SAINT JEROME

Commentary on the Psalms

Breviarium in Psalmos

VOLUME I · III

SABBATISMUS

Saint Jerome (347–420)
Breviarium in Psalmos · Commentary on the Psalms

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Recognitis demum omnibus in universam Scripturam genuinis magni Hieronymi commentariis, hunc de industria reliquum fecimus locum Breviario in Psalmos: quippe qui liber, tametsi perperam S. Patri ascribatur, est tamen e supposititiorum numero fetuum caeteris praestantior omnibus, neque in ultimum amandari tomum, pro sui dignitate patitur, aut in vulgatis hactenus editionibus in eum rejectus est locum. Quod quidem non editorum modo ante nos omnium consilium fuit, sed et summi pontificis, ejusdemque sanctissimi Pii V fecit auctoritas, Victorio teste, ut statim post genuina Hieronymi scripta, et antequam ad aliena ventum esset, istud super Psalmos volumen veluti dubium locaretur. Nos etiam tametsi ea rationum momenta, quae illud ab Hieronymo abjudicant, pluris multo facimus: sic tamen illi aliquam subinde inesse Hieronymiani laboris partem huc illucque dispersam, quae sua se propemodum luce prodat, sentimus. Vulgo autem haec obtinet, propiorque ad fidem sententia est, hujusce auctorem Breviarii vetustiorum se Patrum compilatorem esse, qui ut multa ab Origene, Hilario, Eusebio, multumque his recentiore Lugdunensi Eucherio, quem laudat in psalmum decimum sextum, delibarit, ex Hieronymi tamen commentariis, vel qui perierunt, in Psalmos a decimo usque ad decimum sextum, vel qui in alias sunt partes Scripturae, ubi peregrinis in locis multa subinde exponuntur Psalmorum commata, maximam partem descripserit, suoque Operi, atque ingenio coaptarit. Quod ut minime diffitearis, potiora saltem proponenda sunt argumenta, quae pridem Erasmus, tum Syxtus Senensis, lib. IV Bibliothecae Sanctae, Victorius item, et Martianaeus Dupinius, ac Tillemontius, ut alios praetermittam, excuderunt, quaeque ad haec fere capita reducuntur.

Primo, dictionis genus, et stylus, qui internoscendis auctoribus quasi Lydius est lapis, doctrinae item gustus et saliva, tantum ab Hieronymiano distat, ut abunde satis sit Breviarium istud lustrasse oculis, aut tantisper illud cum veri Hieronymi commentariis contendisse, ut statim intelligas multum illud infra S. Patris ingenium esse. Et plane sit quidem in Hieronymiana lectione hospes, qui non illud statim animadvertat, contra S. Doctoris perpetuo retentam consuetudinem hic sensum historiae, ipsiusque litterae expositionem posthaberi, totumque esse auctorem in allegoriis tropologisque de Christo et Ecclesia: Hebraicam vero eruditionem et Graecam leviter adeo tractare, ut sicubi eam interponit, mutuo potius ac verbotenus ab aliis accepisse, quam a semetipso, vel a fonte repetere videatur.

Having at last reviewed all the genuine commentaries of the great Jerome on the entire Scripture, we have intentionally left this place for the Breviary on the Psalms: for this book, although wrongly ascribed to the Holy Father, is nevertheless more outstanding than all other spurious works, and its dignity does not permit it to be relegated to the final volume, nor has it been cast into that place in the editions published thus far. Indeed, this was not only the plan of all editors before us, but also the authority of the supreme pontiff, the most holy Pius V, made it so, as Victorius attests, that this volume on the Psalms should be placed as if doubtful immediately after the genuine writings of Jerome, and before coming to those of others. We also, although we give much greater weight to those rational arguments which deny its authorship to Jerome, nevertheless feel that there is in it some part of Jerome's labor, dispersed here and there, which almost betrays itself by its own light. But the common and more credible opinion is that the author of this Breviary was a compiler of the older Fathers, who, although he drew much from Origen, Hilary, Eusebius, and much from the more recent Eucherius of Lyons, whom he praises in the sixteenth psalm, nevertheless transcribed the greatest part from the commentaries of Jerome—either those on Psalms ten through sixteen, which have perished, or those on other parts of Scripture, where many passages of the Psalms are often explained in foreign places—and adapted it to his own work and talent. So that you may not doubt this in the least, the stronger arguments must at least be set forth, which Erasmus long ago, then Sixtus of Siena in Book IV of the Bibliotheca Sancta, also Victorius, and Martianay, Dupin, and Tillemont, to omit others, have produced, and which are reduced to roughly these main points.

First, the type of diction and the style, which is like a Lydian stone for distinguishing authors, and also the taste and flavor of the doctrine, are so different from Jerome's that it is more than enough to have glanced over that Breviary with one's eyes, or to have compared it for a moment with the true commentaries of Jerome, to understand at once that it is far beneath the genius of the Holy Father. And indeed, one must be a stranger to the reading of Jerome who does not immediately notice that, contrary to the perpetually maintained custom of the Holy Doctor, the historical sense and the exposition of the letter itself are here neglected, and the author is entirely concerned with allegories and tropological senses concerning Christ and the Church; and that he treats Hebrew and Greek erudition so lightly that, wherever he inserts it, he seems rather to have received it borrowed and verbatim from others, than to have drawn it from himself or from the source.

Quin etiam observatum Martianaeo, siquando ad Hebraeum textum auctor hic provocat, nihil eum aliud eo nomine quam aut Graecam Aquilae versionem, aut Latinam Hieronymi ex Hebraeo denotare. Hinc ait psalm. V in Hebraeo esse ἐπίβουλον, pro et Psalm. CXIX ἀρκευθίνοις, sive ἀρκευθίναις, pro , quae utraque interpretatio est Aquilae: quemadmodum et cum ait, sela haberi pro semper, quod ex Hieronymi versione, non ex archetypo accepit. Denique ita modis omnibus ab Hieronymi gustu auctor hic dissidet, ut et interdum a semetipso diversus, non unum, sed plures ejus consarcinatores fuisse operis indicio sit. Nempe aliquot psalmos bonis aliorum Patrum sententiis non inerudite sublectis, ad commentatoris modum exponit: alios ad concionatoris instar, homiletico dicendi genere ad populum, sive in fratrum conventu tractat; et quod maxime a S. Doctoris ingenio, vitaeque instituto abhorret, excurrit saepe in allocutionum formulas, sive auditores suos interpellans, sive enarrationem suam prece aliqua ad Deum fusa concludens. Longiorem paulo psalmum centesimum octavum decimum tribus edisserit homiliis: centesimum vero undecimum, quod latius exponendo persequi non possit, horam causatur. His similia, quae nihil minus quam Hieronymi in explicandis Scripturis morem redoleant, toto propemodum libro, ne singula nunc otiose replicemus, invenias.

Secundo, nedum aliena multa, sed et contraria penitus Hieronymianis placita auctor propugnat. Id genus est illud cumprimis, quod cynomyiam psalmi CIV interpretatur, caninam muscam: Hieronymus e contrario, epistola 104, ad Sunniam et Fretelam κοινομυῖαν legi vult, redditque, omne muscarum genus, sive ad Aquilae sensum, qui πάμμικτον, interpretatus est, omnimodam muscam. Psalmo insequenti CV Chami terram, quam Hieronymus Aegyptum esse perquam erudite asseruerat in Quaest. Hebraic. in Genesim, hic pro ipsa accipit Palaestina, cui scilicet terrae, gentibus deletis, Hebraei successerint: et quod in iisdem Quaest. ad Gen. IV tradit S. Doctor Naid, sive Nod, minime juxta Graecorum Latinorumque opinionem putandam esse terram quam Cain incoluerit, hic pro ipso habet proprii nominis loco. Verus Hieronymus, epistola 140, ad Cyprianum psalmum octogesimum nonum Moysi utpote auctori tribuit, quin et subsequentes, undecim qui non habent titulos, ejusdem esse Mosis contendit lib. I contra Rufinum, eamque sententiam, quam ipse ab Origene, hic ab Huillo acceperat, rursum cum aliis in locis, tum praecipue prooemio in Malachiam probat. Ex adverso Breviarii auctor in tot expositione titulorum prolixa, eos quoque mavult Davidi tribuere, satisque manifesto indicat tota illa incerti sensus laciniosa disputatione, eam se penitus ignorasse doctrinam.

Moreover, it has been observed by Martianay that whenever this author appeals to the Hebrew text, he denotes nothing other by that name than either the Greek version of Aquila or the Latin version of Jerome from the Hebrew. Hence he says in Psalm V that in Hebrew it is ἐπίβουλον, for [a certain Hebrew word], and in Psalm CXIX ἀρκευθίνοις, or ἀρκευθίναις, for [another Hebrew word], both of which are Aquila's interpretation; just as when he says that *sela* is taken for *semper* (always), which he took from Jerome's version, not from the original text. Finally, this author diverges in every way from Jerome's taste, so much so that, being at times inconsistent with himself, it is an indication that there was not one, but several compilers of this work. To wit, he expounds some psalms in the manner of a commentator, having not unlearnedly added good opinions from other Fathers; others he treats in the manner of a preacher, in a homiletic style of speaking to the people, or in an assembly of brethren; and, what is most abhorrent to the genius and way of life of the Holy Doctor, he often digresses into forms of address, either interrupting to speak to his audience, or concluding his exposition with some prayer poured out to God. He explains the slightly longer one hundred and eighteenth psalm in three homilies; but for the one hundred and eleventh, because he cannot pursue a broader exposition, he pleads the hour. You may find things similar to these, which savor of anything but Jerome's manner of explaining the Scriptures, throughout almost the entire book, lest we now idly repeat them one by one.

Secondly, the author not only advocates for many things foreign to Jerome's views, but also for things entirely contrary to them. Of this kind is, first of all, his interpretation of *cynomyia* in Psalm 104 as "dog-fly"; Jerome, on the contrary, in Epistle 104 to Sunnias and Fretela, wishes it to be read as *κοινομυῖαν* and renders it as "every kind of fly," or, following the sense of Aquila, who interpreted it as *πάμμικτον*, "a fly of all sorts." In the following Psalm 105, he takes the land of Ham, which Jerome had very eruditely asserted to be Egypt in his *Hebraic Questions on Genesis*, to be Palestine itself, the land which the Hebrews succeeded to after its peoples were destroyed; and what the Holy Doctor teaches in the same *Questions on Genesis* IV, that *Naid*, or *Nod*, should by no means be thought, according to the opinion of the Greeks and Latins, to be the land which Cain inhabited, this author takes it as a proper name of a place. The true Jerome, in Epistle 140 to Cyprian, attributes the eighty-ninth psalm to Moses as its author, and even contends in Book I against Rufinus that the subsequent eleven psalms which have no titles are by the same Moses, and he proves this opinion, which he himself had received from Origen, and this author from Huillus, again in other places, but especially in the preface to Malachi. Conversely, the author of the *Breviarium*, in his lengthy exposition of all the titles, prefers to attribute these also to David, and indicates quite clearly in that whole tattered discussion of uncertain meaning that he was entirely ignorant of that doctrine.

Alia his gemina tute ipse, lector, invenias, si modo laudatas ad Sunniam ac Fretelam, tum ad Cyprianum epistolas, duasque alias, alteram ad Marcellam 34, alteram ad Principiam 65 quibus psalmos aliquot S. Pater exposuit, cum hoc conferas Tractatore. Quaedam et nos interdum in notis animadvertimus, ne te hic ubi cum numero pugnandum esset, longius traheremus.

Ut vero quae pseudonymus auctor peccat, non dissimulamus: ita aegre ferimus, iniquis eum accusationibus aliquando premi. Martianaeus, exempli gratia, eum notat imperitiae ea de causa, quod de Iscariotis nomine dixerit, dubium, an patrem significet, an villam ejus: quasi voces ipsas, patrem ejus, aut, villam ejus, etymon putarit esse. At non hic sensus et mens ejus fuit; sed cum vulgo receptam sententiam probaret duabus vocibus et nomen componi, ut sonet hominem ex charioth: incertum hoc dixit, num altera patris esset, an villae, sive ejus, in qua natus est, terrae appellatio. Nec altera aequior est accusatio ad psalmi CXV locum illum, Omnis homo mendax, ubi in Hebraico haberi notat auctor, Omnis homo, mendacium, quod dicitur chazab. Martianaeus pro chazab in iis quibus usus est mss. invenit zecam: idque ab ipso scriptum tractatore contendit, ut tantae eum imperitiae arguat, quod postremam litteram vocis , chazab, confuderit cum prima subsequentis in Hebraico exemplari , ma, et falsus praeterea fuerit in caph, pro beth accipienda: conflarit denique nullius significationis vocabulum. Enimvero propius ad fidem est, falli mss. eos libros, culpamque omnem non in tractatorem conferendam, qui primitus recte scripserit, sed in amanuenses, qui ignotam sibi lectionem postmodum foede depravarint. Atque idipsum puto, constabit ex eadem illa Martianaei argumentatione: nam si Hebraeas litteras in tantum auctor hic noverat, ut archetypum adire posset, ex eoque accipiens, utcumque falli: jam tot una in vocula errores errare omnino non potuit. Demus, illum caph properanti oculo accepisse pro beth: sed et primam caph, vocis ejus litteram formatricem praetermisit: denique et tertiam mem temere suffecit ex dictione alia. Hominem vero, quem ut hujusce lapsus accuses, pro certo ponas Hebraei codicis versandi, perlegendique fuisse non nescium, tribus in litteris totidem hallucinationibus aberrasse, par minime est credere. Igitur quando vulgati antea libri optime habent chazab, haec est omnino retinenda lectio, sicque ipse putandus auctor scripsisse, non ex scribarum oscitantia in eam trahendus calumniam.

You yourself, reader, may find other things similar to these, if you but compare the aforementioned epistles to Sunnias and Fretela, and to Cyprian, and two others—one to Marcella (34), the other to Principia (65), in which the Holy Father expounded on several psalms—with this Commentator. We ourselves have also occasionally noted some things in the annotations, lest we detain you longer here where we would have to contend with a great number.

But just as we do not conceal the errors which the pseudonymous author makes, so we are displeased that he is sometimes burdened with unjust accusations. Martianay, for example, marks him for ignorance on the grounds that he said of the name Iscariot, "it is doubtful whether it signifies his father or his village," as if he thought the very words "his father" or "his village" were the etymology. But this was not his sense and meaning; rather, while approving the commonly received opinion that the name is composed of two words, so as to mean "a man from Kerioth," he said it was uncertain whether the other part was the name of his father or of his village, or of the land in which he was born. Nor is the other accusation any fairer, concerning that passage in Psalm 115, "Every man is a liar," where the author notes that in Hebrew it has, "Every man, a lie," which is called *chazab*. Martianay, in the manuscripts he used, found *zecam* instead of *chazab*, and he contends that this was written by the commentator himself, so as to accuse him of such great ignorance that he confused the last letter of the word *chazab* with the first of the following word in the Hebrew exemplar, *ma*, and furthermore was mistaken in taking *kaph* for *beth*, and finally had concocted a word of no meaning. Indeed, it is more credible that those manuscript books are in error, and that all the blame should not be placed on the commentator, who originally wrote correctly, but on the scribes, who afterwards shamefully corrupted a reading unknown to them. And I think this very point will be established from Martianay's own argumentation: for if this author knew Hebrew letters to such an extent that he could consult the archetype and, taking from it, be mistaken in some way, he certainly could not have made so many errors in one little word. Let us grant that with a hasty eye he took *kaph* for *beth*; but he also omitted the first *kaph*, the formative letter of that word; and finally, he rashly supplied a third letter, *mem*, from another word. But it is hardly credible to believe that a man, whom you must assume was not ignorant of handling and reading a Hebrew codex in order to accuse him of this lapse, would have erred with as many hallucinations as there were letters in a three-letter word. Therefore, since the previously published books correctly have *chazab*, this reading must be retained entirely, and the author himself must be thought to have written it thus, not be drawn into slander because of the carelessness of scribes.

Sciunt enim qui se mss. codicum studio dedidere, quam saepe, quibusque verborum monstris exoticas voces Latini amanuenses deforment, ut si eorum standum sit fidei, ne ipse quidem Hieronymus Hebraice aut Graece scivisse videri possit.

Tertio, ad evincendam scriptionis fraudem ex ipsiusmet auctoris, verique Hieronymi de se testimoniis argumenta derivantur: quamquam, ut aperte quod sentio dicam, quae vulgo proferuntur, infirmiora mihi sint visa.

Victorium illud prae caeteris movit, quod sub initium centesimi trigesimi secundi psalmi tradit de se auctor, fratrem sibi esse saecularem, contra quam proditum de Hieronymo, cujus unicum fratrem Paulinianum satis adhuc juvenem, presbyterum S. Epiphanius jussit. Amovere autem difficultatem sic nititur, ut dicat vel nondum fuisse presbyterum Paulinianum, cum haec Hieronymus scriberet, vel alium in saeculo habuisse fratrem, quem ignoramus. Nihil vero ei debuit negotii facessere locus ille plane allegoricus, ubi ipsum saeculum, cui valedixerat, auctor vocat saecularem fratrem. Ex ipsis hoc verbis liquet: Unum, inquit, fratrem dimisimus: et ecce quantos invenimus! Frater meus saecularis (quod de meo loquor, de singulis loquor) non tantum me amat, sed substantiam meam.

Martianaeus alia se prolaturum receperat testimonia, quibus tractatorem hunc degisse in Aegypto, ibique in monachorum conventu Psalmos lectos, vel decantatos exposuisse, ejusmet verbis evinceret. Verum ubi ad eum ventum est locum, satis habui lectorem amandare ad psalmum CXLIII, in cujus sunt quidem enarratione nonnulla, quae recentiorem Hieronymi aetate hominem, quae vero Aegypti incolam aut Palaestinae denotent nulla. Hinc illa nobis conjectura fere fit caeteris verosimilior, quae capitur ex psalmo CXXXV, ubi se auctor monachum egisse in Britannia, tantum non manifesto prodit. Quippe hanc statim nominat, ut exemplum e regione aliqua sumat, probatum stellas pari ubique fulgore radiorum apparere: idque est indicio, ab ea, uti par erat, quam incolebat ipse suique auditores terra, ad reliquas illum mundi plagas argumentari. Stella, inquit, quae videtur in Britannia, ubique et ipsa apparet. Ne tamen, qui statim occurrerit menti, Bedam hunc putes esse; sed alium potius per ea tempora, septimo videlicet atque octavo saeculo, Scotorum abbatem, qui sane ingenti tunc numero eruditionis laude floruerunt.

For those who have dedicated themselves to the study of manuscript codices know how often, and with what monstrous words, Latin scribes deform exotic terms, so that if one were to rely on their fidelity, not even Jerome himself could seem to have known Hebrew or Greek.

Thirdly, arguments are derived from the testimonies of the author himself, and of the true Jerome concerning himself, to prove the fraud of the writing: although, to say openly what I think, those which are commonly brought forward have seemed to me rather weak.

That which moved Victorinus above all others was what the author relates about himself at the beginning of the one hundred and thirty-second psalm, that he had a secular brother, contrary to what is known of Jerome, whose only brother, Paulinian, still quite young, St. Epiphanius ordered to be a presbyter. He strives to remove the difficulty, however, by saying either that Paulinian was not yet a presbyter when Jerome wrote this, or that he had another brother in the world, whom we do not know. But that plainly allegorical passage should have caused him no trouble, where the author calls the world itself, to which he had bid farewell, his secular brother. This is clear from the words themselves: "We have left one brother," he says, "and behold how many we have found!" "My secular brother (what I say of mine, I say of each one's) loves not only me, but my substance."

Martianay had undertaken to bring forward other testimonies, by which he would prove from the author's own words that this commentator had lived in Egypt, and there, in an assembly of monks, had expounded the Psalms that were read or chanted. But when it came to that point, I was content to refer the reader to Psalm 143, in the explanation of which there are indeed some things that point to a man of a later age than Jerome, but none that indicate an inhabitant of Egypt or Palestine. Hence, that conjecture becomes for us almost more probable than the others, which is taken from Psalm 135, where the author all but openly reveals that he lived as a monk in Britain. For he immediately names it, in order to take an example from some region, to prove that the stars appear everywhere with an equal brilliance of their rays: and this is an indication that he is arguing from the land which he himself and his audience inhabited, as was fitting, to the other regions of the world. "The star," he says, "which is seen in Britain, also appears everywhere." Lest, however, you should think this to be Bede, who immediately comes to mind; but rather another abbot of the Scots during those times, namely the seventh and eighth centuries, who indeed flourished then in great numbers with praise for their learning.

Per ea, inquam, tempora, nam et commentarii ejus ingenium, et mentio Lugdunensis Eucherii, qui medio saeculo quinto claruit, sequiorem istam aetatem clamant. Possim et laudare ex iis quempiam de nomine, et cum primis S. Columbanum abbatem Luxoviensem, in Hibernia Scotorum insula natum, cujus in universum Psalterium commentarios, cum adhuc junior esset, atque adeo priusquam e Britannia proficisceretur, elucubratos, Sigebertus, Anonymus Melicensis, Trithemius, atque alii celebrant. Verum de illo erit dicendi locus paulo post, ubi et inediti commentarii, quem ex ejus Bobiensi monasterio accepimus, speciem exhibemus.

Nunc quae ipsiusmet Hieronymi de se testimonia, istud ab eo opus abjudicant, praeferenda sunt. Atque illud luculentissimum quod habet in caput Isaiae LXIII, quem librum circa an. 410, sub vitae suae propemodum finem composuit, ubi cum de Psalmis octavo atque octogesimo tertio sermo incidisset, se illos fatetur apertissime nondum exposuisse. In bonam, inquit, partem scribuntur psalmi pro torcularibus, octavus, et octogesimus tertius: de quibus in suis locis, si vita comes fuerit, Domino praebente, dicetur. Reliquum vitae ejus tempus decennio plus minus concluditur: sicque vix potuit operi prophetali supremam manum imponere, ut in Jeremiam, qui reliquus erat, commentarios, morte intercedente, reliquerit imperfectos. Hoc vero palmarium, quod cum ipsum Jeremiam exponeret, ad caput secundum simile quid pollicetur, fore videlicet, ut plenius de Portis, quae in vicesimo tertio psalmo memorantur, suo loco disserat. Hinc enim compertum est quam quod maxime, non fuisse ab Hieronymo illud operis conditum, cujus partes aliquas, easque non postremas, nec certis de causis antea praetermissas, nec aliquo inter se junctas ordine, sub ipsum vitae exitum tradit ipse, non nisi propositum habuisse animo elucubrare.

Nihilosecius alia non imbecilliora argumenta persuadent, quod initio proposuimus, ex veri saepe Hieronymi pannis universum hocce Opus componi. Id scire per se quis poterit, si quae sparsim loca Psalmorum S. Pater est interpretatus, quae maximam partem in uniuscujusque tomi indice colliguntur, conferat cum Breviarii locis, notetque longas parodias, ac saepe nedum sententias, sed et verba eadem deprehendat. Par quoque fit opinari, tractatus illos septem in Psalmos a decimo usque ad decimum sextum, quos in suarum elucubrationum censum recipit ipse in catalogo, jamdiu vero intercidisse, quod seorsum certaque germanitatis nota distincti non habeantur, existimatum est, hic interjectos: idque ipsum exornandis et in caeteros psalmos commentariis ansam studioso compilatori praebuisse.

During those times, I say, for both the genius of his commentary and the mention of Eucherius of Lyon, who flourished in the middle of the fifth century, proclaim that later age. I could also name one of them by name, and especially St. Columbanus, abbot of Luxeuil, born on the Irish island of the Scots, whose commentaries on the entire Psalter, composed when he was still younger, and indeed before he departed from Britain, are celebrated by Sigebert, the Anonymous of Melk, Trithemius, and others. But there will be a place to speak of him a little later, where we will also present a sample of the unpublished commentary which we received from his monastery of Bobbio.

Now, those testimonies of Jerome himself concerning himself, which disclaim this work as his, must be brought forward. And that most brilliant one which he has in the chapter on Isaiah 63, which book he composed around the year 410, near the very end of his life, where, when the conversation turned to the eighth and eighty-third Psalms, he confesses most openly that he had not yet expounded them. "The psalms for the winepresses," he says, "the eighth and the eighty-third, are written for a good purpose: concerning which, in their proper places, if life be my companion, the Lord providing, it will be spoken." The remaining time of his life is comprised of more or less a decade: and so he was barely able to put the final hand to his prophetic work, so that he left his commentaries on Jeremiah, which remained, imperfect due to his intervening death. This, however, is the masterstroke: that when he was expounding Jeremiah himself, at the second chapter he promises something similar, namely, that he will discourse more fully in its proper place on the "Gates" which are mentioned in the twenty-third psalm. For from this it is established as clearly as possible that that work was not composed by Jerome, of which he himself, near the very end of his life, relates that he had only intended in his mind to compose some parts—and not the last ones, nor ones previously omitted for specific reasons, nor joined together in any order.

Nevertheless, other no less compelling arguments persuade us of what we proposed at the beginning: that this entire work is often composed from scraps of the true Jerome. Anyone can know this for himself if he compares the passages of the Psalms that the Holy Father interpreted here and there—which for the most part are collected in the index of each volume—with the passages of the Breviary, and notes the long paraphrases, and often discovers not only the same thoughts but also the same words. It is also reasonable to suppose that those seven treatises (*tractatus*) on Psalms ten through sixteen, which he himself includes in the list of his own works in his catalogue, but which have long since been lost—because they are not found separately and distinguished by a sure mark of authenticity—have been inserted here; and that this very fact provided the diligent compiler with an opportunity for embellishing and creating commentaries on the other psalms.

Quae praeterea veteres ex Hieronymo in psalmum hunc vel illum laudant, describuntque loca, suntque illa totidem in Breviario hoc verbis concepta, haud quidem facile alia excipias ratione, quam si quibusdam assumentis, quae revera e S. Doctoris calamo profecta sunt, pseudepigraphum librum interpolari pro certo habeas. Laciniam ex nonagesimi tertii psalmi enarratione recitat testis omnium locupletissimus, aetatique Hieronymi suppar S. Augustinus in Commonitorio ad Fortunatianum, sive epist. 148, certus adeo de Hieronymianae scriptionis germanitate, ut hanc praecipue tanti nominis auctoritatem contra adversarios urgeat. Ne multa, inquit, commemorando, majores moras faciam, hoc unum S. Hieronymi interpono. Et mox, Cum ergo ille vir in Scripturis doctissimus psalmum exponeret, ubi dictum est: Intelligite ergo qui insipientes estis in populo, et stulti aliquando sapite, qui plantavit aurem, non audiet, aut qui finxit oculum, non considerat: inter caetera. Iste locus, inquit, adversus eos maxime facit, qui Anthropomorphitae sunt: qui dicunt Deum habere membra, quae etiam nos habemus. Verbi gratia, dicitur Deus habere oculos: Oculi Domini respiciunt omnia: manus quia fecit omnia. Et audivit, inquit, Adam sonum pedum Domini deambulantis in paradiso. Haec simpliciter audiunt, et humanas imbecillitates ad Dei magnificentiam referunt. Ego autem dico quod Deus totus oculus est: totus manus est: totus pes est. Totus oculus est, quia omnia videt. Totus manus est, quia omnia operatur. Totus pes est, quia ubique est. Qui plantavit aurem, non audiet, et qui finxit oculos, non considerat. Non dixit qui plantavit aurem, ergo ipse aurem non habet. Non dixit, ergo ipse oculos non habet. Sed dixit: Qui plantavit aurem, non audiet, et qui finxit oculos, non considerat. Membra tulit, efficientias dedit. Haec enimvero non alibi apud Hieronymum, quam in hoc ipso perperam illi ascripto Breviario invenias: ubi ad eum psalmi nonagesimi tertii locum sic totidem descripta sunt verbis, ut ab illo propemodum archetypo accepta videantur. Quae tametsi nobis in generali praefatione visa sunt non ex commentario quopiam in psalmos, sed ex una aliqua S. Doctoris epistola ex iis quae interciderunt, desumpta: Hieronymiana tamen esse non dubitavimus, Augustino pro eorum germanitate fidejubente.

Furthermore, the passages which the ancients cite from Jerome on this or that psalm, and which are found expressed in the same words in this Breviary, you could hardly explain in any other way, unless you were certain that a pseudepigraphical book was being interpolated with some things that truly proceeded from the pen of the Holy Doctor. A fragment from the exposition of the ninety-third psalm is recited by a most reliable witness, St. Augustine, a contemporary of Jerome, in his *Commonitorium ad Fortunatianum*, or Epistle 148, being so certain of the authenticity of the Jeromian writing that he especially presses the authority of so great a name against his adversaries. "Lest I cause greater delays by mentioning many things," he says, "I insert this one thing from St. Jerome." And soon after: "When, therefore, that man most learned in the Scriptures was expounding the psalm where it is said: *Understand therefore, you who are foolish among the people, and you fools, be wise at last. He who planted the ear, shall he not hear? Or he who formed the eye, does he not consider? * among other things." "This passage," he says, "works especially against those who are Anthropomorphites, who say that God has members, which we also have." "For example, God is said to have eyes: *The eyes of the Lord look upon all things*; hands, because He made all things." "And Adam," he says, "heard the sound of the Lord's feet walking in paradise." "They hear these things simply, and refer human weaknesses to the magnificence of God." "But I say that God is wholly eye, wholly hand, wholly foot." "He is wholly eye, because He sees all things." "He is wholly hand, because He works all things." "He is wholly foot, because He is everywhere." "*He who planted the ear, shall he not hear? And he who formed the eyes, does he not consider?*" "He did not say, 'He who planted the ear, therefore He Himself does not have an ear.'" "He did not say, 'Therefore He Himself does not have eyes.'" "But He said: *He who planted the ear, shall he not hear? And he who formed the eyes, does he not consider? *" "He took away the members, He gave the efficiencies." Indeed, you will not find these words anywhere else in Jerome except in this very Breviary, wrongly ascribed to him, where at that passage of the ninety-third psalm they are described in so many words, that they seem to have been taken almost from that archetype. Although in the general preface it seemed to us that these were taken not from some commentary on the psalms, but from some one of the Holy Doctor's epistles which have been lost, we nevertheless did not doubt that they were Jerome's, with Augustine vouching for their authenticity.

Porro alia sunt, quae Servatus Lupus in Collectaneo de tribus Quaestionibus ex hoc utpote Hieronymi Breviario laudat, ut est illud in explanatione primi psalmi, quod suo loco expendemus: alia quae S. Gregorius VII (hunc enim verum esse commentarii in psalmos poenitentiales auctorem: non cui vulgo tribuitur, S. Gregorium Magnum, propior ad fidem sententia est) e psalmi quinquagesimi versiculo 17 expositione describit, acceptaque refert Hieronymo quae quidem sin minus ad universi Operis, certe ad earum, quas recitant sententiarum γνησιότητα astruendam, plurimum momenti habent, notantque insuper quam longo ab hinc saeculorum intervallo, pro Hieronymianis sint habita.

Denique ut alia multa Hieronymi vel dogmata, vel etiam verba huic inesse Breviario sentiam, illud praecipue facit, quod de se trahit S. Pater, in fratrum conventu quotidianis se commentariolis Psalterium edisseruisse. Apertissima ejus haec verba sunt lib. I contra Rufinum, num. 19: Illud carpere dicitur (Rufinum) quod secundum psalmum interpretans, pro eo quod legimus in Latino, apprehendite disciplinam, et in Hebraico volumine scriptum est nescubar, dixerim in commentariolis meis Adorate filium. Et rursum omne Psalterium in Romanum vertens sonum, quasi immemor expositionis antiquae posuerim, Adorate pure: quod utique sibi esse contrarium, omnibus patet. Quam objectionem, cum in sequentibus perquam erudite, diluisset, haec subdit: Quid igitur peccavi, si verbum ambiguüm diversa interpretatione converti: et qui in commentariolis, ubi libertas est disserendi dixeram, Adorate filium: in ipso corpore, ne violentus viderer interpres, et Judaicae calumniae locum darem, dixerim, Adorate pure, sive electe, etc. Quin igitur breviores quosdam commentarios in Psalmos profuderit S. Pater, nihil est dubium: quod enim eos in suorum catalogo Operum non recenseat, causas in generali praefatione aperuimus, eamque in primis quod oretenus fusi, non scripto fuerint ab eo consignati, nec jure adeo in scriptionum censum venirent. Jam tum vero de loquentis ore fuisse ab aliquo auditorum utcumque chartis exceptos, et in vulgus prolatos, probat illa Rufini cavillatio, atque ipse Hieronymianae responsionis contextus. Apparet autem multis in locis notarios properantes de sententiis magis, quas privata in cella recoquerent, quam de verbis fuisse sollicitos. Venit propterea rudis adhuc labor ille in aliorum manus, Hieronymi quidem nomine insignis, sed adeo hiulcus, imperitus, informis, ut licia magis condendo operi, quam opus ipsum viderentur: et licere sibi studiosus quisque putaverit, assumentis aliis conflare atque aliis, et pro suo quisque captu centonem illum farcire.

Furthermore, there are other things which Servatus Lupus, in his *Collectaneum de tribus Quaestionibus*, cites from this Breviary as being from Jerome, such as that passage in the explanation of the first psalm, which we will examine in its proper place; and others which St. Gregory VII (for the opinion that he, and not St. Gregory the Great to whom it is commonly attributed, is the true author of the commentary on the penitential psalms is more credible) describes from the exposition of the 17th verse of the fiftieth psalm, and attributes to Jerome. These things, if they do not have much weight in establishing the authenticity (*gnesioteta*) of the entire work, certainly do for the sentences they recite, and they also show for how long a span of centuries they have been considered Jeromian.

Finally, that I should perceive many other doctrines, or even words, of Jerome to be in this Breviary, is chiefly brought about by what the Holy Father relates of himself: that in the assembly of the brethren, he had expounded the Psalter in daily short commentaries. His words on this are very clear in Book I against Rufinus, number 19: "He (Rufinus) is said to find fault with this: that when interpreting the second psalm, for that which we read in Latin, 'embrace discipline,' and which is written in the Hebrew volume as *nescubar*, I had said in my short commentaries, 'Adore the Son.'" "And again, that when translating the entire Psalter into the Roman tongue, as if forgetful of the former exposition, I had put, 'Adore purely': which is obviously contrary to the other, as is clear to all." When he had refuted this objection most eruditely in the following passages, he adds this: "What wrong, therefore, have I done, if I translated an ambiguous word with a different interpretation: and whereas in the short commentaries, where there is freedom for discussion, I had said, 'Adore the Son,' in the text itself, lest I should seem a violent interpreter and give occasion for Jewish calumny, I said, 'Adore purely,' or 'selectly,' etc.?" Therefore, there is no doubt that the Holy Father did produce certain shorter commentaries on the Psalms: for that he does not list them in the catalog of his Works, we have explained the reasons in the general preface, and chief among them is that they were delivered orally (*oretenus fusi*), not committed to writing by him, and thus did not rightly enter into the register of his writings. Indeed, that they were then taken down on paper in some fashion from the mouth of the speaker by one of the listeners, and brought forth to the public, is proven by that cavil of Rufinus, and by the very context of Jerome's response. It is apparent, however, in many places that the hasty scribes were more concerned with the general sense of the sentences, which they would later rework in their private cells, than with the exact words. For this reason, that still-rough work came into the hands of others, distinguished indeed by Jerome's name, but so disjointed, unskilled, and unformed, that it seemed more like the threads for weaving a work than the work itself: and every scholar thought it permissible for himself to patch it together with some things and then others, and to stuff that patchwork according to his own understanding.

Ita persuasum est mihi, hacque una sententia existimo, varias posse doctorum hominum opiniones conciliari, variaeque expositionis, quae in nonnullis doceat, in aliis dedeceat Hieronymum, causam internosci. Haec enim vero una, eaque in primis digna, quae ab hujus libri editoribus expenderetur, est ratio, cur tot exstent, tamque diversa sub Hieronymi nomine ejus Breviarii exemplaria. Scilicet primum illud sancti Patris αὐτοσχεδίασμα ab ore edisserentis temere exceptum, varie pro suo quisque ingenio et commodo interpolatores refuderunt, variisque temporibus in vulgus, et quasi sub diversis obstetricibus prodiit.

Ut rem probe teneas, operae pretium nunc sit, nonnulla ex his quae in bibliothecis latent, nosque oculis usurpavimus, vel cum tanti viderentur, aliqua etiam ex parte descripsimus, proferre in medium; certissimo enim indicio cum dissident inter se invicem, simul et νοθείας accusant. Duo non ita pridem typis innotuere aliqua saltem ex parte ad faciendum de auctore periculum. Primum Expositio Psalmorum inscribitur, ex qua Martianaeus ea quae praetermissa sibi visa sunt a Breviarii consarcinatore, in ejusdem calce subtexuit. Excepit autem ex duobus mss. codicibus, quorum unum contulit descripsitque diligenter sodalis ejus D. Franciscus Levacher e ms. monasterii S. Petri de Pratellis, alterum ipse tractavit codicem Corbeiensem. Nos elegantissimum in Ambrosiana bibliotheca, quae Mediolani est, alium offendimus, folio minori compactum, ac numero distinctum vigesimo supra centesimum, qui eamdem illam expositionem totidem verbis, quantum assequi conferendo licuit eam partem, quam Martianaeus vulgavit, nostro Hieronymo ascriptam exhibet. Ante nos eum codicem vir impense doctus excussit, illudque opus Floro Lugdunensi diacono tribuendum censuit. Causam id asserendi praecipuam hanc habuit, quod in codicis fine post enarrationes omnes, versus quadraginta duo de Davide ascripti sint, quibus librum Psalmorum dedicat Florado abbati Florus supplex. Incipiunt: Hos citharista puer lyricis concentibus hymnos Edidit in laudes, o bone Christe, tuas. finiunt que his: Jamque vale, Florique tui sine fine memento, Ut valeat culpis ipse carere suis.

Et Flori quidem Lugdunensis versus eos esse, non imus inficias, qui et eum novimus pangendis ejusmodi in S. Scripturae libros carminibus, mirifice delectatum: et nominis inscriptionem antiquam certissimum αὐθεντίας argumentum tenemus. Verum ipsam expositionem sive commentarios, neque ea de causa, neque ullo alio modo eidem ascribi posse contendimus: quando ipsorum contextus versuum manifesto se prodit, in ipsiusmet Psalmorum libri commendationem, recensionemque, minime vero in ejus expositionem elaboratum.

Thus I am persuaded, and by this one opinion I think, that the various opinions of learned men can be reconciled, and the cause of the varied exposition, which in some places is worthy of Jerome and in others unworthy, can be discerned. For this is indeed the one reason, and one especially worthy of being weighed by the editors of this book, why so many and such diverse copies of his Breviary exist under Jerome's name. To wit, that first improvisation (*autoschediasma*) of the Holy Father, rashly taken down from his mouth as he was discoursing, interpolators recast in various ways according to their own talent and convenience, and it was published at various times and, as it were, delivered by different midwives.

To grasp the matter properly, it would now be worthwhile to bring to light some of those things which lie hidden in libraries, which we have seen with our own eyes, or, since they seemed of such importance, have even partially described; for when they disagree with one another, they accuse each other of spuriousness (νοθείας) with the surest of signs. Not long ago, two works became known in print, at least in part, to test the authorship. The first is entitled Expositio Psalmorum (Exposition of the Psalms), from which Martianaeus appended at the end those things which seemed to him to have been omitted by the compiler of the Breviary. He excerpted it, however, from two manuscript codices, one of which his colleague, Dom Franciscus Levacher, diligently collated and described from a manuscript of the monastery of Saint-Pierre de Préaux, while he himself handled the other, the Corbie codex. We found another, most elegant codex in the Ambrosian Library in Milan, bound in a smaller folio and distinguished by the number one hundred and twenty, which presents that same exposition, word for word—as far as could be ascertained by comparing the part that Martianaeus published—ascribed to our Jerome. Before us, a man of immense learning examined that codex and judged that the work should be attributed to Florus, deacon of Lyon. He had this as his principal reason for asserting it: that at the end of the codex, after all the explanations, forty-two verses concerning David are written, in which Florus the supplicant dedicates the book of Psalms to Abbot Floradus. They begin: These hymns the boy harpist with lyric harmonies / Published in Your praise, O good Christ. and end with these: And now farewell, and remember your Florus without end, / That he himself may be able to be free from his faults.

And indeed, we do not deny that those verses are by Florus of Lyon, for we know that he was wonderfully delighted in composing poems of this kind on the books of Holy Scripture; and we hold the ancient inscription of his name to be a most certain argument for its authenticity (αὐθεντίας). But we contend that the exposition itself, or commentaries, cannot be ascribed to him, neither for that reason nor in any other way, since the context of the verses themselves manifestly reveals that it was composed for the commendation and revision of the book of Psalms itself, and not at all for its exposition.

Haud pigeat rem totam ex his discere, quos cum in regii Vatis laudes excurisset, auctor subnectit. Jugibus idcirco precibus, cantuque perenni Haec, Pater, ex vestro personet ore lyra. Qua prisci cecinere senes, quos mixima Nili Ostia, et alticrepi horruit unda sali. Quamque sacer longi corruptam erroribus aevi Reddidit antiquo Hieronymus decori. Ingenio cujus pulchris instructa sagittis, Stellarum rutilo [Sc. obelis et asteriscis] tota nitore micat. Quas studiosa manus multi sudore laboris Restituit priscis, te rogitante, locis. Namque per incultas errat dum lubrica palmas, Dulcis et ambrosio tincta liquore lyra: Perdiderat fulvi radiantia signa metalli, Texerat et furvo fila canora situ. Sed tamen Hebraica rursus [Ms. versus] ratione polita, Ac simul Argolica denuo picta manu. Mellifluas coeli spargens trans sidera voces, Concrepat angelico carmina sacra sono. Hunc cape correctum gratanti corde volumen, Utque ita permaneat, da, Pater, oro, operam: Nullus enim fructus conamina nostra sequetur, Erasis vitiis, qui bona subdidimus: Ni vigil atque sagax studio, Pater optime, vestro Conservet scriptor quae modo recta manent.

Nullam hic vides Florum a se adornatae expositionis mentionem facere, totum vero in eo esse, ut recens emendati codicis industriam probet. At nemo, opinor, sibi persuadeat fieri potuisse, si Psalmos quoque illo commentario illustrasset, hac ut de re saltem verbo monere Flordaum abbatem suum praetermitteret. Quin immo tanti operis rationem ac studium multis commendasset, qui in novae recensionis, ejusque fortasse ab alia studiosa manu concinnatae laudes exaggerat. Quamquam et aliis argumentis perspicuum est plane, atque evidens, Florum condendis in Psalmos commentariis nunquam manum admovisse: neque adeo ejusmodi laboris meminisse usquam seu recentiores, qui vivorum doctrina illustrium, ipsiusque operum Flori catalogos instruxerunt. Denique, ut et multa alia ob argumenti propinquitatem, ita et ejus diaconi versus compertum nobis est adscitos aliunde, junctosque illi commentario ab eo qui codicem compegit; nam et meliore consilio eos alibi vidimus in uno alteroque Vaticano ms. Psalterio ipsi, Gallicanae ut vocant versionis, praefigi.

Let it not be tedious to learn the whole matter from these verses, which the author adds after he had digressed into praises of the royal Prophet. Therefore, with constant prayers and perennial song, / May this lyre, Father, resound from your mouth. With which the ancient elders sang, whom the outermost mouths of the Nile / And the wave of the high-sounding sea made tremble. And which, corrupted by the errors of a long age, / the holy Jerome restored to its ancient beauty. By whose genius, furnished with beautiful arrows, / It shines all over with the ruddy gleam of stars [i.e., with obeli and asterisks]. Which a studious hand, with the sweat of much labor, / Restored to their ancient places, at your request. For while the sweet lyre, slippery and tinged with ambrosial liquid, wanders through uncultured hands, it had lost the radiant marks of the tawny metal, and a dark decay had covered the melodious strings. But yet, polished again according to the Hebrew measure [Ms. reads versus], and at the same time newly adorned by a Greek hand, spreading its honey-sweet voices beyond the stars of heaven, it sounds forth the sacred songs with an angelic tone. Receive this corrected volume with a grateful heart, and, I pray, Father, take care that it may so remain: For no fruit will follow our attempts—we who have substituted good things for the erased faults—unless a vigilant and sagacious scribe, by your zeal, best of Fathers, preserves those things which now stand correct.

You see that Florus here makes no mention of an exposition adorned by himself, but is entirely concerned with proving the diligence of the recently emended codex. But no one, I think, would be persuaded that it could have happened that, if he had also illustrated the Psalms with that commentary, he would have omitted to advise his abbot Flordaus on this matter with at least a word. Indeed, he who exaggerates the praises of the new recension, and of it being perhaps skillfully prepared by another studious hand, would have commended the plan and effort of so great a work to many. Although it is also plainly clear and evident from other arguments that Florus never put his hand to composing commentaries on the Psalms; nor indeed did later writers, who compiled catalogues of the lives of illustrious learned men and of the works of Florus himself, ever make mention of such a labor. Finally, just as with many other things due to the proximity of the subject matter, so too have we found that the verses of his deacon were taken from elsewhere and joined to that commentary by the one who compiled the codex; for we have seen them placed with better judgment elsewhere, prefixed to the Psalter itself of the so-called Gallican version in one or another Vatican manuscript.

Non est ergo ejus auctor commentarii Florus, sed sequior alius, quicumque tandem ille fuerit, interpolator Breviarii in Psalmos, qui non eas modo enarrationes, quas et Martianaeus cudit, sed plerasque omnes exinde acceptas in aliam atque aliam formam migrare jussit: utque securius fidei lectorum imponeret, Hieronymi personam induit. Nedum vero falsa sunt, sed et Hieronymiani nominis prorsus indigna, quae praefationum loco praemisit schedia. Prima est celebris illa ad Damasum epistola, Legi litteras apostolatus vestri, poscentes ut secundum simplicitatem LXX interpretum canendum Psalmographum (in cod. canentes Psalmographiam) interpretari festinem, etc., a Martio pridem vulgata, tantisque sententiarum ac verborum monstris scatentia, ut mirari non desinam potuisse Henschenium, hominem caetera doctum, pro germanis habere. Ejusdem fere sunt furfuris reliqua: Modus Psalterii. Psalterium in modum delte litterae formati ligni sonora concavitas, etc. Et quae subduntur: Quia prophetis spiritus non semper eorum mentibus praesto est: quatenus cum hunc non habeant, se tunc cognoscant ex Domino habere, cum haberent. Succedit his genuina S. Doctoris praefatio in Psalmos a se iterum ad Graecum exemplar emendatos, quae incipit, Psalterium Romae dudum positus emendaram, etc. Subsequitur ipsa, in cujus haec diximus gratiam, Psalmorum prolixa expositio: I. Psalmus David de Christo. Quidam putant istius psalmi clavem super Christi Domini nostri personam esse referendam, ut beatus iste vir, secundum hominem Christus sit, etc., quemadmodum et in suo codice reperit Martianaeus, nosque post eum in Breviarii calce excudemus. Post Psalmos enarrantur et Cantica, tum Oratio Dominica exponitur, ubi et panem supersubstantialem pro quotidiano tractator legit. Symbolum quoque apostolorum, et Fides catholica S. Athanasii paucis explicantur: atque in illo quidem de Remissione peccatorum articulus reticetur, quod Symboli longe antiquissimam aetatem notare videretur (si quidem neque in iis comparet, quae Tertullianus, Irenaeus, vel Origenes recitant) nisi verius putandum sit, scribarum oscitantia in hac illum expositione praetermissum. Post haec. Explicit Hieronymus super Psalterium: duoque hi versus adscripti:

Francisci memores sint haec sua scripta legentes, Omne cui subest fundere saepe preces.

Caetera persequi, cum jam de Flori poaematio dixerimus, nihil interest.

Therefore, Florus is not the author of that commentary, but some other later interpolator, whoever he may have been, of the Breviary on the Psalms, who not only caused those explanations which Martianaeus also produced to be circulated, but ordered almost all of them, taken from that source, to migrate into one form after another; and so that he might more securely deceive the faith of his readers, he assumed the persona of Jerome. Not only are the trifles he prefixed in place of prefaces false, but they are also utterly unworthy of Jerome's name. The first is that celebrated epistle to Damasus, "I have read the letters of your apostolate, asking that I should hasten to interpret the Psalter to be sung according to the simplicity of the Septuagint interpreters" (in the codex, "singing the Psalter"), etc., long ago published by Martius, and so teeming with monstrous sentences and words that I cannot cease to wonder that Henschenius, a man otherwise learned, could have taken them for genuine. The rest are of nearly the same chaff: "The Manner of the Psalter." "The Psalter is the resonant cavity of a piece of wood formed in the shape of the letter delta," etc. And what is subjoined: "Because the spirit is not always present to the minds of the prophets: so that when they do not have it, they may then know that they have it from the Lord, when they did have it." After these follows the genuine preface of the Holy Doctor to the Psalms, which he had again emended according to the Greek exemplar, which begins, "While I was in Rome, I had long ago emended the Psalter," etc. There follows the lengthy exposition of the Psalms itself, for the sake of which we have said these things: "I. The Psalm of David concerning Christ." "Some think that the key of this psalm is to be referred to the person of Christ our Lord, so that this blessed man may be Christ according to his humanity," etc., just as Martianaeus also found in his codex, and which we, after him, will print at the end of the Breviary. After the Psalms, the Canticles are also narrated, then the Lord's Prayer is expounded, where the commentator also reads "supersubstantial" (*supersubstantialem*) bread instead of "daily." The Apostles' Creed and the Catholic Faith of St. Athanasius are also explained in a few words: and in the former, indeed, the article on the "Remission of sins" is omitted, which would seem to indicate a very great antiquity of the Creed (since it does not appear in those which Tertullian, Irenaeus, or Origen recite), unless it is more truly to be thought that it was omitted in this exposition through the carelessness of the scribes. After these things. "Here ends Jerome on the Psalter," and these two verses are added:

May those who read these his writings be mindful of Franciscus, for whom it is a duty to pour forth frequent prayers.

It is of no interest to pursue the rest, since we have already spoken of the little poem of Florus.

Revertamur ad Martianaeum. His quae diximus adjunxit ille et longam praefationem de libro Psalmorum, quam in tribus mss. exemplaribus canonis hebraicae veritatis invenit, et pridem cl. Cotelerius in notis ad tom. III Monumentorum Ecclesiae Graecae verissime pronuntiaverat, nec Hieronymi, nec Hieronymiani consarcinatoris esse. Nihil vero dubium describi totam ex argumentis Eusebii Caesariensis in Psalmos, quas ille Ὑποθίσεις, vocat: quamquam Latinus, quisquis ille fuerit interpres, neutram linguam probe calluisse videatur. Hujus quoque Prologi nos multo emendatius exemplar in Ambrosiana bibliotheca invenimus, codice I, 6, olim S. Columbani de Bobio, ex quo illum castigatiorem suo loco, ut ne quid desit, exhibemus.

Alteram Psalmorum interpretationem nuperi Anecdotorum collectores domini Edmundus Martene, et Ursinus Durand proferunt ex ms. Aquicinctensi, qui tamen liber non Hieronymum, sed Hilarium Pictaviensem auctorem praefert.

Ipsi etiam laudati editores quamdam ejus operis partem, quatuor scilicet tractatus in psalmos XV, XXXI, XLI, et CXLIX, quos primo edunt in lucem, Hilario adscribunt. Caetera non diffitentur Hieronymiani excerptoris esse; arrepto enim, inquiunt, volumine Breviarii in Psalmos, quod Erasmus et Marianus Victorius sancto doctori attribuunt, integras enarrationes illi attributas referri, reperimus. Nihil ego dicam quod falso Erasmum pro Breviarii assertore hic laudant: illud vero contenderim, ita quatuor hosce tractatus Hilarium auctorem non habere, ut reliquos omnes certo scimus mentiri Hieronymum.

Nulli non pateant ejus rei argumenta ex ipsorum lectione tractatuum repetenda, si cum Hilarii sermonibus conferantur. Satis vero sit, ut propositum teneam, atque ostendam, nihil esse aliud codicem Aquicinctensem quam Hieronymiani breviatoris paulo diversum exemplar, illas quas proferunt pro eorum tractatuum germanitate causas obiter expendisse.

Quatuor, inquiunt, istae enarrationes, quas necdum vulgatas in codice illo reperimus, in editis Hilarii operibus desiderantur. Animadvertimus praeterea in illis Hilarii in scribendo methodum observatam, stylum ejus, Scripturaeque versionem antiquissimam: nihilque adeo incommodi visum est, si eas Hilario attribueremus.

Let us return to Martianaeus. To these things which we have said, he added a long preface to the Book of Psalms, which he found in three manuscript copies of the canon of Hebrew truth, and which the distinguished Cotelerius, in his notes to volume III of the *Monumenta Ecclesiae Graecae*, had long ago most truly pronounced to be neither by Jerome, nor by a compiler in the style of Jerome. Indeed, there is no doubt that the whole is transcribed from the *argumenta* of Eusebius of Caesarea on the Psalms, which he calls *Hypotheseis* (Ὑποθίσεις), although the Latin translator, whoever he may have been, seems to have properly understood neither language. We also found a much-emended copy of this Prologue in the Ambrosian Library, in codex I, 6, formerly of St. Columbanus of Bobbio, from which we present it in a more polished form in its proper place, so that nothing may be lacking.

The recent collectors of *Anecdota*, Messrs. Edmund Martene and Ursin Durand, bring forth another interpretation of the Psalms from a manuscript of Anchin, which book, however, presents not Jerome but Hilary of Poitiers as its author.

These same esteemed editors also ascribe a certain part of this work—namely, four treatises on Psalms 15, 31, 41, and 149, which they are the first to publish—to Hilary. They do not deny that the rest is the work of the Hieronymian excerptor; for, they say, "having taken up the volume of the *Breviarium in Psalmos*, which Erasmus and Marianus Victorius attribute to the holy doctor, we find that the complete expositions attributed to him are reported therein." I will say nothing about their falsely citing Erasmus here as an asserter of the *Breviarium*; but this I would contend: that these four treatises do not have Hilary as their author, just as we know for certain that all the rest falsely claim Jerome.

The arguments for this matter, to be drawn from a reading of the treatises themselves, should be clear to everyone if they are compared with the discourses of Hilary. But let it be enough, in order to maintain my point and to show that the Anchin codex is nothing other than a slightly different copy of the Hieronymian abbreviator, to have briefly examined the reasons they adduce for the authenticity of their treatises.

"These four expositions," they say, "which we find in that codex, not yet published, are missing from the published works of Hilary." "Furthermore, we have observed in them Hilary's method of writing, his style, and a very ancient version of Scripture: and so it seemed not at all inappropriate if we were to attribute them to Hilary."

Secus haec erat incunda ratio; colligerent enim haud probe, si quatuor illae dumtaxat ab Hilariano commentario excidissent: nam ut tantum panni adsuas, quantum sarciendae vesti opus fuerit, non adeo fit illud ejusdem ac reliqua vestis texturae ac lanae. Nunc vero cum multo plures, sive in quindecim alios psalmos expositiones Hilarii desint, quae in eo tamen omnes sunt codice fluxe nimis arguunt ex eo defectu, faciuntque sane pro arbitrio, non ad codicis fidem, cum hisce et caeteris repudiatis omnibus, illas adsciscunt.

Tota illa pseudonymi auctoris collectio est: et qui genuini tractatus in Hilariana editione superant, ab his qui in hac sunt collectione, recedunt immane quantum. At, quas repudiant, manifesto constat Hieronymiani consarcinatoris esse ex Breviario, in quo totidem descriptae sunt verbis: nonnullae etiam ex illis quaedam continent, Hilarii aevo atque ingenio non consentanaea; econtrario quas recipiunt quatuor, et ab his quae in vulgato Breviario habentur, prorsus aliae sunt ac diversae, et a Pictaviensis episcopi stylo ingenioque non dissident. Nimirum hoc est ipsum, quod nos magis movet, ut contrarium putemus ex ipsorummet argumentis colligendum. Nam si opus omne reliquum personatus auctor consarcinavit, cur non et quatuor ipsos tractatus, tam longi operis sane perexiguam partem? Quis sibi in animum inducat, eum cum caetera omnia ex variis Patrum segmentis collegerit, istos, αυτολεξεὶ descripsisse ex Hilario, nihilque immutatis sententiis aut verbis, centoni suo adtexuisse.

Erat igitur inferendum hoc potius modo: Si nonnullae ejus commentarii partes, quod ab Hilarii temporibus manifesto abludant, illi ascribi omnino non possunt, nullae sunt quae jure meritoque veniant in ejus scriptionum censum. Aliter non quatuor tantum homiliae, sed si quae aliae praeterea sunt, quae nihil ab Hilarii aevo dissideant, pro Hilarianis erunt continuo habendae, eoque pacto etiam quas dubium est, num Pictaviensis episcopus aliquando fuderit, alienae lucubrationes sufficient. Quod autem quatuor illae penitus diversae ab iis sint, quas Hieronymiani compilatoris Breviarium exhibet, nihil pro Hilario facit. Sunt enimvero passim diversa, ut diximus, ejus libri exemplaria, idque solemne est ejusmodi lucubrationum symbolis, ut pro suo quisque lubitu vel orationem habiturus ad populum, vel sibi conflaturus codicem commentariorum in Psalmos, nonnullos tractatus ex aliis auctoribus decerperet, aliisque testimoniis interpollaret.

This line of reasoning was to be pursued differently; for they would hardly conclude correctly if only those four had fallen out of the Hilarian commentary: for when you sew on just enough cloth as is needed to mend a garment, it does not thereby become of the same texture and wool as the rest of the garment. But now, since many more expositions of Hilary are missing—namely, on fifteen other psalms—all of which are nevertheless in that codex, they argue far too loosely from that lack, and they certainly act according to their own judgment, not according to the reliability of the codex, when, having repudiated all these and the others, they adopt those four.

That whole collection is the work of a pseudonymous author: and the genuine treatises that survive in the Hilarian edition differ immensely from those that are in this collection. But, as for those which they reject, it is manifestly clear that they are the work of the Hieronymian compiler from the *Breviarium*, in which they are transcribed in the very same words: some of them also contain certain things not consistent with the age and genius of Hilary; on the contrary, the four that they accept are both entirely other than and different from those found in the common *Breviarium*, and do not dissent from the style and genius of the bishop of Poitiers. Indeed, this is the very thing that moves us more to think that the contrary conclusion should be drawn from their own arguments. For if a disguised author compiled all the rest of the work, why not also these four treatises themselves, which are indeed a very small part of so long a work? Who could persuade himself that, when he had collected all the other parts from various fragments of the Fathers, he transcribed these verbatim (*autolexei*) from Hilary and wove them into his patchwork with no change in sentences or words?

Therefore, the inference should have been made in this way instead: If some parts of his commentary, because they manifestly diverge from the times of Hilary, cannot be ascribed to him at all, then there are none that can rightly and deservedly come into the accounting of his writings. Otherwise, not only four homilies, but if there are any others besides that do not dissent from the age of Hilary, they will have to be immediately held as Hilarian, and by that token, even extraneous works which it is doubtful whether the bishop of Poitiers ever produced will suffice. The fact, however, that those four are entirely different from those which the *Breviarium* of the Hieronymian compiler presents, does nothing for Hilary. For indeed, as we have said, there are different copies of that book everywhere, and it is a common feature of such collections of writings that each person, according to his own pleasure, whether about to deliver a speech to the people or to compile for himself a codex of commentaries on the Psalms, would excerpt some treatises from other authors and interpolate them with other testimonies.

Fluxum adeo ac leve alterum quoque est argumentum a stylo: nam etsi daremus utcumque ab Hilariano minimum abhorrere, haud sane pauci alii tractatus sunt penes Hieronymianum consarcinatorem, quos nemo hominum Hilario tribuat: tamen ab istorum quatuor ingenio ac methodo ne latum quidem unguem recedant. Nempe ut aliorum Patrum ita et Hilarii segmenta uterque tractator expilavit: ille Origenem in sua transtulit, nihilque mirum sicubi hunc illumque redoleant.

Sed jam alios persequamur propositi Breviarii varios inter se codices percensere. Florentiae in bibliotheca Medicea Lauretiana, pluteo XVIII; membranaceus codex num. 20, praenotatus, exorditur a psalmo centesimo decimo nono, devenitque ad usque centesimum quadragesimum quintum satis antiqua manu, quamquam in fine quaedam exesa vetustate folia recentior suppleat. At Hieronymi quidem Expositionem super Psalmos continere annotat vetus librarius; qui vero codicem primo descripsit, hoc uno donavit titulo: Commentarius in Psalmos David. Eadem in urbe in bibliotheca Patrum sancti Marci, duo perantiqua exemplaria apponunt S. Doctoris nomen: tamen alterum, Commentaria D. Hieronymi in Psalmos: Alterum, Breviarium D. Hieronymi inscribitur. Saepe audit Expositio Psalterii, hocque titulo passim occurrunt sequioris aevi mss. e quibus unum laudamus R. littera et num. 42 praenotatum in Ambrosiana, quae Mediolani est, bibliotheca. Invenire quoque est aliquos hac una inscriptione, Hieronymi in Psalmos: talemque ibidem observamus littera C numero insignitum uno supra trecentesimum. Vidimus et Romae nonnullos, quos inter vetustioris ob aetatis praerogativam memorandus catalogus in uno Palatino-Vaticano, qui numero vigesimo septimo denotatur, prioribusque duabus pagellis nescio cujus antiquioris bibliothecae indicem librorum texit. In his, sancti Hieronymi super Psalterium a primo psalmo usque in LXXVI, ex Origene sumptum, in uno codice. Et, Ejusdem alii XXVI (leg. fort. LXXIV) usque in finem. Item Expositio Psalmorum poenitentialium in uno codice. Descripsimus quoque multa postremi hujusce operis ex quadrato, eoque probae vetustatis ac notae ms. olim S. Columbani de Bobio, nunc Ambrosiano sub R littera ac num 42. Titulus ejus libri habet: Incipiunt Psalmi, quos beatus Hieronymus ordinavit pro poenitentia esse canendos. At quae tunc temporis varia ab editis, ineditisque aliis libris glossemata excerpsimus, non tanti nunc videntur esse, ut Hieronymiani nominis studioso lectori offeramus.

So too, the other argument from style is weak and flimsy: for even if we were to grant that it is not in the least inconsistent with the Hilarian style, there are certainly not a few other treatises in the possession of the Hieronymian compiler which no man would attribute to Hilary; yet they do not depart a hair's breadth from the genius and method of these four. To be sure, just as each treatise writer plundered fragments of other Fathers, so too did they plunder fragments of Hilary: that one translated Origen into his own work, and it is no wonder if in some places they smack of this one or that one.

