far exceed.* And although he is manifest in all his creatures, nevertheless he spiritually appears in the benifices of grace by which the Church was established. And so he says, *In the city of our God,* namely the Church - *Apoc. 21: I saw the holy city Jerusalem* etc. And this city, namely the Church, is situated, *On his holy mountain.* This mountain is Christ - *Isaiah 2: (And is the last days) the mountain of the house of the Lord shall be (prepared on the top of mountains).* Of this city it is said at *Matthew 5: A city seated on a mountain cannot be hid.*

b. *Fundatur.* Hic commendat civitatem tripliciter. Primo ex amplitudine, vel iucunditate. Secundo ex dispositione. Tertio ex sapientia civium.

(Mount Sion) is founded. At this point, he commends the city in a three-fold way. First, on account of its size or pleasantness, second, its condition, and third, the widsom of its citizens.

Dicit ergo, *Fundatur exultatione universae terrae;* quasi dicat, Fundata est in monte, idest Christo. Sed numquid haec fundatio pertinet ad unam terram tantum? Non, sed redundat in gaudium universae terrae, quia omnes percipiunt gaudium huius fundationis: *Ps. 65. Iubilate Deo omnis terra, psalmum dicite* etc. *Isa. 51. Venient in Sion laudantes; Thre. 1. Haecine est urbs perfecti decoris?*

Therefore, he says, *(Mount Sion) is founded with the joy of the whole earth;* it is as if he were saying, It has been founded on the mountain, that is, on Christ. But does not this foundation pertain to one land only? No, rather it overflows in joy to all lands, because all are aware of the joy of its foundation - *Psalm 65: Shout with joy to God all the earth, sing a psalm* etc.; *Isaiah 51: They will come into Sion singing praise; Lamentations 2: Is this the city of perfect beauty?*

Alia litera habet, *Fundator;* quasi dicat, Magnus Dominus. Et dico Dominus, qui est fundator huius civitatis. Et hoc, *In exultatione.*

Another version has, *The founder,* as if he were saying, Great is the Lord. And I say the Lord, who is the founder of this city. And this, *with joy.*

Mons Sion latera aquilonis, idest deposita in latere montis Sion ad aquilonem. Sion signat Iudaeos, aquilo vero signat gentiles idolatras. Haec ergo civitas est composita ex Iudaeis et Gentilibus.

Mount Sion...on the sides of the north, that is situated on the side of Mount Sion to the north. "Sion" signifies the Jews, but "north" signifies the idolatrous gentiles. Therefore, this city is made up of Jews and Gentiles.

Hieronymus aliter habet, et competit mysterio sponsae, *Germinet gaudio universae terrae montis Sion, in lateribus aquilonis civitatulae regis magni.* Et exponitur secundum mysterium. Haec civitas laudatur ex civilitate quam colit, et ex humanitate Christi quam assumpsit. Dico, quod est magna; et hoc est ex ipso specioso germine, idest Christo. Et hoc est gaudium universae terrae.

Jerome has a different version, and it corresponds to the mystery of the spouse - *Let him produce with joy for the whole world mount Sion, on the sides of the north of the great king's town.* And he explains according to the mystery. This city is praised on account of its government which he tends, and on account of Christ's humanity which he accepted. I say that she (the city) is great, and this is on account of her own splendid fruit, namely Christ. And this is joy for the whole world.

In Hebraeo habetur, *Decorus nimis exultationis,* scilicet Christus, et hoc est in monte Sion.

In the Hebrew version is found, *Exceedingly suitable of joy,* namely Christ, and this is on mount Sion.

Deus in domibus eius cognoscetur. Hic commendat civitatem a sapientia civium: vera namque sapientia consistit in Dei cognitione: *Hier. 9. In hoc glorietur qui gloriatur, scire, et nosse me.* Et ideo commendat eam ex hoc, quod Deus in ea cognoscitur, et dicit, *Deus in domibus eius cognoscetur.*

God shall be known in her houses. At this point, he commends the city on account of the wisdom of her citizens. For true wisdom consists in the knowledge of God - *Jeremiah 9: Let him that glories, glory in this, that he understand and know me.* And thus he commends her (the city) for this reason, that God is known in her, and he says, *God shall be known in her houses.*

Est autem triplex cognitio Dei, quia hoc potest referri ad statum civitatis Hierusalem, et ad ecclesiam, et ad futuram gloriam.

There is, however, a three-fold knowledge of God, since this can be referred to the condition of the city of Jerusalem, to the Church and to (her) future glory.

Una ergo cognitio de Deo est figuralis, et obscura; et haec cognitio fuit in veteri testamento, et talis cognitio fuit in civitate illa, scilicet Hierusalem, et in populo Iudaico: *Ps. 75. Notus in Iudaea Deus* etc. Et secundum hoc dicitur, *Deus in domibus eius cognoscetur.*

Therefore, there is a knowledge of God which is figurative and obscure. And this knowledge is found in the Old Testament. It is that sort of knowledge which was found in that city, namely Jerusalem, and in the Jewish people - *Psalm 75: God is known in Judea* etc. And according to this, it is said that *God shall be known in her houses.*

Hieronymus habet, *Deus agnitus est* etc. scilicet non in uno loco, sed omnibus domibus, et civitatibus.

Jerome has, *God has been understood,* that is, not in one place, but in every house and city.

Et dicit, *In domibus:* nam apud Athenas cognoscebatur Deus: *Act. 17. In ipso vivimus, movemur, et sumus: Ad Rom. 1. Invisibilia Dei* etc. Sed non cognoscebatur in domibus, sed in scholis apud aliquos, sed in gente illa omnes cognoscebant Deum.

And he says, *In houses:* for God was known among the Athenians - *Acts 17: In whom we live, move and have our being; Romans 1: The invisible things of God* etc. But he was not known in the houses, but rather among those in the academies. But in that nation, all knew God.

Alia est cognitio realis, sed obscura, et imperfecta; et haec est cognitio qua Deus cognoscitur per fidem: *1. Cor. 13. Videmus nunc per speculum* etc. et sic Deus in domibus cognoscitur cognitione reali, sed fidei: *2. Cor. 3. Nos autem revelata facie gloriam Domini contemplantes.*

There is another knowledge of God which is real, but obscure and incomplete. And this is knowledge by which God is known through faith- *1 Cor. 13: We see now through a glass darkly* etc. And thus, God is known in the houses with a real knowledge, but in faith - *2 Cor. 3: But we beholding the glory of the Lord with open face* etc.

Et dicit, *In domibus:* quia tota universalis ecclesia continet sub se multas ecclesias, et multa collegia, quarum quaelibet domus dicitur habere cognitionem Dei: *Hier. 31. Me omnes cognoscent a minimo usque ad maximum.*

And he says, *In houses:* for the entire universal Church contains under itself many churches, and many assemblies, of which every house is said to have a knowledge of God - *Jeremiah 31: They all shall know me from the least of them even to the greatest.*

Alia est realis, quae est cognitio perfecta, et aperta: *1. Cor. 13. Tunc cognoscam, sicut et cognitus sum* in domibus caelestis Hierusalem.

Finally, there is that knowledge of God which is real, complete and clear - *1 Cor. 13: Then I shall know, even as I am known* in the houses of the heavenly Jerusalem.

Et dicuntur plures domus diversi ordines sanctorum, scilicet apostolorum, martyrum, confessorum, et virginum etc. *Ioan. 4. In domo Patris mei mansiones multae sunt.* Et secundum hoc dicitur in Psalterio Romano: *Deus in gradibus eius cognoscetur:* quia non omnes aequaliter cognoscent, sed erunt diversi gradus cognitionis secundum quosdam: *1. Cor. 15. Stella differt a stella in claritiate.*

The several houses are said of the diverse orders of the holy, namely, of the apostles, the martyrs, the confessors, the virgins, and so on - *John 4: In my Father's house there are many mansions.* And in relation to this, it is said in the Roman Psalter that *God will be known in his degrees:* for not everyone will know equally, but, with respect to some, there will be diverse grades of knowing - *1 Cor. 15: For star differs from star in clarity.*

Sed hoc erit, *cum suscipiet eam,* ad adiuvandum: quia ipse est susceptor, et auxiliator noster.

But this will be, *When he shall receive her,* to help her. For he himself is our guardian and helper.

Alia autem litera habet, in auxiliando.

However, another version has, in helping.

c. *Quoniam.* Hic probat dignitatem civitatis per testimonium. Et primo inducit testes. Secundo eorum probitatem. Tertio ipsorum confessionem.

For. At this point, he shows the dignity of the city through evidence. He first introduces witnesses, then their honesty, and finally their actual acknowledgement.

Ad hoc quod testimonium sit credibile, tria sunt necessaria, scilicet dignitas testium, ut sint testes auctoritatis: quia si sint leves, eorum testimonium non debet approbari.

For evidence to be credible, three things are necessary. First, the dignity of one's witnesses, that they be authoritative. For if they are capricious, their evidence ought not to be accepted.

Item numerositas, et concordia; et haec tria sunt in istis testibus, quia sunt magnae dignitatis: quia, *Reges terrae,* unus fuit Constantinus, alius fuit Iustinianus, et Carolus Magnus qui ecclesiam firmaverunt privilegiis.

Second, their great number, and third, their concordance. And these three things are in these very witnesses, because they are of great dignity, *The kings of the earth;* one was Constantine, another Justinian, and the third was Charlemagne, all of whom strengthened the Church in its privileges.

Item multi fuerunt, quia congregati sunt de diversis nationibus, et temporibus. Possunt etiam per reges intelligi sapientes, et iusti, qui testimonium perhibuerunt ecclesiae conversi ad fidem: *Ps. 46. Prinicipes populorum.*

Again, they were many, because they were assembled from different nations, and times. Also, by "kings" can be understood wise and just men who, having converted to the faith, bore witness to the Church - *Psalm 46: The princes of the peoples.*

Item sunt concordes, *Convenerunt in unum,* scilicet testimonium et sententiam: *Ps. 108. In conveniendo populos in unum, et reges* etc.

Again, they are concordant, *They have gathered together,* namely in witness and opinion - *Psalm 101: When the people assemble together, and kings* etc.

Potest iterum aliter exponi; tamen prima expositio est literalis, quia in Hieronymo habetur, *Testati sunt.*

Again, this can be explained in other ways; but the first exposition is literal, because *The have borne witness* is in Jerome's version.

In graeco habetur, *Suscipient eam,* scilicet ad defendendum. Et hoc necessarium est, *Quoniam ecce reges terrae congregati sunt, convenerunt in unum,* scilicet contra ecclesiam. Et isti qui aliquando testimonium perhibent, aliquando contra ecclesiam fuerunt, et aliquando persecuti sunt eam: postea eam firmaverunt.

The greek version has, *They will help her,* namely so as to defend (her). And this is necessary, *For behold the kings of the earth are assembled, have gathered together,* namely against the Church. And these are the very ones who will at some point bear witness - at some time they were against the Church, and at other times they persecuted her: thereafter, they strengthened her.

Ipsi videntes. Hic describit eorum probitatem, ubi septem fuerunt. Primum visio, idest cognitio fidei; unde dicit, *Ipsi videntes,* idest cognoscentes per fidem miracula quae Christus, et apostoli faciebant: *Isa. 62. Videbunt gentes iustum tuum, et cuncti reges inclytum tuum.*

When they saw. Here, their honesty is described in seven ways. First, there is vision, that is, the understanding of (or *brought about by)* faith. Thus he says, *When they saw,* that is, when they understood through faith the miracles which Christ and the apostles performed - *Isaiah 62: The gentiles will see your just one, and all kings your glorious one.*

Secundum est admiratio in his quae videntur, quia sunt supra sensum, et rationem humanam: *Isa. 60. Videbis, et afflues, et mirabitur, et dilatabitur cor tuum: Ps. 138. Mirabilia opera tua.*

Second, there is wonder in those things which were seen, because they are above human sense and reason - *Isaiah 60: (Then) shall you see, and abound, and your heart shall wonder and be enlarged; Psalm 138: Wonderful are your works.*

Tertium est conturbatio pro peccatis. Propter secundum, *Admirati sunt.* Propter tertium, *Conturbati sunt: Ps. 59. Commovisti terram, et conturbasti eam.*

Third, there is disturbance on account of sins. Because of the second, *They wondered.* Because of the third, *They were disturbed - Psalm 59: You have shaken the ground, and have disturbed it.*

Quartum est commotio. Aliquando quis conturbatur de peccato, et labitur in desperationem, vel persistit in malo; sed isti commoti sunt ad poenitentiam: *Isa. 24. Commotione commovebitur terra.*

Fourth, there is a rousing (or *stirring*). At times, one is disturbed by sin, and then falls into despair, or persists in evil. But these people (those of the city) are roused to repentance - *Isaiah 24: With trembling the earth shall be moved.*

Quintum est, quia haec commotio debet esse cum timore Dei, ut non attribuat sibi quod per se moveatur ad bonum, sed Deo; et ideo dicit, *Tremor apprehendit eos: Ps. 2 Servite Domino in timore.*

The fifth is that this rousing ought to take place accompanied by the fear of God, so that the person being roused does not attribute to himself that he is moved to the good by himself, but rather by God. And so, he says, *Trembling took hold of them - Psalm 2: Serve the Lord with fear.*

Hic dolor, et tremor est fructuosus; unde dicit, *Ibi dolores ut parturientis,* qui convertuntur in gaudium propter spem prolis, et fructus: *Isa. 26. A timore tuo Domine concepimus, et peperimus spiritum salutis (Vulgate has "sic facti sumus a facie tua Domine. Concepimus et quasi parturivimus est peperimus spiritum. Salutes non fecimus in terra).* Et hoc est sextum.

This pain and trembling are fruitful. Thus he says, *There were pains as of a woman in labour,* which are turned into joy on account of the hope and fruit of offspring - *Isaiah 26: From fear from you, O Lord, we have conceived, and have brought forth the spirit of deliverance.* And this is the sixth.

Septimum est, *In spiritu vehementi conteres naves Tharsis,* idest mare universaliter, et sic conteres naves maris.

The seventh is, *With a vehement wind, you shall break in pieces the ships of Tharsis,* that is, the sea in general. And so, you shall break in pieces the ships of the sea.

Vel dicendum, quod ibi est una provincia quae Cilicia vocatur, et Tharsis est metropolis eius, ubi natus est Paulus, et ex illa civitate tota regio nominatur Tharsis, et ibi sunt multae naves: vel sicut in mari mediterraneo primi navigantes fecerunt Carthaginem, et isti simul pugnantes cum Tyriis praevaluerunt. Et ideo Tharsis vocatur totum mare mundi.

Or it ought to be said that there is a province which is called Cilicia, and Tharsis (where Paul was born) is its capital. On account of that city, the whole region is called Tharsis and there were many ships there. Or, again, as the first sailors on the Mediterranean Sea, they (the people of Cilicia) built Carthage and, fighting together with the Tyrians, enjoyed great power. And thus, Tharsis is called the world's entire sea.

Per naves quae ad negotiandum vadunt, signatur cupiditas, et hoc est abundantia rerum mundi. Et sicut naves fluctuant in mari, ita divites fluctuant in rebus mundi.

By "ships", which they were eager to trade, is signified "greediness", and this is an abundance of the things of the world. And as ships swell upon the sea, so too do the rich in worldly things.

Sed quando convertitur homo ad poenitentiam, tunc naves, idest cupiditates huius mundi, conteruntur. *Sed in spiritu vehementi,* scilicet in Spiritu sancto: *Abdiae 1. Iuxta est dies Domini super gentes: Isa. 23. Ululate naves maris.*

But when a man is turned to repentance, then the ships, that is, the desires of this world, are wrecked. *But with a vehement wind,* namely with the Holy Spirit - *Abdias 1: For the day of the Lord is at hand upon the nations; Isaiah 23: Howl, ye ships of the sea.*

Sed secundum Cassiodorum per hoc designatur totum tempus incarnationis Christi. *Deus cognoscetur in domibus eius cum suscipiet eam,* idest humanam naturam in unitate personae: *Isa. 52. Propter hoc sciet populus nomen meum.* Et quare? *Quoniam ecce reges terrae congregati sunt: convenerunt in unum.*

But according to Cassiodorus, by this is designated the entire time of Christ's incarnation. *God is known in his homes when he receives it,* that is, human nature into the unity of (his) person - *Isaiah 52: On account of this the people shall know my name.* And why? *Because behold the kings of the earth are assembled, have gathered together.*

Reges, scilicet principes Iudaeorum et scribae populi congregati sunt ab Herode sciscitante ab eis ubi Christus nasceretur, *Et convenerunt in unum,* scilicet quod natus erat in Bethlehem.

The kings, namely the leaders of the Jews and the scribes of the people, are assembled by Herod asking them where Christ was born, *and have gathered together,* namely that he had been born in Bethlehem.

Et videntes sic, sicut prophetae dixerunt, *Admirati sunt, commoti sunt,* quia Herodes turbatus est, et omnis Hierosolyma cum eo, *Matth. 3.*

Et commoti sunt, aliqui ad fidem. Et tantus fuit pavor ut corpus tremeret, *Tremor apprehendit eos:* et, *Ibi fuerunt dolores, ut parturientis,* propter necem infantium occisorum ab Herode: *Et in spiritu vehementi,* quia in furore mittens occidit omnes pueros a bimatu et infra, idest a duobus annis, et infra.

Et in furore fecit comburi omnes naves Tharsis, idest in Tharso Ciliciae, quas credebat magos per aliam viam revertentes portasse in patriam suam. Propterea dicit, *In spiritu vehementi.*

d. *Sicut audivimus.* Hic ponitur confessio, et testimonium testium. Et primo confitentur veritatem eius quod audierunt.

Sicut audivimus, per praedicationem apostolorum: *Ita et vidimus,* idest percepimus verum esse. Hoc dixerunt quando conversi sunt ad Christum.

Vel ut sit conversio Iudaeorum: Nos audivimus per prophetas, et ecce iam vidimus. Sed contingit aliquando quod aliquis audit aliquid magnum, et non credit sic esse, donec experiatur: et hoc Iacob dixit *Gen. 28. Vere locus iste sanctus est* etc. *2. Reg. 10. Regina Saba quae venit experiri sicut audierat, non tamen credebat tantam sapientiam Salomonis:* quae plura incredibilia vidit in eo quam audisset. Et sic sunt isti qui vident plura, quam audiant antequam ad fidem veniant.

And those seeing in this manner, *wondered and were disturbed* (as the prophets had said), because Herod was troubled, and all of Jerusalem with him - *Matthew 3.*

And they were disturbed, some towards faith. And the dread was so great that the body trembled - *Trembling took hold of them* - and, *There were pains as of a woman in labour,* on account of the slaughter of the innocents killed by Herod. *With a vehement wind,* because ordering in anger, he killed all the boys two years of age and younger.

And in his anger, he ordered all the ships of Tharsis to be burned, that is, in Tharsis of Cilicia, which ships he believed had borne the Magi (returning by another route) to their homeland. Therefore he says, *With a vehement wind.*

As we have heard. Here, he sets forth their acknowledgment and the testimony of the witnesses. And first, they acknowledge his truth which they have heard.

As we have heard, through the declaration of the apostles; *So we have seen,* that is, we have understood (it) to be true. They said this when they had turned to Christ.

Or, as it is the acknowledgement of the Jews: We ourselves have heard through the prophets, and, behold, we now see. However, it sometimes happens that one hears something great, and does not believe it to be so, until it is experienced. Jacob says this at *Genesis 28: Truly this very place is holy* etc.; *3 Kings 10: The Queen of Saba, who came to experience as she had heard, did not yet believe the entire wisdom of Solomon,* who saw more incredible things in him than the things that she had heard. And so there are those who see more things than they have heard before they have come to faith.

Et ubi videmus? *In civitate Domini virtutum,* scilicet coelestium. Ubi ostendit quod potest re illuc perducere. Et ne credatur quod sit altus ne tu possis ire ad eum, dicit, *In civitate Dei nostri;* quasi dicat, Sic est Deus virtutum, quod tamen est Deus noster.

And where will we see? *In the city of the Lord of hosts,* namely, of the heavenly hosts. Where he shows that in reality He (God) can lead (one) to that place. And lest one believe that he is lofty and that you cannot go to him, he says, *In the city of our God,* as if to say, Thus is the God of hosts, who nevertheless is our God.

Et iste fundavit eam, scilicet civitatem istam non ad tempus, sed in aeternum: *Eccl. 26. Fundamenta aeterna super petram solidam.*

And he has founded her, namely this very city, not in time, but in eternity - *Eccl. 26: As everlasting foundations upon a solid rock.*

e. *Suscepimus.* Supra posuit Psalmista magnalia civitatis; hic autem ponit gratiarum actionem: et circa hoc duo facit. Primo ponitur gratiarum actio. Secundo invitantur homines ad considerandum adhuc magnalia istius civitatis, ibi, *Circumdate.*

We have received. Previously, the Psalmist described the great things of the city. Here, he describes the action of graces. And concerning this, he does two things. First, he determines the action of graces, and second, people are invited to consider once again the great things of the city, at, *Surround.*

Sicut dicitur alibi: *Universae viae Domini misericordia, et veritas.* Unde gratiarum actio pertinet primo ad effectus divinae misericordiae. Secundo pertinet ad effectus iustitiae, ibi, *Iustitia plena est dextera.* Circa primum duo facit. Primo proponit perfectionem divinae misericordiae. Secundo effectum huius perfectionis, ibi, *Secundum nomen tuum.*

Just as it is said elsewhere, *The ways of the Lord taken all together are mercy and truth.* Hence, the action of graces pertains first to the effect of divine mercy, and second, to the effect of justice, at, *Your right hand is full of justice.* Concerning the first, he does two things. First, he presents the perfection of divine mercy, and second, the effect of this perfection, at, *According to your name.*

Hoc secundum superficiem literae legitur ex persona non Iudaeorum, sed admirantium et dicentium, *Sicut audivimus* etc.

With respect to the surface meaning of this text, it is read not according to the persona of the Jews, but of one wondering and saying, *As we have heard* etc.

Suscepimus Deus misericordiam tuam. Hoc similiter potest legi ex persona Iudaeorum.

We have received your mercy O God. This likewise can be read according to the persona of the Jews.

Sed dicit, *Suscepimus* etc. Misericordia Domini tripliciter accipitur, scilicet effectus gratiae, qui effectus confertur in sacramentis Christi: *Tim. 3. Secundum suam misericordiam salvos nos fecit per lavacrum regenerationis* etc. Et in ecclesia omnes communiter suscipiunt misericordiam, sed boni cum sacramentis suscipiunt misericordiam, idest gratiam et effectum sacrificii; mali autem suscipiunt tantum sacramentum. Dicunt ergo boni: Nos, *Suscepimus misericordiam,* idest gratiam tuam, *In medio templi tui,* in templo, in extremo sunt peccatores, in medio templi sunt virtuosi et iusti.

But he says, *We have received* etc. The mercy of the Lord can be understood in a three-fold way. First, the effect of grace, which effect is conferred in the sacraments of Christ - *Titus 3: According to his mercy he saved us by the laver of regeneration* etc. And in the Church, everyone in general receives mercy, but the good receive mercy with the sacraments, that is, the grace and effect of the sacrifice. However, the bad receive only the sacrament. Thus, the good say, We ourselves, *Have received mercy,* that is, your grace, *In the midst of your temple;* in the temple, sinners are on the outside, the virtuous and the just, in its midst.

Alio modo misericordia est ipse Christus, qui datus est nobis ex Dei misericordia: *Quoniam venit tempus miserendi eius.*

The Lord's mercy can be understood, secondly, as Christ himself, who was given to us because of God's mercy - *For the time of his giving mercy has come.*

Et sic potest exponi hoc de duplici templo, et de duplici susceptione, scilicet corporalis; et sic haec verba sunt Simeonis iusti. O Deus susceptimus misericordiam tuam, scilicet Christum in ulnas nostras in medio templi tui, scilicet materialis.

And so, this can be explained with respect to the two-fold aspect of the temple and of reception, namely of the body. Consequently, these words are of Simeon the just. O God, we have received your mercy, namely Christ, in our arms in the midst of your temple, namely materially.

Item de susceptione fidei; et sic est sensus. O Deus nos suscepimus Christum misericorditer datum per fidem: *Iac. 1. In mansuetudine suscipite insitum verbum.*

Third, the Lord's mercy can be understood with respect to the reception of the faith; and its sense is thus: O God, we ourselves have received Christ, mercifully given through the faith - *James 1: With meekness receive the ingrafted word.*

In medio templi, idest in consensu ecclesiae, quia qui non suscipiunt communem doctrinam ecclesiae, non suscipiunt hanc misericordiam: *Eccl. 15. In medio ecclesiae aperuit os eius.*

In the midst of your temple, that is, in agreement with the Church. For those who do not accept the general teaching of the Church do not receive this mercy - *Eccl. 15: In the midst of the Chruch she shall open his mouth.*

Secundum nomen tuum Deus. Hic ponitur effectus huius susceptionis; quasi dicat, Per hoc quod nos nomen tuum suscepimus, laus tua diffusa est in omnem terram. Et hoc, *Secundum nomen tuum Deus,* qui est essentialiter bonus. Et quicumque cognoscit Deum secundum illam mensuram, laudat eum secundum quod cognoscit eum: et ideo dicit, *Secundum nomen tuum Deus,* idest secundum cognitionem quam habet de te: *Sic et laus tua.* Et quia ubique est notus, ratio dicit, *In fines terrae: Mal. 1. A solis ortu usque ad occasum, magnum est nomen meum in gentibus.*

According to your name O God. Here, he sets down the effect of this reception. It is as if he were saying, On account of the fact that we have received your name, your praise has been spread out over the whole world. And this, *According to your name O God,* who is essentially good. And whoever knows God in that measure, praises him as he knows him. And so he says, *According to your name O God,* that is, according to the knowledge which he has of you - *So also is your praise.* And because he is known everywhere, this is the reason he says, *To the ends of the earth - Malachi 1: From the rising of the sun, even to its setting, my name is great among the nations.*

Vel, *In fines terrae,* idest in tota ecclesia, quae ubique diffusa est.

Or, *To the ends of the earth,* that is, in the entire Church, which has been spread out everywhere.

Vel quia laus tua vera non est nisi in sanctis qui vere te laudant, quia vere te cognoscunt: *Io. 7. Scio eum.*

Or, because your praise is not genuine except among the holy who truly praise you, because they truly know you - *John 7: I know him.*

Iustitia plena est dextera tua. Hic commendat iustitiam. Et primo ponit commendationem iustitiae. Secundo ponit eius effectum.

You right hand is full of justice. Here, he commends justice. First, he sets forth the commendation of justice, and second, its effect.

Dico ergo quod, *Suscepimus misericordiam tuam:* et hoc non sine iustitia. Immo, *Iustitia plena est dextera tua.* Manu Dei dicitur virtus eius operativa. Et Deus habet duas manus, scilicet dexteram qua remunerat bonos, et sinistram qua punit malos: *Matt. 25. Statuit oves a dextris* etc. In utraque manu est iustitia; sed in sinistra non est plena iustitia, quia punit citra condignum; sed in dextera est plena iustitia, quia abundanter remunerat: *Luc. 6. Mensuram bonam* etc.; *Rom. 8. Existimo quod non sunt condignae passiones* etc.

And so I say that *We have received your mercy,* but not without justice. Assuredly, *Your right hand is full of justice.* By the hand of God is meant his active power. And God has two hands, his right by which he rewards the good, and his left by which he punishes the evil - *Matthew 25: he shall set the sheep on his right hand* etc. In each hand, there is justice; but in his left hand there is not full justice, because he punishes on the side of the worthy; in his right hand, however, there is full justice, because he rewards abundantly - *Luke 6: good measure (and pressed down and shaken together); Romans 8: For I reckon that the sufferings of this time are not worthy (to be compared with the glory to come).*

Dextera tua, idest gloria futura, *Est plena iustitia,* quia ibi nullus est nisi iustus: *Isa. 60. Populus tuus omnes iusti.*

Your right hand, that is, future glory, *is full of justice,* because there is no one there except the just - *Isaiah 60: Your people shall be all just.*

Laetetur mons Sion. Hic ponitur effectus iustitiae quem fecit sinistra, et est gemitus; sed effectus iustitiae quem fecit dextera, est laetitia: *Ps. 18. Iustitiae Domini rectae laetificantes corda.* Supra dixit, quod effectus misericordiae se extendit usque ad fines terrae, hic autem attribuit effectum iustitiae monti Sion, et filiis Iudae. Hoc etiam Apostolus dicit *Rom. 23. Dico autem Christum Iesum ministrum fuisse circumcisionis* etc. Quia ergo promissus fuit filiae Sion *Zach. 9. Exulta satis filia Sion* etc.

Let Mount Sion rejoice. Here, he sets down the effect of justice which his left hand did, and this is lamentation. But the effect of justice which his right hand accomplished is joy - *Psalm 18: The justices of the Lord are right, rejoicing hearts.* It was said earlier that the effect of mercy extends itself to the ends of the earth. But here he attributes the effect of justice to Mount Sion and to the daughters of Juda. The Apostle also says this at *Romans 15: For I say that Christ Jesus was minister of the circumcision* etc. Thus, because he has promissed the daughters of Sion - *Zacharia 9: Rejoice greatly, O daughter of Sion* etc.

Laetetur mons Sion, quia iustitiae est quod promissio servetur ei. Sed quia non fuit facta promissio gentibus, misericordia fuit quod daretur. Potest tamen dici quod mons Sion dicitur tota Hierusalem.

Let Mount Sion rejoice, because it is of justice which promise is kept for her. But since the promise was not made to the nations, mercy was that which was given. However, it can be said that Mount Sion signifies the whole of Jerusalem.

Et exultent filiae Iudae, idest confessionis, idest totus populus Iudaeorum, *Exultent.* Et hoc faciant, *Propter iudicia tua Domine,* quia recta sunt.

And the daughters of Juda be glad, that is, of acknowledgement, that is, all the people of the Jews, *Be glad.* And let them do this *Because of your judgments O Lord,* since they are right.

f. *Circumdate.* Hic inducit ad diligentiorem considerationem, ut intelligatur quod reges iam aliquando viderunt magnalia; sed tamen David invitat omnes ut plus considerent. Et primo invitat ad hoc. Secundo addit causam invitationis.

Surround. Here, he impells us to a more diligent consideration so that it may be understood that the kings have now, by length, seen great things; but nevertheless, David invites all so that they might consider (these things) further. First, he invites them to do this, and second, he adds the cause of the invitation.

Dicit ergo, *Circumdate,* scilicet ecclesiam militantem, vel triumphantem oculo contemplationis: *Cant. 3. Surgam, et circuibo* etc. Aliqui circumdant iniquo oculo ecclesiam ad impugnandum, sed nos circumdamus eam ad amandum; et ideo dicit, *Complectimini eam,* scilicet diligendo: *Ps. 25. Domine dilexi decorem domus tuae.* Hieronymus habet, *Circuite,* quasi ite extra, et circuite per vicos, et *Narrate in turribus eius.*

Therefore, he says, *Surround,* namely the Church militant, or the Church, triumphant with the eye of contemplation - *Song of Songs 3: I will rise, and will go about the city* etc. Some surround the Church with a wicked eye so as to attack her. But we surround her so as to love her. And thus he says, *And encompass her,* namely with loving - *Psalm 25: I have loved, O Lord, the beauty of they house.* Jerome's version has *Travel around,* go outside as it were, and travel around through the towns, and *Tell in her towers.*

Hic inducit ad considerationem in spirituali. In civitate sunt tria magnifica, scilicet turris, muri, et plateae.

At this point, he impells us to a consideration in spiritual terms. There are three eminent things in the city, namely its towers, walls and streets.

Quantum ad primum dicit, *Narrate in turribus eius.* Hieronymus habet, *Mirate turres eius.* Turres sunt ad videndum a longe. Turres ergo ecclesiae sunt praelati, et fuerunt Apostoli; quasi dicat, Mirate Apostolos, et praelatos.

With respect to the first, he says, *Tell in her towers.* Jerome has *Wonder at her towers.* Towers are for seeing at a distance. Thus the towers of the Church are her prelates, and were her Apostles; it is as if he were saying, Wonder at the Apostles and prelates.

Vel, *Narrate,* idest doctores secundum doctrinam Apostolorum, et doctorum.

Or, *Tell,* that is doctors according to the teachings of the Apostles and of the learned.

Quantum ad secundum dicit, *Ponite corda vestra in virtute eius.* Hieronymus, *Ponite cor vestrum in manibus eius.* Et hoc est virtus Spiritus sancti, qui protegit hanc civitatem: *Luc. ult. Sedete in civitate donec induamini virtute.* Haec virtus est dilectio: *Cant. 3. Fortis est ut mors dilectio.*

With respect to the second he says, *Set your hearts on her strength.* Jerome has, *Set your heart in his hands.* And this is the power of the Holy Spirit, who defends this city - *Luke 24: But stay you in the city till you be endued with power.* This power is love - *Song of Songs 8: For love is strong as death.*

Quantum ad tertium dicit, *Et distribuite domos eius.* Hieronymus habet, *Separate domos eius, distinguite palatia eius.* Distinguite, scilicet per rectum iudicium. Sunt enim aliqui qui propter aliquos malos volunt totam ecclesiam damnare. Dicit ergo, *Distribuite,* idest non debetis bonos propter malos damnare: *Gen. 18. Absit a te Domine ut perdas iustum cum impio.*

With respect to the third he says, *And distribute her houses.* Jerome has, *Separate her houses, distinguish her palaces.* Distinguish, namely through right judgment. For there are some who, because of some evil men, want to condemn the entire Church. Thus, he says, *Distribute,* that is, you ought not to condemn the good because of the bad - *Genesis 18: Far be it from you, O Lord, to slay the just with the wicked.*

Vel, *Distribuite domos eius,* scilicet dispensando diversas ecclesias diversis ministris, ut non sit confusio in ecclesia, sicut Paulus fuit Apostolus gentium, et Petrus fuit minister circumcisionis, idest Apostolus Iudaeorum.

Or, *Distribute her houses,* namely by managing different churches with different ministers, so that there is not confusion in the Church, just as Paul was the Apostle of the gentiles, and Peter was the minister of the circumcision, that is, the Apostle of the Jews.

Alia litera habet, *Gradus eius,* idest ordines diversos: quosdam subdiacones, quosdam diacones, et quosdam sacerdotes: *Eph. 4. Et ipse dedit quosdam quidem Apostolos* etc.

Another version has, *Her degrees,* that is, her different orders: subdeacons, deacons and priests - *Ephesians 4: And he gave some Apostles,* etc.

Finis huius considerationis est laus Dei. Et primo ponit quibus nuntietur laus Dei. Secundo, quare nuntietur. Dicit ergo, *Ut enarretis,* scilicet quae audistis: *Isa. 21. Quae audivi a Domino exercituum Deo Israel, nuntiavi vobis:* quia quod accepit unus, debet alii communicare: *In progenie altera,* scilicet peccatoribus.

The purpose of this consideration is the praise of God. And first, he sets down to whom the praise of God will be announced, and second, why it will be announced. And so, he says, *That you may relate it,* namely what you have heard - *Isaiah 21: That which I have heard of the Lord of hosts the God of Israel, I have declared unto you:* because what one has accepted, ought to be communicated to others, *To another generation,* namely to sinners.

Vel, *Altera,* idest futura. Et quid enarretis? Duo: quia omnis praedicatio ad duo debet ordinari, scilicet ad ostendendam Dei magnificentiam, sicut quando praedicat fidem, vel ad annuntiandum beneficia Dei, ut accendatur charitas in eorum cordibus.

Or, *Another,* that is, a future generation. And what will you announce? Two things, since every proclamation should be ordered to two things, namely to show the magnificence of God, just as when he proclaims the faith, or to announce the kindnesses of God, so that charity be inflamed in their hearts.

Quantum ad primum dicit, *Quoniam hic est Deus Deus noster: Baruch 3. Hic est Deus noster. Et post haec in terris* etc. *Hebr. ult. Christus Iesus heri, et hodie, ipse et in saecul.*

With respect to the first, he says, *For this is God, our God - Baruch 3: This is our God... Afterwards he was seen upon earth; Hebrews 13: Jesus Christ, yesterday, and today, and the same forever.*

Quantum ad secundum dicit, *Ipse reget nos in saecula: Matth. ult. Ecce ego vobiscum sum* etc. *Ps. 22. Dominus regit me, et nihil* etc.

With respect to the second, he says, *He shall rule us forever more - Matthew 28: Behold I am with you always* etc; *Psalm 22: The Lord ruleth me: and I shall want for nothing.*

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 48

In finem pro filiis Core. **a.** Audite haec omnes gentes: auribus percipite omnes qui habitatis orbem. Quique terrigenae, et filii hominum, simul in unum dives, et pauper.	*Unto the end, a psalm for the sons of Core.* Hear these things, all ye nations: give ear, all ye inhabitants of the world. All you that are earthborn, and you sons of men: both rich and poor together.
b. Os meum loquetur sapientiam: et meditatio cordis mei prudentiam. Inclinabo in parabolam aurem meam: aperiam in psalterio propositionem meam.	My mouth shall speak wisdom: and the meditation of my heart prudence. I will incline my ear to a parable; I will open my proposition on the psaltery.
c. Cur timebo in die mala? iniquitas calcanei mei circumdabit me. Qui confidunt in virtute sua, et in multitudine divitiarum suarum gloriantur. Frater non redimit, redimet homo? non dabit Deo placationem suam. Et pretium redemptionis animae suae: et laborabit in aeternum, et vivet adhuc in finem.	Why shall I fear in the evil day? the iniquity of my heel shall encompass me. They that trust in their own strength, and glory in the multitude of their riches, no brother can redeem, nor shall man redeem: he shall not give to God his ransom, Nor the price of the redemption of his soul: and shall labor for ever, and shall still live unto the end.
d. Non videbit interitum, cum viderit sapientes morientes: simul insipiens, et stultus peribunt.	He shall not see destruction, when he shall see the wise dying: the senseless and the fool shall perish together:
e. Et relinquent alienis divitias suas: et sepulcra eorum domus illorum in aeternum. Tabernacula eorum in progenie, et progenie: vocaverunt nomina sua in terris suis.	And they shall leave their riches to strangers: and their sepulchres shall be their houses for ever. Their dwelling places to all generations: they have called their lands by their names.
f. Et homo cum in honore esset, non intellexit; comparatus est iumentis insipientibus, et similis factus est illis.	And man when he was in honor did not understand; he is compared to senseless beasts, and is become like to them.
g. Haec via illorum scandalum ipsis: et postea in ore suo complacebunt.	This way of theirs is a stumbling block to them: and afterwards they shall delight in their mouth.
h. Sicut oves in inferno positi sunt, mors depascet eos. Et dominabuntur eorum iusti in matutino: et auxilium eorum veterascet in inferno a gloria eorum. Veruntamen Deus redimet animam meam de manu inferi, cum acceperit me.	They are laid in hell like sheep: death shall feed upon them. And the just shall have dominion over them in the morning; and their help shall decay in hell from their glory. But God will redeem my soul from the hand of hell, when he shall receive me.

i. Ne timueris cum dives factus fuerit homo, et cum multiplicata fuerit gloria domus eius. Quoniam cum interierit, non sumet omnia: neque descendet cum eo gloria eius.

Be not thou afraid, when a man shall be made rich, and when the glory of his house shall be increased. For when he shall die he shall take nothing away; nor shall his glory descend with him.

k. Quia anima eius in vita ipsius benedicetur: confitebitur tibi cum benefeceris ei. Introibit usque in progenies patrum suorum, et usque in aeternum non videbit lumen. Homo cum in honore esset non intellexit: comparatus est iumentis insipientibus, et similis factus est illis.

For in his lifetime his soul will be blessed: and he will praise thee when thou shalt do well to him. He shall go in to the generations of his fathers: and he shall never see light. Man when he was in honor did not understand: he hath been compared to senseless beasts, and made like to them.

a. Supra psalmista invitavit gentes ad gaudium et gratiarum actionem pro beneficiis populo Dei datis; hic autem monet eas ut confidant de Deo: et circa hoc duo facit. Primo excitat attentionem. Secundo prosequitur propositum.

Previously, the psalmist invited the nations to gladness and thanksgiving for the gifts given to the people of God. In this psalm, he advises them to trust in God. Concerning this he does two thing. First, he rouses (their) attention, and second, he pursues (his) intention.

Titulus non est novus. Secundum autem titulum homo dupliciter redditur attentus. Uno modo dicitur attentus reddi aliquis ex parte auditorum, alio modo ex parte dicendorum, cum promittit se dicturum aliqua magna: Prover. 8: Audite me, quia de rebus magnis locutura sum. Et hoc modo loquitur hic. Primo ergo reddit eos attentos ex parte eorum quibus loquebatur. Secundo ex parte dicendorum, ibi, os meum.

The title (of this psalm) is not new. According to it, a man is made attentive in two ways, namely on the part of those listening, or on the part of the things that are about to be said, when one promises that one is about to say some great things - Proverb 8: "Hear, for I will speak of great things." And it is in this latter sense that the psalmist speaks here. Thus, he first makes them attentive on the part of those to whom he was speaking, and secondly, on the part of the things about to be said, at *My mouth.*

Dicit ergo, quod ad omnem differentiam hominum et ad omnes pertinent, quae dicturus est. Et tangit quatuor differentias hominum. Unam ex diversitate populorum: quia alius erat populus Iudaeorum, et alius gentium. Aliam ex parte locorum. Aliam ex parte originis. Quidam enim erant nobiles et insignes, quidam non. Aliam ex parte fortunae: quia quidam divites, quidam non.

Thus he says that what he is about to say pertains to every difference between men and to all (people). He mentions four differences between men. One concerns the diversity of peoples, since some were Jewish, while others were gentiles. Another difference concerns (their) location. Another, (their) origin, for some were noble and distinguished, while others were not. The last difference concerns (their) fortunes, since some were rich, while others were not.

Primam ponit cum dicit, audite haec omnes gentes, non solum Iudaeorum, quia haec ad omnes pertinet audire: et est hoc necessarium: Proverb. 1: Audiens sapiens etc.

He considers the first when he says, *Hear these things, all ye nations,* and not just of the Jews, since to hear this belongs to all. And this is necessary - Proverbs 1: "A wise man shall hear..."

Secundam ponit cum dicit, auribus percipite qui habitatis orbem, idest quacumque parte orbis: et dicit, auribus percipite, quia oportet audire et percipere: Matth. 13: Qui habet aures audiendi audiat, idest attendat.

He considers the second when he says, *Give ear, all ye inhabitants of the world,* that is, in whatever part of the world (they may be). He says, *Give ear,* because it is necessary to hear and understand - Matthew 13: "He that hath ears to hear, let him hear", that is, let him attend.

Hieronymus habet, habitatores occidentis. Quasi sit quaedam prophetia: quia fides Christi praecipue viget in populo occidentis: quia in aquilonari sunt adhuc multi gentiles, et in orientalibus sunt multi schismatici et infideles.

Jerome has "The inhabitants of the west," as if this were a kind of prophecy. For the faith of Christ especially thrives in the people of the west, while in the northern (regions) there are still many gentiles, and in the eastern (parts) there are many schismatics and infidels.

Vel, audite haec omnes gentes, refertur ad malos; qui habitatis orbem, ad bonos qui dominantur terrae.

Or, *Hear these things, all ye nations,* is referred to evil (people, while) *All ye inhabitants of the world* is referred to the good who govern the earth.

Tertiam ponit cum dicit, quique terrigenae, idest ignobiles, et filii hominum, idest nobiles.

He considers the third when he says, *All you that are earthborn,* that is, those who are ignoble, *and you sons of men,* namely the noble.

Hieronymus habet, tam filii adam quam filii singulorum, quia quidam nihil habent insigne ex parentibus.

Jerome has, *As much the sons of Adam as the sons of individuals,* since some have no idea of who their ancestors were.

Mystice terrigenae dicuntur peccatores, qui terrae adhaerent per affectum; unde serpenti comparantur: Isa. 65: Serpenti (idest terrenis) pulvis panis eius. Filii hominum dicuntur boni, qui imaginem Dei et Christi, qui est filius hominis, habent.

In the mystical sense, the *Earthborn* are sinners who cling to the earth through (their) desires. Hence they are compared to the serpent - Isaiah 65: "The dust shall be the serpent's (that is, the earthly person's) food." *The sons of men* are called good who are the image of God and of Christ, who is the Son of man.

Quartam ponit cum dicit, simul in unum dives et pauper; quasi dicat: omnes audiatis haec documenta: quia omnibus sunt utilia. Et quae sunt? Matth. 5: Beati pauperes spiritu, quoniam ipsorum est regnum caelorum: Eccl. 31: Beatus dives qui inventus est sine macula etc. Tamen aliquis est dives actu, sed non affectu: et hic potest esse sanctus, sicut Abraham et Ludovicus rex franciae. Alius est dives actu et affectu: et hic non est sanctus. De hoc dicitur Matth. 19: Facilius est camelum intrare etc. quia sicut est contra naturam intrare camelum per foramen acus; ita intrare divitem in regnum caelorum est contra iustitiam divinam. Et tales sunt terrigenae; sed primi sunt filii hominum.