But let us now proceed to review the other various manuscripts of the proposed Breviary among themselves. In Florence, in the Medicea Laurenziana library, shelf XVIII, a parchment codex, no. 20, previously noted, begins with the one hundred and nineteenth psalm and continues up to the one hundred and forty-fifth, in a rather ancient hand, although at the end a more recent hand has supplied some leaves worn away by age. But an old librarian notes that it indeed contains Jerome's *Exposition on the Psalms*; however, the one who first described the codex gave it this single title: *Commentary on the Psalms of David*. In the same city, in the library of the Fathers of Saint Mark, two very ancient copies bear the name of the Holy Doctor: however, one is inscribed *Commentaries of St. Jerome on the Psalms*; the other, *Breviary of St. Jerome*. It is often called *Exposition of the Psalter*, and under this title manuscripts of a later age are found everywhere, among which we praise one marked with the letter R and no. 42 in the Ambrosian library, which is in Milan. It is also possible to find some with this single inscription, *Jerome on the Psalms*: and we observe such a one in the same place, marked with the letter C and the number one above three hundred. We have also seen some in Rome, among which a catalog in a Palatine-Vatican manuscript, which is denoted by the number twenty-seven, is memorable for the prerogative of its greater age, and on its first two pages it covers the index of books of some older library, I know not which. Among these: *Saint Jerome on the Psalter from the first psalm up to the 76th, taken from Origen, in one codex*. And, *Of the same, another 26 (read perhaps 74) up to the end*. Also, *Exposition of the Penitential Psalms in one codex*. We have also described many things of this last work from the square manuscript, and that one of proven age and note, formerly of St. Columban of Bobbio, now in the Ambrosian under the letter R and no. 42. The title of that book reads: *Here begin the Psalms, which the blessed Jerome ordained to be sung for penance*. But the various glosses which we then excerpted from published and other unpublished books do not now seem to be of such value that we should offer them to the reader who is a student of Jerome's name.

Quia etiam in universum, si velim, quae innumera sunt, codicum inter se dissidia studiose conferendo exponere, nec facturus sim operae pretium, nec satis praestare ipsam rem possim; certum quippe est homiliis ejusmodi sibi decerpendis, conflandisque inhiasse olim tractatores Ecclesiasticos magno numero, ut si quis speret posse, quod quisque contulerit, aestimare, perinde sit ac si mare exhaurire velit.

Digna tamen visa res est, eaque maxime ad eruditorum hujus aevi ingenium, unum quem caeteris multo praestantiorem omnibus, ac toto coelo a vulgatis diversum invenimus, diligentius expendere, ejusque aliquod specimen, quando integrum opus huc referre non licuit, lectoribus dare. Est igitur in toties Iaudata Ambrosiana Mediolani bibliotheca antiquissimus calamo exaratus liber, qui plane aliam ab his, quae hactenus innotuerunt, eamque sane elegantiorem, sub Hieronymi nomine Expositionem in Psalmos contineat: ut si qua alia inter S. Patris opera locum non immerito obtinere visa est, haec supra caeteras etiam cum dignitate stare possit. Codex sub C littera uno supra trecentesimus numero praenotatur, estque oblongae, ut vocant, in filio formae. Olim ad S. Columbani de Bobio monasterium pertinuit, ex quo omnium pretiosissima eo importata sunt antiquitatis monimenta. Caractere descriptus est, ut vocare antiquariis placet, cursivo vetustioris formae, et qui ad eam proxime accedat notarum figuram, quam in Aegyptiis papyris hodienum cernimus. Quamobrem et est saepe lectu perquam difficilis, ut notis internoscendis multa exercitatione opus sit: et litteris interdum exesis vetustate, aciem oculorum diffugit, ut satius non uno in loco duxerimus, pati lacunulas aliquot, quam ex ingenio supplere, si fieri id tuto non posset.

Prior charta, qua ad codicem praetexendum librarius est usus, Latinis illa quidem litteris tota describitur, iisque fere similibus reliquo codicis characteri, sed quam sonant linguam, cl. vir cui summa omnia tribuo, ignotam dixit, aut veterem Illiricam. Ego, si hoc ipsum lectoris interest scire, Hebraicam esse monuerim: sunt enim ejus rei indicio, quae possint, plerisque aliis oblitteratis, pauca legi Hebraicae terminationis, et soni vocabula: cum primis vero isthaec, quae ad vocem hiruzech apponitur ad libri oram interpretatio, urbs fortitudinis nostrae.

For even in general, if I wished to expound by studiously comparing the innumerable disagreements among the codices, I would neither be doing something worthwhile, nor could I sufficiently accomplish the task itself; for it is certain that in times past a great number of ecclesiastical writers were eager to pluck for themselves and compile such homilies, so that if anyone should hope to be able to assess what each one contributed, it would be as if he wished to drain the sea.

Nevertheless, it seemed a worthy task, and one especially suited to the genius of the learned of this age, to examine more diligently one manuscript which we found to be much more outstanding than all the others, and entirely different from the common versions, and to give the readers some specimen of it, since it was not possible to reproduce the entire work here. There is, therefore, in the so often praised Ambrosian library of Milan, a most ancient book written by pen, which contains, under the name of Jerome, a plainly different and indeed more elegant *Exposition on the Psalms* than those which have been known until now: so that if any other work among the works of the Holy Father has seemed to obtain its place not undeservedly, this one could stand above the others even with dignity. The codex is marked with the letter C and the number one above three hundred, and is of an oblong, as they call it, in-folio format. It once belonged to the monastery of St. Columban of Bobbio, from which the most precious monuments of antiquity of all were brought there. It is written in a character, as antiquarians are pleased to call it, of an older cursive form, and one which closely approaches the shape of the marks that we see today in Egyptian papyri. For this reason, it is often extremely difficult to read, so that much practice is needed to distinguish the characters; and with the letters sometimes worn away by age, it escapes the sharpness of the eyes, so that in more than one place we have deemed it better to suffer a few small gaps than to supply them from our own invention, if this could not be done safely.

The first sheet, which the scribe used to preface the codex, is written entirely in Latin letters, and these are almost similar to the script of the rest of the codex; but the language it sounds out, a most distinguished man to whom I attribute the highest authority said was unknown, or Old Illyrian. I, if the reader is interested in knowing this, would advise that it is Hebrew: for there are as an indication of this fact, though many others are obliterated, a few words of Hebrew termination and sound that can be read; especially this interpretation which is placed in the margin of the book next to the word *hiruzech*: "our city of strength."

Ita nimirum quae vocem illam componunt verba, hir, Hebr. , urbem: uz, Hebr. , fortitudinem sonat: affixum denique ch, Hebr. , pronomen est, tuum. Rescribendum igitur, inquies, Latine erat, urbs fortitudinis tuae, non nostrae, ut Hebraeo responderet, quod non diffiteor; verum ita sentio, non ejus vocis in Latinum explicandae gratia, sed ut paulisper diversam ab illa significaret esse Latinorum lectionem, fuisse ab studioso aliquo notam appositam. Is vero quicumque fuerit, Origenis industriam est imitatus: quem enim ille Hebraeum textum Graecis litteris sibi descripsit in Hexaplis, hic Latinis reposuit: nimirum uterque vernaculis. Fortasse etiam illum Origenis apographum, non Hebraeum archetypum Latine repraesentavit: idque causae fuit, cur peculiares primigeniae linguae sonos, et quibus scatet aspirationum modos, idque genus alia de Graecis non usque adeo ad rem aptis elementis, ad Latina minus fortassis commoda per vim detorta Scriptura saepe non referat, et dare sine mente sonum videatur.

Sed haec obiter: jam ipsum describere commentarium persequamur. Diximus Hieronymo tribui, sic enim praefert codicis inscriptio, primaque ejus folia, quae vere Hieronymianas in Psalterium praefationes exhibent. Habet initium libri: Incipit * Praefatio Hieronymi * Psalmorunt in Christo: in fine: Explicit Prologus S. Hieronymi. Praefationes illae ipsae sunt, quas S. Doctor vel ad Paulam epistolarum vice dedit, vel Psalterio ipsi a se primum emendato, tum ex Hebraeo in Latinum converso prefixit. Nihilosecius, ut ne quid dissimulemus, utroque illo in loco Hieronymi nomen non ab illa quae codicem exaravit primitus manu, sed ab alia, tametsi et illa antiqua, ac suppari, alioque, ut videtur, atramento est additum. Subsequitur deinde commentarius, ex quo primi et tertii, et maxima ex parte quarti psalmi enarrationes descripsimus, et ad faciendum de auctore periculum, exhibemus. Secundi integram expositionem amisimus, ejus puto incuria, cui schedas nostras tradidimus describendas; sed quando non nisi quoddam operis ejus specimen damus, parum illa aut proposito nostro, aut lectoris studio jactura obfuerit. Hoc puto ipsum internoscendo auctori satis erit eruditis viris, neque enim, si Hieronymo tribuendum sit, ex his quae hactenus disputavimus, suspicari ullo pacto licet.

Thus, indeed, the words that compose that expression are: *hir*, Heb., "city"; *uz*, Heb., means "strength"; finally, the affix *ch*, Heb., is the pronoun "your." Therefore, you will say, it should have been written in Latin as "city of your strength," not "of ours," to correspond to the Hebrew, which I do not deny; but I believe that the note was added by some scholar not for the sake of explaining that word in Latin, but to indicate that the reading of the Latins was slightly different from it. Whoever he was, he imitated the industry of Origen: for the Hebrew text that Origen transcribed for himself in Greek letters in the Hexapla, this man has rendered in Latin letters; doubtless, each in his own vernacular. Perhaps he even represented in Latin that copy of Origen, not the Hebrew archetype: and this was the reason why the Scripture, violently distorted from Greek elements not so well suited to the purpose, to Latin ones perhaps less suitable, often does not reproduce the peculiar sounds of the original language, and the modes of aspiration with which it abounds, and other things of that kind, and seems to produce sound without meaning.

But these things are an aside: let us now proceed to describe the commentary itself. We have said that it is attributed to Jerome, for so the inscription of the codex indicates, as do its first folios, which present Jerome's authentic prefaces to the Psalter. The beginning of the book has: *Here begins * the Preface of Jerome * of the Psalms in Christ*; at the end: *Here ends the Prologue of St. Jerome.* Those prefaces are the very ones which the Holy Doctor either sent to Paula in place of letters, or prefixed to the Psalter itself, first when he emended it, and then when he translated it from Hebrew into Latin. Nevertheless, so that we may conceal nothing, in both of those places the name of Jerome was not added by the hand that originally wrote the codex, but by another, although it too is ancient and of similar quality, and with different ink, it seems. Then follows the commentary, from which we have transcribed the explanations of the first and third psalms, and for the most part the fourth, and we present them in order to make a test concerning the author. We have lost the complete exposition of the second psalm, due, I think, to the carelessness of the one to whom we handed over our sheets for transcription; but since we are giving only a certain specimen of his work, that loss will little hinder either our purpose or the reader's interest. I think this itself will be sufficient for learned men to discern the author, for indeed, if it is to be attributed to Jerome, it is not permissible in any way to suspect it, based on what we have discussed thus far.

Mihi, nisi audacior est conjectura, quam ut bonis usque adeo argumentis probetur, ipsi placeret adscribi S. Columbano, quem supra laudavimus, primum Luxoviensi abbati in Burgundia, deinde Bobiensi in Italia, ex cujus monasterio in Mediolanensem bibliothecam ipse importatus est liber. Quae pauca in vulgus prodierunt ejus ingenii monimenta, pleraque enim in bibliothecis, et praecipue Floriacensi dicuntur latere, ejusdem atque hic commentarius salivae et gustus videntur esse: eadem etiam Scripturarum expressio, quantum e locorum collatione aliquot datum est intelligere. Constat vero cum aliis auctoribus, tum praecipue ex Sigeberto, cap. 60, S. Columbanum tanto sapientiae thesauro ditatum, ut adhuc adolescens librum Psalmorum elimato sermone scriberet: ex quo Trithemius, cap. 223, Cum adhuc, inquit, junior esset magnum studium litteris sanctis impendit, adeo ut eleganti stylo scripserit, in totum Psalterium commentariorum librum unum. Ad haec ejus quoque temporis ratio, saeculi nempe sexti, ad cujus usque finem S. abbas devenit, testibus Fredegario in Chronico, et Aimonio, lib. III de Gestis Francorum, satis bene cum reliquis Scripturae ejus circumstantiis convenit: locus denique ex quo prodit illud nempe monasterium, quod ipse S. Columbanus fundavit, diuque rexit, ad conjecturam momenti plurimum addit. Nihilo tamen minus non pro certis constituta haec volumus, sed verum auctorem internoscere, doctorum hominum, qui haec lecturi sunt, judicio permittimus.

Psalmus Primus.

*(C,S)**

Primum psalmum quidam in Joas regem dictum esse voluerunt, qui a Joiada principe sacerdotum et nutritus est, et interfecta Athalia, in imperium subrogatus: eo quod per omne tempus, in quo a pontifice eruditus est in lege Dei, in ea meditatus sit noctibus ac diebus. Sed non audiendi sunt hi qui ad excludendam psalmorum veram expositionem, falsas similitudines ab historia petitas conantur inducere. Quomodo enim beatum istum praenotare potuisset, (David) et ab omni errore, amore virtutis alienum, cui (Regum) libri nullum testimonium . . . . perhibent: in quibus ita dicitur: Et fecit Joas rectum ante Dominum omnibus diebus, quibus illuminabat eum Joiada pontifex; verumtamen ab excelsis non recessit: adhuc populus sacrificabat in excelsis. Dicendo itaque, omnibus diebus, quibus illuminabat eum Joiada princeps sacerdotum, fecit rectum ante Dominum, indicat quod reliquis diebus, cessante Joiadis magisterio, recesserit, id est, quod primis institutionibus minime conveniret.

As for me, unless the conjecture is too bold to be proven by sufficiently good arguments, I would be pleased to ascribe it to St. Columbanus himself, whom we praised above, first abbot of Luxeuil in Burgundy, then of Bobbio in Italy, from whose monastery this book was brought into the library of Milan. The few monuments of his genius which have been published—for most are said to lie hidden in libraries, and especially in that of Fleury—seem to be of the same style and taste as this commentary: the expression of the Scriptures is also the same, as far as it has been possible to understand from the collation of some passages. It is established, indeed, from other authors, and especially from Sigebert, chapter 60, that St. Columbanus was enriched with so great a treasure of wisdom that, while still an adolescent, he wrote a book on the Psalms in a polished style; from which Trithemius, chapter 223, says: "While he was still a youth, he devoted great study to the sacred letters, so much so that he wrote, in an elegant style, one book of commentaries on the entire Psalter." To this, the consideration of his time, namely the sixth century, to the very end of which the holy abbot lived, as attested by Fredegar in his Chronicle and Aimoin in Book III of the Deeds of the Franks, also agrees quite well with the other circumstances of his writing; finally, the place from which it comes, namely that monastery which St. Columbanus himself founded and long governed, adds much weight to the conjecture. Nevertheless, we do not wish these things to be established as certain, but we leave it to the judgment of the learned men who will read these things to discern the true author.

PSALM THE FIRST. (C,S)*

Some have wished to say that the first psalm was spoken of King Joash, who was raised by Jehoiada the chief priest and, after Athaliah was killed, was substituted into power: because for the entire time in which he was instructed in the law of God by the pontiff, he meditated on it day and night. But those who, in order to exclude the true exposition of the psalms, try to introduce false likenesses drawn from history, are not to be heeded. For how could he (David) have designated as blessed this man, a stranger to all error and to the love of virtue, to whom the books (of Kings) bear no testimony . . . . : in which it is thus said: And Joash did that which was right in the sight of the Lord all the days wherein Jehoiada the priest instructed him; but the high places were not taken away: the people still sacrificed in the high places. By saying, therefore, "all the days wherein Jehoiada the chief priest instructed him, he did that which was right before the Lord," it indicates that in the remaining days, when the teaching of Jehoiada ceased, he departed from it, that is, that he acted in a way that was not at all in keeping with his initial instruction.

Refertur etiam in iisdem Regum libris, quod Azaelem regem Syriae ab impugnatione Jerusalem Joas removerit oblatione . . . . quae quidem dona de templo sublata misit, quae prius utique Deo tam ipse, quam reges Juda, id est, majores obtulerit, antequam actum indicaret: (bonum enim nos ad agnitionem rei gestae testimonio lectionis accedere) Et accepit Joas rex Juda omnia sanctificata, quae sacrificavit Josaphat et Joram, et Ochozias patres et reges Juda, et sanctificata sua, et omne aurum quod inventum est in thesauris domus Domini, et in domo regis, et misit Azahel regi Syriae. Huic ergo, qui templum Domini spoliavit, et omnia intus posita dona conrasit, ac misit ea viro alienigenae, impio atque sacrilego, qui potest David beatitudinis apicem contulisse? Talis ergo historiae usurpatio inconveniens ad probationem est, quod praesenti psalmo non possit aptari, in quo beatus a David pronuntiatur vir, de quo sermo est, omnis virtutis perfectione conspicuus. In fine enim psalmi dicitur: Ideo non resurgent impii in judicio, neque peccatores, usque, peribit. Hoc dictum his convenit, qui possunt etiam mori perfecti, et pro bono conversationis suae apud Dominum confidentiam habere non minimam. Joas vero rex nec talis ostenditur historiae lectione, ut dignus beatitudine comprobetur. Est ergo moralis psalmus, quod ex his quae sequuntur apparet, in quibus de vitiorum appetitu et de erroris abstinentia disputatur, quod in Joas proprie non potest convenire. Parvulus enim per illud tempus, in quo a Joiada pontifice nutritus est, numquam aversari mala judicio suo poterat, numquam in meditatione Legis curam sedulam admovere, qui ad omne studium pro nutrientis ducebatur arbitrio: septimum quippe aetatis agenti annum honor et insigne regiae dignitatis impositum.

Duo sunt itaque quae faciunt hominem ad beatitudinem pervenire, dogmata recta, et sententia: id est, ut pie de Deo, et . . . . sentiat: et emendata formatio, priusquam honeste sancteque vivat. Neutrum ad perfectionem valet genus: alterum vero alterum supplet a comite; sed fides primum obtinet locum. Sicut in corpore honorabilius caput, et reliqua membra censentur ad perfectionem: tamen hominis necessaria etiam reliquorum accessio, et compago membrorum: similiter et ad consummationem vitae haec oportet utraque concurrere, fidem scilicet, et vitam:

It is also related in the same books of Kings that Joash turned away Hazael, king of Syria, from attacking Jerusalem with an offering . . . . which gifts, indeed, he sent having taken them from the temple, gifts which both he himself and the kings of Judah, that is, his ancestors, had previously offered to God, before the deed was indicated: (for it is good for us to approach the recognition of the event through the testimony of the reading): And Joash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria. To this man, therefore, who despoiled the temple of the Lord, and scraped together all the gifts placed within, and sent them to a foreign, impious, and sacrilegious man, who can say that David conferred the pinnacle of beatitude? Such an appropriation of history, therefore, is unsuitable for proof, because it cannot be fitted to the present psalm, in which the man who is spoken of is pronounced blessed by David, being conspicuous for the perfection of every virtue. For at the end of the psalm it is said: Therefore the ungodly shall not stand in the judgment, nor sinners, until, shall perish. This saying is fitting for those who can even die perfect, and because of their good conduct have no small confidence before the Lord. But King Joash is not shown by the reading of history to be such that he might be proven worthy of beatitude. It is, therefore, a moral psalm, which is apparent from what follows, in which the appetite for vices and abstinence from error are discussed, which cannot properly apply to Joash. For as a small child during that time in which he was raised by the pontiff Jehoiada, he could never turn away from evil by his own judgment, nor apply diligent care to the meditation of the Law, since he was led to every study by the will of his guardian. Indeed, the honor and insignia of royal dignity were imposed upon him when he was in his seventh year of age.

There are, therefore, two things that make a person arrive at beatitude: right dogmas, and judgment: that is, that one think piously of God, and . . . . : and a corrected formation, before one lives honestly and holily. Neither kind is sufficient for perfection by itself; rather, the one supplements the other as a companion; but faith holds the first place. Just as in the body the head is more honorable, and the remaining members are counted towards perfection: yet for a human, the addition of the rest, and the joining of the members, is also necessary: similarly, for the consummation of life, it is fitting that both of these concur, namely, faith and life:

ut fides eidem ad perfectum comprehensionis ardua atque difficilis, custodia vero facilis. Vitae autem ratio ad intelligendum prona, et quam omnium intellectui tam in bonorum appetitu, quam in malorum fuga videatur exposita. Exhibitio vero non operis parum, ac laboris, sed nonnumquam vitae merito ad fidem aditus aperit, et e diverso ad perfectam cognitionem peccatis obstruit; nam veluti quibusdam tenebris conversationis certum intercludit, et purius impedit unam hanc partem maxime Scripturae divinae Moysis excolere. Et ideo etiam in praesenti psalmo ante documenta disciplina moralis indicitur; nam abesse a perfecta fide morum vitia, Apostolo teste, discamus, qui ait ad Corinthios: Non potui vobis loqui quasi spiritualibus, sed quasi carnalibus, quasi parvulis in Christo: et subjungit: cum enim sint inter vos, etc., nonne carnales estis, et secundum hominem ambulatis, cum econtrario Cornelius ad fidem sit . . . .

Itaque argumentum est praesentis psalmi Dominum deprecantis ad reserandum intellectum, et accedere. Et si necesse fuerit pro consideratione nostra, occurrentium aliqua latius explicare, non obliviscemur ejus, quam promisimus in praefatione, brevitatis. Hic maxime servabimus in praesenti psalmo, et in reliquis omnibus, ut omnem intellectum in summam redigentes, strictim quod dicendum est explicemus: quoniam non nobis propositum est latius cuncta prosequi, sed summatim dictorum omnium sensus attingere, ut possit lecturis expositionis prima facies relucere, illis relinquentes occasiones majoris intelligentiae, si voluerint aliquid addere, quae tamen a praemissa interpretatione non discrepent; ista enim veri est intellectus perceptio, ut per historiae fidem tenorem expositionis aptemus, et concinnenter ea quae dicenda sunt proferamus.

Beatus vir, qui non abiit in consilio, usque, sedit. interdum Scriptura divina inter impium et peccatorem facit differentiam: impium vocans Dei veri notitiam non habentem: peccatorem vero, honesti rectique tramitem non tenentem: tamen ubi communi vocabulo utrumque significet, in praesenti tamen videtur facere distinctionem: quoniam vult, qui sit sectator perfectionis exprimere, cui etiam beatitudinem credit rite competere, vel propter perfectam de Deitate notitiam, vel propter studia vitae melioris.

Quod vero ait, non abiit, non stetit, non sedit, animae motus corporalibus signat indiciis; quoniam cum aliquid molimur efficere, primum ad arripiendum opus movemur . . . . deinde subsistimus, ubi res coepit esse in manibus: ad sedendum vero convertimur, negotio jam parato.

so that faith, for the same person, is arduous and difficult for perfect comprehension, but easy to keep. The rule of life, however, is easy to understand, and seems exposed to the intellect of all, both in the appetite for good things and in the flight from evil things. The demonstration, however, of no small work and labor, but sometimes by the merit of one's life, opens an entrance to faith, and conversely, is obstructed from perfect knowledge by sins; for, as if by a certain darkness of conduct, it blocks the sure path and prevents one from cultivating more purely this one part of the divine Scripture of Moses in particular. And for this reason, also in the present psalm, a declaration is made before the teachings of moral discipline; for let us learn, with the Apostle as witness, that vices of character are absent from perfect faith, who says to the Corinthians: I could not speak to you as to spiritual, but as to carnal, as to little children in Christ: and he adds: for since there are among you, etc., are you not carnal, and do you not walk according to man, when on the contrary Cornelius came to the faith . . . .

Therefore, the theme of the present psalm is of one beseeching the Lord to unlock understanding, and to approach. And if, for the sake of our consideration, it should be necessary to explain some of the matters that arise more broadly, we will not forget that brevity which we promised in the preface. This we will especially observe here in the present psalm, and in all the others, that, reducing every understanding to a summary, we may explain briefly what must be said; since it is not our purpose to pursue all things at length, but to touch summarily upon the meanings of all that is said, so that the first face of the exposition may shine forth for the readers, leaving to them opportunities for greater understanding, if they should wish to add anything, provided it does not disagree with the interpretation set forth; for this is the perception of true understanding: that we adapt the tenor of the exposition according to the fidelity of the history, and bring forth harmoniously those things which are to be said.

"Blessed is the man, who has not walked in the counsel," unto, "has sat." Sometimes divine Scripture makes a difference between the impious and the sinner: calling the impious one who does not have knowledge of the true God; and the sinner, one who does not keep to the path of the honorable and right. However, although it may signify both with a common term, in the present case it seems to make a distinction, because it wishes to describe who the follower of perfection is, to whom it believes blessedness rightly belongs, either on account of perfect knowledge of the Godhead, or on account of the pursuits of a better life.

When it says, "has not walked, has not stood, has not sat," it signifies the movements of the soul by bodily signs; for when we endeavor to accomplish something, first we are moved to take up the work, then we pause, when the matter begins to be in hand; but we turn to sitting when the business is already prepared.

Hoc sanctus David ait, quod ille vere beatus sit, qui neque primis quidem vestigiis impietatis cogitationem adiit vel ingressus est, neque affectum pravi operis . . . . reperit, neque ulla rea irretitur malae dilectionis illecebra, quae nomine cathedrae, et sessionis ostendit, ut eorum consortio jungeretur, sed aliorum simplicitatem veneno suae pravitatis inficiunt. Hos enim pestilentes vocat, quorum est plane morbosa conjunctio.

Nam etiam pestilentiae proprium est, ab uno in alterum transeundo, inficere multorum corpora atque vitiare. Non abiit ergo dicendo, assensus cogitationum notavit, quibus ad pravas suggestiones rapimur, et in quibus libuerit implere proprium. Qui vero ait, non stetit, numquam in opere exiisse indicat, in quod cogitatio animum suggesserat, quod tamen implemus cum delectat in aliis operibus gradum figere . . . . ac saepius restitare. Per cathedrae insessionem ille signatur, qui ita delectatur, et requiescit in mala consuetudine, ut reliquis ejusdem studii hominibus sine ullo verecundiae misceatur assensu.

Qui vero impiorum consilia posuit, peccatorum vero opera, satis ad utrumque respexit. Impietas enim ad agitationem mentis pertinet, et motus non recte animae sentientis: Peccatum vero in rem actio jam deducta. Tertium quod addidit utrisque subjecit, quam non solum hi pestilentes vocarentur, qui male sentiendo corrumpunt reliquos, et societate sua perimunt: verum etiam illi qui tabe consortii bonum conversationis suae rectae infringunt. Quibus in totum non admisceri, est sibi . . . . optime consulentis. Et ideo hunc qui per omnia declinat a talibus beatum praesentis psalmi lectio definivit. Qui ita actus suos circumspicit, ut etiam ab alienis mala sollicitatione declinet: et veretur, ne alienis maculis candor suus puritasque fuscetur.

Quoniam tendendo ad beatitudinem, non sufficit recedere tantum a malis: scilicet etiam bona facere necesse est. Inferius ait: Sed in lege Domini fuit voluntas, usque, die, ac nocte. Non solum, inquit, studet malorum consortia declinare, verum assidua, et jugi meditatione legis, discit, qualem se formare conveniat. Et ut fructuosum hujusmodi, quod commendare nititur praebeat studium: inducit similitudinem, per quam possit, bonum, et beatum quem dicunt, hominibus relucere.

Saint David says this: that he is truly blessed who has neither approached nor entered into the thought of impiety even with the first steps, nor found the affection for a wicked deed, nor is ensnared by any guilty allurement of evil love, which it shows by the name of the chair and of sitting, so that he might be joined to their company, but they infect the simplicity of others with the poison of their own depravity. For it calls these men pestilent, whose company is clearly diseased.

For it is also characteristic of a pestilence, by passing from one to another, to infect and corrupt the bodies of many. Therefore, by saying "has not walked," it noted the assent of thoughts, by which we are seized by wicked suggestions, and in which one might be pleased to fulfill one's own will. But when it says "has not stood," it indicates that he has never gone forth into the deed to which thought had suggested the mind, which however we fulfill when it is pleasing to plant our step in other works and to halt more often. By the sitting in the chair is signified he who so delights and rests in an evil habit that he is mixed with the rest of the men of the same pursuit with an assent devoid of any shame.

But he who set down the counsels of the impious and the works of sinners, has sufficiently regarded both. For impiety pertains to the agitation of the mind, and the movements of a soul not thinking rightly; but sin is an action already brought to effect. The third thing which he added he subjected to both, that not only are those called pestilent who by thinking evil corrupt others and destroy them by their company, but also those who, by the corruption of association, break the good of their own upright conduct. Not to be mixed with these at all is the mark of one who counsels himself best. And therefore the reading of the present psalm has defined as blessed this man who in all things turns away from such people. He so watches his own actions that he also turns away from the evil solicitation of others, and he fears lest his own brightness and purity be darkened by the stains of others.

Since in striving for blessedness, it is not sufficient only to withdraw from evil things; clearly it is also necessary to do good things. Below it says: "But his will was in the law of the Lord," unto, "day and night." Not only, it says, does he strive to avoid the company of the wicked, but by assiduous and constant meditation on the law, he learns how it is fitting to form himself. And so that this kind of pursuit, which it strives to commend, may prove fruitful, it introduces a likeness, through which the good and blessed man, as they say, can shine forth to men.

Et erit sicut lignum quod plantatum est secus decursus, usque, prosperabuntur. Sicut arbor, inquit, cui virere . . . . natura est, etiam loci, in quo plantata fuerit, vivificatur beneficio, ut ab ariditate aquis defendatur irriguis, atque ab his multis sit fructibus plena: quae neque aeris, neque loci, neque temporis injurias sentit. Id enim indicat, quod sequitur dicens: Et omnia quaecumque faciet, prosperabuntur; omnibus, tam perpetuo virore, quam pomorum numerositate, conspicua. Ita aeque ille erit clarus, qui se et a malis abstinuerit, et bonorum studiorum amore devinxerit, quem nec ulla peccatorum opera decipiant, et meditatio continua legis exornet. ss. aeternae . . . .

Non sic impii, non sic, sed tamquam, usque, a facie terrae. Superioribus dictis omnes ad virtutis studium provocavit: praesentibus deterret a vitiis, et comparatione pulveris ostendit, quia tanta sit vilitas impiorum, et quam digni aliquo aestimantur assensu: et ita malis supervenientibus impellantur facile, ac stare non possint, ut pulvis qui prae tenuitate sua ac levitate, ventorum flatibus huc illucque dispergitur . . . .

Ideo non resurgant impii, usque justorum. Haec dicens, non resurrectionem impiis denegat, qui utique si non resurgerent, lucrificarent futura supplicia, quae quidem non aliter non restituti in corpore sustinebunt.

Nam ita erit commune animae corporisque supplicium, sicut fuit peccatorum communis admissio . . . . tale est . . . . posuerimus in apertis criminibus moras ad inquirendum nullas adhibere, sed statim condemnationis ferre sententiam: ita et impii ad poenam resurgentes non illam dilationem habebunt, quae solet judicii vi in quaestionibus admoveri: quos gravius manere supplicium psalmo hoc indicatur . . . . ad sceleratum sententia in locum meritis suis debitum et ultimum contrudentur exitium.

Et ideo non dixit absolute, non resurgent; sed addidit, in judicio: licet non resurgent ad examinationem, sed resurgent, ut statim sententiam damnationis excipiant. Et ne forte ex communi resurrectionis nomine communem aestimemus etiam futuram expulsionem esse cunctorum, ostendit, quod in eodem momento resurrectionis magna futura sit differentia, ut alius per illum ad honorem perducatur, alius mittatur in poenam.

Erit enim pretiosa aliis et remunerabilis, aliis gravis, atque terribilis.

"And he shall be like a tree which is planted by the riversides," unto, "shall prosper." Just as a tree, it says, whose nature is to be green, is also vivified by the benefit of the place in which it has been planted, so that it is defended from dryness by irrigating waters, and by these is full of many fruits; which feels the injuries of neither air, nor place, nor time. For that is what the following indicates, saying: "And whatsoever he shall do, shall prosper"; conspicuous to all, as much for its perpetual greenness as for the abundance of its fruits. So equally will that man be illustrious, who has both abstained from evil things and bound himself with the love of good pursuits, whom no works of sinners may deceive, and the continuous meditation of the law may adorn. ...of the eternal...

"Not so the wicked, not so; but as," unto, "from the face of the earth." With the preceding words, he has provoked all to the pursuit of virtue; with the present words, he deters from vices, and by the comparison of dust he shows how great is the worthlessness of the impious, and how worthy they are deemed of any assent: and so they are easily driven by oncoming evils, and cannot stand, like dust which, on account of its fineness and lightness, is scattered hither and thither by the blasts of the winds.

"Therefore the wicked shall not rise again," unto "of the just." Saying this, he does not deny resurrection to the impious, who certainly, if they did not rise again, would profit from future punishments, which indeed they will not sustain otherwise than restored in the body.

For the punishment of soul and body will be common, just as the commission of sins was common... such is... if we have established to apply no delays for inquiry in open crimes, but to pass sentence of condemnation immediately: so also the impious, rising again for punishment, will not have that delay which is accustomed to be applied by the force of judgment in investigations; that a graver punishment awaits them is indicated by this psalm... by the sentence for their crime they will be thrust into the place due to their merits and to ultimate destruction.

And therefore he did not say absolutely, "they will not rise again," but added, "in judgment": although they will not rise for examination, they will rise so as to immediately receive the sentence of damnation. And lest perhaps from the common name of resurrection we should also esteem the future expulsion of all to be common, he shows that in the same moment of resurrection there will be a great difference, so that one may be led through it to honor, another sent to punishment.

For it will be precious and rewarding to some, but to others grievous and terrible.

Vel inter et impium, et peccatorem fecit differentiam: et impios quidem ait in judicium non resurgere, id est, ut superius diximus, non in communicationem venire peccatoris: hos in consilio justorum, hoc est, ut nulla illis sit in justorum remuneratione communio. Tradentur ergo etiam ipsi suppliciis, non quod per peccata excluduntur a primis, ea sine dubio, quae sunt a primis diversa facientibus.

In hoc enim erit differentia, ut impii quidem resurgant non discutiendi, sed statim locis suis deputandi: peccatores vero, ut nulla justis communione jungantur.

Hoc autem manifestius ex his, quae sequuntur, ostenditur: Quoniam novit Dominus viam justorum, id est, placitum sibi, et acceptum esse remunerationis testimonio perdocebit; et iter impiorum peribit. Ideo enim non resurgunt ad examinationem impii, quia omnium viae perfecta Dei notitia continentur: atque ab his nulla dilatione resurrectionem eorum conditio, et sors digna suscipiet.

Psalmus D

avid, cum fugeret a facie Absalon filii sui.

Absalon autem, qui interpretatur, patris pax, significat Judam proditorem, a cujus facie David, id est, Christus, Dei virtus, et Dei sapientia velut fugit, quando illum, postquam diabolus in cor ejus intravit, occulto judicio deseruit.

Domine, quid multiplicati sunt. Vox Christi ad Patrem pro persecutoribus suis, hoc est, Judaeis: et Ecclesia pro [Ms. per] universis inimicis suis Dominum alloquitur. Hic autem Dominus Christus contra se populus excitatos, qui ad eos venerat causa salvationis. Dicendo, tribulant me, ostendit magnopere caecitatem illorum se doluisse, qui obstinatis mentibus eum respuerunt. Multi dicunt. In tantum multi fuerunt, ut etiam de numero Judaeorum traditor Judas illis fuerit aggregatus. Multi dicunt: nam cum repetitur [Ms. reperitur] saepius multi, ostenditur saeva numerositas impiorum. Non est salus. Hoc ad illas voces pertinet Judaeorum dicentium: Alios salvos fecit, se ipsum non potest salvum facere. Tu autem, Domine. Verbum caro factum, hominis est susceptio, et Ecclesiae; quapropter caro dicit gloriam suam, et exaltationem capitis, quam suscepit omnipotens Verbum: Voce mea. Hoc evangelica verba declarant, ubi ait Filius: Pater, clarifica Filium tuum, etc. Et exaudivit de monte sancto suo, id est, de Divinitatis excellentissima summitate, quando ait: Et clarificavi, et iterum clarificabo. Ego dormivi.

Or he made a difference between the impious and the sinner: and he says that the impious indeed do not rise for judgment, that is, as we said above, they do not come into communication with the sinner; these [do not rise] in the council of the just, that is, so that there may be no communion for them in the reward of the just. Therefore they too will be handed over to punishments, not because they are excluded by their sins from the first, but for doing things which are, without doubt, different from what the first do.

For in this there will be a difference, that the impious indeed will rise not to be examined, but to be immediately assigned to their places; but the sinners, so that they may be joined by no communion with the just.

But this is shown more clearly from what follows: "For the Lord knows the way of the just," that is, He will thoroughly teach by the testimony of remuneration that it is pleasing and acceptable to Him; "and the way of the wicked shall perish." For the impious do not rise for examination for this reason: because the ways of all are contained in the perfect knowledge of God, and from these, with no delay, their condition and worthy lot will receive them at the resurrection.

A psalm of David, when he fled from the face of Absalom his son.

Absalom, however, which is interpreted as 'father's peace,' signifies Judas the betrayer, from whose face David, that is, Christ, the power of God and the wisdom of God, as it were, fled, when, after the devil had entered his heart, He forsook him by a hidden judgment.

Lord, why are they multiplied. The voice of Christ to the Father for His persecutors, that is, the Jews: and the Church addresses the Lord for [Ms. *per*] all her enemies. Here, however, the Lord Christ [notes] the peoples stirred up against Him, He who had come to them for the sake of salvation. By saying, 'they that trouble me,' He shows that He greatly lamented their blindness, who with obstinate minds rejected Him. Many say. They were so many that even the traitor Judas from among the Jews was added to them. 'Many say': for when 'many' is repeated [Ms. *reperitur*] often, the cruel numerousness of the impious is shown. There is no salvation. This pertains to those voices of the Jews saying: 'He saved others; himself he cannot save.' But you, O Lord. The Word made flesh is the undertaking of man, and of the Church; wherefore the flesh speaks of its glory, and the exaltation of the head, which the almighty Word undertook: With my voice. This the evangelical words declare, where the Son says: 'Father, glorify thy Son,' etc. And He heard him from his holy mountain, that is, from the most excellent height of Divinity, when He said: 'I have both glorified it, and will glorify it again.' I have slept.

Venit ad secundam partem, in qua dormitionem et soporationem passionis, et resurrectionem Christi exprimit, de qua ipse dixit: Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam. Et ideo surrexit, quia divina potentia humanam ejus naturam suscepit. Aliter: Dormivit Ecclesia per infidelitatem; surrexit autem per illuminationem fidei. Dormivit Christus in morte per passionem, resurrexit per gloriam resurrectionis. Non timebo millia. In passione enim Salvatoris magna eum populi multitudo circumdedit, quam minime timuit: quia post triduum se resurrecturum praescivit. Et caro ejus salva facta est. Ecclesia de Christo Domino suo, hoc est, corpus capiti suo loquitur. Illo enim resurgente, ipsa salvata est. Quoniam tu percussisti. Non solum adversantes, id est, persecutores Salvatoris, verum etiam haeretici caecitate mentis percutiuntur, qui dentibus detractionis corrodunt verba veritatis. Ita et Judaei quando dicebant: Si rex Israel est, descendat de cruce, et credimus ei; inimici nominis Christi confusione percussi sunt; ideoque contriti sunt, quia confestim cognoverunt eum resurrexisse in gloria. Domini est salus. Aeterna enim vita interimi non potest, nec Salvatoris salus ullatenus amputari; et ideo credentes in eum benedictio sequitur sempiterna.

In finem in carminibus psalmus David. Hic enim finis perfectionem significat, non consummationem. Psalmus ad opus, canticum vero refertur ad scientiam, vel laetitiam.

Cum invocarem. Mater Ecclesia gratulatur exauditam se esse a Deo justitiae suae, a quo ei est omne quod justum habet et recte, justitiae suae: quia sanctae Trinitatis unitatem et omnipotentiam confitetur. Quae se dilatatam esse dicit, quando confessores fiunt, et martyres coronantur. Aliter: Ab angustiis tristitiae in latitudinem gaudiorum me adduxisti. Miserere mei. Pia mater miserendum esse dicebat sibi, si pro filiis audiretur ejus oratio. Filii hominum usquequo, etc. Merito sancta Ecclesia eos diutius graves corde fuisse fatetur, qui post veritatis praedicationem adorare magis idola elegerunt falsitatis, quae sunt vanitas, et mendacium. Et merito tale nomen susceperunt, quia contra dignitatem veritatis erecti sunt. Et scitote: hoc est, credite, quia Christum, quem Judaei crucifixerunt, Deus pater mirificavit in resurrectione, et ascensione. Et ipse Filius exaudivit Ecclesiam suam, quocumque in tempore clamaverunt ad eum: et merito, quia ipsa populis illum ad mirificandum praedicavit. Irascimini.

He comes to the second part, in which he expresses the sleeping and slumber of the passion, and the resurrection of Christ, about which He Himself said: 'I have power to lay down my life, and I have power to take it again.' And therefore He arose, because the divine power sustained His human nature. Alternatively: The Church slept through infidelity; but it arose through the illumination of faith. Christ slept in death through the passion, He rose again through the glory of the resurrection. I will not fear thousands. For in the passion of the Savior a great multitude of people surrounded Him, which He feared not in the least: because He foreknew that He would rise again after three days. And His flesh was saved. The Church speaks of Christ her Lord, that is, the body speaks to its head. For when He rose, she herself was saved. Because you have struck. Not only the adversaries, that is, the persecutors of the Savior, but also heretics are struck with blindness of mind, who with the teeth of detraction gnaw at the words of truth. So also the Jews, when they said: 'If he be the King of Israel, let him now come down from the cross, and we will believe him'; the enemies of Christ's name were struck with confusion; and therefore they were crushed, because they immediately knew that He had risen in glory. Salvation is of the Lord. For eternal life cannot be destroyed, nor can the Savior's salvation be in any way cut off; and therefore an everlasting blessing follows those who believe in Him.

For the end, in verses, a psalm of David. For here 'end' signifies perfection, not consummation. A psalm refers to work, while a canticle refers to knowledge, or joy.

When I called. Mother Church rejoices that she has been heard by the God of her justice, from whom she has everything that she possesses justly and rightly, of her justice: because she confesses the unity and omnipotence of the Holy Trinity. She says that she is enlarged when confessors are made and martyrs are crowned. Alternatively: From the straits of sadness you have led me into the breadth of joys. Have mercy on me. The pious mother said that mercy should be shown to her, if her prayer for her sons were to be heard. O sons of men, how long, etc. Rightly does Holy Church confess that those were for too long heavy of heart, who after the preaching of the truth chose rather to adore the idols of falsehood, which are vanity and a lie. And they have rightly received such a name, because they have been raised up against the dignity of truth. And know: that is, believe, that Christ, whom the Jews crucified, God the Father has made wonderful in the resurrection and ascension. And the Son himself has heard his Church, whenever they have cried to him: and rightly so, because she has preached him to the peoples to be made wonderful. Be angry.

Praeteritis peccatis irasci debetis, ut praesentem nequitiam effugere possitis: atque nolite iterum facere mala. Compungimini, deferentes pravas cogitationes vestras. Antequam scelera perpetretis, quae semper cordibus vestris involvitis. Compungimini, ad poenitentiam videlicet. Idem vero, quod supra cor, hic cubile nominavit. Sacrificate. Hic altera res inchoat; in qua clementissima mater docet, atque dicit: Sacrificate sacrificium justitiae: id est, recte vivite, et corda vestra divinitati munda semper offerte. Et sperate in Domino, ut vitam bonam spes felicior subsequatur. Multi idem, etc., etc.

[NOTA.] Haec ad specimen potius operis capiendum, satis abundeque fuerint, nisi et latius fortasse, quam par erat, descripta incuriosis hominibus videantur. Sed ut ad propositum redeam, coronidis loco, admonitionem istam uno adhuc exemplo concludam, ex quo intelligas quam sit Breviarii auctor sublestae fidei, qui et pro Augustino se venditarit aliquando, et ipsam Augustinianam psalmorum expositionem pervaserit. Notatum hoc pridem Benedictinis editoribus, in tribus mss. Vaticano scilicet, et Regio, et Claromontano Patrum Dominicanorum, qui Augustini tractatus in Psalmos continent, enarrationem XIV psalmi ex Breviarii auctore, vix paucis mutatis verbis, haberi, ac poni proxime ante alteram, quae vere Augustini est. Describitur vero, ut penes falsum Hieronymum ab initio: Opportune quartus decimus psalmus lectus est, et secundum ordinem ita evenit, et caetera ad finem usque, qui hac insuper subscriptione munitur: Explicit tractatus Aurelii Augustini episcopi de psalmo XIV. Si aliorum veterum, qui in Psalmos scripserunt, codices manu exaratos in promptu haberemus, quin paria exempla apud eos occurrerent, nullus dubito, aut enim omnium ante se tractatorum scripta compilavit, aut certe personas induit pseudonymus iste Breviarii auctor.

BREVIARIUM IN PSALMOS. (C,G,S)

PROLOGUS.

Proxime cum Origenis Psalterium, quod Enchiridion ille vocabat, strictis et necessariis interpretationibus annotatum, in commune legeremus: simul uterque deprehendimus nonnulla eum, vel perstrinxisse leviter, vel intacta penitus reliquisse: de quibus in alio opere latissime disputavit, quod scilicet non putaret rem magnam brevi sermone concludere. Igitur pro familiaritate quae inter nos est, studiose et sedule postulasti, ut quaecumque mihi digna memoria videbantur, signis quibusdam potius quam interpretationibus annotarem.

You ought to be angry at past sins, so that you may be able to escape present wickedness: and do not do evil again. Be remorseful, putting away your wicked thoughts. Before you perpetrate the crimes which you always turn over in your hearts. Be remorseful, that is, unto penance. Indeed, what he called "heart" above, he here named "bed." Sacrifice. Here another matter begins; in which the most clement mother teaches and says: Sacrifice the sacrifice of justice: that is, live rightly, and always offer your clean hearts to the divinity. "And hope in the Lord," so that a happier hope may follow a good life. Many the same, etc., etc.

[NOTE.] These things will have been more than enough to provide a sample of the work, unless perhaps they seem to have been described more extensively than was fitting for incurious men. But to return to the matter at hand, by way of a concluding flourish, I will end this admonition with one more example, from which you may understand how unreliable an authority the author of the *Breviarium* is, who both at times passed himself off as Augustine and pervaded Augustine's own exposition of the psalms. This was noted long ago by the Benedictine editors, that in three manuscripts —namely, the Vatican, the Royal, and the Claremont of the Dominican Fathers, which contain Augustine's treatises on the Psalms—the exposition of the 14th psalm from the author of the *Breviarium*, with very few words changed, is found and placed immediately before the other one, which is truly Augustine's. Indeed, it is transcribed, as in the case of the pseudo-Jerome, from the beginning: "The fourteenth psalm has been read opportunely, and it has thus come about according to the order," and so on to the end, which is moreover fortified with this subscription: "Here ends the treatise of Aurelius Augustine, bishop, on the 14th psalm." If we had at hand the handwritten codices of other ancient authors who wrote on the Psalms, I have no doubt that similar examples would be found among them, for either this pseudonymous author of the *Breviarium* compiled the writings of all the commentators before him, or he certainly assumed their personas.

BREVIARY ON THE PSALMS. (C,G,S)

PROLOGUE.

Recently, when we were reading together Origen's Psalter, which he called the *Enchiridion*, annotated with concise and necessary interpretations, we both noticed at the same time that he had either touched upon some things lightly or left them entirely untouched, matters about which he had disputed at great length in another work, because he evidently did not think he could conclude a great matter in a brief discourse. Therefore, on account of the friendship that is between us, you have earnestly and diligently requested that I should annotate whatever seemed to me worthy of memory with certain signs rather than with interpretations.

Et quod solent hi facere, qui in brevi tabella terrarum et urbium situs pingunt, et latissimas regiones in modico spatio conantur ostendere: ita in Psalterii opere latissimo, quasi praeteriens aliqua perstringerem, ut ex paucis quae tetigissem, intelligantur et caetera quae omissa sunt, quam vim habeant atque rationem. Non quod putem a me posse dici quae ille praeteriit, sed quod ea quae in tomis vel homiliis ipse disseruit, vel ego digna arbitror lectione, in hunc angustum commentariolum referam.

Psalterium Graecum est, et Latine organum dicitur, quod Hebraei NEBEL vocant. Psalmus dicitur, eo quod a psalterio nomen accepit, vel pro psallendo. Quamvis David omnes psalmos cantasset, tamen omnes psalmi in persona Christi pertinent, et qui praetitulati esse non videntur apud Hebraeos, pro uno psalmo habentur. Nam per titulum intelligitur uniuscujusque psalmi intellectus. Quid est titulus, nisi clavis? Ut ita dixerim, in domum non ingreditur nisi per clavem, ita et uniuscujusque psalmi intellectus per clavem, hoc est, per titulum intelligitur, in cujus persona cantatur, aut in persona Christi, aut in persona Ecclesiae, aut in persona prophetae.

Beatus vir qui non abiit in consilio impiorum. Quidam dicunt hunc psalmum, quasi praefationem esse Spiritus sancti: et ideo titulum non habere. Alii in eo quod primus sit, ordinis sui habere principium, et *πλεονασμὸν* esse vitium eum primum dicere, ante quem nullus sit. Aliter: Apud Hebraeos, et primus et secundus unus est psalmus, quod in apostolorum quoque Actibus comprobatur. Denique quia a beatitudine coeperat, in beatitudine desinit, dicens: Beati omnes qui confidunt in eum. Aliter: Beatus qui non cogitavit, non fecit, non docuit mala. Aliter: Beatus qui non est Judaeus, gentilis, haereticus. Aliter: Tertullianus, in libro de Spectaculis, asserit hunc psalmum et de Joseph posse intelligi, qui corpus Domini sepelivit, et de his qui ad spectacula gentium non conveniunt.

Et in via peccatorum non stetit. Non dixit, et in via peccatorum non ambulavit: hoc quippe impossibile est: quia nullus absque peccato, nec si unius quidem horae fuerit vita ejus. Nullum sine peccato dicit: sed in via peccatorum non stetit: hoc est, qui non perseveravit in delicto, sed per poenitentiam ad meliora conversus est. Et in cathedra pestilentiae non sedit. Pro pestilentibus in Hebraeo delusores habet, quod scilicet omnes discipulos perversus doctor illudat. Unde Jeremias: Non sedi, ait, in consilio ludentium (Jerem. XV).

And just as those are accustomed to do who depict the locations of lands and cities on a small map and attempt to show the vastest regions in a modest space, so in this vast work of the Psalter, I might, as if in passing, touch upon some things, so that from the few things I have touched upon, the rest that have been omitted may also be understood as to what force and reason they possess. Not that I think I can say what he passed over, but that I may bring into this narrow little commentary those things which he himself discussed in his volumes or homilies, or which I deem worthy of reading.

The Psalter is Greek, and in Latin is called *organum*, which the Hebrews call NEBEL. It is called a Psalm, because it took its name from the psalter, or from the act of singing to a stringed instrument (*psallendo*). Although David had sung all the psalms, nevertheless all the psalms pertain to the person of Christ, and those that do not appear to have titles among the Hebrews are considered as one psalm. For through the title the meaning of each psalm is understood. What is the title, but a key? So to speak, one does not enter a house except by a key; so also the meaning of each psalm is understood through its key, that is, through its title, in whose person it is sung, whether in the person of Christ, or in the person of the Church, or in the person of the prophet.

Blessed is the man who hath not walked in the counsel of the ungodly. Some say that this psalm is, as it were, a preface of the Holy Spirit, and for that reason has no title. Others say that in that it is the first, it has the beginning of its own order, and that it is a pleonasm (*πλεονασμὸν*) and a fault to call it the first, before which there is none. Alternatively: Among the Hebrews, both the first and the second are one psalm, which is also confirmed in the Acts of the Apostles. Finally, because it had begun with a beatitude, it ends in a beatitude, saying: "Blessed are all they that put their trust in him." Alternatively: Blessed is he who has not thought, not done, not taught evil things. Alternatively: Blessed is he who is not a Jew, a Gentile, a heretic. Alternatively: Tertullian, in his book *On the Spectacles*, asserts that this psalm can be understood both of Joseph, who buried the body of the Lord, and of those who do not attend the spectacles of the pagans.

And hath not stood in the way of sinners. He did not say, "and hath not walked in the way of sinners"; for this is indeed impossible, because no one is without sin, not even if his life were but a single hour. He says no one is without sin; but "hath not stood in the way of sinners" means one who has not persevered in transgression, but through penitence has turned to better things. And hath not sat in the seat of pestilence. For "pestilent ones," the Hebrew has "scorners" (*delusores*), because, of course, a perverse teacher deceives all his disciples. Hence Jeremiah says: "I sat not in the assembly of the mockers" (Jer. 15).

Sed in Lege Domini voluntas ejus. Tribus duo retulit, ut habeat voluntatem, et voluntati jungat et studium. Et in lege ejus meditabitur die ac nocte. Meditatio legis est, non solum in legendis Scripturis, sed etiam in his quae scripta sunt faciendo. Justus igitur, sive manducet, sive bibat, sive dormiat, in nomine Domini omnia faciens, meditatur legem ejus die ac nocte.

Et erit tamquam lignum quod plantatum est, etc. Pro plantatum, transplantatum Aquila transtulit. Lignum autem cui vir beatus comparatur, sapientiam puto, de qua et Salomon loquitur, Lignum vitae est his qui sequuntur eam (Proverb. III). Sapientia autem per Apostolum Christus Dei Filius declaratur. Christum, ait, Dei virtutem, et Dei sapientiam (I Cor. 1), hoc est, Christo Filio Dei conformis utique factus corpori gloriae ejus. Quod fructum suum dabit in tempore suo. Dabit enim fructum non quocumque tempore, sed praescripto: illo scilicet cum devictis potestatibus principatibusque tradiderit regnum Deo Patri, conformatus claritati corporis sui. Quod autem se arborem Dominus dici voluit, ait: Aut facite arborem bonam et fructum ejus bonum (Matth. XII). Quod lignum ita dixit: Si in viridi ligno hoc faciunt, in arido quid fiet (Luc. XXIII).

Et folium ejus non decidet. Verba doctrinae quae ad salutem gentibus proficiunt, juxta illud Apocalypsis: Et folia ligni hujus ad sanitatem gentium. Et omnia quaecumque fecerit, prosperabuntur (Apoc. XXII). Judaei hunc psalmum dictum esse existimant de Josia: quod solus inter profanos reges non abierit in consilio impiorum, sed secutus sit legem Dei. Verum hoc quod modo lectum est, et omnia quaecumque faciet prosperabuntur, non solum de Josia, sed de nullo sanctorum accipi potest, nisi forte in futuro saeculo. Melius igitur de eo intelligimus homine, qui a Salvatore nostro assumptus est atque salvatus: non quo alium assumpsisse, alium assumptum esse testemur; sed quo unus atque idem Filius Dei et filius hominis, qui ante saecula Verbum semper fuit, ipse postea et carnem est dignatus assumere.

Non sic impii, non sic. Id quod secundo dicitur, non sic, in Hebraeis voluminibus non habetur: sed ne in ipsis quidem LXX interpretibus. Nam in exemplis Origenis in Caesariensi bibliotheca legens, semel tantum scriptum reperi. Inter impium et peccatorem hoc interest, qui impius est, negat Deum: qui peccator est, confitetur et peccat. Sicut justus vir comparatur ligno: sic impius comparatur pulveri. Qui justus est, ligno paradisi comparatur: qui autem impius est, pulveri comparatur.

But his will is in the Law of the Lord. To the three he has opposed two, so that he may have the will, and to the will may join also the application. And in His law he will meditate day and night. Meditation on the law consists not only in reading the Scriptures, but also in doing those things which are written. The just man, therefore, whether he eats, or drinks, or sleeps, doing all things in the name of the Lord, meditates on His law day and night.

And he shall be like a tree that is planted, etc. For 'planted,' Aquila translated 'transplanted.' Now, the tree to which the blessed man is compared, I believe to be wisdom, of which Solomon also speaks: 'She is a tree of life to them that lay hold upon her' (Proverbs 3). But wisdom is declared by the Apostle to be Christ, the Son of God. 'Christ,' he says, 'the power of God, and the wisdom of God' (1 Cor. 1), that is, he is certainly made conformed to Christ the Son of God, to the body of His glory. Which will give its fruit in its season. For it will give fruit not at any time, but at the prescribed time: namely, when, having conquered the powers and principalities, He will hand over the kingdom to God the Father, conformed to the brightness of His body. That the Lord wished Himself to be called a tree, He says: 'Either make the tree good, and its fruit good' (Matthew 12). As wood, He said thus: 'If they do these things in a green wood, what shall be done in the dry?' (Luke 23).

And his leaf shall not fall. The words of doctrine which profit the nations for salvation, according to that of the Apocalypse: 'And the leaves of this tree for the healing of the nations.' And whatsoever he shall do, shall prosper (Apoc. 22). The Jews think this psalm was spoken of Josiah: because he alone among the profane kings did not walk in the counsel of the ungodly, but followed the law of God. But this which has just been read, 'and whatsoever he shall do shall prosper,' can be understood not only of Josiah, but of none of the saints, except perhaps in the world to come. Therefore, we understand it better of that man who was assumed and saved by our Savior: not that we testify that He assumed one person and another was the one assumed; but that one and the same Son of God and son of man, who before all ages was always the Word, He Himself afterwards deigned also to assume flesh.

Not so the wicked, not so. That which is said a second time, 'not so,' is not found in the Hebrew volumes: nor even in the Septuagint interpreters themselves. For in reading the copies of Origen in the library of Caesarea, I found it written only once. This is the difference between the impious and the sinner: he who is impious denies God; he who is a sinner confesses and sins. As the just man is compared to a tree, so the impious man is compared to dust. He who is just is compared to a tree of paradise: but he who is impious is compared to dust.

Sed tamquam pulvis, quem projicit ventus a facie terrae. Pulvis licet de terra sit, tamen desinit esse terra. Tam infelix erit impius, ut nec terrenus quidem sit pulvis. Videtur quidem habere terrae substantiam, sed habet suam substantiam: nihil habet solidum, sed quod habet, ad poenam habet. Huc illucque dispergitur, numquam in uno loco est, quocumque ventus traxerit, illuc ejus impetus dirigitur. Sic et impius, qui semel Deum negaverit, quocumque illum aura diaboli traxerit, illuc errore perducitur.

Ideo non resurgunt impii in judicio: Non quia non resurgant, sed quia in judicio non resurgant: jam enim de his praejudicatum est. Neque peccatores in concilio justorum. Si non resurgunt peccatores in concilio justorum, diversa est peccatorum justorumque resurrectio.

Quia cognoscit Dominus viam justorum. Nihil aliud cognoscit Dominus, nisi quod notitia ejus dignum est. Cognoscit quippe Dominus eos qui ejus sunt: et si qui nescit, nescietur (Tim. II). Et ad peccatores dicitur: Discedite a me, operarii iniquitatis, non novi vos (Luc. XIII). Viam autem justorum illum puto esse qui loquitur: Ego sum via (Joan. XIV). De quo et propheta dicit: Videte quae sit via bona. Et iter impiorum peribit (Jerem. VI). Quam clementer, non impii peribunt, sed impietas.

PSALMUS II.

Quare fremuerunt gentes, et populi meditati sunt inania. Audacis est hunc psalmum interpretari velle post Petrum: immo de eo sentire aliud quam in Actibus apostolorum dixerit Petrus.

Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum et adversus Christum ejus. Non solum Herodes rex, sed etiam illi reges adversus Dominum constiterunt, quorum regna ei in puncto temporis diabolus ostendit.

Dirumpamus vincula eorum, et projiciamus, etc. Quatuor praecedentes versus vel angeli, vel prophetae sunt locuti, mirantes quare humana temeritas adversus Dei Filium consurrexerit. A quinto autem versiculo Dominus ipse respondit, cohortans populum gentilium, et omnes qui sibi ex Judaeis credituri sunt, ut legalia vincula dissolvant, et grave onus Legis abjiciant, quod non potuerunt portare patres eorum, sed sequantur eum cujus jugum suave est, et onus leve.

Qui habitat in coelis irridebit eos. Per humanae sermocinationis exempla, affectus Dei discimus: non quo ille quempiam derideat, sed quod nos derisu digna faciamus. Et Dominus subsannabit eos. Subsannatio proprie rugata fronte, et contracto naso exprimitur. Absit itaque hoc nos de Deo corporaliter existimare, quod etiam in gravibus viris quidam reprehensione dignum arbitrantur.

But like the dust, which the wind driveth from the face of the earth. Although dust is of the earth, yet it ceases to be earth. So unfortunate will the impious man be, that he will not even be earthly dust. It seems indeed to have the substance of earth, but it has its own substance: it has nothing solid, but what it has, it has for punishment. It is scattered hither and thither, it is never in one place; wherever the wind has drawn it, there its force is directed. So also the impious man, who has once denied God, wherever the breath of the devil has drawn him, there he is led by error.

Therefore the ungodly shall not rise again in judgment: Not because they do not rise again, but because they do not rise again in judgment: for they have already been prejudged. Nor sinners in the council of the just. If sinners do not rise in the council of the just, the resurrection of sinners and of the just is different.

For the Lord knoweth the way of the just. The Lord knows nothing else, except what is worthy of His knowledge. For the Lord knoweth them that are his: and if any man know not, he shall not be known (2 Tim. 2). And to sinners it is said: 'Depart from me, you workers of iniquity, I know you not' (Luke 13). But I think the way of the just is He who says: 'I am the way' (John 14). Of whom the prophet also says: 'See what is the good way.' And the way of the wicked shall perish (Jer. 6). How mercifully, not the impious shall perish, but impiety.

PSALM II

Why have the Gentiles raged, and the people devised vain things? It is audacious to wish to interpret this psalm after Peter: indeed, to think anything different about it than what Peter said in the Acts of the Apostles.

The kings of the earth stood up, and the princes met together, against the Lord and against his Christ. Not only King Herod, but also those kings stood up against the Lord, whose kingdoms the devil showed Him in a moment of time.

Let us break their bonds, and cast away, etc. The four preceding verses were spoken either by the angels or by the prophets, wondering why human rashness had risen up against the Son of God. From the fifth verse, however, the Lord Himself responds, exhorting the people of the Gentiles, and all those from the Jews who are to believe in Him, to dissolve the legal bonds and cast off the heavy burden of the Law, which their fathers could not bear, but to follow Him whose yoke is sweet and whose burden is light.

He who dwells in the heavens will laugh at them. Through examples of human speech, we learn of the dispositions of God: not that He derides anyone, but that we do things worthy of derision. And the Lord will mock them. Mockery is properly expressed with a wrinkled brow and a contracted nose. Far be it from us, therefore, to think this of God in a corporeal sense, which some consider worthy of reprehension even in serious men.

Tunc loquetur ad eos in ira sua. De ira Dei et Lactantius librum pulcherrimum scripsit, et ipse Origenes creberrime disputat, non tam iram esse, quam necessariam correptionem, ut patris in filium, medici in aegrotum, magistri in discipulum. Ira autem patientibus videri potest, non quod Deus emendet iratus. Et in furore suo conturbabit eos. Sicut in Epistola ad Romanos: Revelatur, inquit, ira Dei (Rom. I), ut qui eam venturam intelligunt, studeant devitare: ita et in praesenti loco benigne, non ait, puniet: sed, turbabit, ut absque poenis qui turbatus est, corrigatur.

Ego autem. Vox Christi. Constitutus sum rex, pro parte carnis dicitur. Ab eo, Deo patre. Super Sion, id est, super Ecclesiam. Sion, specula vitae interpretatur. Montem sanctum ejus, mons est Ecclesia, vel ipse Christus, ut illud: Et erit in novissimis diebus praeparatus mons domus Domini in vertice montium. Praedicans praeceptum Domini (Isa. II). Hoc est doctrinam Evangelii.

Dominus dixit ad me, filius meus es tu: ego hodie genui te. Jesus Christus est heri et hodie, et in aeternum. Recte autem ei qui natus est in tempore, dicitur:

Postula a me, et dabo tibi gentes haereditatem tuam. Ac si dicat: Dum Judaei te noluerunt recipere: omnes gentes tibi venient in haereditatem.

Reges eos in virga ferrea. In dura disciplina Romanorum. Vel per virgam ferream, disciplina intolerabilis: quia corda illorum tortuosa erant. Tamquam vas figuli confringes eos. Vas figuli antequam in testam fuerit obduratum, si dissipetur, reformabile est. Lege Jeremiam (Jerem. XIX). Si autem semel testa fracta fuerit, nequaquam in integrum compingi potest. Verum quae apud homines impossibilia sunt, apud Deum sunt possibilia. Figulus, Christus: vas, homo, ut est illud: Sicut vas in manu figuli, sic vos in manu mea, dicit Dominus (Ibid. XVIII). Aliter: Confringitur in poenitentiam hic, vel in die judicii in ignem.

Nunc reges intelligite. Reges saeculi omnes vel reges sancti apostoli, intelligite ista supradicta. Erudimini. Hoc est, vosmetipsos, vel alios. Qui judicatis terram, sanctam Ecclesiam.

Servite Domino in timore. Timore dixit, ut elationem eis tolleret: quia reges eos appellarat. Et exsultate ei. Ut eos iterum confortaret, ut illud: Gaudete et exsultate, cum tremore: ut cum tremore essent, id est, tremore corporis, et timore animae.

Then He will speak to them in His anger. Concerning the anger of God, Lactantius also wrote a most beautiful book, and Origen himself very frequently argues that it is not so much anger as a necessary correction, like that of a father toward a son, a physician toward a patient, a master toward a disciple. However, it can seem like anger to those who suffer it, not that God corrects while being angry. And in His fury He will trouble them. As in the Epistle to the Romans: 'The wrath of God,' it says, 'is revealed' (Rom. 1), so that those who understand it is coming may strive to avoid it. So also in the present passage, He kindly does not say, 'He will punish,' but 'He will trouble,' so that he who is troubled may be corrected without punishments.

But I. The voice of Christ. 'I have been appointed king,' is said with respect to His flesh. By Him, God the Father. Upon Zion, that is, upon the Church. Zion is interpreted as 'watchtower of life'. 'His holy mountain,' the mountain is the Church, or Christ Himself, as in that passage: 'And in the last days the mountain of the house of the Lord shall be prepared on the top of the mountains.' Preaching the commandment of the Lord (Isa. II). This is the doctrine of the Gospel.

The Lord said to me, 'You are my son; today I have begotten you.' Jesus Christ is the same yesterday, and today, and forever. Rightly, however, it is said to Him who was born in time:

Ask of me, and I will give you the nations for your inheritance. As if to say: While the Jews were unwilling to receive you, all the nations will come to you as an inheritance.

You will rule them with a rod of iron. In the harsh discipline of the Romans. Or, by the iron rod, an intolerable discipline, because their hearts were twisted. You will break them like a potter's vessel. A potter's vessel, before it has been hardened into earthenware, if it is broken, can be reshaped. Read Jeremiah (Jer. 19). But if the earthenware is broken once, it can by no means be put back together whole. But what is impossible for men is possible for God. The potter is Christ; the vessel, man, as in that passage: 'As the vessel is in the hand of the potter, so are you in my hand, says the Lord' (Ibid. 18). Alternatively: one is broken here for repentance, or on the day of judgment for the fire.

Now, O kings, understand. All you kings of the world, or you holy kings, the apostles, understand these things said above. Be instructed. That is, yourselves, or others. You who judge the earth, the holy Church.

Serve the Lord with fear. He said 'with fear' to take away their pride, because He had called them kings. And rejoice unto Him. So that He might comfort them again, as in that passage: 'Rejoice and exult, with trembling:' so that they might be with trembling, that is, with trembling of the body and fear of the soul.

Apprehendite disciplinam, ne quando irascatur Dominus. Pro eo quod in Graeco dicitur, δράξασθε παιδίας: in Hebraeo legitur NESCU BAR, quod interpretari potest, adorate filium. Apertissima itaque de Christo prophetia, et ordo praecepti, Adorate Filium; ne forte irascatur Dominus, hoc est, Pater. Et pereatis de via justa. Judaeis qui noluerunt adorare Filium, iratus est Dominus, et perierunt de via recta. Via justa, vel recta, Christus est. In via sumus, quando mandata Dei implemus. De via perimus, quando ab eis declinamus.

In brevi ira ejus. Hoc est, in exitu uniuscujusque hominis. Vel brevi ira in die judicii, ut illud: Cum enim dixerint homines, pax et securitas, tunc veniet eis repentinus interitus (I Thess. V). Beati omnes qui confidunt in eum. Non in hominibus, neque in semetipsis, sed in Deum. Iste psalmus, ut praefati sumus, in beatitudinem terminatur, unde superior incipit, et ideo apud Hebraeos pro uno habentur.

PSALMUS III.

Psalmus David, quando fugit a facie Absalom filii sui.

Iste psalmus posterior est sequentibus plurimis, qui ad Saulis videntur historiam pertinere. Ante siquidem David a Saul est passus insidias, quam Absalom adversus eum arma corriperet. Sed quia propositum ei erat, ut non tantum de se referret quae passus est, quam ut per exemplum sui omnes homines institueret, ideo primis secunda praeposuit, ut tentationum ordinem doceat. Siquidem ante propter peccata corripimur, et postea propter virtutem probamur. In David vero tentationum ordo mutatus est. Sub Saul persecutione, innocens fuit: sub Absalom, manifestissime criminis reus tenetur, Uria interfecto. Lege quinquagesimi psalmi titulum, et intelliges eum juxta ordinem priorem esse quem tertium.

Domine, quid multiplicati sunt, qui tribulant me, multi exsurgunt adversum me. Potest hic psalmus et ad David, et ad Christum, et per eum, ad omnes sanctos pertinere.

Exaudivit me de monte sancto suo. Montem sanctum puto unigenitum esse Filium Dei, ad quem in novissimis diebus populi confluituri sunt. Isaia et Michaea hoc ipsum vaticinantibus. Sed et de Ecclesia intelligitur, quia non potest civitas abscondi super montem posita.

Ego dormivi, et soporatus sum, et exsurrexi, quia Dominus suscepit me. Quasi somnus, inquit, et locus ejus persecutio.

Non timebo millia populi circumdantis me. Et David potest hoc de Absalom, et exercitu ejus dicere: et Dominus de Judaeis frementibus adversum se, et clamantibus: Tolle, tolle, crucifige eum (Joan. XXIX).

Embrace discipline, lest at any time the Lord be angry. For that which in Greek is said, δράξασθε παιδίας (dràxasthe paidìas), in Hebrew one reads NESCU BAR, which can be interpreted as 'adore the son'. Therefore, it is a most open prophecy about Christ, and the order of the precept is: Adore the Son, lest perhaps the Lord, that is, the Father, become angry. And you perish from the just way. The Lord was angry with the Jews who were unwilling to adore the Son, and they perished from the right way. The just, or right, way is Christ. We are on the way when we fulfill the commandments of God. We perish from the way when we turn away from them.

In a little while, His anger. That is, at the departure of each man. Or, a brief anger on the day of judgment, as in that passage: "For when men shall say, peace and security, then sudden destruction will come upon them" (1 Thess. 5). Blessed are all who trust in Him. Not in men, nor in themselves, but in God. This psalm, as we have said before, ends in a beatitude, from which the preceding one begins, and for this reason they are held as one among the Hebrews.

PSALM III.

A psalm of David, when he fled from the face of Absalom his son.

This psalm is later than many that follow, which seem to pertain to the history of Saul. For David suffered snares from Saul before Absalom took up arms against him. But because his purpose was not so much to relate what he had suffered, as to instruct all men by his example, he therefore placed the second things before the first, so that he might teach the order of temptations. Indeed, we are first corrected for our sins, and afterwards we are tested for our virtue. In David, however, the order of temptations was changed. Under Saul's persecution, he was innocent; under Absalom, he is held most manifestly guilty of the crime, having killed Uriah. Read the title of the fiftieth psalm, and you will understand that according to the order, it is prior to the third.

Lord, why are they multiplied that trouble me? Many are they that rise up against me. This psalm can pertain both to David, and to Christ, and through him, to all the saints.

He heard me from his holy mountain. I think the holy mountain is the only-begotten Son of God, to whom the peoples will flock in the last days. Isaiah and Micah prophesying this very thing. But it is also understood of the Church, because a city set on a mountain cannot be hidden.

I have slept, and have taken my rest: and I have risen up, because the Lord hath protected me. Like sleep, he says, and its place is persecution.

I will not fear thousands of the people surrounding me. And David can say this of Absalom and his army; and the Lord, of the Jews raging against him and crying out: "Away with him, away with him, crucify him" (John 19).

Quoniam tu percussisti omnes adversantes mihi sine causa. Percutit Dominus, et vineas alienigenarum in grandine, et Salvator, qui pro nobis factus est omnia, percussus a Patre scribitur: Percutiam pastorem, et oves dispergentur (Zach. XIII). Pro sine causa autem, maxilla legitur in Haebraeo, id est, LECHI. Et quia maxillam praemiserat, consequenter infertur. Dentes peccatorum contrivisti. Respondeant ergo amici solius historiae, quomodo Deus maxillam percutiat, et confringat dentes peccatorum, pugilum contra se more certantium. Dentes peccatorum contrivisti. Principes Judaeorum: dentes, vel haeretici doctores, vel verba ipsorum.

Domini est salus. Hoc est, non ab homine, sed a Deo. Ipse solus potest, et per ipsum a morte in vitam transire. Et super populum tuum. Hoc est, populum Christianum. Benedictio tua. Populo credentium benedictionem infundit: transmittens eis Spiritum sanctum, vel in futuro quando dicturus erit: Venite, benedicti Patris mei, percipite regnum quod vobis paratum est ab origine mundi (Matth. XXV).

PSALMUS IV.

In finem in carminibus, psalmus David. In finem, id est, in Christo. Finis enim Legis Christus ad justitiam omni credenti. In carminibus, hoc est, in laudibus. Psalmus David, hoc est, laus Christi.

Cum invocarem exaudivit me Deus justitiae meae. Incongruum est hoc de David accipere, ut qui in superiori psalmo propter occisionem Uriae pene est interfectus a filio, nunc audeat dicere: Exaudivit me Deus justitiae meae. Totus itaque psalmus ad Christum, et per Christum ad justos referendus est. Horum simile quid etiam Jacob locutus est, dicens: Exaudiet me cras justitia mea (Genes. XXX).

In tribulatione mea dilatasti mihi. Miserere mei, et exaudi orationem meam. Licet mihi auxilium tuleris, et in tribulatione mea dilatasti mihi: tamen ego misericordia tua semper indigeo.

Ut quid diligitis vanitatem, et quaeritis mendacium. Diapsalma. Verbum SELA, LXX interpretes, Symmachus et Theodotio, diapsalma transtulerunt. Aquila vero, semper; et puto aut musici cujusdam soni esse signaculum, aut certe perpetuitatem eorum quae praedicta sunt, indicari, ut ubicumque SELA, hoc est, diapsalma, sive, semper apponitur, ibi sciamus non tantum ad praesens tempus, verum ad aeternum, vel quae sequuntur, vel quae praecesserint, pertinere.

Quae dicitis in cordibus vestris, et in cubilibus vestris compungimini. Quod in die cogitando peccatis, nocte expiate per lacrymas.

For you have struck all who oppose me without cause. The Lord strikes, both the vineyards of foreigners with hail, and the Savior, who was made all things for us, is written to have been struck by the Father: "I will strike the shepherd, and the sheep will be scattered" (Zech. 13). But for "without cause," "jawbone" is read in the Hebrew, that is, LECHI. And because he had mentioned the jawbone, it is consequently inferred. You have broken the teeth of sinners. Let the friends of history alone answer, therefore, how God strikes the jawbone and breaks the teeth of sinners, who contend against him in the manner of boxers. You have broken the teeth of sinners. The princes of the Jews: the teeth, or heretical teachers, or their words.

Salvation is of the Lord. That is, not from man, but from God. He alone is able, and through him we can pass from death to life. And upon your people. That is, the Christian people. Your blessing. He pours out a blessing upon the people of believers, sending them the Holy Spirit, or in the future when he will say: "Come, you blessed of my Father, receive the kingdom prepared for you from the foundation of the world" (Matt. 25).

PSALM IV.

For the end, in verses, a psalm of David. For the end, that is, in Christ. For Christ is the end of the Law for righteousness to everyone who believes. In verses, that is, in praises. A psalm of David, that is, the praise of Christ.

When I called, the God of my justice heard me. It is unfitting to take this as being about David, who in the preceding psalm was almost killed by his son on account of the murder of Uriah, that he should now dare to say: "The God of my justice heard me." Therefore, the entire psalm is to be referred to Christ, and through Christ to the just. Jacob also spoke something similar to this, saying: "My justice will answer for me tomorrow" (Gen. 30).

In my tribulation you have enlarged me. Have mercy on me, and hear my prayer. Although you have brought me help, and in my tribulation you have enlarged me, yet I am always in need of your mercy.

Why do you love vanity, and seek after lying? Diapsalma. The word SELA, the Seventy interpreters, Symmachus, and Theodotion translated as diapsalma. Aquila, however, translated it as semper (always); and I think it is either a sign of some musical sound, or certainly indicates the perpetuity of those things which have been said before, so that wherever SELA, that is, diapsalma, or semper, is placed, we may know that what follows or what has preceded pertains not only to the present time, but to eternity.

What you say in your hearts, be sorry for in your beds. What you sin by thinking in the day, expiate at night through tears.

Sacrificate sacrificium justitiae, et sperate in Domino. Sacrificium Deo immolate justitiam, et consequenter sperabitis in Domino.

Signatum est super nos lumen vultus tui, Domine. In cujus facie lumen Domini signatum est, iste revelata facie gloriam Domini contemplatur. Tale signum et in gementium frontibus in libro Ezechielis prophetae notari Dominus praecepit (Ezech. IX).

A fructu frumenti, et vini eorum repleti sunt. Id quod in pluribus codicibus invenitur, et olei eorum, cum vetustum Origenis exemplum Psalterii revolverem, quod ipsius manu fuerat emendatum, nec in Hebraeo, nec in caeteris editionibus, nec apud ipsos Septuaginta interpretes reperi.

PSALMUS V.

In finem pro ea quae haereditatem consequitur, psalmus David. De Ecclesia quae in fine et consummatione mundi haereditatem consecutura est universis nationibus Christo credentibus, psalmus iste contexitur. Denique et ex persona ejus oratio ad Dominum dirigitur.

Verba mea auribus percipe, Domine. Nullus habet hanc fiduciam nisi Ecclesia. Qui peccator est, non est ausus dicere: Verba mea auribus percipe, Domine; qui irascitur et maledicit, non est ausus dicere: Verba mea auribus percipe, Domine; sed optat ut Deus claudat aures suas. Intellige clamorem meum, etc. Clamor in Scripturis non vocis, sed cordis est. Denique ad Moysen dicitur: Quid clamas ad me (Exod. XIV)? cum Moyses ante non clamasset. Intellige clamorem meum. Et Apostolus: Clamantes in cordibus nostris, abba pater (Galat. IV). Utique qui clamat, non in corde clamat, sed in lingua clamat. Et quomodo dicit Apostolus, clamantes in cordibus nostris? Quando igitur gemitus noster, et conscientia deprecatur, istum clamorem intelligit Deus. Unde dicit et Jeremias: Non sileat pupilla oculi mei (Thren. II). Videte quid dicat: Non taceat pupilla oculi mei: et aliquando pupilla oculi clamat ad Deum. Utique si clamat, lingua clamat, non pupilla oculi. Sed quomodo clamamus in cordibus nostris, quando cum gemitu Dominum deprecamur: sic quando lacrymas ad Deum fundimus, eo tempore pupilla oculi nostri clamat ad Dominum. Rex meus, et Deus meus. Ille vere ausus est dicere, Rex meus et Deus meus, cui non regnat peccatum in mortali corpore. Rex meus et Deus meus, quia regnas in me, et non regnat peccatum: propterea Deus meus es. Tu es Deus meus: quia non est venter Deus meus: quia non est aurum Deus meus: quia non est libido Deus meus. Quoniam tu virtus es, et ego cupio habere virtutes, propterea tu es Deus meus, hoc est, virtus mea.

Offer the sacrifice of justice, and hope in the Lord. Offer justice as a sacrifice to God, and consequently you will hope in the Lord.

The light of your countenance, O Lord, is signed upon us. He upon whose face the light of the Lord is signed, this one with unveiled face contemplates the glory of the Lord. The Lord commanded such a sign to be marked also on the foreheads of those who groan, in the book of the prophet Ezekiel (Ezek. 9).

By the fruit of their corn and wine, they are filled. That which is found in many codices, 'and of their oil,' when I consulted the ancient copy of the Psalter of Origen, which had been corrected by his own hand, I found neither in the Hebrew, nor in the other editions, nor among the Septuagint interpreters themselves.

PSALM V.

To the end, for her who obtains the inheritance, a psalm of David. This psalm is composed concerning the Church which, at the end and consummation of the world, is to obtain the inheritance with all nations believing in Christ. Finally, the prayer is also directed to the Lord from her person.

Receive my words with your ears, O Lord. No one has this confidence except the Church. He who is a sinner has not dared to say: 'Receive my words with your ears, O Lord'; he who is angry and curses has not dared to say: 'Receive my words with your ears, O Lord'; but he wishes that God would close His ears. Understand my cry, etc. A cry in the Scriptures is not of the voice, but of the heart. Finally, it is said to Moses: 'Why do you cry to me?' (Exod. 14), although Moses had not cried out before. Understand my cry. And the Apostle: 'Crying in our hearts, Abba, Father' (Gal. 4). Surely he who cries out, does not cry in the heart, but cries with the tongue. And how does the Apostle say, 'crying in our hearts'? Therefore, when our groaning and conscience pray, God understands this cry. Whence Jeremiah also says: 'Let not the apple of my eye be silent' (Lam. 2). See what he says: 'Let not the apple of my eye be silent': and sometimes the apple of the eye cries out to God. Surely if it cries out, the tongue cries out, not the apple of the eye. But just as we cry in our hearts when we beseech the Lord with a groan, so when we pour out tears to God, at that time the apple of our eye cries out to the Lord. My king, and my God. He has truly dared to say, 'My king and my God,' in whose mortal body sin does not reign. 'My king and my God,' because you reign in me, and sin does not reign: therefore you are my God. You are my God: because my belly is not my God, because gold is not my God, because lust is not my God. Since you are virtue, and I desire to have virtues, therefore you are my God, that is, my virtue.

Mane exaudies vocem meam. Quidam simplicius interpretantur, hoc est, exsurgo diluculo ad orandum, et deprecor te. Et quae est ista interpretatio, qua dicitur, mane nos exaudit, vespere non exaudit, media nocte non exaudit. Sed videte quid dicat: Quamdiu in tenebris erroris sum, non me exaudit. Quando vero sol justitiae venerit in corde meo, tunc me exaudit: mane exaudies vocem meam. Non dixit, tertia hora, non dixit sexta hora, non dixit plena luce; sed videte quid dicat: Mane, statim ut tenebrae fugere coeperint, exaudis: statim in principio boni operis me exaudis, non quaeris finem. Est enim meum velle, tuum perficere. Mane astabo tibi. Videte ordinem, mane, non vespere, non in tenebris, sed mane. Mane astabo tibi: stabo constanter, et imitabor Moysen. Mane astabo tibi: tibi astabo, non aliis. Cum autem mane fuerit, et stetero, et tibi stetero, tunc merebor te videre. Et videbo. Subauditur, te videbo, multi male legunt, et dicunt, καὶ ἐπόψειμε: sed sciamus errorem esse; sic dicitur, καὶ ἐπόψομαι hoc est, videbo, ut sic ordo quem diximus, incipiente luce virtutum in anima mea, quando stare tibi coepero, non sedere, non jacere, sed stare: et statues supra petram pedes meos, tunc per istos gradus merebor te videre. Quoniam tu es Deus non volens iniquitatem. Propterea non me exaudies plena luce, sed mane, quoniam non vis, Deus, iniquitatem. Cum enim recedere coepero ab iniquitate, statim merebor exauditionem tuam.

Neque habitabit juxta te malignus. Quando aliquis recedit a nobis qui malus est, gratulemur, hoc in nobis fit quod factum est et in Domino. Videte enim quid dicat Spiritus sanctus: Neque habitabit juxta te malignus, quae enim communicatio luci et tenebris? qui consensus Christo et Belial? quando ergo recedunt aliqui ex nobis, dicamus et nos: Exierunt ex nobis, sed non fuerunt ex nobis. Si enim fuissent ex nobis, mansissent utique nobiscum (I Joan. XII). Dicitur ad Deum: Non habitabit juxta te malignus. Si enim Deus ignis est, et ignis consumens, quicumque stipula est, quicumque lignum est, fugit ab igne, ne consumatur ab igne. Neque permanebunt injusti ante oculos tuos. Quando dicitur, neque permanebunt, ostenditur quod aliquando manserint. Manserunt autem aliquando injusti ante oculos Dei: manserunt Deo expectante poenitentiam ipsorum; sed quoniam permanserunt injusti, propterea non permanserunt ante oculos Dei.

In the morning you will hear my voice. Some interpret it more simply, that is, I rise at dawn to pray, and I beseech you. And what is this interpretation, by which it is said that he hears us in the morning, does not hear us in the evening, does not hear us at midnight? But see what it says: As long as I am in the darkness of error, he does not hear me. But when the sun of justice has come into my heart, then he hears me: in the morning you will hear my voice. He did not say, at the third hour, he did not say at the sixth hour, he did not say in full daylight; but see what he says: In the morning, as soon as the shadows have begun to flee, you hear: immediately at the beginning of a good work you hear me, you do not seek its end. For it is mine to will, yours to bring to completion. In the morning I will stand before you. See the order: in the morning, not in the evening, not in darkness, but in the morning. In the morning I will stand before you: I will stand steadfastly, and I will imitate Moses. In the morning I will stand before you: before you I will stand, not others. But when it is morning, and I have stood, and stood before you, then I will be worthy to see you. And I will see. It is understood, 'I will see you'; many read it incorrectly and say, καὶ ἐπόψειμε (and he will see me): but let us know that this is an error; it is said thus, καὶ ἐπόψομαι (and I will see), that is, 'I will see', so that in this way the order we have described—with the light of virtues dawning in my soul, when I have begun to stand before you, not to sit, not to lie down, but to stand: and you will set my feet upon a rock—then through these steps I will be worthy to see you. For you are a God who does not will iniquity. Therefore you do not hear me in full daylight, but in the morning, because you, God, do not will iniquity. For when I have begun to depart from iniquity, I will immediately be worthy of your hearing.

Nor will the wicked dwell near you. When someone who is evil departs from us, let us rejoice; this happens in us which also happened in the Lord. For see what the Holy Spirit says: 'Nor will the wicked dwell near you,' for what fellowship has light with darkness? what accord has Christ with Belial? Therefore, when some depart from us, let us also say: 'They went out from us, but they were not of us.' For if they had been of us, they would indeed have remained with us (I Joan. XII). It is said to God: 'The wicked will not dwell near you.' For if God is a fire, and a consuming fire, whoever is straw, whoever is wood, flees from the fire, lest he be consumed by the fire. Nor will the unjust remain before your eyes. When it is said, 'nor will they remain,' it is shown that at one time they did remain. But the unjust did at one time remain before the eyes of God: they remained while God was awaiting their repentance; but because they remained unjust, for that reason they did not remain before the eyes of God.

Odisti omnes qui operantur iniquitatem. Infelix est, quem odit Deus. Quis est ille quem odit Deus? qui operatur iniquitatem. Si enim omnes peccamus, et quicumque peccat, odio habetur a Deo, ergo odio habemur a Domino. Si autem odio habemur a Domino, quomodo gratia salvati sumus? Odisti omnes qui operantur iniquitatem. Non dixit qui operati sunt iniquitatem, sed qui operantur iniquitatem. Qui perseverant in peccato, illi odio habentur a Domino: qui autem dimiserunt, illi amantur a Domino: Perdes omnes qui loquuntur mendacium. Rem novam video. Qui malum operatur, odio habetur: qui mentitur, perit. Videamus quid sit plus, odio haberi a Domino, an perire. Infelix quidem est qui odio habetur a Domino, sed adhuc vivit. Qui autem loquitur mendacium et perit, jam esse desistit. Ergo infelicior est, qui mendacium loquitur, quam ille qui operatur iniquitatem, qui enim operatur iniquitatem, odio habetur: qui autem loquitur mendacium, perit. Os enim, quod mentitur, occidit animam (Sap. I). Et quomodo scriptum est: ut sit Deus verax, omnis autem homo mendax (Rom. III). Si autem quicumque loquitur mendacium, jam perit, et occidit animam suam: omnes autem mentimur, ergo omnes peribimus? Hoc autem quod dicit: Perdes omnes qui loquuntur mendacium, et ex consequentibus psalmi, et ex ipso ordine intelligere possumus, quia de haereticis dicit: Qui enim operatur iniquitatem, suam tantum animam occidit: qui autem haereticus est, et loquitur mendacium, tot occidit homines, quot induxerit.

Virum sanguinum et dolosum abominabitur Dominus. Vir sanguinum, omnis haereticus est, quotidie animarum sanguinem fundit. Recte dixit dolosum: et homicida est, et dolosus.

Ego autem in multitudine misericordiae tuae, introibo in domum tuam. Illi in iniquitate sua egrediuntur de domo tua, ego in tua misericordia ingrediar in domum tuam, Introibo in domum tuam, quae est Ecclesia.

Adorabo ad templum, etc. Ipsa est domus quae et templum.

Domine, deduc me in tua justitia. Ego autem cupio intrare in domum tuam et volo intrare per viam tuam rectam; sed quoniam continuata semitis scandala ponunt inimici mei, et mihi in domum tuam ire cupienti, laqueos ponunt in itinere; propterea, quaeso te, ut dirigas pedes meos usque ad finem. Meum est pedes ponere in via tua: tuum est corrigere gressus meos: Propter inimicos meos dirige in conspectu tuo viam meam. Hoc est, viam tuam rectam fac propter inimicos meos, qui insidiantur mihi. Quae est autem ista via? Lectio Scripturarum, hoc est, ne in Scripturis tuis, per quas ingredi cupio in Ecclesiam tuam, corruam. Omnis enim qui male intelligit Scripturas, in via Dei corruit.

You have hated all who work iniquity. Unhappy is he whom God hates. Who is he whom God hates? He who works iniquity. For if we all sin, and whoever sins is held in hatred by God, therefore we are held in hatred by the Lord. But if we are held in hatred by the Lord, how are we saved by grace? You have hated all who work iniquity. It does not say 'who have worked iniquity,' but 'who work iniquity.' Those who persevere in sin, they are held in hatred by the Lord; but those who have left it off, they are loved by the Lord: You will destroy all who speak lies. I see a new matter. He who works evil is held in hatred: he who lies, perishes. Let us see which is worse, to be held in hatred by the Lord, or to perish. Unhappy indeed is he who is held in hatred by the Lord, but he still lives. But he who speaks a lie and perishes, now ceases to be. Therefore, he who speaks a lie is more unhappy than he who works iniquity, for he who works iniquity is held in hatred, but he who speaks a lie, perishes. For the mouth that lies kills the soul (Sap. I). And how is it written: 'that God may be true, but every man a liar' (Rom. III). But if whoever speaks a lie already perishes and kills his own soul, and we all lie, will we all therefore perish? But this which he says, 'You will destroy all who speak lies,' we can understand both from the following parts of the psalm and from the order itself, that he is speaking of heretics: for he who works iniquity kills only his own soul; but he who is a heretic and speaks a lie, kills as many men as he has led astray.

The Lord will abominate the man of blood and deceit. The man of blood is every heretic; he daily sheds the blood of souls. Rightly did he say "deceitful": he is both a murderer and deceitful.

But I, in the multitude of your mercy, will enter into your house. They in their iniquity go out from your house; I in your mercy will enter into your house, I will enter into your house, which is the Church.

I will worship at the temple, etc. This house is also the temple.

Lord, lead me in your justice. But I desire to enter your house and I wish to enter by your straight way; but since my enemies place continuous scandals in the paths, and for me, who desires to go into your house, they place snares in the journey; for this reason, I ask you to direct my feet even to the end. It is my part to place my feet on your way; it is yours to correct my steps: Because of my enemies, make my way straight in your sight. That is, make your way straight because of my enemies, who lie in wait for me. But what is this way? The reading of the Scriptures, that is, lest I fall in your Scriptures, through which I desire to enter into your Church. For everyone who understands the Scriptures wrongly, falls on the way of God.

Quoniam non est in ore eorum veritas. Describuntur haeretici, describitur vir sanguinarius et dolosus, quem abominabitur Dominus. Non est in ore eorum veritas. Non habent Christum veritatem in ore suo, quia nec in corde habent. Cor eorum vanum est. Melius habetur in Hebraeo ἐπίβουλον. Vere enim insidiatur cor haereticorum omnibus quos decipit.

Sepulcrum patens est guttur eorum. Infelices sunt haeretici, qui sepulcra sunt dealbata, plena ossibus mortuorum. Sepulcrum patens est guttur eorum. Arius, Eunomius, et caeteri haeretici linguas sagittas habent: fauces suas sepulcrum habent. Sepulcrum patens est guttur eorum. Et recte dixit, patens quandocumque enim vult aliquis deceptus intrare, paratus est haereticus, et suscipit. Numquam haeretici claudunt os suum, sed semper aperiunt os suum. Linguis suis dolose agebant. Aliud in corde tenebant, aliud in sermone pollicebantur. Pietatem loquebantur, et impietatem celabant. Christum loquuntur, et occultant Antichristum. Sciunt enim quod nemo possit induci, si proferant Antichristum. Lucem proferunt, ut celent tenebras, ut per lucem ducant ad tenebras. Judica illos, Deus. Sciunt te judicem, sciunt te respicere res humanas. Qui judicaturus in fine es, etiam in praesenti judica. Qui generaliter judicaturus es, nunc ex parte judica. Qui patrem sentire nolunt, sentiant judicem. Judica illos, Deus. Quare? qua de causa? Sequitur:

Decidant a cogitationibus suis. Si enim in praesenti reddideris illis quod merentur, incipiunt recedere a malis cogitationibus suis: quamdiu te judicem non sentiunt, non timent. Decidant a cogitationibus suis. Egregie dixit, a cogitationibus suis. Quotidie enim haeretici immutant dogmata sua. Denique si vir ecclesiasticus de Scripturis eruditus contenderit contra eos, et Scripturis sanctis coarguerit eos, statim requirunt, quomodo aliud novum dogma reperiant. Non quaerunt quomodo salventur, sed quomodo superent. Propterea nunc dixit. Decidant a cogitationibus suis, et te habeant unam cogitationem.

Secundum multitudinem impietatum eorum expelle eos. Non dixit, unde eos expellat: de coelo eos expellat, de terra eos expellat: unde eos expellat Scriptura non dicit: sed ὑπερβατὸν est, et ὕστερον πρότερον. Debemus ergo legere: Secundum multitudinem impietatum eorum expelle eos. Quod dicit, hoc est: Ab impietatibus suis multis propter tuam misericordiam expelle eos, hoc est, non sint in multis impietatibus suis.

For there is no truth in their mouth. The heretics are described, the bloodthirsty and deceitful man is described, whom the Lord will abominate. There is no truth in their mouth. They do not have Christ, the truth, in their mouth, because they do not have him in their heart either. Their heart is vain. It is better rendered in the Hebrew as ἐπίβουλον (treacherous). For truly the heart of heretics lies in wait for all whom it deceives.

Their throat is an open sepulcher. Unhappy are the heretics, who are whitewashed sepulchers, full of the bones of the dead. Their throat is an open sepulcher. Arius, Eunomius, and the other heretics have tongues like arrows: they have their throats as a sepulcher. Their throat is an open sepulcher. And he rightly said, "open," for whenever someone who is deceived wishes to enter, the heretic is ready and receives him. Heretics never close their mouth, but always open their mouth. With their tongues they acted deceitfully. They held one thing in their heart, they promised another in their speech. They spoke of piety, and concealed impiety. They speak of Christ, and hide the Antichrist. For they know that no one can be persuaded if they bring forth the Antichrist. They bring forth light to hide the darkness, so that through light they may lead to darkness. Judge them, O God. They know you are the judge, they know you regard human affairs. You who will judge in the end, judge also in the present. You who will judge generally, now judge in part. Let those who do not want to feel you as a father, feel you as a judge. Judge them, O God. Why? For what reason? It follows:

Let them fall from their own thoughts. For if in the present you render to them what they deserve, they begin to withdraw from their evil thoughts: as long as they do not feel you as judge, they do not fear. Let them fall from their own thoughts. He said excellently, "from their own thoughts." For heretics daily change their dogmas. Finally, if an ecclesiastical man learned in the Scriptures should contend against them, and convict them with the holy Scriptures, they immediately seek how they might find another new dogma. They do not seek how they may be saved, but how they may overcome. For this reason he now said. Let them fall from their own thoughts, and have you as their one thought.

According to the multitude of their impieties, cast them out. It does not say from where He should cast them out: whether He should cast them out from heaven, or cast them out from the earth; Scripture does not say from where He should cast them out, but it is a *hyperbaton* and a *hysteron proteron*. Therefore, we should read: According to the multitude of their impieties, cast them out. What it says is this: From their many impieties, on account of Your mercy, cast them out; that is, let them not remain in their many impieties.

Potest et aliter interpretari: Quoniam plurimum impii fuerunt et noluerunt decidere a cogitationibus suis, et impietates impietatibus augent, et quotidie congregant, et plures habent impietates, propterea expelle eos. Unde? Ab ea quae haereditatem consequitur. Tu expelle eos inde, ut quoniam fidem non habent Ecclesiae, ne versentur in ea. Quoniam irritaverunt te, Domine. Tu, Domine, per naturam dulcis es, sed quicumque peccatores sunt et haeretici, naturam tuae dulcedinis vitio suo vertunt in amaritudinem.

Et laetentur omnes qui sperant in te. Illi pereant, et ecclesiastici laetentur. In aeternum exsultabunt. Hic, in aeternum, non de praesenti saeculo debemus dicere, sed de futuro. Denique non dixit, in saeculo exsultant, sed exsultabunt, de futuro dicitur. Hic enim tristitia est, ibi vero laetitia. Haeretici de praesenti rident, sed in futuro lugebunt. Nos vero in praesenti lugemus, ut in futuro rideamus. In aeternum exsultabunt. Quae erit exsultatio sanctorum virorum? Et inhabitabis in eis. Felices erunt qui Christum hospitem habere merebuntur: felices qui tabernaculum Christi erunt.

Et gloriabuntur in te omnes qui diligunt nomen tuum. Quicumque diligit Deum, gloriabitur in Domino. Qui diligunt. Non dixit, qui timent, sed, qui diligunt. Ubicumque enim timor est, ibi non est dilectio. Perfecta quippe dilectio foras mittit timorem. Quicumque enim diligunt nomen Domini, illi gloriabuntur. Gloriabuntur. Futura est beatitudo nostra: totum quod promittitur de futuro est. Alii regnent; alii possideant; alii glorientur. Nos hic sumus miseri, ut postea felices simus. Sequamur Christum Dominum nostrum. Qui dicit se in Christo credere, debet quomodo ille ambulavit, et ipse sic ambulare. Christus Dei Filius non venit ut ministraretur, sed ut ministraret. Non venit ut imperaret, sed ut serviret. Non venit ut lavarentur illi pedes, sed ut lavaret pedes discipulorum. Non venit ut caederet, sed ut caederetur. Non dedit alapam, sed accepit. Non crucifixit, sed crucifixus est. Non alios occidit, sed ipse passus est. Pauper fuit, ut nos divites faceret. Ille accepit pro nobis plagam, ut nos verberati non doleremus. Quotiescumque caedimur, praebeamus maxillam, dorsum opponamus, imitemur Christum. Qui caeditur, Christum imitatur: qui caedit, Antichristum. Hoc totum quare dico? Ut in praesenti saeculo quod sustinemus, pro Christo glorificemus nomen Domini. Dum loquimur, dum ambulamus, repente subtrahimur. Ego ipse qui vobis hodie loquor, die crastina qui de me futurum sit, nescio. Si venerit levis febricula, ubi est ista vox? Ubi est superbia? Repente vertitur in cinerem. Quid gloriatur terra et cinis? Secundum corporis naturam, terra et cinis sumus. Terra es, et in terram ibis; et terra gloriatur contra factorem suum. Sequitur.

Quoniam tu benedices justo. In futurum ergo differtur beatitudo.

It can also be interpreted otherwise: Since they have been exceedingly impious and have been unwilling to depart from their thoughts, and they add impieties to impiedades, and daily accumulate them, and have more impieties, for that reason cast them out. From where? From that which obtains the inheritance. You, cast them out from there, so that, since they do not have the faith of the Church, they may not be active within it. For they have provoked you, O Lord. You, O Lord, are sweet by nature, but all sinners and heretics, by their own fault, turn the nature of Your sweetness into bitterness.

And let all who hope in you rejoice. Let those men perish, and let the people of the Church rejoice. They will rejoice forever. Here, "forever" must not be said of the present age, but of the future. In short, it did not say, "they rejoice in this age," but "they will rejoice"; it is spoken of the future. For here there is sadness, but there, joy. Heretics laugh in the present, but in the future they will mourn. But we mourn in the present, so that we may laugh in the future. They will rejoice forever. What will be the exultation of holy men? And you will dwell in them. Happy will they be who will merit to have Christ as a guest: happy are they who will be the tabernacle of Christ.

And all who love your name will glory in you. Whoever loves God will glory in the Lord. "Who love." It did not say, "who fear," but, "who love." For wherever there is fear, there is not love (*dilectio*). For perfect love casts out fear. For whoever loves the name of the Lord, they will glory. "They will glory." Our blessedness is in the future: everything that is promised is of the future. Let others reign; let others possess; let others glory. We are miserable here, so that we may be happy hereafter. Let us follow Christ our Lord. He who says he believes in Christ ought to walk as He walked. Christ the Son of God came not to be served, but to serve. He came not to command, but to serve. He came not to have His feet washed, but to wash the feet of the disciples. He came not to strike, but to be struck. He did not give a blow, but received one. He did not crucify, but was crucified. He did not kill others, but He Himself suffered. He was poor, that He might make us rich. He received the blow for us, so that we, when scourged, might not feel pain. Whenever we are struck, let us offer the cheek, let us turn our back, let us imitate Christ. He who is struck imitates Christ; he who strikes, the Antichrist. Why do I say all this? So that in this present age, in what we endure, we may glorify the name of the Lord for Christ's sake. While we speak, while we walk, suddenly we are taken away. I myself who speak to you today, do not know what will become of me tomorrow. If a slight fever should come, where is that voice? Where is that pride? Suddenly it is turned to ash. Why is earth and ash proud? According to the nature of the body, we are earth and ash. You are earth, and to earth you shall go; and yet earth glories against its maker. What follows.

For you will bless the just man. Therefore, blessedness is deferred to the future.

Domine, ut scuto bonae voluntatis, etc. Apud saeculum aliud est scutum, aliud corona: apud Deum vero ipse est scutum, ipse est et corona, quasi scutum protegit, quasi Deus coronat, ipse est scutum nostrum, ipse est et corona nostra: et ob hoc dicit: Domine, ut scuto bonae voluntatis tuae coronasti nos. Protexisti nos scuto tuo, et protectio tua corona nostra fuit, hoc est, corona nostra scutum tuum fuit, id est, nostra victoria. Corona enim victoria interpretatur. Gratias agamus Deo, et deprecemur illum, ut in bona voluntate sua ipse sit scutum et corona nostra, ut numquam recedamus ab eo, ut sequamur illum, et dicamus cum Jeremia: Et post te subsequens non laboravi, Domine, ut scuto bonae voluntatis tuae coronasti nos (Thren. I). Scuto protegimur, et cum perfecti fuerimus, coronamur.

PSALMUS VI.

In finem pro carminibus pro octava psalmus David. Iste et undecimus psalmus, pro octava inscriptionem habent, resurrectionis, et poenitentiae, ac per hoc salutis nostrae mysterium continentes. In quo humanum genus postulat, ut corrigamur quidem et judicemur a Deo, sed non in ira et in furore ejus. Longum est de sacramento hujus numeri plura exempla revocare. Octo animae ingressae sunt in Arcam Noe, quae in diluvio salvatae sunt. Octavus filius Jesse David fuit, qui et desperatur a patre, et a Deo solus eligitur. Octavo die circumciduntur primogenita, et immunda esse desistunt. Zacharias quoque pater Joannis octava die circumcisionis filii sui loquitur. Et post dies octo sive sex (utrumque enim in diversis evangelistis legitur) Dominus transformatur in monte, ut sic octonarius in sexto numero contineatur, quomodo nunc in sexto psalmo, inscriptio ponitur ogdoadis.

Domine, ne in furore tuo arguas me, etc. Poenitentiae psalmus est, et non emendari refutat et corripi, sed in furore et in ira, quia infirmus sit, et turbata sint ossa ejus. Et aliquando prius furor est, et postea ira; sed maxime unum est. Tamen furor in praesenti, ira in futuro.

Miserere mei, Domine. Vox Ecclesiae. Miserere mei, quia miser sum. Et ipse misericordiam Dei invenit, qui se miserum confitetur. Quoniam infirmus sum, sana me, Domine. Ac si dicat: infirmus sum pro peccato: sana me, quia medicus es. Ego sum aegrotus, tu es medicus. Ego habeo infirmitatem, tu habes sanitatem. Ego sum infirmus per peccatum, tu sana per misericordiam.

Quoniam conturbata sunt omnia ossa mea. Ac si dicat: omnes virtutes, quae ossa appellavit, in primo homine transgressae sunt, sive perditae. Anima mea exinde turbata est. Per poenitentiam ut emendemur.

Lord, as with a shield of good will, etc. In the world, the shield is one thing, the crown another; but with God, He Himself is the shield, and He Himself is also the crown. As a shield, He protects; as God, He crowns. He is our shield, and He is also our crown. And for this reason, it says: 'Lord, you have crowned us as with a shield of your good will.' You have protected us with your shield, and your protection was our crown; that is, our crown was your shield, which is to say, our victory. For 'crown' is interpreted as 'victory.' Let us give thanks to God, and let us beseech Him, that in His good will He Himself may be our shield and our crown, so that we may never depart from Him, that we may follow Him, and say with Jeremiah: 'And following after you, I have not labored, Lord, you have crowned us as with a shield of your good will' (Lamentations 1). By the shield we are protected, and when we have been made perfect, we are crowned.

PSALM VI.

To the end, for the songs for the eighth, a psalm of David. This and the eleventh psalm have the inscription 'for the eighth,' containing the mystery of the resurrection, and of penitence, and thereby of our salvation. In it, the human race asks that we may indeed be corrected and judged by God, but not in His anger and in His fury. It would be tedious to recall more examples concerning the sacrament of this number. Eight souls entered Noah's Ark, who were saved in the flood. The eighth son of Jesse was David, who was both despaired of by his father and chosen by God alone. On the eighth day the firstborn are circumcised, and they cease to be unclean. Zacharias also, the father of John, speaks on the eighth day of his son's circumcision. And after eight or six days (for both are read in different evangelists) the Lord is transfigured on the mountain, so that the number eight might be contained in the number six, just as now in the sixth psalm, the inscription of the ogdoad is placed.

Lord, do not rebuke me in your fury, etc. It is a psalm of penitence, and he does not refuse to be amended and corrected, but to be so in fury and in anger, because he is weak, and his bones are troubled. And sometimes fury comes first, and then anger; but for the most part they are one. However, fury is in the present, anger in the future.

Have mercy on me, Lord. The voice of the Church. Have mercy on me, for I am miserable. And he finds the mercy of God, who confesses himself to be miserable. For I am weak, heal me, Lord. As if to say: I am weak because of sin: heal me, for you are the physician. I am the sick one, you are the physician. I have the infirmity, you have the healing. I am weak through sin, you heal through mercy.

For all my bones are troubled. As if to say: all the virtues, which he called bones, were transgressed, or lost, in the first man. My soul is troubled because of this. Through penitence, that we may be amended.

Et tu, Domine, usquequo. Subauditur, usquequo animam meam quae est conturbata vehementer, non eripis, non corrigis, non emendas?

Convertere, Domine, et eripe animam meam. Nisi animam nostram ante converterit, non eam potest eruere de periculo. Vel illud: Domine, qui avertisti vultum tuum a nobis, convertere et nos videre dignare, et erue animam nostram.

Quoniam non est in morte qui memor sit tui. Non enim mortui laudabunt te, Domine, sed nos qui viventes sumus, quia non est Deus mortuorum, sed vivorum. In inferno autem quis confitebitur tibi? Non pro impossibili, sed pro raro posuit. In omnibus enim Dei judiciis delectatur sanctus, et laudat judicia ejus.

Laboravi in gemitu meo. Miserere mei, quia haec et haec quae sequuntur, feci. Lavabo per singulas noctes lectum meum. Qui quotidie lacrymis stratum rigat, non potest in cogitatione ejus libidinum pompa surrepere. In lacrymis meis stratum meum rigabo. Quanta multitudo lacrymarum, ut stratum ejus lacrymis rigatum sit.

Turbatus est a furore oculus meus. Ubi sunt amici litterae? Certe oculus iste corporeus ibi ab ira non conturbatur, nisi forte in tantam rabiem extollimur, ut vultus quoque nostri et ora mutentur. Ille itaque turbatur oculus: qui si scandalizatus fuerit, eruetur. Non autem ait: Ab ira mea turbatur oculus meus: sed, ab ira tua. O Deus, per quem supplicia mihi timeo praeparata: turbata est mens mea, et totum cordis mei principale contremuit. Inveteravi in omnibus inimicis meis. Non nova adversum me inimici bella gerunt, meus hostis antiquus est. Aliter: Pubertatem ejus hominis qui renovatur de die in diem, non possum consequi: quia veterem hominem cum vitiis et concupiscentiis ejus inimicis meis adversum me porto pugnantibus.

Discedite a me omnes qui operamini iniquitatem. Postquam ipse misericordiam consecutus est, caeteros docet, vel cohortatur, ut a se abeant. Non enim vult iniquorum habere consortium. Simul autem et illud notandum est, quod jam superius diximus: quod non eos qui operati sunt iniquitatem; sed qui operantur, a se jubeat recedere.

Convertantur et erubescant valde velociter. Non contra inimicos, sed pro inimicis orat: ut convertantur et erubescant a peccatis suis: et erubescant non leviter, sed vehementer: nec recrastinato tempore, sed cito.

PSALMUS VII.

Psalmus David, quem cantavit Domino pro verbis Chusi filii Jemini.

And you, Lord, how long? It is understood: how long will you not deliver, not correct, not amend my soul which is greatly troubled?

Turn, Lord, and deliver my soul. Unless He first converts our soul, He cannot rescue it from danger. Or this: Lord, you who have turned your face from us, turn and deign to see us, and deliver our soul.

For there is no one in death who is mindful of you. For the dead will not praise you, Lord, but we who are living, because He is not the God of the dead, but of the living. But in hell, who will confess to you? He put this not as something impossible, but as something rare. For in all God's judgments the saint delights, and praises His judgments.

I have labored in my groaning. Have mercy on me, because I have done these things and those which follow. I will wash my bed every night. He who daily waters his couch with tears, the pomp of lusts cannot creep into his thought. With my tears I will water my couch. What a multitude of tears, that his couch should be watered with tears!

My eye is troubled by fury. Where are the letters of friends? Certainly, this corporeal eye is not troubled there by anger, unless perhaps we are raised to such a frenzy that our countenances and faces are also changed. Therefore, that eye is troubled which, if it should cause scandal, will be plucked out. But he does not say: "My eye is troubled by my anger," but, "by your anger." O God, through whom I fear the punishments prepared for me: my mind is troubled, and the entire ruling part of my heart has trembled. I have grown old among all my enemies. The enemies do not wage new wars against me; my foe is ancient. Alternatively: I cannot attain the youth of that man who is renewed from day to day, because I carry the old man with his vices and concupiscences, my enemies fighting against me.

Depart from me, all you who work iniquity. After he himself has obtained mercy, he teaches or exhorts the others to depart from him. For he does not wish to have the fellowship of the iniquitous. At the same time, that which we have already said above must also be noted: that he commands not those who have worked iniquity, but those who are working it, to withdraw from him.

Let them be converted and blush exceedingly quickly. He prays not against his enemies, but for his enemies: that they may be converted and blush for their sins; and that they may blush not lightly, but vehemently; and not at some future time, but quickly.

PSALM VII.

A Psalm of David, which he sang to the Lord concerning the words of Cush the son of Jemini.

Plerique, et maxime hi qui Hebraei sermonis scientiam non habent, hunc psalmum arbitrantur eo tempore esse cantatum, quo Chusi filius Arachi, amicus David, destruxit consilium Achitophel: et ad eum nuntios misit, ne in eremo ultra sederet, sed procul fugeret, ne opprimeretur a filio. Verum sciendum est vehementer errare. Primum, quod nomen Chusi per samech litteram scriptum est: hic vero per sin. Deinde quod numquam David qui Joab et caeteris ducibus exercitus sui praeceperat, dicens: Parcite puero Abessalon (II Reg. XVIII), de morte filii loqueretur: Concepit dolorem, et peperit iniquitatem: Lacum aperuit et effodit eum, et incidit in foveam quam fecit: maxime qui, morte ejus audita, operuit caput suum, et ejulans clamaret: Filius meus Abessalon, filius meus Abessalon. Ad extremum quod illic Chusi, amicus David, filius Arachi scriptum est: hic vero filius Jemini. Sciendum itaque Chusi interpretari, Aethiopem: et totum psalmum contra Saul esse conscriptum, qui persequebatur eum: et in foveam quam foderat, ipse indicit. Quem Aethiopem vocat, propter sanguinarios, et tetros, et crudeles mores. Jemini vero, familia, quod ad tribum pertineat Benjamin, de qua Saul ortus est, Regnorum libri testimonio sunt, in quibus Scriptura commemorat: Et erat vir de filiis Benjamin, et nomen ejus Cis, filius Abihel, filii Sareth, filii Bechor, filii Aphi, filii viri Jemini, vir potens, et huic filius, et nomen ejus Saul (I Reg. IX). Semei quoque ille qui lapides et pulverem in David jaciebat, de familia Saul, hoc est, Jemineus fuit: sicut in eisdem libris scribitur; Egrediebatur vir de propinquitate domus Saul, et nomen ei Semei, filius Gera (II Reg. XVII); de quo postea David loquens inducitur: Ecce filius meus qui egressus est de ventre meo, quaerit animam meam: et quanto magis nunc filius Jemini? Aquila hunc locum ita interpretatus est. Pro ignoratione David, qui cecinit Domino pro verbis Aethiopis: Symmachus in hunc modum: Pro ignoratione David, quod cecinit Domino pro verbis Chusi filii Jemini. Haec omnia latius exsecutus sum, quia eruditissimi viri putaverunt hunc psalmum non contra Saul, sed contra Abessalon esse compositum, quod pro parte non esse monstravi.

Domine Deus meus, in te speravi, etc. Non speravi in gladio meo: non speravi in virtute mea; sed speravi in auxilio tuo.

Many, and especially those who do not have knowledge of the Hebrew language, think that this psalm was sung at that time when Cushai the son of Arach, a friend of David, thwarted the counsel of Ahithophel, and sent messengers to him, that he should not remain any longer in the wilderness, but should flee far away, lest he be crushed by his son. But it must be known that they are vehemently mistaken. First, because the name Cushai is written with the letter *samech*; but here, it is with *sin*. Next, because David, who had commanded Joab and the other leaders of his army, saying: "Spare the young man Absalom" (2 Samuel 18), would never speak of his son's death in this way: "He has conceived sorrow and brought forth iniquity: He has opened a pit and dug it, and he has fallen into the hole which he made"; especially since, upon hearing of his death, he covered his head and, wailing, would cry out: "My son Absalom, my son Absalom." Finally, because there Cushai, the friend of David, is written as the son of Arach; but here, as the son of Jemini. Therefore, it should be known that Cush is interpreted as "Ethiopian," and that the entire psalm was written against Saul, who was persecuting him, and who himself fell into the pit that he had dug. He calls him an Ethiopian on account of his bloodthirsty, foul, and cruel habits. As for Jemini, it means "family," because it pertains to the tribe of Benjamin, from which Saul was born, as the books of the Kingdoms testify, in which Scripture recounts: "And there was a man of the sons of Benjamin, and his name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a man of Jemini, a mighty man, and he had a son, and his name was Saul" (1 Samuel 9). Shimei also, who threw stones and dust at David, was of the family of Saul, that is, a Jeminite, as is written in the same books: "There came out a man of the kindred of the house of Saul, and his name was Shimei, the son of Gera" (2 Samuel 17); concerning whom David is later introduced as speaking: "Behold, my son who came forth from my womb seeks my life; how much more now the son of Jemini?" Aquila interpreted this passage thus. "For the ignorance of David, who sang to the Lord concerning the words of the Ethiopian:" Symmachus in this manner: "For the ignorance of David, which he sang to the Lord concerning the words of Cush the son of Jemini." I have explained all these things at greater length because very learned men have thought that this psalm was composed not against Saul, but against Absalom, which I have shown, for my part, not to be the case.

O Lord my God, in you have I hoped, etc. I have not hoped in my sword; I have not hoped in my own strength; but I have hoped in your help.

Ne quando rapiat ut leo animam meam, etc. Hoc convenit Sauli, Abessalon non convenit. Quomodo enim poterat Abessalon leonem vocare, de quo dicit: Parcite puero meo Abessalon? Si ibi illum puerum vocat, et quasi infantulum et ignorantem: quomodo hic leonem vocat? Hoc interim secundum historiam, et multa sunt quae dicantur, et totus psalmus in persona Saul interpretari potest. Caeterum quia nobis curae est, non solum secundum historiam, sed et secundum spiritualem intelligentiam interpretari: Chusi istum Aethiopem non alium, nisi diabolum interpretamur. Quaeritur, iste Chusi quomodo filius sit Jemini: quomodo diabolus Aethiops filius est dextrae? Quod Aethiops, vitio suo est: quod filius dextrae est, creatus a Deo: recte de isto dicitur: Ne quando rapiat ut leo animam meam. Adversarius noster diabolus quasi leo rugiens, circuit quaerens quem rapiat.

Domine Deus meus, si feci istud. Ecce vir princeps mundi istius: et in me non invenit quidquam. Si est iniquitas in manibus meis. Quia peccatum non fecit, nec dolus inventus est in ore ejus.

Si reddidi retribuentibus mihi mala. Saul bis in manus ejus traditus est, quem noluit interficere, dicens: Non tangam Christum Domini (I Reg. XXIV). Hoc est ergo non restituere ei pro malis mala: qui sibi pro bonis mala restituebat. Si, inquit, inimicis meis mala reddidi pro malis, non resurgam; et si pro malis mala quaesivi, illi pro bonis mala restituent. Decidam merito ab inimicis meis inanis. In Hebraeo pro inani RECAM scribitur. Unde intelligimus id quod in Evangelio continetur: Qui fratri suo dixerit, raca et fatue (Matth. V), quam habeat interpretationem.

Persequatur inimicus animam meam, etc. Novissima animae inimica destructa est mors. Et conculcet in terra vitam meam. Non potest conculcari, quia non fecit supra dicta. Et gloriam meam in pulverem deducat. Si, inquit, inimicis meis mala reddidi pro malis, non resurgam.

Exsurge, Domine, in ira tua. Quoniam te non senserunt per beneficia, sentiant per iracundiam. Et exaltare in finibus inimicorum meorum. Pro inimicis rogat, ut in inimicorum finibus exaltetur. Cum inimici esse cessaverint, tunc tu, Domine, exaltaberis in eis.

Et exsurge, Domine Deus meus, in praecepto quod mandasti, etc. Hoc nos dicimus: hoc credentes loquimur. Semper enim personae mutantur in Psalmis. Multum est nunc si velimus dicere in quot, quantae personae mutentur. Exsurge, Domine Deus meus, in praecepto quod mandasti: hoc nos dicimus, pro nobis passus es, crucifixus es; exsurge, et salva nos. Propterea exsurge, ut credat in te plurima multitudo. Cum ergo exsurrexeris, quid aliud deprecamur, nisi revertere ad patrem?

Lest at any time he seize my soul like a lion, etc. This is fitting for Saul; it is not fitting for Absalom. For how could he call Absalom a lion, of whom he says: *Spare my boy Absalom*? If there he calls him a boy, and as if a little child and ignorant, how here does he call him a lion? This, for the time being, is according to the history, and there are many things that might be said, and the whole psalm can be interpreted in the person of Saul. But since it is our concern to interpret not only according to the history but also according to the spiritual understanding, we interpret this Chus the Ethiopian as none other than the devil. The question is asked, how is this Chus the son of Jemini: how is the devil, an Ethiopian, the son of the right hand? That he is an Ethiopian is by his own fault; that he is the son of the right hand is because he was created by God. Of him it is rightly said: *Lest at any time he seize my soul like a lion*. Our adversary the devil, like a roaring lion, goes about seeking whom he may seize.

O Lord my God, if I have done this thing. Behold the prince of this world: *and in me he finds nothing*. If there is iniquity in my hands. *Because he committed no sin, nor was deceit found in his mouth*.

If I have rendered to them that repaid me evils. Saul was twice delivered into his hands, whom he was unwilling to kill, saying: *I will not touch the Lord's Christ* (1 Samuel 24). This, therefore, is not to repay him evil for evil, who was repaying him evil for good. If, he says, I have rendered evil for evil to my enemies, I shall not rise again; and if I have sought evil for evil, while they repay evil for good. Let me deservedly fall before my enemies empty. In the Hebrew, for 'empty' (inanis), RECAM is written. From this we understand what interpretation is contained in the Gospel: *Whoever says to his brother, 'Raca' and 'Fool'* (Matthew 5).

Let the enemy persecute my soul, etc. The very last enemy of the soul to be destroyed is death. And let him trample my life into the earth. It cannot be trampled, because he has not done the things said above. And let him bring down my glory to the dust. If, he says, I have rendered evil for evil to my enemies, I shall not rise again.

Arise, O Lord, in your anger. Since they have not perceived you through benefits, let them perceive you through wrath. And be exalted in the ends of my enemies. He prays for his enemies, that you may be exalted in the ends of the enemies. When the enemies have ceased to be, then you, O Lord, will be exalted in them.

And arise, O Lord my God, in the precept which you have commanded, etc. This we say; this we speak as believers. For the persons always change in the Psalms. It would be a great task now if we wished to say in how many, and how many persons change. *Arise, O Lord my God, in the precept which you have commanded*: this we say, for us you suffered, you were crucified; arise, and save us. Therefore arise, so that a great multitude may believe in you. When, therefore, you have arisen, what else do we pray for, but that you return to the Father?

Et propter hanc in altum regredere. Pro qua? pro synagoga populorum. Quod mortuus es, pro nobis mortuus es: quod resurrexisti, nobis resurrexisti, quod ascendisti ad Patrem, nobis ascendisti. Et propter hanc in altum regredere. Nemo ascendit in coelum, nisi qui de coelo descendit, filius hominis, qui est in coelis.

Judica me, Domine, secundum justitiam meam, etc.

Hoc David dicere non potest: hoc proprie Salvatori convenit, qui non peccavit.

Consumetur nequitia peccatorum, et diriges justum. Non potest mea justitia dirigi, nisi illorum iniquitas impleta fuerit, videlicet Judaeorum.

Nisi conversi fueritis, gladium suum vibrabit. Iste locum duplicem recipit intelligentiam. Multi enim putant de Deo dictum, ut dicatur ad peccatores. Et quid dicit? Nisi conversi fueritis, gladium suum vibrabit: hoc est, nisi egeritis poenitentiam, Dominus vos gladio suo percutiet. Sed videamus si consequentia aptari possint personae Domini. Arcum suum tetendit, etc. Hoc potest dici de Deo. Et in illum paravit vasa mortis. Hoc difficile est: Dominus enim non habet vasa mortis, sed vasa vitae. Sed et hoc potest intelligi super persona Salvatoris. Hoc vero quod sequitur:

Ecce parturiit injustitiam, etc. Hoc est, ut haeretici in contemptum Dei concitarentur.

Lacum aperuit, etc. Quo eos perderet. Et incidit in foveam quam fecit. In fovea enim mortis quam patefecerat, ipse prior periit: sicut de Ario scriptum est: hoc est, nisi conversi fueritis, nisi egeritis poenitentiam, semper diabolus paratum habet arcum, emittit sagittas, quibus nos percutiat. Quorum enim corda ardent libidine, vitiis, et passionibus: isti victi sunt a diabolo. Sagittas suas ardentibus effecit. Pulchre dixit, ardentibus: non dixit, arsuris: hoc est, qui arsuri sunt sagittis ipsius: sed quorumcumque corda ardere viderit, illos percutit. Dicit enim Apostolus ardentes habere diabolum sagittas (Ephes. VI). Ecce parturiit injustitiam, concepit dolorem, et peperit iniquitatem. Diabolus sic concipit, sic parturit, sic nutrit, sic exaltat. Lacum aperuit, et effodit eum, et incidit in foveam quam fecit. Diabolus ipse est lacus, ipse est fovea. Lacum aperuit. Sed quoniam non potest aquam continere secundum Jeremiam: propterea lacus illius versus est in foveam. Omnia conciliabula haereticorum, foveae diaboli sunt.

And for her sake return on high. For whose sake? For the congregation of the peoples. That you died, you died for us; that you rose again, you rose again for us; that you ascended to the Father, you ascended for us. *And for her sake return on high*. *No one has ascended into heaven except he who descended from heaven, the Son of Man, who is in heaven*.

Judge me, O Lord, according to my justice, etc.

This David cannot say: this properly befits the Savior, who did not sin.

Let the wickedness of sinners be consumed, and you shall direct the just. My justice cannot be directed until their iniquity, namely that of the Jews, has been filled up.

Unless you are converted, he will brandish his sword. This passage admits of a twofold understanding. For many think it is said of God, as spoken to sinners. And what does it say? *Unless you are converted, he will brandish his sword*: that is, unless you do penance, the Lord will strike you with his sword. But let us see if the consequences can be fitted to the person of the Lord. *He has bent his bow*, etc. This can be said of God. *And in it he has prepared the vessels of death*. This is difficult: for the Lord does not have vessels of death, but vessels of life. But this too can be understood concerning the person of the Savior. But what follows:

Behold, he has travailed with injustice, etc. This is, so that heretics might be stirred up in contempt of God.

He opened a pit, etc. So that he might destroy them. And he fell into the ditch which he made. For in the pit of death which he had opened, he himself perished first: as it is written of Arius: that is, unless you are converted, unless you do penance, the devil always has his bow ready, he sends forth arrows with which to strike us. For those whose hearts burn with lust, with vices, and with passions: these are conquered by the devil. He has made his arrows for the burning ones. He said beautifully, for the burning ones; he did not say, for those who will burn: that is, who are to be burned by his arrows: but whosoever's hearts he sees burning, those he strikes. For the Apostle says that the devil has fiery darts (Ephesians 6). Behold, he has travailed with injustice, he has conceived sorrow, and has brought forth iniquity. Thus the devil conceives, thus he brings forth, thus he nourishes, thus he exalts. He opened a pit, and dug it, and he has fallen into the ditch that he made. The devil himself is the pit, he himself is the ditch. He opened a pit. But since it cannot hold water, according to Jeremiah, therefore his pit has been turned into a ditch. All the assemblies of heretics are the devil's ditches.