He considers the fourth when he says, *Both rich and poor together,* as if to say, "Everyone, heed these teachings" since they are useful to all. And what are these teachings? Matthew 5: "Blessed are the poor in spirit, for theirs is the kingdom of heaven"; Ecclesiasticus 31: "Blessed is the rich man that is found without blemish." However, some are rich in actuality, but not in (their) desires. And this can be a holy (one), like Abraham, and Ludovic, the king of France. Others are rich in actuality and in their desires. And this does not describe a holy (one). Concerning this, Matthew 19 says "It is easier for a camel to pass..." etc., because just as it is contrary to nature for the camel to pass through the eye of a needle, so too is it contrary to divine justice for the rich (in this latter sense) to pass into the kingdom of heaven. And such are the *earthborn,* but the former are *the sons of men.*

b. Os meum. Hic reddit attentos ex promissione dicendorum.

My mouth. Here, he makes them attentive through the promise of things that are about to be said.

Quicumque docet, aut docet res aut docet verba. Quando praedicamus fidem et mores, docemus res; quando exponimus scripturam, docemus verba. Primo ergo dicit de prima doctrina. Secundo de secunda, ibi, inclinabo.

Whoever teaches, teaches either human affairs or words. When we proclaim faith and morals, we teach human affairs; when we expound upon Scripture, we teach words. And so, first he speaks about first teaching, and then he speaks about the second at, *I will incline.*

Rerum autem cognitio necessaria est ad duo: scilicet ad cognitionem veritatis, et ad usum operationis. Omnis ergo cognitio veritatis, quae nobis necessaria est de aliis rebus, referenda est ad cognitionem veritatis divinorum. Unde Augustinus dicit: Qui scrutatur haec, non referens ad aeterna, est otiosus. Et ideo omnis cognitio veritatis pertinet ad sapientiam; et ideo dicit, os meum loquetur sapientiam: 1 Cor. 2: Sapientiam loquimur inter perfectos.

The knowledge of human affairs is necessary for two reasons, namely for the knowledge of truth, and for the purpose of acting. Thus all knowledge of truth, which is necessary for us concerning other affairs, must be referred to the knowledge of the truth of divine affairs. Consequently, Augustine says, "He who examines this thoroughly, but not referring it to the eternal, is lazy." In this way, every knowledge of truth belongs to wisdom, and, consequently, the psalmist says, *My mouth shall speak wisdom* - 1 Cor. 2: "We speak wisdom among the perfect."

Id autem quod est necessarium quantum ad usum operationis, pertinet ad prudentiam, qua habetur directio rerum humanarum; et ideo dicit, et meditatio cordis mei prudentiam, scilicet loquetur: Prov. 10: Sapientia est viro prudentia, quia sapientia comparata ad res humanas et materiales est prudentia.

However, that which is necessary with respect to the purpose of acting belongs to prudence by which the direction of human affairs is accomplished. And thus, the psalmist says, *And the meditation of my heart* shall speak *prudence* - Proverbs 10: "Wisdom is prudence in man", because wisdom brought to bear upon human and corporal affairs is prudence.

Inclinabo. Hic agit de secunda doctrina, scilicet verborum obscurorum: et sunt circa ea duo necessaria. Primo, ut studeat intelligere. Secundo, ut studeat ea exponere aliis.

I will incline. Here he speaks about the second kind of teaching, namely of obscure words. These (obscure words) are necessary in two ways. First, that one might be eager to understand them, and second, that one might be eager to explain them to others.

Quantum ad primum dicit, inclinabo in parabolam aurem meam. Parabola est sententia aliqua, quando habet obscuram similitudinem; quasi dicat: dabo studium ad intelligendum aliorum dicta: Prov. 1: Animadvertet parabolam et interpretationem eius; verba sapientium et aenigmata eorum.

With respect to the first, he says, *I will incline my ear to a parable.* A parable is a teaching when it has an obscure image or representation. It is as if he were saying, " I will study so as to understand the sayings of other people" - Proverbs 1: "He shall attend to a parable and its interpretation; the words of the wise, and their mysterious sayings."

Vel, inclinabo aurem meam in parabolam, quam loquitur Deus: quia aenigmatice loquitur; quasi dicat: inclinabo intellectum meum ad vocem Domini, qui loquitur parabolice.

Or, *I will incline my ear to a parable,* which God speaks, because He speaks enigmatically, as if to say, "I will incline my intellect to the Lord's voice who speaks parabolically.

Aperiam in psalterio propositionem meam. Propositio dicitur dupliciter. Uno modo id, quod prae aliis opto, et est illud quod magis desidero, illud, aperiam in psalterio, idest in mea operatione, quia hic est optimus modus aperiendi propositum suum: quia si tu proponis intrare vitam aeternam, non manifestas propositum tuum, si non habes bonam operationem.

I will open my proposition on the psaltery. Proposition is said in a twofold way. In one way, (it is) that which I wish for in preference to other things, that which I desire more - that (very thing) *will I open on the psaltery,* that is, in my activity, because here is the best way of opening his proposition. For if you propose to enter life eternal, you do not clearly show your proposition if you do not practice good activity.

Vel propositio est sermo obscurus, vel propositus causa tentationis; sic Samson, Iudic. 14, proposuit problema: unde dicit: si non arassetis in vitula mea: et sic accipitur hic propositio. Et ideo Hieronymus dicit quod est sermo obscurus.

Or (in the second way), proposition is (understood as) obscure speech, or (as) the cause of temptation; thus Samson, in Judges 14, proposed problems: whence he says "If you had not ploughed with my heifer"; and in this way is this proposition understood. And for this reason, Jerome says that it is obscure speech.

Hebraei habent, divinationem meam, quod idem est.

The Hebrew version has *My divination,* which amounts to the same thing.

c. Cur timebo. Proposito prooemio psalmi in quo populi incitavit attentionem; hic procedit ad propositum principale, quod est inducere homines ad non timendum mala praesentia, ne confidant de bonis praesentibus; sed eius timor et fiducia sit in Deo solo: et circa hoc duo facit. Primo ostendit de quo sit timendum. Secundo ostendit de quo non debeant timere, ibi, ne timueris. Circa primum duo facit. Primo proponit intentum. Secundo probat propositum, ibi, qui confidunt. Circa primum duo facit. Primo proponit quaestionem. Secundo ponit conclusionem.

Why shall I fear evil? Having set forth the psalm's introduction, in which he rouses the people's attention, he now proceeds to (his) main purpose which is to lead men not to fear evil at hand, nor to trust in goods of the present time. Rather, his fear and trust is in God alone. Concerning this he does two things. First, he shows what is to be feared, and second, what they ought not to fear, at *Be not thou afraid.* Concerning the former, he does two things. First, he sets forth (his) intent, and second, he proves his proposition, at, *They that trust.* Concerning the first, he does two things. First, he sets forth a question, and second, he offers a conclusion.

Quaestio est, cur timebo in die mala? Ubi primo videndum est, quae sit ista dies mala: quia omnes dies sunt a Deo. Sed dicuntur mali propter mala quae in eis contingunt: Eph. 5: Redimentes tempus, quoniam dies mali sunt. Potest ergo dies mala dici in qua aliquod periculum evenit; et praecipue in qua imminet periculum aeternae damnationis, et haec est dies iudicii: Soph. 1: Vox diei domini amara: tribulabitur ibi fortis. Ergo, cur timebo in die mala? Idest quid faciet me timere in die illa? Et respondet, iniquitas calcanei mei circumdabit me. Nihil enim timendum est, nisi peccatum: quia nulla nocebit adversitas, si nulla dominetur iniquitas: Prov. 28: Fugit impius nemine persequente: Eccl. 34: Qui timet Deum nihil trepidabit; et ideo dicit, iniquitas calcanei.

The question is, *Why shall I fear in the evil day?* First it must be discerned what this evil day is, for all days are from God. They are called evil on account of the evils that happen on them - Ephesians 5: "Redeeming the time, because the days are evil." Therefore, a day can be called evil on which some danger happens, especially (that day) on which the danger of eternal damnation overtakes one. This is the day of judgment - Sophonias 1: "The voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation." Therefore, (the question) *Why shall I fear in the evil day?* that is, "What will cause me to fear on that day?" And the psalmist responds, *The iniquity of my heel shall encompass me.* For nothing is to be feared except sin, since no misfortune will be suffered if no iniquity governs one - Proverbs 28: "The wicked man fleeth, when no man pursueth (but the just, bold as a lion, shall be without dread)"; Ecclesiasticus 34: "He that feareth the Lord shall tremble at nothing"; and thus he says, *The iniquity of the heel.*

Per calcaneum possunt tria intelligi. Primo, quia est extrema pars corporis. Et ideo iniquitas calcanei mei est iniquitas quae perseverat usque ad finem vitae; et hoc modo accipitur calcaneum: Gen. 3: Ipsa (scilicet mulier) conteret caput tuum, scilicet ratio superior; sed ipsa conteret caput serpentis: et tu insidiaberis calcaneo eius, idest insidiaberis ei usque ad finem vitae.

Three things can be understood by the word "heel". First, that it is an extreme part of the body. And in this way, *The iniquity of my heel* is that iniquity which lasts until the end of (one's) life, in which fashion it is understood as *heel* - Genesis 3: "She (namely the woman) shall crush thy head", namely the higher reason; but she shall crush the serpent's head: and "thou shall lie in wait for her heel", that is, you will lie in wait for it until the end of (your) life.

Item per calcaneum potest intelligi infirmitas carnis: quia quando homo deficit, calcaneus labitur. Et sic iniquitas calcanei, idest peccatum procedens ex infirmitate carnis, circumdabit me.

Secondly, "heel" can be understood as the weakness of the flesh. For when a man falls, his heel slips away. And so, *The iniquity of the heel,* that is, the sin coming from the weakness of the flesh, *shall encompass me.*

Tertio persecutio iniusta, quam quis movet contra alium; secundum illud Ioan. 13: Qui manducat panem meum, levabit contra me calcaneum. Et sic iniquitas calcanei, idest persecutio iniusta, retorquetur contra persequentem, Prov. 5: Iniquitates suae capiunt impium.

Thirdly, ("heel" can be understood as) unjust persecution which someone brings against another. With respect to this there is John 13: "He that eateth bread with me, shall lift up his heel against me." And so, *The iniquity of the heel,* that is, unjust persecution, will be cast back against the persecutor - Proverbs 5: "His own iniquities catch the wicked (and he is fast bound with the ropes of his own sin)."

Qui confidunt in virtute sua. Hic ponitur ratio quare sit timendum; quia propter peccatum. Et est duplex ratio quare sit timendum peccatum. Primo, propter impossibilitatem evadendi poenam peccati: Iob 11: Peribit ab eis refugium, et spes eorum abominatio animae. Alia ratio est propter mala quae malis imminent. Primo ergo ponit impossibilitatem evadendi poenam. Secundo ostendit mala imminentia malis, ibi, non videbit.

They that trust in their own strength. Here, he sets down the reason why (this evil day) is to be feared, namely because of sin. There is a two-fold reason that sin is to be feared. First, on account of the impossibility of avoiding the punishment of sin - Job 11: "...the way to escape shall fail them, and their hope the abomination of the soul." Secondly, on account of the evils that befall the evil. Therefore, he sets down, first, the impossibility of evading punishment, and secondly, shows the evils that befall the evil, at, *He shall not see.*

Aliquis evadit poenas primo per auxilium extrinsecum. Secundo per propriam solicitudinem. Tertio propter defectum subiecti, ut quando moritur. Et ostendit quod nullo istorum modorum evadere potest. Primo propter auxilium. Secundo, quod nec per remedium a se exhibitum. Tertio, quod nec per defectum subiecti.

Someone evades punishment, first, through outside help, secondly, through one's own solicitude, and third, on account of a lacking in the subject, as when he is dead. And he shows that in no one of these ways can one evade (punishment), first on account of help, nor, secondly, through the assistance provided by oneself, nor, thirdly, through a lacking in the subject.

Qui vult liberari per auxilium, quandoque liberatur ex potentia sui exercitus: Ioan. 18: Si regnum meum esset de hoc mundo, ministri mei etc. Quandoque per divitias: Prov. 6: Omnem substantiam domus suae tradet, et liberabit se. Quandoque per amicos. Et ostendit quod nullum istorum potest a poena peccati liberare. Et licet secundum glossam legatur aliter, tamen secundum hebraeos legitur, quia Deus confidentes de se liberat.

He who desires to be freed through (outside) help, is freed sometimes by the power of his own army - John 18: "If my kingdom were of this world, my servants (would certainly strive that I should not be delivered to the Jews...). At other times, (one is freed) through riches - Proverbs 6: "...he shall give up all the substance of his house" and shall free himself. Sometimes, (one is freed) by (one's) friends. And he shows that none of these can free one from the punishment of sin. And although, according to the Gloss, it could be read otherwise, nevertheless according to the Hebrew version, it is read that God frees those who trust in him.

Frater non redimet; quasi dicat, Frater non redimet eos qui confidunt in eo. Et ideo primo ostendit quod per auxilium amicorum non iuvatur a poena peccati, quia virtus amicorum modica est. Et ideo in virtute corporali amicorum non est confidendum. Ideo dicit, qui confidunt in virtute sua, scilicet amicorum suorum, vel in virtute propria speciali: quia, est via quae videtur homini recta, novissima autem illius ducunt ad mortem, Prov. 14.

No brother can redeem, as if to say, "No brother can redeem those who trust in (their own strength or riches)." Thus in this way he first shows that through the help of (one's) friends, one is not helped with respect to the punishment of sin. For the strength of friends is slight. On this account, then, one should not trust in the bodily strength of (one's) friends. And so he says, *They that trust in their own strength,* namely of their friends, or (for that matter) in their own particular power, since "There is a way which seemeth just to a man: but the ends thereof lead to death" as Proverbs 14 states.

Item qui confidunt in virtute divitiarum suarum, non liberantur per ista omnia a peccati poena: quia Prov. 11: Qui confidunt in divitiis suis, corruent. Non enim confidendum est in divitiis corporalibus vel spiritualibus, sed quaerat homo prout potest salutem suam: Ier. 9: Non glorietur sapiens in sapientia sua, et non glorietur fortis in fortitudine sua, et non glorietur dives in divitiis suis. Nec persona coniuncta sibi quantumcumque potest eum redimere, idest liberare a peccato, sive a poena: Ezech. 14: Si fuerint tres viri in medio eius Noe, Daniel et Iob, ipsi iustitia sua liberabunt animas suas.

Again, *They that glory in the multitude of their riches,* are not freed by them all from the punishment of sin, because Proverbs 11 states: "Those who trust in their riches shall fall." Man should not trust in bodily or spiritual riches, but should seek, insofar as he can, his salvation - Jeremiah 9: "Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches". No person composited in his very being can, in any way, redeem himself, that is to say, free himself from sin or punishment - Ezechial 14: "If...these three men be in the midst thereof...Noe, Daniel and Job...they shall deliver their own souls by their justice."

Sed postquam frater non potest redimere quantumcumque sibi propinquum, numquid redimet homo? Non, quia homo non potest aliquem eripere de manu Dei, sed solus Deus redimet eos. Et homo, scilicet Christus: homo, ut pretium, idest mors locum in eo habere possit, et Deus ut habeat virtutem redimendi,

But since a brother, no matter how great he is, cannot redeem his neighbor through his own power, *Shall man redeem?* No, because man cannot take someone away from God's hand; only God redeems them. And *Man,* namely Christ, as the *Price,* namely, so that (his) death may have a place in (man's redemption), and *God,* that he have the power of redeeming.

vel aliter, frater, idest Christus, qui est verus frater noster: Ps. 21: Narrabo nomen tuum fratribus meis: Can. 8: Quis mihi det te fratrem meum etc. Si non redimet iste, quis alius redimet? Quasi dicat, nullus.

Or otherwise, *Brother,* that is, Christ, who is our true brother - Psalm 21: "I will declare thy name to my brethren"; Song of Songs 8: "Who shall give thee to me for my brother" etc. If that one will not redeem, who else will? As if to say "No one".

Non dabit Deo placationem suam. Hic ostendit quod non evadunt poenam propter aliquid quod faciunt dum sunt in peccato: quia duplici remedio indigent peccatores propter duplex malum quod incurrunt, scilicet offensam Dei, et reatum poenae. Et ideo indigent placare Deum: quod ipsi facere non possunt, quia ex quo ipsi non placent Deo, et sunt inimici Dei, nec eorum munera accipit: unde dicit, non dabit Deo placationem suam, quia non placent exteriora Deo, nisi sit interior gratia, quam non potest purus homo dare.

He shall not give to God his ransom. Here, he shows that they do not avoid punishment on account of something they do while they are in sin. The reason for this is that sinners stand in need of a two-fold remedy because of a two-fold evil which they have incurred, namely God's displeasure, and punishment's debt. And for this reason they need to satisfy God, which they themselves cannot do, since, by the very fact that they themselves are not pleasing to God and are His enemies, he does not accept their gifts. Thus he says, *He shall not give to God his ransom,* because external things do not satisfy God, unless they be interior graces which the pure man cannot give.

Item indigent absolvi a poena: et hoc etiam homo facere non potest; unde dicit, nec pretium redemptionis animae suae, scilicet purus homo potest dare; et ideo non potest liberare a poena: Ps. 88: Quis est homo qui vivit et non videbit mortem, eruet animam suam de manu inferi? Sed Christus qui est Deus et homo, dedit placationem pro nobis: Rom. 5: Cum inimici essemus, reconciliati sumus Deo etc.

Furthermore, they need to be absolved from punishment. And this also man cannot do. Whence he says, *Nor the price of the redemption of his soul,* namely (that which) the pure man can give. For this reason he cannot free (himself) from punishment - Psalm 88: "Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?" But Christ, who is God and man, gave satisfaction on our behalf - Romans 5: "When we were enemies, we were reconciled to God (by the death of his Son)."

Item solum pretium redemptionis: 1 Pet. 1: Redempti estis de vana vestra conversatione etc.

Again, only *The price of the redemption* - 1 Peter 1: "...you were..redeemed...from your vain conversations...(with the precious blood of Christ)."

Vel, non dabit, idest non curabit dare placationem, et pretium redemptionis animae suae, ille scilicet qui confidit in divitiis. Et secundum hoc potest continuari alia littera, quae dicit, frater, Christus scilicet, non redimit, quia illi non curant placare Deum per poenitentiam, quia Christus non iuvat eos qui nolunt se iuvare.

Or, *He shall not give,* that is, he shall not care to give satisfaction, and, *The price of the redemption of his soul,* namely of that one who trusts in (his) riches. And according to this (interpretation), another version can be linked (with the one here) which says, "brother", namely Christ, "cannot redeem", because these very people do not care to satisfy God through penance, and Christ does not help those who do not wish to help themselves.

Et laborabit. Hic ostendit quod non evadet per defectum sui, quia semper punitur; unde dicit, laborabit in aeternum, idest punietur supplicio aeterno: Matth. 25: Ibunt hi in supplicium aeternum, quia noluerunt hic laborare: Ps. 72: In labore hominum non sunt. Et quia quantum in se fuit, in aeternum peccaverunt, quia praeferunt peccatum legi Dei; et ideo non timent poenam, sed semper vellent facere peccatum. Et vivet adhuc in finem, idest vita eius non deficiet in poenis: Iob 20: Luet quae fecit omnia, nec tamen consumetur.

And shall labor. Here he shows that he does not escape through his own lacking, because it is always punished. Hence he says, *He shall labor for ever,* that is, he shall be punished with eternal suffering - Matthew 25: "These shall go into everlasting punishment", because they do not wish to labor now - Psalm 72: "They are not in the labor of men". For whenever someone is in himself (that is to say, making himself into the end), he sins in eternity, because he prefers sin to God's law. And for this reason, they do not fear punishment, but always want to sin. *And shall still live unto the end,* that is, his life shall not be lacking in punishments - Job 20: "He shall be punished for all that he did, and yet shall not be consumed."

d. Non videbit. Supra ostendit psalmista, quod timendum est propter peccatum, quia nullum remedium est ad evadendum poenam; hic autem agit de malis quae imminent eis propter improvidentiam eorum: et circa hoc tria facit. Primo commemorat improvidentiam eorum de malis futuris. Secundo commemorat mala quae imminent, ibi, relinquent alienis. Tertio ponit spem de Deo qua sperat liberari ab his malis, ibi, verumtamen. Circa primum duo facit. Primo ostendit eorum improvidentiam. Secundo ignorantiae causam, ibi, cum viderit.

He shall not see. Previously, the psalmist showed what is to be feared on account of sin, that there is no way of avoiding punishment. Here, he treats of those evils which threaten them on account of their lack of foresight. Concerning this latter, he does three things. He recalls, first, their lack of foresight concerning future evils, and second, those evils which threaten (them), at, *They shall leave...to strangers.* Lastly, he describes (his) hope of God through which he hopes to be freed from these evils, at, *But (God).* Concerning the first he

does two things. First, he shows their lack of foresight, and second, the cause of (their) ignorance, at, *When he shall see.*

Dicit ergo iste talis cui imminent tot mala: non videbit, idest non considerabit interitum, idest damnationem suam. Iustorum enim est novissima memorari, Eccl. 7.

And so, he says that so many evils threaten that kind of person (that) *He shall not see,* that is, he will not consider, his *Destruction,* that is, his damnation. Ecclesiaasticus 7: "For it is of the just to remember (their) last end." [ed. perhaps *Ecclesiasticus 7:40: "in omnibus operibus tuis memorare novissima tua et in aeternum non peccabis* - "In all thy works remember thy last end, and thou shalt never sin."]

Sed de istis dicitur Deut. 32: Gens absque prudentia et sine consilio. Et quare iniusti non praevident sibi? Redditur ratio Eccl. 9: Hoc est pessimum inter omnia quae sub sole fiunt: quia eadem cunctis eveniunt. Et ideo non considerant quid eis possit evenire in futurum. Et ideo, cum viderit etiam sapientes morientes: sed videntes mortem corporalem non considerant eorum gloriam: Sapien. 4: Videbunt finem sapientis, et non intelligent quid cogitaverit de illo Deus.

Deuteronomy 32 speaks of these people: "They are a people without counsel, and without wisdom." And why do the unjust not anticipate (these things) for themselves? The reason is given at Ecclesiastes 9: "This is a very great evil among all things that are under the sun, that the same things happen to all men." Thus, they do not consider what might happen to them in the future. And so even when they see wise men dying, they do not consider their glory, seeing the death of the body - Wisdom 4: "They shall see the end of the wise man, and shall not understand what God hath designed for him."

Differentia est inter insipientem et stultum. Insipiens est qui habet scientiam humanam, et non considerat aeterna; stultus est qui non considerat etiam praesentia.

There is a difference between the senseless and the foolish. The senseless person is he who has human knowledge, and does not consider the eternal, while the foolish person is he who does not even consider (the knowledge of) the present.

Vel insipiens est qui non attendit mala praesentia, sed futura; stultus est qui attendit et non vitat; unde dicit, simul insipiens et stultus peribunt.

Or, the senseless person is he who does not attend to present evils, but (rather concerns himself with) future evils, while the foolish person is he who attends (to present evils) and does not avoid (future ones). Hence he says, *The senseless and the fool shall perish together.*

Secundum Hieronymum, duplex est causa contemptus iniustorum: diuturnitas vitae, et quia vident simul sapientes et insipientes mori.

According to Jerome, the contempt of the unjust has a two-fold cause, namely length of life, and that they see the wise and the senseless to die together.

e. Et relinquent. Hic ponit mala quae contingunt peccatoribus. Et primo ponit mala quae contingunt in praesenti. Secundo ponit mala quae evenient in futuro, ibi, sicut oves. Circa primum duo facit. Primo ponit mala quae eveniunt in praesenti, quantum ad bona extrinseca. Secundo quantum ad bona intrinseca, ibi, cum in honore. Et ostendit primo quid perdit malus per mortem.

And they shall leave. Here, he sets down the evils that happen to sinners. First, he describes those evils which belong to the present, and second, those which will happen in the future, at, *Like sheep.* Concerning the former, he does two things. First, he describes those evils which happen in the present as far as concerns extrinsic goods, and second, (those which regard) intrinsic goods, at, *When he was in honor.* And he shows first that evil destroys by means of death.

Dicit quod perdit divitias; unde dicit, relinquent alienis divitias suas: Hier. 17: Fecit divitias, et non in iudicio, in dimidio dierum suorum relinquet eas. Et dicit, suas, quasi a se possessas; vel quia non usus est eis ad utilitatem aliorum: Phil. 2: Omnes quae sua sunt quaerunt. Et dicit, alienis, quia saepe alieni, idest extranei secundum carnem, accipiunt divitias suas: Ps. 38: Thesaurizat, et ignorat cui congregabit ea.

He says that *Their riches* destroy. So, he says, *They shall leave their riches to strangers* - Jeremiah 17: "(As the partridge hath hatched eggs which she did not lay: so) is he that hath gathered riches, and not by right: in the midst of his days he shall leave them." He says, *Theirs,* possessed, as it were, by them, or that they are not used by them for the benefit of others - Philippians 2: "All seek the things that are their own." He says, *To strangers,* because frequently strangers, that is, those who are not blood relatives, receive their riches - Psalm 38: "He storeth up: and he knoweth not for whom he shall gather these things."

Quod si aliquando, etiam filiis dimittat divitias, tamen alieni sunt, ut dicitur Luc. 10: Ille proximus qui fecit misericordiam in illo. Et contingit quod filii et nepotes nihil boni faciunt mortuis; sed residua sunt eis duo de rebus mundi, sepulcrum et fama hominum. Secundum, ibi, tabernacula.

Even if at times he releases his riches to his sons, nevertheless they are strangers, as Luke 10 indicates: "That one was a neighbor who showed mercy to him." And it happens that sons and nephews do nothing of good to the dead; but two of this world's things are left to them, namely the sepulchre and the man's reputation. The second (is treated of) at, *Their dwelling places.*

Quantum ad primum dicit: habuerunt domos et vineas et currus et multa pretiosa. Sed quid habebunt in morte? Pro palatio habebunt sepulcrum, et hoc, in aeternum, idest usque in diem iudicii habitabunt in sepulcris.

With respect to the first, he says: They have homes, vineyards, vehicles, and many valuable things. But what will they have in death? For their palace, they will have *Their sepulchres,* and this, *Forever,* that is, they will dwell in their sepulchres until the day of judgment.

Vel ex hoc quod faciunt curiosa sepulcra, credunt habitare in aeternum in eo; sed decipiuntur, quia et sepulcra destruentur. Unde licet secundum opinionem eorum illa sepulcra sint domus eorum in aeternum, tamen non est ita.

Or for this (reason), that they make careful sepulchres, believing that they will dwell in them forever. But they are deceived because their sepulchres too will be destroyed. Hence although according to their opinion those sepulchres will be their dwelling place forever, nevertheless, it is not so.

Hieronymus tamen habet aliter: interiora eorum domus illorum in aeternum: quia homo habet duplicem domum: exteriorem scilicet; et haec non manet in aeternum; et interiorem, scilicet conscientiam, et haec manet: Isa. 38: Dispone domui tuae. Sive bona, sive mala, semper manet.

Jerome('s version of this text, however, has it differently): *Their interiors shall be their houses forever,* because man has two houses, namely an exterior one, which does not stand forever, and an interior one, namely his consciousness, which does remain - Isaiah 38: "Take order with thy house." Either good or evil, it stands forever.

Tabernacula. Hic ostendit, quod non remanet fama, seu memorabile hominis post mortem. Memorabilia hominis sunt aedificia fortia: ideo dicit, tabernacula eorum in progenie et progenie; quasi dicat, ita aedificantur ac si sint duratura usque in finem; sed decipiuntur, quia destruuntur: Iob 21: Ubi est domus principis, et ubi tabernacula impiorum? Marc. 13: Vides has magnas aedificationes? Non relinquetur etc. Et dicit, tabernacula, quia non diu manent in eis.

Their dwelling places. Here he shows that neither fame nor a man's achievements remain after his death. A man's achievements are firm buildings. Hence he says, *Their dwelling places to all generations,* as if to say, "Thus they are built as if they are to last up to the end." But they are deceived because they will be destroyed - Job 21: "Where is the house of the prince? and where are the dwelling places of the wicked?"; Mark 13: "Seest thou all these great buildings? There shall not be left (a stone upon a stone, that shall not be thrown down.") And he says *Their dwelling places,* because they shall not remain in them for long.

Vocaverunt nomina sua in terris suis; quasi dicat: haec est intentio huius aedificationis, ut essent nominati in terris suis: Gen. 11: Venite, aedificemus civitatem et turrim, et celebremus etc. Eccl. 40: Aedificatio civitatis confirmavit nomen: unde vocant civitates ex nomine suo; et dicit, suis, quia nomen alicuius non multum extenditur extra terram suam. Et ideo stultum est quod homo celebret nomen suum in terris.

They have called their lands by their names; as if to say, "This is the intention of their building, that they be celebrated in their lands" - Genesis 11: "Come, let us make a city and a tower...and let us make our name famous..."; Ecclesiasticus 40: "... the building of a city shall establish a name...". Hence, they call cities by their name; and he says, *Their (lands),* because a name does not extend much outside of one's own land. And so, the fool is that man who makes his own name famous in his land.

Vel, invocabunt nomina eorum, idest defunctorum, in terris suis, portando cibaria ad sepulcra.

Or, *They have called their names,* that is, of the dead, *in their lands,* when carrying food to their sepulchres.

f. Et homo. Supra proposuit psalmista mala quae imminent malis, quantum ad amissionem exteriorum; hic autem ponit quae ex corruptione bonorum interiorum eis imminent: et circa hoc duo facit. Primo proponit malum interioris corruptionis. Secundo ostendit quid ex hoc malo sequitur, ibi, haec via illorum.

And man. Previously, the psalmist set forth those evils which threaten the evil as far as concerns the loss of external (things). At this point, he describes those things which threaten them on account of the corruption of interior goods. Concerning this he does two things. First, he sets forth the evil of interior corruption, and second, he shows what follows because of this evil, at, *This way of theirs.*

Sciendum est autem quod homo est compositus ex natura rationali et sensitiva. Secundum naturam rationalem homo habet similitudinem cum Deo et angelis: Gen. 1: Faciamus hominem ad imaginem et similitudinem nostram: Psal. 8: Minuisti eum paulo minus ab angelis. Secundum autem sensitivam naturam habet communicationem cum bestiis. Primo ergo ponit honorem hominis quantum ad hoc quod habet similitudinem cum angelis; unde dicit, homo cum in honore esset. Secundum Philosophum, honor est excellentius quid quam laus: quia laus ordinatur ad aliud; honor autem est per se et in se.

One should note that man is a composite of a rational and a sensitive nature. With respect to the former, man has a likeness to God and the angels - Genesis 1: "Let us make man to our image and likeness" and Psalm 8: "Thou hast made him a little less than the angels." However, with respect to his sensitive nature, man participates in (the nature of the other) animals. Therefore, the psalmist first describes the honor of man in so far as he has a likeness to the angels. Hence he says, *And man when he was in honor.* According to Aristotle, honor is something more excellent than praise, since praise is ordained to another, while honor is (pursued) for and in itself.

Et dicit, esset, scilicet similis ad Deum. Et ex hoc quod haec habet, praemittit tria: quia praemittit quod haec non considerat, scilicet quod sit similis Deo. Secundo, quod declinat in ignorantiam et ignobilitatem bestialem. Tertio quod consequitur actum bestialem.

He says, *Was,* namely, similar to God. And because of this similarity, he puts forth three things. First, that he not consider this, namely, that he is similar to God, second, that he avoid bestial ignorance and ignobility, and third, that he follows after the bestial act.

Quantum ad primum dicit, non intellexit, scilicet quod ad imaginem Dei sit factus: et quod esset aptus ad possidenda caelestia: Sap. 2: Neque speraverunt mercedem iustitiae: nec iudicaverunt honorem animarum sanctarum.

With respect to the first, he says, *(He) did not understand,* namely that he was made in God's image, and that it was fitting (for him) to possess the heavens - Wisdom 2: "They hoped not for the wages of justice, nor esteemed the honor of holy souls."

Quantum ad secundum dicit, comparatus est iumentis. Bruta animalia operantur ex passione; et hoc patet, quia canis statim cum irascitur, clamat, equus cum concupiscit, hinnit; sed non imputatur eis, quia carent ratione. Si ergo homo statim cum concupiscit, sequitur passionem, et iratus percutit, comparatus est in agendo iumentis insipientibus: Ps. 31: Nolite fieri sicut equus et mulus etc.

With respect to the second, he says, *He is compared to beasts.* Brute animals function by way of (their) passions, which is clear (for example, with the) dog which immediately barks when angry, (or) the horse which whinnies when aroused. But this is not imputed to them, since they lack reason. Therefore, if a man immediately follows his passion when aroused, and strikes when angered, *He is compared* in his activities *to the senseless beasts* - Psalm 31: "Do not become like the horse and the mule (who have no understanding)."

Quantum ad tertium dicit, et similis factus est illis: nam quando natura brutorum inclinatur ad aliquid, sic utitur passione, et consuetudo vertitur in naturam. Quando homo ergo assuescat secundum passionem vivere, iam vertitur in naturam: et ideo, similis factus est illis, per habitum ex malis operibus aggravatum: Ier. 5: Equi amatores in feminas, et emissarii facti sunt; et ideo dicit Philosophus, quod peior est malus homo quam mala bestia; quia cum malitia habet intellectum, ut diversa mala adinveniat.

With respect to the third, he says, *And is become like to them.* For when a brutes' nature is inclined to something, it(s nature) is accustomed (to this thing) by a passion, and is turned to (this thing) in (its) nature through a habit. Therefore, when man becomes habituated to living according to (his) passions, henceforth he is turned to (them, namely his passions) in (his very) nature. And in this way, he *is become like to them,* through habit weighed down by evil deeds - Jeremiah 5: "They are become as amorous horses and stallions: (every one neighed after his neighbor's wife)". And thus Aristotle says that the evil man is worse than the evil beasts because when

malice or badness possesses intellect, it devises diverse evils.

g. Haec via. Hic ostendit quid sequitur ex hoc malo quod incurrunt, scilicet quod facti sunt bestiales: nam posset aliquis dicere, quod nihil mali inde sequitur. Sed non est ita. Immo aliquid aliud sequitur. Et primo ostendit quid sequitur quantum ad eos. Secundo quantum ad alios.

This way. Here, he shows what follows by reason of this evil which they incur, namely that they are made bestial. For someone could say that nothing of evil follows from that circumstance. But it is not so. On the contrary, the one thing follows from the other. First, he shows what follows with respect to them, and second, with respect to others.

Quantum ad eos dicit, haec via, quia scilicet sequitur passiones, est scandalum ipsis, quia interius conturbantur: Ps. 68: Fiat mensa eorum coram ipsis in scandalum.

With respect to the former, he says, *This way,* namely that it follows the passions, *is a stumbling block to them,* that they are thrown into confusion within - Psalm 68: "Let their table become as a snare before them...a stumbling block."

Item exterius etiam conturbantur, quia puniuntur et infamantur. Philosophus, poenitudine replentur pravi.

In like manner, they are thrown into confusion externally, since they are punished and disgraced. (As) Aristotle (states), "The wicked are filled with repentance."

Quantum ad alios sequitur, quod postea in ore suo complacebunt. Et exponitur dupliciter.

With respect to (what) follows (with respect) to others, (the psalmist states) *And afterwards they shall delight in their mouth.* This is explained in two ways.

Uno modo sic. Postquam interius scandalizantur et faciunt mala, vellent quod alii sequerentur eos. Et ideo student aliis complacere, ut trahant eos ad peccandum: Prov. 1: Si te lactaverint peccatores etc.

First, after they have been scandalized and have done evil, they desire that others follow them. And in this way, they are eager to be found pleasing to them, so that they might draw them to sinning - Proverbs 1: "(My son,) if sinners shall entice thee, (consent not to them.)"

Alio modo sic reprehendit simulationem: quasi dicat: postea quam iam sic conturbantur et sequuntur mala, in ore suo complacebunt, idest student loqui sancta et blanda: Matth. 23: Vae vobis Scribae et Pharisaei hypocritae, qui similes estis sepulcris dealbatis etc. Usque ad et iniquitatem.

Second, (the psalmist) finds fault with (their) pretence. It is as if he were saying, "*Afterwards,* now that they are thrown into confusion and are following evil things, *they shall delight in their mouth,* that is, they are eager to speak holy and flattering things - Matthew 23: "Woe to you scribes and Pharisees, hypocrites; because you are like to whited sepulchres (which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness.)" Even to wickedness.

Glossa, peiores sunt simulantes quam aperte mali. Sed numquid hoc verum est? Videtur quod non. Isa. 3: Peccatum suum sicut sodoma praedicaverunt. Glossa Hieronymi: Secunda tabula est occulte peccare.

The Gloss states that pretenders are worse than the openly evil. But is this true? It would seem not - Isaiah 3: "They have proclaimed (abroad) their sin as Sodom (and they have not hid it)." Jerome's Gloss states "*Secunda tabula* is to sin secretly."

Dicendum, quod aliud est non publicare peccatum, et aliud est simulare innocentiam: nam publicare peccatum est malum, quia scandalizat alios; sed simulare innocentiam, ut alios trahat ad peccatum, maius malum est. Et de his loquitur hic.

It must be said that it is one thing not to make one's sin known, and another to feign innocence. For to make one's sin known is evil, since it scandalizes others. But to feign innocence, so as to draw others to sin, is a worse evil. And it is of this that he speaks here.

Alia littera habet, et in ore suo benedicat Deum. Et exponitur sic. Quamvis interius sint bestiae, tamen labiis exterius benedicent Deum. Isa. 29: Populus hic labiis me honorat etc.

Another version has, "He shall bless God in his mouth." This is explained in the following way. Although they are bestial within, nevertheless they bless God externally with their lips - Isaiah 29: "...with their lips (they) glorify me (but their heart is far from me)."

Vel aliter. Benedicent Deum de malis quae fecerunt.

Or one could say that they bless God concerning the evils which they have done.

Hieronymus habet: Post eos iustitiae eorum current: quasi dicat: non intellexit, et similis factus est bestiis, et inde scandalizantur, et ideo fit, quia voluerunt esse bestiae. Ideo, post eos, idest in finem comedentur a bestiis, idest a daemonibus; quasi dicat: current post daemones in inferno.

Jerome has "Their justices run after them", as if to say, "He did not understand, and became like unto the beasts, and from that moment on they were scandalized and thus it happens because they wanted to be bestial." Thus, "After them", that is, in the end they will be consumed by the beasts, that is, by the demons, as if to say, "They ran after the demons into hell."

h. Sicut oves. Hic ponit mala quae evenient peccatoribus post hanc vitam. Et quia tria mala iam dixit: scilicet quod sunt similes bestiis, quod contemnunt sapientiam, tertium est quod confidunt in virtute.

Like sheep. At this point, he describes those evils which will befall sinners after this life, and (this) because he has already stated that there are three evils, namely that they are like unto the beasts, that they despise wisdom, and that they trust in their own strength.

Et contra primum dicit: quia isti sunt sicut bestiae, dignum est quod sicut bestiae puniantur; unde dicit, sicut oves in inferno positi sunt. Oves non habent auxilium a natura ad se defendendum, et ideo expositae sunt ad caedem. Psal. 43: Aestimati sumus sicut oves occisionis. Quia ergo mali in inferno sunt omnino poenis expositi, ideo sunt sicut oves. Ierem. 12: Congrega eos sicut gregem ad victimam.

Against the first (of these evils) he says that because they themselves are like beasts, it is appropriate that they be punished like beasts. Thus he say, *They are laid in hell like sheep.* Sheep are not naturally supplied by nature to defend themselves, and are thus exposed to slaughter - Psalm 43: "We are counted as sheep for the slaughter." Therefore, since the evil in hell are wholly exposed to punishment, they are thus like sheep - Jeremiah 12: "Gather them together as sheep for a sacrifice."

Item oves tonduntur, et tonsae occiduntur: ita prius tonduntur a lana mali, et privantur sive expoliantur exterioribus bonis, et postea occiduntur in inferno, mors depascet eos: Apocalyp. 21: Pars eorum est sulphur.

Again, sheep are shorn and those shorn are killed. Thus, they are first shorn of the wool of evil, (that is, they) are deprived or stripped of their external goods, and after this they are killed in hell, *Death shall feed upon them* - Apocalypse 21: "They shall have their portion in the pool burning with fire (and brimstone, which is the second death)."

Hic depascet eos: et dicit, depascet, quia etsi mors inferat poenam, non tamen totaliter auferet; sed reservat semper ad poenam.

This (death) shall feed upon them: and he says, *Shall feed upon them,* because although death inflicts punishment, nevertheless it does not completely remove it, but preserves it for the future.

Vel, mors, idest diabolus: Apoc. 6: Nomen illi mors: depascet eos, idest deducet de pascuis ad pascua, idest de poenis ad poenas. Iob 24: Ad calorem nimium transiet ab aquis nivium.

Or, *Death,* that is the devil - Apocalypse 6: "(And behold a pale horse, and he that sat upon him) his name was Death (and hell followed after him) - *Shall feed upon them,* that is, he shall lead (them) from pasture to pasture, that is, from punishment to punishment - Job 24: "Let him pass from the snow waters to excessive heat (and his sin even to hell)."

Alia littera habet, mors pastor eorum erit. Et loquitur sic. In vita ista sunt sicut oves deputandi ad infernum; et diabolus est pastor eorum.

Another version has, *Death shall be their shepherd.* And the psalmist speaks in this way. In this very life they are like the sheep deserving to be assigned to hell, and the devil is their shepherd.

Et dominabuntur. Hoc est contra illud quod dixit supra, quod videntur sapientes simul mori cum insipientibus; hic dicit quod iusti dominabuntur eorum, scilicet malorum. Vel sapientes, qui vocantur iusti in matutino, idest in die iudicii, quando accipient iudiciariam potestatem. Malach. 4: Calcabitis impios cum fuerint cinis sub planta pedum vestrorum.

And they shall have dominion. This is contrary to that which he said previously, that the wise are seen to die along with the foolish. Here, he says that *The just shall have dominion over them,* namely the evil. Or, the wise, who are called *The just...in the morning,* that is, on the day of judgment, when they will take up judicial power - Malachai 4: "And you shall tread down the wicked when they shall be ashes under the sole of your feet."

Et auxilium eorum. Hoc est illud quod dixit, et in multitudine divitiarum etc.: quasi dicat: auxilium eorum quod erat ab amicis et divitiis eorum, veterascet, idest peribit in inferno. Isa. 10: Ad cuius fugietis auxilium? Iob 6: Ecce non est auxilium mihi in me.

And their help. This is that which he has said, *And glory in the multitude of their riches.* It is as if he were saying, "*Their help,* which was from their friends and their riches, *shall decay*," that is, will perish in hell - Isaiah 10: "To whom will ye flee for help?" Job 6: "Behold there is no help for me."

A gloria eorum, idest iuxta gloriam eorum. Apocalyps. 18: Quantum glorificavit se, tantum etc.

From their glory, that is, along with their glory - Apocalypse 18: "As much as she hath glorified herself (and lived in delicacies, so much torment and sorrow give ye to her...)"

Verumtamen redimet animam meam; quasi dicat: mali ista habent; sed ego liberabor ab istis. Et per quid? Per effusionem sanguinis Christi. Redimet de manu inferi, idest de manu diaboli, sub qua erant homines ante adventum Christi. Oseae 13: De morte redimam eos.

But (God) will redeem my soul, as if to say "The evil have those things, but I myself will be liberated from them." And by what (means)? By the shedding of Christ's blood. *He shall redeem (my soul) from the hand of hell,* that is, from the hand of the devil, under which men have been before Christ's advent - Hosea 13: "I will redeem them from death."

Cum acceperit me, idest cum acceperit animam meam. Hebr. 2: Nusquam angelos apprehendit, sed semen Abrahae.

When he shall receive me, that is, when he shall receive my soul - Hebrews 2: "For no where doth he take hold of the angels: but of the seed of Abraham he taketh hold."

i. Ne timueris. Supra psalmista ostendit quid sit homini timendum in mundo; hic ostendit quid sit non timendum, scilicet prosperitas impiorum. Et primo monet ut non timeamus propter prosperitatem malorum; secundo assignat rationem, ibi, quoniam cum interierit.

Be not thou afraid. Previously, the psalmist showed what should be feared by man in the world. Here, he shows what is not to be feared. First, he warns lest we should fear the prosperity of the wicked, and second, he assigns the reason, at, *For when he shall die.*

Prosperitas malorum duo habet: scilicet abundantiam divitiarum, et sublimitatem gloriae. Quantum ad primum dicit, ne timueris cum dives factus fuerit homo. Quantum ad secundum, et cum multiplicata fuerit gloria domus suae.

The prosperity of the wicked has two meanings, namely the abundance of riches, and the loftiness of renown. With respect to the former, he says, *Be not thou afraid, when a man shall be made rich,* and with respect to the latter, he says, *And when the glory of his house shall be increased.*

Et dicit, homo. Homo constat ex duplici natura: scilicet animali et rationali. Et quandoque sumitur pro una, quandoque pro alia. Hic sumitur pro animalitate; quasi dicat: si homo animalis dives factus fuerit: tales enim saepe ditantur. Iob 21: Quare impii vivunt, sublimati sunt, confortati sunt divitiis? Item ibidem 12: Abundant tabernacula praedonum: si ista scilicet videris, ne timueris.