Sed quod superius praeterivimus: Scrutans corda et renes Deus, justum adjutorium meum a Deo: in Hebraeo ita scriptum est: Scrutans corda et renes Deus justus: ut postea consequatur: Adjutorium meum a Deo, qui salvos facit rectos corde. Numquid irascetur per singulos dies? Melius pro hoc in Hebraeo habetur: Comminatur in omni die, quod Aquila quoque transtulit. Et pulchre ait: Comminans et infrindens in omni die. Qui enim propter patientiam suam ita delicta non punit: quasi iratus et comminatus, diem ultionis exspectat, ut metu corrigat delinquentem. Exsequamur ordinem.

Convertetur dolor ejus in caput ejus, etc. Quomodo si aliquis mittat in altum lapidem, et non sit cautus, et lapis venerit in caput ejus, suo vulnere vulneratur: sic et diabolus occiditur sua superbia, exaltatur, et corruit. Modo exaltare vult caput, et non potest: quoniam convertetur dolor ejus in caput ejus, et deprimet illum. Diabolus secundum regulam Scripturarum lectus est in Genesi; ipse est coluber, ipse serpens, qui loquebatur ad Evam: quoniam totus terrae haeret. Caetera animalia licet ambulent in terra (Gen. III), tamen non omne corpus in terra jacens habent: licet habeant pedes in terra, tamen aliam partem corporis sursum habent. Caeterum diabolus, hoc est, serpens et coluber antiquus, secundum Isaiam totus in terra est (Isai. XIV): et caput et reliquum corpus aequale habet. Revertetur dolor ejus in caput ejus et in verticem ipsius iniquitas ejus descendet. Vide quid dicat: et in caput ejus, et in verticem capitis. Cum autem iniquitas caput premit, et verticem premit, ubi est potentia diaboli? Iste finis diaboli. Revertetur dolor ejus in caput ejus, et in verticem ipsius iniquitas ejus descendet.

Confitebor Domino secundum justitiam ejus. Qui non permisit timentes se disperdi. Et psallam nomini Domini altissimi. Qui nos a lamentis tristitiae, in gaudia sempiterna perduxit.

In finem pro torcularibus, psalmus David. Tres pro torcularibus psalmi diversorum hominum praescribuntur: David, Asaph, filiorum Chore, et qui ad mysterium Ecclesiae pertinent: propterea octavum et octogesimum numerum tenent. Quod autem octogesimus, tertius extremus est psalmus, qui pro torcularibus praenotatur, hoc ostendit in Trinitate sacramentum resurrectionis Ecclesiae contineri.

Domine Dominus noster. Prius nomen Domini apud Hebraeos quatuor litterarum est, jod, he, vau, he: quod proprie Dei vocabulum sonat: et legi potest IAHO, et Hebraei ἄῤῥητον, id est, ineffabile opinantur. Secundum vero ADONAI, omnium commune est, quod saepe et in hominibus ponitur. Quam admirabile est nomen tuum in universa terra. Quod pro nobis homo factus es, quod mortuus, quod resurrexisti, in cunctis gentibus est vulgatum.

But as to what we passed over above: 'God who searches the hearts and reins, my just help is from God': in the Hebrew it is written thus: 'The just God who searches the hearts and reins': so that what follows may be: 'My help is from God, who saves the upright of heart.' Will he be angry every day? For this, it is better in the Hebrew: 'He threatens every day,' which Aquila also translated. And he says beautifully: 'Threatening and gnashing every day.' For he who, on account of his patience, does not punish sins in this way: as if angry and threatening, he awaits the day of vengeance, so that he may correct the delinquent through fear. Let us follow the order.

His sorrow shall be turned upon his own head, etc. Just as if someone throws a stone high up, and is not careful, and the stone comes upon his head, he is wounded by his own wound: so too the devil is killed by his own pride, is exalted, and falls. Now he wishes to lift up his head, and cannot: for his sorrow will be turned upon his own head, and will press him down. The devil, according to the rule of the Scriptures, is read of in Genesis; he is the snake, he is the serpent, who spoke to Eve: because he clings entirely to the earth. Although other animals walk on the earth (Gen. 3), yet they do not have their whole body lying on the earth: although they have their feet on the earth, yet they have another part of their body upwards. But the devil, that is, the ancient serpent and snake, according to Isaiah is wholly on the earth (Isaiah 14): and has his head and the rest of his body on the same level. His sorrow shall return upon his own head, and his iniquity shall descend upon his own crown. See what he says: both upon his head, and upon the crown of his head. But when iniquity presses down the head, and presses down the crown, where is the power of the devil? This is the end of the devil. His sorrow shall return upon his own head, and his iniquity shall descend upon his own crown.

I will give praise to the Lord according to his justice. Who has not permitted those who fear him to be scattered. And I will sing to the name of the Lord most high. Who has led us from the laments of sadness into everlasting joys.

To the end, for the winepresses, a psalm of David. Three psalms 'for the winepresses' are prescribed from different men: David, Asaph, the sons of Korah, and they pertain to the mystery of the Church: therefore they hold the eighth and the eightieth number. But the fact that the eightieth, the third and last psalm which is noted 'for the winepresses,' shows this: that the sacrament of the resurrection of the Church is contained in the Trinity.

O Lord, our Lord. The first name of the Lord among the Hebrews has four letters: yod, he, vav, he: which properly sounds as the word for God: and can be read as IAHO, and the Hebrews consider it ἄῤῥητον (*árrēton*), that is, ineffable. The second, however, ADONAI, is common to all, which is often also applied to men. How admirable is your name in all the earth. That you were made man for us, that you died, that you rose again, has been published among all nations.

Quoniam elevata est magnificentia tua super coelos. Quod post resurrectionem coelos cum triumpho gloriae conscendisti.

Ex ore infantium et lactentium perfecisti laudem. Licet per seniorum Prophetarum doctrinam, multa sint quae Domini contineant laudem: tamen hunc versiculum in Evangelio completum ipse Dominus esse declarat, clamantibus pueris: Osanna filio David (Matth. XXI). Propter inimicos tuos. Ad confusionem Judaeorum. Ut destruas inimicum et ultorem, Haereticum, qui cum nequitia sua impugnat Ecclesiam, defendere eam tamen assimulat.

Quoniam videbo coelos opera digitorum tuorum. Coelos Scripturas intelligimus sanctas: quae per Dei digitum, hoc est, per Spiritum sanctum sunt prolatae. Quoniam videbo coelos opera digitorum tuorum. Qui se visurum esse promittit, necdum praesentem videt. Videbo, inquit. Tunc enim etiam rationem operis ejus cursumque cognoscam. Aliter videt gubernator navim: aliter medicus aegrotantem, aliter picturam pictor, quam imperitorum rudes oculi. Lunam et stellas quae tu fundasti: Ecclesiam, vel doctores ejus.

Quid est homo quod memor es ejus? Quale meritum stat hominis, ut memor ejus factus, pro ejus redemptione suscipias carnem. Aut Filius hominis, quoniam visitas eum. Filius Dei, factus est Filius hominis: id est, Filius virginis Mariae: qui visitatavit corpus humilitatis nostrae, quod assumere est dignatus.

Minorasti eum paulo minus ab angelis. In Hebraeo pro eo quod est, ab angelis, qui dicuntur MALACHIM, Deum habet, hoc est ELOHIM. Hunc locum Apostolus in Epistola ad Hebraeos super Christo interpretatur. (Heb. II). Gloria et honore coronasti eum. Gloria cum in ejus descensu inferi claruerunt; honore cum vicit mortem; corona, cum circumdatus sanctorum choro, triumphans rediit ex inferno. Et constituisti eum super opera, etc. Ut sint ei subjecta praeter eum qui illa sibi subjecit.

Omnia subjecisti pedibus ejus. Cum ascenderet ad coelos. Oves et boves universas. Animas sanctas, fructum innocentiae operantes. Insuper et pecora campi. Inferioris meriti homines.

Volucres coeli. Qui per superbiam, iniquitatem in excelso loquuntur. Et pisces maris, qui perambulant semitas maris. Qui per nimiam curiositatem non contemplantes coelestia: inter hujus saeculi fluctus putant esse vitam aeternam.

Domine Dominus noster, quam admirabile est, etc. De beatitudine incipit, vel de laude et in laudem terminatur. Hoc admiratur Ecclesia, quomodo sancti voluntarii pro nomine Christi patiuntur, vel quomodo sumus omnes a Creatore mundi redempti.

Because your magnificence is elevated above the heavens. Because after the resurrection you ascended to the heavens with the triumph of glory.

Out of the mouth of infants and sucklings you have perfected praise. Although through the teaching of the elder Prophets, there are many things that contain the praise of the Lord, nevertheless the Lord Himself declares this verse to be fulfilled in the Gospel, when the children cried out: Hosanna to the son of David (Matt. 21). Because of your enemies. To the confusion of the Jews. That you might destroy the enemy and the avenger, the Heretic, who, while he attacks the Church with his wickedness, nevertheless pretends to defend it.

For I will see the heavens, the works of your fingers. By 'heavens' we understand the holy Scriptures, which were brought forth by the finger of God, that is, by the Holy Spirit. For I will see the heavens, the works of your fingers. He who promises that he will see, does not yet see it as present. 'I will see,' he says. For then I will also know the reason for His work and its course. The pilot sees the ship differently, the physician the sick person differently, the painter the painting differently, than the untrained eyes of the unskilled. 'The moon and the stars which you have founded': The Church, or its doctors.

What is man that you are mindful of him? What merit does man have, that being mindful of him, you should take on flesh for his redemption. Or the Son of man, that you visit him. The Son of God became the Son of man: that is, the Son of the virgin Mary, who visited the body of our humility, which He deigned to assume.

You have made him a little less than the angels. In the Hebrew, instead of that which is 'from the angels,' who are called MALACHIM, it has 'God,' that is, ELOHIM. The Apostle interprets this passage concerning Christ in the Epistle to the Hebrews (Heb. 2). You have crowned him with glory and honor. With glory, when at his descent the lower regions were illumined; with honor, when he conquered death; with a crown, when surrounded by a choir of saints, he returned triumphant from hell. And you have set him over the works, etc. So that they may be subject to him, except for Him who subjected them to him.

You have subjected all things under his feet. When he ascended to the heavens. All sheep and oxen. Holy souls, working the fruit of innocence. Moreover, also the beasts of the field. Men of lesser merit.

The birds of the air. Those who through pride, speak iniquity on high. And the fish of the sea, that pass through the paths of the seas. Those who, through excessive curiosity, not contemplating heavenly things, think that eternal life is to be found amidst the waves of this world.

O Lord our Lord, how admirable is, etc. It begins with beatitude, or with praise, and ends in praise. The Church marvels at this: how the holy ones voluntarily suffer for the name of Christ, or how we are all redeemed by the Creator of the world.

PSALMUS IX.

In finem pro absconditis filii, psalmus David. Licet Aquila pro absconditis filii, adolescentiam filii posuerit: tamen sciendum in Hebraeo haberi, pro morte filii. Denique et Symmachus in hunc modum transtulit, pro victoria de morte filii. Totus igitur psalmus per tropologiam ad Christi pertinet sacramentum. Unde et Septuaginta interpretes, Christi passionem et resurrectionem, quae ignota prius mundo fuit, per verbum absconsionis celare voluerunt, ne a gentibus illo tempore facile nosceretur. Hic de isto filio quod superius dixit, non de illo filio secundum historiam David, id est Abessalon dicit: cujus opera non occulta, sed manifesta et mala fuerunt contra patrem: sed hoc de Unigenito Dei patris intelligitur. Scimus duos adventus, primum et secundum. In primo adventu, et manifestus et occultus venit. Manifestus carne, et occultus divinitate. Et in secundo adventu, et occultus et manifestus veniet. Occultus, quia nescimus diem neque horam. Manifestus, quia videbit eum omnis oculus. Et alio modo occultus, quia nescimus occultum judicium Dei: hoc est, quia repudiati sunt Judaei, electae sunt gentes. Aliter: Videmus sanctos tribulari, et nescimus an pro probatione, an pro emendatione, ut ad melius crescat eorum gloria. Videmus alios tribulari, quorum poena hic incipit, et in futuro cum ipsis permanet. Videmus alios nec tribulari, nec injuriam pati: sed sanos corpore, laetitia temporali omnibus abundare. Isti tales periculosi sunt: quia credimus quod ipsos Deus non visitat, quia non sunt digni visitari, ut postmodum sine fine puniantur. Iste psalmus totus in persona Ecclesiae per prophetam de Antichristo cantatur.

Confitebor tibi, Domine, etc. Vox Ecclesiae. Trina confessio hic sonat: id est, peccatorum, martyrum, confessorum: gratiarum actio, sive laus, ut in Evangelio: Confiteor tibi, Pater Domine coeli et terrae (Matth. XI), et hic trina dilectio intelligitur: id est, diliges Dominum Deum tuum ex toto corde tuo: et ex tota anima tua, et ex totis viribus tuis (Matth. XXII). Narrabo omnia mirabilia tua. Quomodo dicit, se omnia mirabilia Dei narrare: quia nullus homo potest nec videre, nec comprehendere Deum? Nam omnia mirabilia Dei si narrare velimus impossibile est. Cur non possumus?

PSALM IX.

To the end, for the hidden things of the son, a psalm of David. Although Aquila, for 'the hidden things of the son,' has put 'the youth of the son,' yet it should be known that in the Hebrew it is 'for the death of the son.' Finally, Symmachus also translated it in this manner: 'for the victory over the death of the son.' The entire psalm, therefore, pertains through tropology to the sacrament of Christ. Hence the Seventy interpreters also wished to conceal the passion and resurrection of Christ, which was previously unknown to the world, through the word of 'hiding' (*absconsionis*), lest it be easily known by the gentiles at that time. Here, what he said above about this son is not said of that son according to the history of David, that is, Absalom, whose works were not hidden, but manifest and evil against his father; but this is understood of the Only-begotten of God the Father. We know of two advents, the first and the second. In the first advent, He came both manifest and hidden. Manifest in the flesh, and hidden in divinity. And in the second advent, He will come both hidden and manifest. Hidden, because we know neither the day nor the hour. Manifest, because every eye will see Him. And in another way hidden, because we do not know the hidden judgment of God: that is, because the Jews were repudiated, the gentiles were chosen. Alternatively: We see the saints suffer tribulation, and we do not know whether it is for testing or for correction, so that their glory may grow for the better. We see others suffer tribulation, whose punishment begins here and remains with them in the future. We see others who neither suffer tribulation nor endure injury, but are healthy in body and abound in all temporal joy. Such as these are in danger: for we believe that God does not visit them, because they are not worthy to be visited, so that they may afterwards be punished without end. This entire psalm is sung in the person of the Church through the prophet concerning the Antichrist.

I will give praise to you, O Lord, etc. The voice of the Church. A threefold confession sounds here: that is, of sins, of martyrs, of confessors; an act of thanksgiving, or praise, as in the Gospel: 'I confess to you, O Father, Lord of heaven and earth' (Matt. 11), and here a threefold love is understood: that is, 'you shall love the Lord your God with all your heart, and with all your soul, and with all your strength' (Matt. 22). 'I will tell of all your wonderful works.' How does he say that he will tell of all the wonderful works of God, since no man can either see or comprehend God? For if we wished to tell of all the wonderful works of God, it is impossible. Why can we not?

quia alio loco dicit: Pronuntiabo omnia judicia (Psal. XVIII). Nec ipsum potest facere homo. Quomodo non potest? quia Dominus dicit: Omnia quaecumque audivi a Patre meo, nota feci vobis (Joan. XV). Sed quare non narravit diem judicii, sed dixit; Non est vestrum nosse tempora vel momenta, quae Pater posuit in sua potestate (Actor. II)? Sed in hoc solvitur haec quaestio, cum subjunxit, omnia judicia: postea dicit, oris tui: ac si dicat propheta vel unusquisque sanctus: Quantum me docuisti, tantum narrabo: quia si tantum narras quantum intelligis, omnia mirabilia Dei narras, quamvis in semetipsa plura sint. Vel narrabo omnia mirabilia tua, non illa tantum quod mortui resuscitantur, caeci illuminantur, vel caetera; sed et quod per te animae perditae, saluti insperatae redduntur.

Laetabor et exsultabo in te. Laetabor, in spe, et exsultabo, in re: juxta illud Apostoli: Qui gloriatur, in Domino glorietur (II Cor. X), Et psallam nomini tuo, Altissime. Psallam, opere compleam, nomini tuo. Nomen Patris Filius est, Altissimus ipse est Deus. Vel, psallam nomini tuo: hic laus cum opere.

In convertendo inimicum meum retrorsum. Qualem inimicum, id est, diabolum: quia Dominus dixit: Vaderetro, Satana (Marc. VIII). Ante adventum Christi diabolus dux itineris mortis fuit: sed postea retro Ecclesiam sequens, est quasi canis. Unde alibi dicit: Tu conteres caput illius, et ille calcaneum tuum observabit (Genes. III): hoc est, finem vitae uniuscujusque. Mulier Ecclesia, serpens diabolus. Infirmabuntur et peribunt a facie tua. Impii utique ab impietate sua peribunt. Vel sicut superius dixit singulariter, ita et hic pluraliter, id est, omnes satellites suos insimul comprehendit, qui perituri sunt in die judicii. Quare infirmabuntur? quia prius fortes erant propter peccata nostra: sed modo infirmitas Dei nos fecit fortes, et illos infirmos: ut dicit Apostolus: Quod infirmum est Dei, fortius est hominibus (I Cor. I).

Quoniam fecisti judicium meum. Vox Ecclesiae, ac si dicat: Aperte gentes elegisti, et Judaeos reprobasti. Quando dicit, judicium meum: hic apparet quod Ecclesia ex gentibus venit. Et causam meam. Ac si dicat Ecclesia. Causasti pro me contra adversarios, et vindicasti me; et fecisti causam meam bonam. Sedisti super thronum. Thronus Graecum est, Latine sedes: quia unusquisque sanctus sedes Dei est: ut ipse ait. Coelum mihi sedes est (Isai. LXVI). Et alibi: Anima justi sedes est sapientiae (Sap. VII).

Because in another place he says: 'I will declare all the judgments' (Ps. 18). Man cannot do this either. How can he not? Because the Lord says: 'All things that I have heard from my Father, I have made known to you' (John 15). But why did he not tell of the day of judgment, but said: 'It is not for you to know the times or seasons that the Father has put in his own power' (Acts 2)? But this question is resolved in this, when he added, 'all the judgments,' he later says, 'of your mouth'; as if the prophet or any saint were to say: 'As much as you have taught me, so much will I tell': for if you tell as much as you understand, you tell all the wonderful works of God, although in themselves they are more numerous. Or, 'I will tell of all your wonderful works,' not only that the dead are resurrected, the blind are given sight, or the rest; but also that through you lost souls are restored to unexpected salvation.

I will be glad and exult in you. 'I will be glad,' in hope, and 'I will exult,' in reality: according to that of the Apostle: 'He who glories, let him glory in the Lord' (2 Cor. 10), 'And I will sing to your name, O Most High.' 'I will sing,' I will fulfill by work, 'to your name.' The name of the Father is the Son, the Most High is God Himself. Or, 'I will sing to your name': here is praise with work.

In turning my enemy back. What enemy? That is, the devil: for the Lord said: Get thee behind me, Satan (Mark 8). Before the advent of Christ, the devil was the leader on the path of death: but afterwards, following behind the Church, he is like a dog. Whence it says elsewhere: Thou shalt bruise his head, and he shall lie in wait for thy heel (Genesis 3): that is, the end of each one's life. The woman is the Church, the serpent is the devil. They shall be weakened and shall perish from thy face. The impious, certainly, shall perish from their impiety. Or as he said above in the singular, so also here in the plural, that is, he includes all his satellites together, who are to perish on the day of judgment. Why shall they be weakened? Because before they were strong on account of our sins: but now the weakness of God has made us strong, and them weak: as the Apostle says: That which is the weakness of God is stronger than men (1 Corinthians 1).

Because thou hast maintained my judgment. The voice of the Church, as if to say: You have openly chosen the Gentiles, and rejected the Jews. When it says, my judgment: here it appears that the Church comes from the Gentiles. And my cause. As if the Church were to say. You have pleaded for me against my adversaries, and you have vindicated me; and you have made my cause good. Thou hast sat upon the throne. Thronus is Greek, in Latin sedes (a seat): because every saint is a seat of God: as he himself says. Heaven is my throne (Isaiah 66). And elsewhere: The soul of the just is the seat of wisdom (Wisdom 7).

Dicit unus thronus ex ipsis, id est, Paulus: An experimentum ejus quaeritis, qui in me loquitur Christus (II Cor. XIII)? Qui judicas aequitatem. Hoc est, justitiam: judicasti juste tu Pater, causam meam, ut me resuscitares: quia injuste me tradiderunt morti.

Increpasti gentes. Per praedicatores, qui idola adorabant, ligna et lapides. Et periit impius. Diabolus qui in ipsis lignis vel lapidibus adoratur: vel per praedicationem Apostolicam increpatae sunt gentes, et ab impio factus est prius. Nomen eorum delesti in aeternum. Id est, memoriam eorum. Non memorabitur in his ultra nomen impietatis: quia credentes in te acceperunt nomen tuum novum, quod benedicetur in terris.

Inimici defecerunt frameae in finem. Quasi dicat: arma diaboli, quae erant peccatoribus membra sua, per quos diabolus alios persequebatur, defecerunt. Vel aliter: Inimici defecerunt framea, quasi dicat, de framea, quod est verbum Dei, in futuro judicio deficient, quando per ipsum verbum judicandi erunt. Et civitates eorum destruxisti. Id est peccatores. Quot sunt vitia peccatorum, tantae et civitates, hoc est, munitiones, in quibus diabolus regnabat: ac si dicat: Defecerunt per tuos praedicatores.

Periit memoria eorum cum sonitu. Sonus doctrinae illorum, vel haereticorum mala cum ipsis periit. Vel cum sonitu, id est, a praedicatione Evangelii. Et Dominus in aeternum permanet. Et ipse et sui sancti cum tumultuatione sua peribunt, in saecula Domino permanente, ut diximus, et suis sanctis.

Paravit in judicio, etc. Omne enim judicium dedit Filio. Paravit in judicio sedem suam: id est, Ecclesiam: de qua ipse judicabit orbem terrae, quod sunt omnes gentes. In aequitate judicabit populos. Quod est aequitas, hoc est et justitia, id est, Christus. Vel iterato scilicet adventu cum justis praemia, injustis infernum et poenam.

Et factus est Dominus refugium pauperi. Inter pauperem et adversarium, hoc est, diabolum, judex erit Christus: qui judicabit inter Ecclesiam et adversarium, hoc est, diabolum. Unde et in Apocalypsi dicitur: Qui est accusator fratrum nostrorum. Vel illi pauperes, qui propter eum pauperes facti, divitias suas in cibos distribuunt pauperum. Adjutor in opportunitatibus. Adjutor est Ecclesiae suae. In tribulatione. Quando opportunum est, ut ait Apostolus. Fidelis Deus qui non patietur vos tentari supra id quod potestis: sed faciet cum tentatione etiam proventum, ut possitis sustinere: ne cum peccatoribus in supplicio damnemur aeterno (I Cor. X).

One of these thrones, that is, Paul, says: Do you seek a proof of Christ who speaks in me (2 Corinthians 13)? Who judgest equity. That is, justice: you have judged my cause justly, O Father, so that you might resurrect me: because they unjustly delivered me to death.

Thou hast rebuked the nations. Through the preachers, to those who used to adore idols, wood and stones. And the impious one has perished. The devil who is adored in those pieces of wood or stones: or, through the Apostolic preaching the nations were rebuked, and it was previously done by the impious one. Thou hast blotted out their name for ever. That is, their memory. The name of impiety will no longer be remembered in these things: because those who believe in you have received your new name, which will be blessed on earth.

The swords of the enemy have failed unto the end. As if to say: the weapons of the devil, which were the members of sinners, through whom the devil persecuted others, have failed. Or alternatively: The enemies have failed by the sword, as if to say, by the sword which is the word of God, they will fail in the future judgment, when they are to be judged by that same word. And thou hast destroyed their cities. That is, the sinners. As many as are the vices of sinners, so many are the cities, that is, the strongholds, in which the devil reigned: as if to say: They have failed through your preachers.

Their memory has perished with a sound. The sound of their doctrine, or the evils of the heretics, has perished with them. Or 'with a sound,' that is, by the preaching of the Gospel. And the Lord remains for ever. And he [the enemy] and his followers will perish with their tumult, while the Lord, as we have said, and His saints, remain for ages.

He has prepared in judgment, etc. For he has given all judgment to the Son. He has prepared his seat in judgment: that is, the Church: from which he himself will judge the world, which is all the nations. He will judge the peoples in equity. What is equity, this is also justice, that is, Christ. Or, that is to say, at his second coming, rewards for the just, and for the unjust, hell and punishment.

And the Lord is become a refuge for the poor. Between the poor man and the adversary, that is, the devil, Christ will be the judge: who will judge between the Church and the adversary, that is, the devil. Whence it is also said in the Apocalypse: Who is the accuser of our brethren. Or those poor, who having become poor for his sake, distribute their riches as food for the poor. A helper in opportune times. He is a helper to his Church. In tribulation. When it is opportune, as the Apostle says. God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it: lest with sinners we be damned to eternal punishment (1 Corinthians 10).

Sperent in te. Id est, non in se, sed in te, et non in concupiscentiis saeculi. Qui noverant nomen tuum. Sive potentiam, sive magnificentiam tuam. Vel nomem tuum: id est, Filium tuum. Quare propter hoc quod sequitur: Quoniam non dereliquisti quaerentes te, Domine. Ideo sperant in te: ut illud: Si corpus occidunt, animam autem non possunt occidere. Tamen permittit illos tentari, sed non usquequaque.

Psallite Domino. Id est, cantate Domino, praedicate, opere implete. Qui habitat in Sion. Sion, specula, id est, Jerusalem, hoc est, visio pacis: modo Ecclesia hic speculatio: quia speculatur de futuro judicio Dei. Sed cum venerit ad Jerusalem coelestem, non erit tunc speculatio, sed visio. Unde dicit Paulus: Videmus nunc per speculum in aenigmate, tunc autem facie ad faciem (I Cor. XIII). Annuntiate inter gentes studia ejus. Vox prophetae admonet praedicatores ut praedicent. Annuntiate studia ejus: hoc est, praedicate mandata ejus. Forsitan illi dicent: Moriemur si ad gentes ambulaverimus: sed adjungit propheta:

Quoniam requirens sanguinem eorum. Et Dominus: Nolite timere: quia si occidunt corpus, animam non possunt occidere (Mat. X). Memoratus est Dominus: et non est oblitus orationem pauperis. Ac si dicat propheta: Non est oblitus vindicare sanguinem vestrum. Unde ipse Dominus dixit: Deus autem non faciet vindictam electorum suorum clamantium ad se die ac nocte (Luc. XVIII).

Miserere mei, Domine. Vox Ecclesiae: Vide humilitatem meam de inimicis meis: qui exaltas me de portis mortis, etc. Portae mortis sunt studia parentum, qui colebant diversos deos daemoniorum. Ipsi erant portae mortis, quorum doctrina ad mortem ducebat. Aliter: Portae mortis, haereticorum doctrina, de quibus portis exaltata est Ecclesia: et missa est in portas filiae Sion, quae sunt portae vitae. Sicut per malam doctrinam quasi portas mortis intelligimus, quae nos ad interitum ducunt: ita et portas vitae intelligimus bonos praedicatores, qui nos per suam doctrinam ad vitam aeternam ducunt.

Exsultabo in salutari tuo. Exsultabo, id est, gaudebo: In salutari tuo, in Christo tuo.

Infixae sunt gentes in interitu quem fecerunt. Hoc est, in malis operibus quae fecerunt, ibi infixae sunt, de quibus judicandae sunt. In laqueo isto quem absconderunt, etc. Quia unusquisque laqueum quem alteri parat ad cadendum, ipse prius in eo cadet.

Cognoscetur Dominus judicia faciens. Cognoscetur, hoc est, ad judicium. In operibus manuum suarum comprehensus est peccator. Quia unusquisque peccator ipse sibi secum portat et funes, et vincula, et tormenta, unde sustineat mala. Nam ab aliis non est necesse praeparari unde torqueatur, cum ipse sibi praeparet quae ad poenam pertinent:

Let them hope in you. That is, not in themselves, but in you, and not in the concupiscences of the world. Who have known your name. Whether your power, or your magnificence. Or your name: that is, your Son. Wherefore, because of that which follows: For you have not forsaken those who seek you, O Lord. Therefore they hope in you: as that says: If they kill the body, but cannot kill the soul. Nevertheless, he permits them to be tempted, but not altogether.

Sing to the Lord. That is, sing to the Lord, preach, fulfill in work. Who dwells in Sion. Sion, a watchtower, that is, Jerusalem, which is, vision of peace: now the Church here is a speculation: because it speculates about the future judgment of God. But when it comes to the heavenly Jerusalem, there will not then be speculation, but vision. Whence Paul says: We see now through a glass in a dark manner, but then face to face (I Cor. XIII). Announce his works among the Gentiles. The voice of the prophet admonishes preachers to preach. Announce his works: that is, preach his commandments. Perhaps they will say: We shall die if we go to the Gentiles: but the prophet adds:

For when he requires their blood. And the Lord: Fear not: for if they kill the body, they cannot kill the soul (Mat. X). The Lord has been mindful: and he has not forgotten the prayer of the poor. As if the prophet were to say: He has not forgotten to avenge your blood. Whence the Lord himself said: And will not God revenge his elect who cry to him day and night (Luke XVIII).

Have mercy on me, O Lord. The voice of the Church: See my humiliation from my enemies: who exalt me from the gates of death, etc. The gates of death are the pursuits of parents, who worshipped various gods of the demons. They were the gates of death, whose doctrine led to death. Otherwise: The gates of death, the doctrine of heretics, from which gates the Church has been exalted: and has been sent into the gates of the daughter of Sion, which are the gates of life. Just as by evil doctrine we understand as it were the gates of death, which lead us to destruction: so also we understand the gates of life to be good preachers, who by their doctrine lead us to eternal life.

I will rejoice in your salvation. I will rejoice, that is, I will be glad: In your salvation, in your Christ.

The Gentiles are stuck fast in the destruction which they have made. That is, in the evil works which they have done, there they are stuck fast, for which they are to be judged. In this snare which they have hidden, etc. For every one shall fall first into the snare which he prepares for another to fall into.

The Lord shall be known when he executes judgments. He shall be known, that is, at the judgment. In the works of his own hands the sinner is caught. For every sinner carries with him both ropes, and chains, and torments, with which to suffer evils. For it is not necessary for them to be prepared by others from which he may be tormented, when he himself prepares for himself those things which pertain to punishment:

Convertantur peccatores in infernum. Id est, quia ultra finem saeculi vivere volunt, convertantur in infernum. Omnes gentes quae obliviscuntur Deum. Hoc est, qui dicunt quod Deus obliviscatur, et non habeat curam de rebus suis, ipsi obliviscantur a Domino: quia non dicunt verum quod Deus obliviscatur creaturas suas; quia dicit:

Quoniam non in finem oblivio, etc. Quia si differt, non aufert suum auxilium a sanctis suis.

Exsurge, Domine, non praevaleat homo. Vox Ecclesiae sonat contra Antichristum: Exsurge, in judicium: non praevaleat homo: id est, homo peccator Antichristus. Judicentur gentes in conspectu tuo. Duobus modis primum jam in praescientia Dei judicati sunt. Quare? Quia ad Ecclesiam non pertinent, sed ad Antichristum: quia dictum est: Qui autem non credit, jam judicatus est (Joan. III).

Constitue, Domine, legislatorem super eos. Id est, Antichristum, qui lator legis malae doctrinae est, ut ait Paulus: Noluerunt recipere veritatem, sed consenserunt iniquitati (I Thess. II).

Sciant gentes quoniam homines sunt. Cum condemnatae fuerint, tunc cognoscent quia spem in homine posuerunt, et non in Deum, qui solus salvare potest.

Ut quid, Domine, recessisti longe? Quare elongas salutare tuum cum nos inflammati sumus ab exspectatione adventus tui? Unde Dominus dixit in Evangelio: Nisi breviati fuissent dies illi, non fieret salva omnis caro (Matth. XXIV). Despicis in opportunitatibus, etc. Tunc videntur despicere, quando opportunum tempus est Ecclesiae ut adjuvet, et non statim occurrit illi in tribulatione. Quare? ut illam exerceat secundum suam voluntatem: quia quanto magis differt, tanto magis Ecclesia dilatatur in desiderio suo.

Dum superbit impius, etc. Dum superbit impius, Antichristus: accenditur pauper, Ecclesia in tribulatione, a superbia ipsius Antichristi. Comprehenduntur in consiliis, etc. Ab ipsis enim cogitationibus suis alligantur, qui contra Deum sunt.

Quoniam laudatur peccator in desideriis, etc. Ab adulatoribus, et non a justis laudatur peccator, tunc quando peccator peccatorem laudat, alius alium, dum se invicem laudant, occidunt.

Exacerbavit Dominum peccator. Ipse Antichristus. Secundum multitudinem irae suae. Quia flagella correptionis non accepit. Non quaeret. Ut se quasi Deum adorent: hoc est, non est dignus ut requiratur, sed ut puniatur.

Non est Deus in conspectu ejus. Quia nihil ei dignum operatur. Inquinatae sunt viae illius, etc. Non enim per viam rectam graditur, quae est Christus.

Let the sinners be turned into hell. That is, because they wish to live beyond the end of the world, let them be turned into hell. All the nations that forget God. That is, those who say that God forgets, and has no care for his things, let them be forgotten by the Lord: because they do not speak the truth that God forgets his creatures; for he says:

For there shall not be an end of forgetfulness, etc. For if he defers, he does not take away his help from his saints.

Arise, O Lord, let not man prevail. The voice of the Church sounds against the Antichrist: Arise, to judgment: let not man prevail: that is, the sinful man Antichrist. Let the Gentiles be judged in your sight. In two ways they have already been judged in the prescience of God. Why? Because they do not belong to the Church, but to the Antichrist: for it is said: But he that believes not is already judged (John III).

Appoint, O Lord, a lawgiver over them. That is, the Antichrist, who is the bearer of the law of evil doctrine, as Paul says: They would not receive the truth, but consented to iniquity (I Thess. II).

Let the Gentiles know that they are men. When they have been condemned, then they will know that they have placed their hope in man, and not in God, who alone can save.

Why, O Lord, have you withdrawn far off? Why do you remove your salvation far from us when we are inflamed by the expectation of your coming? Whence the Lord said in the Gospel: Unless those days had been shortened, no flesh would be saved (Matth. XXIV). You despise in opportunities, etc. Then they seem to despise, when it is an opportune time for the Church to help, and it does not immediately come to its aid in tribulation. Why? so that it may exercise it according to its will: because the more it differs, the more the Church is expanded in its desire.

While the impious one is proud, etc. While the impious one, the Antichrist, is proud: the poor one is kindled, the Church in tribulation, by the pride of the Antichrist himself. They are caught in their counsels, etc. For they are bound by their own thoughts, who are against God.

For the sinner is praised in his desires, etc. The sinner is praised by flatterers, and not by the just, then when the sinner praises the sinner, one another, while they praise each other, they kill.

The sinner has provoked the Lord. The Antichrist himself. According to the multitude of his wrath. Because he did not receive the scourges of correction. He will not seek. So that they may adore him as God: that is, he is not worthy to be sought, but to be punished.

There is no God in his sight. Because he does nothing worthy of him. His ways are defiled, etc. For he does not walk by the right way, which is Christ.

Auferentur judicia tua, etc. Quia non credit in se futurum esse judicium. Omnium inimicorum, et Christianorum utique, ad probandum qui eum sequi contemnunt.

Dixit enim in corde, etc. Semper enim seducam homines, ut in malis perseverantes, voluntati Dei resistant. Dixit enim, hoc est, Antichristus: quid dixit? Non movebor a generatione in generationem sine malo: id est, tanta mala faciam in una gente, ut antequam veniam ad alteram gentem, antea meam famam audiant et timeant. Aliter: Non movebor a generatione carnali in generationem spiritualem: id est, de terra cum corpore in coelum conscendam: sine malo, ac si dicat, sine ulla injuria. Cum voluerit ascendere ad montem Oliveti, Dominus eum interficiet spiritu oris sui. Voluit unus de membris suis Simon Magus coelum conscendere, sed interiit.

Cujus os maledictione et amaritudine plenum est. Ac si dicat: Qui se sua justitia jactat ut sit Deus, apud Deum maledictus est. Sub lingua ejus. Sub corde ejus. Labor et dolor. Dolor sibi est, et aliorum temperat laborem et dolorem.

Sedet in insidiis cum divitibus. Id est, diabolus insidiatur per membra sua in quibus praesidet, et aliis nocet. Ut interficiat innocentem. Id est, ut de innocentibus faciat nocentes, et sibi primum noceat.

Oculi ejus. Id est, oculi Antichristi. In pauperem respiciunt. Hoc est, in Ecclesiam, quae est corpus Christi: ad nocendum respicit, et non ad adjuvandum. Insidiatur in occulto, sicut leo in cubili suo. Diabolus, et leo, et draco potest dici. Draco, quando occulte nocet: et leo, quando aperte persequitur. Ut rapiat pauperem. Id est, Christianum.

Rapere pauperem, dum attrahit eum. In laqueo suo humiliabit eum: inclinabit se, et cadet, etc. Videtur inclinare se quasi ad humilitatem, ut videatur quasi mitis et sanctus, et cum se inclinaverit, tunc casurus est: quia dum sperat longe se esse a morte, tunc repentinus ei superveniet interitus.

Dixit enim in corde suo, Oblitus est Deus: avertit faciem suam, ne videat usque in finem. Oblitus est: ac si dicat: Mea sunt omnia quamdiu saeculum fuerit, et in oblivione tradidit illa Deus: numquam usus est illis: sed mea sunt, quia ego Deus sum.

Exsurge, Domine. Hoc est, ad judicium. Ecclesia dicit contra Antichristum. Et exaltetur manus tua. Id est, potentia tua: dum Antichristus se taliter jactat omnia possidere sine fine. Ne obliviscaris pauperum in finem. Dum ille se dicit regnare usque in finem. Propter hoc superius dicit.

Irritavit impius Deum. Id est, Antichristus. Dixit enim in corde suo, Non requiret Deus. Dicit Antichristus: Non curat Deus de isto praesenti.

Your judgments will be taken away, etc. Because he does not believe that there will be a judgment on him. Of all the enemies, and of the Christians, of course, to prove those who scorn to follow him.

For he said in his heart, etc. For I will always seduce men, so that, persevering in evil, they may resist the will of God. For he said, that is, the Antichrist: what did he say? I will not be moved from generation to generation without evil: that is, I will do so much evil in one nation, that before I come to another nation, they will hear of my fame beforehand and be afraid. Otherwise: I will not be moved from a carnal generation to a spiritual generation: that is, from the earth with the body I will ascend into heaven: without evil, as if to say, without any injury. When he wants to ascend to the Mount of Olives, the Lord will kill him with the spirit of his mouth. One of his members, Simon Magus, wanted to ascend to heaven, but he perished.

Whose mouth is full of cursing and bitterness. As if to say: He who boasts of his own righteousness as if he were God, is cursed before God. Under his tongue. Under his heart. Labor and sorrow. It is a sorrow to himself, and he tempers the labor and sorrow of others.

He sits in ambush with the rich. That is, the devil lies in wait through his members in whom he presides, and harms others. To kill the innocent. That is, to make the innocent guilty, and to harm himself first.

His eyes. That is, the eyes of the Antichrist. Look upon the poor. That is, upon the Church, which is the body of Christ: he looks to harm, and not to help. He lies in wait in secret, like a lion in his den. The devil can be called both a lion and a dragon. A dragon, when he harms secretly: and a lion, when he persecutes openly. To snatch the poor. That is, the Christian.

To snatch the poor, while he draws him. In his snare he will humble him: he will bow down, and he will fall, etc. He seems to bow down as if to humility, so that he may seem as if he were meek and holy, and when he has bowed down, then he will fall: for while he hopes that he is far from death, then a sudden destruction will come upon him.

For he has said in his heart, God has forgotten: he has turned away his face, so as not to see to the end. He has forgotten: as if to say: All things are mine as long as the world exists, and God has given them over to oblivion: he has never used them: but they are mine, because I am God.

Arise, O Lord. That is, to judgment. The Church speaks against the Antichrist. And let your hand be exalted. That is, your power: while the Antichrist boasts in such a way of possessing all things without end. Do not forget the poor in the end. While he says that he reigns even to the end. For this reason he says above.

The impious one has provoked God. That is, the Antichrist. For he has said in his heart, God will not require it. The Antichrist says: God does not care about this present time.

Vides quoniam tu laborem et dolorem consideras. Propheta loquitur ad Deum: Quia Antichristus meditatur ut noceat, tu consideras. Ut tradas eos in manus tuas. Manus Dei illi dicuntur, qui justam vindictam Dei exercent super peccatores. Propter hoc manus, quia per illos vindicatur Deus. Aliter: Ut tradas eos in manus tuas, id est, in operibus suis: ut digni sint tradi, qui indigna gesserunt: quia ipsi sibi suis miseriis tradiderunt, et dimisit illos in omnes voluntates suas.

Tibi enim derelictus est pauper. Id est, Ecclesia. Ac si dicat: Tua est ad salvandum. Pupillo tu eris adjutor. Pupillus dicitur, qui non habet patrem: orphanus, qui nec patrem nec matrem habet. Pupillus dicitur, qui patrem diabolum non habet, ut in Evangelio: Nolite vocare vobis patrem super terram (Matth. XXIII). Et qui non habet matrem, id est, gentilitatem. Ac si dicat: ad istum eris adjutor.

Conterens brachium peccatoris. Ista ad Antichristum pertinent: quia confringet Dominus fortitudinem ejus. Et maligni. Ipse est malignus. Quaeretur delictum ejus, nec invenietur. Hoc est, ad emendationem non est dignus venire. Et aliter: Non invenietur, ut habeat peccatum: sed sit sicut Deus qui peccatum non habet, quantum apud ipsum.

Dominus regnabit in aeternum sine fine. Quia tunc regnum cum tranquillitate, ut Paulus ait: Cum tradiderit regnum Deo et Patri, quando erit Deus omnia in omnibus (I Cor. XV). Peribitis, gentes, de terra illius. Qui Antichristum receperunt, peribunt ab Ecclesia, hoc est, de Ecclesia; regnante Christo, gentes criminum a corpore humano depereunt.

Desiderium pauperum exaudivit Dominus. Id est, Ecclesiam suam exaudivit Dominus ut vindicetur. Exaudivit, ut eis tribueret regna coelorum. Praeparationem cordis eorum audivit auris tua. Hoc est, clementia tua. Aures Domini audire dicuntur, cum exaudire dignatur: id est, aeternam vitam, quam Ecclesia desiderat, cum eam ei dederit: ut quod quondam concupierat in ipse, tandem fruatur in specie.

Judicare pupillo et humili. Hic enim dativo, non accusativo casu loquitur: hoc est, non ut pupillum judicet, sed ut judicetur pupillo et humili, ut accipiant vitam aeternam. Ut non apponat ultra magnificare se homo super terram. Ut ex hoc non erigatur Antichristus super electos Dei, neque tentet illos: quia oppressus regno Filii Dei, amplius non erit.

You see that you consider labor and sorrow. The prophet speaks to God: Because the Antichrist meditates to harm, you consider it. That you may deliver them into your hands. Those are called the hands of God, who exercise the just vengeance of God upon sinners. For this reason, hands, because through them God is vindicated. Otherwise: That you may deliver them into your hands, that is, into their works: so that they may be worthy to be delivered, who have done unworthy things: because they have delivered themselves to their own miseries, and he has left them to all their own wills.

For to you the poor man is left. That is, the Church. As if to say: It is yours to save. You will be a helper to the orphan. He is called a pupil, who has no father: an orphan, who has neither father nor mother. He is called a pupil, who does not have the devil for a father, as in the Gospel: Call no man your father upon earth (Matth. XXIII). And who does not have a mother, that is, paganism. As if to say: to this one you will be a helper.

Breaking the arm of the sinner. This pertains to the Antichrist: because the Lord will break his strength. And of the wicked. He is the wicked one. His offense will be sought, and will not be found. That is, he is not worthy to come to amendment. And otherwise: It will not be found that he has sin: but that he is as God who has no sin, as far as he is concerned.

The Lord will reign forever without end. Because then the kingdom with tranquility, as Paul says: When he shall have delivered up the kingdom to God and the Father, when God shall be all in all (I Cor. XV). You shall perish, O nations, from his land. Those who have received the Antichrist will perish from the Church, that is, from the Church; with Christ reigning, the nations of crimes will perish from the human body.

The Lord has heard the desire of the poor. That is, the Lord has heard his Church that it may be vindicated. He has heard, so that he may grant them the kingdom of heaven. Your ear has heard the preparation of their heart. That is, your clemency. The ears of the Lord are said to hear, when he deigns to hear: that is, eternal life, which the Church desires, when he has given it to it: so that what it once desired in him, it may at last enjoy in reality.

To judge for the orphan and the humble. For here he speaks in the dative, not the accusative case: that is, not that he may judge the orphan, but that it may be judged for the orphan and the humble, that they may receive eternal life. So that man may no longer presume to magnify himself upon the earth. So that from this the Antichrist may not be lifted up above the elect of God, nor tempt them: because, being oppressed by the kingdom of the Son of God, he will be no more.

Nos quoque oremus Dominum, ut nos ab ejus operibus custodire dignetur illaesos: ut ab eo pupilli facti, patrem Christum Dominum cognoscentes, ipsum sequamur fide, ipsum retineamus corde, ipsum glorificemus in opere: quia ipsi est cum aeterno Patre et Spiritu sancto honor, et gloria in saecula saeculorum. Amen.

PSALMUS X.

In finem, psalmus David. Decimus psalmus contra haereticos, et male credentes canitur.

In Domino confido. Vox Ecclesiae, contra haereticos, sive Christi contra daemones. Transmigra in montem sicut passer. Vult justum ad deserta migrare, ut ibi eum facilius elidat. Vel quia haeretici dolosi sunt, de quibus ait propheta: Vae his qui dicunt dulce amarum, et amarum dulce (Isai. V): ideo volunt ad se seducere justum, dicentes: Ad nos transmigra. Qui respondit eis: In Domino est spes mea. Quomodo, inquit, ad vestros montes, hoc est, ad vestram superbiam transmigrabo? Quod autem ait, sicut passer: saepe passerem loco prudentia poni legimus. Ideo isti dicunt: Transi ad nos sicut prudens, cum eorum prudentia sit stulta.

Quoniam ecce peccatores intenderunt arcum. Id est, haeretici ora illorum contra Ecclesiam intenderunt arcum, potentiam verbositatis suae. Paraverunt sagittas suas: hoc est, verba. In pharetra, in semetipsis. Quia ipsi sunt pharetrae: ubi verba inania, et sententias venenosas quas de Scripturis sanctis conficiunt, occultas retinent. Ut sagittent in obscuro rectos corde. Numquam enim in luce pugnant, sed semper in tenebris. Quapropter justus aiebat: Lucerna pedibus meis, verbum tuum, Domine. Ut sagittent in obscuro rectos corde (Psal. CXVIII). Ut cum viderint in Ecclesia imperitos quosque, vel simplices, laqueis dolosis ac occultis illiciant.

Quoniam quae tu perfecisti destruxerunt. Quid est quod fecisti? Ecclesiam tuam in unitate. Unde dicit: Ex ore infantium et lactentium perfecisti laudem (Ps. VIII). Haeretici destruere volunt hoc et in se, et in aliis, quia unitatem scindunt. Aliter: Quem tu perfecisti, Christum de Spiritu sancto conceptum, Judaei occiderunt. Justus autem quid fecit? Cum calumniantur haeretici, et discordant inter se, hoc respondet Ecclesia in persona Ecclesiae. Inter vos discordamini, sed de vobis Christus non tacet: quia dixit: Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV). Et aliter: Quid fecit justus? Hoc est, redemit mundum, et seipsum dedit pro mundo.

Let us also pray the Lord, that he may deign to keep us unharmed from his works: so that, being made orphans by him, knowing Christ the Lord as our father, we may follow him in faith, hold him in our heart, glorify him in our work: for to him with the eternal Father and the Holy Spirit is honor and glory for ever and ever. Amen.

PSALM X.

To the end, a psalm of David. The tenth psalm is sung against heretics and those who believe wrongly.

In the Lord I trust. The voice of the Church, against heretics, or of Christ against demons. Flee to the mountain like a sparrow. He wants the just man to migrate to the deserts, so that there he may more easily crush him. Or because heretics are deceitful, of whom the prophet says: Woe to those who call sweet bitter, and bitter sweet (Isai. V): therefore they want to seduce the just man to themselves, saying: Flee to us. Who answered them: In the Lord is my hope. How, he says, shall I flee to your mountains, that is, to your pride? But as for what he says, like a sparrow: we often read that the sparrow is put in the place of prudence. Therefore, these say: Pass over to us as a prudent man, when their prudence is foolish.

For behold, the sinners have bent the bow. That is, the heretics have bent their mouths against the Church, the power of their verbosity. They have prepared their arrows: that is, words. In the quiver, in themselves. For they themselves are the quivers: where they keep hidden empty words, and poisonous sentences which they fabricate from the holy Scriptures. To shoot in the dark the upright of heart. For they never fight in the light, but always in the darkness. Wherefore the just man said: Your word, O Lord, is a lamp to my feet. To shoot in the dark the upright of heart (Psal. CXVIII). So that when they see in the Church any unskilled or simple people, they may entice them with deceitful and hidden snares.

Because what you have perfected, they have destroyed. What is it that you have made? Your Church in unity. Whence he says: Out of the mouth of infants and of sucklings you have perfected praise (Ps. VIII). Heretics want to destroy this both in themselves and in others, because they divide unity. Otherwise: He whom you perfected, Christ conceived of the Holy Spirit, the Jews killed. But what has the just man done? When heretics slander, and disagree among themselves, the Church responds this in the person of the Church. You disagree among yourselves, but Christ is not silent about you: for he said: My peace I give to you, my peace I leave with you (John XIV). And otherwise: What has the just one done? That is, he has redeemed the world, and has given himself for the world.

Dominus in templo sancto suo. Ac si dicat propheta: Quamvis, vos haeretici, aversemini Ecclesiam, tamen Dominus in templo erit, hoc est, in Ecclesia. Dicit Apostolus: Vos estis templum Dei vivi (II Cor. VI). Dominus in templo sancto suo: In Ecclesia quam sibi exhibuit sanctam. Dominus in coelo sedes ejus. In coelo, hoc est, in sancto praedicatore. Unde dixit. Coelum mihi sedes est (Isai. LXVI), et anima justi, sedes sapientiae in anima justi, quae coelestia meditatur.

Oculi ejus in pauperem respiciunt. Oculi Christi aspectu divinitatis ad populum christianum respiciunt. Ad quid respiciunt? Hoc est, ad adjuvandum. Palpebrae ejus interrogant filios hominum. Subtilitas divinitatis, id est, judicia Dei occulta, in quibus nos interrogat: quia per hoc cognoscit quid habet unusquisque, quia judicia Dei occulta sunt. Sicut Scriptura aliquando obscuratur, ut nos infirmitatem nostram cognoscamus: iterum allevamur, ne desperemus. Et alio modo: Per prospera et adversa interrogat: quia per hoc probat Deus qualis quisque fuerit. Alio modo: Videmus unam gentem flagellari, et scimus pro qua causa flagellatur: hic manifesta judicia sunt. Et alio modo: Videmus flagellari, et nescimus pro qua causa, et hic occulta judicia, per haec superius comprehensa.

Justum et impium interrogat Dominus. Id est, probat. Qui autem diligit iniquitatem, odit animam suam. Hoc est, perdit illam.

Pluet super peccatores laqueos: ignis, etc. Hoc secundum historiam factum fuit: quando Dominus pluit sulphur et ignem super Sodomam. Ut ait apostolus Judas, in exemplum ignis aeterni factum fuit. Pluet super peccatores. Duobus modis et haeretici pluunt mala doctrina. Et sicut una pluvia irrigat terram fecundam et aridam: sic et una praedicatio est a Deo, quae infundit terram bonam, id est, sanctos: et terram malam, peccatores, quibus pertinent ista quae sequuntur: Ignis, cupiditas, sulphur, putredo peccatorum, spiritus procellarum, spiritus tempestatis. Spiritus procellarum, poenam aeterni judicii, et verbera indicat peccatorum, quos ignis exurit, tempestas exanimat. Et prophetam dicit: In circuitu ejus tempestas valida. Pars calicis eorum (Ps. XL): Quare dixit partem? Quia unicuique pro parte sua, quasi de calice, id est, justam vindictam recipiet prout gessit miseriam suam: ut ait propheta: Reddet Deus unicuique secundum opera sua (Ps. LXI, Jerem. XXV).

Quoniam justus Dominus, et justitias dilexit: aequitatem vidit vultus ejus. Quia unicuique quasi in speculo, cum venerit in conspectu ejus, videbit iniquitatem suam et ipse praevidet iniquitatem illorum. Vel praesentia Dei vidit sanctos ad regendum. Diligit enim justitiam: quia unumquemque secundum opus proprium judicat. Aequitatem vidit vultus ejus: ut sanctis praemia, peccatoribus tribuat poenam.

The Lord is in his holy temple. As if the prophet were to say: Although you, heretics, turn away from the Church, yet the Lord will be in the temple, that is, in the Church. The Apostle says: You are the temple of the living God (II Cor. VI). The Lord is in his holy temple: In the Church which he has presented to himself as holy. The Lord's throne is in heaven. In heaven, that is, in the holy preacher. Whence he said. Heaven is my throne (Isai. LXVI), and the soul of the just, the throne of wisdom in the soul of the just, which meditates on heavenly things.

His eyes look upon the poor man. The eyes of Christ with the look of divinity look upon the Christian people. To what do they look? That is, to help. His eyelids question the children of men. The subtlety of divinity, that is, the hidden judgments of God, in which he questions us: because by this he knows what each one has, because the judgments of God are hidden. Just as Scripture is sometimes obscured, so that we may know our infirmity: again we are lifted up, lest we despair. And in another way: He questions through prosperity and adversity: because by this God proves what each one was. In another way: We see one nation being scourged, and we know for what cause it is scourged: here are manifest judgments. And in another way: We see it being scourged, and we do not know for what cause, and here are hidden judgments, comprehended by the above.

The Lord questions the just and the impious. That is, he proves. But he who loves iniquity, hates his own soul. That is, he loses it.

He will rain snares upon sinners: fire, etc. This was done according to history: when the Lord rained sulfur and fire on Sodom. As the apostle Jude says, it was made an example of eternal fire. He will rain upon sinners. In two ways, heretics also rain down evil doctrine. And just as one rain irrigates fertile and arid land: so also there is one preaching from God, which waters the good land, that is, the saints: and the bad land, the sinners, to whom these things that follow pertain: Fire, desire, sulfur, the rottenness of sins, the spirit of storms, the spirit of the tempest. The spirit of storms indicates the punishment of eternal judgment, and the stripes of sinners, whom the fire burns, the tempest kills. And the prophet says: Around him is a mighty tempest. The portion of their cup (Ps. XL): Why did he say a portion? Because to each one for his part, as if from a cup, that is, he will receive a just vengeance as he has wrought his misery: as the prophet says: God will render to every one according to his works (Ps. LXI, Jerem. XXV).

For the Lord is just, and has loved justice: his countenance has seen equity. For to each one as in a mirror, when he comes into his presence, he will see his iniquity and he himself foresees their iniquity. Or the presence of God has seen the saints to rule. For he loves justice: because he judges each one according to his own work. His countenance has seen equity: so that he may give rewards to the saints, and punishment to the sinners.

Qui nos vocatione sua dignetur dignos efficere, et non secundum peccata nostra nobis supplicia interat, sed secundum magnam misericordiam suam veniam largiatur: quia ipsi est cum aeterno Patre et Spiritu sancto honor et gloria in saecula saeculorum. Amen.

PSALMUS XI.

In finem pro octava, psalmus David. Iste psalmus de passione Christi cantatur. Pro octava, sicut superius diximus.

Salvum me fac, Domine. Vox Christi ad Patrem pro parte carnis in passione. Quoniam defecit sanctus. Praeter te, non superest qui possit salvare. Quoniam diminutae sunt veritates a filiis hominum. Quare dixit veritates, dum non scimus qui est veritas, ut ait: Ego sum via et veritas (Joan. XIV). Sicut multae Ecclesiae et una Ecclesia, sic multae veritates: quia multorum justorum opera, et multi qui faciunt bonum. Sed quare diminutae? Quia ante adventum Christi, sive prophetae, sive patriarchae, tam bonae naturae, quam qui ex parte dejecti videbant servire, in multis modis diminuti erant: quia caput, id est, veritas, qui est Christus, nondum venerat. Membra diminuta erant, usquequo caput eorum, quod est Christus, advenit.

Vana locuti sunt, etc. Primum Petrus, quando dixit: Et si oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt (Matth. XXVI): sed hi omnes vana locuti sunt, dum adimplere quod proposuerunt, non potuerunt. Et haeretici, mali doctores, qui doctrinam perversam docent, vana locuti sunt unusquisque ad proximum suum. Christus Dominus, qui haec loquitur, est omnium proximus: qui fecit misericordiam, ut morte sua alligaret vulnera nostra. Contra quem Judaei in vaniloquio exercebantur. Labia dolosa in corde et corde locuti sunt. Simmachus ita transtulit Labia lubrica, in corde aliud est, et loquitur. Labia dolosa, bilingues dicuntur, quia duabus linguis loquuntur: quia aliud dicunt, et aliud retinent. Sic labia dolosa qui de corde in corde locuti sunt mala: secus quod conceperunt corde, protulerunt ore in opere.

Disperdat Dominus universa labia dolosa. Numquid maledicendo dicit? Non: quia non est mos sanctorum maledicere, sed pronuntiando quod futurum est, dixit: non optando, et sed prophetando (Joan. VIII). Qui sunt labia dolosa? Haeretici, et mali praedicatores. Et linguam magniloquam. Id est, qui superba loquuntur.

Qui dixerunt, linguam nostram magnificabimus. Hoc est, qui semetipsos in invicem laudant, et opera sua magnificant. Labia nostra a nobis sunt. Ac si dicat: Doctores nostros ex nobis ipsis habemus, non aliunde. Plaudunt enim in vana verbositate, dicentes: Nos filii Abrahae sumus, et nemini umquam servivimus. Quis noster est Dominus? Ac si dicant: Nullum habemus Dominum, quia omnia scimus.

May he deign to make us worthy by his calling, and not according to our sins to bring punishments upon us, but according to his great mercy to grant us pardon: for to him with the eternal Father and the Holy Spirit is honor and glory for ever and ever. Amen.

PSALM XI.

To the end, for the eighth, a psalm of David. This psalm is sung about the passion of Christ. For the eighth, as we have said above.

Save me, O Lord. The voice of Christ to the Father on behalf of the flesh in the passion. For the holy one has failed. Besides you, there is no one left who can save. For truths are diminished from among the children of men. Why did he say truths, when we do not know who is the truth, as he says: I am the way and the truth (John XIV). Just as there are many Churches and one Church, so there are many truths: because the works of many just men, and many who do good. But why are they diminished? Because before the coming of Christ, whether prophets, or patriarchs, of such a good nature, as those who were seen to serve in part dejected, were diminished in many ways: because the head, that is, the truth, who is Christ, had not yet come. The members were diminished, until their head, which is Christ, came.

They have spoken vain things, etc. First Peter, when he said: And if I should have to die with you, I will not deny you. Likewise all the disciples also said (Matth. XXVI): but all these have spoken vain things, since they could not fulfill what they had proposed. And heretics, evil teachers, who teach perverse doctrine, have spoken vain things every one to his neighbor. Christ the Lord, who speaks these things, is the neighbor of all: who showed mercy, so that by his death he might bind up our wounds. Against whom the Jews were engaged in vain talk. Deceitful lips have spoken in heart and heart. Symmachus thus translated Slippery lips, in the heart is one thing, and he speaks another. Deceitful lips, are called two-tongued, because they speak with two tongues: for they say one thing, and retain another. Thus deceitful lips who have spoken evil from heart to heart: differently from what they conceived in their heart, they brought forth in their mouth in work.

May the Lord destroy all deceitful lips. Does he say this by cursing? No: for it is not the custom of the saints to curse, but by pronouncing what is to come, he said: not by wishing, but by prophesying (John VIII). Who are the deceitful lips? Heretics, and evil preachers. And a bragging tongue. That is, who speak proud things.

Who have said, We will magnify our tongue. That is, who praise themselves in turn, and magnify their works. Our lips are our own. As if to say: We have our teachers from ourselves, not from elsewhere. For they applaud in vain verbosity, saying: We are the children of Abraham, and we have never been slaves to anyone. Who is our Lord? As if to say: We have no Lord, for we know all things.

Propter miseriam inopum, et gemitum pauperum. Vox Patris est. Quis erat miser, nisi humanum genus in saeculo, quod in istam miseriam venit in qua gemebat in peccatis? Et gemitus erat in inferno, in illis qui in poenis habitabant. Nunc exsurgam, dicit Dominus. Hoc est, mittam Filium meum qui eos redimat, et illos qui in miseria sunt in mundo, vel eos qui in inferno commorantur. Quod ita factum est: Misit Deus Pater Filium suum ad nos miseros, ut nos liberaret, et illius paupertate divites essemus.

Ponam in salutari meo. Dixit, in salutari, et non dixit, quid ponam: subauditur, salutem gentium. Et adhuc quid ponam? Contra gemitum laetitiam: et contra paupertatem, divitias spirituales. Fiducialiter agam in eo. Vox Patris de Filio. Ac si dicat: Cum fiducia omnia facio per eum: quia divinitas firmavit humanitatem: ut scriptum est, libere egit.

Eloquia Domini, eloquia casta. Utriusque Testamenti doctrinam insimul comprehendit. Tunc casta sunt, si a bonis praedicatoribus incorruptibiliter et sine corruptione praedicentur. Tunc erit istud: si quando praedicant non parentum provocati amore, non potentum timore, non propter dona praesentia, non pro honore vano. Aliter: Qui nec audent addere aliquid amplius, nec minuere tam in veteri quam in novo Testamento, sed fideliter praedicant. Argentum igne examinatum. Hoc est, Spiritu sancto probatum. Non illi eloquia divina probant: sed Spiritus sanctus illos illuminat, qui ipsa praedicant: sicut in Isaia ille angelus, quando accepit calculum ab altari, et tetigit labia ejus, dicens: Ecce tetigi hoc labia tua, et auferetur iniquitas tua, et peccatum tuum mundabitur. Per argentum, vetus Testamentum: per aurum, novum. Sic est littera et spiritalis intellectus, quasi ex argento producatur aurum. Probatum terrae, hoc est, Ecclesia. Illa eloquia divina probata sunt per Spiritum sanctum, quem accepit Ecclesia. Aliter: Probatum terrae, id est; Christus Dominus, qui venit in humanitate illa pro parte carnis, quam ex Maria accepit, quasi terram Dominus suscepit. Purgatum septuplum. Septem dona quae in Christo fuerunt: non ut ille purificaretur, sed qui ipsa dona accepturi erant, purificarentur.

Tu, Domine, servabis nos. Hoc est, in fide, Ecclesia rogat. Et custodies nos a generatione hac. Omnium malorum turbam simul comprehendit, haereticorum, dialecticorum, et reliquorum. Ab istorum generatione Dominus separavit Ecclesiam suam. Unde et in Evangelio: Haec omnia venient universae generationi illi, a sanguine Abel qui effusus est; vel a sanguine Zachariae filii Barachiae, quem occidederunt inter templum et altare (Matth. XXIII).

Because of the misery of the needy, and the groaning of the poor. It is the voice of the Father. Who was miserable, but the human race in the world, which came into that misery in which it groaned in sins? And there was groaning in hell, in those who dwelt in punishments. Now I will arise, says the Lord. That is, I will send my Son who will redeem them, both those who are in misery in the world, and those who dwell in hell. Which was so done: God the Father sent his Son to us miserable ones, that he might deliver us, and that by his poverty we might be made rich.

I will place in my salvation. He said, in salvation, and did not say, what I will place: it is understood, the salvation of the nations. And still what shall I place? Against groaning, joy: and against poverty, spiritual riches. I will act confidently in him. The voice of the Father concerning the Son. As if to say: With confidence I do all things through him: because the divinity has strengthened the humanity: as it is written, he acted freely.

The words of the Lord are chaste words. It comprehends the doctrine of both Testaments at once. Then they are chaste, if they are preached by good preachers incorruptibly and without corruption. Then this will be: if when they preach they are not provoked by the love of parents, not by the fear of the powerful, not for the sake of present gifts, not for vain honor. Otherwise: Who neither dare to add anything more, nor to diminish either in the old or in the new Testament, but preach faithfully. Silver examined by fire. That is, proven by the Holy Spirit. They do not prove the divine words: but the Holy Spirit enlightens them, who preach them: as in Isaiah that angel, when he took a stone from the altar, and touched his lips, saying: Behold, I have touched your lips with this, and your iniquity will be taken away, and your sin will be cleansed. By silver, the old Testament: by gold, the new. Thus is the letter and the spiritual understanding, as if gold were produced from silver. Proven for the earth, that is, the Church. Those divine words have been proven by the Holy Spirit, which the Church has received. Otherwise: Proven for the earth, that is; Christ the Lord, who came in that humanity on behalf of the flesh, which he received from Mary, the Lord received as it were the earth. Purged sevenfold. The seven gifts that were in Christ: not that he might be purified, but that they who were to receive those gifts might be purified.

You, O Lord, will preserve us. That is, in faith, the Church asks. And you will keep us from this generation. It comprehends at once the whole crowd of evil ones, heretics, dialecticians, and the rest. From the generation of these the Lord has separated his Church. Whence also in the Gospel: All these things will come upon that whole generation, from the blood of Abel which was shed; or from the blood of Zacharias the son of Barachias, whom they killed between the temple and the altar (Matth. XXIII).

In circuitu impii ambulant. Cum transtulerint nos de praesenti saeculo in futurum, tunc impii foris ambulant: nec poterunt intrare cum sanctis, quos tu, secundum magnitudinem tuam, tua sollicitudine conservasti. In circuitu impii ambulant: quia in aeternam vitam non pervenient. Et aliter: In circuitu eorum, et dicetur eis. Nescio vos: Secundum altitudinem tuam multiplicasti filios hominum. Filios Dei. Secundum multitudinem juxta abundantiam misericordiae tuae, quia multiplicatur Ecclesia, hoc est, de pietate et misericordia ipsius: cum in retributione futurae beatitudinis promissa tua percipientes, conformes effecti fuerint corpori gloriae tuae, in quo tibi est cum aeterno Patre, et Spiritu sancto, honor et gloria in saecula saeculorum. Amen.

PSALMUS XII.

In finem, psalmus David. Duodecimus psalmus vocem continet animae fidelis, requirentis Deum.

Usquequo, Domine, oblivisceris me in finem? Vox Ecclesiae. Ac si dicat: Quamdiu? Quare in finem dicit? quatuor elementis constat homo, igne, aere, aqua et terra. Terra inferior est ab his creaturis, quia finis creaturarum terra est: ideo dicit Ecclesia: Et si vilior sum, vilissima quasi terra, usquequo oblivisceris me? Non propterea, quia infima sum, et finis aliarum creaturarum: non propter hoc me obliviscaris in finem. Usquequo avertis faciem tuam a me, ut non habeam notitiam, neque illuminationem cogitationis tuae ante terminum vitae hujus.

Quamdiu ponam consilia in anima mea. Patior haec, inquit, quoadusque per spiritale consilium te requiram. Dolorem in corde meo per diem. Per illud scilicet lumen notitiae tuae quod diu perdideram, apponam dolorem super tenebras peccatorum meorum: hoc est, agam poenitentiam.

Usquequo exaltabitur inimicus meus super me? Quamdiu ad te conversus non fuero, erigitur adversus me diabolus, qui est humani generis inimicus. Usquequo exaltabitur inimicus meus super me? Quasi dicat: Quamdiu habet adversarius dominationem Ecclesiae? Usque in finem. Respice, et exaudi me, Domine Deus meus. Oratio Ecclesiae est, de tribus personis potest intelligi: Respice in tribulatione, vel in auxilio: et exaudi in hoc quod deprecor.

The wicked walk round about. When they have transferred us from this present world to the future one, then the wicked walk outside: nor will they be able to enter with the saints, whom you, according to your greatness, have preserved with your care. The wicked walk round about: because they will not arrive at eternal life. And otherwise: Around them, and it will be said to them. I do not know you: According to your height you have multiplied the children of men. The children of God. According to the multitude according to the abundance of your mercy, because the Church is multiplied, that is, from his piety and mercy: when in the retribution of the future beatitude, receiving your promises, they have been made conformable to the body of your glory, in which to you with the eternal Father, and the Holy Spirit, is honor and glory for ever and ever. Amen.

PSALM XII.

To the end, a psalm of David. The twelfth psalm contains the voice of a faithful soul, seeking God.

How long, O Lord, will you forget me unto the end? The voice of the Church. As if to say: How long? Why does it say unto the end? man consists of four elements, fire, air, water, and earth. The earth is lower than these creatures, because the end of creatures is the earth: therefore the Church says: And if I am more vile, most vile as it were earth, how long will you forget me? Not for this reason, because I am the lowest, and the end of the other creatures: not for this reason will you forget me in the end. How long do you turn your face from me, so that I may not have knowledge, nor the illumination of your thought before the end of this life.

How long shall I put counsels in my soul. I suffer these things, it says, until by spiritual counsel I seek you. Sorrow in my heart through the day. Through that light of your knowledge which I had long lost, I will add sorrow upon the darkness of my sins: that is, I will do penance.

How long will my enemy be exalted over me? As long as I am not converted to you, the devil, who is the enemy of the human race, is raised up against me. How long will my enemy be exalted over me? As if to say: How long does the adversary have dominion over the Church? Unto the end. Look upon me, and hear me, O Lord my God. It is the prayer of the Church, it can be understood of the three persons: Look in tribulation, or in help: and hear in this what I pray.

Illumina oculos meos. Id est, oculos cordis. Ne umquam obdormiam in morte. Scimus quia non potest homo dormire qui in tormento est, sed dormire pro nocte illa ponit. Unde superius ait: Mors sine morte, et defectus sine defectu. Et Dominus dormivit in navi, cum suscitatur a discipulis. Notandum, quod Dominus dormiebat, quando fides apostolorum titubabat. Unicuique Dominus pro fide sua vigilat, et per fidem excitatur. Et si non habetur fides, quasi dormire videtur. Unde dicit: Excita fidem tuam, et tunc suscitas Christum. Respice, et exaudi me, Domine Deus meus. Illumina oculos meos, ne umquam obdormiam in morte. Tu es enim lux vera quae illuminas omnem hominem venientem in hunc mundum. Tu enim illuminas oculos cordis nostri, ne nos aeternae mortis obrepat somnus. Nequando dicat inimicus, etc. Nequando, hoc est, in futuro judicio, dicat inimicus meus, praevalui adversus eum: id est, seduxi eum ut deciperem. Ac si dicat: Si nos potest adversarius in somno infidelitatis invenire, tunc praevalet super nos.

Exsultabunt si motus fuero. Ipsi quorum pedes moti: quia in veritate Dei non steterunt, si meos pedes, hoc est, sensus, de fide catholica potuerint elongare: tunc exsultabunt: id est, gaudebunt, ut ait Propheta: Mei autem pene moti sunt pedes: sed ego in tua misericordia spero, ut stabiliar in fide.

Exsultabit cor meum in salutari tuo: In Domino Jesu Christo. Cantabo Domino, id est laudabo, et praedicabo. Qui bona tribuit mihi, hoc est, istius vitae praesentis subsidia, quibus subsistimus: ut, despectis pompis saeculi, spiritualia mente conspicerem. Aliter: Bona tribuit: virtutes Ecclesiae, id est, fidem, spem, et charitatem: et in futuro vitam aeternam. Psallam nomini tuo, Altissime: hoc est, quod canto et praedico, opere impleam. Merito ergo, Domine Jesu Christe, nomini tuo psallitur, quia dives pietate, et justis victoriam praestas, et peccatores ut ad te convertantur invitas: tibi gloria et honor cum aeterno Patre et Spiritu sancto in saecula saeculorum. Amen.

PSALMUS XIII.

Tertius decimus psalmus non habet inscriptionem, sed redemptionem nostram ex Sion processuram esse pronuntiat. Et primo quidem contra impios loquitur, qui confidentes in divitiis saeculi, Deum qui has largitur, ignorant.

Enlighten my eyes. That is, the eyes of the heart. Lest I ever sleep in death. We know that a man who is in torment cannot sleep, but he puts sleep for that night. Whence he says above: Death without death, and defect without defect. And the Lord slept in the boat, when he is awakened by the disciples. It is to be noted, that the Lord was sleeping, when the faith of the apostles was wavering. The Lord is awake for each one according to his faith, and is awakened by faith. And if faith is not had, he seems as it were to sleep. Whence he says: Arouse your faith, and then you arouse Christ. Look upon me, and hear me, O Lord my God. Enlighten my eyes, lest I ever sleep in death. For you are the true light that enlightens every man who comes into this world. For you enlighten the eyes of our heart, lest the sleep of eternal death creep upon us. Lest at any time the enemy say, etc. Lest at any time, that is, in the future judgment, my enemy say, I have prevailed against him: that is, I have seduced him to deceive him. As if to say: If the adversary can find us in the sleep of infidelity, then he prevails over us.

They will exult if I am moved. They whose feet are moved: because they have not stood in the truth of God, if they can remove my feet, that is, my senses, from the catholic faith: then they will exult: that is, they will rejoice, as the Prophet says: But my feet were almost moved: but I hope in your mercy, that I may be stable in faith.

My heart will exult in your salvation: In the Lord Jesus Christ. I will sing to the Lord, that is, I will praise, and I will preach. Who has given good things to me, that is, the subsidies of this present life, by which we subsist: so that, having despised the pomps of the world, I might behold spiritual things with my mind. Otherwise: He has given good things: the virtues of the Church, that is, faith, hope, and charity: and in the future, eternal life. I will sing to your name, O Most High: that is, what I sing and preach, I will fulfill in work. Deservedly, therefore, O Lord Jesus Christ, is it sung to your name, because you are rich in piety, and you grant victory to the just, and you invite sinners to be converted to you: to you be glory and honor with the eternal Father and the Holy Spirit for ever and ever. Amen.

PSALM XIII.

The thirteenth psalm has no inscription, but pronounces that our redemption will proceed from Sion. And first indeed it speaks against the impious, who, trusting in the riches of the world, are ignorant of God who bestows them.

Dixit insipiens in corde suo. Pro eo quod est, insipiens, in Hebraeo NABAL positum est. Unde et Abigail de viro suo Nabal ait in monte Carmelo: Vere secundum nomen suum insipiens est (I Reg. XXV). Non est qui faciat bonum, non est usque ad unum. Hunc psalmum de passione Christi referunt, quando omnes Dominum reliquerunt: in tantum ut Petrus quoque qui apostolorum fuit princeps negaverit. Qui dixerunt in corde suo, non est Deus. In corde dixerunt, non in ore. Quare? Quia non ausi sunt: ne forte deorum suorum numina violarent. Dixit insipiens, populus Judaicus: qui dicunt in corde, Non est Deus, non est Christus Filius Dei. Unus ex eis non solum pro Deo non habuit, sed nec prophetam credidit, dum dixit: Hic si esset propheta, sciret utique, quae et qualis esset mulier quae tangit eum, quia peccatrix est (Luc. VII). Et alter: Si Filius Dei est, descendat nunc de cruce, et credimus ei (Marc. XV).

Corrupti sunt. Ab illa integritate bonae naturae degeneres. Abominabiles facti sunt. Id est, odibiles. In voluntatibus suis. Id est, in factis suis. Corrupti sunt et abominabiles facti sunt in voluntatibus suis. Si enim Dei notitiam habuissent, corrupti et abominabiles non fuissent. Non est qui faciat bonum, non est usque ad unum. Nisi quis cognoverit Christum, qui est unicus Patris, bonus prorsus esse non poterit. Non est qui faciat bonum, non est usque ad unum. Hic apparet quod iste psalmus ad passionem pertinet: quia nullus de discipulis, neque Petrus qui caput Ecclesiae est: quia et ipse negavit: nullus de hominibus, quia totus mundus ad inferiorem partem declinaverat, praeter unum hominem, qui est Christus.

Dominus de coelo prospexit. Salutem generi humano dare. Vel, de coelo, id est, de sanctis. Super filios hominum. Quos sanctos suos faciat. Vel, de sancto suo. Super filios hominum: id est, super genus humanum: Ut videat, hoc est, ut videre sanctos suos faciat: per quos respicit, et in quibus habitat. Dominus de coelo prospexit super filios hominum: ut videat si est intelligens aut requirens Deum. Prospicit per animas sanctas, quas saepe coelum diximus, ut videat si sit sapiens, qui Deum mente requirat: nam apud divinam potentiam nihil habetur obtectum.

Omnes declinaverunt. Declinaverat totum genus humanum ad inferiorem partem. Simul inutiles facti sunt, et sibi, et aliis. Omnes declinaverunt, simul inutiles facti sunt. Non est qui faciat bonum, non est usque ad unum. Dicit enim haec de gentibus. Sed quia interponit omnes, adjungit Judaeos intelligendos, qui saepe se in volutabris atque idololatriis gentium miscuerunt.

The fool has said in his heart. For that which is, a fool, in Hebrew NABAL is placed. Whence also Abigail says of her husband Nabal on mount Carmel: Truly according to his name he is a fool (I Reg. XXV). There is none that does good, no, not one. They refer this psalm to the passion of Christ, when all forsook the Lord: so much so that Peter also who was the prince of the apostles denied him. Who have said in their heart, there is no God. They have said in their heart, not in their mouth. Why? Because they did not dare: lest perhaps they should violate the divinities of their own gods. The fool, the Jewish people, has said: who say in their heart, There is no God, Christ is not the Son of God. One of them not only did not hold him for God, but did not even believe him to be a prophet, when he said: If this man were a prophet, he would surely know who and what kind of woman this is that touches him, for she is a sinner (Luke VII). And another: If he is the Son of God, let him now come down from the cross, and we will believe him (Mark XV).

They are corrupt. From that integrity of a good nature, degenerate. They are become abominable. That is, hateful. In their wills. That is, in their deeds. They are corrupt, and are become abominable in their wills. For if they had had knowledge of God, they would not have been corrupt and abominable. There is none that does good, no, not one. Unless one has known Christ, who is the only one of the Father, he can by no means be good. There is none that does good, no, not one. Here it appears that this psalm pertains to the passion: because none of the disciples, not even Peter who is the head of the Church: for he also denied him: none of men, because the whole world had declined to the lower part, except for one man, who is Christ.

The Lord looked down from heaven. To give salvation to the human race. Or, from heaven, that is, from the saints. Upon the children of men. Whom he may make his saints. Or, from his holy one. Upon the children of men: that is, upon the human race: That he may see, that is, that he may make his saints to see: through whom he looks, and in whom he dwells. The Lord looked down from heaven upon the children of men: to see if there be any that understands and seeks God. He looks down through the holy souls, which we have often called heaven, to see if there is a wise man, who seeks God with his mind: for with the divine power nothing is hidden.

All have gone astray. The whole human race had gone astray to the lower part. Together they have become useless, both to themselves and to others. All have gone astray, together they have become useless. There is none that does good, no, not one. For he says these things of the gentiles. But because he interposes all, he adds the Jews to be understood, who often mixed themselves in the wallowing places and idolatries of the gentiles.

Sepulcrum patens est guttur eorum. Ab hoc versu usque ad eum, ubi dicit: Non est timor Dei in conspectu oculorum eorum, in Hebraeis codicibus non habetur. Quaeritur ergo quomodo Apostolus hoc usus sit testimonio in Epistola quam ad Romanos scripsit (Rom. III). Respondemus Apostolum de Deuteronomio ac Psalterio, et caeteris Scripturarum locis hoc testimonium texuisse.

Ibi timuerunt timore: hoc quod sequitur, Ubi non erat timor: In Hebraeis voluminibus non habetur.

Sepulcrum patens est guttur eorum. Per seductiones suas in ora tamquam in sepulcra homines congesserunt. Nam et alibi simile huic ponitur: Nisi Dominus fuisset in nobis, forsitan vivos deglutissent nos (Ps. CXXIII). Linguis suis dolose agebant. Corrumpentes mores bonos colloquiis malis. Venenum aspidum sub labiis eorum. Quia, sicut aspides, ita obturant aures suas, ne praecepta divinae Legis exaudiant. Venenum enim, dolus iniquorum colloquiorum intelligitur.

Quorum os maledictione et amaritudine plenum est. Benedictio adulationis maledictionem infert. Amaritudo enim ad id refertur: quia dulcia eloquia Dei, male sentiendo, in suam perniciem amara fecerunt. Quorum os maledictione et amaritudine plenum est: quia et sibi et aliis nocet eorum doctrina, et in futuro condemnat. Veloces pedes eorum ad effundendum sanguinem. Et corporaliter et spiritualiter occidunt, dum Christum, qui vita est animae, ab ipsa effundere desiderant.

Contritio et infelicitas in viis eorum: contritio corporis, infelicitas animae. In viis eorum, in operibus eorum. Semper peccatores in via sua infeliciter conteruntur. Quoniam viam pacis non cognoverunt. Quae est Christus Dominus: nec per fidem, nec per operationem. Quare non cognoverunt? Propter hoc quod sequitur: Quia non est timor Dei ante oculos eorum. Non proposuerunt Deum ante sensus eorum, in memoria et sancto timore. Non est timor Dei ante oculos eorum. Non enim metuunt futurum judicium, ideo non observant mandata ejus.

Nonne cognoscent omnes qui operantur iniquitatem, venturam ultionem? Ac si dicat: Si modo non cognoscunt, cognoscent in judicio quando venturus est. Qui devorant plebem meam sicut cibum panis: haeretici populum Christianum. Sicut panis in omnes cibos currit, sine ipso satiari non potest, sed cum omnibus cibis sumitur: sic et haeretici numquam satiantur iniquitatibus suis, nisi de plebe Dei, vel de Ecclesia, quos possunt capere inde satiantur. Qui devorant plebem suam, populum ecclesiasticum, sicut cibum panis: quia non est panis vivus, nisi qui de coelo descendit. Dominum non invocaverunt. Si enim invocassent, salvi utique fuissent. Aliter: Deum non invocaverunt. Quare? Quia multi invocant, sed non Deum, sed aliam rem quam desiderant habere pro Deo, non ipsum Deum.

Their throat is an open sepulchre. From this verse to the one where he says: There is no fear of God before their eyes, it is not found in the Hebrew codices. It is asked therefore how the Apostle used this testimony in the Epistle which he wrote to the Romans (Rom. III). We answer that the Apostle wove this testimony from Deuteronomy and the Psalter, and other places of the Scriptures.

There they have trembled for fear: this which follows, Where there was no fear: It is not found in the Hebrew volumes.

Their throat is an open sepulchre. Through their seductions they have gathered men into their mouths as into sepulchres. For elsewhere also a similar thing is put: Unless the Lord had been with us, perhaps they would have swallowed us up alive (Ps. CXXIII). With their tongues they acted deceitfully. Corrupting good morals with evil conversations. The venom of asps is under their lips. Because, like asps, so they stop their ears, lest they hear the precepts of the divine Law. For venom is understood as the deceit of iniquitous conversations.

Whose mouth is full of cursing and bitterness. The blessing of adulation brings on a curse. For bitterness refers to this: that by thinking evilly of the sweet words of God, they have made them bitter to their own perdition. Whose mouth is full of cursing and bitterness: because their doctrine harms both themselves and others, and in the future condemns. Their feet are swift to shed blood. They kill both corporally and spiritually, while they desire to pour out Christ, who is the life of the soul, from it.

Contrition and unhappiness are in their ways: contrition of the body, unhappiness of the soul. In their ways, in their works. Sinners are always unhappily crushed in their way. For they have not known the way of peace. Which is Christ the Lord: neither by faith, nor by operation. Why have they not known? Because of this that follows: Because there is no fear of God before their eyes. They have not set God before their senses, in memory and holy fear. There is no fear of God before their eyes. For they do not fear the future judgment, therefore they do not observe his commandments.

Shall not all who work iniquity know, the coming vengeance? As if to say: If they do not know now, they will know in the judgment when he is to come. Who devour my people as they eat bread: the heretics the Christian people. Just as bread runs into all foods, without it one cannot be satisfied, but it is taken with all foods: so also heretics are never satisfied with their iniquities, unless they are satisfied from the people of God, or from the Church, whom they can capture from there. Who devour their people, the ecclesiastical people, as the food of bread: because there is no living bread, except that which comes down from heaven. They have not called upon the Lord. For if they had called, they would certainly have been saved. Otherwise: They have not called upon God. Why? Because many call, but not upon God, but upon another thing which they desire to have for a God, not God himself.

Illic trepidaverunt timore, ubi non erat timor. Et gentes suos timent deos, et ipsos potentes Judaei, quando de Christo dixerunt: Si dimittimus eum vivere, venient Romani, et tollent nostrum regnum et gentem. Illi trepidaverunt timore, ubi non erat timor: In idolis utique et vanis simulacrorum ritibus.

Quoniam Dominus in generatione justa est. In populo Christiano. Et in Judaeis fuit: quia ex ipsis carnem sumpsit. Consilium inopis confudistis. Christum Judaei credere noluerunt: hoc est, de adventu mysterium incarnationis ejus credere noluerunt. Inops dicitur Christus, ut ait Paulus: Quia eum dives esset, inops factus est, ut illius inopia nos divites faceret (II Cor. VIII). Consilium inopis confudistis: id est, Christi: non intelligentes eum a Deo processisse cnm praeberet consilium, dicens: Poenitentiam agite. Quia Dominus spes ejus est. Pater utique, propter assumptam carnem: quia humanitas confortata est a divinitate.

Quis dabit ex Sion salutare Israel? Quis nisi Deus qui est in Sion? Ille dedit salutem, ipsum Christum in Ecclesia sancta. Aliter: Quis dabit ex Sion salutare Israel? Christus Dominus, quem habitatores illius terrenae Sion non crediderunt. Dum averterit Dominus captivitatem plebis suae. Jam redempti sumus de illa captivitate transgressionis, sed adhuc in captivitate vitae istius sumus. Et aliter: De parte Judaeorum: quod ipsa avertatur de captivitate tempore Eliae et Enoch, ut Paulus dixit: Cum plenitudo gentium subintraverit, tunc omnis Israel salvus fiet. Aliter: Dum avertet Dominus captivitatem plebis suae, per propriam passionem. Laetetur Jacob, et exsultet Israel. Ipse est Jacob qui et Israel: sed hic Jacob, et illic Israel. Hic supplantator vitiorum, et illic videns Deum facie ad faciem: quando erit Deus omnia in omnibus: qui, relictis saecularibus, mente Dominum contuetur. Qui nobis tribuere dignetur: ut nos actu Jacob effecti, supplantatis vitiis et vere Israelitae, ipsum mente videre, ipsum corde tenere mereamur, cui est cum aeterno Patre et Spiritu sancto, honor et gloria in saecula saeculorum. Amen.

PSALMUS XIV.

Psalmus David.

There they trembled with fear, where there was no fear. And the gentiles fear their own gods, and the powerful Jews themselves, when they said of Christ: If we let him live, the Romans will come, and take away our kingdom and nation. They trembled with fear, where there was no fear: In idols, of course, and in the vain rites of images.

Because the Lord is in the righteous generation. In the Christian people. And he was in the Jews: because from them he took flesh. You have confounded the counsel of the poor man. The Jews did not want to believe in Christ: that is, they did not want to believe in the mystery of his incarnation concerning his coming. Christ is called poor (inops), as Paul says: Because though he was rich, he became poor, that through his poverty he might make us rich (II Cor. VIII). You have confounded the counsel of the poor man: that is, of Christ: not understanding that he proceeded from God when he offered counsel, saying: Repent. Because the Lord is his hope. The Father, certainly, on account of the assumed flesh: because humanity was comforted by divinity.

Who shall give salvation to Israel out of Sion? Who but God who is in Sion? He gave salvation, Christ himself in the holy Church. Otherwise: Who shall give salvation to Israel out of Sion? Christ the Lord, whom the inhabitants of that earthly Sion did not believe. When the Lord shall turn away the captivity of his people. We are already redeemed from that captivity of transgression, but we are still in the captivity of this life. And otherwise: Concerning the part of the Jews: that she herself may be turned from captivity in the time of Elijah and Enoch, as Paul said: When the fullness of the Gentiles shall have come in, then all Israel shall be saved. Otherwise: When the Lord shall turn away the captivity of his people, through his own passion. Let Jacob rejoice, and Israel be glad. He is the same Jacob who is also Israel: but here Jacob, and there Israel. Here the supplanter of vices, and there seeing God face to face: when God shall be all in all: who, having left secular things, gazes upon the Lord with his mind. Who may deign to grant to us: that we, having become Jacob in deed, with vices supplanted and being truly Israelites, may deserve to see him with the mind and hold him in the heart, to whom is honor and glory with the eternal Father and the Holy Spirit, forever and ever. Amen.

PSALM XIV.

A Psalm of David.

Opportune quartus decimus psalmus lectus est: et secundum ordinem ita evenit, ut propemodum de industria lectus esse videatur, secundum ordinem lectus est psalmus. Ex dispensatione Dei puto factum esse: ut quod vobis proderat, in ordine exponendi hodie recitaretur. Quartus decimus psalmus lectus est, qui praescribitur, Psalmus David. David autem noster Christus est, ut saepe diximus. Deinde legimus in Exodo: quia quarta decima die agnus immolatur (Exod. XII). Quarta decima die immolatur, quando luna plena est, quando nihil deest de lumine. Videte ergo quod Christus non immolatur, nisi in perfecto et pleno lumine. Quoniam ergo quarta decima die immolandus est vobis agnus, nunc propheta miratur, et interrogat:

Domine, quis habitabit in tabernaculo tuo? Vos qui vultis habitare in tabernaculo Domini, audite quae dicit Dominus: Domine, quis habitabit in tabernaculo tuo? Tabernaculum hic pro aeternitate accipimus, quamvis in aliis locis opera intelligatur: quia hic in tabernaculo praesenti, quod est Ecclesia, multi habitant corpore et non fide: quia hic dum inferiores sumus, quasi in tabernaculo consistimus, usquequo post victoriam in domum perveniatur. Aliter: Domine, quis habitabit in tabernaculo tuo? Quis, inquit, terrenus poterit templum Dei effici, et habitare in civitate viventis Dei? De qua Apostolus multa loquitur. Aut quis requiescet in monte sancto tuo? Quis, ait, dignus erit conformis fieri imagini Filii Dei (Hebr. XII, Rom. IX), qui saepe mons dicitur? Hic lapis excisus de monte sine manibus: hic factus est mons magnus, hic implevit latitudinem orbis terrae (Dan. II), in hoc sanctorum animae requiescunt. In hoc ergo nullus accipit requiem, nisi qui ingreditur sine macula, et operatur justitiam: qui immunis est ab omni labe peccati, et praecepta Dei inviolabiliter custodierit. Aliter: Aut quis requiescet in monte sancto tuo? Non prius in monte, et postea in tabernaculo: sed prius in tabernaculo, et ita in monte. Tabernaculum non est firma domus, tabernaculum non habet fundamentum: sed huc illucque mutatur, et cum transmigrante migrat: quia tabernaculum non habet fundamentum, sed est domus incerta: domus autem firma habet fundamenta. Mons pro vita aeterna ponitur.

Qui ingreditur sine macula. Hoc est, sine mortalibus peccatis, quia sine minutis esse non possumus. Unde dicitur: Si dicimus quia peccatum non habemus, ipsi nos seducimus, et veritas in nobis non est. Vel aliter: Qui ingreditur sine macula. Videte quid praecipitur. Non dixit: qui pervenit ad finem sine macula, sed qui adhuc in itinere est, et maculam non habet. Dicere aliquis potest: Non habeo maculam, non feci malum. Non sufficit nobis malum non facere nisi fecerimus et bonum. Denique sequitur: Et operatur justitiam. Non dixit, operatur castitatem, operatur sapientiam, operatur fortitudinem.

Opportunely the fourteenth psalm has been read: and according to the order it so happened, that it seems to have been read almost by design, the psalm was read according to the order. I think it was done by the dispensation of God: so that what was profitable for you might be recited in the order of exposition today. The fourteenth psalm was read, which is prescribed as, A Psalm of David. But our David is Christ, as we have often said. Then we read in Exodus: because on the fourteenth day the lamb is sacrificed (Exod. XII). It is sacrificed on the fourteenth day, when the moon is full, when nothing is lacking of light. See therefore that Christ is not sacrificed, except in perfect and full light. Since therefore on the fourteenth day the lamb is to be sacrificed for you, now the prophet wonders, and asks:

Lord, who shall dwell in thy tabernacle? You who wish to dwell in the tabernacle of the Lord, hear what the Lord says: Lord, who shall dwell in thy tabernacle? Here we take the tabernacle for eternity, although in other places it may be understood as works: because here in the present tabernacle, which is the Church, many dwell in body and not in faith: because here while we are inferior, we stand as if in a tabernacle, until after victory one arrives at the house. Otherwise: Lord, who shall dwell in thy tabernacle? Who, he says, being earthly, can be made the temple of God, and dwell in the city of the living God? Concerning which the Apostle speaks much. Or who shall rest on thy holy hill? Who, he says, shall be worthy to be made conformable to the image of the Son of God (Hebr. XII, Rom. IX), who is often called a mountain? This stone cut out of the mountain without hands: this was made a great mountain, this filled the breadth of the world (Dan. II), in this the souls of the saints rest. In this therefore no one receives rest, except he who enters without spot, and works justice: who is free from every stain of sin, and shall have kept the precepts of God inviolably. Otherwise: Or who shall rest on thy holy hill? Not first on the mountain, and afterwards in the tabernacle: but first in the tabernacle, and so on the mountain. A tabernacle is not a firm house, a tabernacle has no foundation: but it is changed here and there, and moves with the one migrating: because a tabernacle has no foundation, but is an uncertain house: but a firm house has foundations. The mountain is put for eternal life.

He that enters without spot. That is, without mortal sins, because we cannot be without minor ones. Whence it is said: If we say that we have no sin, we deceive ourselves, and the truth is not in us. Or otherwise: He that enters without spot. See what is commanded. He did not say: he who arrives at the end without spot, but he who is still on the way, and has no spot. Someone may say: I have no spot, I have done no evil. It is not enough for us not to do evil unless we have also done good. Finally it follows: And works justice. He did not say, works chastity, works wisdom, works fortitude.

Et hae quidem virtutes optimae sunt. Sapientia nobis prodest, fortitudo nobis prodest, ut persecutionibus resistamus. Deinde temperantia et castitas nobis necessariae sunt, ne perdamus animas nostras. Justitia sola magna virtus est, et mater omnium. Dicat aliquis: Quomodo justitia major est caeteris virtutibus? Caeterae virtutes habentem delectant: justitia non delectat habentem, sed alios. Si sapiens sum, sapientia me delectat: si fortis sum, fortitudo mea me delectat: si fuero castus, castitas mea laetitia mea est. Caeterum justitia non prodest habentibus, sed caeteris miseris non habentibus. Vel aliter: Et operatur justitiam, hoc est custodit mandata, ut illud: Si vis ad vitam venire, serva mandata (Matt. XIX).

Qui loquitur veritatem in corde suo. Multi loquuntur veritatem in labiis, sed non in corde, qui videntur vera dicere, sed cor cum labiis non consonat. Aliter: Qui loquitur veritatem in corde suo, ut vera de veritate cogitet, qui est Christus: nec se assertionibus haereticis misceat, quae falsae semper inveniuntur ac vacuae. Unde Paulus dixit: Corde creditur ad justitiam; ore autem confessio fit ad salutem (Rom. X). Qui non egit dolum in lingua sua. Non protulit dolose doctrinam catholicam ad decipiendum; sed quae locutus est ore, complevit opere. Ille dolose agit, qui aliud cogitat et aliud dicit: sicut propheta ait: Prohibe linguam tuam a malo, et labia tua ne loquantur dolum (Psalm. XXXIII).

Nec fecit proximo suo malum. Qui facit misericordiam, ipse est proximus. Christus Dominus fecit misericordiam, ut nos sua passione redimeret: cujus doctrinam nullus in malum vertat, sicut haeretici faciunt. Proximus noster, omnis homo Christianus est. Quod tibi non vis fieri, alii ne facias. Et alibi dicit: Diliges proximum tuum sicut teipsum. Et iterum dicit: Declina a malo, et fac bonum. Quidam putant proximum esse fratrem, aut vicinum, aut cognatum, aut consanguineum. Sed Dominus noster docet in Evangelio in ea parabola, ubi quidam descendit de Jerusalem in Jericho: Sacerdos transivit, Levita transivit, et non est misertus: Samaritanus transivit, et misertus est. Et interrogat postea Dominus, et dicit: Quis horum proximus fuit? Statim dicitur, qui bene fecit. Et infert Dominus: Ite, et vos similiter facite (Luc. X). Omnes ergo homines nobis proximi sunt, et nulli debemus malum facere. Et opprobrium non accepit, etc. Numquam a suis vicinis, quasi noxius accusatur. Timentes autem Dominum glorificat. Non divites glorificat, non potentes, sed eos tantum qui Dominum timent. Et opprobrium non accepit adversus proximos suos. Opprobrium detractionis de fratre tunc non accepit, si prius non credit illa antequam probet. Ac si dicat: Qui ista custodit quae superius dixit, ille est sine macula, et operatur justitiam. Et iste habitat in tabernaculo, et requiescet in monte sancto tuo, hoc est, in vita aeterna.

And these virtues are indeed excellent. Wisdom profits us, fortitude profits us, that we may resist persecutions. Then temperance and chastity are necessary for us, lest we lose our souls. Justice alone is a great virtue, and the mother of all. Someone may say: How is justice greater than the other virtues? Other virtues delight the possessor: justice does not delight the possessor, but others. If I am wise, wisdom delights me: if I am strong, my fortitude delights me: if I shall be chaste, my chastity is my joy. Otherwise justice does not profit the possessors, but other wretched people who do not possess it. Or otherwise: And works justice, that is, keeps the commandments, as that: If thou wilt enter into life, keep the commandments (Matt. XIX).

Who speaks truth in his heart. Many speak truth on their lips, but not in their heart, who seem to say true things, but the heart does not harmonize with the lips. Otherwise: Who speaks truth in his heart, that he may think true things about the Truth, who is Christ: nor mix himself with heretical assertions, which are always found false and empty. Whence Paul said: With the heart one believes unto justice; but with the mouth confession is made unto salvation (Rom. X). Who has not used deceit in his tongue. He has not deceitfully brought forth catholic doctrine to deceive; but what he has spoken with his mouth, he has fulfilled in deed. He acts deceitfully who thinks one thing and says another: as the prophet says: Keep thy tongue from evil, and thy lips from speaking guile (Psalm XXXIII).

Neither has done evil to his neighbor. He who shows mercy, he himself is the neighbor. Christ the Lord showed mercy, that he might redeem us by his passion: whose doctrine no one may turn into evil, as heretics do. Our neighbor is every Christian man. What you do not want to be done to you, do not do to another. And elsewhere he says: Thou shalt love thy neighbor as thyself. And again he says: Depart from evil, and do good. Some think that a neighbor is a brother, or a neighbor in locality, or a kinsman, or a blood relative. But our Lord teaches in the Gospel in that parable, where a certain man went down from Jerusalem to Jericho: The priest passed by, the Levite passed by, and had no mercy: the Samaritan passed by, and had mercy. And afterwards the Lord asks, and says: Which of these was the neighbor? Immediately it is said, he who did well. And the Lord adds: Go, and do thou likewise (Luke X). Therefore all men are neighbors to us, and we ought to do evil to no one. And has not accepted a reproach, etc. He is never accused by his neighbors as if he were harmful. But those who fear the Lord he glorifies. He does not glorify the rich, nor the powerful, but only those who fear the Lord. And he has not accepted a reproach against his neighbors. He has not accepted the reproach of detraction concerning a brother, if he does not first believe those things before he proves them. As if he should say: He who keeps these things which he said above, he is without spot, and works justice. And he dwells in the tabernacle, and shall rest on thy holy hill, that is, in eternal life.

Ad nihilum deductus est in conspectu ejus malignus. In illius justi conspectu diabolus. Nam in Ecclesia quicumque malus est, in conspectu sancti pro nihilo computatur. Ad nihilum deductus est, quia apud talem sanctum pro nihilo habetur: dum angelus fuit, et refuga factus est; et sicut fuit factus ex nihilo, postea quam bona perdidit, redactus est ad nihilum. Et dum nihil est, fortissimi sancti non eum timent. Timentes autem Dominum magnificat. Vox Ecclesiae: Qui timent Dominum timore sancto, Dominus eos magnificat. Aliter ad sensum moralem: Timentes autem Dominum magnificat. Scit enim in his habitare Deum, sicut ait Dominus: Qui vos diligit, me diligit (Joan. XIV).

Qui jurat proximo suo, et non decipit. Iste jam minor est a perfectione, et si bona facit, quia et si pro juramento non decipit, tamen vituperantur pro illo praecepto quo dicitur: Non jurare omnino, neque per coelum, neque per terram: sit autem sermo vester: Est, est: Non, non. Quia ista sententia perfectorum est, non jurare (Matth. V). Quia anima quando promittit Dei praecepta custodire, si proximus corpus est: tunc illum decipit, si hoc quod promittit, non observat. Qui pecuniam suam non dedit ad usuram. Etsi non peccet quis eo quod quantum dat, tantum recipit: tamen perfectio non est: quia dictum est: Frange esurienti panem tuum (Isai. LI). Et beatius est magis dare, quam accipere (Act. X). Usquequo ad ista pervenit, minor est a perfectione. Aliter: Pecunia Domini est praedicatio: multi nolunt illam donare, si exinde pretium non recipiunt. Tamen licet victum et vestitum de ipsa praedicatione accipere (sicut sanctus Paulus dicit): amplius exinde nihil habere, sicut dicit: Qui Evangelium praedicant, de Evangelio vivere (I Cor. IX). Et Dominus ait: Dignus est operarius cibo suo (Matth. X). Sed qui plus requirere voluerit, in usuram reputatur. Unde Paulus dicit: Si vobis spiritualia seminavimus, magnum est si vestra carnalia metamus (I Cor. IX)? Ac si dicat: Non est magnum adversus illa spiritualia quae vobis annuntiamus: Habentes autem victum, his contenti simus (I Tim. VI). Sicut enim visibilis pecunia prohibetur ad usuram dari, ne is qui commodat, magis spoliet: ita et verbum Dei, quod est magna pecunia, non tantum divitibus qui pascunt et munerant, verum etiam indigentibus et pauperibus gratis debet insinuari: Domino sic dicente: Gratis accepistis, gratis date (Matth. X). Et munera super innocentem non accepit, ut non conturbent judicium veritatis, munera offerentes. Et aliter: Ne similis Judae efficiatur: qui, accepto argenti pondere, vendidit innocentem. Sicut propheta dicit: Qui excutit manus suas ab omni munere, iste in excelsis habitabit (Isai. XXXIII).

The malignant one is brought to nothing in his sight. In the sight of that just man, the devil. For in the Church whoever is evil is computed as nothing in the sight of a saint. He is brought to nothing, because with such a saint he is held for nothing: while he was an angel, and became a fugitive; and just as he was made from nothing, after he lost his good things, he was reduced to nothing. And while he is nothing, the strongest saints do not fear him. But those who fear the Lord he magnifies. The voice of the Church: Those who fear the Lord with a holy fear, the Lord magnifies them. Otherwise for the moral sense: But those who fear the Lord he magnifies. For he knows that God dwells in them, as the Lord says: He who loves you, loves me (John XIV).

He who swears to his neighbor, and does not deceive. This one is already lower from perfection, even if he does good things, because even if he does not deceive on account of an oath, yet they are blamed for that precept by which it is said: Swear not at all, neither by heaven, nor by earth: but let your speech be: Yes, yes: No, no. Because that sentence is for the perfect, not to swear (Matth. V). Because when the soul promises to keep God's precepts, if the neighbor is the body: then it deceives him, if it does not observe that which it promises. Who has not given his money to usury. Although one does not sin in that he receives as much as he gives: yet it is not perfection: because it is said: Break thy bread to the hungry (Isai. LI). And it is more blessed to give, than to receive (Acts X). Until one arrives at these things, he is lower from perfection. Otherwise: The money of the Lord is preaching: many are unwilling to grant it, if they do not receive a price from it. Yet it is permitted to receive food and clothing from preaching itself (as Saint Paul says): to have nothing more from it, as he says: They who preach the Gospel, live by the Gospel (I Cor. IX). And the Lord says: The laborer is worthy of his meat (Matth. X). But he who would require more, is reputed in usury. Whence Paul says: If we have sown spiritual things for you, is it a great matter if we reap your carnal things (I Cor. IX)? As if he should say: It is not a great thing against those spiritual things which we announce to you: But having food, let us be content with these (I Tim. VI). For as visible money is prohibited to be given to usury, lest he who lends should spoil more: so also the word of God, which is great money, should be suggested freely not only to the rich who feed and reward, but also to the indigent and the poor: the Lord thus saying: Freely you have received, freely give (Matth. X). And has not taken rewards against the innocent, so that they do not disturb the judgment of truth, by offering rewards. And otherwise: Lest he be made like Judas: who, having accepted a weight of silver, sold the Innocent. As the prophet says: He who shakes his hands from every bribe, he shall dwell on high (Isai. XXXIII).

Qui facit haec, non commovebitur in aeternum. Haec omnia sicut allegorice retineri: ita et secundum litteram exposita custodiri debent in moribus. Quae si quis irreprehensibiliter custodierit, non solum a commotione aeterni judicis securus erit, verum et etiam ipsum montem tabernaculumque coeleste possidere merebitur in Christo Jesu Domino nostro; cui est honor et gloria cum aeterno Patre et Spiritu sancto in saecula saeculorum. Amen.

PSALMUS XV.

Tituli inscriptio ipsi David. Tituli inscriptio in tumulis, et in sepulcris est, quae mortuorum corpora tenent. Pro quo Aquila et Symmachus, humilem et simplicem immaculatumque posuerunt: significantes psalmum ad Christum proprie pertinere dicentem: Discite a me quia mitis sum et humilis corde, et mansuetus (Matth. XI). Psalmus, ut diximus, regis nostri vocem, quam in assumpto homine profert, sine diminutione retinet deitatis missam a Patre. David, id est, ipse Christus. Iste psalmus ad passionem pertinet. Tres sunt tituli, qui scribuntur: unus, super tumulos mortuorum: alius, in liminibus civitatis, vel domorum: tertius, in victoria regis. Hic ergo de titulo victoriae regis dicit: sicut iste rex fuit, hoc est Christus, et fuit scriptum super caput ejus in pascha post victoriam, id est, post victum diabolum, redempto humano genere, tribus linguis: id est, Graece, Hebraice, et Latine. Unde et Pilatus dixit: Quod scripsi, scripsi. Et posuit super caput ipsius causam Christi: Hic est rex Judaeorum (Matth. XXVII).

Conserva me, Domine, quoniam in te speravi. Vox Christi ad Patrem in passione, in persona hominis assumpti. Ac si dicat: A Patre, a quo exivi, in passione custodiar: quia tu es spes mea. Dixi Domino, Deus meus es tu. Ostendit se hominem in humilitate carnis, cum aequalis sit in omnipotentia majestatis: quia si dixisset, Dominus meus es tu: Filium minorem demonstrasset, Patrem majorem. Propterea dixit: Dixi Domino, Deus meus es tu: quia in divinitate aequalis est Patri. Quia bonorum meorum non indiges. Eamdem lineam et in Job scriptam legimus. Quid prodest, si tu simplicem facias viam tuam?

He who does these things, shall not be moved forever. All these things ought to be retained allegorically: so also they ought to be kept in morals as they were set forth according to the letter. Which if anyone shall have kept irreproachably, not only shall he be secure from the commotion of the eternal judge, but he shall even deserve to possess the mountain and the celestial tabernacle themselves in Christ Jesus our Lord; to whom is honor and glory with the eternal Father and the Holy Spirit forever and ever. Amen.

PSALM XV.

The inscription of a title to David himself. The inscription of a title is on tombs and in sepulchres, which hold the bodies of the dead. For which Aquila and Symmachus have put: humble and simple and immaculate: signifying that the psalm properly pertains to Christ saying: Learn from me because I am meek and humble of heart, and gentle (Matth. XI). The psalm, as we have said, retains the voice of our King, which he brings forth in the assumed man, without diminution of the deity sent by the Father. David, that is, Christ himself. This psalm pertains to the passion. There are three titles which are written: one, over the tombs of the dead: another, on the thresholds of the city, or of houses: the third, in the victory of a king. Here therefore he speaks of the title of the victory of a king: just as this one was king, that is Christ, and it was written over his head on the pasch after victory, that is, after the devil was conquered, the human race being redeemed, in three languages: that is, Greek, Hebrew, and Latin. Whence also Pilate said: What I have written, I have written. And he placed over his head the cause of Christ: This is the King of the Jews (Matth. XXVII).

Preserve me, O Lord, for in thee have I put my trust. The voice of Christ to the Father in the passion, in the person of the assumed man. As if he should say: By the Father, from whom I went out, I shall be guarded in the passion: because thou art my hope. I have said to the Lord, thou art my God. He shows himself a man in the humility of the flesh, though he is equal in the omnipotence of majesty: because if he had said, thou art my Lord: he would have shown the Son to be lesser, the Father greater. Therefore he said: I have said to the Lord, thou art my God: because in divinity he is equal to the Father. Because thou hast no need of my goods. We read the same line also written in Job. What does it profit, if thou make thy way simple?

Universa igitur bona quae Dominus secundum formam servi in carne monstravit: non Patri prosunt, sed generi humano. Quoniam bonorum meorum non eges. Vox Christi. Quae sunt bona Christi? Hoc est, incarnatio, passio, resurrectio, et redemptio nostra. Vel aliter: Bona sunt, coeli et quae in eis sunt, et terra bona, et quae in ea sunt, quae Deus creavit. Haec Pater nec postquam facta sunt, indiguit: nec antea. Ista Patri non sunt opus, nec necessaria. Sed cui?

Sanctis qui in terra sunt ejus. Istis haec omnia sunt necessaria. In terra sunt ejus, id est, in Ecclesia. Mirificavit omnes voluntates suas inter illos. Christus per sanctos suos mysteria sua mirificavit: hoc est: magnificavit.

Multiplicatae sunt infirmitates eorum: postea acceleraverunt. Gentes de quibus nunc Ecclesiam congrego: antequam idola eorum multiplicarentur, Deum naturaliter noverant. Sed postquam multiplicata sunt idola, quod Septuaginta infirmitates interpretati sunt: relinquentes ea, ad me celerrime sunt reversi.

Non congregabo conventicula eorum de sanguinibus. Quia spiritualis est religio novi Testamenti. Nec memor ero nominum eorum per labia mea. Mutamur quippe in lavacro: et ex filiis hominum, vocamur Filii Dei. Nec memor ero nominum eorum per labia mea. Vox Christi. Nec memor ero istorum apostolorum nominum, quae prius ante fidem habuerunt, quando infidelitatem habuerunt. Illa non recordabor: quia crescentibus meritis, nomina addita sunt nova, sicut Abraham, sicut et Sara, sicut Petro, et reliquis, quia antea servi peccati, sed postea amici: sicut Dominus dixit: Jam non dicam vos servos, sed amicos (Joan. XV). Et sanctus Paulus fuerat, quando dicebat: Fuimus aliquando et nos stulti, et increduli sicut et caeteri; sed misericordiam Dei consecuti sumus (Tit. III). Et iterum: Sed abluti estis; sed sanctificati estis (I Cor. VI).

Dominus pars haereditatis meae. Vox Christi ad Patrem. Haereditas Christi, Ecclesia est, et Dominus est pars corporis sui. Pro parte hominis assumpti dicit: quia ille accepit de nostro humanitatem, et nos de suo immortalitatem. Et calicis mei. Quare dixit calicem? Quia per calicem accipit unusquisque juxta mensuram: sed Christus plusquam membra sua: ut ait Paulus: Qui est primogenitus in multis fratribus (Rom. VIII). Tu es qui restitues haereditatem meam mihi. Hoc est quod in Evangelio dicitur: Nemo venit ad me, nisi Pater meus traxerit eum ad se (Joan. VI).

All the goods therefore which the Lord showed in the flesh according to the form of a servant: do not profit the Father, but the human race. Since thou hast no need of my goods. The voice of Christ. Which are the goods of Christ? That is, the incarnation, passion, resurrection, and our redemption. Or otherwise: The goods are, the heavens and those things which are in them, and the good earth, and those things which are in it, which God created. These the Father did not need after they were made: nor before. Those are not a work for the Father, nor necessary. But for whom?

For the saints who are in his land. For these all these things are necessary. They are in his land, that is, in the Church. He hath made wonderful all his desires among them. Christ through his saints has made wonderful his mysteries: that is: he has magnified them.

Their infirmities were multiplied: afterwards they made haste. The Gentiles from whom I now gather the Church: before their idols were multiplied, they knew God naturally. But after the idols were multiplied, which the Seventy interpreted as infirmities: leaving them, they returned most quickly to me.

I will not gather their assemblies of blood. Because the religion of the new Testament is spiritual. Neither will I be mindful of their names through my lips. For indeed we are changed in the font: and from sons of men, we are called Sons of God. Neither will I be mindful of their names through my lips. The voice of Christ. Neither will I be mindful of the names of those apostles, which they had before before faith, when they had infidelity. I will not remember those: because as merits increased, new names were added, such as Abraham, such as Sarah, such as Peter, and the rest, because before they were servants of sin, but afterwards friends: as the Lord said: Now I will not call you servants, but friends (John XV). And Saint Paul had been such, when he said: We also were sometime foolish, and incredulous even as others; but we have obtained the mercy of God (Tit. III). And again: But you are washed; but you are sanctified (I Cor. VI).

The Lord is the portion of my inheritance. The voice of Christ to the Father. The inheritance of Christ is the Church, and the Lord is the portion of his body. For the part of the assumed man he says: because he received humanity from ours, and we immortality from his. And of my cup. Why did he say cup? Because through the cup each one receives according to measure: but Christ more than his members: as Paul says: Who is the firstborn among many brethren (Rom. VIII). It is thou who wilt restore my inheritance to me. This is what is said in the Gospel: No one comes to me, unless my Father has drawn him to himself (John VI).

Secundum historiam, Christi haereditas Judaei fuerunt, ad quos Christus venit. Sed tunc dissipata est, quando eum crucifixerunt: sed restituetur in futuro, cum plenitudo gentium subintraverit. Aliter: Restituet Deus Pater haereditatem Christi, quando electos suos, corpus sanctae Ecclesiae ad illam integritatem attraxerit, ut post resurrectionem acceptis corporibus suis, incorrupti et immortales vivant: quia illam immortalitatem in Adam perdiderunt.

Funes ceciderunt mihi in praeclaris. In optimis. Pro uno Israel, universi orbis haereditatem consecutus. Funes in haereditate dantur: quia quod dixit, ceciderunt mihi in praeclaris, tantumdem est, ac si dicat, in patriarchis, et prophetis atque apostolis: vel quoscumque advocaverit Pater, Christus secum recipit. Propterea dixit, in praeclaris, sanctis vel apostolis.

Benedicam Dominum qui tribuit mihi intellectum, Vox capitis cum membris. Tribuit intellectum discernendi inter bonum et malum: inter sensum et litteram: inter Deum et proximum: inter lucem et tenebras. Benedicam Dominum qui mihi tribuit intellectum. Qui sapientia Dei est, non indiget ipsa sapientia: sed secundum illud accipiendum quod in Evangelio dicitur: Jesus proficiebat aetate, sapientia et gratia coram Deo et hominibus (Luc. II). Insuper et usque ad noctem increpuerunt me renes mei. Noctem, tempus significat passionis: in quo interiori erudita est divinitate humana fragilitas. Insuper et usque ad noctem increpuerunt me renes mei. Delectationes carnales tunc me increpant, quando mihi suggerunt ut peccem, quando delectatur caro. Sed nisi tu fuisses a dextris, forsitan infirmarer.

Providebam Dominum in conspectu meo semper. Filius Patrem, Ecclesia Christum. Quoniam a dextris est mihi ne commovear. Ac si dicat: Si tu non fuisses a dextris, forsitan commotus essem de fide ad infidelitatem, de bono ad malum.

Propter hoc laetatum est cor meum, etc. Propter resurrectionem laetatus sum, quia per eam liberatus est mundus. Aliter: Propter hoc laetatum est cor meum, et exsultavit lingua mea. Propter istud, quod me adjuvas, cor meum laetatur, lingua mea praedicat. Insuper et caro mea requiescet in spe. Vox Christi. Pro persona corporis requiescit in spe. Ac si dicat: Ecclesia, quae est caro mea, modo requiescit in spe. Id est, in spe resurrectionis: ut ubi caput praecessit, membra sequantur.

According to history, the inheritance of Christ were the Jews, to whom Christ came. But then it was dissipated, when they crucified him: but it shall be restored in the future, when the fullness of the Gentiles shall have come in. Otherwise: God the Father shall restore the inheritance of Christ, when he shall have drawn his elect, the body of the holy Church, to that integrity, so that after the resurrection, having received their bodies, they may live incorrupt and immortal: because they lost that immortality in Adam.

The lines have fallen to me in goodly places. In the best. For the sake of one Israel, he obtained the inheritance of the whole world. Lines are given in an inheritance: because what he said, have fallen to me in goodly places, is the same as if he should say, in the patriarchs, and prophets and apostles: or whomever the Father shall have called, Christ receives with himself. Therefore he said, in goodly places, the saints or apostles.

I will bless the Lord who has given me understanding. The voice of the head with the members. He has given understanding of discerning between good and evil: between sense and letter: between God and neighbor: between light and darkness. I will bless the Lord who has given me understanding. He who is the wisdom of God does not need wisdom itself: but it is to be understood according to that which is said in the Gospel: Jesus increased in age, wisdom, and grace before God and men (Luke II). Moreover my reins also have corrected me even until night. Night signifies the time of the passion: in which human frailty was instructed by the interior divinity. Moreover my reins also have corrected me even until night. Carnal delights then correct me, when they suggest to me that I should sin, when the flesh is delighted. But unless thou hadst been at my right hand, perhaps I should be weakened.

I set the Lord always in my sight. The Son the Father, the Church Christ. Because he is at my right hand that I be not moved. As if he should say: If thou hadst not been at my right hand, perhaps I should have been moved from faith to infidelity, from good to evil.

Therefore my heart hath been glad, etc. On account of the resurrection I have been glad, because through it the world has been liberated. Otherwise: Therefore my heart hath been glad, and my tongue hath rejoiced. On account of this, that thou helpest me, my heart is glad, my tongue preaches. Moreover my flesh also shall rest in hope. The voice of Christ. For the person of the body it rests in hope. As if he should say: The Church, which is my flesh, now rests in hope. That is, in the hope of resurrection: so that where the head has preceded, the members may follow.

Quoniam non derelinques animam meam in inferno. Non derelinques: quia propterea illuc descendit, ut electos suos exinde ejiceret, et diabolum ligaret. Diabolus antea se taliter jactabat, ut omnia regna mundi haberet, sed modo non solum illum tenere non potuit, sed potius a Christo ligatus perhibetur. Nec dabis sanctum tuum videre corruptionem. Quomodo dicit: Non dabis videre corruptionem: dum alibi dicit: Quae utilitas in sanguine meo dum descendero in corruptionem (Psal. XXV)? Non de corruptione corporis Christi in sepulcro dicit; sed de caeterorum sanctorum.

Notas mihi fecisti vias vitae. Vox capitis pro corpore. Viae vitae, mandata Christi sunt: ut scriptum est: Si vis ad vitam ingredi, serva mandata (Matt. XIX). Adimplebis me laetitia cum vultu tuo. Tunc erit plena laetitia, cum adunatum fuerit corpus Ecclesiae in regnum Dei: hoc est, cum tradiderit regnum Deo Patri suo: tunc erit Deus omnia in omnibus. Delectationes in dextera tua usque in finem. Dextera Patris, Filius est. Delectatio vitae aeternae in dextera: id est, in prosperitate quae Filio datur: usque in finem: ac si dicat, sine fine: quia finis legis Christus est ad justitiam omni credenti: quia plenitudo legis charitas, et finis praecepti charitas. Aliter: Delectationes in dextera tua usque in finem. In illa delectabili potentia tua qua tecum sancti sunt regnaturi, quae nullo fine concluditur. Unde eos deprecamur ut ab his nequaquam disjuncti, si non meremur vestiri gloria, non excludamur a venia. Tibi est enim cum aeterno Patre et Spiritu sancto honor et gloria in saecula saeculorum. Amen.

PSALMUS XVI.

Sextus decimus psalmus orationem continet personae Dominicae conjuncto sibi corpore, quod est Ecclesia. Oratio David. Ad tres personas intelligitur. Haec oratio in quatuor psalmis habetur. Iste psalmus cantatur ex persona Christi contra Judaeos: et ex persona Ecclesiae contra haereticos. Exponunt Hebraei, quod quando psalmum David cantavit, quia dixit: Exaudi, Domine, justitiam meam: pro ipsa praesumptione qua se exaudiri pro sua justitia jactabat, cecidisset in crimen.

Because thou wilt not leave my soul in hell. Thou wilt not leave it: because for this reason he descended thither, that he might cast out his elect from there, and bind the devil. The devil before boasted himself in such a way, as if he had all the kingdoms of the world, but now not only could he not hold him, but rather he is held to be bound by Christ. Neither wilt thou give thy holy one to see corruption. How does he say: Thou shalt not give to see corruption: while elsewhere he says: What profit is there in my blood while I go down into corruption (Psal. XXV)? He does not speak of the corruption of the body of Christ in the sepulchre; but of the rest of the saints.

Thou hast made known to me the ways of life. The voice of the head for the body. The ways of life are the commandments of Christ: as it is written: If thou wilt enter into life, keep the commandments (Matt. XIX). Thou shalt fill me with joy with thy countenance. Then there shall be full joy, when the body of the Church shall have been united in the kingdom of God: that is, when he shall have delivered the kingdom to God his Father: then God shall be all in all. Delights in thy right hand even to the end. The right hand of the Father is the Son. Delight of eternal life in the right hand: that is, in the prosperity which is given to the Son: even to the end: as if he should say, without end: because the end of the law is Christ unto justice to everyone that believeth: because the fullness of the law is charity, and the end of the commandment is charity. Otherwise: Delights in thy right hand even to the end. In that delightful power of thine by which the saints are to reign with thee, which is concluded by no end. Whence we pray them that being by no means disjoined from these, if we do not deserve to be clothed with glory, we may not be excluded from pardon. For to thee is honor and glory with the eternal Father and the Holy Spirit forever and ever. Amen.

PSALM XVI.

The sixteenth psalm contains the prayer of the Lord's person joined to himself the body, which is the Church. A Prayer of David. It is understood for three persons. This prayer is had in four psalms. This psalm is sung from the person of Christ against the Jews: and from the person of the Church against the heretics. The Hebrews explain, that when David sang the psalm, because he said: Hear, O Lord, my justice: on account of that presumption by which he boasted that he was heard for his justice, he would have fallen into crime.

Exaudi, Domine, justitiam meam. Juxta LXX, Deus justitiae, vel Deus justus natura. Nam, Exaudi, Deus, justitiam meam: hic persona Christi datur intelligi. Exaudi, Deus, justitiam meam: vox Christi in passione, et vox Ecclesiae in tribulatione. Vel justitiam dicit Ecclesia suam, et non suam: Quid [Fort. quia] suam, si implet mandata Dei in opere. Non suam: quia a Deo datur, non a se. Exaudi, Deus, justitiam meam: quia tibi usque ad mortem obediens fui. Intende deprecationem meam. Differentia est inter orationem et deprecationem. Oratio sanctorum est pro devotis, ut perseverent in bono. Deprecatio, pro peccatis suis, vel aliorum. Totius est deprecatio.

Auribus percipe orationem meam. Hoc est, in hoc quod rogo, auribus percipe orationem meam. Orat enim non diminutio deitatis, sed infirmitas carnis. Non in labiis dolosis. Sed per puritatem quae tibi est placita.

De vultu tuo judicium meum prodeat. Non in labiis dolosis. Ac si dicat: Exaudi orationem meam, quia ex toto corde oro: non sicut illi qui in labiis dolosis, quia aliud loquuntur, et aliud habent in corde, sive haeretici, sive Judaei. De vultu tuo judicium meum prodeat, non in labiis dolosis. Vox Christi ad Patrem. Quia qui labia habent dolosa, me judicant, sed illos tu judica in futuro. Propheta non optando, sed pronuntiando dicit. Hoc ostendit quod facturus est Dominus in judicio. Oculi mei videant aequitatem. Oculi Christi, sancti praedicatores, videant, id est, intelligant, aequitatem, id est, aequalitatem, ut justitiam quam praedicant, opere impleant.

Probasti cor meum, Deus, et visitasti nocte. Etiam in angustiis me probasti: quia tristis, et velut in quadam pressura sum noctis tenebrosae. Probasti cor meum, Deus. Vox Christi ad Patrem. Probasti Christum in passione, et Ecclesiam in tribulatione. Igne me examinasti. Id est, per ipsam tribulationem peccata mea confudisti. Et non est inventa in me iniquitas. Ut non loquatur os meum opera hominum. Qualia sunt opera hominum? Vanitates quas ipsi amant: vel diversa negotia, ista sunt hominum opera: sicut in Evangelio Dominus dicit (Matth. XXI). Quod si de verbo otioso redditur ratio: quanto magis de operibus hominum, quae ex ipso sensu studiose loquuntur.

Propter verba labiorum tuorum ego custodivi vias duras. Propter praedicationem et propter ea quae promittuntur in coelis, custodivi vias duras. Quomodo dicit hic duras, dum in Evangelio dicitur: Jugum meum suave est, et onus meum leve (Matt. XI)? Suave est volentibus: durum est nolentibus. Quamvis durum videatur esse ad sanctos propter corporalem tribulationem, tamen suave est: quia habent spem vitae aeternae: Vel aliter: Propter verba labiorum tuorum ego custodivi vias duras.

Hear, O Lord, my justice. According to the LXX, God of justice, or God just by nature. For, Hear, O God, my justice: here the person of Christ is given to be understood. Hear, O God, my justice: the voice of Christ in the passion, and the voice of the Church in tribulation. Or the Church calls justice her own, and not her own: because it is her own if she fulfills the commandments of God in deed. Not her own: because it is given by God, not from herself. Hear, O God, my justice: because I was obedient to thee even unto death. Attend to my supplication. There is a difference between prayer (oratio) and supplication (deprecatio). The prayer of the saints is for the devoted, that they may persevere in good. Supplication is for their own sins, or those of others. Of the whole is the supplication.