He says, *Man.* Man is established (exists) by reason of a two-fold nature, namely animal and rational. And at times, he is understood with respect to the one, and at other times, with respect to the other. Here, he is understood with respect to his animality, as if the psalmist is saying, "If a bestial man should become rich (do not take this amiss, for) such men often will become rich" - Job 21: "Why then do the wicked live, are they advanced, and strengthened with riches?" Again, at Job 12: "The tabernacles of robbers abound" - if you see such, *Be thou not afraid.*

Duplex potest esse causa timoris. Una, ne desaeviant in homines: alia, ne ex hoc scandalizentur boni, et deficiant a spe, secundum illud Psalm. 72: Mei autem pene moti sunt pedes.... et dixi: ergo sine causa iustificavi cor meum; quasi dicat: ex quo tot bona Deus facit malis, videtur quod non curet de nobis, secundum illud Malach. 3: Vanus est qui servit Deo, et quod emolumentum habemus, quia custodivimus praecepta Domini?

The cause of fear can be two-fold, namely, that they not rave furiously at men, and second, that by this (fear) they not scandalize the good, and deflect them from hope, according to Psalm 72: "But my feet were almost moved...And I said: Then have I in vain justified my heart," as if to say, "on account of the fact that God does so much good for the evil, it would seem that he does not care for us," according to Malachai 3: "He laboureth in vain that serveth God, and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the Lord of hosts?"

Quantum ad secundum dicit, et cum multiplicata fuerit gloria domus eius. Eccl. 9: Non zeles gloriam et opus peccatoris. Psal. 36: Vidi impium etc.

With respect to the other (way in which fear can be understood), he says, *And when the glory of his house shall be increased* - Ecclesiasticus 9: "Envy not the glory and riches of a sinner"; Psalm 36: "I have seen the wicked (highly exalted and lifted up like the cedars of Libanus).

Quoniam cum interierit. Hic assignatur ratio, quare non sunt timendi mali si divites fiant. Primo, quia quandoque omnibus exterioribus bonis privabuntur; secundo etiam omnibus interioribus bonis deficient. Secunda ibi, quia anima eius.

For when he shall die. Here he assigns the reason why the evil, if they have become rich, are not to be feared. First, because at some point they will be stripped of all external goods, and second, that they will lose all interior goods as well. The latter (is discussed) at *For...his soul.*

Ideo dicit, non sunt timendi, quia Deus reservat tibi maiora. Haec autem quae dantur istis sunt transitoria. Et ostendit primo, quod divitiae transeunt; dicens, quoniam cum interierit, scilicet dives, non sumet omnia, idest nihil ex omnibus quae habuit, poterit habere. Iob 27: Dives cum dormierit, nihil secum auferet. 1 Tim. ultim.: Nihil intulimus in hunc mundum: haud dubium, quia nec auferre quid poterimus.

Thus he says they are not to be feared since God reserves greater things for you. However, these things which are given to them are transitory. And he shows first that riches are passing, saying, *For when he shall die,* namely the rich man, *He shall take nothing away,* that is, from all the things that he possessed, he will be able to have not one thing. Job 27: "The rich man when he shall sleep shall take away nothing with him." 1 Timothy 6: "For we brought nothing into this world: and certainly we can carry nothing out."

Secundo ostendit defectum gloriae hominis peccatoris, neque descendet cum eo gloria eius; quia tunc gloria eius finitur cum carne, et reservatur ei ignominia in inferno. Oseae 4: Gloriam eorum in ignominiam commutabo. Apocal. 18: Glorificavit se etc.

Secondly, he shows the sinner's loss of man's glory (at) *Nor shall his glory descend with him.* For at that time his glory is terminated with his body, and shame in hell is reserved for him. Hosea 4: "I will change their glory into shame." Apocalypse 18: "(As much as) she hath glorified herself (and lived in delicacies, so much torment and sorrow give ye to her)."

k. Quia anima eius in vita ipsius benedicetur: confitebitur tibi cum benefeceris ei. Hic ponit primo defectum interiorum pertinentium ad corpus; secundo ad animam, ibi, et introibit. Primo ergo ostendit, quod post hanc vitam deficit eis bonum corporis; secundo ostendit quod finitur bonum virtutis, si quod habuerunt.

For in his lifetime his soul will be blessed: and he will praise thee when thou shalt do well to him. Here, the psalmist describes, first, the interior loss pertaining to the body, and secondly, that which pertains to the soul, at, *And he shall go.* First, therefore, he shows that after this life, the good of the body is lost to them, and second, that whatever they have had of the good of virtue is ended.

Dicit ergo, quia anima eius. Sicut homo sumitur aliquando pro natura animali, aliquando pro rationali, ita anima sumitur dupliciter. Quandoque pro vita rationali, ut Deuteronom. 6, diliges dominum Deum tuum ex toto corde tuo, ex tota anima tua. Quandoque pro animali vita. Luc. 12: Anima mea, habes bona etc.

Thus, he says, *For his soul.* Just as man is sometimes understood with respect to his animal nature, and at other times, with respect to his rational nature, so too the soul is understood in a two-fold way. At times, with respect to the rational life, as (it is so understood at) Deuteronomy 6 (where it is said) "You shall love the Lord your God with all your heart and with all your soul." At other times, (it is understood) with respect to the animal (or sensitive) life: Luke 12: "(And I will say to) my soul: Soul, thou hast much goods (laid up for many years take thy rest; eat, drink, make good cheer)."

Dicit ergo secundum hoc, quia anima, idest animalis vita eius, in vita ipsius benedicetur; quasi dicat: quicquid habet de divitiis et gloria, totum est in hac vita; et cessante hac vita, deficit eius gloria: et ideo non potest vitae suae benedicere nisi dum vivit.

Therefore according to this he says, *For his soul,* that is, his animal (or sensitive) life, *In his lifetime will be blessed,* as if to say "Whatever he has of riches and glory, this is entirely in this life." And when this life ceases, he loses his glory; and in this way, in his own lifetime, he cannot benefit except while he is alive.

Item aliquando peccatores laudant Deum, vel faciunt opera de genere bonorum; sed si adversitas immineat, cessat eius laudatio, sive operatio bona. Et ideo convertit se ad Deum dicens: o Deus, iste talis, scilicet peccator, sive aliquis in prosperitate existens, confitebitur tibi, idest laudabit te, cum benefeceris ei, idest dederis sibi bona temporalia quae amat. Prov. 10: Benedictio Domini divites facit.

Again, sometimes sinners praise God, or do works of the class of good (works). However, if adversity threatens, he ceases his praise or the doing of good works. And thus he turns himself toward God saying: O God, *One* of that sort, namely a sinner, or someone existing in prosperity, *Will confess you*, that is, will praise you, W*hen thou shalt do well to him,* that is, when you have given to him temporal goods which he loves - Proverbs 10: "The blessing of the Lord maketh men rich."

Hieronymus: Laudabunt te cum bene sibi fuerit, idest homines laudant et serviunt divitibus, quamdiu suppetunt et prosperantur in divitiis; sed si mutetur fortuna, mutantur, necdum non laudant, sed detrahunt eis.

Jerome has "They will praise you when they will have done well for themselves", that is to say, men praise and serve riches as long as they are present to and prosper in riches. However, if their fortune is changed, they are changed, and they do not yet praise but disparage these (riches).

Introibit. Hic ponit defectum spiritualium. Et primo ostendit defectum; secundo ponit ordinem perveniendi ad ipsum defectum, ibi, homo. Et primo ponit defectum culpae; secundo poenae.

He shall go. Here he states the loss of spiritual goods. And first he shows this loss, and second, describes the order of arriving at this very loss, at, *Man.* And first, he describes the loss as a result of guilt, and secondly, the punishment.

Quantum ad primum dicit, introibit, scilicet iste peccator sic dives, et quem laudant omnes, dum bene est ei, introibit dico, usque ad progeniem patrum suorum, scilicet per imitationem, dum omnia mala quae tota sua progenies facit, ipse operatur. Matth. 23: Et vos implete mensuram patrum vestrorum. Ier. 11: Reversi sunt ad iniquitates patrum suorum priores.

With respect to the first he says, *He shall go,* namely, the sinner himself as a rich man, whom all praise while it is well with him, *He shall go* I say *Into the generations of his fathers,* namely, through imitation, when he engages himself (in) all of the evils that his descendants effect - Matthew 23: "Fill ye up then the measure of your fathers." Jeremiah 11: "They are returned to the former iniquities of their fathers (who refused to hear my words)."

Vel, introibit etc. Quia patres sui impii sunt in inferno, et iste ibit illuc.

Or, *He shall go* etc. For his impious fathers are in hell, and he himself shall go there.

Quantum ad secundum dicit: et usque in aeternum non videbit lumen: quia quasi, scilicet hic in suo aeterno, scilicet in vita, noluit sequi lumen rationis, ideo, in aeternum non videbit lumen. Iob 15: Non credit quod reverti possit de tenebris ad lumen. Matth. 25: Inutilem servum mittite in tenebras exteriores etc.

With respect to the second he says, *And he shall never see light.* For, as it were, here in his eternity, namely in this lifetime, he did not want to follow the light of reason, and thus will not see light eternal - Job 15: "He believeth not that he may return from darkness to light." Matthew 25: "And the unprofitable servant cast ye out into the exterior darkness."

Et quo ordine? Quia cum esset praeditus lumine rationis, sicut homo in honore constitutus, noluit illo lumine regi, assimilatus est iumentis insipientibus, et ideo facit sicut iumenta, debet deputari occisioni.

For although he was endowed with the light of reason, as *A man established in honor,* he did not want to be ruled by that light, and *was made like unto the senseless beasts,* and thus as he acted as the beasts, he ought to be condemned to death.

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 49

a. Deus deorum Dominus locutus est et vocavit terram. A solis ortu usque ad occasum. Ex Sion species decoris eius	The God of gods, the Lord hath spoken: and he hath called the earth. From the rising of the sun, to the going down thereof: out of Sion the loveliness of his beauty.
b. Deus manifeste veniet Deus noster et non silebit. Ignis in conspectu eius exardescet et in circuitu eius tempestas valida	God shall come manifestly: our God *shall come,* and shall not keep silence. A fire shall burn before him: and a mighty tempest *shall* be round about him.
c. Advocavit caelum desursum et terram discernere populum suum. Congregate illi sanctos eius qui ordinant testamentum eius super sacrificia. Et adnuntiabunt caeli iustitiam eius quoniam Deus iudex est.	He shall call heaven from above, and the earth, to judge his people. Gather ye together his saints to him: who set his covenant before sacrifices. And the heavens shall declare his justice: for God is judge.
d. Audi populus meus et loquar tibi Israhel et testificabor tibi Deus Deus tuus ego sum.	Hear, O my people, and I will speak: O Israel, and I will testify to thee: I am God, thy God.
e. Non in sacrificiis tuis arguam te holocausta autem tua in consepctu meo sunt semper. Non accipiam de domo tua vitulos neque de gregibus tuis hircos. Quoniam meae sunt omnes ferae silvarum iumenta in montibus et boves. Cognovi omnia volatilia caeli et pulchritudo agri mecum est. Si esuriero non dicam tibi meus est enim orbis terrae et plenitudo eius.	I will not reprove thee for thy sacrifices: and thy burnt offerings are always in my sight. I will not take calves out of thy house: nor he goats out of thy flocks. For all the beasts of the woods are mine: the cattle on the hills, and the oxen. I know all the fowls of the air: and with me is the beauty of the field. If I should be hungry, I would not tell thee: for the world is mine, and the fullness thereof.
f. Numquid manducabo carnes taurorum aut sanguinem hircorum potabo.	Shall I eat the flesh of bullocks? or shall I drink the blood of goats?
g. Immola Deo sacrificium laudis et redde Altissimo vota tua.	Offer to God the sacrifice of praise: and pay your vows to the most High.
h. Et invoca me in die tribulationis eruam te et honorificabis me.	And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

i. Peccatori autem dixit Deus quare tu enarras iustitias meas et adsumis testamentum meum per os tuum tu. Vero odisti disciplinam et proiecisti sermones meos retrorsum. Si vidabas furem currebas cum eo et cum adulteris portionem tuam ponebas.

But to the sinner God hath said: Why dost thou declare my justices, and take my covenant in thy mouth? Seeing thou hast hated discipline: and hast cast my words behind thee. If thou didst see a thief thou didst run with him: and with adulterers thou hast been a partaker.

i. Os tuum abundavit malitia et lingua tua concinnabat dolos. Sedens adversus fratrem tuum loquebaris et adversus filium matris tuae ponebas scandalum haec fecisti et tacui. Existimasti inique quod ero tui similis arguam te et statuam contra faciem tuam.

Thy mouth hath abounded with evil, and thy tongue framed deceits. Sitting thou didst speak against thy brother, and didst lay a scandal against thy mother's son: these things hast thou done, and I was silent. Thou thoughtest unjustly that I should be like to thee: *but* I will reprove thee, and set before thy face.

k. Intellegite nunc haec qui obliviscimini Deum nequando rapiat et non sit qui eripiat. Sacrificium laudis honorificabit me et illic iter quod ostendam illi salutare Dei.

Understand these things, you that forget God; lest he snatch you *away,* and there be none to deliver you. The sacrifice of praise shall glorify me: and there is the way by which I will shew him the salvation of God.

a. Supra psalmista invitavit gentes ad confidendum de Deo; hic instruit eas ad cultum Deo. Titulus, Psalmus Asaph. Iste Asaph unus fuit de praefectis super cantores populorum, et super illos qui cantabant et laudabant in cymbalis, sicut 1 Par. 13 et 16 et 25, dicitur. Et dicitur Psalmus Asaph quia cantatur ministerio Asaph. Et congruit mysterio, quia Asaph interpretatur synagoga, et sic legitur synagogae persona.

Previously, the psalmist invited the nations to trust in God. Here, he instructs them in the *cultus* of God. The psalm's title is "A psalm for Asaph." Asaph was one of the directors of the peoples' cantors, and of those who sang and praised (God) with cymbals, as is stated at I Paralipomenon 13, 16 and 25. This psalm is called "A psalm for Asaph" because it is sung by Asaph's ministry. (Asaph) is suited to the secret rites because (he) explains (such things) to the synagogue, and is thus the person selected for the synagogue.

Ubi instructus de sacrificiis, duo proponit de cultu Deo, quae antecedunt divinum iudicium: et est primum. Secundum est disceptatio Deo cum populo de cultu suo, ibi, *Audi populus meus.*

When instructed concerning (matters relating to) sacrifices, one sets forth two things concerning the *cultus* of God, which precede divine justice: and this is first (namely, that which precedes divine judgment). Second is the discussion of God with the people concerning His *cultus,* at "Hear, O my people."

Ante iudicium erunt tria. Citatio iudicis, adventus iudicis et apparatus. Primo ergo ponit citationem; secundo adventum, ibi, *Deus noster manifeste veniet;* tertio apparatum, ibi, *Ignis in conspectu.* Circa primum tria facit. Primo ostendit quis sit citator; secundo qui sunt citati, ibi, *Et vocavit;* tertio quo ordine citentur, ibi, *Ex Sion.*

Three things precede judgment, namely the judge's summons, his arrival, and the preparation. And so, he first sets down the summons, second, (his) arrival, at, *Our God shall come manifestly,* and third, the preparation, at, *A fire shall burn before him.* Concerning the first he does three things. First, he shows who is the one issuing the summons, second, to whom the summons is issued, at, *And he hath called,* and third, in what order they are summoned, at, *Out of Sion.*

Qui citat magnus est, quia *Deus* omnium, etiam *deorum;* unde dicit, *Deus deorum Dominus locutus est.* Primo ergo commendatur ab excellentia naturae, quia *Deus deorum,* non angelus. Hieronymus habet, *Fortis Deus.*

He who summons is great, because He is *God* of all things, even *of gods.* Hence, the psalmist says, *The God of gods, the Lord hath spoken.* He thus is first commended on account of the excellence of his nature. For He is *The God of gods,* and is not an angel. Jerome has, *Powerful God.*

Sed numquid sunt multi dii? 1 Cor. 8: Siquidem sunt dii multi et domini multi.

But are there many gods? 1 Corinthians 8 states "For there be gods many, and lords many."

Deus enim dicitur tripliciter: scilicet naturaliter: et iste est tantum unus Deus. Deut. 6: Audi Israel, Dominus Deus tuus unus est. Item per participationem; et isti sunt multi. 1 Cor. 8: Item per nuncupationem et opinionem; sicut idola et astra, Venus et Saturnus. Psal. 95: Omnes dii gentium daemonia.

"God" is said in a three-fold way. First, naturally. And that (God) is one God alone: Deuteronomy 6: "Hear, O Israel, the Lord your God is one." Second, by way of participation. And those (gods) are many, (as) 1 Corinthians 8 (makes clear). Finally, by way of appellation and conjecture, as with idols and stars, like Venus and Saturn respectively: Psalm 95: "All the gods of the Gentiles are devils."

Sed dici dii aliqui possunt quatuor modis. Uno modo per unionem: et sic solus Christus dicitur Deus. Ioan. 20: Dominus meus et Deus meus. Alii per gratiam adoptionis. Ps. 81: Ego dixi dii estis etc. Aliqui per participationem divinae potestatis in miraculis faciendis. Exod. 7: Constitui te Deum pharaonis. Alii per ministerium, sicut iudices Exod. 22: Diis non detrahes.

However, some gods can be spoken of (as "God") in four ways. First, by way of union. And thus, Christ alone is called God: John 20: "My Lord and my God." Some (are called "God") by way of the grace of adoption: Psalm 81: "I have said: You are gods..." Others (are called "God") by way of a participation of the divine power in the performing of miracles: Exodus 7: "I have appointed thee the God of Pharaoh." Finally, there are those (who are called "God") by way of (their) ministry, as the judges were so called at Exodus 22: "Thou shalt not speak ill of the gods."

Item commendatur a gubernatione, cum dicit, *Dominus locutus est.* Hic locutus est interius per inspirationem. Psal. 84: Audiam quid loquatur in me Dominus Deus.

Again, He is commended on account of his governance, when (the Psalmist) says *The Lord hath spoken.* He has spoken here internally by means of inspiration (Psalm 84: "I will hear what the Lord God will speak in me"),

Item exteriori locutione. Hebr. 1: Novissime locutus est nobis etc.

and also by means of external expression (Hebrews 1: "In these days (God) hath spoken to us" etc.).

Et vocavit terram, scilicet universam, idest universae habitatores terrae; unde citati sunt, non aliqui tantum in medio mundi, sed a solis ortu usque ad occasum. Marc. ult.: Euntes in mundum universum etc. Ier. 16: Ad te venient gentes ab extremis terrae, et dicent, vere mendacium etc.

And he hath called the earth, namely, the universe, that is, all of those who dwell upon earth. Hence, they have been summoned, not just some from the midst of the world, but *From the rising of the sun, to the going down thereof;* Mark 16: "Go ye into the whole world" etc.; Jeremiah 16: "To thee the Gentiles shall come from the ends of the earth, and shall say: Surely (our fathers have possessed) lies" etc.

Ordo vocationis ponitur cum dicit, *Ex Sion species decoris eius;* quasi dicat: Haec vocatio inchoata est in Sion. Isa. 2: De Sion exibit lex etc.: nam apostoli quando acceperunt Spiritum Sanctum, erant in Sion, et tunc fortes facti sunt ad eundum per mundum. *Ex Sion* ergo ubi apostoli erant, coepit divulgari *Species decoris eius.*

The order of summons is set down when (the Psalmist) says, *Out of Sion the loveliness of his beauty;* (it is) as if he were saying, "This summons finds its beginnings in Sion" (see Isaiah 2: "The law shall come forth from Sion"). For when the Apostles received the Holy Spirit, they were in Sion. They were then made strong to go out into the world. Therefore, *Out of Sion,* where the Apostles were, *The loveliness of his beauty* began to be spread (among the people).

Sed Christus bene incepit aliqualiter divulgari; sed non videbatur species eius, quia circumdatus erat infirmitate; quia, vidimus eum novissimum virorum, virum dolorum, ut habetur Isa. 53. Sed post passionem apparuit virtus et potestas eius.

But in a certain manner Chirst began to be well divulged (to the Apostles). But his aspect was not seen, because it was enclosed by his infirmity; we see him (here) as the most unfamiliar of men, a man of sorrows, as is related in Isaiah 53. But after his passion his excellence and power were apparent.

b. *Deus manifeste.* Hic agit de adventu; et dicit duo de secundo adventu, contra duo quae fuerunt in primo. In primo adventu venit Deus occultus in infirmitate humanitatis. Ezech. 32: Solem nube tegam. Et illud Isa. 45: Vere tu es Deus absconditus: sed tunc erit manifestus. Apoc. 1: Ecce veniet, et videbit eum omnis oculus. Thessal. 2: Quem Dominus Iesus interficiet spiritu oris sui, et destruet illustratione adventus sui.

God shall come manifestly. Here, (the Psalmist) treats of (the judge's) arrival. And he says two things concerning the second coming in opposition to two things which were present at (His) first (coming). At (His) first coming, God came hidden in the infirmity of (our) humanity; Ezechial 32: "I will cover the sun with a cloud", and Isaiah 45: "Verily thou art a hidden God." But (at (His) second coming), he will be made manifest; Apocalypse 1: "Behold, he cometh (with the clouds), and every eye shall see him"; 2 Thessalonians 2: "...whom the Lord Jesus shall kill with the spirit of his mouth; and shall destroy with the brightness of his coming..."

Item in primo adventu ostendit mansuetudinem. Isa. 53: Tamquam agnus coram tondente ductus est. Unde nihil dixit coram principibus et sacerdotibus, nec coram pilato; sed tunc non silebit, sed loquetur. Isa. 42: Silui, semper tacui, et patiens fui, in iudicio quando iudicabar, quando tolerabam malos: sed ut parturiens clamabit.

Again, in (His) first coming, He shows (His) gentleness; Isaiah 53: "He is led as a sheep to the slaughter." Hence, he said nothing in the presence of rulers, priests and Pilate. But at (the time of his second coming), he will not be silent, but will speak; Isaiah 42: "I have always held my peace, I have kept silence, I have been patient" when I was judged in the courts, and endured evil things; "but I will shout out like a woman in labor."

Et dicit, *Noster;* quasi dicat, non alius Deus est iste qui venit quam noster, extra quem non est salus.

And he says, *Our,* as if to say, "No other God than our God, He who comes, beyond whom there is no salvation."

Hieronymus incipit versum, ex Sion perfecta decore Deus apparebit; quasi dicat: Deus apparebit ex Sion quae est perfecta decore spiritus sancti.

Jerome's version begins the line (as follows): *From Sion God will appear in perfect beauty,* as if to say, "God will appear from Sion, which is in the perfect beauty of (His) holy Spirit."

Quantum ad primum subdit, Deus manifeste veniet. Quantum ad secundum, ignis in conspectu eius ardebit. Hic ponit apparatum venientis.

With respect to (His) first (coming, the Psalmist) adds, *God shall come manifestly.* With respect to (His) second (coming), *A fire shall burn before him.* At this point, he sets down the preparation for (His) comming.

Principes coram se faciunt deferri insignia et gladios. Rom. 13: Non sine causa gladium portat; quasi dicat, quia habent potestatem iudicandi. Sic ante Christum praecedent signa vindictae, et ministri iudicis. Primo ergo ponit signa et instrumenta vindictae. Secundo ostendit potestatem quantum ad ministros, ibi, *Advocavit*

Rulers arrange for insignias and swords to be brought before them; Romans 13: "For he beareth not the sword in vain," as if he were saying that they have the power of passing sentence. And so, signs of vengeance and ministers of judgment precede (the coming of) Christ. Therefore, (the Psalmist) first sets down the signs and instruments of vengeance, and secondly shows (His) power as far as concerns (His) ministers, at, *He shall call.*

Instrumentum divini iudicii est duplex. Unum principale ex parte ignis punientis; et aliud ex parte totius creaturae pugnantis contra insensatos. Sap. 5. Quantum ad primum dicit, ignis in conspectu eius exardescet. Ad litteram ignis praecedet ante eum, ut habetur Hebr. 10, quia ignis confringens ardebit, et purgabit superficiem terrae, et purgabit si quid est purgandum in bonis, et tandem involvet malos in infernum.

The instrument of divine judgment is two-fold. The first is primarily in relation to the punishing fire, the second in relation to fighting against the foolishness of all creatures - see Wisdom 5. With respect to the first, he says, *A fire shall burn before him.* Literally considered, the fire will precede him, as is stated at Hebrews 10, since the destroying fire will burn and cleanse the face of the earth, (burn and cleanse) whatever is to be cleansed in the good, and, finally, descend upon the evil in hell.

Vel ignis conscientiae remordentis. Isa. 50: Ambulate in lumine ignis vestri.

Or *(A fire shall burn before him* can be understood as) the fire of a gnawing conscience; Isaiah 50: "Walk in the light of your fire."

Quantum ad secundum dicit, et in circuitu eius tempestas valida, quae consurget ex commotione omnium elementorum ante iudicium. Luc. 21: Erunt signa in sole etc., et erit tanta commotio quod etiam virtutes caelorum movebuntur. Tempestas, idest indignatio erit in circuitu eius, idest in sanctis qui erunt circa ipsum. Isa. 3: Ad puniendum peccatores. Iob 27: Apprehendet eum, quasi aqua, inopia. Prover. 1: Cum venerit repentina calamitas.

With respect to (His) second (coming), the Psalmist says, *And a mighty tempest shall be round about him,* which arises from the commotion of all the elements before the judgment; Luke 21: "And there shall be signs in the sun" etc. And there shall be such a great commotion that even the heavenly bodies will be moved. *Tempest,* that is, (God's) indignation, *shall be round about him,* that is, about the saints who will be round him; Isaiah 13: "to destroy sinners"; Job 27: "Poverty like water shall take hold on him"; Proverbs 1: "When sudden calamity shall fall upon you."

c. *Advocavit caelum desursum* etc. Posito adventu iudicis ad iudicium, et iudicis apparatu quantum ad instrumentum poenae, hic ponit apparatum iudicii quantum ad ministros. Et primo agit de assistentia ministrorum; secundo de officio angelorum, ibi, *Congregate;* tertio de officio apostolorum, ibi, *Annuntiabitur.*

He shall call heaven from above. Having set forth the coming of the judge to the judgement, and the preparation of the judge with respect to (His) instruments of punishment, the psalmist sets forth here the preparation of the judge with respect to (His) ministers. And first he treats of the assistance of his ministers, second, of the angels' duty, at, *Gather ye together,* and third, of the apostles' duty, at, *It shall be declared.*

In prima parte fit mentio de caelo et terra. Et intelligitur dupliciter. Uno modo, ut intelligatur per metonymiam continens pro contento, ut per caelum designet sanctos qui in caelis sunt, et per terram designet homines qui sunt in terra; et isti omnes ad iudicium vocantur. Et haec est secunda vocatio, quia supra dixit et vocavit terram, quia illa vocatio est vocatio ad fidem, ad quam omnes vocantur boni et mali. Matth. 13: Simile est regnum caelorum sagenae missae in mare etc. Sed ista secunda vocatio est ad segregandum, quia, elegerunt bonos in vasa sua, malos autem foras miserunt; et ideo dicit, *Ut discerneret populum suum,* discretione bonorum a malis. Matth. 25: Segregabit oves ab haedis. Ps. 42: Iudica me Deus, et discerne causam meam.

In the first part, the Psalmist makes mention of heaven and earth, which can be understood in a two-fold way. First, so that by a metonymy the container be understood in place of [or standing for] the contained. And so, by *Heaven* the Psalmist designates the holy who are in the heavens. And it is these very people who are all summoned to judgment. This is the second summons, since the Psalmist said previously (that) *He hath called the earth.* That particular summons was a call to faith, to which all, good and bad, are called; Matthew 13: "The kingdom of heaven is like to a net cast into the sea," etc. But this second summons is with the purpose of separation, that they gather the good into His vessels, but cast the evil out of them. Thus, he says, *To judge his people,* by the separation of the good from the evil; Matthew 25: "He shall separate the sheep from the goats"; Psalm 42: "Judge me, O God, and distinguish my cause."

Sed aliter vocantur caeli, aliter terra; quia caelestes viri vocantur ad hoc, quasi iudices. Matth. 19: Vos qui reliquistis omnia etc. usque tribus Israel. Terreni vocantur, ut iudicentur. Ioel 3: Congregabo omnes gentes, et deducam eas in vallem Iosaphat.

However, the heavens are summoned in a different fashion from the earth. For the men of heaven are called to be like judges; Matthew 19: "You who have left all things" etc., including the tribe of Israel. The men of earth are called that they may be judged; Joel 3: "I will gather together all nations, and will bring them down into the valley of Josaphat."

Vel, vocavit caelum, idest caelestes, idest iustos ad praemium. Dan. 12: Docti fulgebunt sicut splendor firmamenti etc. Et terram, idest terrenos, idest malos ad poenam.

Or, He summons the *Heaven*, that is, the heavenly, or the just, to their reward; Daniel 12: "They that are learned shall shine as the brightness of the firmament" etc. And the *Earth,* that is, the earthly, or evil, he summons to their punishment.

Potest etiam esse alius sensus, ut caelum et terra ponantur pro ipsis creaturis corporalibus: et sic vocantur per modum testimonii vel impugnationis contra infideles, quia in eis mali potuerunt advertere ex caelo et terra. Iob 20: Revelabunt caeli iniquitatem eius, et terra consurget adversus eum, scilicet peccatorem.

There can also be another sense, namely that *Heaven* and *Earth* are asserted for corporeal creatures themselves. And so, they are summoned by way of their testimony or impugnment against the faithless, because by (their) testimony and impugnment, the wicked can have attention drawn to them out of heaven and earth; Job 20: "The heavens shall reveal his iniquity, and the earth shall rise up against him," namely the sinner.

Vel, advocavit caelum desursum, ut det ei animas sanctorum quas tenet, et terram, ut det animas malorum quas tenet in profundo. Et huic concordat littera Hieronymi, quae dicit, congregate mihi omnes sanctos meos; quasi dicit: ad hoc advocat, ut exhibeat sanctos suos.

Or, *He shall call heaven from above,* so that he might admit into it the souls of the holy whom he holds, *And the earth,* that he might admit the souls of the evil whom he binds into the abyss. Jerome's version agrees with this (interpretation). It says, "Gather unto me all my saints," as if to say, "For this reason does he summon, that he might display His saints."

Congregate illi sanctos eius. Hoc est officium angelorum, ut in iudicio scilicet congregent electos. Matth. 24: Mittet angelus suos etc. Et est vox Danielis prophetae ad angelos ad ministerium missos. Sancti enim eius sunt, qui ordinant testamentum super sacrificia.

Gather ye together his saints to him. This is the duty of the angels, namely that they gather the elect in judgment; Matthew 24: "And he shall send his angels...(and they shall gather together his elect...). This voice (speaking at this point in the psalm) is of the prophet Daniel (directed) to the angels who were sent to (God's) ministers. For (the latter) are *His saints who set his covenant before sacrifices.*

Ly super, dupliciter accipitur. Uno modo, ut designet ordinem causae materialis: et tunc est sensus, super sacrificia, idest qui fecerunt pactum cum Deo de sacrificiis offerendis. Et fecit mentionem de sacrificiis propter duo. Primo quia sequens disceptatio erit de sacrificiis; secundo quia disceptatio in iudicio erit solum cum fidelibus qui iudicabuntur. Et isti sunt qui cum Deo pactum in sacrificiis fecerunt.

The word "before" can be taken in two ways. First, to designate the order of the material cause. And then, the sense of *Before sacrifices* (would be that the covenant is set before) those who made the pact with God concerning the sacrifices being offered. He made mention of sacrifices for two reasons. First, because there will be an inquiry following concerning sacrifices, and second, because the inquiry during the judgement will only be with the faithful who will be judged. And these are the one who have

made a pact with God in sacrifices.

Alio modo ut ly supra, notet excessum. Et sic dicendum est quod per *Testamentum* intelligitur novum testamentum, quod excedit: unde est sensus, super sacrificia, idest qui praeferunt novum testamentum sacrificiis veteris testamenti.

The second way in which the word "before" can be taken is as it indicates a going beyond. And in this way it should be said that by *Covenant* is understood the new covenant, which surpasses (the old). This, then, is the sense of *Before sacrifices,* namely, (that the covenant is set before) those who prefer the new covenant to the sacrifices of the old covenant.

Vel *Testamentum* promissum a Deo: et sic, super sacrificia, idest qui bona promissa a Deo reputat maiora omnibus meritis nostris. Rom. 8: Non sunt condignae passiones huius temporis etc.

Or, *Covenant* (can be understood as that which was) promised by God. In this way, (the sense of) *Before sacrifices,* (is) namely that (the covenant is set before he) who considers the goods promised by God to be greater than all of our merits; Romans 8: "For I reckon that the sufferings of this time (are not worthy to be compared with the glory to come)."

Vel per testamentum illud anima habet foedus cum iustitia, misericordia, fide et huiusmodi. Oseae 2: Sponsabo te mihi in fide. Et sic sunt, super sacrificia, idest qui praeferunt bona spiritualia huiusmodi sacrificiis corporalibus. Oseae 6: Misericordiam volo, et non sacrificium.

Or, by *Covenant* (is meant that) this soul has a bond with justice, mercy, faith, and other such things; Hosea 2: "And I will espouse thee to me in faith." And so, they are *Before sacrifices,* that is, those who prefer spiritual goods of this sort to corporeal sacrifices; Hosea 6: "I desired mercy, and not sacrifice."

Vel, qui ordinant testamentum etc., idest qui in sacrificiis quae Deo exhibent, habent respectum ad testamentum Deo, quia aliqui referunt bona quae faciunt ad aliud, ut in ipsum congregentur. 1 Cor. 10: Omnia in gloriam Deo facite.

Or, those *Who set his covenant* etc., that is those who, in the sacrifices which they offer to God, have a relation to God according to the covenant. For they refer the good things that they do to another, so that they may be gathered into him; 1 Corinthians 10: "Do all to the glory of God."

Annuntiabunt caeli. Officium apostolorum est annuntiare; et hi designantur per caelos. Unde, caeli, idest apostoli, annuntiabunt, iustitiam Deo. Et dicuntur caeli, quia ipsi eminent omnibus choris sanctorum, et illuminant totam ecclesiam. Psal. 18: Caeli enarrant gloriam Deo.

The heavens shall declare. The duty of the apostles is to declare. And these men are designated by the heavens. Hence, *The heavens,* that is, the apostles, *shall declare justice* in God. *The heavens* are indicated because they themselves are prominent in all the choruses of the holy, and they illuminate the entire church; Psalm 18: "The heavens shew forth the glory of God."

Annuntiabunt autem, quoniam Deus iudex est, per doctrinam instruendo. Act. 10: Ipse est qui constitutus est a Deo iudex vivorum et mortuorum. Instruunt ergo de futuro iudicio. 2 Cor. 5: Omnes nos manifestari oportet ante tribunal Christi.

But *They shall declare that God is judge* through teaching doctrine; Acts 10: "(And he commanded us to preach to the people,) and to testify that it is he who was appointed by God to be judge of the living and of the dead"; 2 Corinthians 5: "For we must all be manifested before the judgment seat of Christ."

Alio modo nuntiabunt per iudicis auctoritatem promulgantes sententiam contra malos, quando sedebunt super sedes duodecim, ut dicitur Matth. 19.

In another way, they shall declare by means of a judge's authority, promulgating a sentence against the evil when they will sit upon the twelve seats (of judgment), as is said at Matthew 19.

d. *Audi.* Hic agit de discrepatione iudicii. In discrepatione iudicii tria sunt necessaria. Unum requiritur ex parte nostra. Aliud ex parte Deo. Tertium est ipsa discrepatio. Ex parte nostra requiritur auditus non solum exterior corporalis, respectu eorum quae audiuntur corporaliter, sed etiam interior. Eccl. 6: Si dilexeris audire etc. Et ideo dicit, *Audi,* idest etiam interius attende. Matth. 13: Qui habet aures audiendi, audiat.

Hear. Here, the psalmist treats of the dispute of judgment. With respect to this, three things are necessary. One thing is sought on our part, another on God's part, and finally the third is the dispute itself. On our part, one seeks to hear not only something exterior to the body (with respect to those things which are heard corporally), but (one) also (seeks to hear something) within; Ecclesiasticus 6: "If thou love to hear (thou shalt be wise)." Thus he says, *Hear,* that is, listen also within; Matthew 13: "He that hath ears to hear, let him hear."

Populus meus, quia qui non est de populo suo, non audit eum. Ioan. 6: Omnis qui audit a Patre meo. Item ibidem 8: Propterea vos non auditis, quia ex Deo non estis.

O my people, because he who is not of his people, do not hear him; John 6: "Everyone that hath heard of my Father." Again, at John 8: "Therefore you hear them (the words of God) not, because you are not of God."

Ex parte Deo requiritur locutio et testificatio; et ideo dicit, *Et loquar; Israel, et testificabor tibi.* Est autem duplex locutio Deo. Una est exterior per praedicatores. Hebr. 1: Olim Deus loquens patribus in prophetis. Alia est interior per inspirationem. Psal. 84: Quid loquatur in me etc.

On God's part speech and testimony are sought after. And so, he says, *And I will speak: O Israel, and I will testify to thee.* Now God's speech is two-fold. On the one hand, it is external by way of (His) preachers; Hebrews 1: "God (who, at sundry times and divers manners,) spoke in time past to the fathers by the prophets..." On the other, it is interior by way of (His) inspiration; Psalm 84: "(I will hear) what the Lord God will speak in me..."

Item testificatio est duplex. Una est per miracula. Ioan. 5: Opera quae ego facio testimonium perhibent de me. Alia per testes. Isa. 44: Vos testes mei. Act. 1: Eritis mihi testes etc. Et sic ista possunt esse verba Christi populum instruentis. *Audi populus meus, et loquar; Israel, et testificabor tibi,* per miracula. Ioan. 5: Opera quae dedit mihi Pater ut perficiam. Item, ibid.: Scrutamini scripturas. Et ideo loquar per miracula et per scripturas, idest apparebit quod ego vera loquor, et quod verus sum per scripturas. Et quid testificabor? *Deus Deus tuus ego sum,* scilicet singulariter. Exod. 20: Ego Dominus: et dicit, *Sum,* propter aeternitatem, quia non declinat nec in praeterito nec in futuro. Et dicit, *Deus tuus,* quia de semine Abrahae. Rom. 9: Ex quibus Christus est secundum carnem.

Likewise, (His) testimony is two-fold. First, it is by way of miracles; John 5: "The works themselves, which I do, give testimony of me." Second, by way of witnesses; Isaiah 44: "You are my witnesses"; Acts 1: "You shall be witnesses unto me" etc. And in this way, these witnesses can be the words of Christ instructing the people. *Hear, O my people, and I will speak: O Israel, and I will testify to thee,* by way of miracles; John 5: "The works which the Father hath give me to perfect." Again, in the same chapter: "Search the scriptures." And in this way I speak by way of miracles and the scriptures, that is, it will become apparent that by way of the scriptures, I speak the truth, and that I am true. And what will I testify? *I am God, thy God,* namely singly; Exodus 20: "I am the Lord." And he says, *I am,* on account of (His) eternity, which does not decrease either in the past or in the future. And he says, *Thy God,* because (they are) of the seed of Abraham; Romans 9: "Of whom is Christ, according to the flesh."

e. *Non in sacrificiis tuis arguam te.* Hic agit de ipsa disceptatione; et circa hoc tria facit. Primo reprobat vetus sacrificium; secundo inducit sacrificium novum, ibi, *Immola Deo;* tertio ab hoc sacrificio repellit malos, ibi, *Peccatori.* Sacrificia sunt protestationes fidei; et ideo praemissurus de vultu Deo, praemittit de fide unius Deo. Et primo proponit intentum; secundo assignat rationem.

I will not reprove thee for thy sacrifices. Here, the psalmist treats of the dispute itself, concerning which he does three things. First, he rejects the old sacrifice, second, introduces the new, at, *Offer to God,* and third, repels the evil by means of this sacrifice, at, *To the sinner.* Sacrifices are professions of faith. And so, about to set (this) before the face of God, the psalmist puts forth concerning the faith of one God. First, sets forth his intention, and second, he supplies the reason (for it).

Dicit ergo: Veniam et iudicabo, et, non arguam te de sacrificiis tuis, quae non omisisti.

Thus, he says, "I will come and judge, and *I will not reprove thee for they sacrifices,* which you have not neglected.

Sed contra. Qui tunc omisisset, errasset; sed pro omni errato adducetur in iudicium, ut dicitur Eccl. 12.

But on the contrary, (it may be said that) he who neglected (to perform the sacrifices he should have) at that time, erred, and that he will be brought to judgment for every error, as is said in Ecclesiasticus 12.

Dicendum, quod homo arguit, quando non facit voluntatem superioris. Voluntas autem Dei est sanctificatio vestra. 1 Thessalonic. 4. Haec autem sacrificia non conferunt ad sanctitatem vestram; et ideo non sunt per se volita a Deo, sed prout sunt signa alterius; et ideo dicit Oseae 6: Misericordiam volo, et non sacrificium; et prout sunt signa interioris virtutis, et ideo de virtutibus arguuntur per se, quas non exercuerunt, non de sacrificiis.

I respond that a man complains when he does not do the will of (his) superior. But the will of God is your sanctification; see 1 Thessalonians 4. But this sacrifice does not contribute to your sanctity. Hence, (these sacrifices) are not willed by God for themselves, but as a sign of another thing (and so, he says in Hosea 6: "I desired mercy, and not sacrifice"), and of an interior virtue. And in this way, they are reproved concerning (these) virtutes as such, which they did not exercise, and not concerning the sacrifices (themselves).

Rationem manifestat. Primo ex parte eorum; secundo ex parte sua; unde dicit, Holocausta tua in conspectu meo sunt semper; quasi dicat: non arguam te de sacrificiis, quia promptus es ad sacrificia carnalia offerenda, quia libenter offerebant sacrificia propter hoc quod delectabantur in eis in conviviis. Isa. 22: Ecce gaudium immolare victimas etc.

(Next,) he makes the reason (for his intent) clear. (He does this) first on their part, and secondly on his own part. Hence he says, *Thy burnt offerings are always in my sight,* as if to say, "I will not reprove you for (your) sacrifices, because you were prompt to offer carnal sacrifices, and have freely offered sacrifices for this reason, namely that they were delighted in them [namely, the sacrifices of animal flesh] in their communal meals; Isaiah 22: "And behold joy (and gladness), killing sacrifices" etc.

Vel aliter, non arguam te in sacrificiis, carnalibus, quia holocausta tua, scilicet spiritualia, in conspectu meo sunt semper, idest mihi placent. Et haec sunt, sicut Gregorius, quando totum Deo offertur, scilicet qui seipsum offert, et totum quod habet, et sic expendit in Deo servitio.

Or again, *I will not reprove thee for thy* carnal *sacrifices,* because *Thy burnt* spiritual *offerings are always in my sight,* that is, they please me. And, as Gregory says, these (offerings) are (made) when all is offered up to God, namely, he himself who offers and all that he has. In this way, he expends (himself) in the service of God.

Ex parte Deo manifestat rationem cum dicit, *non accipiam de domo tua vitulos.* Ratio quare *non arguam te de sacrificiis,* est, quia quae non quaero principaliter, non principaliter arguo de eis. Duo erant principalia sacrificia, vitulus et hircus. Lev. 4. Et haec duo ostendit se non accipere, idest acceptare *de domo* carnalium, *de gregibus tuis,* scilicet carnalibus, *accipiam,* idest acceptabo, *hircos.* Mich. 6: Numquid placari potuit Dominus in millibus arietum?

On God's part, the psalmist makes the reason (of God's intent) clear) when he says, *I will not take calves out of thy house.* The reason why *I will not reprove thee for thy sacrifices* is that concerning those things which I do not principally seek, I do not principally reprove you for. Now there were two principal kinds of sacrifices, namely the calf and the goat (see Leviticus 4). And he appears not to accept either, that is, to receive (*calves* or) carnal things *from thy house* (or *goats*) *from thy flocks;* Micheas 6: "May the Lord be appeased with thousands of rams?"

Quoniam meae sunt omnes ferae sylvarum. Probat quod dixit, scilicet quod nec vitulos nec hircos approbat; et quod si indigeret, non acciperet de domo sua. Nullus petit aliquid quod sit in potestate sua; omnia autem quae isti offerebant, erant in potestate Deo.

For all the beasts of the woods are mine. Here, he proves what he has said, namely that neither favors calves nor goats, and that if he stands in need (of them), that he would not take (them) from his house - no one asks for something which is in his power; whatever they offered, these things were in the power of God.

Tria offerebantur in veteri testamento: animalia quadrupedia, aves et fructus, scilicet primitias, et panes. Quantum ad primum dicit, *Omnes ferae sylvarum meae sunt.* Quadrupedia in duo genera dividuntur: quia quaedam sunt silvestria, et quaedam domestica: et licet silvestria non offerantur, tamen enumerat ea ut magis appareat quod etiam domestica sunt sua.

Three things were offered (to God) in the old testament: four-footed animals, birds and fruit, namely the best or first fruits and bread. With respect to the first (offering) he says, *All the beasts of the woods are mine.* Four-footed animals are divided into two categories. There are those which are wild, and those which are domesticated. And although the wild are not offered, the psalmist enumerates them so that it is more evident that even the domesticated (animals) are His.