Give ear to my prayer. That is, in this which I ask, give ear to my prayer. For not the diminution of the deity prays, but the infirmity of the flesh. Not in deceitful lips. But through the purity which is pleasing to thee.

Let my judgment come forth from thy countenance. Not in deceitful lips. As if he should say: Hear my prayer, because I pray with my whole heart: not like those who in deceitful lips, because they speak one thing, and have another in the heart, whether heretics, or Jews. Let my judgment come forth from thy countenance, not in deceitful lips. The voice of Christ to the Father. Because they who have deceitful lips judge me, but do thou judge them in the future. The prophet says this not by wishing, but by pronouncing. This shows what the Lord is about to do in the judgment. Let my eyes see equity. The eyes of Christ, the holy preachers, let them see, that is, understand, equity, that is, equality, so that they may fulfill in deed the justice which they preach.

Thou hast proved my heart, O God, and visited it by night. Also in straits thou hast proved me: because I am sad, and as if in a certain pressure of a dark night. Thou hast proved my heart, O God. The voice of Christ to the Father. Thou hast proved Christ in the passion, and the Church in tribulation. Thou hast examined me by fire. That is, through tribulation itself thou hast confounded my sins. And iniquity was not found in me. That my mouth may not speak the works of men. Of what kind are the works of men? Vanities which they themselves love: or various businesses, those are the works of men: as the Lord says in the Gospel (Matth. XXI). But if an account is rendered of an idle word: how much more of the works of men, which they speak studiously from that very sense.

Because of the words of thy lips I have kept hard ways. On account of the preaching and on account of those things which are promised in the heavens, I have kept hard ways. How does he say hard here, while in the Gospel it is said: My yoke is sweet, and my burden light (Matt. XI)? It is sweet to those willing: it is hard to those unwilling. Although it seems to be hard to the saints on account of corporal tribulation, yet it is sweet: because they have the hope of eternal life: Or otherwise: Because of the words of thy lips I have kept hard ways.

Ac si dicat: Timens futura supplicia, quae legis transgressoribus comminatus es, duris me laboribus exercui, et subjeci corpus animae potestati.

Perfice gressus meos in semitis tuis. Sensus meos in mandatis tuis perfice. Vox Ecclesiae. Quia a Deo est incipere, et a Deo est finire. Gressus, sensus. Ut non moveantur vestigia mea. Ab his quorum moti sunt pedes: id est, quicumque male fecerunt.

Ego clamavi, etc. Quare dixit, clamavi? Quia credidit per fidem: propterea dixit, Ego clamavi. Inclina aurem tuam mihi, etc. Christus aurem inclinat, quando exaudire dignatur. Per similitudinem infirmi rogat, qui in lecto est, ut veniat medicus, et sanet infirmitates suas. Sic et genus humanum infirmum erat: quando jacebat in lecto: id est in peccato. Rogabat ut veniret verus medicus, qui est Christus in carne, et sanaret languores suos.

Mirifica misericordias tuas, Domine, etc. Numquid antea non fuerant mirificatae? Sed tunc mirificavit misericordias suas: quando per sanctos apostolos et sanctos suos infirmitates curabat.

A resistentibus dexterae tuae. Salvos facis a resistentibus dexterae tuae tripliciter: daemones, Deum: Judaei, Christum: haeretici, Ecclesiam. Custodi me, Domine, ut pupillam oculi. Vox Ecclesiae. Oculus intelligitur corpus Ecclesiae, et pupilla humilitas Christi, per cujus exemplum vivimus, et videmus. Hoc supplicat Ecclesia, ut possit illam humilitatem observare quam Christus docuit. Quia si per pupillam non custoditur oculus, nequaquam videt. Quia oculi praedicatores intelliguntur, per pupillam sensus spiritualis. Hoc rogat corpus Christi quae est Ecclesia, ut custodiatur sensus praedicatorum, qui est oculus: ne rapiatur in infidelitate haereticorum.

Sub umbra alarum tuarum protege me. Umbra duabus rebus constat: lumine et corpore. Per lumen, divinitas: per corpus, humanitas intelligitur. Unde et Mariae dicitur: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi (Luc. I). Sub ista umbra protege me, ut me non rapiat milvus. Et sub duabus Testamentorum alis: id est, ipsorum doctrinis quibus vivitur, et custoditur, ac tegitur sicut gallina: quia per gallinam intelligitur sapientia Dei Patris. Quia sicut gallina sub alis pullos suos abscondit propter milvos: sic et sapientia divina, et duae alae, quae sunt duo testamenta, protegunt Ecclesiam a milvo: hoc est, a diabolo. A facie impiorum qui me afflixerunt. Judaei Christum in passione, et haeretici Ecclesiam.

As if he should say: Fearing future punishments, which thou hast threatened to the transgressors of the law, I have exercised myself in hard labors, and have subjected the body to the power of the soul.

Perfect thou my goings in thy paths. Perfect my senses in thy commandments. The voice of the Church. Because it is from God to begin, and it is from God to finish. Goings, senses. That my footsteps be not moved. From those whose feet were moved: that is, whoever have done evil.

I have cried, etc. Why did he say, I have cried? Because he believed through faith: therefore he said, I have cried. Incline thy ear unto me, etc. Christ inclines his ear, when he deigns to hear. He asks through the similitude of an infirm man, who is in bed, that the physician may come, and heal his infirmities. So also the human race was infirm: when it lay in bed: that is in sin. It asked that the true physician might come, who is Christ in the flesh, and heal its languors.

Make wonderful thy mercies, O Lord, etc. Had they not been made wonderful before? But then he made wonderful his mercies: when through the holy apostles and his saints he healed infirmities.

From them that resist thy right hand. Thou savest from them that resist thy right hand in a threefold way: demons, God: Jews, Christ: heretics, the Church. Keep me, O Lord, as the apple of an eye. The voice of the Church. By the eye is understood the body of the Church, and by the apple the humility of Christ, through whose example we live, and see. This the Church supplicates, that she may be able to observe that humility which Christ taught. Because if the eye is not guarded through the apple, it by no means sees. Because by the eyes preachers are understood, by the apple the spiritual sense. This the body of Christ which is the Church asks, that the sense of the preachers, which is the eye, may be guarded: lest it be snatched away in the infidelity of heretics.

Protect me under the shadow of thy wings. Shadow consists of two things: light and body. By light, divinity: by body, humanity is understood. Whence also it is said to Mary: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee (Luke I). Under this shadow protect me, that the kite may not snatch me away. And under the two wings of the Testaments: that is, their doctrines by which one lives, and is guarded, and covered as by a hen: because by the hen is understood the wisdom of God the Father. Because as a hen hides her chicks under her wings on account of kites: so also divine wisdom, and the two wings, which are the two testaments, protect the Church from the kite: that is, from the devil. From the face of the wicked who have afflicted me. The Jews Christ in the passion, and the heretics the Church.

Inimici mei animam meam circumdederunt. Judaei Christum in passione. Animam dixi [F. dixit], non corpus: quia diabolus in anima intrinsecus nescit quid cogitet homo, nisi per exteriores motus intelligat, et in quo unumquemque delectari videt, diversas suggestiones infert. Istud ad Ecclesiam pertinet, Adipem suum concluserunt. Quid per adipem, nisi malitia Judaeorum designatur? Quae in veteri Testamento adipem manducare prohibetur: quia cor eorum incrassatum erat. Unde dixit in Cantico Deuteronomii: Incrassatus est dilectus, et recalcitravit (Deut. XXXII). Quare? Quia incrassatus erat de malitia, et recalcitravit: quia nolebat mandata Dei observare. Dilectus a Deo fuit populus Judaicus: quia manna divinum pluit illis: quod ad nos pertinet, quia manducamus Christum. Sed Judaei contempserunt semetipsos: hoc est, obligaverunt se in malitia. Os eorum locutum est superbiam. Os impiorum: quia contra Christum, et contra Ecclesiam faciunt.

Projicientes me nunc circumdederunt me: oculos suos statuerunt declinare in terram. Quando Christus passus est, omnis terra tremuit, et sidera obscurata sunt, et petrae scissae sunt. Sed Judaei oculos in terram statuerunt, quia hominem solum existimaverunt, et divinitatem non intellexerunt. Vel oculos suos in terram statuerunt: quia de terrenis actibus cogitabant, sed de coelestibus non meditabantur.

Susceperunt me sicut leo paratus ad praedam, etc. Sicut leo paratus est ad praedam: sic susceperunt Judaei Christum in passione. Et sicut catulus leonis. Leo, diabolus: catulus, filius ejus Antichristus. Vel aliud. Leo, diabolus: et filii ejus, Judaei. In absconditis, in eorum cordibus, quasi in obscuro. Diabolus, vel membra illius in quibus diabolus habitat, appellantur loca abscondita.

Exsurge, Domine, praeveni eos, etc. Vox Christi loquitur ad divinitatem, ut praeveniat animae suae, ne rapiatur a principe diabolo, quod ita et fecit. Praevenit eum, et alligavit, et ad infernum deduxit. Veniebat diabolus aliquid de suo requirere in Christo, sed in eo nihil invenit, ut dixit in Evangelio: Venit princeps hujus mundi, et in me non invenit quidquam (Joan. XIV). Et sancta Ecclesia rogat antequam supplantetur a diabolo, et in ejus insidiis, qui sunt haeretici: ut veniat catholicus noster, qui est Christus, et subvertat astutias inimici, id est, supplantet.

My enemies have surrounded my soul. The Jews Christ in the passion. I said [F. he said] soul, not body: because the devil inside in the soul does not know what man thinks, unless he understands through exterior movements, and in what he sees each one to be delighted, he brings in various suggestions. This pertains to the Church, They have shut up their fat. What is designated by fat, but the malice of the Jews? Which in the old Testament is prohibited to eat fat: because their heart was thickened. Whence he said in the Song of Deuteronomy: The beloved grew fat, and kicked (Deut. XXXII). Why? Because he was thickened with malice, and kicked: because he was unwilling to observe the commandments of God. The Jewish people was beloved by God: because divine manna rained for them: which pertains to us, because we eat Christ. But the Jews despised themselves: that is, they bound themselves in malice. Their mouth hath spoken pride. The mouth of the wicked: because they act against Christ, and against the Church.

They that cast me out have now surrounded me: they have set their eyes to bow down to the earth. When Christ suffered, all the earth trembled, and the stars were darkened, and the rocks were rent. But the Jews set their eyes upon the earth, because they thought him only a man, and did not understand his divinity. Or they set their eyes upon the earth: because they were thinking of earthly acts, but were not meditating on heavenly things.

They have taken me as a lion prepared for the prey, etc. As a lion is prepared for the prey: so the Jews took Christ in the passion. And as a lion's whelp. The lion is the devil: the whelp is his son Antichrist. Or another way. The lion is the devil: and his sons are the Jews. In secret places, in their hearts, as if in the dark. The devil, or his members in whom the devil dwells, are called secret places.

Arise, O Lord, prevent them, etc. The voice of Christ speaks to the divinity, that he may prevent his soul, lest it be snatched away by the prince devil, which he also did. He prevented him, and bound him, and led him down to hell. The devil came to seek something of his own in Christ, but found nothing in him, as he said in the Gospel: The prince of this world cometh, and in me he findeth not anything (John XIV). And the holy Church asks before she is supplanted by the devil, and in his snares, which are the heretics: that our Catholic may come, who is Christ, and subvert the crafts of the enemy, that is, supplant them.

Erue animam meam ab impio, gladium tuum ab inimicis manus tuae. Oro, gladium manus tuae erue ab inimicis tuis, inimicus enim accepit potestatem ut propter peccata nos puniat. Quos tradidi Satanae, ut discant non blasphemare, ait Apostolo (I Tim. I). Erue animam meam ab impio. Vox Christi ad Deum Patrem loquitur: hoc est, erue animam meam a diabolo. Et vox Ecclesiae ad Christum hoc rogat, ut liberetur a diabolo, vel ab haereticis, et ab unoquoque homine malo. Frameam tuam ab inimicis manus tuae. Framea de Christo, et de Ecclesia intelligitur. Framea Dei Patris, anima Christi est, de qua facit justam vindictam. Diabolus framea ejus est, de qua framea vindictam facit in mundo.

Domine, a paucis a terra divide eos, etc. Vox Ecclesiae. A paucis, a terra. Vult Ecclesia separari a carnalibus, et a zizania, et a paleis ante diem judicii: sed sine causa: quia a Deo accepit responsum, sicut Dominus dixit in Evangelio: Sinite utraque crescere usque ad messem (Mat. XIII): hoc est, usque in diem judicii. Quia hic Ecclesia commixta est cum peccatoribus: rogat pro illis qui praedestinati sunt, ut veniant, et separentur ab illis qui non sunt praedestinati, ut dicitur: Multi vocati, pauci vero electi (Mat. XXII). Supplanta eos qui in impietate sunt; ut hic emendari debeant, aut in futuro supplantentur in vindicta. De absconditis tuis adimpletus est venter eorum. Tripliciter hic intelligitur venter. Venter, castitas, intelligitur, ut dicit Eucherius. Et angelorum venter repletus fuit mysteriis Dei antequam cecidissent, et Judaeorum venter de mysteriis legis, et haereticorum venter de mysteriis Ecclesiae.

Saturati sunt filiis. Judaei saturati sunt: quia multiplicati sunt in procreatione filiorum, et in rebus saeculi. Quando dicit, saturati sunt porcina, hoc Judaeorum immunditiam designat. Dimiserunt reliquias suas parvulis suis. Hoc est illam justam vindictam quae illis debetur. Reliquerunt reliquias suas parvulis suis; hoc est, quando dixerunt: Sanguis ejus super nos, et super filios nostros (Mat. XXVII). Et haereticorum filii similiter condemnationem habebunt. Qui sunt reliquiae eorum? Ipsorum discipuli, qui de illa mala doctrina eorum regenerati sunt. Saturati sunt filiis, et reliquerunt residua parvulis suis. Propter ambiguitatem verbi, quidam pro filiis, porcinam scriptum arbitrantur, quod Symmachus, Hebraeam exprimens veritatem, transtulit, saturabuntur filiis, et relinquent residua parvulis suis. Saturati sunt filiis, et dimiserunt reliquias suas, immunditiam, et iniquitatem: conculcantes margaritas sermonum tuorum. Et dimiserunt reliquias suas parvulis suis, clamantes: Sanguis ejus super nos et super filios nostros.

Deliver my soul from the wicked one, thy sword from the enemies of thy hand. I pray, deliver the sword of thy hand from thy enemies, for the enemy received power that he might punish us on account of sins. Whom I have delivered to Satan, that they may learn not to blaspheme, says the Apostle (I Tim. I). Deliver my soul from the wicked one. The voice of Christ speaks to God the Father: that is, deliver my soul from the devil. And the voice of the Church asks this of Christ, that she may be delivered from the devil, or from heretics, and from every evil man. Thy sword from the enemies of thy hand. By the sword (frameam) is understood Christ and the Church. The sword of God the Father is the soul of Christ, with which he works just vengeance. The devil is his sword, with which sword he works vengeance in the world.

O Lord, divide them from the few of the earth, etc. The voice of the Church. From the few, from the earth. The Church wishes to be separated from the carnal, and from the cockle, and from the chaff before the day of judgment: but without cause: because she received an answer from God, as the Lord said in the Gospel: Suffer both to grow until the harvest (Matt. XIII): that is, until the day of judgment. Because here the Church is mixed with sinners: she asks for those who are predestined, that they may come, and be separated from those who are not predestined, as it is said: Many are called, but few chosen (Matt. XXII). Supplant those who are in impiety; that they may be amended here, or in the future be supplanted in vengeance. Their belly is filled from thy hidden things. In a threefold way is belly understood here. Belly is understood as chastity, as Eucherius says. And the belly of the angels was filled with the mysteries of God before they had fallen, and the belly of the Jews with the mysteries of the law, and the belly of the heretics with the mysteries of the Church.

They are full of children. The Jews are full: because they were multiplied in the procreation of children, and in the things of the world. When he says, they are full of swine's flesh (porcina), this designates the uncleanness of the Jews. They have left their remains to their little ones. This is that just vengeance which is due to them. They left their remains to their little ones; that is, when they said: His blood be upon us, and upon our children (Matt. XXVII). And the children of heretics likewise shall have condemnation. Who are their remains? Their own disciples, who have been regenerated from that evil doctrine of theirs. They are full of children, and have left their residues to their little ones. On account of the ambiguity of the word, some think that swine's flesh (porcina) was written for children (filiis), which Symmachus, expressing the Hebrew truth, translated: they shall be filled with children, and shall leave their residues to their little ones. They are full of children, and have left their remains, uncleanness, and iniquity: trampling the pearls of thy words. And they left their remains to their little ones, crying out: His blood be upon us and upon our children.

Ego autem cum justitia apparebo in conspectu tuo. Vox Ecclesiae. Cum justitia: hoc est, mandata tua adimplere. Apparebo in conspectu tuo: hoc est, in praesentia tua in futuro. Satiabor. Coelesti refectione. Cum apparuerit gloria tua. Filius tuus, qui est salus, et vita, et Sanctorum omnium gloria: quia Christus et salus, et gloria dicitur. Ego autem in justitia apparebo, devicta morte. In conspectu tuo satiabor, coelos ascendens. Cum apparuerit gloria tua, sanctis et electis tuis qui per me crediderunt: quia meum est quod illis est praestitum. Nam ego in illis sum, et ipsi in me tecum. Nos vero a te redempti, Domine Jesu, tantam potentiam pietatemque cernentes, supplices exoramus, ut examinati divino igne, non simus humanorum operum detractores, sed in te stabiles fixique tuam gloriam jugiter extollamus in opere, proferamus in fide, laudemus in voce. Amen.

PSALMUS XVII.

In finem, pro puero Domini David: quae locutus est Domino verba cantici hujus, in die qua eripuit eum Dominus de manu omnium inimicorum ejus, et de manu Saul. Totus hic psalmus sub persona David ad Christum pertinet. David Christi typum tenet, qui est manu fortis, de cujus semine est noster David, qui est Christus. Puero Domini, hoc est, Dei Patris, sicut ait propheta. Magnum est tibi vocari filium meum. Etenim ecce ego, et pueri mei quos dedit mihi Deus. Et propheta Isaias: Puer datus est nobis, filius natus est nobis. Quae locutus est Domino verba cantici hujus. Et David secundum historiam cantavit istud canticum cum persequeretur ab inimicis, et Christus, qui est caput nostrum, et ad Patrem cantavit in passione: Ecclesia in persecutione. Eripuit eum Dominus: hoc est, et David a persecutione Saul, et Christum in passione Deus Pater eripuit de manu inimicorum; hoc est, de manu Judaeorum, et de manu Saul. Saul appetitio interpretatur, quia contra voluntatem Dei expetierunt eum regem. Iste Saul typum diaboli gessit. Isti inimici membra diaboli sunt: id est, Judaei qui persecuti sunt Christum, et daemones, vel membra eorum qui persequuntur Ecclesiam.

But as for me, I shall appear before thy sight in justice. The voice of the Church. In justice: that is, to fulfill thy commandments. I shall appear before thy sight: that is, in thy presence in the future. I shall be satisfied. With heavenly refreshment. When thy glory shall appear. Thy Son, who is salvation, and life, and the glory of all the Saints: because Christ is called both salvation and glory. But I shall appear in justice, death having been conquered. In thy sight I shall be satisfied, ascending into the heavens. When thy glory shall appear, to thy saints and elect who have believed through me: because that which is granted to them is mine. For I am in them, and they are in me with thee. But we, redeemed by thee, Lord Jesus, seeing such great power and piety, suppliantly pray, that being examined by divine fire, we may not be detractors of human works, but stable and fixed in thee, we may continually extol thy glory in work, bring it forth in faith, and praise it with the voice. Amen.

PSALM XVII.

To the end, for the servant of the Lord David: who spoke to the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul. This whole psalm, under the person of David, pertains to Christ. David holds the type of Christ, who is strong of hand, from whose seed is our David, who is Christ. To the servant of the Lord, that is, of God the Father, as the prophet says. It is a great thing for thee to be called my son. For behold I, and my children whom God hath given me. And the prophet Isaiah: A child is given to us, a son is born to us. Who spoke to the Lord the words of this song. And David according to history sang this song when he was persecuted by enemies, and Christ, who is our head, also sang to the Father in the passion: and the Church in persecution. The Lord delivered him: that is, both David from the persecution of Saul, and God the Father delivered Christ in the passion from the hand of enemies; that is, from the hand of the Jews, and from the hand of Saul. Saul is interpreted as 'petition' (appetitio), because against the will of God they sought him as king. This Saul bore the type of the devil. These enemies are the members of the devil: that is, the Jews who persecuted Christ, and the demons, or their members who persecute the Church.

Diligam te, Domine, virtus mea. Alii dicunt, fortitudo mea, sed unum est virtus, et fortitudo. Totus hic psalmus sub persona David, ad Christum pertinet: qui est vera fortitudo. Diligam te, virtus mea. Vox Christi. Virtus mea: hoc est, divinitas: virtus hominis assumpti. Et Ecclesia virtus Christi est, qui dicit: Diligam te, Domine. Si vox Christi est, cum sint unum, una et substantia divinitatis, quia dictum est: Una potestas, una voluntas, una majestas Patris, et Filii, et Spiritus sancti: quomodo dicit, diligam te, Domine. Pater dicitur eo quod habet filium, et Filius dicitur eo quod habeat patrem. Spiritus sanctus nec Pater est, nec Filius, sed dilectio quam habet Pater in Filio, et Filius in Patre. Unde Paulus apostolus dixit: Quia charitas Dei diffusa est in cordibus nostris per Spiritum sanctum qui datus est nobis (Rom. V). Dominus firmamentum meum. Vox Christi, et vox Ecclesiae. Firmamentum, sicut ait propheta; turris fortitudinis a facie inimici (Ps. LX). Et refugium meum. Vox Christi, et vox Ecclesiae. Refugium Christi in Patre, et refugium Ecclesiae in Christo. Et liberator meus, in tribulatione.

Deus meus, qui me creasti. Adjutor meus, de necessitatibus. Sperabo in eum, in ipsum totam spem ponam.

Protector meus, qui me protegis, vel defendis. Et cornu salutis meae. Cornu salutis: quia infirmitatem nostram confortavit. Quia ante adventum Christi Ecclesia infirmata erat per peccatum, sed postea confortata per Christum, sicut ait propheta: Erexit cornu nobis salutis nostrae (Luc. I). Ac si dicat: Dedit nobis regnum forte, ut illud: Et fecit nos regnum Deo Patri suo (I Thess. II). Non ergo in cornu illud superbiae, sed in cornu salutis tuae, adjutorium habere confido. Susceptor meus. Susceptus est Christus a Patre in humanitate, et Ecclesia suscipitur in fide.

Laudans invocabo Dominum. Justi laudant: quia de omnibus malis liberavit eos, pro eo quod sequitur: Et ab inimicis meis salvus ero. Invocavi Dominum. Christus invocavit Deum Patrem. Ecclesia Christum. Et ab inimicis meis salvus ero, Christus a Judaeis, et Ecclesia ab haereticis. Circumdederunt me gemitus mortis. Vox Christi, et vox Ecclesiae. Circumdederunt Christum illi qui in inferno gemebant, qui in inferno erant, et Ecclesia similiter. Et torrentes iniquitatis conturbaverunt me. Torrentes aquas dicit quae pertranseunt.

I will love thee, O Lord, my strength. Others say, my fortitude, but strength (virtus) and fortitude are one. This whole psalm, under the person of David, pertains to Christ: who is true fortitude. I will love thee, my strength. The voice of Christ. My strength: that is, the divinity: the strength of the assumed man. And the Church is the strength of Christ, who says: I will love thee, O Lord. If it is the voice of Christ, since they are one, and one is the substance of the divinity, because it is said: One power, one will, one majesty of the Father, and of the Son, and of the Holy Spirit: how does he say, I will love thee, O Lord? He is called Father because he has a son, and he is called Son because he has a father. The Holy Spirit is neither Father nor Son, but the love which the Father has in the Son, and the Son in the Father. Whence Paul the apostle said: Because the charity of God is poured out in our hearts by the Holy Spirit who is given to us (Rom. V). The Lord is my firmament. The voice of Christ, and the voice of the Church. Firmament, as the prophet says: a tower of strength from the face of the enemy (Ps. LX). And my refuge. The voice of Christ, and the voice of the Church. The refuge of Christ is in the Father, and the refuge of the Church is in Christ. And my deliverer, in tribulation.

My God, who created me. My helper, from necessities. I will hope in him, in him I will place all hope.

My protector, who protectest or defendest me. And the horn of my salvation. The horn of salvation: because he has strengthened our infirmity. Because before the coming of Christ the Church was weakened by sin, but afterwards strengthened through Christ, as the prophet says: He hath raised up a horn of salvation to us (Luke I). As if he should say: He gave to us a strong kingdom, like that: And he hath made us a kingdom to God his Father (I Thess. II). Not, therefore, in that horn of pride, but in the horn of thy salvation, do I trust to have help. My sustainer (susceptor). Christ was sustained by the Father in humanity, and the Church is sustained in faith.

Praising I will call upon the Lord. The just praise: because he delivered them from all evils, for that which follows: And I shall be saved from my enemies. I called upon the Lord. Christ called upon God the Father. The Church upon Christ. And I shall be saved from my enemies, Christ from the Jews, and the Church from the heretics. The groans of death surrounded me. The voice of Christ, and the voice of the Church. Those who were groaning in hell surrounded Christ, they who were in hell, and the Church likewise. And the torrents of iniquity troubled me. He calls torrents the waters which pass through.

Torrens dicitur qui non de fonte neque de viva aqua, sed a pluviis, vel de montibus in valles descendit, et in mare vadit. Quid per torrentes, nisi universas gentes significat, quae per montem carnis in mare istud descendunt? Unde scriptum est: Generatio vadit et generatio venit (Eccles. I): Et aliter. Et torrentes iniquitatis conturbaverunt me. Turbae iniquorum, quae sicut torrentes in hyeme intumescunt, protinus defluentes. Dolores inferni circumdederunt me. In die detrahentium, quae mortem infernalem operantur. Praevenerunt me laquei mortis. Praevenerunt Christum inimici in passione ante vindictam crucis, laqueis mortis, quos mihi adversarii intendebant. Et in tribulatione mea invocavi Dominum. Humanitas invocavit divinitatem, et Ecclesia Christum: non oris voce, sed cordis. Et ad Deum meum clamavi, et exaudivit de templo sancto suo vocem meam. Templum corpus dominicum, ubi exaudita est humanitas a divinitate, et Ecclesia similiter a Christo. In templo, in sancta Ecclesia. Et aliud. In corde meo quod sanctificavit: in quo templo sancto inhabitat. Et clamor meus in conspectu ejus introivit in aures ejus. Aures ejus: hoc est, vis auditionis. Vis fortitudo est, qua sancti fortiter deprecantur, quia dictum est, Regnum coelorum vim patitur, et violenti diripiunt illud.

Commota est, et contremuit terra. Secundum historiam factum fuit: quando Moyses accipit legem in monte Sina. Terra tremuit, quod praefiguravit passionem Christi, quia in passione Christi omnis terra tremuit, quando nova lex data est populo Christiano. Aliter: Commota est terra, quando de infidelitate ad fidem venerunt, et credentibus terrenis, factum est coelum.

Fundamenta montium conturbata sunt, et commota sunt. Hic montes superbi intelliguntur. Fundamenta eorum, daemones sunt: sicut et fundamenta sanctorum, prophetae et apostoli sunt. Unde dicit sanctus Paulus: Aedificati super fundamenta prophetarum, et apostolorum: Fundamenta montium conturbata sunt, et commota sunt (Ephes. II), eorum superbia qui in hoc mundo confidunt. Quoniam iratus est eis Deus. Hoc est, eis montibus, vel persecutoribus: dissipans spem mundialium voluptatum.

Ascendit fumus in ira ejus, etc. Fumus ex duabus rebus fit: ex igne et aqua. Per fumum, lacrymae excitantur, et per ignem compunctio cordis intelligitur, et per lacrymas, aqua. Carbones succensi sunt ab eo. Quid per carbones, nisi bonae naturae genus humanum, exstinctum per Adam, in adventu Christi illuminatum per baptismum sive per poenitentiam designatur? Exstinguuntur carbones ab aqua, quae est cupiditas: et illuminantur per gratiam, quae est Spiritus sanctus.

A torrent is that which comes not from a fountain nor from living water, but from rains, or descends from the mountains into the valleys, and goes into the sea. What is meant by torrents, but all the nations, which descend through the mountain of the flesh into this sea? Whence it is written: A generation goeth and a generation cometh (Eccles. I): And otherwise. And the torrents of iniquity troubled me. The crowds of the wicked, which swell like torrents in winter, immediately flowing away. The sorrows of hell surrounded me. In the day of the detractors, who work infernal death. The snares of death prevented me. The enemies prevented Christ in the passion before the vengeance of the cross, with snares of death, which my adversaries were stretching out for me. And in my tribulation I called upon the Lord. Humanity called upon the divinity, and the Church upon Christ: not with the voice of the mouth, but of the heart. And I cried to my God, and he heard my voice from his holy temple. The temple is the Lord's body, where humanity was heard by the divinity, and the Church likewise by Christ. In the temple, in the holy Church. And another way. In my heart which he sanctified: in which holy temple he dwells. And my cry in his sight entered into his ears. His ears: that is, the power of hearing. Power is strength, by which the saints strongly pray, because it is said: The kingdom of heaven suffereth violence, and the violent bear it away.

The earth was moved, and it trembled. According to history it was done: when Moses received the law on mount Sinai. The earth trembled, which prefigured the passion of Christ, because in the passion of Christ all the earth trembled, when the new law was given to the Christian people. Otherwise: The earth was moved, when they came from infidelity to faith, and the earthly having believed, it was made heaven.

The foundations of the mountains were troubled, and were moved. Here the proud mountains are understood. Their foundations are the demons: as also the foundations of the saints are the prophets and apostles. Whence Saint Paul says: Built upon the foundations of the prophets, and of the apostles: The foundations of the mountains were troubled, and were moved (Ephes. II), the pride of those who trust in this world. Because God was angry with them. That is, with those mountains, or persecutors: dissipating the hope of worldly pleasures.

A smoke ascended in his anger, etc. Smoke is made from two things: from fire and water. By smoke, tears are excited, and by fire compunction of heart is understood, and by tears, water. Coals were kindled by him. What is meant by coals, but the human race of good nature, extinguished through Adam, designated as illuminated through baptism or through penance in the coming of Christ? Coals are extinguished by water, which is cupidity: and are illuminated by grace, which is the Holy Spirit.

Inclinavit coelos et descendit. Hoc est, quod in alio psalmo ait: Descendit sicut pluvia in vellus (Psalm. LXXI): quia humilem se nobis, et in forma servi occultum praebuit, et latentem. Vel aliud: Coeli, angeli inclinati sunt, quando Gabriel ad Mariam venit, et descendit Christus, et venit in carnem. Vel aliter: Coeli, sancti apostoli, vel imitatores eorum. Inclinaverunt ab altitudine: hoc est, de contemplatione, ut doceant brutos, infirmos in Ecclesia propter compassionem proximorum. Vel ad conjugatos, ut sanctus Paulus ait: Vir reddat debitum uxori, et uxor similiter viro (I Cor. VII). Et caligo sub pedibus ejus. Invisibilem substantiam Dei, et judiciorum occulta significat. Vel aliud: Et caligo sub pedibus ejus. Caligo: hoc est, profunditas Scripturarum: quam dedit Deus pedibus suis, qui sunt sancti sui: id est, Ecclesiae suae: quia in sensu sanctorum ibi est profunditas Scripturarum, et Christus super illos praesidet.

Et ascendit super Cherubim. Hoc est, super plenitudinem scientiae, Christus ascendit cum corpore suo super omnes angelos, et archangelos. Cherubim, interpretatur, plenitudo scientiae, quae est charitas: quia plenitudo legis est dilectio, hoc est charitas. Christus super hoc ascendit, sicut in Evangelio ipse Dominus dicit: Majorem charitatem nemo habet, quam ut animam suam ponat quis pro amicis suis (Joan. XV). Quod ita Christus fecit, qui animam suam pro amicis dedit. Et volavit, etc. Secundum historiam quod prius est, volavit super pennas ventorum: quia velocior est ventus omnibus creaturis, et Dominus velocior est vento, quia penetrat usque ad fines terrae, et omnia suaviter disponit. Quia ultra ventum ipse est, ideo velocior. Et ad moralem sensum: animam significare voluit vento. Sicut ventus iste invisibilis est, ita et anima. Ventus movet corpus, et anima movet corpus similiter. Sed cur ventum appellavit animam? Hoc est, quia Deus insufflavit in Adam. Non quod corporalis sit Deus Pater; sed tunc insufflavit, quando animam dedit, ut ait, propheta: Tu, Domine, creas omnem flatum (Isai. LVII). Per haec intelligimus omnes animas a Deo esse creatas. Et volavit: volavit super pennas ventorum: hoc est, virtutes sanctarum animarum, quia Christus velocior est vento, et levior quam anima, et praecelsior angelis et sanctis.

Posuit tenebras latibulum suum, etc. Latibulum seipsum dixit in Scripturis. In circuitu ejus tabernaculum ejus. Christus in Maria quasi sponsus in thalamo, et corpus Mariae quasi tabernaculum. Tenebras dicit: eo quod nobis obscura est Incarnatio, vel Nativitas ejus. Tenebrosa aqua in nubibus aeris. Nubes prophetae sunt: et aqua, doctrina eorum, quia obscurae sunt Scripturae prophetarum. Quia sicut nubes pluviam portant, et terram aridam irrigant, sic et prophetae per eorum doctrinam irrigant corda arida.

He bowed the heavens and came down. This is what he says in another psalm: He came down like rain upon the fleece (Psalm LXXI): because he showed himself humble to us, and hidden in the form of a servant, and latent. Or another thing: The heavens, the angels were bowed, when Gabriel came to Mary, and Christ descended, and came into the flesh. Or otherwise: The heavens, the holy apostles, or their imitators. They bowed from their height: that is, from contemplation, that they may teach the brute, the infirm in the Church on account of compassion for their neighbors. Or to the married, as Saint Paul says: Let the husband render the debt to the wife, and the wife likewise to the husband (I Cor. VII). And darkness was under his feet. It signifies the invisible substance of God, and the secrets of his judgments. Or another thing: And darkness was under his feet. Darkness: that is, the depth of the Scriptures: which God gave to his feet, which are his saints: that is, to his Church: because in the sense of the saints there is the depth of the Scriptures, and Christ presides over them.

And he ascended upon the Cherubim. That is, upon the fullness of knowledge, Christ ascended with his body above all angels and archangels. Cherubim is interpreted as the 'fullness of knowledge,' which is charity: because the fullness of the law is love, that is charity. Christ ascended upon this, as the Lord himself says in the Gospel: Greater love than this no man hath, than that a man lay down his life for his friends (John XV). Which Christ so did, who gave his life for his friends. And he flew, etc. According to history, which is first, he flew upon the wings of the winds: because the wind is swifter than all creatures, and the Lord is swifter than the wind, because he penetrates even to the ends of the earth, and disposes all things sweetly. Because he himself is beyond the wind, therefore he is swifter. And as to the moral sense: he wished to signify the soul by the wind. Just as this wind is invisible, so also is the soul. The wind moves the body, and the soul moves the body likewise. But why did he call the soul wind? This is because God breathed into Adam. Not that God the Father is corporeal; but then he breathed, when he gave the soul, as the prophet says: Thou, O Lord, createst every breath (Isai. LVII). By these things we understand that all souls are created by God. And he flew: he flew upon the wings of the winds: that is, the virtues of holy souls, because Christ is swifter than the wind, and lighter than the soul, and more excellent than angels and saints.

He made darkness his covert (latibulum), etc. He called himself a covert in the Scriptures. Round about him was his tabernacle. Christ was in Mary as a bridegroom in his chamber, and the body of Mary as a tabernacle. He says darkness: for the reason that the Incarnation or his Nativity is obscure to us. Dark water in the clouds of the air. The clouds are the prophets: and the water, their doctrine, because the Scriptures of the prophets are obscure. For as clouds carry rain, and irrigate the arid land, so also the prophets through their doctrine irrigate arid hearts.

Prae fulgure in conspectu ejus nubes transierunt. Fulgura, illuminatio Spiritus sancti. Ipse nubes scilicet prophetae, transierunt in Judaeis ad gentes, Spiritu sancto gubernante. Per fulgura ignis, compunctio cordis intelligitur. Grando, et carbones ignis. In grandine, verbera: in igne, charitatis accensio ostenditur: quibus fidelium corda moventur ad cognoscendum Deum.

Et intonuit de coelo Dominus. Per sanctos suos intonuit: quasi de coelo per justorum corda evangelizavit. Et Altissimus dedit vocem suam. Per evangelistas malitiam humanam disperdidit. Altissimus vocem suam dedit: hoc est, praedicationem, ut ait propheta: Vox tonitrui tui in rota (Psal. LXXVI), id est, praedicatio eorum in toto mundo.

Et misit sagittas suas, et dissipavit eos. Misit verba sua sancta quasi sagittas, quae pleniter et malis, et bonis praedicant. Bonos remunerat Deus, si faciunt: et malos conterit, si audiunt, et non faciunt. Unde sanctus apostolus ait: Alii quidem sumus odor vitae in vitam, et alii odor mortis in mortem (II Cor. II). Odor vitae sunt his, qui audiunt et faciunt; et odor mortis sunt his qui audiunt et non faciunt. Quia praedicatores nesciunt qui sunt praedestinati; tamen fiducialiter praedicant. Et fulgura multiplicavit, et conturbavit eos. Fulgura, miracula, atque claritas virtutis suae. Conturbavit illos. Per illa miracula apostolorum compuncti sunt, et illi qui dixerunt ad Petrum; Quid faciemus, viri fratres? Et ille: Poenitentiam, inquit, agite: et baptizetur unusquisque vestrum (Act. II).

Et apparuerunt fontes aquarum. Fontes apostoli, quasi aquis de uno fonte potati sunt. De uno fonte qui est Christus, satiati fuerunt apostoli, sicut in Evangelio dixit. Qui biberit aquam quam ego dabo ei non sitiet in aeternum (Joan. IV). Et aliter: Fontes aquarum, illi, qui per baptismi sacramentum facti sunt peccatoribus fons aquae vivae salientis in vitam aeternam. Et revelata sunt fundamenta orbis terrae. Prophetae atque apostoli super quos omnium Ecclesiarum fundamenta locantur. Revelata sunt fundamenta orbis terrae, secundum historiam, quando in passione velum templi scissum est desursum usque deorsum, et illa quae in templo erant apparuerunt. Et ad sensum de littera sensus spiritualis, quia quod ibidem latebat in figura, omnibus patuit per mysteria.

Ab increpatione tua, Domine, ab inspiratione spiritus irae tuae. Ab increpatione tua, Domine, cum diceres: Nisi vos filius liberaverit, moriemini in peccatis vestris (Joan. VIII). Ab inspiratione spiritus irae tuae, promittens in his appropinquare regnum Dei.

At the brightness that was before him the clouds passed. Lightnings, the illumination of the Holy Spirit. The clouds themselves, that is, the prophets, passed from the Jews to the gentiles, the Holy Spirit governing. By lightnings of fire, compunction of heart is understood. Hail, and coals of fire. In the hail, scourges: in the fire, the kindling of charity is shown: by which the hearts of the faithful are moved to the knowledge of God.

And the Lord thundered from heaven. He thundered through his saints: as if from heaven he evangelized through the hearts of the just. And the Highest gave his voice. Through the evangelists he destroyed human malice. The Highest gave his voice: that is, preaching, as the prophet says: The voice of thy thunder in a wheel (Psalm LXXVI), that is, their preaching in the whole world.

And he sent forth his arrows, and scattered them. He sent his holy words as arrows, which preach fully both to the evil and to the good. God rewards the good, if they do them: and he crushes the evil, if they hear, and do not do them. Whence the holy apostle says: To some indeed we are the odor of life unto life, and to others the odor of death unto death (II Cor. II). They are an odor of life to those who hear and do; and an odor of death to those who hear and do not do. Because the preachers do not know who are predestined; yet they preach confidently. And he multiplied lightnings, and troubled them. Lightnings, miracles, and the brightness of his power. He troubled them. By those miracles of the apostles they were struck with compunction, and they who said to Peter: What shall we do, men and brethren? And he: Do penance, he said: and be baptized every one of you (Acts II).

And the fountains of waters appeared. The fountains are the apostles, as if they were watered with waters from one fountain. From one fountain which is Christ, the apostles were satisfied, as he said in the Gospel. He that shall drink of the water that I will give him shall not thirst for ever (John IV). And otherwise: The fountains of waters are those who through the sacrament of baptism have been made for sinners a fountain of living water springing up into life everlasting. And the foundations of the world were revealed. The prophets and apostles upon whom the foundations of all the Churches are placed. The foundations of the world were revealed, according to history, when in the passion the veil of the temple was rent from the top even to the bottom, and those things which were in the temple appeared. And as to the sense of the letter, the spiritual sense, because that which lay hidden there in figure, was made manifest to all through the mysteries.

At thy rebuke, O Lord, at the blast of the spirit of thy wrath. At thy rebuke, O Lord, when thou saidst: Unless the Son shall make you free, you shall die in your sins (John VIII). At the blast of the spirit of thy wrath, promising in these things that the kingdom of God is drawing near.

Misit de summo et accepit me. Vocando me. Et assumpsit me de multitudine aquarum. Adversantium populorum. Vel aliter: Misit de summo, et accepit me, et assumpsit me de multitudine aquarum. Deus Pater misit Filium suum, sicut dictum est: Verbum caro factum est, et habitavit in nobis (Joan. I). Misit sponsus ad sponsam: verum sponsum junxit sponsae: hoc est, carnem in utero virginis Mariae. Assumpsit me de multitudine aquarum: id est, de multitudine populi, Ecclesia collecta est. Aquae multae, populi multi. Eripuit me de inimicis meis fortissimis. Deus Pater eripuit Christum a Judaeis, et Ecclesiam ab haereticis. Et ab iis qui oderunt me, quia confortati sunt super me. Oderunt Judaei Dominum, et haeretici Ecclesiam. Quia confortati sunt super me, quasi vincere potuissent. Praevenerunt me. Ut superius diximus, ante vindictam crucis. Et factus est Dominus protector meus. Deus Pater Filium suum protexit, et Filius Ecclesiam suam.

Eduxit me in latitudine. Eduxit Ecclesiam de tribulatione, quasi de angustia: In latitudine: quae est spes futuri, vel remuneratio vitae aeternae. Salvum me fecit, quoniam voluit me. Vox Ecclesiae, qui me voluit, ut exhiberet sibi Ecclesiam. Quoniam voluit me. Voluntate propria, et non ex meo merito me vocavit, dicente Apostolo: Gratia estis salvati per fidem: et hoc non ex vobis (Ephes. II).

Et retribuet mihi Dominus secundum justitiam meam, et secundum innocentiam manuum mearum retribuet mihi. Quae autem sit justitia, et innocentia manuum ejus: audi quid sequitur: Quia, inquit, custodivi, ut viae Dei custodiantur, et nihil impie de eo cum haereticis sentiatur.

Quia custodivi vias Domini. Id est, sua mandata. Nec impie gessi a Deo meo. Ut ad idolum converterem laudem.

Quoniam omnia judicia ejus in conspectu meo sunt semper. Quatuor sunt judicia Dei; duo de praesenti, et duo de futuro. In praesenti, prosperitas malorum, et tribulatio sanctorum. In futuro, remuneratio sanctorum, et condemnatio peccatorum. Ecclesia adhaeret Christo, quia Christus non fecit peccatum; nec inventus est in ore ejus dolus. Et Ecclesia Christo adhaeret, quoniam omnia judicia ejus in conspectu meo sunt semper. Et justitias ejus non repuli a me. Sed amplexus sum eas.

Et ero immaculatus cum eo, et observabo me ab iniquitate mea. Perseverabo in illa innocentia, in qua vocatus sum. Et observabo me ab iniquitate mea: id est, non convertar ad illam iniquitatem ubi prius fui in infidelitate.

He sent from on high and took me. By calling me. And he took me out of many waters. Of the opposing peoples. Or otherwise: He sent from on high, and took me, and took me out of many waters. God the Father sent his Son, as it is said: The Word was made flesh, and dwelt among us (John I). The bridegroom sent to the bride: he joined the true bridegroom to the bride: that is, the flesh in the womb of the virgin Mary. He took me out of many waters: that is, from the multitude of the people, the Church was collected. Many waters, many peoples. He delivered me from my strongest enemies. God the Father delivered Christ from the Jews, and the Church from heretics. And from them that hated me, for they were strengthened over me. The Jews hated the Lord, and heretics the Church. Because they were strengthened over me, as if they were able to conquer. They prevented me. As we said above, before the vengeance of the cross. And the Lord became my protector. God the Father protected his Son, and the Son his Church.

He brought me forth into a broad place. He brought the Church forth from tribulation, as if from narrowness: In a broad place: which is the hope of the future, or the reward of eternal life. He saved me, because he desired me. The voice of the Church, who desired me, that he might present the Church to himself. Because he desired me. By his own will, and not from my merit he called me, as the Apostle says: By grace you are saved through faith: and this not of yourselves (Ephes. II).

And the Lord will reward me according to my justice, and according to the innocence of my hands he will reward me. But what that justice and innocence of his hands may be: hear what follows: Because, he says, I have kept, so that the ways of God may be kept, and nothing impious concerning him may be felt with the heretics.

Because I have kept the ways of the Lord. That is, his commandments. Nor have I acted impiously from my God. So as to turn praise to an idol.

For all his judgments are always in my sight. There are four judgments of God; two of the present, and two of the future. In the present, the prosperity of the wicked, and the tribulation of the saints. In the future, the reward of the saints, and the condemnation of sinners. The Church adheres to Christ, because Christ did no sin; neither was guile found in his mouth. And the Church adheres to Christ, for all his judgments are always in my sight. And his justices I have not put away from me. But I have embraced them.

And I shall be immaculate with him, and I will keep myself from my iniquity. I will persevere in that innocence in which I was called. And I will keep myself from my iniquity: that is, I will not turn back to that iniquity where I was before in infidelity.

Et retribuet mihi Dominus secundum justitiam meam, et secundum puritatem manuum mearum in conspectu oculorum ejus. Per oculos, aspectus divinitatis intelligitur: quia ipse aspicit quidquid operatur homo in mandatis Dei. In retributione beatorum, qui eam per altitudinem spei considero.

Cum sancto sanctus eris, cum eo qui a te sanctificatur. Et cum viro innocente, innocens eris, cum eo qui non corruperit vitiis vitam suam. Et cum electo, electus eris, cum illo quem praescitum scis. Et cum perverso, subverteris, cum haeretico, qui male intelligendo pervertit divina eloquia: sicut alibi Judaeis ipse Dominus loquitur: Si incesseritis perverse coram me, incedam et ego perversus vobis. Cum sancto sanctus eris. Tu, Christe, sanctus natura es: quem tu sanctificaveris, ab illo cognosceris, quoniam tu sanctus es. Vox prophetae ad Christum: Quem tu innocentem feceris, ab illo cognosceris, quod tu innocens es: quia nulli noces, ideo innocens. Quem tu elegeris, ut sit electus: ab illo cognosceris quod electus es, ut Paulus dixit: Comprehendam autem a quo comprehensus sum (Philipp. III). Perversi dicuntur, qui de rectitudine declinant ad perversitatem, ut diabolus, et Judas, et haeretici, et omnes superbi. Quoties Deus facit justam vindictam, reprehendunt illum, cum eligit pauperes, et reprobat potentes, cum elegit piscatores, sicut Petrum, et reliquit nobiles. Hoc perversum videtur esse apud perversos, ut propheta ait: Viae Domini rectae (Ose. XIV), sed viae vestrae perversae.

Quoniam tu populum humilem salvum facies, quod superius diximus. Et oculos superborum humiliabis. Quoniam tu populum humilem salvum facies, poenitentiam agentem, et oculos superborum humiliabis: quia elati superbia, poenitentiam agere dedignantur.

Quoniam tu illuminas lucernam meam. Quid est lucerna nisi intellectus animae? Sicut oculi corporis, si de lucerna exteriori non habent lumen, in tenebris non vident: ita et intellectus animae nisi illuminetur ab altero, hoc est a Christo, non videt: sicut in Evangelio dicit: Erat lumen verum, quod illuminat omnem hominem venientem in hunc mundum (Joan. 1). Domine Deus meus, illumina tenebras meas. Hoc est ignorantiam cordis. Unde scriptum est: Si lumen quod in te est, tenebrae sunt, ipsae tenebrae quantae erunt (Matth. VI)? Et apostolus ait: Fuistis aliquando tenebrae, nunc autem lux in Domino (Ephes. V).

Quoniam in te eripiar a tentatione. Vox Ecclesiae. Nisi a Deo eripiar, per me nequaquam possum. Et in Deo transgrediar murum. Murum dicit Ecclesia peccata nostra; quem aedificamus, peccatis peccata augendo. Nisi a Deo destruantur illa peccata, non possumus per nos transire ad Deum.

And the Lord will reward me according to my justice, and according to the purity of my hands in the sight of his eyes. By the eyes, the aspect of the divinity is understood: because he himself beholds whatever man works in the commandments of God. In the reward of the blessed, I who consider it through the height of hope.

With the holy you will be holy, with him who is sanctified by you. And with the innocent man, you will be innocent, with him who has not corrupted his life with vices. And with the elect, you will be elect, with him whom you know as foreknown. And with the perverse, you will be subverted, with the heretic, who by understanding wrongly perverts the divine oracles: as the Lord himself speaks elsewhere to the Jews: If you walk perversely before me, I also will walk perverse to you. With the holy you will be holy. You, O Christ, are holy by nature: he whom you have sanctified, by him you are known, because you are holy. The voice of the prophet to Christ: He whom you have made innocent, by him you are known, that you are innocent: because you harm no one, therefore you are innocent. He whom you have chosen, that he may be elect: by him you are known that you are elect, as Paul said: But I may apprehend that in which I am apprehended (Philipp. III). They are called perverse who decline from rectitude to perversity, as the devil, and Judas, and heretics, and all the proud. As often as God makes just vengeance, they rebuke him, when he chooses the poor, and reproves the powerful, when he chose fishermen, such as Peter, and left the noble. This seems to be perverse among the perverse, as the prophet says: The ways of the Lord are right (Ose. XIV), but your ways are perverse.

Because you will save the humble people, as we said above. And the eyes of the proud you will humble. Because you will save the humble people, doing penance, and the eyes of the proud you will humble: because being lifted up with pride, they disdain to do penance.

Because you enlighten my lamp. What is the lamp but the understanding of the soul? As the eyes of the body, if they do not have light from an external lamp, do not see in darkness: so also the understanding of the soul, unless it be enlightened by another, that is by Christ, does not see: as he says in the Gospel: It was the true light, which enlightens every man coming into this world (John 1). O Lord my God, enlighten my darkness. That is, the ignorance of the heart. Whence it is written: If the light that is in you be darkness, how great will that darkness be (Matth. VI)? And the Apostle says: You were once darkness, but now light in the Lord (Ephes. V).

For in you I shall be delivered from temptation. The voice of the Church. Unless I be delivered by God, I am by no means able through myself. And in my God I shall leap over a wall. The Church calls our sins a wall; which we build up, by adding sins to sins. Unless those sins be destroyed by God, we cannot through ourselves pass over to God.

Deus meus, impolluta via ejus. Impolluta via: hoc est, incarnationis ejus: quia non est ex virili semine, sed de Spiritu sancto conceptus. Et aliter: Fides perfecta Ecclesiae, impolluta via ejus dicitur per quam Deus venit ad nos. Eloquia Domini igne examinata. Eloquia Domini, sua mandata, in hoc Deo sunt placita: non quod ipsa sint examinata ab igne, aut quod fuissent inquinata; sed qui illa acceperit, faciant eum ut aurum mundum, purificatum per ignem. Protector est omnium sperantium in se. Qui in eum credunt. Deus illos protegit, qui sancto timore illum timent.

Quoniam quis Deus praeter Dominum: aut quis Deus praeter Deum nostrum? Hic Trinitas intelligitur. Praeter Dominum, quod dixit, Deus Pater intelligitur. Praeter Deum nostrum: Filius: et tertia persona, id est, Spiritus sanctus: quia Deus Pater, Deus Filius, Deus Spiritus sanctus, unus est Deus.

Deus qui praecinxit me virtute. Per similitudinem, sicut homo praecingit vestimenta sua, ut non noceant pedibus, qui sunt sensus: et manibus, quae sunt opera. Praecinxit: hoc est, ut restringant sinus cupiditatis, ut supra dixi, ne impediantur per cupiditatem. Vel aliter: Deus qui praecinxit me virtute: Spiritus sanctus qui nos armat adversus potestates iniquas, secundum Apostolum: Induite vos arma Dei, et gladium Spiritus sancti, ut possitis resistere diabolo (Ephes. VI). Conticescant nunc haeretici aspicientes hic Trinitatem expressam, et cognoscant Filium quem minorem Patre dicunt, primum a propheta praenuntiatum, non quasi priorem, sed nihil inferiorem. Et posuit immaculatam viam meam. Hoc est, fidem meam, ne ab ea violarer.

Qui perfecit pedes meos tamquam cervorum. Sicut cervi calcant pedibus spinas, et transiliunt silvas: ita sancti calcant spinas, id est, peccata; transiliunt silvas, id est, infidelitatem: et subeunt usque ad Deum, hoc est, usque ad altitudinem charitatis. Qui perfecit pedes meos tamquam cervorum, ad transilienda saeculi hujus impedimenta. Et super excelsa statuit me. Excelsa, sancta Ecclesia est: et Christus super excelsa, et excelsa super excelsa: id est, super sublime Ecclesiae. Super excelsa statuit me, spem meam in coelestibus collocavit.

Qui docet manus meas ad praelium. Opera mea adversus diabolum destructorem. Qui docet manus meas ad praelium, ad debellanda facinora. Et posuit ut arcum aereum brachia mea. Arcum aereum: id est, intentio, brachia, fortitudo: hoc est, ut non deficiant bene agere.

My God, his way is undefiled. An undefiled way: this is his incarnation: because he is not from the seed of man, but conceived of the Holy Spirit. And otherwise: The perfect faith of the Church is called his undefiled way through which God comes to us. The words of the Lord tried by fire. The words of the Lord, his commandments, in this are pleasing to God: not that they themselves are tried by fire, or that they had been defiled; but they make him who has received them like pure gold, purified by fire. He is the protector of all who hope in him. Those who believe in him. God protects those who fear him with holy fear.

For who is God but the Lord: or who is God but our God? Here the Trinity is understood. By what he said, 'but the Lord,' God the Father is understood. 'But our God': the Son: and the third person, that is, the Holy Spirit: because God the Father, God the Son, God the Holy Spirit, is one God.

God who has girded me with strength. By a similitude, as a man girds his garments, so that they may not harm his feet, which are the senses: and his hands, which are works. He has girded: that is, that they may restrain the folds of desire, as I said above, lest they be impeded through desire. Or otherwise: God who has girded me with strength: the Holy Spirit who arms us against wicked powers, according to the Apostle: Put on the armor of God, and the sword of the Holy Spirit, that you may be able to resist the devil (Ephes. VI). Let the heretics be silent now, beholding here the Trinity expressed, and let them know the Son, whom they say is less than the Father, first foretold by the prophet, not as if prior, but in no way inferior. And he has made my way immaculate. That is, my faith, lest I be violated by it.

Who has made my feet like the feet of harts. As harts tread upon thorns with their feet, and leap over forests: so the saints tread upon thorns, that is, sins; they leap over forests, that is, infidelity: and they go up even to God, that is, even to the height of charity. Who has made my feet like the feet of harts, for leaping over the impediments of this world. And has set me upon high places. High places, the holy Church is: and Christ upon high places, and high places upon high places: that is, upon the sublime of the Church. He has set me upon high places, he has placed my hope in heavenly things.

Who teaches my hands for battle. My works against the devil the destroyer. Who teaches my hands for battle, for vanquishing crimes. And he made my arms like a brazen bow. A brazen bow: that is, intention; arms, strength: that is, so that they may not fail to act well.

Dedisti mihi protectionem salutis tuae. Vox Ecclesiae ad Christum. Salutis: quia ipse est salus nostra, ut dicit: Domini est salus. Dedisti mihi protectionem salutis tuae: ne opprimar a malis. Et dextera tua suscepit me. Dextera Patris Christus est. Suscepit me, Ecclesiam per incarnationem. Disciplina tua correxit me in finem. Quem enim diligit Dominus, corripit. Erigimur ergo qui prius corrueramus, cum caesi a Domino fuerimus. Et doctrina tua ipsa me docebit. Necesse est dum sumus hic, sub doctrina esse. Unde Paulus ait: Omnis, inquit, doctrina in praesenti non videtur esse gaudii, sed moeroris, sed postea in futurum reddit fructum plurimum (Hebr. XII).

Dilatasti gressus meos subtus me. Sensus Ecclesiae: subtus me, sub potestate Ecclesiae. Dilatasti gressus meos subtus me, in amplitudine charitatis tuae. Et non sunt infirmata vestigia mea. Vestigia, exemplo Ecclesiae, non sunt infirmata a successoribus: quia impressi sequentibus me. Hinc vox Christi post resurrectionem.

Persequar inimicos meos, et comprehendam illos. Judaeos utique, qui ei injuste inimici sunt facti. Vel aliter: Persequar inimicos meos, affectus carnales. Et comprehendam illos, antequam ego comprehendar ab illis. Et non convertar donec deficiant, etc. Non convertar pugnare contra illos: vel non convertar ab hac intentione donec deficiant, sive a malitia, sive a cogitationibus pravis. Affligam illos in multis malis, sicut jam factum tempore legimus Titi. Nec poterunt stare, quia iniqui, et superbi erecti fuerant. Cadent subtus pedes meos, sive ut adorent, sive ut conculcentur.

Praecinxisti me virtute ad bellum, contra mortem, sive ministros ejus. Praecinxisti me virtute, id est, fortitudine contra diabolum, vel contra ista supradicta vitia. Supplantasti insurgentes in me subtus me, illos qui super caput meum erigebantur.

Et inimicos meos dedisti mihi dorsum. Noluerunt enim convertere faciem suam ad me. Et inimicorum meorum dedisti mihi dorsum. Inimici mei dorsum dant, quando confugiunt, et quando post me vadunt. Et odientes me disperdidisti. Omnes inimicos Ecclesiae: vel ipsa vitia et peccata disperdidit Deus. Et odientes me disperdidisti. Unusquisque enim in malitia sua dispersus est.

You have given me the protection of your salvation. The voice of the Church to Christ. Of salvation: because he himself is our salvation, as he says: Salvation is of the Lord. You have given me the protection of your salvation: lest I be oppressed by evils. And your right hand has received me. The right hand of the Father is Christ. He has received me, the Church through the incarnation. Your discipline has corrected me unto the end. For whom the Lord loves, he chastises. We are raised up therefore who before had fallen, when we have been smitten by the Lord. And your doctrine itself shall teach me. It is necessary while we are here to be under doctrine. Whence Paul says: All discipline for the present seems not to be of joy, but of sorrow, but afterwards in the future it yields the most fruit (Hebr. XII).

You have enlarged my steps under me. The sense of the Church: under me, under the power of the Church. You have enlarged my steps under me, in the amplitude of your charity. And my footsteps are not weakened. The footsteps, by the example of the Church, are not weakened by successors: because I have impressed those following me. Hence the voice of Christ after the resurrection.

I will pursue my enemies, and I shall overtake them. The Jews surely, who were unjustly made enemies to him. Or otherwise: I will pursue my enemies, the carnal affections. And I shall overtake them, before I am overtaken by them. And I will not turn back until they fail, etc. I will not turn back from fighting against them: or I will not turn back from this intention until they fail, whether from malice, or from depraved thoughts. I will afflict them in many evils, as we read was already done in the time of Titus. Nor shall they be able to stand, because being iniquitous and proud they had been lifted up. They shall fall under my feet, whether that they may adore, or that they may be trodden upon.

You have girded me with strength for the battle, against death, or its ministers. You have girded me with strength, that is, with fortitude against the devil, or against those aforementioned vices. You have supplanted those rising up against me under me, those who were being lifted up over my head.

And you have given me the back of my enemies. For they were unwilling to turn their face to me. And you have given me the back of my enemies. My enemies give the back, when they flee, and when they go after me. And you have destroyed them that hated me. All the enemies of the Church: or God destroyed the vices and sins themselves. And you have destroyed them that hated me. For every one is dispersed in his own malice.

Clamaverunt, nec erat qui salvos faceret eos: ad Dominum, nec exaudivit eos. Quia indigni erant exauditione ejus. Clamabunt. Qui clamabunt? Impii daemones, et Judaei et haeretici clamabunt in futuro judicio: nec erit qui salvos faciat eos: quia quando clamavit Deus ad illos per prophetas, vel per reliquas Scripturas, audire noluerunt: propterea illi clamabunt, et non erit qui exaudiat eos, ut Salomon ait: Vocavi, et renuistis, extendi manum meam, et non fuit qui aspiceret (Prov. I). Despexistis omne consilium meum, et increpationes meas neglexistis. Propterea et ego in interitu vestro ridebo: cum vobis quod timebatis supervenerit. Subsannabo, cum irruerit super vos repentina calamitas. Tunc invocabitis me, et non exaudiam.

Et comminuam illos, ut pulverem ante faciem venti. Comminuam illos, id est, illos supradictos affectus carnales pro nihilo deducam. Et comminuam illos, ut pulverem ante faciem venti: quia aridi et sine imbre misericordiae fuerunt projecti, et comminuti sunt in superbia sua, et quasi pulvis campi dispersi. Ut lutum platearum delebo eos, in modum turbidi luti.

Eripe me de contradictionibus populi, constitues me in caput gentium. Vox Christi ad Patrem: Eripies me de contradictionibus populi Judaici, utique: quia cum aliqui dicerent, Verax est: illi contrario dicebant, Non; sed seducit turbam. Erue me de illis populis infidelibus qui mihi contradicunt. Tu erue a Judaeis infidelibus, et eorum caput, id est, gentium constitue.

Populus quem non cognovi servivit mihi. Id est, gentes quae me non cognoverunt neque per fidem, neque per legem, servient mihi. Populus quem non cognovi serviet mihi. Ignorabam enim eum, cum idolis serviret: nunc credens, cognitus ac serviens factus est mihi. In auditu auris obedivit mihi. Obaudierunt mihi auribus, quia non viderunt mirabilia, neque meam praesentiam corporalem. Postea audierunt, et crediderunt. Imbuentibus praedicatoribus accepit Ecclesia aurem spiritualem: qua intelligens custodiat praecepta divina.

Filii alieni. Hoc idem et Isaias loquitur: Vae genti peccatrici, filiis alienis, populo pleno peccatis (Is. I). Antiquo vocabulo, Judaei filii Dei appellati sunt: sed alienati, quia filii diaboli effecti sunt. Et idem Judaei, quorum pater diabolus est: Mentiti sunt mihi, quia in veritate non steterunt sicut et pater eorum. Filii alieni inveteraverunt: hoc est, quia novi hominis non receperunt adventum, in veteri homine permanserunt. Et claudicaverunt a semitis suis.