Mystice autem per ista animalia possunt designari diversa genera personarum; unde dicit, *Ferae,* idest infideles, *iumenta,* idest fideles, *boves in montibus,* idest apostoli, *omnia mea sunt.*

Mystically (speaking), different kinds of people can be designated by these very animals. And so, he says (those) *Of the wood,* that is, the infidels, *The cattle,* that is, the faithful, *The oxen on the mountains,* that is, the apostles, *Are all mine.*

Quantum ad secundum dicit, *Cognovi omnia volatilia caeli,* idest ista subsunt meae providentiae. Per haec volatilia sancti angeli intelliguntur, qui sunt similitudo.

With respect to the second he says, *I know all the fowls of the air,* that is, these very creatures are under my providence. By *Fowls* are to be understood the holy angels, who are a likeness (to them, namely the fowls).

Quantum ad tertium dicit, *Et pulchritudo agri mecum est,* idest quicquid pulchrum est in eis, mihi servit.

With respect to the third he says, *And with me is the beauty of the field,* that is, Whatsoever is beautiful in these things, serves me.

Vel *pulchritudo agri mecum est,* quia ubique sum. Et est, quia semper sum, sine praeterito et futuro.

Or, *With me is the beauty of the field,* since I am everywhere. And because "I always am", He is without past and future.

Si esuriero, non dicam tibi. Concludit per impossibile. Si indigerem eis, non dicerem tibi, idest non quaererem a te. Quare? Quia *Meus est orbis terrae, et plenitudo eius.* Psal. 23: "Domini est terra" etc.

If I should be hungry, I would not tell thee. He concludes by means of the impossible. "If I were lacking these things, I would not tell you," that is, I would not seek (them) from you. Why? Because *The world is mine, and the fullness thereof;* Psalm 23: "The earth is the Lord's" etc.

f. *Numquid manducabo?* Supra psalmista ex persona Domini assignavit rationem quare Dominus non accipiet hircos, etiam si indigeret; hic autem ostendit, quod non indiget.

Shall I eat? Previously, the psalmist assigned, on the Lord's part, the reason why the Lord would not accept goats, even if he needed them. Here, however, he shows that he does not need (them).

Sciendum est autem quod in lege praecipitur quod carnes holocaustorum comburerentur, et sanguis effundebatur ad altaris crepidinem. Et posset aliquis suspicari, quod Deus delectaretur in sanguine et carnibus illorum. Haec etiam fuit opinio gentilium, quod dii eorum delectarentur odoribus carnium et sanguinis effusione, ut dicit Augustinus.

It must be noted that in the law, it is set forth that the flesh of the offerings be consumed by flame, and the blood be poured be upon the base of the altar. Now someone could suppose that God takes pleasure in the blood and flesh of those creatures. This, according to Augustine, was the opinion of the gentiles, namely that their gods took pleasure in the odor of flesh and the shedding of blood.

Et Dominus dicit quod in his non delectatur quae non delectant secundum se; et ideo dicit, *Numquid manducabo carnes taurorum, aut sanguinem hircorum potabo?* Quasi dicat, non, quia non indigeo, nec delector, quia delector in his, quae per se sunt cibus Deo, sed alius est cibus Deo quam carnes et sanguis animalium: cibus enim Deo est id, quod est cibus omnium sanctorum: Luc. 22: "Ego dispono vobis sicut" etc. Et sic eadem est refectio sanctorum et Deo. Sed sancti reficiuntur ipsius amore Deo; et sic Deus reficitur in fruitione suiipsius: Tob. 12: Ego cibo invisibili, et potu qui ab hominibus videri non potest, utor.

Now the Lord says that he does not take pleasure in those things which in themselves do not delight. Thus, he says, *Shall I eat the flesh of bullocks? or shall I drink the blood of goats?* It is as if (the psalmist) were saying "No (I shall not partake of such) because I do not stand in need (of these), nor do I take pleasure (in them). For I take pleasure in those things which in themselves are food (so to speak) for God. But the flesh and blood of animals is different from this food. For food for God is that which is food of all of the holy; Luke 22: "I dispose to you, as (my Father hath disposed to me, a kingdom; that you may eat and drink at my table, in my kingdom..."). In this way, the refreshment of the holy, and refreshment for God are the same. But the holy are refreshed by the love of God Himself. And so God is refreshed in the enjoyment of Himself; Tobias 12: "(I seemed indeed to eat and to drink with you:) but I use an invisible meat and drink, which cannot be seen by men."

g. *Immola Deo.* Hic ostendit quid sit illud sacrificium, quod Deus acceptat. Et primo ostendit quid Deus acceptat ab homine. Secundo quid retribuit.

Offer to God. Here, the psalmist shows which that sacrifice is which God accepts. And he shows first God accepts from man, and second, what he returns.

Duo requirit Dominus ab homine. Primo sacrificium laudis. Et dicitur *Laus sacrificium,* quia nihil est aliud sacrificium nisi protestatio interioris devotionis et fideo: quia per sacrificium recognoscimus Deum creatorem omnium: 1 Paral. 29: Tua sunt omnia, et quae de manu tua accepimus dedimus tibi.

The Lord requires two things from man. First, a sacrifice of praise. And *A sacrifice of praise* is said because a sacrifice is nothing other than a profession of interior devotion and faith. For by a sacrifice we recognize God as the creator of all things; 1 Paralipomenon 29: "All things are thine; and we have given thee what we received of thy hand."

Augustinus lib. de Doctr. Christiana dicit, quod nullum signum est ita expressum et intentionem cordis significans, sicut verbum, et exterior fides; et devotio non potest melius explicari, quam per devotionem laudis: et sic laus est magis Deo accepta quam occisio animalium: Heb. ult.: Per ipsum offeramus hostiam laudis semper Deo: Oseae ult.: Reddemus vitulos labiorum nostrorum.

In his book, *On Christian Doctrine,* Augustine states that there is no sign signifying as clearly both the heart's intent as does the word and exterior faith; and devotion cannot be better revealed than by the devotion of praise. And so, praise is accepted more by God that the killing of animals; Hebrews 13: "By him therefore let us offer the sacrifice of praise always to God"; Hosea 14: "(Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good:) and we will render the calves of our lips."

Secundo Dominus requirit ut reddat vota altissimo. Et ideo dicit, *Et redde altissimo vota tua.* Laus est sacrificium Deo, inquantum est signum interioris devotionis; quia laus significat quod homo Deo offert mentem suam; et hoc vult Deus quod sibi reddatur, et hoc est votum, et ita votum est actus latriae: Isa. 19: Colent eum in hostiis et muneribus, et vota vovebunt Deo, et solvent: Eccl. 5: Si quid vovisti Deo, ne moreris reddere.

The second thing that the Lord requires from man is that he render vows to the most high. And so, he says, *And pay your vows to the most High.* Praise is a sacrifice to God insofar as it is a sign of interior devotion. For praise indicates that man offers his very mind to God. And God wants that this be rendered to him; it is a vow, and as it is a vow, it is an act of adoration; Isaiah 19: "They shall worship him with sacrifices and offerings: and they shall make vows to the Lord, and perform them"; Ecclesiastes 5: "If thou hast vowed any thing to God, defer not to pay it."

h. *Et invoca.* Hic Dominus exponit quid retribuet colentibus eum. Et primo ostendit quid sancti patiantur. Secundo quid faciant in tribulationibus. Tertio quid a Deo recipiant. Quarto quid Deo recompensant.

And call. At this point, the Lord sets forth what he will return to those who honor him. First, he shows what the holy suffer, secondly, what they do in times of trial, third, what they receive from God, and fourth, what they pay back to Him.

Dicit ergo quod per hoc quod aliquis reddit vota, nihilominus affligitur: Psal. 68: Persequuntur me inimici mei iniuste. Et ratio huius est, quia nisi affligerentur iusti in hoc mundo, multi servirent Deo non propter ipsum, sed propter prosperitatem.

And so, he says that although one pays his vows, he is nevertheless afflicted; Psalm 68: "My enemies...have wrongfully persecuted me." The reason for this is that unless the just are afflicted in this world, many will serve God not on His account alone, but rather for the sake of prosperity.

Secundo ostendit quid faciant tempore tribulationis, quia debent eum invocare: et invocabis me. Deus quid faciet ei? Liberabit eum, eruam te: Ps. 119: Ad Dominum cum tribularer clamavi etc. Et postea liberatus debet Deum honorificare, et honorificabis me.

Next, he shows what they do in times of tribulation, namely that they ought to call upon Him: *And you will call upon me.* What will God do for him? He will free him, *I will deliver thee;* Psalm 119: "In my trouble I cried to the Lord" etc. And after He has freed him, he ought to honor God, *And thou shalt glorify me.*

i. *Peccatori autem dixit Deus.* Hic arcet quosdam, scilicet peccatores, a sacrificio laudis; et ponit tria. Primo humanam perversitatem. Secundo Deo patientiam. Tertio comminatur divinam severitatem.

But to the sinner God hath said. At this point, he prevents certain people, namely sinners, from (making) a sacrifice of praise. He sets down three things (in this regard). First, the perversity of man, second, the patience of God, and third, he threatens the divine severity.

Perversitas humana consistit in hoc quod bona dicunt et mala faciunt: et ideo ostendit, quomodo indigni sunt bona dicere. Est autem duplex bonum: unum est instructio morum, aliud est informatio ad laudem Deo.

Human perversity consists in this, namely that they say good things, but do evil. And so, he shows how they are unworthy to say good things. However, good speech is two-fold. One kind is the instruction of morals, and the other is of forming one in the praise of God.

Dicit ergo, *Tu,* scilicet populе meus, *Immola Deo sacrificium laudis* etc. Sed peccatori dixit Deus, idest Deo praeordinatione fixum est, quod hoc iniustum est, quod bona dicat et mala faciat. Et hoc dixit, quia hoc in mente omnium, etiam peccatorum impressum est. Et quid dixit? Quare tu enarras iustitias meas: Rom. 2: Qui praedicas non furandum furaris.

And so, he says, *You,* namely my people, *Offer to God the sacrifice of praise.* But *To the sinner God says,* that is, it is fixed by God through preordination, that this is unjust, that he say good things, but do evil. And he says this because it is in the mind of all, even impressed in the mind of sinners. And what did he say? *Why dost thou declare my justices;* Romans 2: "That thou preachest that men should not steal, stealest."

Sed numquid, qui in statu peccati mortalis est, peccat mortaliter, quando praedicat vel docet?

But does one, who is in a state of mortal sin, sin mortally [that is, sin again, a new sin], if he should preach or teach?

Dicendum, quod eius peccatum aut est publicum vel occultum: et si occultum, vel est ex contemptu, et sine poenitentia, aut cum poenitentia. Dicendum est ergo, quod si aliquis est in peccato publico, non debet publice praedicare vel docere. Et dico publico; quia si peccatum non est publicum, posset cum caritate occulte fratrem suum de peccato etiam minori quam sit suum peccatum quod occultum est reprehendere, reprehendendo tamen seipsum. Si vero est in peccato occulto, et sine poenitentia, tunc provocat Deum, quia simulat: Prov. 11: Simulator ore decipit amicum suum. Et de his loquitur hic, sicut dicit Glossa Augustini, lingua laudare non praesumat cui contradicit conscientia. Si vero peccatum est occultum et dolet, non peccat praedicando vel docendo, etiam si publice loquatur contra peccatum: quia sic detestando aliorum peccata detestatur etiam suum.

It must be said that his sin is either public or private. If it is private, either it is from contempt and without penance, or it is with penance. Therefore, is must be said that if one's sin is public, one ought not to preach or teach publically. And I say this because if one's sin is not public, one could, with love and in private, find fault with one's brother for a sin lesser than one's own which also is private, by finding fault with oneself. If, however, one is in sin privately, and without penance, then he provokes God, because (such a person) feigns (goodness); Proverbs 11: "The dissembler with his mouth deceiveth his friend. These matters are spoken of here, as Augustine's Gloss indicates, (namely that) it is not the priviledge of the one whose conscience contradicts him to praise with the tongue. If, however, the sin is private and (the sinner) is sorry for it, he does not sin by preaching or teaching, even if the speaks publicly against sin. For just as he detests the sins of others, so too does he despise his own.

Et assumis testamentum meum per os tuum. Iustitia refertur ad instructionem, testamentum refertur ad laudem fidei: Eccl. 15: Non est speciosa laus in ore peccatoris, quia nomen Dei est sanctissimum; et ideo inconveniens est quod a peccatoribus assumatur, quasi usurpatum: Prov. 26: Quomodo pulchras frustra habet claudus tibias, sic indecens est in ore stultorum parabola.

And take my covenant in thy mouth. Justice is referred to instruction, and covenant to faith's praise; Ecclesiasticus 15: "Praise is not seemly in the mouth of a sinner." For the name of God is most holy, and as such it is unseemly that such be assumed, or usurped as it were, by sinners; Proverbs 26: "As a lame man hath fair legs in vain: so a parable is unseemly in the mouth of fools."

Tu vero odisti disciplinam. Hic ostendit mala quae faciunt peccatores. Et faciunt duo mala: primum est, quod odiunt divinam correptionem; unde dicit, *Tu vero odisti disciplinam.* Haec correptio morum fit per difficilia: Heb. 12: Omnis disciplina in praesenti quidem videtur esse non gaudii, sed moeroris. Hanc odiunt mali: Heb. 12: Si extra disciplinam estis etc. Psal. 118: Bonitatem et disciplinam etc. Amos 5: Odio habuerunt corripientem in porta.

Seeing thou hast hated discipline. Here, the psalmist sets forth the evil things which sinners do. The evil they do is twofold. First, they hate divine correction. Hence, he says *Seeing thou hast hated discipline.* The correction of (one's) practices is done with difficulty; Hebrew 12: "All chastisement for the present indeed seemeth not to bring with it joy, but sorrow." This, the evil hate; Hebrews 12: "But if you be without chastisement (whereof all are made partakers, then are you bastards, and not sons)"; Psalm 118: "(Teach me) goodness and discipline (chastisement)"; Amos 5: "They have hated him that rebuketh in the gate."

Tu ergo non vis ab aliis castigari cum quotidie delinquas, *Et proiecisti sermones meos retrorsum,* quibus informaris ad bene operandum et merendum. Tales sermones debent haberi in reverentia. Sed isti, scilicet peccatores, non accipiunt eos, nec considerant: Ezech. 33: Audiunt sermones tuos, et non faciunt eos, quia in canticum oris sui convertunt illos.

Therefore, you do not want to be corrected by others when you do wrong daily, *And hast cast my words behind thee,* by which you are formed so that you might act well and be found deserving. Such *Words* ought to be held in reverence. But these people, namely sinners, do not accept or (even) consider them; Ezechiel 33: "They hear thy words, and do them not: for they turn them into a song of their mouth (and their heart goeth after their covetousness)."

Vel, *Proiecisti,* scilicet pro nihilo habuisti, *Retrorsum,* ita ut nec etiam considerares eos.

Or, *Thou hast cast,* that is, you held (them, my words) as though (they were) nothing, (these, thou hast cast) *Behind thee,* in such a fashion that you would also not consider them.

Si videbas furem, currebas cum eo. Hic proponit malitiam peccatorum quantum ad operationem mali. Sed paulo ante ostendit defectum eorum quantum ad desertionem boni, cum dixit, *Tu vero odisti* etc. Et primo ponit eorum nequitiam, quantum ad malum operis; deinde quantum ad malum oris.

If thou didst see a thief thou didst run with him. Here, the psalmist sets down the wickedness of sinners with respect to (their) performance of evil. But a little before (this), he set forth their failure with respect to (their) abandonment of good when he said, *Seeing thou hast hated* etc. He first describes their wickedness with respect to the evil of (their) work, and then to that of (their) mouth.

Dicit ergo, *Si videbas.* Ubi sciendum est, quod haec verba ex persona Dei proponuntur peccatori annuntianti et praedicanti iustitiam Dei. Et competunt maxime praelatis et doctoribus, qui non de facili per se in peccatum labuntur; sed aliis peccantibus consentiunt, et haec convertuntur in eos. Rom. 1: Digni sunt morte non solum qui faciunt etc. 1 Reg. 2: Punitus est Heli, qui non correxit filios; ideo de hoc reprehendit eos.

And so, he says, *If thou didst see.* It should be noted here that these words are applied (by the psalmist) on God's part to sinners announcing and preaching of God's justice. And (this, namely this condition of being in sin while announcing and preaching) applies most to prelates and teachers (of the Christian faith) who are not easily brought to sin, but who consent to other people sinning, and these [sins of other people] fall on their heads; Romans 1: "...they who do such things, are worthy of death; and not only they that do them (but they also that consent to them that do them)"; and 1 Kings 3 (wherein) Heli is punished, he who did not correct his sons by way of reprimanding them.

Et tangit duo, scilicet furtum et adulterium. Quantum ad primum dicit, *Si videbas furem,* ad te delatum ad iudicium, *Currebas cum eo,* non corrigendo: Isa. 1: Principes tui infideles.

The psalmist touches upon two things, namely theft and adultery. With respect to the first, he says, *If thou didst see a thief,* (if) brought to you for judgment, *thou didst run with him,* by not correcting him; Isaiah 1: "Thy princes are faithless."

Item, *Cum adulteris portionem tuam ponebas,* quia non corrigis adulteros, sed blandiris, et cooperis et foves eos, cum ad notitiam tuam perveniunt: Ier. 9: Omnes adulteri sunt.

Again, *With adulterers thou hast been a partaker,* because you have not corrected adulterers, but have flattered, cooperated with and favored them, when they came to your notice; Jeremiah 9: "They are all adulterers."

Spirituale autem furtum est, quando ex verbis sacrae scripturae depravator furatur verum intellectum; et sic videns depravare et occultare verum intellectum, et tu consentiens, *Curris cum eo:* Ier. 23: Ecce ego ad prophetas qui furantur verba mea.

Spiritually (speaking), theft occurs when a corruptor steals the true understanding from the words of Sacred Scripture. And thus, seeing the corrupting and concealment of (its) true meaning, and consenting (to it), *Thou runs with him;* Jeremiah 23: "Behold I am against the prophets... who steal my words..."

Adulterium spirituale est, quando verba detorquentur in alium sensum, vel ad alium finem; puta si praedicet aliquis ad lucrum vel seductionem: 1 Corinth. 2: Non sumus sicut plurimi adulterantes verbum Dei.

Adultery, in the spiritual sense, occurs when the words (of Sacred Scripture) are twisted into another sense, or to some other end, for instance, if one were to preach something for the sake of gain or seduction; 2 Corinthians 2: "We are not as many, adulterating the word of God."

i. *Os tuum.* Hic agit de peccato oris, quod aggravatur dupliciter. Primo ex circumstantiis. Secundo ex conditione personarum, ibi, *Sedens.* Circa primum duo facit. Primo ponit conditiones aggravantes, scilicet frequentiam. Aliud est dolositas.

Thy mouth. At this point, the psalmist treats of mouth's sin, which is made worse in two ways. First, by way of the circumstance, and second, by way of the person's condition, at, *Sitting.* Concerning the first, he does two things. First, he puts forth the aggravating conditions, namely that of frequency and deceit.

Frequentia: quia si aliquando quis committat aliquod peccatum, aliquo modo tolerabile est. Vel si ex lapsu linguae aliquod inordinatum dicat, facilius portatur: Iac. 3: Si quis verbo non offendit, hic perfectus est vir. Si quis autem os suum implet maledictionibus, tunc ex malitia propria procedit: nam ex abundantia cordis os loquitur, Mat. 12. Psal. 13: Quorum os maledictione etc.

Frequency (is an aggravating condition) because if at some point one were to commit a sin, this, in a way, is tolerable. Or, if by a slip in one's speech, one says something inordinate, it is more easily endured; James 3: "If any man offend not in word, the same is a perfect man." However, if one fills one's mouth with evil speech, then one acts from wickedness proper: for the mouth speaks from the fullness of one's heart - see Matthew 12 and Psalm 13: "Their mouth is full of cursing and bitterness."

Aggravatur etiam peccatum linguae ex dolositate, sive fraude: Ier. 9: Sagitta vulnerans lingua eorum dolum locuta est; et ideo dicit, *Et lingua tua concinnabat dolos,* idest componebat, et quasi ut docens ordinabat dolos, ut verba eius essent placentia: Prov. 12: Qui testis est repentinus, concinnat verba mendacii.

The sin of speech is also aggravated by way of deceit or fraud; Jeremiah 9: "Their tongue is a piercing arrow, it hath spoken deceit." And thus he says, *And thy tongue framed,* that is, composed, *deceits,* as if the one teaching arranged his deceits, so that his words would be pleasing; Proverbs 12: "He that is a hasty witness, frameth a lying tongue."

Sedens adversus fratrem tuum loquebaris. Hic ostendit quomodo peccatum linguae aggravatur ex conditione personarum. Et primo ex conditione loquentis; secundo ex conditione eius contra quem loquitur; tertio ex conditione audientium.

Sitting thou didst speak against thy brother. At this point, the Psalmist shows how the sin of speech is aggravated by peoples' condition, and (this) first by the condition of the one speaking, second, by the condition of him against whom he speaks, and third, by the condition of those listening.

Dicit ergo, *Sedens.* Contingit aliquando quod aliquis dicit amarum verbum commotus et provocatus: et hoc utcumque tolerabile est. Sed quando aliquis quieto corde, non provocatus, dicit mala, hoc iniquum et detestabile est: et ideo dicit, *Sedens,* scilicet quietus: Ps. 68: Adversum me loquebantur qui sedebant in porta.

And so, he says, *Sitting.* At times, it is appropriate that one who has been agitated and provoked speak an unpleasant word. And this is tolerable in one way or another. But when one in peace of heart, and who has not been provoked, speaks evil things, this is wicked and detestable. And so he says, *Sitting,* namely, peace; Psalm 68: "They that sat in the gate spoke against me."

Ex persona eius contra quem loquitur, aggravatur peccatum: quia si loqueretur contra iniquum, secus esset. Sed dicit, *Adversum fratrem tuum:* Ier. 9: Unusquisque a proximo se custodiat.

Sin is aggravated on account of the person of him against whom he speaks. For if one spoke against evil things, one would not be so [evil]. But he says *Against thy brother;* Jeremiah 9: "Let every man take heed of (his) neighbor."

Et adversum filium matris tuae ponebas scandalum. Hic ostendit quomodo aggravatur ex parte eorum qui ex hoc scandalizantur, scilicet audientium; et ideo dicit, *Ponebas scandalum,* scilicet aliorum contra fratrem tuum. Et quod dicit, filium matris tuae, ostendit, quod parvuli lactentes dicuntur filii matris, et pusilli scandalizantur de verbis malis quae dicit.

And didst lay a scandal against thy mother's son. Here, the psalmist shows how (sin) is aggravated on the part of those who are scandalized by this, namely those who listening. And thus he says, *Thou didst lay a scandal,* that is, of different things against your brother. And when he says, *Against thy mother's son,* he shows that children at the breast are called a *mother's sons,* and that little ones are scandalized by the evil words which he (the one voicing scandal) says.

Haec fecisti, et tacui. Hic agit de Dei simulatione. Et primo ponitur dissimulatio Dei. Secundo ponitur effectus dissimulationis in malis, ibi, *Existimasti.* Dicit ergo, *Haec fecisti,* scilicet omnia quae supra dicta sunt: locutus es bona, et perpetrasti mala, ut sic loquatur psalmista in persona Dei, et ego *tacui,* quasi scilicet non statim te correxi et punivi; sed ex clementia et misericordia te ad poenitentiam expectavi: Isa. 42: Tacui, semper silui: Rom. 2: An ignoras quod benignitas Dei ad poenitentiam te adducit? Sed homo malus et peccator hac clementia abutitur in superbia: Rom. 2: Secundum duritiam tuam et cor impoenitens thesaurizas tibi iram etc. Et ideo dicit, *Existimasti inique, quod ero tui similis.*

These things hast thou done, and I was silent. Here, the psalmist treats of God's assumed appearance. First he describes God's concealment, and secondly, this concealment's effect in evil people, at, *Thou thoughtest.* And so, he says, *These things hast thou done,* namely everything which was said above: you spoke good things, but have brought about evil, and, as the psalmist speaks in the manner of God's person, *I was silent,* as if to say, I did not immediately correct and punish you, but out of clemency and compassion I waited for you to make penance; Isaiah 42: "I have always held my peace, I have kept silence"; Romans 2: "Or... knowest thou not, that the benignity of God leadeth thee to penance?" But the evil man and the sinner abuse this clemency in (their) pride; Romans 2: "But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath..." And so, he says, *Thou thoughtest unjustly that I should be like to thee.*

Dictum est autem supra, si videbas furem etc. Arguunt ex hoc peccatores, et credunt iniqui quod peccatum placeat Deo et non puniat, quia tacet, *haec fecisti et tacui;*

However, it was said above, *If thou didst see a thief* etc. Sinners argue in this manner, and the wicked believe that sin pleases God, and that He does not punish, because he remains silent - *These things hast thou done, and I was silent.*

sed haec existimatio est iniqua, quia similiter odio sunt Deo impius et impietas eius, ut dicitur Sap. 14: Et Habac. 1: Mundi sunt oculi tui ne videant mala, et ad iniquitatem respicere non poteris.

But this way of thinking is wicked, since the impious and their impiety are hateful to God alike, as is said at Wisdom 14 and, again, at Habacuc 1: "Thy eyes are too pure to behold evil, and thou canst not look on iniquity."

Sed arguam te. Unde hic ponitur divina securitas. Et primo in eius reprehensione. Secundo in effectu. Dicit ergo, *Arguam te,* idest condemnabo te: Psal. 7: Domine ne in ira tua corripias me. In ira est effectus, *statuam contra faciem tuam.* Deus qui punit, non solum punit per seipsum, sed per alias creaturas: Sap. 5: Pugnabit cum eo orbis terrarum contra insensatos:

But I will reprove thee. And so, at this point, the divine guarantee, so to speak, is set down, first, in His reprimand, and second, in its effects. And so, he says, *I will reprove thee,* that is, I will condemn you; Psalm 6: "O Lord...chastise me not in thy anger." The effect is in His anger, *And set before thy face.* God punishes not only through Himself, but also by means of other creatures; Wisdom 5: "And the whole world shall fight with him against the unwise."

item etiam ipse homo contra se pugnat per remorsum conscientiae. Et sic etiam contra se pugnat, et per seipsum arguit; et hoc est, quod dicit, *Statuam* te *contra faciem tuam,* idest tu ipse te condemnabis: Ioan. 8: Nemo te condemnavit: nemo Domine: nec ego te condemnabo.

Again, even man himself fights against himself by means of the remorse of conscience. And even in this way, he fights against himself and argues with himself. This is what the psalmist says, *Set* yourself *before thy face,* that is, you will condemn yourself; John 8: "(Woman, where are they that accused thee?) Hath no man condemned thee? (Who said) No man, Lord. (And Jesus said) Neither will I condemn thee."

Vel, *Statuam contra faciem tuam,* scilicet creaturas, ut dicitur Sap. 5.

Or, *Set before thy face,* namely creatures, as is said at Wisdom 5.

Sive rationales, idest angelos et sanctos;

Or, rational beings, that is, the angels and the saints;

sive irrationales, quibus male usus est in peccatis: Iob 7: Posuisti me contrarium tibi, et factus sum mihimetipsi gravis, quia contra seipsum peccator dicet, Sap. 5: Erravimus a via veritatis: Nahum 3: Revelabo pudenda tua in faciem tuam: Isa. 3: Agnitio vultus eorum respondebit eis. Et haec poena est vermis conscientiae.

or irrational beings, whose bad use lies in sins; Job 7: "(Why) hast thou set me opposite to thee, and I am become burdensome to myself(?)"; Wisdom 5: "We have erred from the way of truth"; Nahum 3: "I will discover thy shame to thy face"; Isaiah 3: "The shew of their countenance hath answered them." And this punishment is the worm of conscience.

k. *Intelligite haec qui obliviscimini Deum.* Hic hortatur ad peccatorum considerationem. Et primo ad considerandum Dei severitatem. Secundo ostendit, quid sit acceptum Deo in sacrificiis.

Understand these things, you that forget God. At this point, the psalmist urges one to a consideration of one's sins. First, (he urges that we) consider God's severity. Second, he shows what is accepted by God in sacrifices.

Primo ergo hortatur ad intelligendum; unde dicit, intelligite haec qui obliviscimini Deum, scilicet quae dicta sunt considerate. Et hoc necessarium est, quia estis obliti Dei: Deut. 32: Oblitus es Dei creatoris tui. Secundo, quid intelligat, *Nequando rapiat,* scilicet diabolus, *Et non sit qui eripiat,* scilicet de eius potestate. Quando diabolus rapit ad poenam inferni, non est qui eripiat. Aliquando rapit ad peccatum, et Deus eripit peccatorem: Psal. 90: Eripiat eum. Quod non eripiat de potestate diaboli ad poenam, non est ex impotentia, sed ex sua iustitia non vult.

And so, he first urges one to understand; hence he says, *Understand these things, you that forget God,* namely consider those things which have been said. And this is necessary because you have forgotten God; Deuteronomy 32: "Thou hast forgotten the God that created thee." Second, let him understand what (has been said) *Lest he snatch you away,* that is to say, the devil, *And there be none to deliver you,* that is, from his power. When the devil carries one off to the punishment of hell, there is no one to deliver you. Sometimes, the devil carries one off to sin, but God snatches back even the sinner; Psalm 90: "He (I) will deliver him." When he does not snatch one from the devil's power to punish, this is not from a lack of power (on God's part), but rather that he does not desire (to do this) on account of His justice.

Sacrificium laudis honorificabit me. Hic concludit, quid sit acceptum Deo in sacrificiis. Et ostendit duplicem fructum in eis. Unus fructus ex parte Deo, ut excellentia eius manifestetur; et hoc fit per sacrificium laudis vocalis: 1 Corinth. 10: Omnia in gloriam Dei, facite. Alius fructus est ex parte nostra, scilicet vera salus; unde dicit, *Et illic iter quo ostendam illi salutare Dei*, idest ad videndum Deum: Isa. 52: Levaverunt vocem: simul laudabunt.

The sacrifice of praise shall glorify me. At this point, the psalmist concludes (with) what is accepted by God in sacrifices. And he shows that there are two fruits in these sacrifices. The first fruit is on God's part, that His excellence is clearly shown. And this is accomplished through the sacrifice of vocal praise; 1 Corinthians 10: "Do all to the glory of God." The other fruit is on our part, namely true deliverance from our sins; hence he says, *And there is the way by which I will shew him the salvation of God,* that is the living God; Isaiah 52: "They have lifted up their voice, they shall praise together."

Hieronymus habet, *Et qui ordinate ambulat, ostendam illi salutare Dei*; quasi dicat, duo autem necessaria sunt ad salutem, idest sacrificium laudis, et quod ordinate ambules.

Jerome has, *And to he who goes about in an orderly manner, I will shew him the salvation of God;* as if to say, two things are necessary for deliverance from sin, that is, the sacrifice of praise, and that you go about in an orderly manner.

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Psalm 50

a. Quando venit ad eum Nathan propheta, cum intravit ad Bersabee.	When Nathan the prophet came to him, after he had sinned with Bersabee.
PSALMUS DAVID L.	PSALM 50 OF DAVID
Miserere mei, Deus, secundum magnam misericordiam tuam; et secundum multitudinem miserationum tuarum dele iniquitatem meam. Amplius lava me ab iniquitate mea, et a peccato meo munda me.	Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquity. Wash me yet more from my iniquity, and cleanse me from my sin.
b. Quoniam iniquitatem meam ego cognosco et peccatum meum contra me est semper. Tibi soli peccavi, et malum coram te feci, ut iustificeris in sermonibus tuis, et vincas cum iudicaris.	For I know my iniquity, and my sin is always before me. To thee only have I sinned, and have done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou are judged.
c. Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea. Ecce enim veritatem dilexisti.	For behold I was conceived in iniquities; and in sins did my mother conceive me. For behold thou has loved truth.
d. Incerta, et occulta sapientiae tuae manifestasti mihi. Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.	The uncertain and hidden things of they wisdom thou hast made manifest to me. Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.
e. Auditui meo dabis gaudium et laetitiam: et exultabunt ossa humiliata.	To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.
f. Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele. Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis. Ne proiicias me a facie tua, et spiritum sanctum tuum ne auferas a me. Redde mihi laetitiam salutaris tui, et spiritu principali confirma me.	Turn away thy face from my sins, and blot out all my iniquities. Create a clean heart in me, O God: and renew a right spirit within my bowels. Cast me not away from thy face; and take not thy holy spirit from me. Restore unto me the joy of they salvation, and strengthen me with a perfect spirit.
g. Docebo iniquos vias tuas: et impii ad te convertentur. Libera me de sanguinibus, Deus, Deus salutis meae; et exultabit lingua mea iustitiam tuam. Domine, labia mea aperies, et os meum annuntiabit laudem tuam.	I will teach the unjust thy ways: and the wicked shall be converted to thee. Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice. O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

h. Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis. Sacrificium Deo spiritus contribulatus: cor contritum, et humiliatum, Deus non despicies.

For if thou hadst desired sacrifice, i would indeed have given it: with burnt offerings thou wilt not be delighted. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

i. Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Hierusalem. Tunc acceptabis sacrificium iustitiae, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up. Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar.

a. In praecedentibus Psalmis huius decadis videtur Psalmista egisse de his quae pertinent ad statum Regni, cuius gloriam descripsit, et alios ad eam invitavit: nunc autem, quia gloria huius Regni impedita est per peccatum, agit de abolitione peccati: ubi duo consideranda sunt.

In the foregoing Psalms of this decade, the Psalmist is seen to have dealt with those things that pertain to the state of the Kingdom, whose glory he described and invited others to it: now, however, because the glory of this Kingdom is impeded through sin, he deals with the abolishment of sin: whence two things must be considered.

Primum quod in ordine Psalmorum hic Psalmus est quinquagesimus; et hic est numberus iubilaeus, ut dicitur Lev. 27 in quo fiebat remissio omnium debitorum: unde congruit hic numerus huic Psalmo, in quo agit de plena remissione peccatorum.

First, that in the numbering of the Psalms, this Psalm is the fiftieth and this is the number of jubilee as is described in Leviticus 27 in which a remission of all debts was made, whence this number agrees with this Psalm in which he treats of full remission of sins.

Similiter quantum ad poenitentiales iste ponitur quartus, et convenienter. Nam primus pertinet ad cordis contritionem: unde dicit (Ps. 6) *Lavabo per singulas noctes lectum meum.* Secundus pertinet ad oris confessionem. (Ps. 31) *Dixi Confitebor adversum me iniustitiam meam Domino.* Tertius pertinet ad satisfactionem: unde dicit (Ps. 37) *Afflictus sum, et humiliatus sum nimis.* Hic autem quartus pertinet ad effectum poenitentiae: in quo ostenditur quomodo poenitentia restaurat hominem ad perfectum; et ideo inter omnes alios Psalmos inste magis frequentatur in Ecclesia, quia iste solum implorat misericordiam, et sic impetrat veniam; et hoc facile st, et cuilibet potest

Similarly, as to the Penitential Psalms, this one is placed fourth, and suitably. For the first pertains to contrition of heart: whence he says (Psalm 6) *Every night I will wash my bed.* The second pertains to the confession by mouth (Psalm 31) *I said I will confess against myself my injustice to the Lord.* The third pertains to satisfaction; whence he says (Psalm 37) *I am afflicted and humbled exceedingly.* This fourth one, however, pertains to the purpose of repentance, in which it is shown how repentance restores man to perfection; and therefore, among all the other Psalms, this one is more often repeated in Church

competere.

because it alone beseeches mercy and thus it obtains favour; and this is easy and caan be suitable for anyone.

In aliis autem sex Psalmis poenitentialibus sunt quaedam gravia, sicut (Ps. 6) *Lavabo per singulas noctes lectum meum.* Et (Ps. 101) *Cinerem tanquam panem manducabam et potum meum cum fletu mescebam:* quae non possunt cuilibet competere.

Now in the other six Penitential Psalms there are certain burdensome things such as (Psalm 6) *Every night I will wash my bed.* And (Psalm 101) *I did eat ashes like bread and mingled my drink with weeping,* which cannot be suitable for anyone.

Titulus talis est: *Psalmus David, quando venit ad eum Nathan propheta, cum intravit ad Bersabee.* Haec historia habetur expresse II. Regum 11. et 12. capp. Quando David erat in prosperitate vidit mulierem lavantem se, et concupivit eam, et adulteravit, et fecit occidere virum eius. Et hoc displicuit Deo, et missus est ad eum Nathan propheta, et reduxit eum in detestationem sui peccati, sub similitudine ovis perditae. Et David dixit: "Peccavi Domino." Et dimissum est ei peccatum. Et haec est materia huius Psalmi, scilicet dimissio peccati.

Such is the title: *A Psalm of David when Nathan the prophet came to him when he had sinned with Bersabee.* This story is contained expressly in Chapters 11 and 12 of 2 Kings. When David was in prosperity, he saw a woman bathing herself and he greatly desired her and caused the death of her husband. And this was displeasing to God and the prophet Nathan was sent to him and brought him back to hatred for his sin, under the image of a lost sheep. And David said, "I have sinned against the Lord." And the sin was forgiven him. And this is the matter of this Psalm, namely, the forgiveness of sins.

Sed sciendum est in titulo huius Psalmi, quod David in aliis Psalmis loquitur de aliis; sicut ibi (Ps. 21) *Deus Deus meus,* loquitur praenuntians passionem Christi; et sic in diversis Psalmis loquitur de diversis. Sed istum Psalmum propter seipsum fecit: in quo ostendit culpam, quam fecit mundo manifestam, et similiter veniam; et sic implerunt illud quod Dominus dixit 2. Reg. 12. "Tu fecisti hoc in occulto; et ego faciam illud manifestum."

But it must be understood in the title of this Psalm that David speaks of other things in Psalms, as where (Psalm 21) he says *O God, my God,* foretelling the passion of Christ; and so in different Psalms he speaks of different things. But he made this Psalm for his very own account: in which he shows his fault, which he made manifest to the world and similarly his pardon and thus they will have fulfilled that which the Lord said in 2 Kings 12, "For thou didst it secretly, but I will make this thing manifest."

Ratio autem huius manifestationis est divina misericordia. Nam utilis est iustis haec manifestatio, ut non praesumant de sua iustitia quia si David post tot victorias, post donum Spiritus sancti, post tantam familiaritatem cum Deo, et prophetiam peccavit; quantum debemus cavere nos, qui fragiles, et peccatores sumus? 1. Cor. 10. "Qui se existimat stare, videat ne cadat." Item utilis est peccatoribus, ut non desperent. Prov. 24. "Si desperaveris lapsus, in die angustiae imminuetur fortitudo tua." Nam David post homicidium, et adulterium recuperavit gratiam prophetiae.

Now the reason for this manifestation is divine mercy. For this manifestation is useful for the righteous in order that they not presume on their own righteousness, for if David, after so many victories, after the gift of the Holy Spirit, after such a great intimacy with God and prophecy did sin, how much more ought we to beware, we who are frail and sinners? 1 Corinthians 10 "He that thinketh himself to stand, let him take heed lest he fall." Also it is profitable for sinners lest they despair. Proverbs 24 "If thou lose hope being weary in the day of distress, thy strength shall be diminished." For David, after murder and adultery recovered the grace of prophecy.

Notandus est autem modus loquendi in titulo: *Quando venit:* ubi designat veniam, de qua agitur in Psalmo, quia per eum audivit eum Dominus, et transtulit peccatum illius; sed cum dicit, *Quando intravit ad Bersabee* designatur culpa. Ubi duo ostenta sunt. Primum quod nominat culpam, cum dicit, Et intravit. Ps. 11. "Eloquia Domini eloquia casta."

Now the manner of speaking in the title, *When Nathan came,* must be noted: where it designates pardon about which he is moved in the Psalm because through it the Lord heard him and bore away his sin; but when he says, *When he sinned with Bersabee,* guilt is designated. Whence two things have been shown. The first which he calls guilt when he says, And he sinned. Psalm 11 "The words of the Lord are pure words."

Item cum commisisset duo peccata, scilicet adulterium, et homicidium, Scriptura nominavit adulterium tantum; et hoc propter duo. Primum ut designet quod in scrutandis, et publicandis peccatis aliorum non simus prompti, sed valde parci. Prov. 24. "Ne insidieris, ut quaeras impeitatem in domo iusti." Et hoc signatur Matth. 25. ubi Dominus merita bonorum enumerat diligenter, demerita malorum transiit. Item adnotandum, quod quando quis facit duo peccata, et unum facit propter aliud, unum transit in speciem alterius; sicut qui committit furtum ut fornicetur, dicitur potius fornicator.

Also, although he had committed two sins, namely adultery and murder, Scripture names adultery and that for two reason. First, in order to designate that in examining and making public the sins of others, we be not quick, but exceedingly sparing. Proverbs 24: "Lie not in wait, nor seek after wickedness in the house of the just." And this is indicated by Matthew 25 where the Lord reckons up carefully the merits of the good, he has passed over the desserts of the bad. Likewise it should be noted that when anyone commits two sins and does one for the sake of the other, the one passes over into the likeness of the other,

as one who commits theft in order to fornicate is called above all a fornicator.

Dividitur autem iste Psalmus in duas partes: primo enim implorat misericordiam; secundo promittit emendam, ibi, *Docebo iniquos.* Circa primum duo facit. Primo petit culpae relaxationem; secundo petit sanctitatis, et gratiae restaurationem, ibi, *Quoniam iniquitatem.*

And this psalm is divided into two parts: indeed in the first he beseeches mercy; in the second, he promises correction, where he says, *I will teach the unjust.* About the first he does two things. One, he seeks mitigation of guilt; two, he seeks the restoration of holiness and grace where he says, *For my iniquity.*

Petit ergo primo misericordiam Dei, cum dicit: *Miserere mei, Deus.* Ubi sciendum est, quod, sicut dicitur Prov. 14. "miseros facit populos peccatum." Sicut enim non est vere felix qui abundat divitiis, fruitur voluptatibus, pollet honoribus, sed qui fruitur Deo; ita non est miser qui est pauper, miser, et debilis, et infirmus, sed qui est peccator: et ideo iste qui est peccator, dicit: *Miserere mei, Deus,* tu scilicet qui "misereris omnium, et nihil odisti eorum quae fecisti:" Sap. 11. et secundum Apostolum misereris cui vis. Rom. 9. "Miserebor cui voluero." Ergo si voluntati tuae subest misereri, *Miserere mei,* scilicet peccatoris.

Therefore, he seeks first the mercy of God when he says: *Have mercy on me, O God.* Whence it must be known that, as it is said in Proverbs 14, "sin maketh nations miserable." Indeed, just as he is not truly happy who abounds in riches, delights in pleasures, possesses honours in abundance, but he who delights in God; so, he is not miserable who is poor, wretched and feeble and weak, but he who is a sinner; and therefore the one who is a sinner says: *Have mercy on me, O God,* Thou, namely who "hast mercy upon all and hatest none of the things which thou hast made" (Wisdom 11) and, according to the Apostle, you have mercy on whom you wish. Romans 9 "I shall have mercy on whom I wish." Therefore, if to have mercy exists under your will, *Have mercy on me,* plainly, a sinner.

Non vult contendere, non quaerit disputare, sed brevi utitur via, *Miserere.* Item non allegat misericordiae causam, non servitia quae fecit Deo, non periricula quae sustinuit pro eo; sed solum Dei misericordiam implorat: unde dicit: *Secundum magnam misericordiam tuam.* Dan. 9. "Non in iustificationibus nostris prosternimus preces ante faciem tuam; sed in miserationibus tuis multis."

He does not wish to contend, he does not seek to dispute, but he makes use of a brief way, *Have mercy.* Likewise, he does not adduce as a cause for mercy, either the services he has done for God, or the dangers he has sustained for him; but he only implores the mercy of God, whence he says, *According to thy great mercy.* Daniel 9 "For it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies."

Et notandum, quod aliquis potest sperare de misericofria divina, duplici ratione. Una ratio est ex consideratione, et secundum multitudinem effectuum eius.

And it must be noted that anyone can hope on divine mercy with a two-fold reason. One reason is from reflection, and according to the multitude of his accomplishments.

Primo ergo ostendit quod sperat de misericordia Dei, ex consideratione naturae divinae, quia naturae divinae proprium est quod sit ipsa bonitas. Unde Dionysius dicit, quod Deus est ipsa substantia bonitatis. Et Boethius de Trin. similiter. Unde nihil aliud est haec Dei misericordia, nisi bonitas relata ad depellandam miseriam. Ergo cum considero quod bonitatis miseriam repellere est proprium, et tamen est ipsa bonitas, confidenter ad misericordiam recurro.

First, therefore, he shows that he hopes on the mercy of God from reflection on the divine nature, for it is a characteristic of the divine nature that it be goodness itself. Whence Dionysius says that God is the very substance of goodness. And likewise, Boethius On the Trinity. Whence this mercy of God is nothing other than goodness referred to the driving away of wretchedness. Therefore, when I reflect that it is a characteristic of goodness to drive away wretchedness and yet it is itself goodness, with confidence I have recourse to mercy.

Et dicitur magna, sua incomprehensibilitate, qua implet omnia. Ps. 32. *Misericordia Domini plena est terra.*

And it is called great, with its own incomprehensibility, by which it fills all things. Psalm 32. *The earth is full of the mercy of the Lord.*

Et in omnibus habet locum, Nam iusti innocentiam servaverunt propter misericordiam Dei. Augustines: "Domine, gratiae tuae deputo mala quae non feci."