They cried, and there was none to save them: to the Lord, and he heard them not. Because they were unworthy of his hearing. They shall cry. Who shall cry? The impious demons, and Jews, and heretics shall cry in the future judgment: and there shall be none to save them: because when God cried to them through the prophets, or through the rest of the Scriptures, they would not hear: therefore they shall cry, and there shall be none to hear them, as Solomon says: I have called, and you refused, I stretched out my hand, and there was none that regarded (Prov. I). You have despised all my counsel, and have neglected my reprehensions. Therefore I also will laugh in your destruction: when that which you feared shall come upon you. I will mock, when sudden calamity shall rush upon you. Then you shall call upon me, and I will not hear.

And I shall beat them small, as the dust before the face of the wind. I shall beat them small, that is, those aforementioned carnal affections I will bring to nothing. And I shall beat them small, as the dust before the face of the wind: because being dry and without the rain of mercy they were cast out, and they were beaten small in their pride, and dispersed as the dust of the field. As the mire of the streets I will blot them out, in the manner of turbid mire.

Deliver me from the contradictions of the people, you will set me at the head of the nations. The voice of Christ to the Father: You will deliver me from the contradictions of the Jewish people, surely: because while some said, He is true: others on the contrary said, No; but he seduces the crowd. Deliver me from those infidel peoples who contradict me. You deliver from the infidel Jews, and set their head, that is, of the nations.

A people whom I knew not has served me. That is, the nations which knew me not either through faith, or through the law, shall serve me. A people whom I knew not shall serve me. For I was ignorant of them, when they served idols: now believing, they have been made known and serving me. At the hearing of the ear he has obeyed me. They obeyed me with their ears, because they did not see the wonders, nor my corporal presence. Afterwards they heard, and believed. By the imbuing of the preachers the Church received a spiritual ear: by which understanding she may keep the divine precepts.

Alien children. This same thing Isaiah also speaks: Woe to the sinful nation, to alien children, to a people full of sins (Is. I). By an ancient name, the Jews were called the children of God: but alienated, because they were made the children of the devil. And the same Jews, whose father is the devil: They have lied to me, because they have not stood in the truth even as their father. The alien children have grown old: this is because they did not receive the advent of the new man, they remained in the old man. And they have limped from their paths.

Claudicant: quia patrem credunt, et filium non credunt. Unum pedem habent, et alium non habent: inde claudicant in legis littera. Vox ecclesiae.

Vivit Dominus. Quem in sepulcro sub signaculorum positione clauserant. Et benedictus Deus meus, a Deo Patre. Vivit Dominus, et benedictus Dominus Deus meus. Numquid antea non vivebat? Sed hoc pro incarnatione dicit: sicut sanctus Paulus dicit: Qui mortuus est ad tempus ex infirmitate carnis, sed vivit ex virtute Dei. Jam enim non moritur, mors illi ultra non dominabitur (Rom. VI). Et exaltetur Deus salutis meae. Vox Ecclesiae ad Christum: Quia Christus exaltatus est in Ascensione. Vel aliter: Exaltetur Deus salutis meae: In me semper excelsus sit: cujus vocatio salus mea est: ne quidquam de eo vile sentiam.

Deus, qui das vindictam mihi, subvertendo Judaeos: vel ipsum traditorem Judam. Vel aliter: Deus, qui das vindictam mihi. Vox Ecclesiae ad Christum. Dedit Deus potestatem Ecclesiae ligandi et solvendi, et disciplinam faciendi; ut habuit potestatem Petrus et Paulus, per Spiritum Domini: sicut dixit: Ecce dedi vobis potestatem calcare super serpentes, et scorpiones, et super omnem virtutem inimici (Luc. X). Et subdidisti populos sub me, sub potestate Ecclesiae, ad regendum gentes incredulas. Liberator meus Dominus de gentibus iracundis: Christus in passione a Judaeis clamantibus: Crucifige, crucifige eum, et Ecclesia ab haereticis, et anima ab universis vitiis, quae appellavit gentes.

Et ab insurgentibus in me exaltabis me, id est, a persecutoribus. A viro iniquo eripies me, id est, a diabolo, ut dictum est inimicus homo hoc fecit.

Propterea confitebor tibi in populis, Domine. Ecclesia dicit: Laudabo te in credentibus. Psalmum dicam tibi inter gentes: id est, laudabo, et operabor: Propterea confitebor tibi in populis, Domine. Psalmum dicam nomini tuo. Quia ego in his sum; ego confitebor tibi, Pater: et psallam, vox prophetae.

Magnificans salutem regis ipsius, Christi Domini, quod resurrexit. Vel aliter: propheta ad Deum Patrem loquitur; quia sanitatem facit, et salutem per singulos, quia animas attrahit per praedicationem, ut sit salus credentium, qui credunt in salutem regis ipsius. Et faciens misericordiam Christo suo David: Hoc est, unigenito suo. David manu fortis interpretatur, quod est Christus. Et semini ejus usque in finem. Semen ejus, hoc sunt sancti ejus. Facit misericordiam Dominus semper cum sanctis suis sine fine.

They limp: because they believe the Father, and they do not believe the Son. They have one foot, and they have not the other: thence they limp in the letter of the law. The voice of the Church.

The Lord lives. Whom they had shut in the sepulcher under the placing of seals. And blessed be my God, by God the Father. The Lord lives, and blessed be the Lord my God. Did he not live before? But he says this for the sake of the incarnation: as saint Paul says: He who died for a time from the infirmity of the flesh, but lives from the power of God. For now he dies no more, death shall no longer have dominion over him (Rom. VI). And let the God of my salvation be exalted. The voice of the Church to Christ: Because Christ was exalted in the Ascension. Or otherwise: Let the God of my salvation be exalted: In me let him always be high: whose calling is my salvation: lest I think anything vile of him.

God, who gives vengeance to me, by subverting the Jews: or the traitor Judas himself. Or otherwise: God, who gives vengeance to me. The voice of the Church to Christ. God gave to the Church the power of binding and loosing, and of performing discipline; as Peter and Paul had power, through the Spirit of the Lord: as he said: Behold I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy (Luke X). And you have subdued the peoples under me, under the power of the Church, for ruling the unbelieving nations. The Lord my deliverer from the wrathful nations: Christ in the passion from the Jews crying out: Crucify, crucify him; and the Church from heretics, and the soul from all vices, which he called nations.

And from those rising up against me you will exalt me, that is, from persecutors. From the iniquitous man you will deliver me, that is, from the devil, as it was said 'an enemy man has done this.'

Therefore will I give thanks to you among the peoples, O Lord. The Church says: I will praise you among the believers. I will sing a psalm to you among the nations: that is, I will praise, and I will work: Therefore will I give thanks to you among the peoples, O Lord. I will sing a psalm to your name. Because I am among these; I will give thanks to you, Father: and I will sing, the voice of the prophet.

Magnifying the salvation of his king, of Christ the Lord, because he rose again. Or otherwise: the prophet speaks to God the Father; because he works health, and salvation through individuals, because he attracts souls through preaching, so that he may be the salvation of the believers, who believe in the salvation of his king. And showing mercy to his Christ David: That is, to his only-begotten. David is interpreted as strong of hand, which is Christ. And to his seed even to the end. His seed, these are his saints. The Lord always shows mercy with his saints without end.

Et faciens misericordiam Christo suo, David et semini ejus usque in saeculum, ipsi mediatori Jesu Domino, et populo ecclesiastico, qui per verbum ejus credidit. Ipse fortissimus liberator nos ab hoc mundo dignetur eruere, et in fide stabilire per Evangelium, quia ipsi gloria, et imperium cum aeterno Patre, et Spiritu sancto, in cuncta saecula saeculorum. Amen.

PSALMUS XVIII.

In finem, psalmus David. Psalmus vocem continet prophetae de Christo loquentis. Iste psalmus in persona Christi cantatur per prophetam, et in persona Ecclesiae.

Coeli enarrant gloriam Dei, etc. Ex creaturis consequenter Creator agnoscitur. Aliter: Coeli enarrant gloriam Dei: Terra non potest enarrare. Secundum historiam coelum et terra cum caeteris creaturis suis gloriam Dei narrant, ut ait Paulus: Per ea quae facta sunt, intellecta conspiciuntur (Rom. I): id est, ab intelligentibus intellecta conspiciuntur. Coelum hoc, est firmamentum. Unde dixit: Et posuit Deus firmamentum inter medium aquarum, id est, coelum (Genes. I). Aliter secundum sensum: Coeli apostoli, et quod est gloria, hoc est, opus: et quod est narrant, hoc est annuntiant: quia praedicant gloriam Dei. Et ut sciamus quia hoc est firmamentum quod et coelum dicit in Genesi: Et appellavit Deus firmamentum coelum. Annuntiant. Unde et Dominus ad discipulos: Omnia quaecumque audivi a Patre meo, annuntiavi vobis (Joan. XV).

Dies diei eructat verbum, et nox nocti indicat scientiam. Paria paribus retulit, quod ex ordine temporum ad Dei magis notitiam perveniamus. Dies diei eructat verbum, et nox nocti indicat scientiam. Dies hesternus diem hodiernum annuntiavit, et hodiernus dies crastinum diem. Secundum sensum: dies, Christus. Et aliter, dies, apostoli. Quomodo Christus dies est, sicut dicit: Ego sum lux mundi (Joan. VIII): sic et apostoli dies sunt, sicut ait: Vos estis lux mundi (Matth. V). Et unus dies, duodecim horas habet. Unde ipse Dominus in Evangelio dixit: Nonne duodecim horae sunt diei (Joan. XI)? ipsae intelliguntur duodecim apostoli. Nox nocti. Nox Judas; nocti Judaeis: indicat scientiam, id est, quando dixit: Quem osculatus fuero, ipse est, tenete eum (Matth. XXVI). Aliter: Nox, profunditas Scripturarum in prophetis, nuntiat profunditatem veteris Testamenti.

And showing mercy to his Christ, David and to his seed even for ever, to the mediator Jesus the Lord himself, and to the ecclesiastical people, who believed through his word. May the strongest deliverer himself deign to rescue us from this world, and establish us in the faith through the Gospel, because to him be glory, and empire with the eternal Father, and the Holy Spirit, for all ages of ages. Amen.

PSALM XVIII.

Unto the end, a psalm of David. The psalm contains the voice of the prophet speaking of Christ. This psalm is sung in the person of Christ through the prophet, and in the person of the Church.

The heavens show forth the glory of God, etc. From the creatures consequently the Creator is acknowledged. Otherwise: The heavens show forth the glory of God: The earth cannot show it forth. According to history heaven and earth with the rest of their creatures tell the glory of God, as Paul says: By those things which are made, being understood they are seen (Rom. I): that is, by those who understand being understood they are seen. This heaven is the firmament. Whence he said: And God set a firmament in the midst of the waters, that is, heaven (Genes. I). Otherwise according to the sense: The heavens are the apostles, and what is glory, this is work: and what is 'they show forth,' this is they announce: because they preach the glory of God. And that we may know that this is the firmament which he also calls heaven in Genesis: And God called the firmament heaven. They announce. Whence also the Lord to the disciples: All things whatsoever I have heard from my Father, I have announced to you (John XV).

Day unto day utters speech, and night unto night shows knowledge. He returned like for like, because from the order of times we arrive more at the knowledge of God. Day unto day utters speech, and night unto night shows knowledge. Yesterday announced today, and today announced tomorrow. According to the sense: the day is Christ. And otherwise, the day is the apostles. As Christ is the day, as he says: I am the light of the world (John VIII): so also the apostles are days, as he says: You are the light of the world (Matth. V). And one day has twelve hours. Whence the Lord himself in the Gospel said: Are there not twelve hours of the day (John XI)? these are understood as the twelve apostles. Night unto night. Night is Judas; to night, the Jews: shows knowledge, that is, when he said: Whomsoever I shall kiss, that is he, hold him (Matth. XXVI). Otherwise: Night, the depth of the Scriptures in the prophets, announces the depth of the Old Testament.

Non sunt loquelae, neque sermones, quorum non audiantur verba eorum. Non sunt loquelae: ac si dicat, linguae: neque sermones, quia linguae multi sermones sunt. Sive diversitates verborum intelliguntur per sermones: ac si dicat: Non fuerunt ullae locutiones quas apostoli in varietate linguarum non acceperint, et ideo non fuerunt ullae linguae quae sermones apostolorum non audissent: dum dicit: In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum, hoc est, in omnes insulas, vel fines mundi.

In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum, apostolorum scilicet, atque evangeliorum.

In sole posuit tabernaculum suum. In Hebraeo ita habet: Soli posuit tabernaculum in eis, id est, in coelis. Deus in sole posuit tabernaculum suum, et ipse tamquam sponsus procedens de thalamo suo. In sole, in utero sanctae Mariae virginis. Maria interpretatur stella maris. Lumen solis magis lucet quam stellarum. Sol justitiae Dominus, ut ait propheta: Orietur vobis sol justitiae (Malach. IV): quod est Christus. Illuminavit sol iste stellam, id est, Mariam, ut esset sicut sol. Ideo posuit tabernaculum suum in sole, quando corpus assumpsit de utero suo. Et ipse tamquam sponsus procedens de thalamo suo. Sponsus, verbum Patris, sponsa caro humana: cum qua de thalamo processit, id est, de utero Virginis.

Exsultavit ut gigas ad currendam viam. Per solem mystice Christus intelligitur. Exsultavit ut gigas ad currendam viam. Hic gigas pro fortitudine Christi ponitur, eo quod ipse alligavit fortem diabolum, et vasa ejus (quae nos fuimus) diripuit. Ad currendam viam: quia non habuit hic moras. Quomodo? Hic natus venit in passionem, resurrexit et ascendit. A summo coelo egressio ejus, et occursus ejus usque ad summum ejus. A summo coelo, id est, a Patre, quod est principale nomen: non ideo quod major sit Filio secundum divinitatem, sed pro nomine Patris. A summo, id est, ab aeternitate egressus ejus. Et occursus ejus usque ad summum ejus. Occursus ejus, in coaequalitate aeternitatis. Quia ascendit ad coelos, sedet ad dexteram Patris, ubi antea et semper fuit cum ipso. Et non est qui se abscondat a calore ejus. Nullus quippe est, qui non habeat semina intellectus Dei. Nec est qui se abscondat a calore ejus. Nullus est qui de calore suo non habeat aliquid quod ei non dedisset ex multis divisionibus gratiarum actionum; sicut dixit Paulus: Alii datur sermo sapientiae: alii sermo scientiae (I Cor. XII).

There are no speeches nor languages whose words are not heard. There are no speeches: as if he were to say, tongues: nor languages, because there are many languages of a tongue. Or diversities of words are understood by languages: as if he were to say: There were no speeches which the apostles did not receive in the variety of tongues, and therefore there were no tongues which had not heard the speeches of the apostles: while he says: Their sound has gone forth into all the earth: and their words unto the ends of the world, that is, into all the islands, or ends of the world.

Their sound has gone forth into all the earth: and their words unto the ends of the world, of the apostles namely, and of the gospels.

In the sun he has set his tabernacle. In the Hebrew it is thus: He has set a tabernacle for the sun in them, that is, in the heavens. God has set his tabernacle in the sun, and he himself as a bridegroom coming out of his bridal chamber. In the sun, in the womb of the holy virgin Mary. Mary is interpreted as star of the sea. The light of the sun shines more than that of the stars. The Lord is the sun of justice, as the prophet says: The sun of justice shall arise to you (Malach. IV): which is Christ. This sun enlightened the star, that is, Mary, so that she might be as the sun. Therefore he set his tabernacle in the sun, when he assumed a body from her womb. And he himself as a bridegroom coming out of his bridal chamber. The bridegroom, the Word of the Father, the bride, human flesh: with which he came out of the bridal chamber, that is, from the womb of the Virgin.

He has rejoiced as a giant to run the way. By the sun Christ is mystically understood. He has rejoiced as a giant to run the way. Here 'giant' is placed for the strength of Christ, for the reason that he himself bound the strong devil, and spoiled his vessels (which we were). To run the way: because he had no delays here. How? Born here he came into the passion, rose again and ascended. His going out is from the highest heaven, and his meeting even to the highest point thereof. From the highest heaven, that is, from the Father, which is the principal name: not therefore because he is greater than the Son according to the divinity, but for the name of the Father. From the highest, that is, from eternity is his going out. And his meeting even to the highest point thereof. His meeting, in the co-equality of eternity. Because he ascended to the heavens, he sits at the right hand of the Father, where he was before and always with him. And there is no one who can hide himself from his heat. For there is no one who does not have the seeds of the understanding of God. Nor is there anyone who can hide himself from his heat. There is no one who does not have something of his heat which he had not given him from the many divisions of thanksgivings; as Paul said: To one is given the word of wisdom: to another the word of knowledge (I Cor. XII).

Lex Domini irreprehensibilis. Lex ipse est Christus, qui non venit legem solvere, sed adimplere (Matth. V). Irreprehensibilis: quia non habuit peccatum. Lex Domini immaculata. Qui per creaturas Deum ante laudaverat: nunc eum per donationem legis incipit praedicare. Convertens animas, de captivitate in libertatem. Testimonium Domini fidele. Quale testimonium? nisi quia dixit: Discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris (Matth. XI)? Fidele, quia non mentitur. Sapientiam praestans parvulis, parvulis non sensu, sed humilitate. Unde scriptum est: Quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis (Matth. X).

Justitiae Domini rectae, laetificantes corda. Justitiae, id est, judicia: Rectae: quia recte judicat Deus, et a rectis recta habentur. Laetificantes corda, animas sanctorum. Praeceptum Domini lucidum, novum Testamentum. Illuminans oculos, hoc est, oculos cordis.

Timor Domini sanctus permanet in saeculum saeculi. Timor cum charitate: Unde dixit: Perfecta charitas foras mittit timorem (I Joan. IV). Timeat non timore gehennae, aut timore poenae, sed timore sancto: sic timeat, ut quem amat non perdat per negligentiam. Judicia Domini vera justificata in semetipsa, non ab alio, sed a semetipsis. Neminem enim fallit Deus.

Desiderabilia super aurum et lapidem pretiosum multum, super omnes thesauros mundiales dilecta. Et dulciora super mel et favum, quia nullum metallum pretiosum judiciis aut sapientiae Dei comparari potest: neque aurum aut lapis pretiosus, neque quod ad ornamentum et vestitum pertinet: neque mel unde pascitur. His duabus rebus homo vestitur et pascitur: ut Paulus: Habentes victum et vestitum, his contenti simus (I Tim. III). Si fueris lapis pretiosus et probatus sicut aurum, mereberis intelligere judicia et sapientiam Dei.

Etenim servus tuus custodit ea, in custodiendis illis retributio multa. Propter quid custodit ea: nisi, in custodiendis illis retributio multa? Si custodieritis, inquit Dominus, praecepta mea, manebitis in dilectione mea (Joan. XV). Quae major retributio quam ut quis diligatur a Deo?

Delicta quis intelligit? Qui in delictis est, id est, in peccatis, judicia Dei non intelligit, neque sua peccata: quamdiu est in delictis. Delicta quis intelligit? Tertia laudis divisio, qua docet impossibile legis, quo per praevaricationem legis peccatum magis apparuerat in mundo, Evangelii gratia fuisse completum: neque posse quemquam a cogitationum sordibus liberari: nisi per adventum Spiritus sancti. Delicta quis intelligit, nisi scrutator cordium Deus, qui et potest ea dimittere? Ab occultis meis munda me: et ab alienis parce servo tuo.

The law of the Lord is unblamable. The law is Christ himself, who came not to destroy the law, but to fulfill it (Matth. V). Unblamable: because he had no sin. The law of the Lord is immaculate. He who before had praised God through the creatures: now begins to preach him through the gift of the law. Converting souls, from captivity into liberty. The testimony of the Lord is faithful. What testimony? except that he said: Learn of me, because I am meek and humble of heart, and you shall find rest for your souls (Matth. XI)? Faithful, because he does not lie. Giving wisdom to little ones, little ones not in sense, but in humility. Whence it is written: Because you have hid these things from the wise and prudent, and have revealed them to little ones (Matth. X).

The justices of the Lord are right, rejoicing hearts. Justices, that is, judgments: Right: because God judges rightly, and by the right they are held right. Rejoicing hearts, the souls of the saints. The commandment of the Lord is bright, the New Testament. Enlightening the eyes, that is, the eyes of the heart.

The fear of the Lord is holy, enduring for ever and ever. Fear with charity: Whence he said: Perfect charity casts out fear (I John IV). Let him fear not with the fear of hell, or with the fear of punishment, but with holy fear: let him so fear, that he may not lose him whom he loves through negligence. The judgments of the Lord are true, justified in themselves, not by another, but by themselves. For God deceives no one.

More to be desired than gold and many precious stones, beloved above all worldly treasures. And sweeter than honey and the honeycomb, because no precious metal can be compared to the judgments or the wisdom of God: neither gold nor precious stone, nor that which pertains to ornament and clothing: nor honey whence one is fed. With these two things man is clothed and fed: as Paul: Having food and clothing, with these let us be content (I Tim. III). If you shall be a precious stone and tried as gold, you will merit to understand the judgments and the wisdom of God.

For your servant keeps them, in keeping them there is a great reward. For what reason does he keep them: except that, in keeping them there is a great reward? If you keep, says the Lord, my commandments, you shall abide in my love (John XV). What greater reward than that one be loved by God?

Who understands sins? He who is in sins, that is, in errors, does not understand the judgments of God, nor his own sins: as long as he is in sins. Who understands sins? The third division of praise, in which he teaches the impossibility of the law, by which through the prevarication of the law sin had more appeared in the world, to have been fulfilled by the grace of the Gospel: nor that anyone can be delivered from the filth of thoughts: except through the advent of the Holy Spirit. Who understands sins, except God the searcher of hearts, who also can dismiss them? Cleanse me from my secret faults: and from those of others spare your servant.

Ab occultis, id est, praeteritis peccatis, et ab alienis, hoc est, quae futura sunt, et adhuc ad me non venerunt. Vel aliter: Ab occultis, id est, omnibus quae in me sunt, et ab alienis, peccatis: quia diabolus habuit in occulto superbiam, et projectus est: postea alienus erat ab Adam, antequam ipse Adam peccasset. Sed postquam consensit ei, superbia et voluntate conjuncti sunt, et de uno peccato fecit sibi duo judicia diabolus, ut dupliciter judicaretur, quia et se et alium occidit.

Si mei non fuerint dominati, tunc immaculatus ero. Si ista peccata non fuerint mihi dominata, tunc ero immaculatus. Et emundabor a delicto maximo, id est, a superbia; quia superbia initium est omnis peccati.

Et erunt ut complaceant eloquia oris mei. Tunc tibi placebunt eloquia mea. Et meditatio cordis mei in conspectu tuo semper, id est, de recordatione humilitatis.

Domine, adjutor meus et redemptor meus. Adjutor in tribulatione et in necessitatibus. Et redemptor meus: quia tu me redemisti sanguine tuo pretioso. Tu es adjutor humani generis: cum nos ad te accedere facis. Tu es redemptor: quia nos tua passione ac resurrectione ab interitu redemisti, qui nos jugiter in lege tua gradientes custodire digneris: quia tibi est cum aeterno Patre et Spiritu sancto honor et gloria in saecula saeculorum. Amen.

PSALMUS XIX.

In finem, psalmus David. Istum psalmum propheta in persona Ecclesiae canit de Christo. Praevidebat propheta Christum ad redemptionem nostram venire in carne, et pro inimicis orare. Inde dixit: Exaudiat.

Exaudiat te Dominus in die tribulationis. In die tribulationis, pro parte carnis dixit. Quidam hunc psalmum dictum putant ex voce populi ad Christum loquentis, ut ad regem pariter et sacerdotem.

Mittat tibi auxilium de sancto. Qui formam servi acceperat, recte ei quasi homini imprecatur auxilium. Mittat tibi auxilium de sancto: hoc est, de semetipso, quia illa divinitas in ipso corpore erat. Et de Sion suscipiat te: Hoc est, de Ecclesia ipsa Sion, quae et Ecclesia, et ipse est in Ecclesia.

Memor sit Dominus omnis sacrificii tui. Hoc est, ut redimat per passionem suam. Quia Christus ipse est rex, et sacerdos, et hostia: quia semetipsum obtulit in passione, quia pro nobis sanguinem suum dedit. Holocaustum tuum pingue fiat, id est, acceptabile sit Deo. Holocaustum est totum combustum: quia Christus cum corpore et anima ascendit in crucem. Omnes victimae tuae, sacrificium Christi est, sive quod ei omnes offerimus deprecando: sive quod pro omnibus suum ipse sanguinem fudit.

From secret, that is, past sins, and from those of others, that is, those which are future, and have not yet come to me. Or otherwise: From secret, that is, all things which are in me, and from those of others, sins: because the devil had pride in secret, and was cast out: afterwards he was an alien from Adam, before Adam himself had sinned. But after he consented to him, they were joined in pride and will, and from one sin the devil made for himself two judgments, that he might be judged doubly, because he killed both himself and another.

If they have not had dominion over me, then shall I be immaculate. If those sins have not had dominion over me, then shall I be immaculate. And I shall be cleansed from the greatest sin, that is, from pride; because pride is the beginning of all sin.

And the words of my mouth shall be such as may please. Then my words shall please you. And the meditation of my heart in your sight always, that is, concerning the remembrance of humility.

O Lord, my helper and my redeemer. Helper in tribulation and in necessities. And my redeemer: because you have redeemed me with your precious blood. You are the helper of the human race: when you make us approach to you. You are the redeemer: because you have redeemed us from destruction by your passion and resurrection, who may you deign to keep us continually walking in your law: because to you with the eternal Father and the Holy Spirit is honor and glory for ages of ages. Amen.

PSALM XIX.

Unto the end, a psalm of David. The prophet sings this psalm in the person of the Church concerning Christ. The prophet foresaw that Christ would come in the flesh for our redemption, and pray for his enemies. Thence he said: May he hear.

May the Lord hear you in the day of tribulation. In the day of tribulation, he said for the part of the flesh. Some think this psalm was said from the voice of the people speaking to Christ, as to king and priest alike.

May he send you help from the sanctuary. He who had taken the form of a servant, rightly help is imprecated for him as for a man. May he send you help from the sanctuary: that is, from himself, because that divinity was in that very body. And defend you out of Sion: That is, from the Church itself Sion, which is both the Church, and he himself is in the Church.

May the Lord be mindful of all your sacrifice. This is, that he may redeem through his passion. Because Christ himself is king, and priest, and host: because he offered himself in the passion, because he gave his blood for us. May your whole burnt offering be made fat, that is, let it be acceptable to God. A holocaust is a whole burnt offering: because Christ with body and soul ascended the cross. All your victims, is the sacrifice of Christ, whether that which we all offer him by praying: or that because he himself shed his blood for all.

Et est sensus: Ne patiaris quemquam perire, cum pro omnibus mortuus sis, et omnem voluntatem tuam impleat Pater. Unde ait: Volo ut quomodo ego et tu unum sumus, sic et isti in nobis unum sint. (Joan. XVII).

Tribuat tibi Dominus secundum cor tuum, id est, sive pro humanitate carnis Christi, sive pro corpore suo, hoc est, Ecclesia, ut exaudiatur optat. Et omne consilium tuum confirmet: id est, consilium Trinitatis.

Laetabimur in salutari tuo. Vox Ecclesiae: in salutem quam dedisti patiendo. Et in nomine Domini Dei nostri magnificabimur: Non in nobis, sed in illo, quia in Ecclesia in tuo sumus nomine congregati.

Impleat Dominus omnes petitiones tuas. Usque huc de passione dixit, modo de resurrectione, et ascensione, et remuneratione. Duae sunt petitiones Christi cum dicit: Exaudiat te Dominus, et impleat omnes petitiones tuas. Quando dixit Christus ad Patrem: Clarifica me, Pater, apud temetipsum claritate, quam habui priusquam mundus fieret (Joan. XVII). Et alibi: Pater sancte, serva eos in nomine tuo quos dedisti mihi, ut quomodo nos unum sumus, sic et illi unum sint (Ibidem). Nunc cognovi, quoniam salvum fecit Dominus Christum suum. Nunc dicit propheta ad tempus quando accepit Spiritum sanctum. Tunc cognovit, quod salvaret Deus Pater Filium suum.

Et exaudiet illum de coelo sancto suo: id est, de semetipso et de sancta Ecclesia. In potentatibus salus dexterae ejus. Potentatibus sanctae Ecclesiae: quibus salus facta est per Christum qui est dextera ejus, id est Dei Patris, quia habet Ecclesia ligandi et solvendi potestatem, et disciplinam faciendi. Et Dominus: Ecce dedi vobis potestatem calcare super serpentes, et virtutes omnes inimici (Luc. X). Unde Paulus dicit: Quid vultis? In virga veniam ad vos, an in charitate (I Cor. IV)? In potentatibus salus dexterae ejus. In illa potentia qua victor ab inferis resurrexit.

Hi in curribus, et hi in equis. Currus et equus semper in Egyptiis arguuntur. Alii credant idolis atque daemoniis; nos confidamus in Christo. Vel aliter: Hi in curribus, et hi in equis. Per currus, voluptas mundi, sive mundanorum omnium cupiditas designatur; quia quasi rotae, quae instabiles sunt, sic ipsi in mente huc illucque discurrunt. Per equos, superbi, et ipsi sunt cupidi. Nos autem in nomine Domini Dei nostri invocabimus: non in his supra dictis, sed in nomine Domini.

Ipsi obligati sunt, et ceciderunt: qui vitiorum funibus ligati sunt et in superiora non valent ascendere, sed cadent ut illud: Et abierunt retrorsum, et ceciderunt (Joan. XVIII). Nos vero resurreximus et erecti sumus. Resurreximus ab infidelitate: erecti sumus per fidem: quia tortuosi fuimus in peccatis.

And the sense is: Do not suffer anyone to perish, since you have died for all, and may the Father fulfill all your will. Whence he says: I will that as I and you are one, so also these may be one in us (John XVII).

May the Lord grant you according to your heart, that is, whether for the humanity of the flesh of Christ, or for his body, that is, the Church, he desires that he be heard. And may he confirm all your counsel: that is, the counsel of the Trinity.

We will rejoice in your salvation. The voice of the Church: in the salvation which you gave by suffering. And in the name of the Lord our God we shall be magnified: Not in ourselves, but in him, because in the Church we are gathered in your name.

May the Lord fulfill all your petitions. Up to here he has spoken of the passion, now of the resurrection, and ascension, and reward. There are two petitions of Christ when he says: May the Lord hear you, and fulfill all your petitions. When Christ said to the Father: Glorify me, O Father, with yourself, with the glory which I had before the world was (John XVII). And elsewhere: Holy Father, keep them in your name whom you have given me, that as we are one, so also they may be one (Ibidem). Now I know that the Lord has saved his Christ. Now the prophet speaks to the time when he received the Holy Spirit. Then he knew, that God the Father would save his Son.

And he will hear him from his holy heaven: that is, from himself and from the holy Church. The salvation of his right hand is in powers. In the powers of the holy Church: to whom salvation was made through Christ who is his right hand, that is of God the Father, because the Church has the power of binding and loosing, and of performing discipline. And the Lord: Behold I have given you power to tread upon serpents, and all the powers of the enemy (Luke X). Whence Paul says: What will you? Shall I come to you with a rod, or in charity (I Cor. IV)? The salvation of his right hand is in powers. In that power by which he rose victor from the lower regions.

Some trust in chariots, and some in horses. Chariots and horses are always rebuked in the Egyptians. Let others believe in idols and demons; let us trust in Christ. Or otherwise: Some trust in chariots, and some in horses. By chariots, the pleasure of the world, or the desire of all worldly things is designated; because as wheels, which are unstable, so they themselves in mind run here and there. By horses, the proud, and they themselves are covetous. But we will call upon the name of the Lord our God: not in these things mentioned above, but in the name of the Lord.

They are bound, and have fallen: who are bound with the ropes of vices and are not able to ascend to higher things, but they fall as that: And they went backward, and fell (John XVIII). But we are risen, and are set upright. We are risen from infidelity: we are set upright through faith: because we were crooked in sins.

Domine, salvum fac regem: et exaudi nos in die qua invocaverimus te. Salvum fac regem: hoc est, Christum, pro parte carnis. Et exaudi nos. Rogat Ecclesia ut exaudiatur tempore opportuno. Domine, salvum fac regem, et exaudi nos in die qua invocaverimus te. In Hebraeo ita scriptum est: Domine, salvum fac regem: qui exaudiat nos in quacumque die invocaverimus te.

PSALMUS XX.

Domine, in fortitudine tua laetabitur rex. Iste est rex, cui et in superiori psalmo secundum formam servi oratur salus. Christus rex regum, et Lord dominantium. Et super salutari tuo exsultabit vehementer: id est in eo quod salvasti homines: Filius tuus qui Salvator est, exsultabit.

Desiderium cordis ejus dedisti ei: et voluntate labiorum ejus non fraudasti eum. Jam quippe non sumus servi, sed amici. Quod petivit, expletum est. Quomodo ipse et Pater unum sunt, sic et nos in ipso unum sumus. Vel aliter: Desiderium animae ejus tribuisti ei. Desideravit Filius Dei ut veniret genus humanum redimere. Unde dixit: Desiderio desideravi hoc pascha manducare vobiscum, antequam moriar (Luc. XXII). Et voluntate labiorum ejus non fraudasti eum. Et hoc est quando Dominus dixit: Pacem meam do vobis: pacem meam relinquo vobis (Joan. XIV).

Quoniam praevenisti eum in benedictionibus dulcedinis. Hoc est a longe, quando Melchisedec benedixit Abraham (Genes. XIV). Et deinde quotquot benedictiones in patriarchis usque ad adventum Christi fuerunt, Christus in ipsis benedictus est. Quoniam praevenisti eum: hoc est ante praevenit eum in benedictionibus dulcedinis, quam a Judaeis fel porrectum gustasset: quia antea eum istae benedictiones venerunt. Gustavit et noluit bibere (Matth. XXVII). Gustavit, quia de morte nostra suscepit. Noluit bibere: quia die tertia resurrexit. Noluit bibere: hoc est, non permansit in morte. Posuisti super caput ejus coronam de lapide pretioso. Corona Dei: Ecclesia ex variis gentibus congregatio est. De qua Paulus sub persona credentium ait: Gaudium et corona mea (Philipp. IV).

Vitam petiit, et dedisti ei. Ut homo mortuus est, ut homo resurrexit: Deus quippe vitam postulare non potuit. Longitudinem dierum in saeculum saeculi. Impia synagoga conticeat. Quis hominum vivit in saeculum, et in saeculum saeculi? David et Salomon non amplius quam quadragenis annis regnaverunt.

Magna est gloria ejus in salutari tuo. Impletum est quod ipse in Evangelio postulavit: Pater, glorifica me apud temetipsum (Joan. XIII, XVII). Magna est gloria ejus in salutari tuo: ac si dicat: Magna est gloria ejus: magnum est hominem assumptum esse ad dexteram Dei Patris. Gloriam et magnum decorem impones super eum; gloriam resurrectionis; decorem, quando in monte resplenduit facies ejus sicut sol, et vestimenta ejus facta sunt alba sicut nix (Matt. XVII).

O Lord, save the king: and hear us in the day that we shall call upon you. Save the king: this is Christ, for the part of the flesh. And hear us. The Church asks that she be heard in an opportune time. O Lord, save the king, and hear us in the day that we shall call upon you. In the Hebrew it is thus written: O Lord, save the king: who may hear us in whatever day we shall call upon you.

PSALM XX.

In your strength, O Lord, the king shall joy. This is the king, for whom also in the former psalm salvation is prayed according to the form of a servant. Christ king of kings, and Lord of lords. And he shall rejoice exceedingly in your salvation: that is in that which you have saved men: your Son who is the Savior, shall rejoice.

You have given him his heart's desire: and have not withheld from him the will of his lips. For now indeed we are not servants, but friends. What he asked has been fulfilled. Just as he and the Father are one, so also we are one in him. Or otherwise: You have granted him the desire of his soul. The Son of God desired to come to redeem the human race. Whence he said: With desire I have desired to eat this pasch with you, before I die (Luke 22). And you have not withheld from him the will of his lips. And this is when the Lord said: My peace I give to you: my peace I leave with you (John 14).

For you have prevented him with blessings of sweetness. This is from afar, when Melchizedek blessed Abraham (Gen. 14). And then as many blessings as there were in the patriarchs until the coming of Christ, Christ was blessed in them. For you have prevented him: that is, these blessings of sweetness came before him, before he had tasted the gall offered by the Jews: because those blessings came to him beforehand. He tasted and would not drink (Matt. 27). He tasted, because he took upon himself our death. He would not drink: because on the third day he rose again. He would not drink: that is, he did not remain in death. You have set on his head a crown of precious stone. The crown of God: the Church is a congregation gathered from various nations. Of which Paul says in the person of the believers: My joy and my crown (Phil. 4).

He asked life of you, and you gave it to him. As man he died, as man he rose again: for God certainly could not ask for life. Length of days for ever and ever. Let the wicked synagogue be silent. Who among men lives for an age, and for ever and ever? David and Solomon reigned no more than forty years each.

Great is his glory in your salvation. That which he himself asked in the Gospel is fulfilled: Father, glorify me with your own self (John 13, 17). Great is his glory in your salvation: as if to say: Great is his glory: it is a great thing for man to be assumed to the right hand of God the Father. Glory and great beauty you shall lay upon him; the glory of the resurrection; beauty, when on the mountain his face shone like the sun, and his garments became white as snow (Matt. 17).

Quoniam dabis ei benedictionem in saeculum saeculi: quia omnis creatura benedicit eum. Laetificabis eum in gaudio cum vultu tuo: hoc est, erit tecum semper in coelis. Laetificabis eum in gaudio cum vultu tuo. Tunc laetificabis Filium in gaudio, cum adunata fuerit illa multitudo sanctorum, et numerus restitutus ei. Gaudebit Christus pro acquisitis, pro quibus passus est.

Quoniam rex sperat in Domino: secundum corporis dispensationem: vel homo assumptus in divinitate. Et in misericordia Altissimi non commovebitur. Nec humanitas Filii, nec Ecclesia primitiva, in finem commovebitur. Usque huc, propheta locutus est in persona Ecclesiae ad Deum Patrem de humanitate Christi: modo loquitur ad divinitatem. Unde dixit:

Inveniatur manus tua omnibus inimicis tuis. Inveniant inimici tui potestatem tuam, ut revertantur in bonum. Inveniat potestas Dei illos qui in humilitate noluerunt Christum credere: inveniant illos in vindicta. Dextera tua inveniat omnes qui te oderunt. Odientes se, nimia elementia Dei vult converti, cum etiam inimicos suos invenire desiderat.

Pones eos ut clibanum ignis in tempore vultus tui: in bonam partem, ut comburantur illorum peccata. Sicut clibanus intrinsecus ardet, sic illorum conscientia intrinsecus ardebit, eo quod bona non fecerunt. Domine, in ira conturbabis eos. Et hic clementia Dei non punit, sed turbat, ut ad poenitentiam convertantur. Devorabit eos ignis: a Spiritu sancto illorum peccata. Devorabit ignis in tempore vultus Dei, cum venerit judicare mundum.

Fructum eorum de terra perdes: id est, ipsos perdes, vel opera ipsorum de sancta Ecclesia. Et comedet eos ignis. Iste ignis est de quo Dominus in Evangelio ait: Ignem veni mittere in terram, et quid volo nisi ut ardeat (Luc. XII)? De hoc igne et duo quibus in itinere Scripturas Salvator aperuit, dicebant: Nonne cor nostrum ardens erat in via, cum aperiret nobis Scripturas (Ibid. XXIV)? Et semen eorum a filiis hominum. Semen, id est, filios qui generati sunt in mala doctrina. A filiis hominum: id est, a consortio bonorum perdes illos.

For you shall give him a blessing for ever and ever: because every creature blesses him. You shall make him glad with joy with your countenance: that is, he shall be with you always in heaven. You shall make him glad with joy with your countenance. Then you shall make the Son glad with joy, when that multitude of saints shall have been united, and the number restored to him. Christ shall rejoice for those acquired, for whom he suffered.

For the king trusts in the Lord: according to the dispensation of the body: or the man assumed into divinity. And through the mercy of the Most High he shall not be moved. Neither the humanity of the Son, nor the primitive Church, shall be moved to the end. Up to this point, the prophet has spoken in the person of the Church to God the Father concerning the humanity of Christ: now he speaks to the divinity. Whence he said:

Let your hand be found by all your enemies. Let your enemies find your power, that they may return to good. Let the power of God find those who in humility would not believe in Christ: let it find them in vengeance. Let your right hand find all who hate you. God in his excessive mercy wishes those who hate him to be converted, since he desires to find even his enemies.

You shall make them as an oven of fire in the time of your countenance: in a good sense, so that their sins may be burned away. As an oven burns within, so their conscience shall burn within, because they did not do good works. Lord, in your anger you shall trouble them. And here the clemency of God does not punish, but troubles, so that they may be converted to repentance. Fire shall devour them: their sins by the Holy Spirit. Fire shall devour in the time of the countenance of God, when he shall come to judge the world.

Their fruit you shall destroy from the earth: that is, you shall destroy them, or their works from the holy Church. And fire shall eat them. This is the fire of which the Lord says in the Gospel: I am come to cast fire on the earth; and what will I, but that it be kindled (Luke 12)? Of this fire also the two to whom the Savior opened the Scriptures on the way said: Was not our heart burning within us on the way, while he opened to us the Scriptures (Luke 24)? And their seed from among the children of men. Seed, that is, sons who were generated in evil doctrine. From among the children of men: that is, you shall destroy them from the company of the good.

Quoniam declinaverunt in te mala. Judaei quod super se per justam vindictam recipere debuerant, in Christum declinaverunt, quando dixerunt, quod dignus erat morte, et expedit ut unus moriatur quam ut tota gens pereat (Joan. XI). Cogitaverunt consilium quod non potuerunt stabilire: quando dixerunt ad Pilatum: Domine, recordati sumus, quod seductor ille dixit adhuc vivens, post diem tertium resurgam. Jube ergo custodiri sepulcrum usque ad diem tertium. At ille: Habetis custodiam: ite, custodite sicut scitis. Et postea posuerunt sigilla, sed mortui tenere viventem non potuerunt (Matt. XXVII). Resurrexit, quod illi nec voluerunt, nec crediderunt. Tunc non potuerunt stabilire consilium quod cogitaverunt.

Quoniam pones eos dorsum. Duobus modis. Dorsum, quia semper terrena desiderant: aliter, dorsum, ut retro cadant, aut quando respiciunt retro. In reliquiis tuis praeparabis vultum eorum. Pro reliquiis, in Hebraeo in bonis habet. Sensus itaque iste contexitur: Ad similitudinem sanctorum quos tibi de omni orbe servasti, etiam eos qui tormentis purgati sunt, esse facias, ut juxta vultum sanctorum, vultus quoque esse incipiant peccatorum: hoc est, ut tales sint qui peccatores fuerunt, quales et hi qui sancti sunt. Vel aliter: In reliquiis tuis praeparabis vultum eorum: id est, prophetas, quos patres eorum occiderunt. Reliquiae eorum, filii Judaeorum qui occiderunt caput prophetarum: ut illa vindicta quae coepit a prophetis, veniat super illos qui Dominum occiderunt. Aliter: In reliquiis tuis praeparabis vultum illorum: hoc est, per Eliam et Enoch credituri sunt in finem. Praeparabis vultum illorum: ad te credentium, ut illud: Ut convertat corda patrum in filios (Luc. I).

Exaltare, Domine, in virtute tua. Vox Ecclesiae. Exaltare in virtute tua: id est, demonstra tuam potestatem et majestatem, quia prius venisti in humilitate, sed modo veni in majestate. Cantabimus et psallemus virtutes tuas, Domine. Cantabimus in corde: psallemus in opere: virtutes tuas annuntiamus.

PSALMUS XXI.

In finem, pro assumptione matutina, psalmus David. Matutina assumptio resurrectionis Dominicae et ascensionis ad Patrem significat sacramentum. Hanc inscriptionem Hebraei aliter habent: Pro cervo matutino, et interpretatione perversa putant de Esther totum vigesimum primum psalmum esse compositum, quod videlicet ipsius periculo et intercessione apud regem sit de periculo Israeliticus populus liberatus. Sed nos cervum qui interficiat serpentes, et venena consumat, nullum alium nisi Christum intelligimus, sicut totius psalmi contextus ostendit.

Because they have turned evils upon you. The Jews turned upon Christ what they ought to have received upon themselves through just vengeance, when they said that he was worthy of death, and it is expedient that one man should die rather than the whole nation perish (John 11). They devised a counsel which they could not establish: when they said to Pilate: Sir, we remember that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulcher to be guarded until the third day. But he said: You have a guard: go, guard it as you know how. And afterwards they set seals, but the dead could not hold the living one (Matt. 27). He rose again, which they neither wished for nor believed. Then they could not establish the counsel which they devised.

Because you shall make them turn their back. In two ways. Back, because they always desire earthly things: otherwise, back, so that they may fall backwards, or when they look back. In your remnants you shall prepare their face. For remnants, the Hebrew has 'in good things'. Thus this sense is woven together: That you should make even those who have been purged by torments to be in the likeness of the saints whom you have preserved for yourself from all the world, so that according to the face of the saints, the face of the sinners also may begin to be: that is, that those who were sinners may be such as those who are saints. Or otherwise: In your remnants you shall prepare their face: that is, the prophets, whom their fathers killed. Their remnants, the sons of the Jews who killed the head of the prophets: so that that vengeance which began from the prophets may come upon those who killed the Lord. Otherwise: In your remnants you shall prepare their face: that is, through Elijah and Enoch they are to believe at the end. You shall prepare their face: of those believing in you, like that: That he may convert the hearts of the fathers to the children (Luke 1).

Be exalted, O Lord, in your own strength. The voice of the Church. Be exalted in your strength: that is, demonstrate your power and majesty, because before you came in humility, but now come in majesty. We will sing and praise your power, O Lord. We will sing in the heart: we will praise in work: we announce your powers.

PSALM XXI.

Unto the end, for the morning taking up, a psalm of David. The morning taking up signifies the sacrament of the Lord's resurrection and ascension to the Father. The Hebrews have this inscription differently: For the morning stag (hind), and by a perverse interpretation they think that the whole twenty-first psalm was composed about Esther, because forsooth by her danger and intercession with the king the Israelite people were delivered from danger. But we understand the stag who kills serpents and consumes poisons to be none other than Christ, as the context of the whole psalm shows.

Deus Deus meus, respice in me, quare me dereliquisti? Hoc versiculo Dominus in cruce pendens usus est. Ex quo animadvertimus totum psalmum a Domino in cruce posito decantari. Quod autem habet in medio, intende mihi, in Hebraeis codicibus non habetur, et appositum vox Domini declarat, quae etiam illud in Evangelio praetermisit: ac si dicat: Quare me dereliquisti? Hic humanitas loquitur quomodo derelicta fuit in Adam, quando praeceptum transgressus est. Vel in passione derelictus Christus pro parte carnis. Longe a salute mea verba delictorum meorum. Longe: hic divinitas loquitur. Verba delictorum meorum: quia nostra peccata sua reputat. Nam in salute sua nullum est peccatum: sed a peccatore longe est salus. Vel aliter: Longe a salute mea verba delictorum meorum. Aquila hunc locum sic interpretatus est: Longe a salute mea verba gemitus mei: Symmachus, verba gemituum meorum: quinta et sexta editio: verba clamoris mei. Et est sensus juxta caeteros interpretes: Gemitus mei atque conatus quibus semper populum Israel salvare quaesivi, longe facti sunt a salute mea, quam populo tribuere cupiebam: quia ipsi noluerunt recipere sanitatem. Juxta LXX vero interpretes iste sensus est: Hoc quod salutem deprecor, quod me conqueror derelictum: non ex propria persona loquor, sed ex populi, cujus peccata in meo corpore ipse suscepi. Unde dico: Longe sunt a salute mea, verba ista quae fundo. Non enim tam mihi salutem postulo, qui Deus sum, quam populo qui salute indiget.

Clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi. In die pendens non exauditur a Patre: nocte resurgit ab inferis victor. Aliter: Qui in gaudio non exauditur, exauditur in lacrymis. Unde ait: Non in stultitiam mihi, id est, non frustra clamavi. Et Aquila transtulit ex Hebraeo dicens: Et nocte, et non tacebis: id est, audies me: respondebis mihi: facies quod oravi. Deus meus clamabo per diem, nec exaudies, et nocte. Clamavit Christus in cruce, et oravit pro suis: exauditus, et non exauditus. Exauditus pro praedestinatis: sicut in octo millibus, vel pro illis centum viginti et quingentis fratribus. Et non exauditus: hoc est pro illis qui non erant praedestinati. Unde dixit evangelista: Sanguis ejus super nos et super filios nostros (Matt. XXVII). Ergo dies hic pro bonis, et nox pro malis intelligitur. Vel dies et nox prosperitas et adversitas in Ecclesia. Ecclesia non exauditur in prosperitate, ut non se extollat, et non exauditur in adversitate, ut amplius mundetur. Et non ad insipientiam mihi: id est, Filius coaeternus Patri scit omnia, cur non sit exauditus in die passionis, id est, pro filiis mortis, et prosperitate, et tribulatione Ecclesiae suae.

Tu autem in sancto habitas: laus Israel. Vox prophetae. In sancto habitas, hoc est, in suo corpore, vel in coelo, sive in Ecclesia.

O God, my God, look upon me: why have you forsaken me? The Lord hanging on the cross used this verse. From which we notice that the whole psalm was chanted by the Lord placed on the cross. But as for what it has in the middle, 'attend to me', it is not found in the Hebrew codices, and the voice of the Lord declares it as added, which also omitted that in the Gospel: as if to say: Why have you forsaken me? Here humanity speaks how it was forsaken in Adam, when the precept was transgressed. Or Christ was forsaken in the passion according to the part of the flesh. Far from my salvation are the words of my sins. Far: here the divinity speaks. The words of my sins: because he counts our sins as his own. For in his salvation there is no sin: but salvation is far from a sinner. Or otherwise: Far from my salvation are the words of my sins. Aquila interpreted this place thus: Far from my salvation are the words of my groaning: Symmachus, the words of my groanings: the fifth and sixth editions: the words of my cry. And the sense according to the other interpreters is: My groanings and efforts by which I always sought to save the people of Israel, are become far from my salvation, which I desired to bestow upon the people: because they themselves would not receive health. But according to the LXX interpreters this is the sense: This that I pray for salvation, that I complain of being forsaken: I do not speak from my own person, but from the people's, whose sins I myself took upon my body. Whence I say: Far from my salvation are those words which I pour out. For I do not ask salvation so much for myself, who am God, as for the people who need salvation.

I will cry by day, and you will not hear: and by night, and not to foolishness for me. Hanging in the day he is not heard by the Father: by night he rises from the dead as victor. Otherwise: He who is not heard in joy, is heard in tears. Whence he says: Not to foolishness for me, that is, I have not cried in vain. And Aquila translated from the Hebrew saying: And by night, and you shall not be silent: that is, you will hear me: you will answer me: you will do what I prayed for. My God, I will cry by day, and you will not hear, and by night. Christ cried on the cross, and prayed for his own: heard, and not heard. Heard for the predestined: as in the eight thousand, or for those hundred and twenty and five hundred brothers. And not heard: that is for those who were not predestined. Whence the evangelist said: His blood be upon us and upon our children (Matt. 27). Therefore this day is understood for the good, and night for the evil. Or day and night are prosperity and adversity in the Church. The Church is not heard in prosperity, that she may not extol herself, and she is not heard in adversity, that she may be further cleansed. And not to foolishness for me: that is, the Son co-eternal with the Father knows all things, why he was not heard in the day of the passion, that is, for the sons of death, and in the prosperity and tribulation of his Church.

But you dwell in the holy place: the praise of Israel. The voice of the prophet. You dwell in the holy place, that is, in his own body, or in heaven, or in the Church.

In te speraverunt patres nostri, Domine: speraverunt, et liberasti eos. Speraverunt patriarchae et prophetae, vel reliqui: et liberasti eos: id est, de Aegypto vel de Babylonia. Non sunt confusi: quia quod promisisti adimplesti, hoc est, terram repromissionis et vitam longam. Aliter: in te speraverunt patres nostri, doctores Ecclesiae. Non sunt confusi, quia spes ipsorum semper es.

Ego autem sum vermis et non homo. Hoc propter humilitatem assumpti corporis loquitur: Isaia quoque eadem concinente: Ne timeas, vermis Jacob (Isai. XLI). Opprobrium hominum et abjectio plebis. Quod majus opprobrium quam crucis? Et despectio plebis: id est, Judaici populi derisus. Cur vermis et non homo; dum dicit in Evangelio: Venit Filius hominis redimere quod perierat (Luc. XIX)? Christus et vermis dicitur et homo. Vermis, ut ait propheta: Noli timere, vermis Jacob; et homo, quia ex Maria natus, assimilatur sua nativitas vermi: quia vermis qui in ligno nascitur, non habet patrem, nisi matrem. Et Christus ex Maria est natus absque coitu viri. Duo habitacula fecit Deus, coelum et terram. Coelum habitatio angelorum, et terra habitatio vermium. Fecit Deus vermem ascendere in coelum, et angelum in terram. Christus per humilitatem super omnes angelos ascendit, et diabolus per superbiam projectus est in terram. Opprobrium hominum et abjectio plebis: opprobrium, quando dixerunt Judaei: Tu discipulus illius sis (Joan. IX): abjectio, quando ejecerunt eum extra civitatem, et crucifixerunt eum.

Omnes videntes me irridebant me. Pro parte malorum dicitur, sicut et ipsi Judaei dixerunt: Si Filius Dei es, descende de cruce: vel: Ave, rex Judaeorum (Matth. XXVII). Locuti sunt labiis, et moverunt caput. Locuti sunt labiis, quia quod habebant in corde, hoc loquebantur in verbis. Moverunt caput: id est, reliquerunt unum caput quod est Christus, et fecerunt multa sibi capita daemoniorum.

Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum. Vox prophetae de humanitate loquitur. Speravit in Domino: hoc est, humanitas in divinitate. Eripiat eum: id est, de Judaeis. Quoniam vult eum: id est, Deus Pater voluit talem Filium habere sine peccato, per quem peccata mundi tolleret, ut ait propheta: Ipse infirmitates nostras accepit, et aegritudines nostras portavit (Isai. LII).

In you our fathers have hoped, O Lord: they have hoped, and you have delivered them. The patriarchs and prophets, or the rest, hoped: and you delivered them: that is, from Egypt or from Babylon. They were not confounded: because you fulfilled what you promised, that is, the land of promise and long life. Otherwise: in you our fathers have hoped, the doctors of the Church. They were not confounded, because you are always their hope.

But I am a worm and no man. He speaks this because of the humility of the assumed body: Isaiah also harmonizing with the same: Fear not, thou worm Jacob (Isa. 41). The reproach of men and the outcast of the people. What greater reproach than that of the cross? And the contempt of the people: that is, the mockery of the Jewish people. Why a worm and no man; while he says in the Gospel: The Son of man is come to redeem that which was lost (Luke 19)? Christ is called both a worm and a man. A worm, as the prophet says: Fear not, thou worm Jacob; and a man, because born of Mary, his birth is likened to a worm: because a worm which is born in wood has no father, but only a mother. And Christ was born of Mary without the coitus of a man. God made two dwellings, heaven and earth. Heaven is the habitation of angels, and earth the habitation of worms. God made the worm ascend into heaven, and the angel into the earth. Christ through humility ascended above all the angels, and the devil through pride was cast down into the earth. The reproach of men and the outcast of the people: reproach, when the Jews said: Be thou his disciple (John 9): outcast, when they cast him out of the city, and crucified him.

All who saw me laughed me to scorn. It is said for the part of the wicked, as also the Jews themselves said: If thou be the Son of God, come down from the cross: or: Hail, king of the Jews (Matt. 27). They have spoken with their lips, and wagged their head. They have spoken with their lips, because what they had in their heart, this they spoke in words. They wagged their head: that is, they left the one head which is Christ, and made for themselves many heads of demons.

He hoped in the Lord, let him deliver him: let him save him, seeing he delights in him. The voice of the prophet speaks concerning the humanity. He hoped in the Lord: that is, the humanity in the divinity. Let him deliver him: that is, from the Jews. Seeing he delights in him: that is, God the Father wished to have such a Son without sin, through whom he might take away the sins of the world, as the prophet says: He has taken our infirmities, and carried our sicknesses (Isa. 53).

Quoniam tu es qui eduxisti me de ventre. Vox humanitatis. Eduxisti me de ventre: id est, de utero sanctae Mariae, vel de synagoga, quia per vaticinium prophetarum conceptus est, et ad sensum spiritualem, quasi de ventre eductus est. Spes mea ab uberibus matris meae, etc.: id est, ubera matris non dedignatus est sugere Christus: id est, ab uberibus Mariae. Vel ubera matris: lex synagogae. Duo ubera habere dicuntur, quia litteram et sensum habent. Sed ipsi, id est, Judaei, una ubera susceperunt: hoc est, quia litteram legis tantummodo observant. Deus meus es tu, ne discedas a me, in die passionis.

Quoniam tribulatio proxima est. Ut ipse dixit: Surgite, eamus: ecce appropinquavit qui me traditurus est (Joan. XIV). Non est qui adjuvet, neque angelus, neque homo, nisi tu, Pater.

Circumdederunt me vituli multi: Vituli lascivientes: id est, Judaei, qui lascivientes et incontinentes erant. Tauri pingues circumdederunt me. Pro pinguibus, Symmachus altiles interpretatus est. In Hebraeo verbum ponitur Basan, quod et ignominia transferri potest: quia circumdederunt me. Tauri dicuntur, propter superbiam illorum: id est, principes illorum Anna et Caiphas, vel reliqui. Pingues, propter crassitudinem malitiae.

Aperuerunt in me os suum. Quando dixerunt, crucifigatur. Sicut leo rapiens et rugiens. Id est, quando de illo cogitabant quomodo eum interficerent. Rapiens, quando cum gladiis et fustibus eum comprehenderunt.

Sicut aqua effusus sum, et dispersa sunt omnia ossa mea. Sic voluerunt Judaei Christum exstinguere quasi aquam, quae hauritur, et dispergitur, et non revertitur. Dispersa sunt omnia ossa mea. Ossa Christi, apostoli dicuntur; quia sicut caro ab ossibus roboratur, ita et corpus Christi, quod est Ecclesia, ab apostolis vel doctoribus firmatur.

Factum est cor meum. Cor Christi Ecclesia intelligitur, antequam Christus ascenderet in crucem: quae dura videbatur esse, quia pauci pro nomine illius patiebantur. Unde dicitur: Pro justo quis moritur? Tamquam cera liquescens. Quia postquam Christus ascendit in crucem, postea omnes sancti coeperunt tribulationem pro ipso sustinere propter spem retributionis futuri muneris (Rom. In medio ventris mei. Hoc est, in medio Ecclesiae. Factum est cor meum tamquam cera liquescens in medio ventris mei. Sapientia mea, quae prius non intelligebatur, accensa igni passionis incaluit, et suscepta est ab Ecclesia.

For you are he who drew me out of the womb. The voice of the humanity. You drew me out of the womb: that is, from the womb of holy Mary, or from the synagogue, because he was conceived through the prophecy of the prophets, and to the spiritual sense, he was as it were drawn out of the womb. My hope from the breasts of my mother, etc.: that is, Christ did not disdain to suck the breasts of his mother: that is, from the breasts of Mary. Or the breasts of his mother: the law of the synagogue. They are said to have two breasts, because they have the letter and the sense. But they, that is, the Jews, received only one breast: that is, because they observe only the letter of the law. You are my God, depart not from me, in the day of the passion.

For tribulation is near. As he himself said: Rise up, let us go: behold, he is at hand who will betray me (John 14). There is none to help, neither angel nor man, but you, Father.

Many calves have surrounded me: Wanton calves: that is, the Jews, who were wanton and incontinent. Fat bulls have surrounded me. For fat, Symmachus interpreted 'fatted'. In the Hebrew the word Basan is placed, which can also be translated as ignominy: because they have surrounded me. They are called bulls, because of their pride: that is, their leaders Annas and Caiaphas, or the rest. Fat, because of the thickness of their malice.

They opened their mouth upon me. When they said, let him be crucified. Like a lion ravening and roaring. That is, when they were thinking about him how they might kill him. Ravening, when they seized him with swords and clubs.

I am poured out like water, and all my bones are scattered. Thus the Jews wished to extinguish Christ like water, which is drawn up, and scattered, and does not return. All my bones are scattered. The bones of Christ are called the apostles; because as the flesh is strengthened by the bones, so also the body of Christ, which is the Church, is made firm by the apostles or doctors.

My heart is become. The heart of Christ is understood as the Church, before Christ ascended the cross: which seemed to be hard, because few suffered for his name. Whence it is said: For a just man who dies? As melting wax. Because after Christ ascended the cross, afterwards all the saints began to sustain tribulation for him because of the hope of the retribution of the future gift (Rom. 5). In the middle of my belly. That is, in the midst of the Church. My heart is become like melting wax in the midst of my belly. My wisdom, which before was not understood, being kindled by the fire of the passion grew warm, and was received by the Church.

Exaruit tamquam testa virtus mea. Testa antequam in igne ponatur, infirma est: postquam in igne ponitur, roboratur. Et Christus posteaquam in patibulum crucis ascendit, suam Ecclesiam roboravit. Ergo non aruit sicut fenum ut caderet: sed quasi testa ut firmaretur. Et lingua mea adhaesit faucibus meis. Id est, linguae apostolorum obmutuerunt tempore Passionis: licet unus locutus est, tamen negando non confitendo, id est Petrus. Nam discipuli servantes praecepta mea, de me in posterum loquuntur. Et in limum mortis deduxerunt me. Hoc est, in incarnationem, vel in infernum, quando animas sanctorum exinde deduxit secum. Et in limum mortis deduxerunt me. Sicut impios quos ventus projecit, ita me existimaverunt in mortem decidere: tamquam si resurgere non valerem.

Quoniam circumdederunt me canes multi. Canum proprium est, ut domino suo congaudeant, et latronem allatrent. Canes hic Judaei intelliguntur, qui allatraverunt Christum, et latroni congavisi sunt: hoc est, Barrabbae: quando illum petierunt, et Christum occiderunt (Joan. XVIII): Quoniam circumdederunt me canes multi: non loquentes recta, sed latrantes iniqua. Consilium malignantium obsedit me. Congregatio Judaeorum. Canes multi. Pro canibus in Hebraeo habet chelabim, quod Aquila et Theodotio venatores interpretati sunt. Concilium malignantium obsedit me. Judaei obsederunt: id est, circumdederunt Christum.

Foderunt manus meas et pedes meos. Praeteritum pro futuro ponitur. Foderunt, clavos fixerunt, et fructum magnum invenerunt: id est, salutem gentium. Et dinumeraverunt omnia ossa mea. In cruce distenta conspexerunt membra sua.

Ipsi vero consideraverunt, etc. Dicentes: Alios salvos fecit: seipsum non potest salvum facere (Matt.

Diviserunt sibi vestimenta mea. Facientes unicuique militi partem suam. Et super vestem meam miserunt sortem. Tractantes de tunica: Non scindamus eam: sed sortiamur de ea cujus sit. Vel aliter: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Quod quatuor milites fecerunt quatuor partes, et tunicam non diviserunt: significabat unitatem Ecclesiae, quod non scinderetur. Volunt haeretici eam scindere, et non possunt.

Tu autem, Domine, ne elongaveris auxilium tuum a me. Humanitas ad divinitatem loquitur: ut auxilietur ei in tempore Passionis. Tu autem, Domine, ne elongaveris auxilium tuum a me; sed protinus me resuscita. Ad defensionem meam conspice. Ne quid mihi pars inferni illa voracis praevaleat.