And it has a place in all things. For the righteous have preserved their innocence because of the mercy of God. Augustine: "O Lord, I impute to your grace the evils that I have not done."

Item peccatores sunt conversi ad iustitiam propter Dei misericordiam. 1. Tim. 1. "Misericordiam consecutus sum."

Also, sinners have been turned to righteousness because of the mercy of God. 1. Timothy 1 "I obtained the mercy of God."

Item in peccato existentes misericordiam Dei experti sunt. Tren. 3. "Misericordiae Domini multae quod non sumus consumpti."

Also, those living in sin have experienced the mercy of God. Lamentations 3. "The many mercies of the Lord that we are not consumed."

Item dicitur magna sublimitate, quia *miserationes eius super omnia opera eius.*

Also it is said with great sublimity because *his tender mercies are upon all his works.*

Nam misericordia non signat in Deo passionem animi, sed bonitatem ad repellendam miseriam. Item magna, duratione. Is. 34. "In misericordia sempiterna misertus sum tui."

For mercy does not designate in God passion of the intellect, but goodness for driving away wretchedness. And it is great in duration. Isaiah 34. "With everlasting kindness have I had mercy on thee."

Item magna, virtute, quia Deum hominem fecit, de caelo Deum ad terram deposuit, et immortalem mori fecit. Eph. 2. "Deus autem, qui dives est in misericordia."

Likewise, great in power for it made God man, it brought God down from heaven to earth and made the immortal to die. Ephesians 2. "But God who is rich in mercy."

Item magna per effectum, quia ex omni miseria potest homo per misericordiam elevari. Ps. 85. *Misericordia tua magna est super me,* et *remisisti impietatem peccati mei* (Ps. 31). Et ideo confidenter peto: *Miserere mei Deus.*

Likewise, great through accomplishment because through mercy man can be lifted up from every misfortune. Psalm 85. *Thy mercy is great towards me* and *Thou hast forgiven the wickedness of my sin* (Psalm 31). And therefore with confidence I ask: *Have mercy on me, O God.*

Item alia ratio est, quia in omnibus a principio mundi inveni effectus misericordiae tuae; et ideo dicit: *Et secundum multitudinem miserationum tuarum dele iniquitatem meam*; quasi dicat: Miserere mei secundum quod multipliciter, et in diversis misertus es omnibus hominibus. Unde dicitur Isa. 63. "Miserationum Domini recordabor." Ps. 24. "Reminiscere miserationum tuarum quae a saeculo sunt."

Also, another reason is that from the beginning of the world I have found in all things the effects of your mercy; and therefore he says: *And according to the multitude of thy tender mercies blot out my iniquity;* as though he were saying: Have mercy on me accordingly, as variously and in manifold ways you ahve been merciful to all men. Whence it is said in Isaiah 63: "I will remember the tender mercies of the Lord." Psalm 24: "Remember thy bowels of compassion that are from the beginning of the world."

Dele iniquitatem meam. Hic ponit effectum miserendi. Nathan dixit (II Reg. 12) "Dominus transtulit peccatum tuum: non morieris." Et sic erat securus de venia; sed volebat totaliter peccatum extirpari. Remanet autem duplex effectus peccati: scilicet reatus poenae, et macula in anima.

Blot out my iniquity. Here he sets forth the effect of having mercy. Nathan said (II Kings 12) "The Lord has taken away thy sin: thou shalt not die." And thus he was secure from punishment; but he wanted his sin to be eradicated totally. There remains however a double effect of sin: that is to say the charge of punishment and a stain on the soul.

Primo ergo petit removeri reatum poenae; et ideo dicit: *Amplius lava me ab iniquitate mea.* Sciendum est quod Hier. 17 dicitur quod "peccatum Iuda scriptum fuit stylo ferreo in ungue adamantino:" ad similitudinem iudicis qui scribit culpam, quae tamdiu servatur script quamdiu habet animum puniendi. Sed si deponit hunc animum, non servat scripturam. Et sic scriptum stylo adamantino dicitur quando peccatum non deletur. Et hoc est quod dicit: *Dele iniquitatem meam*; idest, non imputes mihi iniquitatem ad poenam. Is. 43. "Ego sum qui deleo iniquitates vestras." Item Ibid 44. "Delevi ut nubes iniquitates tuas, et quasi nebulam peccata tua."

First therefore he asks that the charge of punishment be removed; and therefore he says: *Wash me yet more from my iniquity.* It should be known that in Jeremias 17 it is said that "The sin of Juda is written with a pen of iron, with the point of a diamond:" in the likeness of a judge who writes a punishment which so long as it is preserved written, thus lon godes it have the spirit of punishing. But if he puts aside this spirit, he does not preserve the scripture. And thus, written with a pen hard as steel is said when sin is not blotted out. And this is why he says: *Blot out my iniquity*; that is, you will not impute to me iniquity for punishment. Isaiah 43: "I am, I am he that blot out your iniquities." Also, in the same 44: "I have blotted out thy iniquities as clouds and thy sins as a mist."

Amplius. Hic petit removeri immunditiam culpae. Homo qui habet mentem bene dispositam plus abhorret immunditiam culpae, quam austeritatem posenae, et ideo dicat: *Amplius lava me,* quasi dicat: Peto ut deleas poenam; sed amplius peto quod mundes maculam.

Yet more. Here he asks that the uncleanness of guilt be removed. The man who has a well-disposed conscience abhors more the uncleanness of the guilt than the severity of the punishment, and therefore says: *Wash me yet more,* as if he were saying: I ask that you blot out the punishment, but I ask yet more that you cleanse the stain.

Vel *amplius lava,* quam eog intelligo. Ro. 8. "Nam quid oremus sicut oportet nescimus." Eph. 3. "Et qui potens est omnia facere superabundanter quam petimus, aut intelligimus."

Or, *Wash yet more* which I understand Romans 8: "For we know not what we should pray for as we ought." Ephesians 3: "Who is able to do all things more abundantly than we ask for or understand."

Duo susnt necessaria ad removendum maculam; scilicet ablutio praecedens, et munditia sequens. In corporibus ablutio fit per aquam; et sic secundum Glossam Psalmus per aquam praefigurat virtutem baptismi, qua Deus dimissurus erat peccatum. Ezec. 36. "Effundam super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris." Zach. 13. "Erit fons patens domui David in ablutionem peccatorum, et menstruatae." Et licet baptismus nondum institutus esset, tamen virtus Dei lavans erat in baptismo. Ergo *Lava me ab iniquitate mea.* Hierem. 4. "Lava a malitia cor tuum, Hierusalem, ut salva fias."

Two things are necessary for removing a stain, namely, a preceding washing and a following cleanliness. In bodies a washing is made through water, and so, according to the Gloss, the Psalm, through water, prefigures the power of baptism, by whcih God would be removing sin. Ezech. 36: "I will pour upon you clean water, and you shall be cleansed from all you filthiness. Zach. 13: "There shall be a fountain open to the house of David for the washing of sinners and of the unclean woman." And although baptism had not yet been instituted, nevertheless the power of God was washing in baptism. Therefore, *Wash me from my iniquity.* Jeremias 4: "Wash thy heart from wickedness, O Jerusalem, that thou mayest be saved."

Item peto ut mundes me a peccato, quia nullus mundatur nisi a te. Iob. 14. "Quis potest facere mundum de immundo conceptum semine?" Eccli. 34. "Ab immundo quis nundabitur?" Et dicit duo, scilicet iniquitatem, et peccatum. Iniquitas est contraria iustitiae; peccatum vero munditiae, et hoc est adulterium. Et sic iniquitas fuit inquantum laesit alium per homicidium; sed peccatum est per adulterium in quo se polluit.

Also I ask that you cleanse me of sin for none is cleansed except by you. Job 14. "Who can make him clean that is conceived of unclean seed?" Eccli. 34. "Who will be made clean by the unclean?" And he says two things, namely, iniquity is opposed to justice, but sin to cleanliness and adultery is this. And thus it was iniquity insofar as he harmed another through murder; but it is sin through the adultery in which he made himself unclean.

b. *Quoniam.* Hic confitetur culpam: et primo confitetur culpam; secundo ostendit hanc confessionem esse Deo acceptam. Primo ergo confitetur culpam; secundo ipsam culpam exaggerat, ibi, *Tibi soli peccavi*; tertio eius originem demonstrat, ibi, *Ecce enim.*

For. Here he acknowledges guilt: and first he acknowledges the guilt, secondly he shows that this confession has been accepted by God. First, therefore, he acknowledges guilt, secondly he amplifies the same guilt, where he says, *To Thee only have I sinned*; thirdly he shows its origin, where he says, *For behold.*

Recognoscit ergo culpam suam dicens, *Quoniam iniquitatem.* Quidam sunt qui peccata sua non cognoscunt propter tres causas. Quia aggravatur ratio ex gravitate peccati. Prov. 18. "Impius cum in profundum peccatorum venerit, contemnit." Ps. 39. *Comprehenderunt me iniquitates meae, et non potui ut viderem.*

Therefore he recognizes his guilt saying, *For iniquity.* There are certain ones who do not perceive thier sins on account of three causes. For the reckoning is made worse from the weight of the sin. Proverbs 18: "The wicked man when he is come into the depth of sincs, contemneth." Psalm 39: *My iniquities have overtaken me, and I was not able to see.*

Item quia non recordantur. Eccli. 5. "Oblitus est deliciarum suarum."

Also because they do not remember. Eccli. 5: "He has forgotten his delights."

Item propter adulationes hominum. Ps. 9. *Laudatur peccator in desideriis anima sua.*

Also, because of the flatterings of men. Psalm 9: *The sinner is praised in the desires of his soul.*

Et ideo quia alii laudant eum de peccatis, ipse non recognoscit. Sed felix qui peccatum suum recognoscit sicut David. Prov. 14. "Cor quod novit amaritudinem animae suae, in gaudio eius non cognoscetur extraneus."

And therefore, because others praise him for his sins, he does not remember. But happy is he who, like David, remembers his sin. Proverbs 14: "The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle."

Quantum ad secundum dicit: *Et peccatum meum contra me est semper.* Quidam sunt qui etsi cognoscant peccatum suum, tamen non detestantur; sed iste semper peccatum suum contra se habet ut contrarium, et nocivum et detestabile. Et dicit, *Semper.* Quidam sunt qui ad horam detestantur peccatum. Iac. 1: "Consideravit se, et abiit, et statim oblitus est qualis fuerit." Isa. 38: "Recogitabo tibi omnes annos meos in amaritu animae meae." Psalmus: *Iniquitatem meam ego cognosco.*

As to the second he says: *And my sin is always before me.* There are certain ones who, although they perceive their sin, nevertheless do not abominate it; but that sin of theirs always holds against itself as inimical and hurtful and detestable. And he says *Always.* There are some who abominate their sin for a time. James 1: "For he beheld himself, and went his way, and presently ofrgot what manner of man he was." Isaiah 38: "I will recount to thee all my years in the bitterness of my soul." The psalm: *I know my iniquity.*

Alia littera, *Coram me*; et sic designatur quod recognoscit culpam, quod continue meditatur de ea. Et hoc statutum est coram eo per Nathoan prophetam sub similitudine.

Another text, *In my presence,* and thus it is described that he knows his guilt, and that he continuously reflects upon it. And this was brought about through Nathan the prophet under a similitude.

Tibi soli peccavi. Supra Psalmista posuit recognitionem propriae culpae; hic autem exaggerat culpam suam; et circa hoc duo facit. Primo exaggerat ipsam; secundo ponit id quod ad exaggerationem consequitur, ibi, *Ut iustificeris.* Hanc culpam exaggerat per respectum ad Deum, et dupliciter, ut dicitur Hier. 29. "Ego ero iudex, et testis." Videtur autem Deum iudicem contemnere qui non timet peccare propter iudicium eius. Et similiter contemnit Deum testem qui peccat in oculis eius; et ideo dicit: *Tibi soli peccavi.*

To thee only have I sinned. Above, the Psalmist put down the recognition of his own guilt: here however he amplifies his guilt and about this he does two things. First he amplifies it; second he sets forth that which follows upon the amplification where he says, *That thou mayest be justified.* He amplifies this guilt by way of respect for God in a two-fold manner as it is said in Jeremiah 29: "I will be the judge and the witness." It seems, however, that he who does not fear to sin because of his judgment despises God as a judge. And similarly he despises God as a witness who sins in his eyes; and therefore he says: *To thee only have I sinned.*

Sed numquid non peccavit contra Uriam quem occidit? Sic; sed dicit, *Tibi soli*; id est Deo, quia ipse non est obnoxius famulo suo, sed sententiae Dei. Cum enim peccat dominus, qui est super servum, non peccat servo, sed Deo. Sap. 6. "Potestas vobis data est a Domino, et virtus ab Altissimo, qui interrogabit opera vestra, et cogitationes scrutabitur."

But has he not sinned against Urias whom he killed? But he says, *To thee only,* that is, to God, for he is not guilty to his servant, but to the judgment of God. For when a master, who is over his servant, sins, he does not sin against the servant, but against God. Wisdom 6: "Power is given you by the Lord, and strength by the Most Hight who will examine your works, and search out your thoughts."

Vel *tibi soli,* idest per comparationem ad te solum peccavi: et potest hoc referri sive ad Deum, sive ad Christum. Deo dicitur peccare per comparationem ad iustum; et sic, *Tibi soli peccavi,* quia solus es sine peccato. Et similiter Crhistus omnino fuit sine peccato. *Tibi* ergo *soli peccavi,* contemnendo iudicium tuum. Item contempsi te testem, quia *malum coram te feci*: vidente et praesente feci. Prov. 15. "Infernus et perditio coram Domino; quanto magis corda filiorum hominum?" Eccli. 23. "Oculi Domini multo lucidiores supra solem."

Or, *to thee only,* that is, by comparison, against you only have I sinned: and this can be referred either to God or to Christ. To sin against God is said by comparison to the just one; and thus *To thee only have I sinned,* by despising your judgment. Likewise I despised you as a witness, for *I have done evil before thee*: I have done this to you seeing and present. Proverbs 15: "Hell and destruction are before the Lord: how much more the hearts of the children of men?" Eccli. 23. "The eyes of the Lord are far brighter than the sun."

Ut iustificeris. Hic ponitur quod consequens est ad istam exaggerationem; et hoc potest multipliciter legi: sed primo quod magis videtur dicam. Ut enim quandoque ponitur causaliter, quandoque consecutive tantum; et tunc est eius sensus: *Malum coram te feci, ut iustificeris tu,* quia nullus propter peccatum iustificatur; sed hoc consequitur ex peccato, quia ex hoc ipso quod homo peccat, iustitia Dei manifestior redditur.

That thou mayest be justified. Here is set forth what is attendant upon that amplification; and this can be read in manifold ways: but first I shall say what appears more greatly. Now *That,* at some time is set forth causally, at some time it is set forth consecutively only: and this is its understanding: *I have done evil before thee, that thou mayest be justified,* for none is justified on account of sin, but this follows from sin, that from the very fact that man sins, the justice of God is rendered more manifiest.

Nam ex peccatis eius apparuit quod eum Deus punivit. Haec autem punitio consistit in duobus. Primo comminatur; secundo infert poenam; et in utroque est iustus. Quantum ad primim dicit, *In sermonibus,* quibus poenam comminaris. Prov. 8. "Iusti sunt sermones mei." Quantum ad secundum dicit, *Vincas, cum iudicaris*; idest cum aliis in iudicio compararis. Frequenter Deus ad ostendam suam iustitiam et nostram etiam vult nobiscum iudicari. Isa. 5. "Iudicate inter me et vineam meam." Et in hoc Deus iustior invenitur. Iob. 9. "Si contendere cum Deo voluerit, non poterit et respondere unum pro mille."

For it appeared that God punished him for his sins. But this punishment consists in two things. First, he threatens; secondly, he imposes a penalty; and in both he is just. As to the first he says, *In thy words,* by which you threaten a penalty. Proverbs 8: "My words are just." As for the second he says, *Thou mayest overcome when thou art judged*: that is, when you are considered in judgment with others. Often God wishes to be judged with us to show forth his justice and ours as well. Isaiah 5: "Judge between me and my vineyard." And in this God is found more just. Job 9: "If he will contend with God, he cannot answer him one for a thousand.

Et quod haec sit intentio Psalmi, patet ex Apostolo Rom. 3. "Est autem Deus verax, omnis homo mendax, sicut scriptum est."

And that this should be the purpose of the Psalm is clear from the Apostle: Romans 3: "But God is true; and every man a liar, as it is written."

Sed in glossa, loquitur, ut hoc quod dicitur, *Iustificeris in sermonibus suis, et vincas cum iudicaris,* non continetur cum *Malum coram te feci*; sed cum hoc quod dicit, *Tibi soli,* idest ad tui comparationem, qui solus es iustus, et intantum quod omnes sermones tui iusti. Et sic *Ut* ponitur causaliter; quasi dicat: Intantum es iustus *ut iustificeris.*

But in the Gloss it says that that which is said, *That thou mayest be justified in thy words and mayest overcome when thou art judged* may not be joined together with *I have done evil before thee*; but with this, that he says, *To thee only,* that is for comparison with you, who only are just, and inasmuch as all your words are just. And thus, *That* is set forth causally; as if he were saying: Inasmuch as you are just, *that thou mayest be justified.*

Vel si referatur ad Christum, sic est sensus: *Tibi soli,* scilicet Christo, *peccavi,* quia es iustus, *et vincas* omnes homines, *cum iudicaris,* licet iudiceris a Pilato.

Or if it be referred to Christ, the sense is thus: *To thee only,* that is to say, to Christ, *have I sinned,* for you are just, *and mayest overcome* all men *when thou art judged,* even judged by Pilate.

Vel aliter: *Ut iustificeris* in hoc, amplius peto ut laves me, ad hoc *ut iustificeris*; scilicet, promissiones nostrae perfecte verae sint, scilicet de Christo nascituro; cui promissum est (Ps. 131) *De fructu ventris tui ponam super sedem tuam.* Et quod peccatum remitteretur. II. Reg. 12. "Dominus transtulit tibi peccatum tuum." *Et vincas cum iudicaris,* ab hominibus, quod non debeas implere promissa, et non debeas delere peccata mea.

Or, otherwise: *That thou mayuest be justified* in this, yet more do I seek that you wash me *that thou mayest be justified* in this, that is to say, that our promises may be completely true, anmely about the Christ to be born; to whom it was promised (Psalm 131). *Of the fruit of thy womb I will set upon thy throne.* And that sin might be dismissed, II Kings 12: "The Lord hath taken away thy sin." *And that thou mayest overcome when thou art judged* by men, for you are not bound to fulfill the things promised and you are not bound to blot out my sins.

c. *Ecce enim.* Hic ponit radicem culpae. Radix omnis culpae actualis est peccatum originale, quod a parentibus contrahitur infectis illo peccato. Haec infectio erat in patre ipsius David, et in matre. Qauntum ad patrem dicit: *In iniquitatibus conceptus sum,* non actualibus, quia non de adulterio, sed de matrimonio, et sancto Iesse natus, sive generatus est, ut dicitur Ruth ultimo; sed in originali: nam in hoc peccato omnes nascuntur. Rom. 5. "Per unum hominem in hunc mundum peccatum intravit."

For behold. Here he sets forth the root of guilt. The root of all actual guilt is original sin which is contracted from parents tainted with that sin. This tainting was in the father of David himself, and in his mother. As to has father, he says: *I was conceived in iniquities,* not in actual sins, for not of adultery, but of marriage, and he was born to, or sprung from, the hold Jesse, as it is said in the final chapter of Ruth; but in original sin: for in this sin all are born. Romans 5: "By one man sin entered this world."

Sed cum originale sit unum, quare dicit: *In iniquitatibus conceptus sum?*

But since there is one original sin, why does he say: *I was conceived in iniquities?*

Dicendum est, quod peccatum originale est unum is essentia, ut sic dicatur, multa tamen in virtute: quia occasionem praebet ad omnia alia peccata. Rom. 7. "Peccatum quod est in carne mea operatur." Et hoc diminuit culpam; quasi dicat: Non est mirum si pecco, quia in eis conceptus sum.

It must be said that original sin is one in essence, as it thus may be said, many, however, in power: for it furnishes opportunity for all other sins. Romans 7: "The sin which is in my flesh is effectual." And this lessens guilt, as if he were saying: It is not astonishing if I sin, for I was conceived in them.

Quantum ad matrem dicit: *Et in peccatis concepit me mater mea.*

As for his mother he says: *And in sins did my mother conceive me.*

Sed numquid non erant mundati parentes David per circumcisionem ab originali peccato?

But had not the parents of David been cleansed from original sin through circumsicion?

Dicendum est, quod baptismus, et circumcisio mundat animam a culpa originali, sed adhuc ramanet fomes; et circumcisio fiebat in carne, et homo generat filios carnales secundum carnem: et ideo necesse erat quod iterum filius natus circumcideretur; sicut modo natus ex parentibus baptizatis baptizatur.

It must be said that baptism and circumcision clease the soul of original guilt, but so far incitement remains; and circumcision was done in the flesh, and man engenders fleshly children according to the flesh: and therefore it was necessary again that a son having been born should be circumcised; as now one born of baptized parents is baptized.

Alia littera habet: *Alit me mater mea.* Et hoc ad actualia peccata refertur; quia etiam in pueris inordinati motus inveniuntur, ut Augustinus in 6 Confessiones dicit.

Another text has: *My mother sustains me.* And this refers to actual sins; for likewise in children are found irregular disturbances as Augstine says in Confessions 6.

Alia littera habet: *Peperit me mater mea.* Et sic quia quidam sanctificantur in utero; sed omnes praeter Christum concipiuntur in originali; ideo dicit quod non est sanctificatus in utero, sed natus in originali.

Another text has: *My mother brought me forth.* And thus certain ones are sanctified in the womb; but all except Christ are conceived in original sin; therefore he says that he was not sanctified in the womb, but born in original sin.

Ecce enim veritatem dilexisti. Qui vult satisfacere, debet diligere ea quae Deus diligit; Deus autem diligit veritatem fidei. Io. 18. "Omnis qui est ex veritate, audit vocem meam." Item iustitiam. Ps. 88. *Misericordia, et meritas praecedent faciem tuam.* Et hae necessaria est in poenitente, ut in se puniat quod deliquit.

For behold thou has loved truth. He who wishes to give satisfaction, should love those things that God loves; but God loves the truth of faith. John 18: "Everyone that is of the truth heareth my voice." Also, justice. Psalm 88: "Mercy and truth shall go before thy face." And this is necessary in him who repents, that he might inflict punishment upon himself because he transgressed.

Item est necessaria confessio, ut confiteatur peccata.

Also confession is necessary that he confess his sins.

d. *Incerta.* Hic petit totaliter reparationem: et primo ponit spem quem habet: secundo petitionem. Et primo ponit acceptum beneficium, per quod erigitur in spem; secundo ponit suam fiduciam, ibi, *Asperges me.*

The uncertain things. Here he asks for reparation totally: and first he sets forth the hope that he has: secondly, a request. And first he sets forth the kindness received through which he is raised up into hope; second, he sets forth his trust, where he says, *Thou shalt sprinkle me.*

Commemoravit beneficium potentiae, cum dixit, *Incerta, et occulta*: qui scilicet Rex habui beneficium prophetiae. II Reg. 23. "Spiritus Domini locutus est per me; et sermo eius per linguam meam." Et ponit tria: scilicet materiam prophetiae, modum, et causam.

He called to mind the benefit of potency, when he said, *The uncertain and hidden things*: for I, certainly as King, had the benefit of prophecy. II Kings 23: "The spirit of the Lord hath spoken by me, and his word by my tongue." And he sets forth three things: namely, the matter of prophecy, the method, and the cause.

Materiam prophetiae ostendit cum dicit, *Incerta, et occulta.* De his est prophetia; scilicet, incerta, et occulta, quae per sapientiam tuam comprehenduntur. In nobis est aliquid ignotum dupliciter, quod tamen est Deo notum. Aut propter defectum est nobis aliquid ignotum, aut propter excessum.

He shows forth the matter of prophecy when he says, *The uncertain and hidden things.* Prophecy is about these things; namely the uncertain and hidden things that are comprehended through your wisdom. In us, something is unknown in a two-fold way, which, nevertheless, is known to God. Something in unknown to us either on account of defect, or on account of excess.

Propter defectum est nobis ignotum aliquid futurum contingens: quia nundum habet determinatam veritatem.

On account of defect, something is unknown to us that reaches to the future: because it does not yet have the truth determined.

Propter excessum est nobis ignota divina substantia, et quae excedunt capacitatem nostram. Utraque autem fuerunt revelata David per spiritum prophetiae. Amos 3. "Non facit Dominus Deus verbum, nisi revelaverit secretum suum ad servos suos prophetas."

On account of excess is unknown to us the divine substance and that which exceeds our capacity. Nevertheless, both had been revealed to David through the spirit of prophecy. Amos 3: "The Lord God doth nothing without revealing his secret to his servants the prophets."

Incerta ergo *manifestasti mihi,* idest illa quae de sui natura habent variabilitatem; et haec fuerunt sibi revelata; ut patet in Psalmo. Occulta vocantur quae excedunt oculum mentis naturae. Iob 28. "Sapientia trahitur de occultis." Eccli. 24. "Ego in altissimis habitavi, et thronus meus in columna nubis."

Therefore, *The uncertain things thou hast made manifest to me,* that is, those things which of their nature have changeableness; and they have been revealed to him, as is clear in the Psalm. Those things are called hidden that go beyond the eye of the mind of nature. Job 28: "Wisdom is drawn out of secret places." Eccli. 24: "I dwell in the highest places, and my throne is in a pillar of a cloud."

Et haec subsunt sapientiae Dei; quasi dicat: Licet nobis sint occulta, tamen a sapientia tua comprehenduntur; et inter occulta commemorat mysterium incarnationis, quod etiam *manifestasti mihi.*

And these things lie concealed in the wisdom of God; as if he were saying: It is allowed that they be hidden from us, yet they are comprehended by your wisdom; and among the hidden things he recounts the mystery of the incarnation, which, furthermore, *thou hast made manifest to me.*

Item misericordia Dei inter ista annumeratur, quia remittit peccata. Sed melius est ut accipiatur universaliter. Modus revelationis ponitur cum dicit, *Manifestasti mihi.*

Also the mercy of God is reckoned among those things because it removes sins. But it is better that it should be received all together. The manner of revelation is set forth when he says, *Thou hast made manifest to me.*

Triplex est modus prophetiae. Unus in quo revelatur supernaturalis, et intelligibilis veritas sub similitudinibus corporalibus, et imaginationibus, et sic dicitur Isa. 6. "Vidi Dominum sedentem super thronum excelsum et elevatum." Alius est in quo fit revelatio supernaturalis, et intelligibilis veritatis, absque nebula imagintionis phantasticae, immo nondum revelatur et sic facta est revelatio Moysi Num. 12. "Palam, et non per aenigmata, et figuras vidit Deum."

The manner of prophecy is three-fold. One, in which supernatural and understandable truth is revealed, under corporal likenesses and fancies, and thus it is said in Isaiah 6: "I saw the Lord sitting upon a throne high and elevated." Another, in which is made a revelation of supernatural and understandable truth, without a cloud of imaginary fancy indeed it is not yet revealed, and thus was made the revelation to Moses in Numbers 12: "Plainly, and not by riddles and figures doth he see the Lord."

Et talis etiam fuit revelatio David II Reg. 23. "Deus Israel locutus est mihi." Et infra: "Sicut lux aurorae mane oriente sole absque nubibus rutilat."

And of such a kind was the revelation to David in II Kings 23: "The God of Israel siad to me." And below: "As the light of the morning when the sun riseth shineth in the morning without clouds."

Asperges me hyssopo. Supra commemoravit Psalmista Dei beneficium sibi praestitum quantum ad gratiam prophetiae, ex quo consuregebat in spem; hic autem ostendit quid a Deo sperabat. Et fuerunt duo: primo enim sperat remotionem malorum quae incurrerat per peccatum; secundo sperat restitutionem bonorum, quae amiserat, ibi, *Auditui.*

Thou shalt sprinkle me with hyssop. Above, the Psalmist remembered God's excellent kindness to him with respect to the grace of prophecy, from which he rose in hope; here, however, he shows what he was hoping for from God. And there were two things: first, he hopes for the removal of the evils that he had incurred through sin; second, he hopes for the restitution of the good things that he had lost, where he says, *To my hearing.*

Sciendum est autem, quod homo per peccatum primo incurrit immunditiam. Hier. 1. "Maculata es in iniquitate tua." Secundo incurrit turpitudinem. Unde Tre. 4. "Denigrata est super carbones facies eorum." Et haec duo sperat a se removeri; immunditiam, scilicet, et turpitudinem spiritualem.

For it must be known that man, through sin, first incurs uncleanness. Jer. 1. "You have been stained in your iniquity." Secondly, he incurs disgrace. Whence, Lamentations 4: "Their face is made blacker than coals." And he hopes that these two things are removed from himself: uncleanness, namely, and spiritual disgrace.

Immunditia contingit ex hoc quod affectus hominis inhaeret rebus temporalibus, quibus similis efficitur: unde si adiungatur vilioribus, ut aurum plumbo, vilis efficitur. Os. 9. "Facti sunt abominabiles sicut ea quae dilexerunt."

Uncleanness happens out of that, for man's desire inheres in temporal things, to which it is made similar: whence if it be added to baser things, as gold to lead, it is made base. Hosea 9: "They become abominable, as those were, which they loved."

Sed turpitudo ex eo quod inhaeret rebus terrenis, quibus obscuratur in eo lux rationis, quia comparatur animalibus brutis. Ps. 48. *Homo cum in honore esset non intellexit, comparatus est iumentis insipientibus, et similis factus est illis.*

But disgrace happens out of this that it inheres in earthly things by which is obscured in it the light of reason, because it is compared to brute beasts. Psalm 48: *And man when he was in honour did not understand; he is compared to senseless beasts, and is become like to them.*

Et ideo anima efficitur nigra, sive obscura: et ideo quantum ad primum dicit: *Asperges me hyssopo*: ubi alludit ritui veteris testamenti. Num. 19. ubit tertio die aspergebatur immundus aqua lustrationis, et die septimo lavabatur aqua, et vestimenta etiam lavabantur; aqua lustrationis fiebat de hyssopo.

And therefore the soul is made black, or dark: and therefore as to the first he says: *Thou shalt sprinkle me with hyssop*: where he alludes to the rite of the Old Testament. Numbers 19 where on the third day an unclean person would be sprinkled with the water of purification, and on the seventh day he would be washed with water and his garments likewise would be washed; it would be done with water of purification.

Et ideo dicit: *Asperges me hyssopo.* Et illa aqua fiebat ex cinere vitulae rufae, per quam figurabatur Christus. Unde per illam aspersionem quam petit signatur aspersio sanguinis Christi. I Pet. 1. "In aspersionem sanguinis Christi." Heb. 12. "Accessistis ad montem." Et infra: "Et sanguinis aspersionem melius loquentem quam Abel."

And therefore he says: *Thous shalt sprinkle me with hyssop.* And that water is made from the ash of a ruddy calf, through which was figured Christ. Whence through that sprinkling that he desires is signified a sprinkling of the blood of Christ. I Peter 1: "Unto sprinkling of the blood of Christ." Hebrews 12: "You are come to mount (Sion)." And below: "And to the sprinkling of blood which speaketh better than that of Abel."

Hoc fiebat cum hyssop. Hyssopus est herba quae terrae inhaeret, et curat inflationem, ut in Glossa dicitur: et convenit fidei quae humilitatem habet: quia per fidem subiicitur intellectus Deo. II Cor. 10. "In captivitatem redigentes omnem intellectum in obsequium Christi."

This was done with hyssop. Hyssop is a plant which cleaves to the earth and cures swelling, as it is said in the Gloss: and it suits a fiath that has humility: for through faith the understanding is subjected to God. II Corinthians 10: "Bringing into captivity every understanding unto the obedience of Christ."

Item radicata est in petra, id est Christo. Matth. 16. "Super hanc petram aedificabo Ecclesiam meam." Petra autem erat Christus; II Cor. 10. "Item depellit spiritus humani elationem, quae est in illis qui non obediunt fidei Christi." I Tim. ult. "Si quis aliter docet, et non acquiescit sanis sermonibus Domini nostri Iesu Christi...hic non est eius." (Rom. 8). Dicit ergo: Domine, ego habeo firmam spem, quod tu asperges me aqua lustrationis. Ezech. 36. "Effundam super vos aquam mundam; et mundabimini ab omnibus inquinamentis vestris."

Also it is rooted in rock, that is, in Christ. Matthew 16: "Upon this rock I will build my Church." The rock is Christ; II Corinthians 10: "Also it drives away the pride of human spirit, which is in those who do not hearken to the faith of Christ." I Timothy 6: "If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ... he is none of this." (Romans 8). He therefore says: O Lord, I have a firm hope that you will sprinkle me with the water of purification. Ezechial 36: "I will pour upon you clean water, and you shall be cleansed

from all your filthiness."

Lavabis me. Nam post fidem necessarius est baptismus. Zach. 13. "Erit fons patens domui Jacob in ablutionem peccatoris, et menstruatae." Is. 1. "Lavamini, mundi estote." Effectus huius lavationis: *Dealbabor super nivem,* quia nigredo tolletur; et hoc scilicet, quia anima erit albior nive. Is. 1. "Si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur."

Thou shalt wash me. For after faith, baptism is necessary. Zach. 13: "There shall be a fountain open to the house of Jacob for the washing of the sinner, and of the unclean woman." Isaiah 1: "Wash yourselves, be clean." The effect of this washing" *I shall be made whiter than snow*; for blackness will be taken away and this namely because my soul will be whiter than snow. Isaiah 1: "If your sins be as scarlet, they shall be made as white as snow."

Et dicit, *Super nivem,* quia candor animae sanctificatae excedit omnem pulchritutidnem corporalem, ut patet Matth. 17. in transfiguratione Christi, cuius "vestimenta facta sunt alba sicut nix." Omnes iusti pertinet ad vestimenta Christi. Is. 49. "Omnibus his quasi vestimento vestieris." Et per hoc designat se ad vestimentum Christi pertinere per baptismum. "Quotquot baptizati estis, Christum induistis" dicit Apostolus Gal. 3.

And he says, *Than snow,* because the brilliance of the soul made holy surpasses all corporeal beauty, as is evident in Matthew 17, on the Transfiguration of Christ whose "garments became white as snow." It applies all the just to the garments of Christ. Isaiah 49: "Thou shalt be clothed with all these as with an ormament." And through this he points out that he relates to the garment of Christ through baptism. "As maany as have been baptized, have put on Christ" says the Apostle in Galations 3.

e. *Audisti.* Hic ponit quomodo habgeet spem de recuperatione bonorum quae perdiderat: et sunt duo, scilicet donum prophetiae, et gaudium conscientiae. Donum prophetiae assimilatur auditui, quia propheta non videt Dei essentiam, ut in ea videat revelata; sed quaedam signa veritatis revelatae fiunt in anima prophetae; et haec signa habent se per modum locutionis et etc. I Reg. 3. "Loquere, Domine, quia audit servus tuus." Isa. 21. "Quae audivi a Domino exercituum Deo Israel, annuntiavi vobis." Hic auditus erat ei interruptus per peccatum, et sperat se recuperaturum; et ideo dicit: *Auditui meo dabis gaudium, et laetitiam.*

To my hearing. Here he sets forth how he has hope about the recovery of the good things he had lost: and they are two, namely, the gift of prophecy and joy of conscience. The gift of prophecy is likened to hearing, for the prophet does not see the essence of God, that he might see in it revealed things; but certain signs of revealed truth are had in the soul of a prophet by way of speaking, and so forth. I Kings 3. "Speak, Lord, for thy servant heareth." Isaias 21. "That which I have heard of the Lord of hosts, the God of Israel, I have declared unto you." This hearing was interrupted for him through sin and he hopes that he will recover it and therefore he says: *To my hearing thou shalt give joy and gladness.*

Vel, *auditui,* quo audivi a Nathan translatum esse peccatum meum, quo concepi laetitiam.

Or, *To my hearing,* by which I heard from Nathan that my sin had been removed, by which I conceived gladness.

Sed quantum ad gaudium conscientiae sciendum est quod spirituale gaudium habet tres gradus. Primus existit in complacentia affectus; secundus in dilatatione cordis; tertius in progressu ad exteriora.

As for joy of conscience, it must be known that spiritual joy has three steps. The first is manifest in the conciliation of desire; the second in the enlarging of the heart; the third in advancing to outward things.

Complacentia designatur per gaudium, cum dicit: *Auditui meo dabis gaudium;* ex hoc scilicet quod audiam quae loqueris, vel quae locutus est nathan. Philip. 4. "Gaudete in Domino semper; iterum dico, gaudete." Quando vero affectus quiescit in re amata, tunc animus eius dilatatur ad plus percipiendum dilatationem; et hoc etiam apparet in sensibilibus. II Cor. 6. "Cor nostrum dilatatum est."

Conciliation is designated by joy, when he says: *To my hearing thou shalt give joy;* from this namely that I may hear what you say, or what Nathan said. Philippians 4. "Rejoice in the Lord always; again, I say rejoice." surely when desires reposes in the thing loved then his soul is enlarged to attain further enlarging; and this appears in perceptible things. II Cor. 6. "Our heart is enlarged."

Et ideo dicit *laetitiam;* quae hic importat dilatationem, quasi latitiam. Sed ulterius quandoque est quod laetitia redundat usque ad corpus. Prov. 17. "Animus gaudens aetatem floridam facit; spiritus tristis exsiccat ossa."

And therefore he say *gladness,* which here conveys enlargement, as if it were breadth. But when it is beyond this that gladness abounds even to the body. Proverbs 17. "A joyful mind maketh age flourishing; a sorrowful spirit drieth up the bones."

Et ideo in visione gloriae in patria post resurrectionem ex gaudio mentis corpus glorificabitur. Isa. ult. "Videbitis, et gaudebit cor vestrum, et ossa vestra quasi herba germinabunt." Et sic dicit ipse: *Exultabunt ossa humiliata;* et hoc ad glorificationem praesentem.

And therefore in a vision of glory in the land after the resurrection, from joy of mind the body will be glorified. Isaias 66. "You shall see and your heart shall rejoice, and your bones shall flourish like an herb." And so he himself says: *The bones that have been humbled shall rejoice;* and this for immediate glorification.

Nam per tristitiam poenitentiae cor hominis conteritur; et ideo quando sunt homines laeti, est signum quod ossa, quae sunt contrita, et afflicta, participant gaudium. Prov. 12. "Maeror in corde viri humiliabit eum." Isa. 58. "Implebit splendoribus animal tuam, et ossa tua liberabit."

For through the sorrow of repentance the heart of man is crushed; and therefore when men are glad, it is a sign that their bones which are sorrowful and suffering share joy. Proverbs 12. "Grief in the heart of a man shall bring him low." Isaias 58. "He will fill thy soul with brightness, and deliver they bones."

Vel *exultabunt ossa,* ides virtutes spirituales, quae per laetitiam spiritualem augmentantur, et quia per hanc laetitiam roboratur iustus.

Or, *The bones shall rejoice,* that is spiritual powers, which are increased through spiritual gladness, and because, through this gladness, a just man is made strong.

f. *Averte.* Hic petit recuperationem innocentiae: et quia considerat in se malum culpae esse, et bonum gratiae; petit primo removeri malum, sive peccatum; secundo petit removeri effectum peccati, ibi, *Cor mundum crea in me, Deus.* Peccatum enim removetur non hoc modo quod peccatum non fuerit, sed quod non imputetur ei peccatum commissum ad poenam, secundum illud Psalm. 31. *Beatus vir cui non imputavit Dominus peccatum.* Et loquitur ad similitudinem iudicis punientis, qui primo considerat quantitatem culpae, et postea taxat poenam; et ideo petit ut non consideret peccatum eius, sed fit immemor eius; et ideo dicit: *Averte faciem tuam a peccatis meis.*

Turn away. Here he seeks for recovery of innocence: and because he regards in himself that there is the evil of guilt and the good of grace, he asks first that the evil, or sin, be removed; second he asks that the effect of sin be removed, *Create a clean heart in me, O God.* For sin is not removed in this way, as if there had not been sin, but as if committed sin might not be imputed to him for punishment, according to Psalm 31. *Blessed is the man to whom the Lord hath not imputed sin.* And he speaks according to the parable of the punishing judge who first reckons the amount of guilt, and afterward assesses the penalty; and therefore he asks that he not regard his sin, but that he become forgetful of it; and therefore he says, *Turn away thy face from my sins.*

Secundo petit ut non inferatur poena, unde dicit: *Et omnes iniquitates meas dele;* quasi dicat: scio quod malum coram te feci; et ideo rogo ut avertas faciem tuam a peccatis meis, idest non consideres peccata mea ad puniendum. Ezech. 18. "Omnium iniquitatum eius non recordabor."

Secondly he asks that punishment not be inflicted, whence he says, *And blot out all my iniquities;* as if he were saying: I know that I have done evil before you; and therefore I ask that you turn away your face from my sins, that is that you regard not my sins for punishment. Ezech. 18. "I will not remember all his iniquities."

Item merui poenam damnationis; sed rogo ut deleas, quia Deus etsi non mutat consilium, tamen sententiam mutat: *Cor mundum.*

Just so have I deserved the penalty of damnation; but I ask that you blot it out, for even if God does not change plan, nevertheless he changes sentence: *A clean heart.*

Supra Psalmus petiit removeri peccatum; hic autem petit removeri effectus peccati, qui sunt duo; scilicet inquinatio animae, et inordinatio affectus. Primus effectus fit per hoc quod homo afficitur ad terrena: unde petit cordis munditiam. Matth. 5. "Beati mundo corde, quoniam ipsi Deum videbunt."

Above, the Psalm sought that sin be removed; here, however, it asks that the effects of sin be removed, and they are two; namely pollution of soul and disorder of desire. The first effect happens through this, that man is attached to earthly things: whence he seeks cleanliness of heart. Matthew 5. "Blessed are the clean of heart: for they shall see God."

Et ideo dicit: *Cor mundum crea in me, Deus, et spiritum rectum.* Istam munditiam cordis solus Deus restituere potest. Iob 14. "quis potest facere mundum de immundo conceptum semine? Nonne tu qui solus es?" scilicet mundus simpliciter.

And therefore he says: *Create a clean heart in me, O God, and a right spirit.* This cleanliness of heart God only is able to reestablish. Job 14. "Who can make him clean that is conceived of unclean seed? is it not thou who only art?" that is to say, clean simply.

Et dicit, *Crea.* Creatur aliquid ad esse naturae, quando ex nihilo producitur ad esse. Gen. 1. "In principio creavit Deus caelum, et terram."

And he says, *Create.* Something is created according to the being of nature when it is brought forth to being from nothing. Genesis 1. "In the beginning God created heaven and earth."

Item quando ad esse gratiae producitur. I Cor. 13. "Si habuero prophetiam, et noverim mysteria omnia...nihil sum," in esse gratiae. Sed quando Deus operatur operatione gratiae in habente gratiam, dicitur magnificare eum; quando vero de peccatore facit iustum, tunc dicitur proprie creare. Eph. 2. "Ipsius creatura sumus, creati in Christo Iesu in operibus bonis." Iaco. 1. "Ut sitis initium aliquod creaturae Dei," scilicet spiritualis eius.

Likewise when it is brought forth to the being of grace. I Cor. 13. "If I should have prophecy and should know all mysteries...I am nothing" in the being of grace. But when God operates by the operation of grace in one having grace, he is said to magnify him; but when he makes a just man from a sinner, then he is said properly to create. Eph. 2. "For we are his workmanship, created in Christ Jesus in good works." James 1. "That you might be some beginning of God's creature," that is, a spiritual one.

Secundum quod sequitur ex peccato, est inordinatio mentis, quae fit per aversionem a fine debito. Sicut ergo per conversionem ad aliquod commutabile bonum animus efficitur immundus, ita per aversione a fine deordinatur; et huiusmodi deordinationi opponitur rectitudo qua homo dirigitur in Deum. I Cant. 1. "Recti diligunt te." Et ideo dicit: *Et spiritum rectum innova;* idest, de novo tribuas, quia per peccatum amisi. Ephes. 4. "Renovamini spiritu mentis vestrae." Et innova non exterius, sed *in visceribus meis,* ut scilicet non labia tantum ad loquendum, sed cor fit rectum ad cognoscendum.

According to what follows from sin, there is a disorder of the mind that happens through turning away from its due end. So, therefore, through turning to some changeable good the spirit is made unclean. Thus it is disordered through turning from its end; and of such kind is righteousness opposed to disorder whereby man is directed to God. Canticle 1. "The righteous love thee." And therefore he says: *And renew a right spirit;* that is, that you grant it anew for I have lost it through sin. Ephesians 4. "Be renewed in the spirit of your mind." *And renew* not outwardly but *within my bowels* so that , namely, not only may the lips be made right for speaking, but the heart be made right for perceiving.

Ne proiicias me a facie tua, et spiritum sanctum tuum ne auferas a me. Hic petit restitutionem gratiae: et primo petit ipsam gratiam, secundo petit gratiae effectum, ibi, *Redde.* Gratiam Dei dicitur quis habere dupliciter. Nam aliquis dicitur habere gratiam Dei, et hominis, et quantum ad aliquid similiter, scilicet quando est utrique gratus, scilicet Deo, et homini.

Cast me not away from thy face; and take not thy holy spirit from me. Here he asks for the restoration of grace: and first he asks for grace itself, second he asks for the effect of grace, where he says, *Restore.* One is said to have the grace of God on two accounts. Now, one is said to have the grace of God and of man, and similarly, as far as anything is concerned, that is, when he is pleasing to both, namely to God and to man.

Et haec vocatur gratia gratum faciens. Ephes. 1. "In qua gratificavit nos in dilecto filio suo.' Et secundum hoc gratia dicitur benevolentia Dei, qua Deus diligit hominem ad vitam aeternam. Et quantum ad aliquid est dissimile. Gratia enim hominis non facit eum bonum, sed ex sua bonitate efficitur gratus homini; sed apud Deum est e converso: quia ex Dei benevolentia sequitur quod homo fiat bonus. Duo ergo sunt in gratia Dei; scilicet ipsa benevolentia, et effectus eius in anima; et utrumque petit cum dicit: *Ne proiicias me a facie tua; et spiritum sanctum tuum ne auferas a me.*

And this grace is called making pleasing. Ephes. 1. "In which he hath graced us in his beloved son." And according to this, grace is declared the benevolence of God, by which God loves man unto eternal life. And as far as anything is concerned, it is dissimilar. For the grace of man does not make him good, but out of its goodness one is made pleasing to man; but with God, it is in a contrary manner: for from the benevolence of God it follows that man should be made good. Therefore there are two things in the grace of God; namely, benevolence itself and its effects on the

soul; and he asks for both when he says: *Cast me not away from thy face; and take not thy holy spirit from me.*

Et hoc potest dupliciter intelligi. Ille qui est in facie alicuius, videtur ab eo, et potest illum videre. Iste dicitur esse in facie Dei secundum illud III Reg. 17. "Vivit Dominus, in cuius conspectu sto." Genes. 32. "Deus, in cuius conspectu ambulaverunt patres nostri." Et hoc quia ipsi recti sunt ad videndum Deum. Psalm. 26. *Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitae meae.*

And this can be understood in a double sense. He who is in the face of someone is seen by him, and can see him. That one is said to be in the face of God according to III Kings 17. "As the Lord liveth, in whose sight I stand." Genesis 32. "God, in whose sight our fathers walked." And this because they are upright to see God. Psalm 26. *One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.*

Per peccatum utrumque perditur; quia peccatores deserunt Deum, deseruntur a Deo, et amittunt fiduciam confidendi de Deo. Esa. 59. "Peccata, et iniquitates diviserunt inter vos et Deum vestrum (quantum ad primum) et peccata vestra absconderunt faciem eius a vobis;" quantum ad secundum. Iste est ergo a facie Dei per peccatum proiectus; et ideo petit ne finaliter proiiciatur utroque modo.

Through each sin one is lost; for sinners forsake God, are forsaken by God, and disperse the trust of confidence in God. Isaias 59. "Your sins and iniquities have divided between you and your God (so far as concerns the first) and your sins have hid his face from you;" as far as concerns the second. That one, therefore, is cast away from the face of God through sin; and therefore he asks that he not be finally cast away in both ways.

Item nota, quod in homine duo sunt; scilicet culpa, ex qua dignus est poena, et natura, ex qua habet congruitatem ad gratiam: et ideo petit ut non prospiciat culpam, sed naturam, et ideo dicit, *Ne proiicias me.*

Likewise note that there are in men two things; namely guilt, from which he is worthy of punishment, and nature from which he has a fitness for grace: and therefore he asks that he look not at his guilt but his nature; and therefore he says, *Cast me not away.*

Item donum gratiae datur per caritatem, et tale donum datur per Spiritum sanctum; et ideo dicit: *Et spiritum sanctum tuum ne auferas a me;* cuius templum fueram, sed perdidi propter peccatum. Sap. 1. "Spiritus sanctus disciplinae effugiet fictum." Ne ergo auferas, scilicet finaliter.

Likewise, the gift of grace is given through charity, and such a gift is given through the Holy Spirit; and thus he says: *And take not thy holy spirit from me;* whose temple I was, but lost on account of sin. Wisdom 1. "The Holy Spirit of discipline will flee from the deceitful." Take not away, therefore, that is, finally.

Redde mihi. Nam duo facit gratia in homine. Unum respectu superiorum: quia scilicet dat iucunditatem, quia qui habet gratiam, habet caritatem; et qui habet caritatem, amat Deum, et habet ipsum; et qui habet quod amat, gaudet. Ergo ubi caritas ibi gaudium. Rom. 14. "Non est Regnum Dei esca, et potus, sed gaudium in Spiritu sancto." Hoc gaudium perdiderat Psalmista; et ideo petit restitui sibi, cum dicit: *Redde mihi laetitiam,* non de mundanis, sed *salutaris tui,* idest de tua salvatione.

Restore unto me. For grace does two things in a man. One in respect of higher things: that, namely, it gives cheerfulness, for he who has grace has charity; and he who has charity loves God, and possesses him; and he who has what he loves, rejoices. Therefore, where charity is, there is joy. Romans 14. "The kingdom of God is not meat and drink; but joy in the Holy Ghost." The Psalmist had lost this joy; and therefore he asks that it be restored to him, when he says: *Restore unto me the joy,* not of worldly things, but o*f thy salvation,* that is, of your act of saving.

Alia litera habet, *Laetitiam Iesu,* scilicet salvatoris, per quem fit remissio peccatorum. Habac. ult. "Exultabo in Deo Iesu meo."

Another text has *The joy of Jesus,* that is, the Saviour, through whom is effected the forgiveness of sins. Habacuc 3. "I will joy in God my Jesus."

Alius effectus est respectu inferiorum; et hic effectus est confirmatio in gratia, quae fit per Spiritum sanctum: *Et spiritu principali confirma me.*

The other effect is in respect of lower things; and this effect is confirmation in grace, which is done through the Holy Spirit: *And strengthen me with a perfect spirit.*

Spiritus autem sanctus firmat dupliciter. Uno modo contra mala: Esa. 8. "In forti manu erudivi te:" alio modo in bono. Esa. 40. "Qui sperant in Domino mutabunt fortitudinem." Haec fortitudo habetur per Spiritum. Nam corpus non est firmum, nec ad faciendum nisi propter fortidinem spirituum: ita homo non est fortis sine Spiritu sancto. Sed ille non praeberet fortitudinem nisi esset spiritus principalis, quia virtus inferior non est sufficiens ad praebendum auxilium contra superiorem. Potestas autem diaboli est magna. Iob. 41. "Non est potestas super terram quae comparetur ei." Ergo contra diabolum indiget homo iuvari spiritu principali, scilicet principante et dominante super omnia. Et hoc spiritu indidet homo contra spiritum carnis. Num. 16. Fortissime Deus spirituum universae carnis."

But the Holy Spirit makes strong in a two fold way. In one way, against evil things. Isaias 8. "I have taught thee with a strong arm:" in another way in the good. Isaias 40. "They that hope in the Lord shall renew their strength." This strength is had through the Spirit. For the body is not strong except on account of the strength of spirits; so man is not strong without the Holy Spirit. But it would not have shown strength except it were a perfect spirit, for a lower power is not enough to show help against a higher. For the power of the devil is great. Job 41. "There is no power upon earth that can be compared with him." Therefore against the devil man needs to be helped by a perfect spirit, that is, one ruling and prevailing over all things. And man is needful of this spirit against the spirit of the flesh. Num. 16. "O

most mighty, the God of the spirits of all flesh."

Item contra spiritum mundi. I Cor. 2. "Nos autem non spiritum huius mundi accepimus, sed spiritum qui est ex Deo." Item conspiritum diaboli. I. Reg. 18. "Invasit spiritus Domini malus Saul." Notandum est, quod in hac lectione fit triplex mentio de spiritu: quia dicitur spiritus rectus, spiritus sanctus, et spiritus principalis. Et secundum Glos. quidam accipiunt spiritum essentialiter dictum, secundum quod est spiritus omne quod non est corpus. Unde spiritus dicitur Pater, et Filius, et Spiritus sanctus; sed melius est ut accipiatur personaliter. Tria autem facit Spiritus sanctus in homine.

Also against the spirit of the world. I Cor. 2. "Now we have received not the spirit of this world, but the spirit that is of God." Also, against the spirit of the devil. I Kings 18. "The evil spirit from the Lord came upon Saul." It must be noted that in this reading there is made a triple mention of spirit: it is called a right spirit, a holy spirit and a perfect spirit. And according to the Gloss, certain persons receive what is called essentially spirit, according to which all that is not body is spirit. Whence spirit is called Father, and Son, and Holy Spirit; but it is better that it be received personally. For the Holy Spirit causes three things in man.

Primo rectitudinem intentionis. Psal. 142. *Spiritus bonus deducet me in terram rectam.* Item sanctificat nos. Rom. 1. "Secundum spiritum sanctificationis." Item nobilitat, et tacit nos principes. Gal. 4. "Quoniam estis filii Dei, misit Deus spiritum filii sui in corda vestra."

First, rectitude of purpose. Psalm 142. *Thy good spirit shall lead me into the right land.* Also, it sanctifies us. Romans 1. "According to the spirit of sanctification." Also, it makes us illustrious and makes us princes. Galatians 4. "Because you are sons of God, God hath sent the Spirit of his Son into your hearts."

g. *Docebo.* Supra Psalmista proposuit suas petitiones Deo; hic autem repromittit recompensationem: et primo promittit quid fit facturus pro Deo in praesenti; secundo in futuro, ibi, *Benigne.* Circa primum duo facit. Primo promittit Deo quaedam spiritualia sacrificia; secundo excusat se ab oblatione carnalium, ibi, *Quoniam si voluisses.* Duplex sacrificium spirituale Deo promittit; scilicet doctrinae per quod instruatur proximus; secundo promittit spirituale sacrificium laudis, per quod laudetur Deus, ibi, *Libera me.*

I will teach. Above, the Psalmist set forth his petitions to God; here, however, he promises again a making-up: and first he promises what it happens he is about to do for God in the present; secondly, in the future, where he says, *Favourably.* About the first he does two things. First he promises to God certain spiritual sacrifices; second, he excuses himself from the offering of meats, where he says, *For if thou hadst desired.* He promises to God a twofold spiritual sacrifice; namely, of instruction, through which his neighbour is taught; secondly he promises the spiritual sacrifice of praise, through which God is praised, where he says, *Deliver me.*

Dicit ergo: *Docebo iniquos vias tuas.* Et notandum, quod supra in alio Psalmo dixit (49) *Peccatori dixit Deus: Quare tu enarras iustitias meas, et assumis nomen meum per os tuum?* Per quod ostendit quod peccatorem non decet doctrinam effundere.

He therefore says, *I will teach the unjust thy ways.* And it is to be noted what he said above in another Psalm (49) *To the sinner God hath said: Why dost thou declare my justices, and take my name in thy mouth?* Through which he shows that it is not proper for a sinner to pour forth instruction.

Et ideo quamdiu sensit se peccatorem, non promisit doctrinam manifestare; sed postquam restituit ei Deus spiritum principalem: et tales decet doctrinam habere, et alios docere. Hier. 3. "Dabo vobis pastorem iuxta cor meum, qui pascet vos scientia, et doctrina."

And as long as he felt himself a sinner, he did not promise to make instruction known; but after God restored to him a perfect spirit: it is fitting both that such have instruction and also instruct others. Jeremias 3. "I will give you a pastor according to my own heart, and he shall feed you with knowledge and doctrine."

Et de Christo dicitur Acto. 1. 'Coepit Iesus facere, & (postea) docere." Fructus autem huius doctrinae non est tantum speculatio veritatis ad beatam contemplationem, sed intentus finis eius est conversio peccatorum: et ideo dicit: *Et impii ad te convertentur.* Hierem. 15 "Ipsi convertentur ad te, et tu non converteris ad eos." Psalm. 21. *Convertentur ad Dominum omnes gentes.* Et secundum Glo. eosdem dicit impios, et iniquos, quamvis David intelligat quod iniqui dicuntur qui peccant contra Deum; et ideo signanter dicit, *Docebo iniquos,* quasi dicat: Aliqui etsi revereantur Deum, tamen operantur contra proximum, et iniusta; et hos docebo vias tuas, scilicet ut non offendant proximum. Pr. Ioan. 4. "Mandatum habemus a Deo ut qui diligit Deum, diligat et fratrem suum."

And it is said of Christ in Acts 1. "Jesus began to do and (afterward) to teach." But the fruit of this instruction is not only observation of the truth towards blessed contemplation, but its extended end is the conversion of sinners: and therefore he says: *And the wicked shall be converted to thee.* Jeremias 15. "They shall be turned to thee, and thou shalt not be turned to them." Psalm 21. *All the Gentiles shall be converted to the Lord.* And according to the Gloss, he calls the same wicked and unjust, howevermuch David understands that they are called unjust who sin against God; and therefore he significantly says, *I will teach the unjust,* as if he were saying: Although some revere God, yet they do produce things against their neighbour; and to these I will teach your ways, that is, so they offend not their neighbour. I John 4. "And this commandment we have from God, that he who loveth God, love also his brother."

Libera me de sanguinibus. Hic promittit sacrificium laudis; et sunt duo impedimenta huius sacrificii. Unum est reatus peccati; aliud est interior defectus. Primo ergo petit remotionem primi impedimenti; secundo petit remotionem secundi, ibi, *Domine, labia mea aperies.* Petit ergo remotionem impedimenti, et promittit sacrificium laudis. Impedimentum laudis divinae, sicut dictum est, est reatus culpae. Eccl. 15. "Non est speciosa laus in ore peccatoris."

Deliver me from blood. Here he promises a sacrifice of praise; and there are two obstacles to this sacrifice. One is the guilt of sin; the other is an inner failing. First, therefore, he asks for the removal of the first obstacle; secondly, he seeks the removal of the second, where he says, *O Lord, thou wilt open my lips.* He seeks therefore the removal of the obstacle, and promises a sacrifice of praise. The obstacle to divine praise, as was said, is the guilt of sin. Eccles. 15. "Praise is not seemly in the mouth of a sinner."

David autem erat gravi culpa reus; et ideo petit liberari ab ea et ideo dicit: *Libera me de sanguinibus.* Secundum Glo. hoc nomen sanguis non declinatur in plurali numero; tamen translator voluit uti ad expressionem peccati; et refertur hoc ad concupiscentiam carnis quae est caro et sanguis. Matt. 16. "Caro et sanguis non revelavit tibi; sed Pater meus qui est in caelis." Quasi dicat: Libera me de peccatis commissis de carne et sanguine.

Now David was guilty of serious sin; and therefore he asks to be liberated from it and therefore says: *Deliver me from blood.* According to the Gloss, the noun blood is not declined in the plural number; nevertheless the translator wished to use it for an expression of sin; and this refers to concupiscence of the flesh, which is flesh and blood. Matth. 16. "Flesh and blood hath not revealed it to thee, but my Father who is in heaven." As if he were saying: Deliver me from sins that have been committed from flesh and blood.

Vel dicendum, quod David commiserat culpam adulterii, et homicidii; et in utroque est sanguis: quia in homicidio sanguis effunditur. Ps. 5. *Virum sanguinum, et dolosum abominabitur Dominus.* Adulterium autem procedit ex fervore sanguinis; et ideo dicit. *De sanguinibus.* Oseae 4. "Sanguis sanguinem tetigit." O Deus, libera ergo me de sanguinibus, quia solus potes. Isa. 43. "Ego sum qui deleo iniquitates tuas propter me, et peccatorum tuorum non recordabor:" et quia tu es *Deus salutis mei,* idest qui potes me salvare. *Et exultabit lingua mea;* idest, cum delectatione, et cum interiori gaudio cordis, narrabo iustitiam tuam. Isa. 30. "Canticum erit vobis, sicut vox sanctificatae solemnitatis." Item ibidem (cap. 35.) "Venient in Sion laudantes, et

Or it must be said that David had committed the fault of adultery and of murder; and in both there is blood: for in murder blood is poured out. Psalm 5. *The bloody and the deceitful man the Lord will abhor.* But adultery proceeds from a fervour of blood; and he therefore says. *From blood.* Osee 4. "Blood hath touched blood." O God, deliver me, therefore, from blood, for you only can do it. Isaias 43. "I am he that blot out thy iniquities for my own sake, and I will not remember thy sins." And because you are *God of my salvation,* that is, the one who can save me. *And my tongue shall extol;* that is, with delight, and with inward joy of heart, I shall speak of your justice. Isaias

laetitia sempiterna super capita eorum." Psalm. 41. "In voce exultationis, et confessionis sonus epulantis."

30. "You shall have a song like the voice of the sanctified solemnity." Likewise in the same (Ch. 35) "They shall come into Sion with praise, and everlasting joy shall be upon their heads." Psalm 41. "With the voice of joy and praise; the noise of one feasting."

Domine, labia mea aperies. Est autem sciendum, quod homo aliquando impeditur a doctrina etiam propter impedimentum interius loquendi; et hoc contingit aliquando propter culpam auditorum. Ezech. 3. "Linguam tuam adhaerere faciam palato tuo; et eris mutus. Et infra. "Quia domus exasperans est." Et propter proprium peccatum. Psalm. 106. *Omnis iniauitas oppilabit os suum.* Quia ergo solus Deus "linguas infantium fecit disertas:" Sapien. 10. ideo petit: Domine, remove impedimenta quae incurri per peccatum, a labiis meis; et tu *Labia mea aperies.* Ephe. ult. "Ut detur mihi sermo in apertione oris mei, cum fiducia notum facere mysterium Evangelii."

O Lord, thou wilt open my lips. But it must be understood that man at times is prevented from instruction also on account of the hindrance of speaking inwardly; and this happens at times on account of the fault of the hearers. Ezech. 3. "I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb." And below: "Because they are a provoking house." And on account of his particular sin. Psalm 106. *All iniquity shall stop her mouth.* Because then God only "made the tongues of infants eloquent:" Wisdom 10. Therefore he asks: O Lord, take away the hindrances, which I have incurred through sin, from my lips; and thou *Wilt open my lips.* Ephesians 6. "That speech may be given me, that I may open my mouth with confidence to make known the mystery of the gospel."

Est autem notandum, quod in apertione oris intelligitur doctrinae profunditas, ubicumque in Scripturis invenitur apertio oris; ut Iob 3. "Post haec aperuit Iob os suum." Et Matth. 5. "Aperiens Iesus os suum," scilicet in profunditatem Scripturae. Et *tunc os meum annuntiabit laudem tuam;* quasi dicat: Quod in corde habeo, ore confitebor.

But it must be noted that in the opening of the mouth is understood the depth of instruction, wherever in the Scriptures is found the opening of the mouth; as in Job 3. "After this Job opened his mouth." And Mattthew 5. "Opening his mouth, Jesus." that is, in the depth of Scripture. And then *my mouth shall declare thy praise;* as if he were saying: What I hold in my heart, I shall confess with my mouth.

h. *Quoniam si voluisses sacrificium.* Hic excusat se: et primo ostendit sacrificium non esse Deo acceptum; secundo ostendit quod sacrificium sit Deo acceptum, ibi, *Sacrificium Deo.*

For if thou hadst desired sacrifice. Here he absolves himself: and first he shows that sacrifice had not been accepted by God; second, he shows that sacrifice might be accepted by God, where he says, *A sacrifice to God.*

Dicit ergo: Ego repromitto doctrinam, et laudem: hoc enim sacrificium honorificabit te, sed carnale sacrificium non est tibi acceptum. Et ideo dicit: *Si voluisses sacrificium,* scilicet carnale, *utique dedissem;* sed utique *holocaustis non delectaberis.*

Therefore he says: I promise again instruction and praise: for this sacrifice will glorify you; but a carnal sacrifice is not accepted by you. And therefore he says: *If thou hadst desired sacrifice,* that is to say, carnal; *I would indeed have given;* but indeed, *with burnt offerings thou wilt not be delighted.*

Sed numquid non vult sacrificia carnalia? Si illa sacrificia non approbat Deus, quare ergo mandavit fieri in veteri lege?

But does he not desire carnal sacrifices? If God does not approve those sacrifices, why then in the Old Law did he command that they be done?

Dicendum, quod mandavit ea fieri non propter se, sed quia erant figura interioris veri sacrificii quo Christus se obtulit; et sunt signa interioris sacrificii, inquantum homo animam suam offert Deo, et iterum fuerunt instituta propter rudes, qui Deum non noverant; et ideo oportebat quod in rebus honorarent, et cognoscerent Deum, ne sacrificia idolis imolarent, ad quod erant multum proni. Sed quia David ex Spiritu sancto sciebat cordis sacrificium Deo acceptum, non dedit hic sacrificia corporalia.

It must be said that he commanded that they be done not for his sake, but because they were figures of the inner true sacrifice whereby Christ offered himself; and they are signs of an inner sacrifice, inasmuch as man offers his life to God, and again they had been ordained for the sake of uncultured people who did not know God and therefore it was fitting that they honour him and learn about God, lest they render sacrifices to idols, to which they were greatly inclined. But because David knew from the Holy Spirit that sacrifice of the heart was accepted by God, he did not give bodily sacrifices.

Inter omnia autem sacrificia, holocausta erant magis Deo accepta. Et tamen illa propter se non erant accepta Deo; ideo dicit: *Holocaustis non delectaberis:* quia et si ipsa fuissent tibi accepta simpliciter, obtulissem ea. Et si obiiciatur quod odor suavissimus erant Domino; dicendum, quod erat hoc propter figuratum sacrificium, et in signum interioris sacrificii, quod Deo placet. Unde subdit: *Sacrificium Deo,* scilicet acceptum, *spiritus contribulatus.* Aug. 10. de Civi. Dei: "Omne sacrificium, quod offert exterius, signum est interioris sacrificii, in quo animam suam offert Deo."

But among all the sacrifices, holocausts were more accepted by God. And yet those were not accepted by God for their own sake; therefore he says: *With burnt offerings thou wilt not be delighted:* for if they would have been accepted by you purely, I would have offered them. And if it should be proposed that they were an aroma most pleasant to the Lord, it must be said that this was for the sake of a symbolical sacrifice and as a sign of inward sacrifice which is pleasing to God. Whence he appends: *A sacrifice to God,* that is, accepted, *an afflicted spirit.* Augustine, in Book X of On the City of God: "Every

sacrifice that he offers outwardly is a sign of inward sacrifice in which he offers his soul to God."

Sed sciendum, quod anima hominis deducitur in peccatum primo per inane gaudium. Eccle. 2. "Risum reputavi errorem, et gaudio dixi: Quid frustra deciperis?" idest deduceris in peccatum. Secundo induratur ad spiritualia ex peccato. Eccli. 3. "Cor durum male habebit in novissimo." Rom. 2. "Secundum duritiam tuam, et cor impoenitens." Tertio quia sufficit sibi in rebus corporalibus, et non curat de spiritualibus, tunc superbit; quod "est initium omnis peccati:" Eccli. 10. Oportet ergo quod poenitens qui cor suum offert sacrificium Deo, contraria omnibus his faciat.

But it should be known that the soul of man is led into sin first through empty mirth. Ecclesiastes 2: "Laughter I counted error: and to mirth I said : Why art thou vainly deceived?" that is, led into sin. Secondly, out of sin it is hardened to spiritual things. Eccli. 3. "A hard heart shall fear evil at the last." Rom. 2. "According to thy hardness and impenitent heart." Thirdly, because it suffices unto itself in bodily things, and does not attend to spiritual, then it is proud, for "it is the beginning of all sin:" Eccli. 10. Therefore, it is fitting that a penitent, who offers his heart as a sacrifice to God, do the opposites of all these things.

Et primo contra inane gaudium oportet quod assumat tristitiam poenitentiae; et ideo subdit: *Sacrificium Deo spiritus contribulatus;* idest, de omnibus peccatis simul tristatur, non de uno tantum. II Cor. 7. "Quae secundum Deum est tristitia, poenitentiam in salutem stabilem operatur." Baruch.2. "Anima quae est tristis super magnitudinem mali, et incidit curva: et infra dat tibi gloriam, et tristitiam Domino."

And first, against empty mirth it is fitting that it assume the sorrow of penitence; and therefore he supplies: *A sacrifice to God is an afflicted spirit;* that is, that it be sorrowful for all sins together, not for one only. II Cor. 7. "The sorrow that is according to God worketh penance, steadfast unto salvation." Baruch 2. "The soul that is sorrowful for greatness of evil she hath done, and goeth bowed down and feeble, giveth glory and sorrowfulness to thee, the Lord."

Contra secundum opponitur contritio: unde dicit, *Cor contritum.* Et nota differentiam inter confracta et contrita: quia confracta sunt quae dividuntur in magnas partes; contrita sunt quae in parvissimas partes dividuntur. Quamdiu ergo quis habet cor durum, tunc quasi integrum habet cor in malitia; sed quando totaliter deserit peccatum praebens se spiritualibus, dicitur tunc contritus. Iob 16. "Ego ille quondam opulentus (scilicet in temporalibus) repente contritus sum."

Against the second is opposed contrition: whence he says, *A contrite heart.* And mark the difference between shattered and ground: for shattered are those things that are divided into large parts; ground are those that are divided into the smallest parts. Therefore as long as one has a hard heart, then he has his heart as if entirely in evil; but when he wholly forsakes sin, yielding himself to spiritual things, then he is called contrite. Job 16. "I that was formerly so wealthy (that is, in temporal goods), am all on a sudden broken to pieces."

Contra tertium opponitur humilitas; et ideo dicit: *Et humiliatum, Deus, non despicies:* quia "superbis Deus resistit; humilibus autem dat gratiam:" Iac.4. Et est sciendum, quod facit mentionem de corde, et spiritu: et spiritus pertinet ad animositatem, et sic pertinet ad irascibilem. Isa. 25. "Spiritus robustorum quasi turbo impellens parietem." Cor pertinet ad concupiscibilem; et sic datur per hoc intelligi quod quicquid est in vi appetitiva, debet Deo offerri in sacrificium.

To the third is opposed humility; and he therefore says: *A humbled (heart), O God, thou wilt not despise:* for "God resisteth the proud; and giveth grace to the humble:" James 4. And it must be understood that he makes mention of the heart and the spirit: and the spirit relates to impetuosity, and thus it relates to the irascible. Isaias 25. "The blast of the mighty is like a whirlwind beating against a wall." The heart relates to the concupiscible; and so it is given through this to be understood that whatever is in the power of desire should be offered to God in sacrifice.

i. *Benigne.* Hic promittit quid debeat facere in futurum: et primo petit quid fiendum a Deo; secundo pronuntiat, ibi, *Tunc accentabis.*

Favourably. Here he promises what he ought to do in the future: and first he seeks what must be done by God; secondly, he declares, in the place where he says, *Then shalt thou accept.*

Oculus David ferebatur ad duo. Unum propinquum, quod erat figurale, aliud remotum, quod erat figuratum. Primum, quia legitur, quod David aedificavit muros civitatis Hierusalem, sed non consummaverat; et his consummatis aedificandum erat templum, et ideo dicit: *Fac in bona voluntate tua ut aedificentur muri Hierusalem.* Et tunc aedificatis muris, aedificabitur templum, et *tunc acceptabis sacrificium iustitiae, oblationes, et holocausta.* Et hoc totum erat figurale.

The eye of David was carried to two things. One, near, which was allusional, the other, remote, which was figurative. The first, for it is read that David built the walls of the city of Jerusalem, but he had not completed them; and after they had been completed, the temple was to be built, and he therefore says: *Deal in thy good will that the walls of Jerusalem may be built up.* And then when the walls have been built, the temple will be built; and *then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings.* And all this was allusional.

Sed si referamus ad figuratum, sic dicendum est, quod est duplex Hierusalem; scilicet caelestis. Gal. 4. "Illa quae sursum est Hierusalem, libera est, quae est mater nostra." Alia est praesens Ecclesia exemplata ab illa. Apoc. 21. "Vidi civitatem sanctam Hierusalem novam, descendentem de caelo a Deo."

But if we refer to the figurative, so it must be said, there is a two-fold Jerusalem; that is heavenly. Galatians 4. "That Jerusalem, which is above, is free: which is our mother. The other is the present Church, imaged from her. Apoc. 21. "I saw the holy city, the new Jerusalem, coming down out of heaven from God."

Et utraque habet muros. Muri caelestis Hierusalem sunt munimenta aeternitatis, et immortalitatis, quam consecuti sunt sancti per Christum. Rom. 8. "Qui suscitavit Iesum Christum, vivificabit et mortalia corpora nostra." Muri praesentis Hierusalem, scilicet Ezech. 13. "Non stetistis ex adverso, ne opposuistis murum pro domo Israel, ut staretis in praelio." Aedificationem istorum praevidebat spiritu prophetiae Isaias 56. Ad hoc ergo quod aedificentur isti muri, *tu, Domine, fac benigne,* idest, ostende benignitatem hanc: quam benignitatem Apostolus Tit. 3. dicit impletam. "Apparuit benignitas, et humanitas salvatoris nostri Dei."

And both have walls. The walls of the heavenly Jerusalem are bulwarks of eternity and of immortality, which the saints pursued through Christ. Romans 8. "He that raised up Jesus Christ, shall quicken also our mortal bodies." The walls of the present Jerusalem, to wit, Ezechiel 13. "You have not stood up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle." He foresaw their building in the spirit of the prophecy of Isaias 56. For this, therefore, that those walls might be built, *deal favourably, O Lord,* that is, show forth this goodness, which goodness the Apostle says is accomplished in Titus 3. "The goodness and kindness of God our Saviour appeared."

Et hoc non propter merita nostra, sed propter tuam voluntatem bonam. Rom. 12. "Ut probetis quae fit voluntas Dei bona, et beneplacens, et perfecta." I Thes. 4. "Haec est voluntas Dei sanctificatio vestra." Et hoc facias ad hoc *ut aedificentur muri Hierusalem,* vel militantis, vel triumphantis.

And this is not on account of our merits, but on account of your good will. Romans 12. "That you may prove what is the good, and the acceptable, and the perfect will of God." I Thes. 4. "This is the will of God, your sanctification." And this you should do for that end *that the walls of Jerusalem may be built up,* either militant or triumphant.

Sed quid erit? Tunc acceptabis sacrificium iustitiae Hoc autem tripliciter exponitur: et duo primi modi pertinent ad Ecclesiam praesentem. Uno modo quod hoc referamus ad sacrificium, non quo trucidantur pecora, sed quo occiduntur homines propter Christum, et in hoc est duplex gradus: quia primum locum tenet sacrificium Christi. Galat. 2. "Dilexit me, et tradidit semetipsum pro me." Et ideo dicit, Tunc, idest in aedificatione murorum Hierusalem, idest Ecclesiae, *acceptabis sacrificium iustitiae,* quo Christus se obtulit, qui iustus est. Ioan. 8. "Quis ex vobis arguet me de peccato?"

But what will it be? Then shalt thou accept the sacrifice of justice. And this is explained in a three-fold way: and the first two ways relate to the present Church. For in one way we are to refer to this sacrifice, not in which cattle are slaughtered, but in which men are slain for the sake of Christ, and in this there is a two-fold step: for the sacrifice of Christ holds the first place. Gal. 2. "He loved me and delivered himself for me." And therefore he says, *Then,* that is in the building of the walls of Jerusalem, that is, of the Church, *shalt thou accept the sacrifice of justice,* whereby Christ, who is just, offered himself. John 8. "Which of you shall convince me of sin?"

Et quia tantae virtutis est ut satisfaceret pro homine, ut iustificaret eum. Secundum locum tenent alii sancti qui se propter Deum obtulerunt in sacrificium: unde dicit, *Oblationes,* scilicet confessores, qui confitendo Christum, quantum in se est, obtulerunt se morti, licet non sint occisi. Iudic. 5. "Qui sponte obtulistis de Israel animas vestras ad periculum, benedicite Domino."

And it is because he is of such great virtue that he gave satisfaction for man in order to justify him. The other holy ones who, for the sake of God, offered themselves in sacrifice, hold the second place: whence he says, *Oblations,* that is, confessors, who by confessing Christ, as much as in them, offered themselves to death, it is not permitted that they should have been slain. Judges 5. "O you of Israel, that have willingly offered your lives to danger, bless the Lord."

Et holocausta. Isti sunt martyres. Ioan. 15. "Maiorem caritatem nemo habet, ut animam suam ponat quis pro amicis suis." *Et tunc accentabis,* quando ita ipso sancti imponent se tanquam vitulos super altare tuum; idest, super fidem tuam, et super Christum, idest, exponent se tamquam vitulos, propter Christum, et fidem Christi ad immolandum.

And whole burnt offerings. These are the martyrs. John 15. "Greater love no man hath, that a man lay down his life for his friends." *And then shalt thou accept,* when thus these same holy ones lay themselves like calves upon your altar; that is, upon your faith, and upon Christ; that is, they set themselves like calves for the sake of Christ, and faith in Christ, for immolation.

Alio modo ut referatur quantum ad opera iustorum: et sic est sensus: Acceptabis iustitiam, sicut sacrificium, quia opera iustitiae, et misericordiae sunt sicut sacrificium. Heb. ultimo. "Beneficentiae, et communionis nolite oblivisci: talibus enim hostiis promeretur Deus." Et tunc accipies oblationes. Secundum Gregorium, holocaustum est quod totum incendebatur; et signat perfectos viros, qui totaliter dant se Deo.

In another way, as may be related so far as concerns the works of the just: and the sense is this: You will accept justice as a sacrifice, for the works of justice and of mercy are like a sacrifice. Hebrews 13. "Do not forget to do good, and to impart; for by such sacrifices God's favour is obtained." And then you will accept oblations. According to Gregory, a holocaust is that which was wholly burned; and it signifies perfect men who give themselves totally to God.

Oblationes sunt illi qui aliquid offerunt, et aliquid reservant: et tunc sacerdotes *imponent vitulos,* idest, conversos de novo, *super altare,* idest super fidem Christi: vel tunc praelati maiores imponent praedicatores mugientes doctrina fidei *super altare,* idest super confessione fidei.

Oblations are those who offer something and reserve something: and then the priests *shall lay calves,* that is, the newly converted, *upon the altar,* that is, upon the faith of Christ: or then the greater prelates will lay preachers groaning with instruction in faith *upon the altar,* that is, upon the confession of faith.

Tertia expositio est de caelesti Hierusalem; et est sensus: Tunc, scilicet quando aedificabuntur muri caelestis Hierusalem, *acceptabis sacrificium iustitiae.* Hic quandoque fit sacrificium poenitentiae; sed ibi est tantum laudis. Isa.60. "Populus tuus omnes iusti in perpetuum hereditabunt terram." Et hoc est illud sacrificium laudis de quo Psal. 63. *Beati qui habitant in domo tua, in saecula saeculorum laudabunt te.* Et tunc oblationes, idest sanctos minores, *et holocausta,* idest sanctos maiores acceptabis. Et hoc offerent Angeli, quibus dicitur, Matth. 13. "Triticum autem congregate in horreum meum." Et isti Angeli *imponent* sanctos *super altare tuum,* idest in gloriam caelestem. Apoc. 8. "Data sunt ei incensa multa, ut darent de orationibus sanctorum omnium super altare aureum." Ps. 68. *Placabit Deo super vitulum novellum cornua producentem, et ungulas.*

There is a third explanation about the heavenly Jerusalem; and the sense is: *Then,* namely when the walls of the heavenly Jerusalem shall be built up, *shalt thou accept the sacrifice of justice.* Here, whenever a sacrifice of penitence is made; but there there is so much of praise. Isaias 60. "Thy people shall be all just, they shall inherit the land for ever." And this is that sacrifice of praise about which Psalm 63 speaks. *Blessed are they that dwell in thy house, forever shall they praise thee.* And then oblations, that is the lesser saints, *and whole burnt offerings,* that is, the greater saints you will accept. And this the Angels will offer, to whom it is said, Matth. 13. "But the wheat gather up into my barn." And these Angels *shall lay* the saints *upon thy altar,* that is, into heavenly glory. Apoc. 8. "And there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar." Psalm 68. *It shall Please God better than a young calf, that bringeth forth horns and hoofs.*

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Psalm 52

In finem pro Melech intellegentiae David a. Dixit insipiens in corde suo non est Deus.	Unto the end, for Maeleth, understandings to David. The fool said in his heart: There is no God.
b. Corrupti sunt et abominabiles facti sunt in iniquitatibus. Non est qui faciat bonum.	They are corrupted, and become abominable in iniquities: there is none that doth good.
c. Deus de caelo prospexit in filios hominum ut videat si est intellegens aut requirens Deum.	God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.
e. Omnes declinaverunt simul inutiles facti sunt; non est qui faciat bonum non est usque ad unum.	All have gone aside, they are become unprofitable together, there is none that doth good, no not one.
f. Nonne scient omnes qui operantur iniquitatem, qui devorant plebem meam ut cibum panis? Deum non invocaverunt illic; trepidabunt timore ubi non fuit timor.	Shall not all the workers of iniquity know, who eat up my people as they eat bread? They have not called upon God: there have they trembled for fear, where there was no fear.
g. Quoniam Deus dissipavit ossa eorum qui hominibus placent. Confusi sunt quoniam Deus sprevit eos.	For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.
h. Quis dabit ex Sion salutare Israhel? Dum convertit Deus captivitatem plebis suae exultabit Iacob et laetabitur Israhel.	Who will give out of Sion the salvation of Israel? when God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.
a. *Dixit insipiens*. Supra psalmista arguit nequitiam peccatorum ex parte affectionis ad peccatum; hic arguit eorum nequitiam ex contemptu Dei.	*The fool said*. In the previous Psalm, the Psalmist exposed the wickedness of sinners coming from the affection toward the sin; here he sheds light on their wickedness coming from the contempt for God.
Titulus: *In finem intellectus David pro Amalech*. Huius historia habetur *1. Reg. 17.* quando David fugiens venit ad Achis regem Philisthinorum qui dedit ei civitatem siceleg, et contigit quod Amalecitae, eo absente, incenderent civitatem, tandem David insecutus est eos et recuperavit praedam.	The title, *Unto the end, for Maeleth, understandings to David*. This story is found in *1 Kings 17* when David came in flight to Achis the king of the Philistines, who gave him the charge over the city, when it so happened that, he being away, the Amalecites burned the city, David at last pursued them and recovered their booty.
Mystice per David significatur Christus; et sicut in glossa dicitur, Amalecitae populus lambens sanguinem, et significant Antichristum et suos qui lambunt affectu carnalia. *Matt. 16: Caro et sanguis,* etc. Ergo sicut interpretetur malitia eorum, et ex hoc ducuntur in Christum.	In a mystical sense, by David, Christ is signified, and just as it is said in the gloss, the people of the Amalecites lick blood, and they signify the Antichrist and his people who bathe in carnal desire - *Matthew 16: Because flesh and blood hath not revealed it to thee*. Therefore their evil is explained, and for this reason, they are led out of it to Christ.

Augustinus dicit *pro Maeleth*, quod interpretatur dolens et parturiens; et significat ecclesiam, de qua *Ioan. 16: Mulier cum parit tristitiam habet*, etc.; et sic est (Psalmus) pro tribulationibus quas patitur ecclesia pro malis mundi.

Augustine says *for Maileth*, which is interpreted as suffering pain and in childbirth; and he signifies the Church, about which, *John 16: A woman, when she is in labour, hath sorrow* etc. And so this Psalm is for the tribulations that the Church suffers for the evils of the world.

Et hoc ergo est per Core, qui fuit unus de cantoribus principibus; et sic iste psalmus cantatus est eius ministerio. Item sciendum est quod iste Psalmus positus est supra *13* non tamen est idem circulus, nec omnes versus, et ibi introducitur propter primum adventum Christi; hic propter adventum Christi ad iudicium.

And this is therefore by Core, who was one of the chief singers; and this Psalm, sung, is his ministry. Likewise, it should be known that this Psalm is written above, at *13*; it is not, however, the same circle, nor all the same verses. And there it is introduced on account of the first coming of Christ; here it is introduced on account of the coming of Christ to Judgement.

Et circa hoc duo facit. Primo ponit peccatorum malitiam. Secundo introducitur divinum iudicium, ibi, *Dominus de coelo*. Circa primum duo facit. Primo ponit radicem mali, scilicet contemptum. Secundo ostendit quid ex tali radice sequitur, ibi, *Corrupti sunt*.

And with respect to the first, he does two things. First he sets down the evil of sinners. Second, he introduces the divine Judgements, whence, *God looked down from heaven*. He does two things with respect to the first. First he sets down the root of the evil, namely contempt. Second, he shows what follows from such a root, whence, *They are corrupted*.

Sciendum est quod sapientia, si proprie sumatur, differat a scientia, quia sapientia est circa divinorum cognitionem, scientia circa humanorum cognitionem. Vir insipiens contemnit cognitionem divinorum. *Job. 22: Recede a nobis, et scientiam viarum tuarum nolumus. Rom. 1: obscuratum est insipiens*, etc.. Dixit ergo *insipiens*; idest contempsit Deum et scientiam Dei; et hoc fecit in corde suo, dixit: *non est Deus*.

It should be known that wisdom, grasped properly, differs from knowledge, for wisdom has to do with divine cognition, and knowledge with human cognition. The foolish man contemns divine cognition - *Job 22: Who said to God: Depart from us: [we do not want to know your ways]; Rom. 1: Their foolish heart was darkened*, etc. Therefore, *The fool said*, that is he contemns God and the knowledge of God; and he does this in his heart, he said, *There is no God*.

Contra; Anselmus dicit, *quod nullus potest cogitare Deum non esse*. Dicendum quod dupliciter potest aliquid esse nobis ignotum. Uno modo propter se; alio modo propter nos. Primo modo sunt nobis ignota illa quae habent primum de esse, ut contingentia, materia prima, motus et tempus. Secundo modo sunt nobis ignota illa quae excellunt cognitionem nostram.

Against this, Anselm says, *Nobody is capable of thinking God not to be*. We should say that there are two ways in which something can be unknown to us. In one way, on its own account, in the other way, with respect to us. In the first way, things are unknown to us that are foremost with respect to being, like contingency, prime matter, motion, and time. In the second way, those things are unknown to us that excel our cognition.

Dico ergo quod si consideremus Deum secundum Se Ipsum, sic non potest cogitari non esse, et nulla propositio est magis nota illa cuius praedicatum includitur in subiecto. Esse Dei est eius essentia, et ideo haec propositio: Deus est, est maxime per se nota, tamen quoad nos essentia Dei non est nobis nota, sed innoscitur nobis per suos effectus;

I say therefore that if we consider God in Himself, he cannot be thought not to be, and no proposition is better known than that one whose predicate is included in the subject. God's being is his essence and thus this proposition: "God is" is known to the highest degree with respect to itself, while however the essence of God is not known to us, but it becomes known to us by its effects.

Et inde est quod qui negat aliquos effectus Dei, puta providentiam hominum bonorum et malorum et omnium universaliter, et miracula Dei, et quod omnipotens non sit, negat Deum, et dicit in corde, quia a Deo est in corde omnium quod Deus sit, quod nullus quidem hoc velit, reputatur insipiens, quod dicat Deum non esse.

And so it is that he who denies any effects of God whatsoever, including the Providence of good and evil men and all things universally, and miracles from God, and denies that he would not be omniscient, denies God. And, he says in his heart, since everything that God is, is in the heart from God [by God's agency], and since he chooses none of this, it is reported of the fool, that he says that there is no God.

Vel insipiens, idest Iudaeus. *Psalm. 93: Intelligite [qui] insipientes*; quod dixit quod Christus non est Deus. *Ioan. 10: Tu homo cum sis, facis te ipsum Deum*.

Or the fool is the Jews - *Psalm. 93: Understand, ye senseless among the people*, who said that Christ is not God; *John. 10: That thou, being a man, maketh thyself God.*

b. *Corrupti sunt*. Hic est effectus malitiae eorum. Sicut timor, cognitio, et amor Dei est principium omnis boni operis, ita sublata cognitione et amore Dei omnis bona vita tollitur. Et primo ostendit quod sequitur quantum ad operationem mali: secundo quantum ad amissionem boni.

They are corrupted. Here is the effect of their wickedness. Just as the fear, cognition, and love of God is the principle of every good work, so when the cognition and love of God are taken away, every good life is taken away. And first he points out what follows with respect to the work of evil; second with respect to the loss of the good.

Sunt duo mala quae consequuntur. Primum est quia corrupti sunt. Corpus corrumpitur per exalationem caloris naturalis et per subtractionem actualis caloris exterioris. Calor naturalis animae humanae est ipse Deus; et ideo quamdiu est in anima cognitio de Deo anima continet suam formam quam Deus impressit, scilicet innocentiam et imaginem divinam, sed quando iste calor exalatur, subtrahitur actualis calor, scilicet concupiscentiae calor et timoris, corrumpitur anima, et consequenter sequitur quod multi timorem et amorem et Dei cognitionem a se abiiciant et corrumpantur in immunditiis; et ideo abominabiles facti sunt in iniquitatibus. *Osee 9: Facti sunt abominabiles sicut ea quae dilexerunt.*

There are two evils that are consequences of this. The first is that they are corrupted. The body is corrupted by the exhalation of natural heat and by the subtraction of actual exterior heat. The natural heat of the human soul is God Himself; and so therefore so long as there is a cognition of God in the soul, it contains its form that God has impressed, namely innocence and the divine image, but when this heat has been taken out, the actual heat, namely the heat of lust and fear, drags it down, the soul is corrupted, and consequently it follows that many throw away the fear and love and cognition of God, and they are corrupted in unclean pursuits - *Osee 9: [They] became abominable, as those things were, which they loved*.

Et dicit iniquitatem, idest propter iniquitates, et amittunt etiam bonum. Unus non est qui facit bonum. *Ier. 4: Sapientes sunt ut faciant mala, bona autem facere nescierunt*.

And he says *Iniquities*, that is on account of iniquities, and they even put aside the good. There is not one who does the good - *Jeremias 4: They are wise to do evil, but to do good they have no knowledge*.

c. *De coelo prospexit*. Hic ponitur Dei iudicium contra malos. Et primo inducitur consideratio iudicis. Secundo ostenditur quid iudex inveniat, quia *Omnes declinaverunt*. Tertio additur sententia, *Nonne sciunt*? Causa quia negant Deum est, quia credunt quod propter suam altitudinem Deus non aspiciat novissima. *Iob 22: An non cogitas quod Deus excelsior sit caelo?* etc.

God looked down from heaven. Here he sets down God's judgement against evil people. And first he brings up the consideration of the judge. Second, he indicates the reason why the judge comes, because *All have gone aside*. Third, the thought, *Shall not all the workers of iniquity know*, is added. The reason why they deny that God exists, is that they believe because of their own high position, God will not perceive the most recent things [they have done] - *Job 22: Dost not thou think that God is higher than heaven* etc.

Dicis quid? Per caliginem iudicat, circa cardines caeli perambulat, nec nostra considerat. Sed hoc ad perfectionem suae sapientiae spectat quod omnia prospiciat. *Ps. 112: Quis sicut Deus noster, qui in altis habitat et humilia respicit in coelo et in terra?*

What are you saying? That He would judge as through a dark mist, he would meander around the poles of the sky, he would not consider our deeds? But He looks to that, to the perfection of his wisdom, he clearly sees everything - *Psalm 112: Who is as the Lord our God, who dwelleth on high and looketh down on the low things in heaven and in earth*.

Et ideo dicit quod Dominus etiam *de coelo prospexit*, idest considerat filios hominum de sua altitudine. *Eccli. 16: Quae est enim anima mea in tam immensa creatura? Prov. 16: Omnes viae hominum patent oculis suis. Ps. 13: Dominus de coelo* in terram *prospexit.*

And so therefore he says that the Lord *looked down from Heaven*, that is, he considers the sons of men from His height - *Ecclesiasticus 16: For what is my soul in such an immense creation?; Proverbs 16: All the ways of a man are open to his eyes*; *Psalm 13: The Lord hath looked down from heaven upon the children of men.*

Vel de coelo, idest de Christo. Vel de anima iusti. Inquirit in filiis hominum *Ut videat si est intelligens, aut requirens Deum*. Differentia est inter Deum et hominem quia iudices homines inquirunt quae exterius aguntur, Deus autem intuetur cor. *Psalm. 7: Scrutans corda et renes Deus*.

Or, *From Heaven*, that is, from Christ. Or from the soul of a just man. He examinded the sons of men, *To see if there were any that did understand, or did seek God.* The difference between God and man here is that when men are judges they inquire into the things that concern the external, but God, however, considers the heart - *Psalm 7: The searcher of hearts and reins [kidneys] is God*.

d. *In corde*. Sunt duo quae oportet circa Deum fieri, scilicet ut intellectus intus figatur in Dei cognitionem et affectus tendat in Deum sicut in finem. Unde dicit ideo prospicit ut videat si est intellectus.

In his heart. There are two things that ought to take place with respect to God, namely that the intellect be inwardly fixed on the cognition of God, and that the movement of desire tend towards God as if towards its end. For this reason, he says that He looked down to see if there was any understanding [of Him].

Ut si de iusto intelligatur, in suavitate redarguens; si autem intelligatur de malo, sicut de eo dicitur noluit intelligere ut bene ageret, sic est requirens, scilicet facturus ut perveniat ad Ipsum. *Ps. 68: Quaerite Dominus [Deum], et vivet*, etc. Sed Dominus prospiciens, ut hoc videat invenit malitiam abundantem.

So that if a just man attempts to understand God, God contradicts him in an agreeable way. But, if an evil man attempts to understand God, even though it is said of him that he chooses not to understand so that he might act well, still, he is seeking what he must do so that he comes to God Himself - *Psalm 68: Seek ye God, and your soul shall live*. But God looks down, so that he sees that he arrives at abundant wickedness.

e. *Omnes declinaverunt*. Et tangit primo recessum a radice. Secundo dicit quod inde sequitur. Et circa hoc exponit. Dicit ergo, hic inquirit, sed invenit quod *Omnes declinaverunt*, *simul inutiles facti sunt*; et iterum, *Non est qui faciat bonum*. Ab intelligentia et inquisitione Dei omnes recesserunt. *Isaiae 53: Unusquisque declinavit in viam suam*. Ex hoc sequitur quod sunt inutiles et sibi et aliis.

All have gone aside. And first, he touches upon the moving away from the root. Second, he says what it is that follows from this. And regarding this, he explains. He says therefore, that He inquired, but He discovered that *All have gone aside, they have become unprofitable together*; and furthermore, *There is none that doth good*. Everyone has fallen away from the understanding and seeking out of God - *Isaias 53: Every one hath turned aside into his own way*. And so it follows that they are unprofitable both for themselves and for others.

Nam qui non habent amorem Dei non habent veram fidem; quaecumque opera de genere bonorum faciat inutilia sunt sibi ad praemium vitae aeternae. Propterea dicit, *Simul inutiles facti sunt*, idest inutilia opera fecere. *Cor. 13: Si distribuero in cibos pauperum*, etc.. *Isaiae. 14: Proiectus de sepulcro tuo,* etc..

Now, those who do not have love of God do not have true faith; whatever works of the genus of good works he performs, they are still unprofitable to him to the reward of eternal life. So, he says, *they have become unprofitable together,* that is, they have performed unprofitable works - *1 Corinthians 13: And if I should distribute all my goods to feed the poor*, etc. *Isaiah 1: But thou art cast out of thy grave.*

Et exponit quomodo sunt inutiles, quia *Non est qui faciat bonum*, quia ea quae non fiunt in virtute fidei et non sunt informata amore Dei, non sunt bona simpliciter. *Rom. 14.: Quod non est ex fide, mortuum est*. Et quod declinaverunt ostendit cum dicit, *Non est usque ad unum*, idest nec unus invenitur bonus.

And he elaborates the manner in which they are unprofitable, because *There is none that doth good*, because those things that do not take place in the virtue of faith and are not informed by the love of God, are not good in themselves - *Romans 14: For all that is not of faith is sin.* And he indicates that they have fallen away when he says, *No, not one*, that is, not one is found to be good.

Sed numquid non est aliquis bonus in universo? Dicendum, quod uno modo si referatur ad collegium malorum, sic nullus est bonus. Alio modo universaliter. Sic *Non est usque ad unum*, idest usque ad Christum non est qui propria virtute sit bonus. *Phil. 2: Deus qui operatur in nobis*.

But is there not at all someone good in the whole world? It is to be said that, in one way, if this is referred to the band of evil people, there is no good man. In another way, universally. So, *No, not one*, that is, except for Christ, there is nobody who is by his own virtue good - *Phillipians 2: For it is God who worketh in you*.

f. *Nonne scient*, etc.. Supra induxit psalmista iudicem prospicientem iniquitatem et inutilitatem. Hic agit de sententia iudicii. Et primo quantum ad condemnationem malorum. Secundo quantum ad salvationem bonorum, ibi, *Quis dabit*, etc..

Shall not all the workers of iniquity know? Above, the Psalmist brought up the topic of the judge looking down and seeing wickedness and unprofitableness. Here it is a matter of the sentence of judgement. And first as it relates to the condemnation of the evil. Second, as it relates to the salvation of the good, at, *Who will give* etc.

Primo duo facit. Primo proponit quaestionem. Secundo propositam manifestat, ibi, *Quoniam Deus dissipabit.* Circa primum duo facit. Primo investigat ipsum defectum poenitentiae. Secundo meritum poenae assignat, ibi, *Qui operatur*.

First, he does two things. First, he sets forth the questioning. Second, he reveals what is promised, at, *For God hath scattered*. He does two things with respect to the first. First he investigates that very lack of repentance. Second, he signifies the reason why punishment is merited, at, *The workers of iniquity*.

Circa primum considerandum est quod frequenter contigit quod in statu prosperitatis homines non recognoscant Deum, sed per poenas a Deo inflictas recordantur quod sit Deus, quasi dicat: Et hoc necessarium est propter culpam. *Psalm. 9: Cognoscetur [cognoscitur] Dominus iudicia faciens*.

Regarding the first, it ought to be known that it frequently so happens that men in the condition of prosperity do not recognize God, but by punishments inflicted from God, they are reminded that there is a God, as if to say, "it is necessary because of fault" - *Psalm 9: The Lord shall be known when he executeth judgments.*

Et huius exemplum habemus in Pharaone. *Exod. 5: Nescio Dominum*. Et post poenas inflictas dixerunt (Aegyptii): Fugiamus Israelem, Dominus enim pugnat pro eis contra nos. Dictum est autem supra quod *Dixit insipiens non est Deus*, et ob hoc dicit: *Nonne scient omnes qui operantur iniquitatem,* saltem per poenas quod sit Deus?

And we have an example of this in Pharoah - *Exodus 5: I know not the Lord.* And, because of the punishments inflicted, they (the Egyptians) said, "Let us flee Israel. For God fights for them against us." It was said above that *The fool said...there is no God*, and for this reason he says, *Shall not all the workers of iniquity know*, at the very least by punishments, that there is a God?

Quasi dicat: Imo scient quod nullus potest poenas infligere nisi Deus. Et hoc necessarium est valde propter culpam quam commiserunt. Et commiserunt duplicem culpam, scilicet in opere et in affectu.

As if to say, "Nay, they shall know, that nobody can inflict punishment save God". And this is quite necessary, on account of the fault that they have committed. And they have committed a twofold fault, namely in the deed and in the desire.

Culpa est operatio iniquitatis; et ideo dicit, *Qui operantur iniquitatem.* Iniquitas proprie est peccatum in proximum, quia opponitur aequitati. Hanc culpam exaggerat cum dicit: *Qui devorant plebem meam ut cibum panis*.

Fault is the work of iniquity; and so he says, *The workers of iniquity*. Iniquity, properly, is sin against a neighbor, for it is opposed to equity. And he exaggerates this fault when he says, *Who eat up my people as they eat bread*.

Cibus panis est assiduus et delectabilis, quasi dicat: Isti in suis malitiis delectabiliter perseverant et in iniuriis inferendis delectantur. *Michaee 3: Comederunt carnes populi mei et cadavera eorum, et abstulerunt bona eorum. Ierem. 50: Primus rex Assur*.

Bread is soft and delightful, so it is as if to say, "These people persevere with delight in their evils, and they are delighted in the injuries that they will inflict" - *Micheas 3: Who have eaten the flesh of my people, and have flayed their skin from off them: and have broken, and chopped their bones as for the kettle, and as flesh in the midst of the pot; Jeremias 50: First the king of Assyria devoured him.*

Quantum ad effectum dicit, *Deum non invocaverunt*. Dupliciter sunt inordinati peccatores in affectu. Primo per contemptum Dei. Secundo per inordinatum amorem ad temporalia.

And, as an effect, he says, *They have not called on God*. Sinners are disordered in two ways in their desire. First, by contempt of God. Second, by an inordinate love for temporal things.

Quantum ad primum dicit, *Deum non invocaverunt* propter duo. Primo quia in Deum non credunt. *Rom. 10: Quomodo invocabunt in quem non crediderunt*? Secundo quia credunt sibi per se sufficere. *Ps. 11: Labia nostra a nobis sunt*.

He says, with respect to the first, *They have not called on God*, for two reasons. First, because they do not believe in God - *Romans 10: How then shall they call on him, in whom they have not believed?* And second, because they believe themselves to suffice unto themselves - *Psalm 11: Our lips are our own.*

Quantum ad secundum dicit, *Illic trepidaverunt ubi non fuit timor*; quasi dicat: Ex hac causa timuerunt ubi non est timendum. Verbo *Illic* non locum sed causam designat. Unde dicit Augustinus quod timor ex amore causatur.

He says, with respect to the second, *There they have trembled for fear where there was no fear*, as if to say, "Out of that cause, they feared where there was nothing to be feared. The word, *There*, does not designate a place, but the cause. For this reason Augustine says that fear is caused by love.

Isti, scilicet mali, vel peccatores, non nisi temporalium amorem habent; et ideo solum damna temporalia timent, idest, propter illam causam ubi non est, idest, propter quod non timendum.

Those people, namely the evil, do not have any love unless it be of temporal things; and for this reason, the only thing they fear is temporal damages, that is, on account of that cause where it is not, that is, on account of that which is not be feared.

Matth. 10: Nolite timere eos, etc.; et ideo non est timendum in amissione temporalium, quia in ipsis non est proprie verum bonum nostrum, et certum est quod si adhaereremus Deo etiam hoc dabit nobis. *Matth. 6: Primum quaerite regnum Dei*, etc..

Matthew 10: Therefore fear them not. etc. And therefore one is not to fear the loss of temporal goods, for our true good is not actually in those things, and it is assured that if we stick to God, he will give it to us - *Matthew 6: Seek ye therefore first the kingdom of God*, etc.

g. *Quoniam Dominus dissipavit*. Hic manifestat quaestionem quomodo correctio fiat, idest propter poenam. Et inducit duplicem poenam, scilicet interiorem et exteriorem. Primum ostendit cum dicit, *Deus dissipavit ossa eorum qui hominibus placent*, idest qui finaliter desiderant hominibus placere.

For the Lord hath scattered. Here he reveals the question as to what way the correction shall be done, that is, on account of punishment. And he brings up two kinds of punishment, namely interior and exterior. He indicates the first when he says *God has scattered the bones of them that please men*, that is, those who in the end desire to please men.

Per ossa intelligitur fortitudo. Haec autem fortitudo omnis (vel) est corporalis, et haec consumitur a Deo; (vel) est spiritualis, et haec consumitur per peccatum. Haec ossa sunt virtutes bonorum virorum; unde in cruce ossa Christi non fuerunt fracta. Sed latronum ossa fuerunt contrita.

By "bones", "courage" is understood. But such courage of each person is either bodily, and this kind is consumed by God, or it is spiritual, and this kind is consumed by sin. These bones are the virtues of good men; so, while he was on the cross, Christ's bones were not broken. But the bones of the robbers were crushed.

Sed dicit, *eorum qui hominibus placent*. Numquid placere hominibus est pravum? Videtur quod non. *1. Cor. 10: Sine offensione estote,* etc.. Item *Omnibus per omnia placeo*, dicit Apostolus.

But he says, *Them that please men*. But is it always a wicked thing to please men? It appears not - *1 Corinthians 10: Be without offence*. And again, the Apostle says, " I also in all things please all men."

Dicendum, quod si aliquis velit placere alicui propter inanem gloriam, sive gloriam humanam habendam hoc est pravum in illis qui in hoc ponunt finem, quia tales confidenter peccant in occulto dummodo placeant in aperto.

It is to be said that, if somebody wills to please somebody else on account of empty glory, or on account that he should have human glory, this is a wicked thing in those who place their goal in it, because such people boldly sin secretly at the same time that they openly please.

Aliquando autem aliquis vult aliis placere ut trahat eos ad Deum; et sic talis placentia est meritoria et bona; et sic volebat Apostolus nos aliis placere, et sic placebat ipse.

But, at some time somebody wills to please some other people so that he draws them to God; and so such a pleasing is meritorious and good; and so the Apostle wills to please us, and in such manner he did please.

Contrarium ponitur poena exterior: unde dicit, *Confusi sunt*, idest confundantur, quia peccata eorum deteguntur. *Job 20 : Revelabunt caeli iniquitatem eius,* quia deceperunt, et quia perdent temporalia per quae credebant habere felicitatem*. Jer. 20: Confundentur vehementer. Jer.17: Confundentur qui me persequuntur*.

The exterior punishment is set down in the opposite way: where he says, *They have been confounded*, that is "let them be confounded", because their sins are discovered - *Job 20: The heavens shall reveal his iniquity*, because they have deceived, and because they will lose those temporal things through which they believed they would have happiness - *Jeremias 20: They shall be greatly confounded; Jeremias 17: Let them be confounded that persecute me.*

Et hoc patientur *Quoniam Deus sprevit eos*. Illi sunt honorati quos Deus amat. *Psalm.138: Nimis honorati [honorificati] sunt*, etc.; sed quos Deus sprevit *Sunt confusi*.

And they suffer this *because God hath despised them*. Those who God loves are honored - *Psalm 138: But to me thy friends, O God, are made exceedingly honourable*. But those who God despised *Have been confounded*.

h. *Quis dabit ex Sion*? Hic agit de bonis. Et primo proponitur quaestio. Secundo responsio.

Who will give out of Sion? Here, it is a matter concerning the good. So, first, he sets out the question. Second, the response.

Quaestio est talis. Quis ex Sion procedens salvabit Israel? Quis? Christus quia salus ex Iudaeis est: Ergo ex Sion, idest ex Iudaeis, et ex David, et ex coenaculo Sion ubi Apostoli spiritum sanctum receperunt, processerunt praedicatores salutis. Et haec non dabit nisi Deus.

The question is of this sort. "Who, coming out of Sion, shall save Israel?" Who? Christ, because salvation is from the Jews: therefore out of Sion, that is, from the Jews, and from David, and from the eating room [of the Last Supper] in Sion, where the Apostles received the Holy Spirit, those who proclaimed salvation. And no one but God will give this.

Et qualiter? Quando converterit captivitatem plebis suae. Nam plebs fidelis in captivitate, idest in carcere Diaboli tenebatur quam convertit Deus quando eam relaxavit. *Ps. 125 : Converte, Domine, captivitatem nostram,* etc..

And how so? When he has converted the captivity of his people. The faithful people in captivity, that is, who have been held in the prison of the Devil, and whom God converts when he releases them - *Psalm 125: Turn again our captivity, O Lord, as a stream in the south*.

Et quid sequetur ex hoc? Gaudium et laetitia. *Ps .125: In convertendo Dominum captivitatem (Sion) facti sumus,* etc. Sed est duplex status fidelium, scilicet luctae et coronae, meriti et praemii; et utrobique est gaudium.

And what follows from this? Joy and gladness - *Psalm 125: When the Lord brought back the captivity of Sion, we became like men comforted.* But the condition of faithful people is twofold, namely, of mourning and glory, of merit and recompense; and on either side there is joy.

Et primum est gaudium de participatione gratiae. *Rom. 14: Regnum est iustitia*. *[non est regnum Dei esca et potus sed iustitia].* Et ideo dicit *Exultabit Iacob*. *1 Reg. 2: Exultavit cor meum*, etc.. In praemio est gaudium, dicit glossa. *Isaiae. 35*. *Laetitia sempiterna*, etc.. Et ideo dicit, *Laetabitur Israel*.

And first is the joy of participation in grace - *Romans 14: For the kingdom of God is not meat and drink; but justice*. And thus he says *Jacob shall rejoice - 1 Kings 2: My heart hath rejoiced in the Lord*, etc. And there is joy in the reward, the gloss says - *Isaias 35: And everlasting joy shall be upon their heads*. And therefore he says, *Israel shall rejoice*.

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Psalm 53

In finem in carminibus intellectus David cum venissent Ziphei et dixissent ad Saul nonne David absconditus est apud nos.

Unto the end, In verses, understanding for David. When the men of Ziph had come and said to Saul: Is not David hidden with us?

a. Deus in nomine tuo salvum me fac et in virtute tua iudica me. Deus exaudi orationem meam auribus: percipe verba oris mei.

Save me, O God, by thy name, and judge me in thy strength, O God, hear my prayer: give ear to the words of my mouth.

b. Quoniam alieni insurrexerunt adversum me et fortes quaesierunt animam meam: non proposuerunt Deum ante conspectum suum diapsalma.

For strangers have risen up against me; and the mighty have sought after my soul: and they have not set God before their eyes.

c. Ecce enim Deus adiuvat me Dominus susceptor animae meae.

For behold God is my helper: and the Lord is the protector of my soul.

d. Averte mala inimicis meis in veritate tua disperde illos.

Turn back the evils upon my enemies; and cut them off in thy truth.

e. Voluntarie sacrificabo tibi confitebor nomini tuo Domine quoniam bonum. Quoniam ex omni tribulatione eripuisti me et super inimicos meos despexit oculus meus

I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good: For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

a. *Deus in nomine tuo*. Supra in aliis psalmis psalmista exaggeravit iniquitatem peccatorum quantum ad affectum peccati et contemptum Dei; hic exponit persecutionem quam ab eis patitur.

O God, by thy name. Above, in the previous two Psalms, the Psalmist presented emphatically the wickedness of sinners in so far as its was a matter of the desire for sin and the contempt of God; here he sets forth the persecution that he suffers at their hands.

Titulus: *in finem intellectus David in carminibus*. Prima pars tituli plana est. Secunda tangit historiam quae scripta est *1 Reg. 23*, quando David pervenit ad desertum Ziph civitatis, et homines illius civitatis accusaverunt David Sauli, et Saul persecutus est eum, non tamen potuit eum comprehendere; unde haec accusatio non nocuit David, in quo significatur quod Ziphaei, idest florentes in hoc mundo; *Isai.40 : Gloria mundi quasi flos agri [omnis gloria eius quasi flos agri],* accusant sanctos, nec tamen nocere possunt, quia sanctus occultatur apud Ziphaeos, quia sanctus inter peccatores non floret, sed floritio eius est in occulto; scilicet flores honestatis. *Coloss. 3: vita vestra abscondita est cum Christo.* Agit ergo David in psalmo isto de bonis qui

The title reads: *Unto the end, In verses, understanding for David*. The first part of the title is quite clear. The second part touches upon the story that is written in *1 Kings 23*, when David came to the desert of the community of Ziph, and the men of that community denounced David to Saul, and Saul pursued him, but nevertheless was not able to seize him; so, this denunciation did not injure David,by which is signified the Ziphians, that is, those flourishing in this world, [Isaias 40: The glory of the world is like the flower of the field (all its glory is as the flower of the field)], who brought charges against the holy, but were not able to injure them, for the holy one [David] was hidden even among the

absconditi sunt inter malos et persecutionem patiuntur ab eis.

Ziphians; a holy person does not flourish among sinners, but rather his flowering (namely the flowers of genuine goodness) is in secret; namely the flowers of genuine goodness; *Colossians 3: And your life is hid with Christ in God*. David speaks therefore in this Psalm about the good people who are hidden among the evil people and the persecutions that they suffer from them.

Dividitur ergo psalmus iste in partes tres. Primo praemittit orationem. Secundo ostendit necessitatem orandi, ibi, *Quoniam alieni*. Tertio praemittit recompensationem, ibi, *Voluntarie sacrificabo*.

Therefore this Psalm is divided into three parts. In the first part, he presents his prayer. In the second he indicates the grave reason for prayer, at *For strangers*. Third he makes recompense, at *I will freely sacrifice*.

Circa primum duo facit. Primo ponit petitionem. Secundo ponit exauditionem, ibi, *Deus exaudi*. Petitio sua circa duo versatur. Primo enim petit pro se. Secundo pro inimicis. Pro se enim petit ut salvetur, non per merita sua sed propter amorem divini nominis. Unde dicit: *Deus in nomine tuo salvum me fac. Act. 4: Non est aliud nomen datum sub coelo*, etc.. Prov. 18: Turris fortissima nomen Domini.

With respect to the first he does two things. First he sets out what he is asking for. Second, he sets out the hearing of this, at O God hear my prayer. His prayer is occupied with two concerns. First, he asks on his own account. Second, on the account of his enemies. On his account, he prays that he be saved, not by his own merits, but according to the love of the divine name. For this reason, he says, *Save me, O God, by thy name; Acts 4: For there is no other name under heaven given to men, whereby we must be saved*; *Proverbs 18: The name of the Lord is a strong tower.*

Pro adversariis petit iudicium quod potest tripliciter intelligi. Uno modo de iudicio discretionis, ut scilicet eiuscausa discutiatur ab eis. *Ps. 42: Iudica me, Deus, et discerne*. Alio modo ut intelligatur de iudicio persecutionis, ut scilicet secundum suam iustitiam iudicet eum, liberando ipsum a malis. *Isai. 11: Iudicabit in iustitia pauperes*. Alio modo de iudicio condemnationis. Et hoc non petit ex desiderio vindictae sed conformando se divinae iustitiae.

On the account of his opponents he asks for a judgement, which can be understood in three ways. In one manner, as a judgement of disclosure, namely so that his cause may be considered by them; *Psalm 42: Judge me, O God, and distinguish my cause.* In another manner, so that it is understood as a judgement about the persecution [they impose], so that he be judged according to his own justice, by freeing him from evil people [who would judge him]; *Isaias 11: But he shall judge the poor with justice.* And, in another manner, as a judgment of condemnation. And he does not ask for this out of a desire for vengeance, but rather by conforming himself to divine justice.

Vel hoc dicit malorum iudicium praevidendo. Et hoc est quod dicit, *Et in virtute tua iudica me, Deus, exaudi orationem meam.* Hic ponitur exauditio. In oratione sunt duo. Scilicet illud quod petitur, et petitio. Quandoque autem Deus exaudit quod petitur, et non ipsam petitionem, quia id quod petitur aliquis impetrat ex gratia et misericordia; et haec sunt a Deo donata. Sed ipsa petitio aliquando fit a peccatore; et ideo non est exaudita, quia non est Deo accepta. Et ideo petit, scilicet ut sua oratio sive petitio impleatur cum dicit: *Deus, exaudi orationem meam,* et quod sua verba percipiat auribus, *Auribus percipe verba oris mei*; quod fit quando sua verba Deus acceptat et approbat. *Ps. 5 : Verba mea auribus*, etc.

Or he says this with an eye to the judgement of the wicked. And this is what he says, *And judge me in thy strength, O God, hear my prayer*. Here, he sets down the hearing of his cause. There are two things in his prayer, namely, that which is asked for, and the petition itself. When God hears the cause that is asked for, but not however, the petition itself, this is because that which is asked for is gotten by somebody out of grace and pity; and these are given by God. But the very same petition can be made by a sinner; and thus this is not heard, since it is not acceptable to God. So, he asks precisely that his prayer or petition be fulfilled when he says: *O God, hear my prayer*, and that his words be heard by [His] ears, *Give ear to the words of my mouth*, which takes place when God accepts and approves of his words; *Psalm 5: Give ear, O Lord, to my words*.

b. *Quoniam alieni insurrexerunt*. Hic ponit necessitatem orandi, ubi exaggerat persecutionem hostium, primo ex eorum affectu. Secundo ex potentia. Tertio ex contemptu Dei.

For strangers have risen up against me. Here he presents the grave reason for his praying, where he treats at length the persecution these enemies make against him, first from their disposition and desire. Second from their power. Third, from their contempt of God.

Ex affectu quia quando aliquis omnino alienus ab aliquo persequitur aliquem, hoc est periculosum, quia sine misericordia in eum insurgit; et ideo dicit, *Quoniam alieni*, idest daemones, vel peccatores. Si referatur ad quemlibet iustum, *Insurrexerunt adversum me* sine aliqua compassione sive misericordia. Sed alieni possunt dici qui aliter se habent quam amici, sicut Saul alienus erat a David, et Ziphaei qui accusaverunt eum Sauli. *Iob 19: Noti mei quasi alieni recesserunt a me.*

From their desire because, when somebody persecutes somebody else who is a total stranger to him, this is a most dangerous condition, because he rises up against him without any pity; and therefore he says, *For strangers*, that is demons, or sinners. If this refers to any particular just person, [they] *Have risen up against me*, without any compassion or pity. But the term "alien" can be said of any who are otherwise related than as friends, just as Saul was alien to David, and the Ziphians who denounced him to Saul; *Job 19: And my acquaintance like strangers have departed from me.*

Ex potentia, quia quando debilis invadit potest se quis defendere; sed isti sunt fortes, quia *Fortes quaesierunt animam meam*. *1 Reg. 24: Saul elegit tria millia virorum ad persequendum David*. Vel fortes, idest daemones. *Luc. 11: Cum fortis armatus,* idest diabolus, etc.

From their power, because when somebody weak attacks, one can defend oneself; but these people are strong, since [the Psalmist states] *The mighty have sought after my soul*; *1 Kings 24: Saul therefore took three thousand chosen men out of all Israel, and went out to seek after David.* Or the mighty are demons; *Luke 11: When a strong man armed*, that is, the devil*, keepeth his court*.

Ex contemptu Dei, quia aliquando aliquis desistit a persecutione in quantum retinetur amore Dei. Sed isti nec propter hoc dimittunt, unde dicit, *Et non proposuerunt Deum ante conspectum suum*. *Psalm: Dixit enim in corde suo: non requiret Deus*.

Out of contempt for God, in that sometimes somebody leaves off from persecuting in so far as they are held back [from injustice] by love of God. But these people do not renounce this on account of that reason, whence he says, *And they have not set God before their eyes.*

c. *Ecce enim Deus adiuvat me.* Hic ostendit se esse in oratione exauditum. Et primo ostendit se esse exauditum quantum ad aliquid. Secundo ponit exauditum quantum ad alia, ibi, *Averte mala*.

For behold God is my helper. Here he shows that he was heard in his prayer. And first he shows that he was heard with respect to something. And, second he writes of the hearing in respect to other things, at, *Turn back the evils*.

Dictum est supra quod oratio erat pro se cum dicit: *Salvum me fac*, et pro inimicis cum dicit *In virtute*. Primo ergo dicit se exauditum pro se quia dicit se salvatum; et deinde dixit de inimicis qui insurrexerunt contra eum et qui quaerebant animam suam; et in utroque est salvatus, quia contra insultum inimicorum dicit, *Ecce Deus adiuvat me*, scilicet praebet mihi auxilium. *Isai. 50: Dominus Deus auxiliator meus.*

It is said above that the prayer was on his account when he says: *Save me*, and on the account of his adversaries when he says, *In Thy strength*. He speaks first, therefore, on his own account because he says himself to be saved; Besides, he spoke about the adversaries that have risen up against him and who sought his soul; and in both of these conditions, he is saved, because against the insult of his adversaries, he says, *For behold God is my helper*, namely, he offers aid to me; *Isaias 50: The Lord God is my helper.*

Contra hoc quod quaerit *Animam meam* dicit, *Dominus susceptor est animae meae*, quasi dicat: Dominus salvavit me suscipiendo me in sua tutela. *Sapient. 3: Iustorum animae in manu Dei sunt. Psalm. 3: Tu autem, Domine, susceptor*, etc.

Against the fact that they seek *My soul,* he says, *The Lord is the protector of my soul*, as if to say: the Lord has saved me by taking me under his care; *Wisdom 3: But the souls of the just are in the hand of God; Psalm 3: But thou, O Lord art my protector, my glory, and the lifter up of my head.*

d. *Averte mala inimicis meis*. Hic petit se exaudiri pro inimicis. Et petit duo contra duo quae faciebant in illo, quia persequebantur eum, et quaerebant eum occidere; et ideo petit ut ipsi patiantur persecutionem et occidantur.

Turn back the evils upon my enemies. Here he asks that he be heard on account of his enemies. And he asks two things against the two that they did at that time, because they persecuted him, and they sought to kill him; so, he asks that they suffer persecution and that they be slain.

Quantum ad primum dicit, *Averte*, scilicet a me, *Inimicis meis mala*, quae mihi quaerunt inferre, quasi dicat: in eos illa mala averte quae volunt inferre mihi. Quantum ad secundum dicit, *Disperde illos*, idest fac ut disperdantur; idest occidantur; et hoc *In virtute tua*. Vel *In virtute tua*, idest propter potentiam tuam.

As to the first, he says, *Turn back*, namely from me, *The evils upon my enemies*, that they seek to bring against me, as if to say, "turn back the evils on those who will to being them upon me". As to the second, he says, *Cut them off*, that is, make them be dissipated; that is, killed, and this *In your strength*. Or, *In your strength* means "on account of your power".

Sed hoc videtur esse contra verbum Christi, qui dicit: orate pro persequentibus. Dicendum quod omnes istae imprecationes quae leguntur in prophetis, tripliciter possunt intelligi.

But this appears to be against the expression of Christ, who says: "pray for those who persecute you". It is to be said that all of those curses that are read in the prophetic books can be understood in three ways.

Uno modo per modum pronunciationis quia loquebantur spiritu Dei et praedicebant futura per modum orationis, quasi dicat *Averte*, etc., idest avertes. Unde in Hebraeo habetur de praesenti, avertis.

In one way by the mode of declaration, because they discoursed through the spirit of God and predicted things to happen in the manner of prayer, as if he said, *Turn back*, etc. that is, "You will turn back". Whence, in the Hebrew, it has the present, "You turn back"

Alio modo secundum conformitatem ad divinam iustitiam.

In another way according to the conformity to divine justice.

Tertio secundum spiritualem denunciationem. Peccatores quando desinunt peccare, tunc moriuntur et desinunt esse peccatores. Et hoc est continue precandum.

In another way according to the spiritual denunciation. When sinners cease to sin, at that time they die and they cease to be sinners. And this is something to be prayed for continually.

e. *Voluntarie sacrificabo tibi*. Hic ponit recompensationem. Et primo ponitur recompensatio. Secundo ponitur recompensationis ratio. Duo intendit recompensare sacrificium et confessionem.

I will freely sacrifice to Thee. Here he sets down that which he gives in return. And first he sets down this recompense. Second he sets down the reason for this recompense. He intends to give back in return in two ways, by sacrifice and by giving praise.

Quantum ad primum dicit, *voluntarie sacrificabo tibi*. Contra supra dixit si voluisses sacrificium, dedissem. Et dicendum quod hic dicit de sacrificio quod est acceptum Deo, quod est sacrificium spiritus contribulati et castigationis corporis. *1 Cor. 9: Castigo corpus meum*, etc.. *Rom. 12: Exhibeatis corpora vestra hostiam viventem*, etc.

As to the first, he says, *I will freely sacrifice to Thee*. Against the things above, he declares, "if you had wished a sacrifice, I would have given it". And, it is to be said that he says this about the sacrifice that is accepted by God, which is a sacrifice of an oppressed spirit and of chastising of the body; *1 Corinthians 9: But I chastise my body*; *Romans 12: That you present your bodies a living sacrifice*, etc.

Tertium sacrificium est de rebus melioribus. *Hebr. ult.: Beneficentiae et communionis nolite oblivisci, talibus enim hostiis promeretur, idest placatur Deus*. Hoc ergo triplici sacrificio *Sacrificabo tibi*, *Voluntarie* quia cum gaudio. *1 Esdrae 3: In omnibus in quibus offerebatur ultro sacrificium. 2 Cor. 9: Hilarem datorem diligit Deus*.

The third sacrifice is of the better things; *Hebrews 13: And do not forget to do good, and to impart; for by such sacrifices God's favor is obtained*. This therefore is the threefold sacrifice that *I will . . . sacrifice to Thee*, *Freely*, because with joy; *1 Esdras 3: And on all in which a freewill offering was made to the Lord*; *2 Corinthians 9: For God loveth a cheerful giver*.

Quantum ad secundum dicit, *confitebor nomini tuo, Domine, quoniam*, scilicet per gratiarum actionem. *Tob. 12: Benedicite Deum coeli*, idest gratias agite.

As to the second he says *And [I] will give praise, O God, to thy name:* namely by the giving of thanks, *because it is good*; *Tobias 12: Bless ye the God of heaven*, that is, give him thanks.

Et quare? Non propter bona temporalia, sicut peccatores faciunt, de quibus dicitur confitebitur tibi cum benefeceris ei. Sed propter Dei bonitatem et benignitatem, et propter beneficia suscepta, quia exauditus sum in petitionibus meis.

And why? Not for temporal goods, just as sinners do, about whom it is said that "he will praise you when you will have done him benefit". But for God's goodness and friendliness, and for the benefits received, for I have been heard in my petitions.

Unde dicit se exauditum in se cum dicit, *Quoniam ex omni tribulatione eripuisti me.* Et tibi quantum ad inimicos, quia *Super inimicos meos despexit oculus meus*, quia non potuerunt mihi nocere. Vel *Despexit*, etc., quia contempsit eorum felicitatem et prosperitatem: *Ps. 14: Ad nihilum deductus est*, etc.

So, he speaks of this hearing of his case when he says, *For thou hast delivered me out of all trouble*. And I will even praise you in regards to my enemies, because *My eye hath looked down upon my enemies*, because they were not able to kill me, or, *Hath looked down*, etc., because he disdains their happiness and prosperity; *Psalm 14: In his sight the malignant is brought to nothing.*

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The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)

Psalm 54

[In finem in carminibus intellectus David.] **a.** Exaudi Deus orationem meam et ne despexeris deprecationem meam.

[Unto the end, in verses, understanding for David.] a. Hear, O God, my prayer, and despise not my supplication:

b. Intende mihi et exaudi me.

b. Be attentive to me and hear me.

c. Contristatus sum in exercitatione mea et conturbatus sum a voce inimici et a tribulatione peccatoris. Quoniam declinaverunt in me iniquitatem et in ira molesti erant mihi.

c. I am grieved in my exercise; and am troubled, at the voice of the enemy, and at the tribulation of the sinner. For they have cast iniquities upon me: and in wrath they were troublesome to me.

d. Cor meum conturbatum est in me et formido mortis cecidit super me. Timor et tremor venit super me et contexit me tenebra.

d. My heart is troubled within me: and the fear of death is fallen upon me. Fear and trembling are come upon me: and darkness hath covered me.

e. Et dixi: quis dabit mihi pinnas sicut columbae et volabo et requiescam?

e. And I said: Who will give me wings like a dove, and I will fly and be at rest?

f. Ecce elongavi fugiens

f. Lo, I have gone far off flying away;

g. Et mansi in solitudine. [diapsalma]

g. and I abode in the wilderness. [pause]

h. Expectabam eum qui salvum me fecit a pusillanimitate spiritus et a tempestate.

h. I waited for him that hath saved me from pusillanimity of spirit, and a storm.

i. Praecipita Domine divide linguas eorum, quoniam vidi iniquitatem et contradictionem in civitate.

i. Cast down, O Lord, and divide their tongues; for I have seen iniquity and contradiction in the city.

k. Die et nocte circumdabit eam super muros eius et iniquitas et labor in medio eius et iniustitia, et non defecit de plateis eius usura et dolus.

k. Day and night shall iniquity surround it upon its walls: and in the midst thereof are labor, and injustice. And usury and deceit have not departed from its streets.

l. Quoniam si inimicus maledixisset mihi sustinuissem utique et si is qui oderat me super me magna locutus fuisset abscondissem me forsitan ab eo. Tu vero homo unianimis dux meus et notus meus. Qui simul mecum dulces capiebas cibos, in domo Dei ambulavimus cum consensu.

l. For if my enemy had reviled me, I would verily have borne with it. And if he that hated me had spoken great things against me, I would perhaps have hidden myself from him. But thou a man of one mind, my guide, and my familiar, Who didst take sweetmeats together with me: in the house of God we walked with consent.

m. Veniat mors super illos et descendant in infernum viventes.

m. Let death come upon them, and let them go down alive into hell.

n. Quoniam nequitiae in habitaculis eorum in medio eorum. Ego autem ad Deum clamavi et Dominus salvabit me. Vespere et mane et meridie narrabo et adnuntiabo et exaudiet vocem meam. Redimet in pace animam meam ab his qui adpropinquant mihi: quoniam inter multos erant mecum. Exaudiet Deus et humiliabit illos qui est ante saecula [diapsalma]. Non enim est illis commutatio et non timuerunt Deum. Extendit manum suam in retribuendo. Contaminaverunt testamentum eius. Divisi sunt ab ira vultus eius et adpropinquavit cor illius. Molliti sunt sermones eius super oleum et ipsi sunt iacula. Iacta super Dominum curam tuam et ipse te enutriet: non dabit in aeternum fluctuationem iusto. Tu vero Deus deduces eos in puteum interitus. Viri sanguinum et doli non dimidiabunt dies suos. Ego autem sperabo in te Domine.

n. For there is wickedness in their dwellings: in the midst of them. But I have cried to God: and the Lord will save me. Evening and morning, and at noon I will speak and declare: and he shall hear my voice. He shall redeem my soul in peace from them that draw near to me: for among many they were with me. God shall hear, and the Eternal shall humble them [pause]. For there is no change with them, and they have not feared God: He hath stretched forth his hand to repay. They have defiled his covenant. They are divided by the wrath of his countenance, and his heart hath drawn near. His words are smoother than oil, and the same are darts. Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver for ever. But thou, O God, shalt bring them down into the pit of destruction. Bloody and deceitful men shall not live out half their days; but I will trust in thee, O Lord.

a. *Exaudi Deus orationem meam, et ne despexeris*. Supra psalmista ostendit insultum hostium contra se. Hic ponit liberationem ab eis. Et primo petit in generali contra omnes hostes. Secundo petit specialiter contra aliquos, ibi, *Eripe me de inimicis meis* [Psalm 58].

a. *Hear, O God, my prayer, and despise not my supplication*. Above, the Psalmist manifested the insult of enemies against him. Here, he sets down his liberation from them. And, first, he asks for aid in general against all enemies. Second, he asks in particular for aid against certain ones, at, *Deliver me from my enemies* [Psalm 58].

Circa primum duo facit. Primo implorat Dei auxilium contra mala quae ab hostibus patitur. Secundo quod exauditus gratias agit, ibi, *Miserere mei, Deus, miserere mei* [Psalm 56]. Circa primum duo facit. Primo exaggerat mala quae patitur, quantum ad tristitiam. Secundo quantum ad assiduitatem tribulationis. *Miserere mei, Deus, quoniam conculcavit* [Psalm 55].

With respect to the first, he does two things. First, he implores God's aid against the evils that he suffers from enemies. Second, since he has been heard, he thanks [God], at, *Have mercy on me, O God, have mercy on me* [Psalm 56]. Regarding the first, he does two things. First he emphasizes the evils he suffers, with respect to his sadness. Second, with respect to the constant repetition of the trouble. *Have mercy on me, O God, for man hath trodden me under foot* [Psalm 55].

In hoc psalmo, secundum glossam, loquitur psalmista in persona sua exprimens tribulationes ipsas quas patiebatur. Potest etiam dici in persona ecclesiae vel viri iusti, vel Christi secundum quod gerit figuram infirmitatis nostrae.

In this Psalm, according to the gloss, the Psalmist speaks from his own perspective, portraying the very troubles he suffered. This could also be said, however, from the perspective of the Church or a just man, or Christ in so far as he bears the figure of our infirmity.

Titulus: In *finem in carminibus intellectus David*. Et est sensus, *Intellectus David*, quasi dicat: Iste est intellectus David, in carminibus. Et intitulatur ab intellectu, ut ille qui est in tribulatione sciat cognoscere mala quae patitur, et bona quae expectat, secundum illud *Prov. 14: cor qui novit amaritudinem,* etc.

The Psalm is entitled *Unto the end, in verses, understanding for David*. And the meaning of *Understanding for David*, is something like "this is the understanding of David, in verses." And it is entitled in relation to understanding so that one who is in troubles knows how to recognize the evils he suffers and the goods he awaits, according to the verse, *Proverbs 14: The heart that knoweth the bitterness of his own soul.*

Dividitur ergo psalmus iste in tres partes. Primo enim exponit tribulationem quam patiebatur. Secundo malitiam hostium, ibi, *Praecipita*. Tertio commemorat auxilium Dei praestitum sibi, ibi; *Ego autem ad Deum*.

Therefore, this Psalm is divided into three parts. First he sets forth the troubles he suffered. Second, the wickedness of his enemies, at, *Cast down*. Third, he commemorates God's aid fulfilled, at, *But I have cried to God.*

Circa primum duo facit. Primo petit suam orationem exaudiri. Secundo tribulationem exponit, ibi, *Contristatus*. Dicit ergo, *Exaudi, Deus, orationem meam*. Hoc est quando asseritur id quod petit qui ingeminat orationem. Nec hoc est superfluum, quia ingeminatio orationis excitat affectum. *Iacob ult.: Multum valet*, etc..

Regarding the first, he does two things. First, he asks that his prayer be heard. Second, he sets down his trouble, at, *I am grieved*. He says therefore, *Hear, O God, my prayer.* This is the situation when that thing, which one who redoubles his prayer asks for, is asserted. This is not superfluous, because the redoubling of the prayer excites emotion. *James 5: For the continual prayer of a just man availeth much*.

Quandoque autem impetratur quod petitur etsi oratio non est Deo accepta, sicut quando petit peccator, sed in hoc ipso quod petit meretur Dei indignationem. *Psalm. 105: Dedit eis petitiones eorum, et misit saturitatem in animas,* etc.. Sed *adhuc escae eorum erant*, etc. *in ore ipsorum*; et *Ira Dei ascendit* super *eos*. {Psalm 77]

But sometimes something asked for is gained, even if the prayer is not accepted by God, for instance when a sinner asks, but in this case, the very fact that he asks merits God's indignation. *Psalm 105: And he gave them their request: and sent fullness into their souls*. But, *As yet their meat was in their mouth: And the wrath of God came upon them* [Psalm 77].

Frequenter aliquis concedit iratus quod negat propitius. Et ideo dicit, *Et ne despexeris deprecationem meam*. Despicitur alicuius oratio propter duo. Vel quando petit quod non est petendum iuste, vel quia non pie, sed cum superbia petit. *Psalm.101: Respexit in orationem humilium, et non sprevit*, etc.. Despecta fuit oratio Pharisaei quia cum superbia petit; *Luc. 18*. *Psalm.140: Dirigatur oratio mea*, etc..

Often, one allows, when well-disposed, what he refuses when angered. And, for this reason, he says, *And despise not my supplication*. One's prayer is despised for two reasons. In one case, one asks for what should not be justly asked for; in the other, one does not ask piously, but with pride. *Psalm 101: He hath had regard to the prayer of the humble: and he hath not despised their petition*. The prayer of the Pharisee was despised because he asked with pride in *Luke 18; Psalm 140: Let my prayer be directed as incense in thy sight.*

b. *Intende in me, et exaudi me.* Hic describitur ordo quo Deus acceptat orationem, quando, scilicet, acceptam habet orationem sive petitionem, quia petens non acceptatur per orationem, sed oratio acceptandorum per petitionem. Unde dicitur *Gen. 4: Respexit (dominus) ad Abel primo et ad munera eius.*

b. *Be attentive to me and hear me.* Here the order by which God receives a prayer is described, in the case when one has a prayer or a petition that has been received, because the one petitioning is not received on account of the prayer, but rather the prayer of those who are fit to be received [is received] on account of the [act of] petition. So, it is said, *Genesis 4: And the Lord had respect to Abel, and to his offerings.*

Intende in me; idest accepto me. Vel intende ad afflictionem meam. *Exod. 3: Videns, vidi afflictionem populi mei. Et exaudi me. Psalm. 63: Exaudi Deus orationem meam cum deprecor.*

Be attentive to me, that is, to me after I have been received. Or, be attentive to my affliction. *Exodus 3: I have seen the affliction of my people. And hear me. Psalm 63. Hear, O God, my prayer, when I make supplication to thee.*

c. *Contristatus sum*. Hic exponit tribulationes. Et primo ponit tribulationis causam. Secundo gravitatem. Tertio remedium.

c. *I am grieved*. Here he sets forth his troubles. And first, he sets down the cause of his trouble. Second, its seriousness. Third, its remedy.

Causa tribulationis fuit tribulatio quam patiebatur. Hoc etiam convenit Christo. *Tristis est anima mea usque ad mortem.* Haec autem tribulatio Christi potest considerari quantum ad fructum, quantum ad modum, et quantum ad motivum.

The cause of the trouble was the trouble that he was suffering. And this applies to Christ. *My soul is sorrowful even unto death* [Mark. 14]. But this trouble of Christ's can be considered in relation to its fruit, in relation to its mode, and in relation to its motive.

Fructus tribulationis sanctorum est exercitatio ad iustitiam, sicut in tirociniis; et ideo dicit, *In exercitatione mea*, idest in tribulatione quam immittis propter exercitium. *Contristatus sum*.

The fruit of the trouble of the holy ones is the exercise towards justice, just as in the case of young soldiers who are seasoned through the practices of war; and thus he says, *In my exercise*, that is, in the trouble that you send against me for my exercise, *I am grieved*.

Sed contra *Prov. 12: Non contristabit iustum quicquid ei acciderit*. Dicendum quod non contristatur iustus tristitia saeculi quae mortem intentat, sed tristitia poenitentiae quae est secundum Deum. Vel dicendum quod est tristitia una quae est passio; et haec corporaliter imitat passionem; et haec non cadit in virum sapientem. Alia est tristitia quae propassio dicitur quae est subitus motus; et haec tristitia fuit in Christo.

But to the contrary, *Proverbs 12: Whatsoever shall befall the just man. it shall not make him sad.* It ought to be said that a just person is not grieved by the sadness of the age that threatens [him with] death, but by the sadness of repentance, which is in relation to God. Or it ought to be said that there is one kind of sadness which is an emotion; and this imitates sufferance in a corporeal fashion; but this does not befall a wise man. The other sadness, that is spoken of as a "propassion" , which is a sudden movement or change, is something else; and this sadness was in Christ.

Et est duplex exercitatio ad iustitiam. Una assumpta. *Tim. 4: Exerce te ipsum*. Alia exercitatio est illata, sicut huiusmodi.

And, the exercise towards justice is twofold. One which is taken upon oneself. *Timothy 4: Exercise thyself unto godliness*. Another exercise is inflicted on one, like something of this sort.

Modus tribulationis est duplex. Unus est verbis, scilicet comminando. Alius est quando tribulatio infertur factis persequendo. Quantum ad primum dicit: *Conturbatus sum a voce inimici*. Conturbatur quis quando totaliter removetur tranquillitas cordis. *A voce inimici* comminantis et blasphemantis. *Ierem. 12: Facta est mihi haereditas mea quasi leo in silvis*. Quantum ad secundum dicit, *A tribulatione peccatoris*, scilicet mihi facta. *Psalm.118: Multi qui persequuntur me.*

The mode of the trouble is twofold. One is through words, namely by the act of threatening. The other is when the trouble is actually produced, though persecution by deeds. Regarding the first, he says, *I am troubled at the voice of the enemy*. One is troubled when [his] tranquility of heart is completely taken away. *At the voice of the enemy* who threatens and blasphemes. *Jeremias 12: My inheritance is become to me as a lion in the wood.* Regarding the second, he says, *And at the tribulation of the sinner*, namely, the things done to me. *Psalm 118: Many are they that persecute me.*

Causa huius tribulationis est duplex. Quandoque ex certa malitia tribulant: quandoque ex passione. Quantum ad primum dicit, *Quoniam declinaverunt in me iniquitates*, idest executi sunt super me iniquitatem quam cogitaverant perpetrare. Quantum ad secundum dicit, et in ira molesti erant mihi *Gen. 49: Maledictus furor eorum*.

The cause of the trouble is twofold. Sometimes, they trouble one out of a clear wickedness. Sometimes, out of passion. He says in terms of the first, *For they have cast iniquities upon me*, that is, they have cast upon me the iniquity that they have thought to perpetrate. In terms of the second, he says, *And in wrath they were troublesome to me*. *Genesis 49: Cursed be their fury.*

d. *Cor meum conturbatum est*. Hic ponitur magnitudo tribulationis quantum ad tria. Quia est vicina, magna, et efficax. Quando aliquis vult exaggerare dolorem dicit se tactum usque ad cor. Et ideo dicit, *Cor meum conturbatum est intra me*, quasi dicat: Non in exterioribus, sed usque ad cor suum vulneratur. *Ierem. 4: Ventrem meum doleo*.

d. *My heart is troubled*. Here he sets down the greatness of the trouble with respect to three things. For it is near, great, and efficacious. When somebody wants to emphasize his pain, he says that he has been touched even to the heart. And for this reason, he says, *My heart is troubled within me*, as if he said: "Not in external things, but to his own heart he is wounded." *Jeremias 4: My bowels are in pain.*

Magna est etiam tribulatio quia nullum malum est ita magnum inter mundana sicut mors. Unde dicit, *Formido mortis*, idest timor de morte, *cecidit super me*, quia Saul eum occidere volebat.

This trouble is great because no evil is so great among worldly things as is death. So he says, the *fear* [or awe or dread] *of death*, that is the fear regarding death, *Is fallen upon me*, because Saul wished to slay him.

Efficax etiam est tribulatio quia timor quando est fortis habet duplicem effectum; unum in corpore, scilicet tremorem; alium in anima, scilicet trepidationem. Et ideo dicit, *Timor et tremor mortis venerunt super me*, idest super vires quantum ad animam, *Et contexerunt me tenebrae*, idest stupor involvit me. Vel *tenebrae*, idest mali. *Psalm. 117: Circumdederunt me sicut apes*.

And, the trouble is efficacious because, when fear is strong, it has a twofold effect; one in the body, namely, trembling; another in the soul, namely, trepidation. And so he says, *Fear and trembling are come upon me*, that is upon my soul's powers, *And darkness hath covered me*, that is, stupor billows over me. Or, *Darkness*, that is evils. *Psalm 117: They surrounded me like bees.*

e. *Et dixi: quis dabit?* Supra psalmista exposuit afflictionem cordis quam passus est; nunc ponit remedium quod adhibuit; et hoc remedium praecipue est sollicitudo contemplationis, maxime quia in operibus activae vitae iterum affigitur.

e. *And I said: Who will give me*? Above the Psalmist made manifest the affliction of the heart that he has suffered; now he sets down the remedy that he has had for it; and this remedy is particularly the earnest care of contemplation. And especially because he is again attached to the works of the active life.

Gregorius: Mala quae nos hic premunt ad Deum ire compellunt. Et circa hoc duo facit.
Primo proponit desiderium contemplativae vitae.
Secundo ostendit quid fecerit se ad ea disponendo.
Tertio quid expectet perficiendum a Deo. [Secundum, ibi, ecce Deus. Tertium, ibi, *Expectabam*.]

Gregory says: "The evils that here press upon us compel us to go to God." And in respect to this he [the Psalmist] does [three] things. First, he sets forth the desire for the contemplative life. Second, he indicates what he has done in disposing himself towards these things. Third, what he expects to be perfected [brought about] by God. [The second, at, *Behold God,* the third, at, *I waited for Him*.]

In contemplatione requiruntur tria. Facilitas contemplandi, actus contemplationis; et effectus. Facilitas designatur per pennas. Unde dicit cum affligeretur in vita activa, *Dixi quis dabit mihi pennas sicut columbae?* considerans quod non est remedium ad evadendum istam afflictionem nisi per contemplationem, et non habet facilitatem evadendi quia non habet pennas quibus possit volare.

Three things are required in contemplation. The capacity for contemplating, the act of contemplation; and its effect. The facility is designated by "wings". And so he [David] said, when he was afflicted in the active life, *I said: who will give me wings like a dove?* reflecting upon the fact that there is no remedy for the avoidance of that affliction except through contemplation and that he does not have a capacity for avoidance because he does not have wings with which he might fly.

Et est triplex penna secundum tria quae exiguntur ad contemplationem. Primo enim requiritur ordinatio vitiosarum affectionum quae est dispositio quaedam ad contemplationem; et haec habetur per virtutes morales. Unde pennae sunt virtutes morales, sicut patientia, humilitas, etc.. *Malach. ult.: Sanitas in pennis eius*.

And the wing is threefold, following from the three things that are required for contemplation. First, then, is required the ordering of the corrupt affections which (ordering) is a certain disposition towards contemplation; and this is had through the moral virtues. So, the wings are moral virtues, such as patience, humility, etc. *Malachias 4: And health in his wings.*

Alia penna est caritas, quae maxime facit volare in contemplationem. *Ezech. 1: Iunctaeque erant pennae eorum*.

Another wing is charity, which most greatly makes [one] fly to contemplation. *Ezekiel 1: And the wings of one were joined to the wings of another.*

Alia penna est sapientia; et pennis sapientiae veritas contemplatur, quia sine illis pennis de facili quis labitur in errores si contemplentur divina. De istis pennis *Isai. 40: Assument pennas ut aquilae,* quae sapientiam significat per volatum altum.

Another wing is wisdom, and by the wings of wisdom, truth is contemplated, for without these wings, one is easily taken into errors if divine things are contemplated. Of these wings, *Isaiah 40: They shall take wings as eagles,* which signifies wisdom by a high flight.

Haec dicuntur quoniam penitus non habentur, et dantur ut absolute habeantur. Et haec omnia dantur a Deo. Quandoque dantur quibusdam qui si habent pennas, tamen habent eas impeditas, ut praelatis cum admittitur eorum cessio.

These are spoken of in so far as they are not entirely possessed, and they are given so that they might be had absolutely. And all of these things are given by God. Sometimes these are given to those who, though they may have wings, nevertheless have them in a hindered fashion, as in the case of authorities when their concessions [of office?] are made to them.

Et dicit, pennas columbae, non corvi. Corvus enim non est reversus ad arcam, sed columba reversa est portans ramum virentis olivae. Sicut corvi volant illi qui non revertuntur ad arcam per sanctitatis affectum, quia nihil cogitant nisi de se ipsis, quomodo scilicet possint aliquam veritatem indagare, ut philosophi; sed illi volant ut columbae qui et contemplantur et revertuntur ad proximos contemplata docentes qui ramum virentis olivae in ore baiulant oleum misericordiae proximis impendentes.

And he says, *Wings like a dove*, not wings of a raven. For the raven did not turn back to the ark, but the dove returned bearing a green olive branch. Those fly like ravens who do not turn back to the ark by the affection of holiness, for they do not think of anything but themselves, namely how they might track down some truth, like the philosophers; but those fly like doves who both contemplate and turn back towards their neighbors, teaching what they have contemplated, those who with the green olive branch in their mouth, bear as porters the oil of mercy, devoting themselves to their neighbors.

Columba enim est animal mundum, amabile, gemens; ita sancti afficiuntur proximis et compatiuntur eis. Item est animal simplex; ita et sancti simplicitatem habent. *Matth. 10: Simplices sicut columbae*.

The dove, too, is a clean creature, lovable, one that coos softly; so holy people affect their neighbors, and suffer with them. Also, it is a simple creature; likewise, the holy have simplicity. *Matthew 10: Simple as doves.*

Contemplationis actus significatur per volatum. *Volabo*. In sacra scriptura processus bonorum operum designatur per triplicem motum animalis, scilicet per ambulationem*. Ioan. 12: Ambulate dum lucem habetis*. Per cursum. *Psalm.: Viam mandatorum*, etc.. Et per volatum. *Isaiae 40: Volabunt [ambulabunt] et non deficient.*

The act of contemplation is signified by flight. *I will fly*. In holy Scripture, the progress of good works is designated by three types of animal movement, namely by walking. *John 12: Walk whilst you have the light*. By running. *Psalm 118: The way of thy commandments.* And by flying. *Isaiah 40*: *They shall run and not be weary.*

Ambulatio designatur per virtutes morales, quibus homo vivit humanitus. Cursus per caritatem. Volatus per contemplationem. Secundum Richardum de S. Victore contemplatio diversificatur sicut volatus in avibus. Quandoque aves volant sursum, quandoque deorsum, dextrorsum, sinistrorsum, ante et retro, quandoque circuendo. Quandoque girant quaedam suspensae et procedunt et retrocedunt.

Walking is designated [in this interpretation] though the moral virtues, by which man lives is a human way. Running through charity. And flight through contemplation. According to Richard of Saint Victor, contemplation is turned in different ways like flight is for birds. Sometimes birds fly upwards, sometimes downwards, right and left, forwards and backwards, and sometimes in a circle. Sometimes they hover as if suspended, and move forwards and back.

Sic etiam in contemplatione ascendere est considerare causas sublimes, descendere, considerare effectus infimos. Item anteire est considerare magis contraria quae retinentur Ad multos, retroire quando privata considerat. Item a dextris et sinistris quando considerat aliquas circumstantias. Circulariter quando considerat accidentia rerum; sed quando significatur individuus tunc est quies.

And, so, to ascend in contemplation is to consider sublime causes, and to descend is to turn one's attention to lower effects. Likewise, to go forward is to consider more closely the contraries that are applied to many people. To go back when one considers private matters Likewise, right and left when one considers some circumstances. Circularly when one considers the accidents of things; but when an individual person is signified, then it is rest.

Effectus designatur cum dicit, *Et requiescam*, scilicet in consideratione. Haec requies habetur in hac vita. *Sap. 8: Intrans in domum meam conquiescam*. Et in patria. *Ps. 4: in pace in id ipsum dormiam et requiescam*.

The effect is designated when he says, *And I will be at rest*, namely in consideration. This rest is had in this life. *Wisdom 8: When I go into my house, I shall repose myself with her [Wisdom].* And in our homeland. *Psalm 4: In peace in the selfsame I will sleep, and I will rest.*

f. *Ecce elongavi fugiens*. Hic ponitur dispositio ad contemplandum. Et primo ostendit quid vitavit. Secundo quid servavit. Vitavit contemplationis impedimenta, quae sunt praecipue duo, scilicet occupatio terrenorum et peccati. Et haec duo dupliciter sunt vitanda, scilicet velociter et efficaciter.

f. *Lo, I have gone far off flying away*. Here he sets down the disposition towards contemplation. And first he points out what he has avoided. Second, what he has kept. He has avoided the stumbling-blocks to contemplation, which are particularly two, namely the occupation with earthly things and sin. And these two are to be avoided in a twofold way, namely quickly and efficaciously.

Velociter ut non tardet; et ideo statim debet fieri. Unde dicit *Fugiens*. *Eccli. 21: Quasi a facie colubri fuge peccatum. Zacch. 2: O, o fugite de terra aquilonis*. Efficaciter ut non solum actus peccati, sed etiam occasiones peccati vitentur. Et ideo dicit, *Elongavi*, quasi dicat omnes occasiones peccati deserui. *Gen. 19: Ne stes circa omnes regiones*.

Quickly, in such a way that one does not linger; and this has to be done immediately. So he says, *Flying away*. *Sirach 21: Flee from sins as from the face of a serpent; Zacharias 2: O, O flee ye out of the land of the north.* Efficaciously, in that one avoids not only the act of sin, but also the occasions of sin as well. And so he says, *I have gone far off*, as if he said, "I have forsaken all of the occasions of sin. *Genesis 19*: *Look not back, neither stay thou in all the country about.*

g. *Et mansi in solitudine*. Quandoque aliquis manet in solitudine loco, quia corporaliter manet; quandoque animo, quia etiam inter turbas cogitat quae Dei sunt. *Osee 2: Ducam eam in solitudinem. Thren. 3: Sedebit solitarius*. Et haec secundum glossam, aliter exponuntur ut referantur ad Christum qui habet pennas propter caritatem et volavit a Iudaeis et requievit in gentibus, elongavit a Iudaeis et mansit in fide gentium, quae erat solitudo quaedam.

g. *And I abode in the wilderness*. Sometimes a person stays in a spot in the wilderness, because he stays there bodily; sometime in soul, because even in crowds, he thinks of the things that are God's. *Osee 2: I will make her as a wilderness; Lamentations 3: He shall sit solitary*. And, according to a gloss, this is explained in another way, so that it refers to Christ who has wings on account of his charity, and flew from the Jews, and rested among the Gentiles, went far off from the Jews, and stayed in the faith of the Gentiles, which was a kind of wilderness.

h. *Expectabam eum*. Hic ostendit quid expectet a Deo, scilicet Dei auxilium quod est complementum sui desiderii. *Psalm. 54: Expectabam eum qui salvum me fecit*, etc.. Et ideo dicit, *Qui me salvum faceret*.

h. *I waited for him*. Here he shows what he awaits from God, namely God's help which is that which fills his desire. *Psalm* [54]: *I waited for him that saved me.* And so he says, *Him that saves me.*

Et quare? Quia ipse solus est salvator. Et a quo salvat? A duobus ex quibus videbatur esse commotus assumere pennas, scilicet a possibilitate quia tribulabatur inter homines. Unum est tristitia cordis quod credit ibi requiem invenire. Unde dicit, *A pusillanimitate spiritus*. Nimis est audax qui inter turbas requiem quaerit habere. *Isaiae 35: Dicite pusillanimis: confortamini.* Et *A tempestate*, scilicet a tribulatione hominum salva me tam temporali quam spirituali.

And why? Because he alone is savior. What does he save from? From two things by which he was seen to have been motivated to take wing, namely from [continued] possibility [of suffering], because he was troubled among men. One is the sadness of heart, that he trusts to find rest there. So he says, *From pusillanimity of spirit*. One who seeks to have rest among crowds is quite foolhardy. *Isaiah 35: Say to the fainthearted: Take courage, and fear not*. And, *A storm*, that is, "from the trouble of men" save me as much from the temporal as from the spiritual.

i. *Praecipita, Domine*. In praecedenti parte psalmista posuit affectionem quam passus est a malis: Hic agit de eorum malitia. Et primo describens malitiam peccatorum petit eam impediri. Secundo petit eam poena puniri, ibi, *Veniat mors*.

i. *Cast down, O Lord*. In the preceding part, the Psalmist set down the emotional state that he underwent because of evil people: Here he brings forward their wickedness. And first describing the wickedness of sinners he asks that they may be impeded. Second he asks that this wickedness be punished with a penalty, at, *Let death come upon them*.

Circa primum duo facit. primo petit impediri eorum malitiam. Secundo describit eam, ibi, *Quoniam vidi iniquitatem*. Dupliciter mali habent facultatem et virtutem nocendi, scilicet propter altitudinem status, et propter consensum multorum in unum. Et hoc periculosum est; et ideo debet duplex remedium contra hoc adhiberi.

With respect to the first, he does two things. First he asks that their wickedness be impeded. Second, he describes the wickedness, at, *For I have seen iniquity*. Evil people have a capability and even power of injuring in a twofold way, namely because of the height of their status, and because to the consensus of many people to one [policy]. And this is full of danger; and therefore he needs a twofold remedy to be applied to this.

Uno modo ut deiiciantur de statu. Alio modo ut ponatur divisio inter eos. Quantum ad primum petit, *Praecipita, Domine*, scilicet removendo eos de statu, quasi dicat; deiice eos humiliando. Quantum ad secundum dicit, *Et divide linguas eorum*, quia eorum malitia primo est in lingua qua magnifice loquuntur. *1 Regum 2: Nolite multiplicare loqui sublimia*. Et quia lingua loquendo ad malum consentiunt. Et huiusmodi divisionis figura fuit in veteri testamento, ubi *Divisae sunt linguae gentium*; Gen. 11.

In one way, that they be thrown down from their [high] place. In another way that a division be set between them. He asks, in terms of he first, *Cast down O Lord*, namely by removing them from their place, as if to say, "throw them down by humiliating them". In terms of the second, he says, *And divide their tongues*, for their wickedness is first in their tongue by which they speak like those doing great things. *1 Kings 2*: *Do not multiply to speak lofty things.* For, by speaking with the tongue, they consent to evil. And a figure of this kind of division is in the Old Testament, when *The language of the whole earth was confounded* [Genesis 11].

j. *Quoniam vidi iniquitatem*. Hic describit eorum malitiam. Et primo describit communem malitiam mundi. Secundo malitiam alicuius personae principaliter inter eos. Communem malitiam multitudinis describit primo in generali. Secundo in speciali, ibi, *Die ac nocte*.

j. *For I have seen iniquity*. Here he describes their wickedness. And first, he describes the common wickedness of the world. And second the wickedness of some particular person among them. The common wickedness of the multitude he describes first in general. Second in a particular way, at *Day and night*.

In multitudine est duplex inordinatio. Una ex parte principum. Alia ex parte populi. Nam civitas est ordinata quando principes iuste regunt et populus obedit; aliter non bene disponitur. Et talis civitas est mundus, in quo nec principes iuste regunt, nec populus obedit. Sed civitas Dei est bene ordinata.

There is a twofold ordering in a multitude. One is on the part of the rulers. And the other is on the part of the people. Now, a city is ordered when the rulers rule justly and the people obeys; otherwise, it will not be well disposed. And such a city is the world, in which the rulers do not rule justly, and the people does not obey. But the City of God is well ordered.

In civitate ergo mundi *Vidi iniquitatem et contradictionem*. Iniquitatem vidi ex parte principum et iudicum. *Isaiae 1: Iniqui sunt coetus vestri*. Item vidi contradictionem ad praelatos. *Isaiae 41: Populus tuus sicut humus qui conculcatur* [*Et adducet magistratus quasi lutum et velut plastes conculcans humum*]

In the city of the world, therefore, *I have seen iniquity and contradiction*. I have seen wickedness on the part of the rulers and judges. *Isaiah 1: Your assemblies are wicked*. Likewise, I saw contradiction in the prelates. *Isaiah 41: And he shall make princes to be as dirt, and as the potter treading clay*.

k. *Die ac nocte*. Hic ostendit in speciali. In qualibet civitate sunt tria, scilicet muri qui ambiunt eam, media habitatio, et plateae.

k. *Day and night*. Here he shows the wickedness of the multitude in a particular way. There are three things in any city one regards, namely the walls that enclose it, the central habitation, and streets.

Et philosophus distinguit tria genera hominum. Per muros intelliguntur principes et magnates civitatis qui tuentur populum sicut muri tuentur civitatem. *Prov. 25: Sicut urbs patens et absque murorum ambitu, sic,* etc.. *Isaiae 62: Super muros tuos (Ierusalem) constitui custodes*, idest principes et rectores. *Isaiae 1: Principes tui infideles*.

And Aristotle distinguishes three kinds of people. By walls is understood the rulers and the magnates of the city that protect the people just as the walls protect the city. *Proverbs 25: As a city that lieth open and is not compassed with walls* etc.; *Isaiah 62: Upon thy walls, O Jerusalem, I have appointed watchmen*, namely, the rulers and leaders. *Isaiah 1: Thy princes are faithless*.

Et *Die*, scilicet exequendo malitiam, *Nocte* excogitando. Vel *Die* in prosperis, *Nocte* in adversis. Unde dicit, *Circumdabit eos super muros eius iniquitas*, idest iniustitia principum circumdabit civitatem mundi, sicut muri civitatem.

And *Day*, that is, in the execution of wickedness, *Night*, in planning it out. Or, *Day*, in the times of good fortune, and *Night*, in the times of adversity. Whence he says, *Shall iniquity surround it upon its walls*, that is the wickedness of the rulers will surround the city of the world, just like the walls of the city.

Medium huius civitatis est populus in quo *Est labor in medio eius et iniustitia*, velut quantum ad malum quod agunt; et sic studiositas ad malum cum dicit, *Labor* impositus. *Ierem. 9: Ut inique agerent laboraverunt. Sap. 5: Lassati sumus in via* (iniquitatis). Et ipsa species mali, et iniustitia. Et hoc intelligitur passive de iniustitia quam patiuntur a praelatis, et labor impositus.

The middle of this city is the people *In the midst thereof are labor, and injustice*, to the same degree as of the wicked things they do; so when he speak of *Labor* imposed, he means the industry towards wickedness *Jeremiah 9: They have labored to commit iniquity*; *Wisdom 5: We wearied ourselves in the way* (of wickedness). And this [is a] species of evil, and injustice. And this is understood in a passive way to be about the injustice that they suffered from the prelates, and the labor imposed on them.

Plateae sunt loca publica, et sunt qui exercent officia publica, sicut negotiatores in quibus est manifesta iniustitia, sicut per usuras. *Psalm.14: Qui pecuniam suam non dedit ad usuram*. Et ideo dicit, *Non defecit de plateis eius usura*. Item occulta, unde dicit *Et dolus*.

The streets are public places, and are those who exercise public office, just like businessmen in whom the injustice is manifest, for example, by usury. *Psalm 14: He that hath not put out his money to usury*. And therefore he says, *And usury . . . have not departed.* Likewise, hidden [injustice], so, *And deceit*.

I. *Si inimicus .... meus*. Hic describit malitiam alicuius singularis personae et principalis in multitudine. Et forte vel refertur ad Saul, vel ad Doech Idumaeum.

I. *For if my enemy.* Here he describes the wickedness of a particular person, and one who exercises power among the many. And, perhaps it refers to Saul, or to Doeg the Iudemean.

Et primo ponit malum quod possit tollerari aliquo modo. Secundo ponit malum quod non est tollerabile.

And first he sets down the evil that he could tolerate in some way. And second, he sets down an evil that is not tolerable.

Tollerabile est aliquo modo quod homo pateretur persecutionem ab inimicis. Et ideo primo describit persecutionem inimicorum.

It is tolerable in a certain way for a man to suffer persecution from an enemy, one who hates him. And thus he first describes the persecution of enemies.

Et primo ex parte inimici persequentis. Secundo ex parte persecutoris. Tertio ex parte persecutionem patientis.

And first, on the part of an enemy who persecutes. Second, on the part of the persecutor [the friend]. Third, on the part of the one suffering persecution.

Persequens aliquando dicitur inimicus, cum scilicet inimicitias exercet exterius. *Eccli. 12: Noli credere inimico tuo in aeternum*. Aliquando exercet inimicitias habens inimicum cum odio in corde. *Levit. 19: Ne oderis fratrem tuum in corde tuo*.

Sometimes one persecuting is called an enemy, when, for instance, he practices enmity in an exterior way. *Sirach 12: Never trust thy enemy*. At other times he practices enmity by holding his enemy with hatred in his heart. *Leviticus 19: Thou shalt not hate thy brother in thy heart*.

Ex parte autem persecutoris est differentia, quia quandoque ille qui persequitur expresse mala dicit de illo quem persequitur, sive detrahendo, sive iniuriando. Et huiusmodi persecutio vocatur maledictio. Unde dicit, *Si inimicus meus maledixisset mihi*. *Psalm. 13: Cuius os maledictione*, etc.. Aliquando non loquitur expresse mala, sed tenet malum modum in loquendo, quia loquitur despective.

There is a difference [in the mode of verbal persecution], on the part of the persecutor, because sometimes one who persecutes expressedly speaks evil of the one he persecutes, either by disparaging him, or by injuring him. So he says, *For if my enemy had reviled me*. *Psalm 13: Their mouth is full of cursing and bitterness*. Sometimes, he does not expressedly speak evil things, but he holds evil as it were, in his way of speaking, for he talks contemptuously.

Ex parte sustinentis etiam est diversitas quia aliquando audit opprobria et sustinet patienter. *Iac. ult.: Sustinentiam Iob audistis*. Unde, *Sustinuissem utique*. Aliquando abscondit se a facie inimici. Unde, *Abscondissem me forsitan ab eo. Eccli. 8: Ne stes contra faciem inimici tui. Ioan. 8: Abscondit se.* Quantum ergo ad diversitatem persequentis, dicit, *Divide linguas*, etc.

There are different responses on the part of the one bearing it, because sometimes he hears their reproach, and patiently bears it. *James 5: You have heard of the patience of Job.* So, *I would have borne it*. Sometimes, he hides himself from the face of his enemy. Whence, *I would perhaps have hidden myself from him*. *Sirach 8: Stand not against the face of an injurious person. John 8: But Jesus hid himself.* As to the differences of the ones persecuting, he says, *Divide their tongues*, etc.

Quoniam non solum patior ab inimico, sed ab amico. Quantum ad secundum dicit, *Si super me magna locuti fuissent, abscondissem me forsitan ab eo*: *Tu vero homo unanimis*. Hic ponit malum quod non est tollerabile, idest quod iniuriam patitur ab inimicis, quia nulla pestis efficacior ad nocendum quam familiaris inimicus.

But, I do not suffer just from the enemy, but from my friend. It is regarding the second that he says, *And if he that hated me had spoken great things against me, I would perhaps have hidden myself from him. But thou a man of one mind*. Here he sets down the evil that is not tolerable, that is, the injury he suffers from his enemy, for no plague is more effective at injuring than a familiar enemy.

Et describit inimicitiam primo quantum ad interiora. Secundo quantum ad exteriorem familiaritatem, ibi, *Qui simul mecum*.

And he describes his enmity first with respect to interior things. Second with respect to their external acts of familiarity, at *Together with me*.

Quantum ad interiora describit malum secundum tria. Primo secundum vocis concordiam. *Phil. 1: Statis (in uno spiritu) unanimes.* Et ideo dicit: *Tu vero homo unanimis*, quasi dicat: mala dixisti mihi: et ideo intellectualiter est. Et secundum hoc potest loqui de Saul cuius erat familiaris.

As to the interior things, he describes the evil in three respects. First, the agreement of their speech. *Phillippians 1: That you stand fast in one spirit*. And so he says, *But thou a man of one mind*, as if to say, "you have said evil things to me": and so it is intellectually. And, in this way, it could perhaps be said of Saul who was David's familiar.

Sed in glossa mystice exponitur tripliciter. Secundum quod convenit fideli uno modo. Alio modo secundum quod convenit Christo respectu Iudaeorum. Tertio modo secundum quod convenit Christo respectu Iudae.

But in the gloss it is expounded mystically in three ways. One way, in how it applies to a faithful person. In a second way, how it applies to Christ in the view of the Jews. In the third way, as it applies to Christ in the view of Judas.

Primo ergo modo hoc potest dicere quilibet fidelis quando patitur persecutionem ab alio fideli. Secundo modo potest dicere Christus de Iudaeis qui fuerunt unanimes, quia obligaverunt se ad eius mandata. *Exod. 14: Omnia quaecumque mandaverit nobis Dominus faciemus*. [Exod. 24? omnia quae locutus est Dominus faciemus] Tertio quantum ad Iudam qui obligaverat se ad consilia eius.

In the first way, therefore, any faithful person, who suffers persecution from some other faithful person, can say it. In the second way, Christ can say it of the Jews, who were of one mind, because they had pledged themselves to his commandment. *Exodus 14*: [*Exodus 24?: All things that the Lord hath spoken we will do].* And, in the third way, with respect to Judas, who had pledged himself to his counsel.

Et quod dicit, *Dux meus*, similiter tripliciter exponitur. Uno modo secundum quod potest aliquis dux vocari, quia dat bonum consilium et auxilium, et postea persecutionem intentat. *Mich. 7: Nolite confidere in duce*. Alio modo de Christo respectu Iudaeorum Iudae, qui est dux meus non me ducens, sed a me dux gentium constitutus. *Rom. 2: Confidis te ducem esse*.

And that he says, *My guide*, can likewise be explained in three ways. In one way, in so far as one can be called guide because he gives a good counsel and aid, and afterward intends persecution. *Michaeas 7: Trust not in a prince*. In another way, of Christ in view of the Jews of Judea, [the people] which is my guide who does not guide me [Christ], but is established by me as guide to the nations. *Romans 2: Art confident that thou thyself art a guide.*

Vel (de) sacerdotibus qui sunt duces in populo. Ad Iudam (apostolum) autem dicit Christus: Tu es dux a me constitutus, uno modo quia dux populi Christiani cum aliis ducendis. *Psalm. 67 : Principes Iuda duces eorum*. Vel dux quia constitutus a Christo cum illis (qui) praecedebant eum quocumque ipse erat venturus. *Luc. 10.*

Or (about) the priests who are leaders among the people. And, to Jude (the Apostle), Christ said: you are a leader established by me, in one way because you are a guide of the Christian people, with others who are to be led. *Psalm. 67. The princes of Juda are their leaders.* Or a guide because established by Christ along with those who preceded him whithersoever he was to go in *Luke 10.*

Notus meus potest dicere unus fidelis alteri fideli *Qui simul mecum dulces capiebas cibos*, quia simul in ecclesia conversati sunt. Item Iudaeus fuit notus Christi qui conversatus est in eloquiis Dei. *Rom. 3.* Item Iudas, quia Christus praenovit eius malitiam. *Ioan. 6: Unus ex vobis diabolus est*.

And my familiar, one faithful person can say to another faithful person *Who didst take sweetmeats together with me*, because together they conversed in the Church. Likewise the Jew was familiar to Christ who was intimately acquainted with the Word of God [Holy Scripture]. *Romans 3*. Likewise Judas, because Christ foreknew his wickedness. *John 6: And one of you is a devil.*

Secundo consistit amicitia in exteriori familiaritate. Et hoc manifestat in duobus, scilicet (primo) in rebus corporalibus et humanis. Secundo in divinis.

In primis illi habent ad invicem amicitiam qui simul in mensa conversantur. Et si hoc intelligatur de Christo ad Iudam loquente, sic secundum glossam capiebat simul cum Christo cibos in mensa corporales. *Psalm.40: Qui edebat panes meos*, etc.. Et dicit *Dulces*, quia cibi convivantium animos dulces facere consuescunt. *Eccli. 6: Est amicus socius mensae*.

Sic etiam potest dici de quocumque familiari corporaliter. Sunt etiam cibi spirituales quos Iuda cum Christo sumpserat, scilicet verbo Dei. *Eccli. 15: Cibavit eum pane vitae*, etc.. Hos dicit Deus cibos, quia verba Dei magis sua via sunt quolibet cibo corporali. *Psalm. 108: Quam dulcia faucibus*, etc..

In secundo ergo dicit, *Ambulavimus cum consensu*. Hieronymus super Matthaeum dicit, quod non est aliqua res quae ita faciat diffidentes sicut diversitas fidei et cultus divini. Et hoc fuit maxime tempore persecutionis, quando patres praecedebant filios, et e contrario. Et ita unitas fidei et religionis est maximum vinculum amoris; et ideo est maxima malitia prosequi eos qui in eodem cultu sunt.

Et dupliciter contigit aliquos esse diversorum cultuum. Uno modo quia unus totaliter non est in illo cultu in quo est alius, sicut quando unus est Christianus, et alius est Iudaeus vel paganus; et tales non sunt simul in domo Dei. Aliquando utrique sunt de eadem religione, tamen non consentiunt simul, sicut catholicus et haereticus; et haec duo excludit cum dicit, *Simul in domo Dei ambulavimus*, scilicet in ecclesia, *Tim. 3: Quae est domus Dei*.

Second, friendship consists in exterior familiarity. And this shows in two things, namely, (first) in corporeal and human things. Second, in divine things.

In the first, those have friendship with each other who converse with each other together at table. And if this is understood of Christ speaking to Judas, so according to the Gloss he took together with Christ corporeal food at table. *Psalm 40: Who ate my bread*. And he says, Sweet, because the meals of those living together customarily make sweet souls. *Sirach 6: And there is a friend a companion at the table.*

So then it can be said about anybody whosoever that is a familiar in a bodily way. But there are spiritual meals that Judea fed upon with Christ, that is the word of God. *Sirach 15: With the bread of life and understanding, she [Wisdom] shall feed him*. God calls these meals, because the word of God through its life is greater than any corporeal meal. *Psalm 118: How sweet are thy words to my palate*.

In the second, therefore he says, *We walked with consent*. Jerome commenting on Matthew says that there is no other thing that makes people differ than diversity of faith and the worship of God. And this was greatest in the time of persecution, when fathers surpassed their sons, and the reverse. And thus unity in faith and religion is the greatest link of love; and so it is the greatest wickedness to persecute those who are in the same manner of worship [of God].

And there are two ways that people can happen to be of different manner of worship. In one way when one person is completely not in that manner of worship that another is in, for instance, when one is a Christian, and another is a Jew or a pagan; and such are not together in the house of God. Sometimes both are of the same religion, but are not of the same mind together, like a Catholic and a heretic; and these two he excludes when he says, *In the house of God we walked,* namely, in the Church, which is the house of God *Timothy 3*.

Secundo modo cum dicit, *Cum consensu. 1 Cor. 1: Idipsum dicatis omnes*. Si autem referamus ad Iudaeos, sic *In domo*, id est in Ierusalem. Et similiter ibi fuit cum Iuda, quia non reprobavit Christus vinculum veteris legis. *Matth. 5: Non veni solvere legem, sed adimplere*.

In the second way when he says, *With consent 1 Corinthians 1: That you all speak the same thing.* If we refer this to the Jews, *In the house* means in Jerusalem. And similarly, it was thus with Juda, because Christ did not reject the bond to the old law. *Matthew 5: I am not come to destroy, but to fulfill*.

m. *Veniat mors super illos*. Hic petit adhiberi eis poenam iustam. Et primo petit infligi poena. Secundo ostendit culpam; ibi, *Quoniam nequitiae*.

m. *Let death come upon them*. Here he asks that just punishment be inflicted upon them. And first, he asks that punishment be inflicted. Second, he shows their fault, at, *For there is a wickedness*.

Circa primum sciendum est quod hic ponitur historia quae habetur *Num. 16*, quando Dathan et Abiron fecerunt seditionem. Moyses fecit alios ab eis recedere, et dixit quod scilicet dominus faceret rem novam ut aperiatur terra, etc.; et statim aperta est terra et deglutivit eos.

Regarding the first, it should be known that here he sets down the story that is had in *Numbers 14*, when Dathan and Abiron had effected sedition. Moses made all of the others withdraw from them and said that the Lord would do a new thing, namely that the earth would open up, etc; and immediately the earth opened and devoured them.

Dicit ergo alludens historiae illi, *Veniat mors super illos*, quasi dicat: veniat eis poena quia faciunt novam culpam persequens amicum, idest Christum; dupliciter. Uno modo ut unum sit determinativum alterius, quasi dicat: *Veniat mors*; et talis quod *Descendant in infernum*. Vel ut sint duae poenae: una mortis et alia descensus in inferno.

He says therefore, alluding to that story, *Let death come upon them*, as if to say, "let a penalty come to them because they make a new error persecuting their friend, that is, Christ; and this in a twofold fashion. In one way so that the one would be determinative of the other, as if to say, *Let death come*; and in such a way that *They go down into hell*. Or, in the other way, so that there be two punishments: one of death and another of going down to hell.

Nam ibi aliter sunt puniti Dathan et Abiron qui erant principes, quia sunt absorpti; alii autem sunt occisi per incendium quod fuit in castra. Quantum ergo ad minores dicit: *Veniat mors super illos*. Quantum ad maiores, *Et descendant in infernum*.

Now, here, Dathan and Abiron, who were leaders, were punished in a different way, for they were swallowed up; the others were slain by fire that was in camp. And with respect to these lesser ones, he says, *Let death come upon them*. And, regarding the greater ones, *let them go down to hell.*

Et designatur in his duplex poena, quam psalmista non optat sed pronunciat. Una quam sustinebunt in inferno post hanc vitam; alia quam hic in vita patiuntur. Post vitam patiuntur mortem damnationis aeternae. *Rom. 6: Stipendia peccati mors. Psalm.33: Mors peccatorum pessima.* Sed in vita descendunt in infernum, idest in voraginem vitiorum. *Prov. 18: Impius cum in profundum venerit*, etc..

And a twofold punishment is designated in these matters, one which the Psalmist does not decide, but rather pronounces. One that they perdure in hell after this life; the other that they suffer here, in life. After life they suffer the death of eternal damnation. *Romans 6: For the wages of sin is death; Psalm 33: The death of the wicked is very evil*. But in life they go down to hell, that is, the abyss of vices. *Proverbs 18: The wicked man when he is come into the depth of sin.*

Vel *descendant Viventes* post hanc vitam, idest descendant cum affectu quem habent, qui est vita eorum, ad infernum. Vel si dicatur optative, tunc exponitur sic; *Mors*, scilicet iustitiae qua interius moritur peccato. *Coloss. 3: Mortui estis, et vita vestra*, etc..

Or, *Let them go down alive* after this life, that is, let them go down with the affective condition they are in, which is their life, to hell. Or, if it is said in the optative mood, then it is explained so; *Death*, namely, of justice by which he dies interiorly to sin. *Colossians 3: For you are dead; and your life is hid with Christ in God*.

Descendant viventes, vita iustitiae *In infernum* per considerationem, secundum illud *Isaiae 38: In dimidio dierum meorum vadam ad portas inferi.* Et qui sic per considerationem poenarum ut eas evadant, descendunt viventes non descendent morientes. *Eccli. 7: Memorare novissima*, etc..

Let them go down alive, in the life of justice, *To hell*, through consideration, in light of which *Isaiah 38. In the midst of my days I shall go to the gates of hell*. And so by consideration of punishments, so that they avoid them, they descend living, and do not descend dying. *Sirach 7*: *In all thy works remember thy last end.*

n. *Quoniam nequitiae*. Hic ponitur ratio poenae, ubi primo ponit occultam eorum culpam. Secundo ponit manifestam culpam. Alludit illi historiae *Numeror. 16: Recedite, recedite a tabernaculis impiorum*.

n. *For there is wickedness*. Here he sets down the reason for punishment, where he first sets down their hidden fault. Second, he sets down their apparent fault. He alludes to the story in *Numbers. 16: Depart from the tents of these wicked men.*

Nequitiae dicuntur peccata occulta. *Rom. 13: Non in impudicitiis*, etc.. Unde in tabernaculis eorum, idest in occulto. *In medio*, idest in publico. *Isaiae 3: Peccatum suum quasi Sodoma praedicaverunt. Iob 11: Si iniquitatem quae in manu tua*, etc..

Wickedness is said of sin in secret. *Romans 13: Not in chambering and impurities*. So, "in their tents" means in secret. *In the midst* means in public. *Isaiah 3: They have proclaimed abroad their sin as Sodom; Job 11: If thou wilt put away from thee the iniquity that is in thy hand*.

Quantum ad culpam manifestam, *Et iniustitia non inveniatur*, etc. Vel secundum aliam litteram est duplex genus culpae; quandoque scilicet ex subita subreptione; quandoque ex malitia.

As to manifest fault, *And let injustice not be discovered* [?]. But according to another version, there are two main kinds of fault; sometimes, namely, out of something coming upon one suddenly and unforseen; sometimes, out of wickedness.

Primum peccatum quod est ex subita subreptione est quasi extrinsecum homini. *Regum* de parabola Nathan de peregrino, scilicet concupiscentia quae subito intravit in David. Unde alia littera non habet in tabernaculis, sed in hospitiis, quasi adventitiae secundum glossam. Sensus est, quasi naturale, (peccatum) quia *In medio eorum*, idest in medio cordis.

Deo gratias.

The first sin, the one that is sudden and unforseen, is as if it were extrinsic to the person. In *2 Kings,* Nathan alludes to a wanderer in a parable, namely the concupiscence that suddenly entered into David. So, another version does not have "in the tents", but "in the guest-chambers", as, according to the Gloss, "of arrival from afar". The meaning is, as if in a natural way, (sin), because *In the midst*, that is in the midst of the heart.

Thanks be to God. (editor's note: Thomas's commentary on the Psalms leaves off at this point, being one of the several works that he left unfinished at the end of his life)

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