My strength is dried up like a potsherd. A potsherd before it is placed in the fire is weak: after it is placed in the fire, it is strengthened. And Christ after he ascended the gibbet of the cross, strengthened his Church. Therefore it did not wither like grass so as to fall: but as a potsherd so as to be made firm. And my tongue has cleaved to my jaws. That is, the tongues of the apostles became silent at the time of the Passion: although one spoke, yet by denying not by confessing, that is, Peter. For the disciples keeping my precepts, speak of me in the future. And they have led me into the dust of death. That is, into the incarnation, or into hell, when he led out from there the souls of the saints with him. And they led me into the dust of death. Like the wicked whom the wind has cast away, so they thought I would fall into death: as if I were not able to rise again.

For many dogs have surrounded me. It is proper to dogs to rejoice with their master, and to bark at a thief. Dogs here are understood as the Jews, who barked at Christ, and rejoiced with the thief: that is, Barabbas: when they asked for him, and killed Christ (John 18): For many dogs have surrounded me: not speaking right things, but barking iniquities. The council of the malignant has besieged me. The congregation of the Jews. Many dogs. For dogs the Hebrew has 'chelabim', which Aquila and Theodotion interpreted as hunters. The council of the malignant has besieged me. The Jews besieged: that is, they surrounded Christ.

They have dug my hands and my feet. The past is put for the future. They dug, they fixed nails, and found great fruit: that is, the salvation of the nations. And they have numbered all my bones. Stretched on the cross they beheld his limbs.

But they themselves considered, etc. Saying: He saved others: himself he cannot save (Matt. 27).

They divided my garments among them. Making for each soldier his part. And upon my vesture they cast lots. Treating of the tunic: Let us not cut it: but let us cast lots for it whose it shall be. Or otherwise: They divided my garments among them, and upon my vesture they cast lots. That the four soldiers made four parts, and did not divide the tunic: signified the unity of the Church, that it should not be divided. Heretics wish to divide it, and they cannot.

But you, O Lord, remove not your help to a distance from me. The humanity speaks to the divinity: that he may help him in the time of the Passion. But you, O Lord, remove not your help far from me; but raise me up immediately. Look towards my defense. Lest any part of that voracious hell prevail against me.

Erue a framea animam meam. Erue a gladio vel malitia Judaeorum. Vel erue animam meam de illa potestate, quae seducendo jugulat. Et de manu canis unicam meam. Canes, Judaei. Unica: id est, anima Christi. Unica dicitur, quia non habet peccatum illa anima, et aliae animae ab ipsa mundantur. Vel unica, Ecclesia: et de manu canis: de ore inferni, qui more canino avide devorat.

Salvum me fac de ore leonis. Os leonis, populus Judaicus: propter fortitudinem malitiae suae. Et a cornibus unicornium humilitatem meam. Unicornis, ipse populus Judaicus intelligitur: quia unum cornu habet, id est, unam legem: unde ventilabat omnes gentes ante praevaricationem illorum. Et a cornibus unicornium humilitatem meam. A satellitibus Satanae: per quos homines singulariter in superbia exaltantur. Usque huc de Passione dixit: jam de resurrectione loquitur cum dicit:

Narrabo nomen tuum fratribus meis. Vox Christi. Fratres, apostoli, postquam resurrexit, ut ipse ait: Ite, nuntiate fratribus meis, ut eant in Galilaeam, ibi me videbunt (Matt. X). In medio Ecclesiae laudabo te. Hoc est, in unitate Ecclesiae: in medio credentium populorum. Laudabo te, praedicabo te.

Qui timetis Dominum, laudate eum. Omnes sancti qui timore sancto illum timent, laudant eum. Universum semen Jacob, magnificate eum. Id est, populus minor, supplantatores vitiorum, magnificate illum: Christianorum utique semen, cui serviet major. (Gen. XXV).

Timeat eum omne semen Israel. Hoc est omnes videntes Deum, qui renati per baptismum, videtis mente Deum. Quoniam non sprevit neque despexit deprecationem pauperis: Meam, qui pro vobis factus sum pauper. Vel populos Christianos non sprevit Deus, sed exaudivit.

Neque avertit faciem suam a me. Sed resuscitavit me a mortuis. Et cum clamarem ad eum, exaudivit me. Respondens: Et clarificavi, et iterum clarificabo (Joan. XII): Christus exauditus est in Passione, et Ecclesia in tribulatione.

Apud te laus mea in Ecclesia magna. Id est, apud Patrem ut dixit: Ego et Pater unum sumus (Joan. X). Apud te laus mea in Ecclesia magna: quae per omnem orbem terrarum credulitate diffusa est. Vota mea Domino reddam coram timentibus eum. Vota Christi, nativitas vel passio: vota Ecclesiae, opera bona. Vel mysterium corporis ac sanguinis mei offerant cum his qui in ejus timore haec celebrant.

Edent pauperes et saturabuntur. Pauperes, apostoli, edent corpus Christi. Laudabunt Dominum qui requirent eum. Per finem et opera cognoscentes, quod ipse est panis vivus qui de coelo descendit (Joan. VI).

Deliver my soul from the sword (framea). Deliver it from the sword or the malice of the Jews. Or deliver my soul from that power, which by seducing slays. And my only one (unicam) from the hand of the dog. Dogs, the Jews. Only one: that is, the soul of Christ. It is called only one, because that soul has no sin, and other souls are cleansed by it. Or the only one, the Church: and from the hand of the dog: from the mouth of hell, which in the manner of a dog greedily devours.

Save me from the lion's mouth. The lion's mouth, the Jewish people: because of the strength of their malice. And my humility from the horns of the unicorns. The unicorn, the Jewish people themselves are understood: because they have one horn, that is, one law: whence they tossed all nations before their prevarication. And my humility from the horns of the unicorns. From the satellites of Satan: through whom men are singularly exalted in pride. Up to this point he has spoken of the Passion: now he speaks of the resurrection when he says:

I will declare your name to my brethren. The voice of Christ. The brethren are the apostles, after he rose again, as he himself says: Go, tell my brethren that they go into Galilee, there they shall see me (Matt. 28). In the midst of the Church will I praise you. That is, in the unity of the Church: in the midst of the believing peoples. I will praise you, I will preach you.

You that fear the Lord, praise him. All the saints who fear him with a holy fear, praise him. All you the seed of Jacob, glorify him. That is, the lesser people, the supplanters of vices, glorify him: the seed of the Christians, to whom the elder shall serve (Gen. 25).

Let all the seed of Israel fear him. This is all you who see God, who being reborn through baptism, see God with the mind. For he has not slighted nor despised the supplication of the poor: Mine, who for you was made poor. Or God has not slighted the Christian peoples, but has heard them.

Neither has he turned away his face from me. But he has raised me up from the dead. And when I cried to him, he heard me. Answering: I have both glorified it, and will glorify it again (John 12): Christ was heard in the Passion, and the Church in tribulation.

With you is my praise in a great church. That is, with the Father as he said: I and the Father are one (John 10). With you is my praise in a great church: which is diffused through all the world by belief. I will pay my vows to the Lord in the sight of them that fear him. The vows of Christ, his birth or passion: the vows of the Church, good works. Or let them offer the mystery of my body and blood with those who celebrate these things in his fear.

The poor shall eat and shall be filled. The poor, the apostles, shall eat the body of Christ. They shall praise the Lord that seek him. Knowing by the end and by works, that he himself is the living bread which came down from heaven (John 6).

Vivent corda eorum in saeculum saeculi. Cor anima ipsorum. Sine fine, quia qui manducaverit ex hoc pane, vivet in eo spiritualis sensus in sempiternum.

Reminiscentur et convertentur ad Dominum omnes fines terrae. Hoc est, fecit Dominus Deus populum Christianum, ut recordaretur in eum, et reverteretur de viis suis pravis. Omnis multitudo gentium recognoscunt se in tenebris involutos: ideo accedunt ut illuminentur.

Et adorabunt in conspectu ejus universae familiae gentium. Et hic adorant, et in futuro: quia juxta Apostolum, ipsi flectentur omnia genua (Philipp. II).

Quoniam Domini est regnum: et ipse dominabitur gentium. Regnum diaboli cecidit, et regnum Christi advenit. Ascendente eo in coelis, omnia subjecta sunt ei.

Manducaverunt et adoraverunt omnes divites terrae. Id est, apostoli vel caeteri sancti manducaverunt corpus Christi, ut dixit superius. Divites terrae: hoc est, in fide, et opere, vel virtutibus: cognoscentes quia suavis est Dominus. In conspectu ejus cadent universi qui descendunt in terram. Procident, id est, peccatores in die judicii in conspectu Dei erunt. Descendunt a superbia saeculi: ut adorent in sensu humilitatis purae.

Anima mea illi vivet: et semen meum serviet ipsi. Ecclesia, quae jam non sibi vivit, vivit autem Christus in ea. Vel aliter: Anima mea illi vivet, et semen meum serviet ipsi. Anima Christi vivit Deo Patri, et mors ei ultra non dominabitur (Rom. VIII). Vel Ecclesia vivet Christo. Semen meum, filii Ecclesiae, serviet ipsi, populus credentium.

Annuntiabitur Domino generatio ventura. Propheta dicit: Generatio ventura, hoc est, populus gentium, qui venturi erant antequam Christus veniret in mundum ad credendum ei. Vel, generatio ventura, hoc est, in diem judicii tota integra claritas. Annuntiabunt coeli justitiam ejus. Hoc est, apostoli vel doctores. Justitiam ejus. Hoc est, mandata illius. Populo qui nascetur. Hoc est, per verbum praedicationis. Quem fecit Dominus. Hoc est, praedestinavit ante saecula. Populo qui nascetur quem fecit Dominus. Qui per fidem accedens, per baptismum est renatus in Christo. Qui nobis praestare dignetur in conspectu nostro habere vulnera ejus, et cum Thoma palpantes fixuram clavorum illius (Joan. XX): vel de omni humilitate passionis ejus jugem memoriam facientes, cum suspirio etiam eum pro peccatis nostris inferna penetrasse recolentes, ea semper agamus in hoc corpore terreno, ut ipsi copulari mereamur in regno. Amen.

Their hearts shall live for ever and ever. Their heart is their soul. Without end, because he who shall eat of this bread, the spiritual sense shall live in him for ever.

All the ends of the earth shall remember, and shall be converted to the Lord. That is, the Lord God made the Christian people, that they might remember him, and return from their crooked ways. All the multitude of nations recognize themselves involved in darkness: therefore they draw near that they may be enlightened.

And all the kindreds of the Gentiles shall adore in his sight. Both here they adore, and in the future: because according to the Apostle, to him every knee shall bow (Phil. 2).

For the kingdom is the Lord's: and he shall have dominion over the nations. The kingdom of the devil has fallen, and the kingdom of Christ has come. He ascending into heaven, all things are subjected to him.

All the fat (rich) ones of the earth have eaten and have adored. That is, the apostles or other saints have eaten the body of Christ, as he said above. The rich ones of the earth: that is, in faith, and work, or virtues: knowing that the Lord is sweet. All they that go down to the earth shall fall in his sight. They shall fall prostrate, that is, the sinners in the day of judgment shall be in the sight of God. They descend from the pride of the world: that they may adore in the sense of pure humility.

My soul shall live to him: and my seed shall serve him. The Church, which now lives not to herself, but Christ lives in her. Or otherwise: My soul shall live to him, and my seed shall serve him. The soul of Christ lives to God the Father, and death shall no more have dominion over him (Rom. 8). Or the Church shall live to Christ. My seed, the children of the Church, shall serve him, the people of believers.

A generation to come shall be declared to the Lord. The prophet says: A generation to come, that is, the people of the Gentiles, who were to come before Christ came into the world to believe in him. Or, a generation to come, that is, in the day of judgment all complete brightness. The heavens shall show forth his justice. That is, the apostles or doctors. His justice. That is, his commandments. To a people that shall be born. That is, through the word of preaching. Which the Lord has made. That is, predestined before the ages. To a people that shall be born which the Lord has made. Who coming through faith, is reborn in Christ through baptism. Who may deign to grant us to have his wounds in our sight, and with Thomas feeling the print of his nails (John 20): or making a continual memory of all the humility of his passion, recollecting with a sigh also that he penetrated hell for our sins, let us always do those things in this earthly body, so that we may deserve to be joined to him in the kingdom. Amen.

PSALMUS XXII.

Psalmus David.

Psalmus iste continet vocem Ecclesiae collaudantis Christum.

Dominus pascit me, et nihil mihi deerit. De isto pastore, et Ezechiel loquitur: Suscitabo pastorem, et pascet eos servus meus David (Ezech. XXXIV). Vel aliter: Pastor bonus, qui animam suam pro me posuit (Joan. X): aequo me moderamine regit: ideo nullius egeo. Vel aliter: Regit me: Ecclesia fiducialiter loquitur per fidem: quia ante adventum Christi, diabolus regebat mundum: sed modo Christus regit Ecclesiam suam. Quod nos dicimus: Dominus regit me. Hebraei dicunt, sicut superius est scriptum: Dominus pascit me, et nihil mihi deerit. Qui Deum habet, et qui Deo adhaeret, nihil boni deest ei, ut ait propheta: Nihil deest timentibus eum (Psal. XXIII). In loco pascuae ibi me collocavit. Ac si dicat: In unitatem fidei, in unitatem Ecclesiae. In loco pascuae ibi me collocavit: In futura beatitudine composuit spem meam. Pascua enim, futura intelligitur beatitudo.

Super aquam refectionis educavit me. Abluendo per baptismum me enutrivit, vel doctrina patriarcharum, et prophetarum, sive apostolorum. Animam meam convertit. Ad se cognoscendum: id est, animam Ecclesiae: quia antea ad infernum descenderat per culpam primi hominis Adae: sed modo ad Christum conversa est per fidem.

Deduxit me super semitam justitiae: id est, super semitam mandatorum per arctam viam. Propter nomen suum; non propter meum meritum.

Nam et si ambulavero in medio umbrae mortis: per hujus saeculi obscuritates: non timebo mala: quoniam tu mecum es. Domine, te corde retineo. Vel aliter: Umbra duobus modis, id est, a corpore, et a lumine fit. Per corpus, mors intelligitur: per umbram, peccata et ignorantia. Et tamen, quamvis Ecclesia inter haec supradicta ambulet, non timet: quia Dominum apud se habet, ut ipse dixit: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Mat. ult.) Propterea Ecclesia non timet.

Virga tua et baculus tuus: ipsa me consolata sunt. Quem enim diligit Dominus, corripit (Prov. III). Per virgam intelligitur tribulatio vel disciplina patris, aut persecutio Ecclesiae. Et baculus tuus, quo filios castigas spirituales. Vel per baculum, sustentatio et consolatio futura. Ipsa me consolata sunt. Erudierunt me consolando, non afflixerunt mortificando.

PSALM XXII.

A psalm of David.

This psalm contains the voice of the Church praising Christ together.

The Lord rules (shepherds) me: and I shall want nothing. Of this shepherd Ezekiel also speaks: I will set up a shepherd, and my servant David shall feed them (Ezek. 34). Or otherwise: The good shepherd, who laid down his life for me (John 10): he rules me with an equal governance: therefore I lack nothing. Or otherwise: He rules me: the Church speaks trustfully through faith: because before the coming of Christ, the devil ruled the world: but now Christ rules his Church. That which we say: The Lord rules me. The Hebrews say, as is written above: The Lord shepherds me, and I shall want nothing. He who has God, and he who cleaves to God, nothing good is wanting to him, as the prophet says: There is no want to them that fear him (Ps. 33). He has set me in a place of pasture. As if he should say: In the unity of faith, in the unity of the Church. He has set me in a place of pasture: He has established my hope in future beatitude. For the pasture is understood as future beatitude.

He has brought me up on the water of refreshment. By washing through baptism he has nourished me, or by the doctrine of the patriarchs and prophets, or the apostles. He has converted my soul. To know him: that is, the soul of the Church: because before it had descended to hell through the fault of the first man Adam: but now it is converted to Christ through faith.

He has led me on the paths of justice: that is, on the path of the commandments through the narrow way. For his own name's sake; not for my merit.

For though I should walk in the midst of the shadow of death: through the obscurities of this world: I will fear no evils, for you are with me. O Lord, I retain you in my heart. Or otherwise: Shadow is made in two ways, that is, from a body, and from a light. Through the body, death is understood: through the shadow, sins and ignorance. And yet, although the Church walks among these things aforesaid, she does not fear: because she has the Lord with her, as he himself said: Behold I am with you all days, even to the consummation of the world (Matt. ult.) Therefore the Church does not fear.

Your rod and your staff, they have comforted me. For whom the Lord loves, he chastises (Prov. 3). By the rod is understood tribulation or the discipline of a father, or the persecution of the Church. And your staff, with which you chastise spiritual sons. Or by the staff, future support and consolation. They have comforted me. They instructed me by comforting, they did not afflict me by mortifying.

Parasti in conspectu meo mensam, etc. Ut jam non lacte quasi parvulus alar, sed solido cibo: id est, ut spirituali dente ruminans Scripturas sanctas, possim perversis resistere. Parasti in conspectu meo mensam adversus eos qui tribulant me. Mensa, id est, Scriptura divina. Sicut post laborem in mensa invenitur consolatio, et refectio, sic et sancti per mensam, id est, per Scripturam divinam habent consolationem, et refectionem, id est, spem, fidem, et charitatem. Adversus eos qui tribulant me. Persecutores Ecclesiae, qui sunt daemones, Judaei et haeretici. Contra istos omnes in Scripturis sacris invenimus consolationem.

Impinguasti in oleo caput meum. Per caput, id est, principale mentis, Ecclesia intelligitur. Mens etenim caput vocatur: quia sicut a capite reguntur membra, ita cogitationes mente disponuntur. Per oleum intelligitur consolatio: quia sicut per oleum consolatur corpus, ita et per consolationem Scripturarum, mens Ecclesiae. Impinguasti in oleo caput meum: Laetificasti spirituali laetitia mentem meam, quae caput est totius corporis.

Et calix meus inebrians quam praeclarus est. Calix intelligitur verbum Dei. Inebrians, quia per praedicationem compungitur homo in mente, quando separat hominem, id est, patrem a filio: filium a patre suo: matrem a filia, et filiam a matre sua: et nurum adversus socrum suam. Tunc nos inebriat, quando ista facit. Per calicem, mensura intelligitur: quia unicuique juxta quod meretur, vel potest capere, sic illi dividit Deus, id est, dat. Vel mystico me calice inebriasti, ut oblivioni traderem delectationes prioris vitae.

Et misericordia tua, Domine, subsequetur me. Vox Ecclesiae ad Christum. Misericordia Dei et praevenit et subsequitur. Praevenit, per fidem: subsequitur, in custodiendo mandata Dei. Omnibus diebus vitae meae. Quamdiu in hoc corpore dego.

Et ut inhabitem in domo Domini. Ecclesia hic quasi in tabernaculo consistit. Quia sicut tabernaculum mutatur de loco in locum: sic et Ecclesia de isto tabernaculo transfertur in domum, hoc est, in vitam aeternam, sive perpetuam, ubi sine fine habitabunt sancti. In longitudinem dierum. Diebus sine fine. Ut inhabitem in domo Domini in longitudinem dierum: id est, coelestem Jerusalem communiter cum omnibus sanctis congregatis in me per fidem inhabitem.

PSALMUS XXIII.

Psalmus David, in prima Sabbati.

Psalmus iste continet interdum vocem prophetae de Ecclesia loquentis.

You have prepared a table in my sight, etc. So that I may no longer be fed with milk as a little one, but with solid food: that is, that ruminating the holy Scriptures with a spiritual tooth, I may be able to resist the perverse. You have prepared a table in my sight against them that afflict me. The table, that is, divine Scripture. Just as after labor consolation and refreshment is found at a table, so also the saints through the table, that is, through divine Scripture have consolation and refreshment, that is, hope, faith, and charity. Against them that afflict me. Persecutors of the Church, who are demons, Jews, and heretics. Against all these we find consolation in the sacred Scriptures.

You have anointed my head with oil. By the head, that is, the principal part of the mind, the Church is understood. For the mind is called the head: because just as the members are ruled by the head, so thoughts are disposed by the mind. By oil consolation is understood: because as the body is comforted by oil, so also is the mind of the Church by the consolation of the Scriptures. You have anointed my head with oil: You have gladdened my mind, which is the head of the whole body, with spiritual joy.

And my inebriating cup, how excellent it is! The cup is understood as the word of God. Inebriating, because through preaching a man is pricked in his mind, when it separates a man, that is, a father from a son: a son from his father: a mother from a daughter, and a daughter from her mother: and a daughter-in-law against her mother-in-law. Then it inebriates us, when it does these things. By the cup, a measure is understood: because to each one according to what he deserves, or is able to grasp, thus God divides to him, that is, gives. Or you have inebriated me with a mystic cup, so that I might commit the pleasures of my former life to oblivion.

And your mercy, O Lord, shall follow me. The voice of the Church to Christ. The mercy of God both goes before and follows after. It goes before, through faith: it follows after, in keeping the commandments of God. All the days of my life. As long as I live in this body.

And that I may dwell in the house of the Lord. Here the Church consists as if in a tabernacle. Because just as a tabernacle is moved from place to place: so also the Church is transferred from this tabernacle into a house, that is, into eternal or perpetual life, where the saints shall dwell without end. Unto length of days. For days without end. That I may dwell in the house of the Lord unto length of days: that is, that I may dwell in the heavenly Jerusalem together with all the saints gathered in me through faith.

PSALM XXIII.

A psalm of David, on the first of the Sabbath.

This psalm contains at times the voice of the prophet speaking concerning the Church.

Domini est terra et plenitudo ejus. Cum conversi fuerint qui terrena sapiunt. Domini est terra, hoc est, totus mundus: et plenitudo ejus, hoc est, habitatores mundi istius. Vel, Domini est terra, hoc est, Ecclesia: et plenitudo ejus, id est, omnes sancti. Orbis terrarum, et universi qui habitant in ea. Clarificato Jesu, omnium gentium fides fit una Ecclesia.

Ipse super maria fundavit eam. Per maria, fluctuationes istius mundi: quia calcant et superant Ecclesiam ab initio fluctuationes saeculi. Sed fundavit, hoc est, corroboravit Ecclesiam suam in fide. Super fluctus hujus saeculi stabilivit eam, ne ab his dilabatur. Et super flumina praeparavit illam. Per flumina intelliguntur potentes saeculi, vel cupidi: ut ait Salomon: Omnia flumina intrant in mare. Sic et ipsi potentes, licet magnum habeant censum, numquam satiantur. Super ista flumina est Ecclesia, ut illis praedicet: et convertantur qui potestatem habent. Si audire noluerint: super flumina praeparavit illam. Super cupiditates hujus saeculi constituit eam: ut ipsa superior esset, munda sine macula et ruga.

Quis ascendit in montem David? Vox prophetae interrogantis: id est, in coelestem Jerusalem? Quis pro charitate ponitur. Vel mons hic pro alta justitia: ut illud: Vade, vende omnia quae habes, et da pauperibus: et habebis thesaurum in coelis (Luc. XVIII). Aut quis stabit in loco sancto ejus? Super altissimam justitiam ejus: ac si dicat, quis perseverabit? quia multi ascendunt, et non perseverant.

Innocens manibus et mundo corde. Purus in opere: quia per manus, opera intelliguntur: et mundo corde, id est, mundis sermonibus. Vel mundo corde, sanctus in cogitatione.

Qui non accepit in vanum animam suam. Qui nullis eam faecibus peccaminum post baptismum maculavit. Ille in vanum non accepit animam suam, qui opera bona agit.

Nec juravit in dolo proximo suo. Ille in dolo non jurat proximo suo, qui quae cogitat, haec praedicat, et in opere implet. Multi sunt enim qui dolose jurant, ut decipiant proximum: quod abominatur Pater luminum Deus, dicente Petro; Non es hominibus mentitus, sed Deo (Act. V). Ergo qui se ab his custodierit maculis,

The earth is the Lord's and the fullness thereof. When they who savor earthly things shall have been converted. The earth is the Lord's, that is, the whole world: and the fullness thereof, that is, the inhabitants of this world. Or, the earth is the Lord's, that is, the Church: and the fullness thereof, that is, all the saints. The world, and all they that dwell therein. Christ having been glorified, the faith of all nations becomes one Church.

He has founded it upon the seas. By the seas, the fluctuations of this world: because the fluctuations of the age trample and overcome the Church from the beginning. But he has founded, that is, strengthened his Church in faith. Upon the floods of this age he has established it, lest it slip away from them. And he has prepared it upon the rivers. By the rivers are understood the powerful of the age, or the covetous: as Solomon says: All the rivers enter into the sea. So also these powerful ones, although they have great wealth, are never satisfied. Above these rivers is the Church, that she may preach to them: and they who have power may be converted. If they should be unwilling to hear: he has prepared it upon the rivers. Upon the desires of this age he has established it: so that she herself might be superior, clean without spot and wrinkle.

Who ascends into the mountain of David? The voice of the prophet questioning: that is, into the heavenly Jerusalem? Who is placed for charity. Or this mountain for high justice: as that: Go, sell all that you have, and give to the poor: and you shall have treasure in heaven (Luke 18). Or who shall stand in his holy place? Upon his highest justice: as if he should say, who shall persevere? because many ascend, and do not persevere.

Innocent in hands and clean of heart. Pure in work: because by the hands, works are understood: and clean of heart, that is, in clean speech. Or clean of heart, holy in thought.

Who has not taken his soul in vain. Who has stained it with no dregs of sins after baptism. He has not taken his soul in vain, who performs good works.

Nor has sworn in deceit to his neighbor. He does not swear in deceit to his neighbor, who preaches those things which he thinks, and fulfills them in work. For there are many who swear deceitfully, so that they may deceive their neighbor: which God the Father of lights abhors, as Peter says: You have not lied to men, but to God (Acts 5). Therefore he who shall have kept himself from these stains,

Hic accipiet benedictionem a Domino: et misericordiam a Deo salutari suo. A Christo aequali Patri, cujus morte salvatus est. Vel aliter: Hic accipiet benedictionem a Domino. De isto supradicto dicit: Qui non jurat in dolo proximo suo, accipiet benedictionem a Domino, quando dicturus erit: Venite, benedicti Patris mei, percipite paratum vobis regnum a constitutione mundi (Matth. XXV). Et misericordiam a Deo salutari suo. Misericordiam a Deo consequitur, qui se putat esse miserum.

Haec est generatio quaerentium Dominum. Superius singulariter dixit: Hic accipiet benedictionem: modo pluraliter, quia Ecclesia ex pluribus personis congregatur: et tamen una dicitur, propter unitatem fidei. Generatio haec, id est, populus Christianorum, quae in tenebris jacens, verum Dominum Salvatoremque quaesivit.

Requirentium faciem Dei Jacob. Id est, populus Christianus requirit faciem Dei Jacob. Unde dictum est: Major serviet minori (Gen. XXV): quia posterius nato primatum dedit. Intercedit diapsalma, ut immutet personam. Ipse enim Dominus nunc coelestia regna repetens, nuntiatur. Ascendente ergo cum angelis, hi qui praecedebant sive comitabantur, aliis eorum principibus acclamabant:

Tollite portas, principes, vestras: et elevamini, portae aeternales. Hoc est, reserate coelestes aditus: pateat aeternitatis ingressus. Vel, tollite portas, principes, vestras: Vox angelorum bonorum, ad angelos malos: quorum princeps diabolus est. Portas, principes, vestras: id est, cupiditatem et timorem. Bene conjunxit cupiditatem et timorem: quia quicumque per cupiditatem congregat, per timorem et malitiam custodit, ut non perdat; et qui timorem, et cupiditatem, et malitiam habet, spiritum malignum de se non dejicit. Et elevamini, portae aeternales: id est, fides et charitas. Aeternales dicuntur: quia ab Adam usque ad Christum in imo jacuerunt: et ideo elevari dicuntur. Et introibit rex gloriae: hoc est, Christus; quia per fidem et charitatem introivit Christus in Ecclesiam. Et introibit rex gloriae: Christus Dominus immensae claritatis retinens regnum. Ili quoque attoniti et mentis stupore perculsi dicunt:

Quis est iste rex gloriae? Vox majorum daemonum. Ac si dicerent; Nos nostrum regem habemus diabolum: iste rex gloriae quis est? Quis, inquit, est iste rex gloriae? Respondet qui loquitur: Dominus fortis et potens. Vox angelorum bonorum. Fortis est, qui alligavit fortem principem vestrum (Marc. III). Fortis, cum suscepit mortem: potens, cum vicit infernum. In praelio, cum spoliato Tartaro, reduxit secum multitudinem captivorum. Clamat iterato, et dicit:

He shall receive a blessing from the Lord: and mercy from God his Savior. From Christ, equal to the Father, by whose death he was saved. Or otherwise: He shall receive a blessing from the Lord. Concerning this one aforesaid it says: He who does not swear in deceit to his neighbor, shall receive a blessing from the Lord, when he shall say: Come, you blessed of my Father, possess you the kingdom prepared for you from the foundation of the world (Matt. 25). And mercy from God his Savior. He obtains mercy from God, who thinks himself to be miserable.

This is the generation of them that seek the Lord. Above he spoke in the singular: He shall receive a blessing: now in the plural, because the Church is gathered from many persons: and yet it is called one, on account of the unity of faith. This generation, that is, the people of Christians, who lying in darkness, sought the true Lord and Savior.

Of them that seek the face of the God of Jacob. That is, the Christian people seeks the face of the God of Jacob. Whence it was said: The elder shall serve the younger (Gen. 25): because he gave the primacy to the one born later. A diapsalma intercedes, so that he may change the person. For the Lord himself now returning to the heavenly kingdoms, is announced. Therefore, as he ascended with the angels, those who went before or accompanied him, cried out to others of their princes:

Lift up your gates, O princes: and be you lifted up, O eternal gates. That is, unlock the heavenly entrances: let the entrance of eternity be open. Or, lift up your gates, O princes: The voice of the good angels, to the evil angels: whose prince is the devil. Your gates, O princes: that is, desire and fear. He well joined desire and fear: because whoever gathers through desire, keeps through fear and malice, so that he may not lose; and he who has fear, and desire, and malice, does not cast out the evil spirit from himself. And be you lifted up, O eternal gates: that is, faith and charity. They are called eternal: because from Adam until Christ they lay in the depths: and therefore they are said to be lifted up. And the King of Glory shall enter in: that is, Christ; because through faith and charity Christ entered into the Church. And the King of Glory shall enter in: Christ the Lord possessing the kingdom of immense brightness. They also being astonished and struck with stupor of mind say:

Who is this King of Glory? The voice of the major demons. As if they should say; We have our king, the devil: who is this King of Glory? Who, he says, is this King of Glory? He who speaks responds: The Lord strong and mighty. The voice of the good angels. He is strong, who bound your strong prince (Mark 3). Strong, when he underwent death: mighty, when he conquered hell. In battle, when having spoiled Tartarus, he led back with him a multitude of captives. He cries out again, and says:

Tollite portas, principes, vestras, et elevamini, portae aeternales. Eleventur aethereae januae: aperiantur aeternarum aedium valvae. Et introibit rex gloriae. Quia non solum post resurrectionem, immensam possedit claritatem: verum etiam et illam quam aequalem cum Patre habuit priusquam fieret mundus. Adorantes igitur hi tantae gloriae unicam singularemque potentiam, aiunt:

Quis est iste rex gloriae? Respondetur his: Dominus virtutum ipse est rex gloriae. Pluraliter hic virtutum, Christus intelligitur: quia super novem virtutes coelorum sedet. Vel virtutum dicit: quia super omnes virtutes diaboli, Dominus est. Vel virtutum dicitur: quia diabolus novem ordines angelorum sub sua habuit dominatione, sive bonos sive malos. Tollite portas. Vox angelorum bonorum. Vel vox Dominica ad angelos bonos. Tollite portas, hoc est, quia quando Adam peccavit, portae paradisi clausae fuerunt: et data est romphaea ignea angelo Seraphim, ut eum custodire deberet. Sed postquam Christus venit in mundum, et luctavit cum diabolo, aperuit infernum, et animas sanctorum secum eduxit: et cum angelis bonis ad coelestia remeavit. Tunc portae paradisi, quae ante clausae fuerant, apertae sunt. Vel portae aeternales, angeli dicuntur: per quorum custodiam, ad coelestia conscendimus. Elevatae dicuntur: quia antea omnes animae sanctorum ad infernum descendebant. Sed postquam Christus ascendit una cum corpore suo super omnes virtutes coelorum, post angeli laetati sunt: quia animas sanctorum apud se illuc deduxit. Quis est iste rex gloriae? Vox angelorum, qui apud Patrem semper fuerant: ac si dicerent: Nos Patrem, et Filium semper simul esse videmus: iste rex gloriae quis est? Pro parte carnis dicebant: Tollite portas: Vox prophetae de Judaeis, Tollite portas: id est, superbiam, et cupiditatem, et avaritiam: quia per has tres, omnis homo ad infernum descendebat. Vel elevate portas, principes, vestras: pro quo in Hebraeo positum est: Levate, portae, capita vestra: recto ferantur itinere. Ad perfectum munditiae dicit hominem venire non posse: et quemquam ad perfectum munditiae venire non valere. Portae aeternales quas dicit elevari, fides, charitas, et castitas est, quia per has tres Christus Ecclesiam ingreditur. Quis est iste rex gloriae? Humana fragilitas respondit: Quis est iste? Ac si dicant: Iste est quem nos crucifiximus, et improperavimus, ac pro nihilo habuimus.

PSALMUS XXIV.

Psalmus David. Vicesimus quartus psalmus mediatoris nostri missam ad Patrem continet vocem: interdum habet Ecclesiae supplicantis clamorem.

Lift up your gates, O princes, and be you lifted up, O eternal gates. Let the ethereal doors be lifted up: let the leaves of the eternal dwellings be opened. And the King of Glory shall enter in. Because not only after the resurrection did he possess immense brightness: but also that which he had equal with the Father before the world was made. Therefore adoring this unique and singular power of so great glory, they say:

Who is this King of Glory? It is answered to these: The Lord of hosts, he is the King of Glory. Plural here, hosts (virtues), Christ is understood: because he sits above the nine virtues of the heavens. Or he says "of hosts" because the Lord is above all the hosts (virtues) of the devil. Or he is called "of hosts" because the devil had nine orders of angels under his domination, whether good or evil. Lift up your gates. The voice of the good angels. Or the voice of the Lord to the good angels. Lift up your gates, that is, because when Adam sinned, the gates of paradise were closed: and a flaming sword was given to the angel Seraphim, that he should guard it. But after Christ came into the world, and wrestled with the devil, he opened hell, and led out with him the souls of the saints: and with the good angels he returned to the heavenly places. Then the gates of paradise, which before had been closed, were opened. Or "eternal gates" the angels are called: through whose guardianship we ascend to the heavenly places. They are said to be lifted up: because before all the souls of the saints descended to hell. But after Christ ascended together with his body above all the virtues of the heavens, afterwards the angels rejoiced: because he led the souls of the saints there with him. Who is this King of Glory? The voice of the angels, who had always been with the Father: as if they should say: We see the Father and the Son always to be together: who is this King of Glory? On the part of the flesh they said: Lift up your gates: The voice of the prophet concerning the Jews, Lift up your gates: that is, pride, and desire, and avarice: because through these three, every man descended to hell. Or lift up your gates, O princes: for which in the Hebrew it is placed: Lift up, O gates, your heads: let them be carried in a straight journey. He says that a man cannot come to perfect cleanness: and that no one is able to come to perfect cleanness. The eternal gates which he says are lifted up, are faith, charity, and chastity, because through these three Christ enters the Church. Who is this King of Glory? Human frailty responded: Who is this? As if they should say: This is he whom we crucified, and reproached, and held for nothing.

PSALM XXIV.

A psalm of David. The twenty-fourth psalm contains the voice of our mediator sent to the Father: at times it has the cry of the Church supplicating.

Ad te, Domine, levavi animam meam. Hic vox Ecclesiae intelligitur ad Christum. Levavi dicit, id est, elevavi: quia prius in valle lacrymarum, vel in imo jacebat Ecclesia, antequam Christus veniret in mundum. In quid elevavit? Hoc est, in spe, fide et charitate, per sanctificationem, quia triticum si in imo jaceat, computrescit; si sursum elevatur, custoditur. Sic et anima, si in peccatorum putredine, hoc est, si in imo jaceat, computrescit et perit. Nam si sursum elevatur in his supradictis, spe, fide et charitate, custoditur a Deo. Vel, ad te, Domine, levavi animam meam per crucem. Deus meus, in te confido, Ecclesiae confessio est: In te confido, non in me, sed in te. Non erubescam: quia in homine non confido: de quibus dictum est: Maledictus homo qui spem suam ponit in homine (Jerem. XVII); et: Benedictus vir qui confidit in Domino (Psal. XXXV). Non sit dilatio resurrectionis, quae opprobrium generet inter credentes.

Neque irrideant me inimici mei. Qui me irriserant prius cum dicerem: Possum destruere templum, et hoc in triduo reaedificare (Matt. XXVI). Neque irrideant me inimici mei: id est, illi qui in homine tantummodo confidunt, quia postquam ille defectus fuerit, inimici ipsorum irrident ei: et inimici Ecclesiae sunt daemones, haeretici, vitia et peccata. Etenim universi qui te exspectant: qui te sustinent: non confundentur. Neque hic, neque in futuro: Apostoli, vel hi qui crediturі sunt per verbum eorum in te.

Confundantur iniqua agentes supervacue. Propheta non optando, sed prophetando dicit: Confundantur in die judicii illi, qui usque in finem in malitiam ipsorum perseverant: illi qui super perpetratum in me scelus illud addiderunt, ut sigillis tumulum communirent. Usque huc Dominus de Passione sua: hinc vox succedit Ecclesiae: quae post resurrectionem Dominicam se supplicat edoceri.

Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me. Illas per quas venitur in regnum tuum, vel vias tuas: hoc est, mandata tua: notas fac, hoc est, demonstra mihi, Semitas tuas edoce me. Semita minor est quam via: per semitam intelligitur arcta et angusta via, quae ducit ad vitam.

Dirige me in veritate tua. Vox Ecclesiae. Dirige me, quia ego tortuosus sum. In veritate tua: hoc est, in Christo tuo: edoce me, ut nihil perverse agam. Quia tu es Deus salutaris meus. Tua enim resurrectione meum salutare mihi collatum est. Et te sustinui tota die. Hoc est toto tempore. Videbant me pro te sustinere per omne vitae hujus tempus. Audieram enim per voces prophetarum te venturum esse in mundum. Sustinui autem per lumen fidei, donec me vocares.

To you, O Lord, have I lifted up my soul. Here the voice of the Church to Christ is understood. "I have lifted up" he says, that is, I have elevated: because before the Church lay in the vale of tears, or in the depths, before Christ came into the world. In what did it elevate? That is, in hope, faith, and charity, through sanctification, because if wheat lies in the depths, it rots; if it is lifted up on high, it is preserved. So also the soul, if it lies in the rottenness of sins, that is, if it lies in the depths, it rots and perishes. But if it is lifted up on high in these things aforesaid, hope, faith, and charity, it is preserved by God. Or, "to you, O Lord, have I lifted up my soul" through the cross. O my God, in you I trust, is the confession of the Church: In you I trust, not in myself, but in you. Let me not be ashamed: because I do not trust in man: of whom it is said: Cursed be the man that puts his hope in man (Jer. 17); and: Blessed is the man that trusts in the Lord (Ps. 35). Let there be no delay of the resurrection, which would generate reproach among the believers.

Neither let my enemies laugh at me. Who had laughed at me before when I said: I can destroy the temple, and rebuild this in three days (Matt. 26). Neither let my enemies laugh at me: that is, those who trust only in man, because after he has failed, their enemies laugh at him: and the enemies of the Church are demons, heretics, vices and sins. For all they that wait on you: who sustain you: shall not be confounded. Neither here, nor in the future: the Apostles, or those who are about to believe in you through their word.

Let them be confounded that act iniquitously in vain. The prophet says this not by wishing, but by prophesying: Let them be confounded in the day of judgment, who persevere in their malice until the end: those who added that crime perpetrated against me, as to fortify the tomb with seals. Thus far the Lord concerning his Passion: from here the voice of the Church succeeds: which after the Lord's resurrection supplicates to be taught.

Show me your ways, O Lord: and teach me your paths. Those through which one comes into your kingdom, or your ways: that is, your commandments: make known, that is, show me. Teach me your paths. A path is smaller than a way: by a path is understood the strict and narrow way, which leads to life.

Direct me in your truth. The voice of the Church. Direct me, because I am crooked. In your truth: that is, in your Christ: teach me, that we may act in no way perversely. Because you are God my Savior. For by your resurrection my salvation has been conferred upon me. And I have sustained you all the day. That is, for the whole time. They saw me sustain for you through all the time of this life. For I had heard through the voices of the prophets that you were to come into the world. But I sustained through the light of faith, until you should call me.

Reminiscere miserationum tuarum, Domine, etc. In quibus ut nos redimeres, homo factus es. Vel populus Christianus loquitur: ut rectos eos faciat de sua miseratione; ut illud: Misericordiae tuae multae sunt, Domine; et: Misericordiae tuae a saeculo sunt (Psal. CXVIII); et: Misericordias tuas ab initio saeculi promisisti nobis (Ibid.).

Delicta juventutis meae et ignorantias meas ne memineris, Domine. Illa quae in adolescentia gessi, priusquam de domo patris iniqui procederem. Aut delicta juventutis, ante baptismum: et ignorantiae meae hoc est, post baptismum.

Secundum magnam misericordiam tuam memor esto mei, Deus. Id est, non secundum merita, sed secundum tuam misericordiam. Immensa est enim misericordia tua, qui vocas ea quae non sunt tamquam quae sunt. Propter bonitatem tuam, Domine. Quia provocas peccatores ad poenitentiam.

Dulcis et rectus Dominus. Dulcis, quia est panis vitae. Dulcis, quia promittit praemia futura. Rectus, quia reddit unicuique secundum opera sua. Propter hoc legem dabit delinquentibus in via. Legem charitatis; per quam dimittentes offensas, reconciliamur Deo. Delinquentibus in via, peccatoribus in ista vita.

Diriget mites in judicio. Mites et humiles corde diriget in judicio, hoc est discretionem facit hic in praesenti inter corpus et animam: ut se invicem corrigant in viis mandatorum Dei. Vel illud quod superius scriptum est: Peccata adolescentiae meae et ignorantiae meae ne memineris. Istum et aetas excusat, et ignorantia. Unde intelligimus eum qui peccat in adolescentia, et non ignorat, veniam non habere. Servus quippe qui novit voluntatem Domini sui, et non facit: vapulabit multum (Luc. XII). Omnes viae Domini, misericordia et veritas: quia et ipsa misericordia, aequis est librata ponderibus. Docebit mansuetos vias suas. Misericordiam et veritatem: et ut se ex toto corde diligant, quae est vera via. Sic enim sequitur:

Universae viae Domini misericordia et veritas. Misericordia, quia nos redemit: et veritas, quia impios judicabit. Dulcis et rectus Dominus: quia qui se miserum confitetur, miseretur illi Deus. Requirentibus testamentum ejus. Illis facit misericordiam, qui requirunt novum Testamentum: quo nos sanguine suo reconciliavit Deo Patri. Et testimonia ejus. Prophetas et apostolos: quorum testimoniis est Ecclesia congregata.

Propter nomen tuum, Domine, propitiaberis peccato meo. Non propter mea merita, sed propter tuam misericordiam. Multum est enim. Grande est enim peccatum meum. Grande est, inquit, generale peccatum: quod nisi Deus per baptismum delere dignetur, aliter non abluetur.

Remember your tender mercies, O Lord, etc. In which that you might redeem us, you were made man. Or the Christian people speaks: that he might make them upright from his commiseration; as that: Your mercies are many, O Lord; and: Your mercies are from of old (Ps. 118); and: You have promised us your mercies from the beginning of the world (Ibid.).

The sins of my youth and my ignorances do not remember, O Lord. Those which I did in youth, before I proceeded from the house of an iniquitous father. Or the sins of youth, before baptism: and my ignorances, that is, after baptism.

According to your great mercy be mindful of me, O God. That is, not according to merits, but according to your mercy. For immense is your mercy, who call those things that are not as those that are. For your goodness' sake, O Lord. Because you provoke sinners to penance.

The Lord is sweet and upright. Sweet, because he is the bread of life. Sweet, because he promises future rewards. Upright, because he renders to each according to his works. For this he will give a law to them that fail in the way. The law of charity; through which forgiving offenses, we are reconciled to God. To them that fail in the way, to sinners in this life.

He will direct the mild in judgment. He will direct the mild and humble in heart in judgment, that is, he makes a discretion here in the present between body and soul: so that they may correct each other in the ways of God's commandments. Or that which is written above: The sins of my youth and my ignorances do not remember. Both age excuses this one, and ignorance. Whence we understand that he who sins in youth, and is not ignorant, does not have pardon. For the servant who knows the will of his Lord, and does it not: shall be beaten much (Luke 12). All the ways of the Lord are mercy and truth: because mercy itself is balanced with equal weights. He will teach the gentle his ways. Mercy and truth: and that they should love each other with all their heart, which is the true way. For so it follows:

All the ways of the Lord are mercy and truth. Mercy, because he redeemed us: and truth, because he will judge the impious. The Lord is sweet and upright: because God has mercy on him who confesses himself miserable. To them that seek his covenant. He performs mercy to those who seek the New Testament: by which he has reconciled us to God the Father by his blood. And his testimonies. The prophets and apostles: by whose testimonies the Church is gathered.

For your name's sake, O Lord, you will be propitious to my sin. Not for my merits, but for your mercy. For it is great. Great is my sin. Great, he says, is general sin: which unless God deigns to blot out through baptism, otherwise it will not be washed away.

Quis est homo qui timet Dominum: legem statuit ei in via quam elegit. Ut ad ea quae elegit, deflectatur. Simile huic per Moysen ad populum Dominus protestatur, dicens: Ecce hodie statui ante oculos tuos ignem et aquam, bonum et malum, vitam et mortem: elige vitam, et vives (Deut. XXX).

Anima ejus in bonis demorabitur. Si elegerit vitam. Et semen ejus haereditabit terram. Per opera justitiae, haereditatem capiet in regione vivorum. Vel anima ejus in bonis demorabitur: id est, sperabit in praemiis futuris: et semen ejus haereditate possidebit terram. Semen ejus, opera ejus, possidebunt terram: id est, vitam aeternam.

Firmamentum est Dominus timentibus eum. Nos infirmi et imbecilles sumus: sed ab illo hortamur ne ab hujus saeculi fluctibus quatiamur. Et testamentum ipsius ut manifestetur illis. Hoc est novum Testamentum. Lex quae eum annuntiavit per litteram velata, in Christo manifestatur.

Oculi mei semper ad Dominum (Eccl. II). Oculi cordis intenta mente ad Deum: de quibus dicitur: Oculi sapientis in capite ejus. Quia ipse evellet de laqueo pedes meos: hoc est, de laqueo diaboli sensus meos, a quo prius per voluptates saeculi capiebar.

Respice in me, et miserere mei. Respice, in adjutorium: et miserere, quia miser sum. Quia unicus et pauper sum ego. Ad Christum pertinet: quia Christus unicus sine peccato: ut ait propheta: Qui peccatum non fecit (Isai. LIII). Pauper pro nobis, ut Paulus dicit: Qui cum dives esset, pauper factus est, ut illius inopia nos divites essemus (II Cor. VIII). Vel unicus, populus Christianus. Sed bene se unicum dicit, quia unigenitus est Patris. Qui pauper natus in carne, factus est unicum pretium mundi. Quia unicus et pauper sum ego. Sic et Elias solus remansit (III Reg. XVIII): et Jeremias solus sedit et flevit, a malis hominibus separatus (Jerem. XV): Unde et David alibi dicit: Habitare facit unius moris in domo (Psal. LXVII).

Tribulationes cordis mei multiplicatae sunt. Per passionem. De necessitatibus meis erue me. Necessitates meae sunt, ut homo pro hominibus moriar, et ideo a te eripiar, ut resurgam.

Vide humilitatem meam. Per quam carnem suscepi. Et laborem meum. Quo morti subdor. Vel aliter. Vide humilitatem meam et laborem meum. Ecclesia loquitur ad Christum. Humilitatem, quia humiliant eam peccatores. Laborem, in tribulatione. Et dimitte omnia delicta mea. Populi delicta, quae in me suscepi.

Respice inimicos meos: Judaeos utique, ut confundantur. Respice inimicos meos, quoniam multiplicati sunt. Vox Ecclesiae de persecutoribus. Odio iniquo oderunt me. Iniquum odium ad distinctionem justi dicitur. Si enim non odissent me, non utique condemnassent morte.

Who is the man that fears the Lord: he has appointed him a law in the way he has chosen. So that he may be turned aside to those things which he has chosen. The Lord protests a similar thing to this through Moses to the people, saying: Behold today I have set before your eyes fire and water, good and evil, life and death: choose life, and you shall live (Deut. 30).

His soul shall dwell in good things. If he shall have chosen life. And his seed shall inherit the land. Through works of justice, he shall take the inheritance in the region of the living. Or his soul shall dwell in good things: that is, it shall hope in future rewards: and his seed by inheritance shall possess the land. His seed, his works, shall possess the land: that is, eternal life.

The Lord is a firmament to them that fear him. We are weak and feeble: but we are exhorted by him lest we be shaken by the floods of this age. And his testament that it may be made manifest to them. This is the New Testament. The law which announced him veiled through the letter, is made manifest in Christ.

My eyes are ever towards the Lord (Eccl. 2). The eyes of the heart with an intent mind towards God: of which it is said: The eyes of a wise man are in his head. For he shall pluck my feet out of the snare: that is, my senses from the snare of the devil, by which I was formerly captured through the pleasures of the age.

Look upon me, and have mercy on me. Look, for help: and have mercy, because I am miserable. For I am alone and poor. It pertains to Christ: because Christ alone is without sin: as the prophet says: Who did no sin (Isa. 53). Poor for us, as Paul says: Who being rich, became poor, that through his poverty we might be rich (2 Cor. 8). Or alone (unique), the Christian people. But well he says himself alone (unique), because he is the only-begotten of the Father. Who born poor in the flesh, was made the unique price of the world. For I am alone and poor. So also Elijah remained alone (3 Kings 18): and Jeremiah sat alone and wept, separated from evil men (Jer. 15): Whence also David says elsewhere: He makes to dwell of one manner in a house (Ps. 67).

The troubles of my heart are multiplied. Through the passion. Deliver me from my necessities. My necessities are, that as a man I should die for men, and therefore I may be snatched from you, that I may rise again.

See my humility. Through which I took flesh. And my labor. By which I am subjected to death. Or otherwise. See my humility and my labor. The Church speaks to Christ. Humility, because sinners humble her. Labor, in tribulation. And forgive all my sins. The sins of the people, which I have taken upon myself.

Look upon my enemies: especially the Jews, that they may be confounded. Look upon my enemies, for they are multiplied. The voice of the Church concerning her persecutors. They have hated me with an unjust hatred. It is called an unjust hatred in distinction from a just one. For if they had not hated me, they certainly would not have condemned me to death.

Custodi animam meam, et eripe me. Ecclesia supplicat ut custodiatur et eripiatur ab omni malo. Non confundar, quia invocavi te. In manus tuas commendo spiritum meum. Non confundar, neque hic, neque in futuro, quia invocavi te.

Innocentes et recti adhaeserunt mihi. Innocentes, qui puritatem vitae ab exordio nativitatis custodierunt. Sicut collo adhaeret caput, et membra in eodem corpore continentur: sic et Ecclesia per justitiam adhaesit Christo, et membra ejus in eodem corpore continentur. Innocentes, id est, successores apostolorum, vel caeteri sancti et recti, quorum cor non fuit perversum post deos alienos. Adhaeserunt mihi, revertenti ex inferis. Quoniam sustinui te, Domine. Implevi, Pater, voluntatem tuam.

Libera me, Deus Israel, ex omnibus tribulationibus meis. Ut mihi mors ultra non dominetur: sicut Apostolus ait: Scitote quia Christus resurgens ex mortuis, jam non moritur, mors illi ultra non dominabitur (Rom. VI). Sciendum tamen, quod humilitas orationis non ad divinitatem, sed ad humilitatem assumptae carnis est referenda. Nos vero deprecemur Dominum, ut viventes immaculati, ab infernalibus angustiis liberari mereamur. Quia sustinui te, Domine. Libera me, Deus Israel. Israel, id est, animarum videntium Deum. Ex omnibus angustiis, ex omnibus tribulationibus meis.

PSALMUS XXV.

In finem, Psalmus David. Psalmus iste de homine et Christo testatur: et omnis Ecclesiae in Christo perfectae continet vocem.

Judica me, Domine, quoniam ego in innocentia mea ingressus sum. Ut sit mihi per judicium tuum misericordia: quoniam per innocentiae gradior viam. Superius dictum est: Judica me, Domine. Vox Ecclesiae ad Christum. Judica me, non quod judicium futurum roget a Deo, sed discretionem: de qua in alio psalmo legimus: Judica me, Deus, et discerne causam meam (Psal. XLII): hoc est, ut non me judices in futuro, sicut caeteri peccatores judicandi sunt. Quoniam ego in innocentia mea ingressus sum. Pro parte sua dicit Ecclesia. Ac si dicat: Parata sum innocenter vivere, quia nulli nocuit, nec nocere desiderat Ecclesia. Ingressus sum, id est, inter peccatores, ubi usque in finem habitat. Et in Domino sperans non infirmor. Sed firmor in fide. Non infirmor, id est, inter hos peccatores: propterea quia in te spero, non in me.

Keep my soul, and deliver me. The Church supplicates to be kept and delivered from all evil. Let me not be confounded, for I have called upon you. Into your hands I commend my spirit. Let me not be confounded, neither here nor in the future, for I have called upon you.

The innocent and the upright have adhered to me. The innocent, who have kept the purity of life from the beginning of their birth. Just as the head adheres to the neck, and the members are contained in the same body: so also the Church through justice has adhered to Christ, and his members are contained in the same body. The innocent, that is, the successors of the apostles, or other holy and upright ones, whose heart was not perverse after strange gods. They adhered to me, as I returned from the lower regions. Since I have waited for you, O Lord. I have fulfilled, O Father, your will.

Deliver me, O God of Israel, from all my tribulations. That death may no longer dominate me: as the Apostle says: Know that Christ rising from the dead, now dies no more, death shall no longer have dominion over him (Rom. 6). It must be known, however, that the humility of the prayer is to be referred not to the divinity, but to the humility of the assumed flesh. But let us pray to the Lord, that living immaculate, we may deserve to be delivered from infernal angusties. Since I have waited for you, O Lord. Deliver me, O God of Israel. Israel, that is, of the souls seeing God (videns Deum). From all angusties, from all my tribulations.

PSALM XXV.

Unto the end, a Psalm of David. This psalm testifies concerning the man and Christ: and contains the voice of the whole Church perfected in Christ.

Judge me, O Lord, for I have walked in my innocence. That there may be mercy for me through your judgment: because I walk through the way of innocence. It was said above: Judge me, O Lord. The voice of the Church to Christ. Judge me, not that she asks for a future judgment from God, but a discretion: concerning which we read in another psalm: Judge me, O God, and discern my cause (Ps. 41): that is, that you may not judge me in the future, as other sinners are to be judged. For I have walked in my innocence. The Church speaks on her own part. As if she were to say: I am prepared to live innocently, because the Church has harmed no one, nor does she desire to harm. I have entered, that is, among sinners, where she dwells even unto the end. And hoping in the Lord, I am not weakened. But I am strengthened in faith. I am not weakened, that is, among these sinners: for this reason, because I hope in you, not in myself.

Proba me, Domine, et tenta me. Probari se rogat Ecclesia, ut se noscat, et ab aliis cognoscatur probata. Sicut Job probatus est, ut se cognosceret, et alii eum cognoscerent: sicut illi reges fecerunt qui eum visitaverunt. Proba me, Domine, in tentationibus: et tenta me, ne aliquid in me delicti remaneat. Ure renes meos et cor meum. Quid renes sonent, in corde significat: quia misericordia tua in conspectu oculorum meorum est. Sic petit judicium, ut misericordiae recordetur. Ure renes meos et cor meum. Spiritum sanctum adhibe delectationibus et cogitationibus meis: qui utraque exurens, me dignum efficiat. Ure, hoc est, igne Spiritus sancti, de quo igne dicit: Ignem veni mittere in terram (Luc. XII).

Quoniam misericordia tua ante oculos meos est. Ut ab hoc igne arguar, et non exurar. Et complacui in veritate tua. In Christo tuo: ut non in meo mendacio, sed in tua veritate placerem.

Non sedi in concilio vanitatis. Non sum conjunctus his qui contra te, Christum meum, vanum agebant concilium. Non sedi in concilio vanitatis, id est, qui de terrenis cogitant semper, non sedit Ecclesia in eorum concilio. Et cum iniqua gerentibus non introibo. Non posui cum his absconditam conscientiam meam.

Odivi Ecclesiam malignantium: Judaeorum, sive haereticorum. Et cum impiis non sedebo: pactum cum his non inibo. Et cum impiis non sedebo: id est, non solum cogitaverunt in verbo, sed perfecerunt in opere.

Lavabo inter innocentes manus meas. In bonis operibus lavabo manus meas, quae peccatis ante sordebant. Manus lavabo, id est, opera. Lavat per lacrymas, per baptismum et poenitentiam. Et circumdabo altare tuum, Domine. Amplectar sublimia tua, ut discam laudare te. Altare, id est, fides. Circumdabo, id est, operibus bonis. Unusquisque sanctus altare Domini in se habet: quod est fides.

Ut audiam vocem laudis tuae: et enarrem universa mirabilia tua. Ut cum didicero, exponam caeteris miraculum illud: qualiter pro nobis vel passus es, vel resurrexisti. Et enarrem universa mirabilia tua, laudis tuae: id est, quidquid boni agimus, a Deo reputatur esse, et quidquid mali facimus, a nobis est. Laus Dei perfecta est, et laus hominum imperfecta.

Domine, dilexi decorem domus tuae, et locum habitationis gloriae tuae. Pulchram effeci mentem meam, ut esset tibi commoratio digna: in qua habitans glorifices me gloria tua. Domus Domini est Ecclesia. Sacerdotes et habitatio gloriae tuae ipsi sunt in quibus habitat Deus.

Ne perdas cum impiis animam meam. Cum his qui per impietatem, mitem tradiderunt. Et cum viris sanguinum vitam meam. Qui dolose insidiantes, effuderunt sanguinem tuum.

Prove me, O Lord, and try me. The Church asks to be proved, that she may know herself, and be known as proved by others. Just as Job was proved, that he might know himself, and others might know him: as those kings did who visited him. Prove me, O Lord, in temptations: and try me, lest any sin remain in me. Burn my reins (renes) and my heart. What the reins sound, he signifies in the heart: because your mercy is in the sight of my eyes. Thus he seeks judgment, that he may remember mercy. Burn my reins and my heart. Apply the Holy Spirit to my delights and thoughts: who, burning out both, may make me worthy. Burn, that is, by the fire of the Holy Spirit, concerning which fire he says: I came to send fire upon the earth (Luke 12).

For your mercy is before my eyes. That I may be rebuked by this fire, and not burned up. And I have been well-pleased in your truth. In your Christ: so that I might please not in my lie, but in your truth.

I have not sat in the council of vanity. I have not been joined to those who were conducting a vain council against you, my Christ. I have not sat in the council of vanity, that is, those who always think of earthly things, the Church has not sat in their council. And with them that work iniquity I will not go in. I have not placed my hidden conscience with them.

I have hated the church of the malignant: of the Jews, or of the heretics. And with the impious I will not sit: I will not enter into a pact with them. And with the impious I will not sit: that is, they not only thought in word, but perfected in work.

I will wash my hands among the innocent. In good works I will wash my hands, which before were filthy with sins. I will wash my hands, that is, my works. He washes through tears, through baptism and penance. And I will encompass your altar, O Lord. I will embrace your sublimities, that I may learn to praise you. Altar, that is, faith. I will encompass, that is, with good works. Every holy person has the altar of the Lord within himself: which is faith.

That I may hear the voice of your praise: and tell of all your wondrous works. That when I have learned, I may explain to others that miracle: how you either suffered or rose again for us. And tell of all your wondrous works, of your praise: that is, whatever good we do is reputed to be from God, and whatever evil we do is from ourselves. The praise of God is perfect, and the praise of men is imperfect.

O Lord, I have loved the beauty of your house, and the place of the habitation of your glory. I have made my mind beautiful, so that it might be a worthy dwelling for you: in which dwelling you may glorify me with your glory. The house of the Lord is the Church. The priests and the habitation of your glory are those in whom God dwells.

Do not lose my soul with the impious. With those who through impiety delivered up the mild one. And my life with men of blood. Who deceitfully lying in wait, poured out your blood.

In quorum manibus iniquitates sunt. Hoc est, in operibus eorum. Dextera eorum repleta est muneribus. Abstinendum a muneribus docet: culpans eos qui accipiunt munera: qui iniquitatem agentes, quaestum hujus impietatis lucrum aliquod arbitrati sunt: sicut ipse proditor Judas fecit. Dextera eorum repleta est muneribus. De sinistra fecerunt sibi dexteram: quia vita futura, dextera dicitur, et sinistra, vita praesens. Illi pro dextera, habuerunt sinistram: ut est illud: Est munus a lingua, et est munus a manu, et est munus ab obsequio. A lingua, laus: hoc est, favor humanus. A manu, a rebus terrenis. Ab obsequio, servitium indebite impensum. Sed melius est, quod ait propheta: Qui excutit manus suas ab omni munere, iste in excelsis habitat (Isai. XXXIII).

Ego autem in innocentia mea ingressus sum. Ecclesia loquitur pro parte bonorum: per studium sanctae vitae a prioribus delictis. Ingressus, inter peccatores. Libera me. De tribulatione. Et miserere mei. Quia miser sum.

Pes enim meus stetit in via recta. Sensus meus in Christo: quia ipse est via. Pes enim meus, ne mihi praevaleant, stetit in via recta: ille scilicet, in quo ad te accedere coepi per justitiae viam. In Ecclesiis benedicam Dominum. De unitate congregationis dicit. In Ecclesia, non in latebris, sed in conventiculis populorum te benedicens. Praedicabo dilectionem illam qua tuo me sanguine redemisti: baptismo abluisti: ac pane coelesti et sacris dapibus adimpletum, innocentiae me melioris vitae restituisti.

PSALMUS XXVI.

In finem, Psalmus David antequam ungeretur. Ter unctus est David: Semel sub patre suo Jesse in Bethlehem (I Reg. XVI): secundo, in Hebron (II Reg. II): tertio, quando regnavit super omnem Israel in Jerusalem (II Reg. V). Quaere ergo cui potissimum hic psalmus conveniat unctioni. Sciendum autem quod antequam ungeretur, in Hebraeis voluminibus non habetur. Sed de istis tribus unctionibus, media ad istum pertinet psalmum. David figuram Christi tenet: quia et ipse unctus est in baptismo, quando in specie columbae Spiritus sanctus super eum venit. David a prima unctione non accepit regnum: sic nec Christus secundum carnem tempore passionis accepit regnum, nisi posteaquam ascendit.

In whose hands are iniquities. That is, in their works. Their right hand is filled with gifts. He teaches that one must abstain from gifts: blaming those who receive gifts: who, performing iniquity, have thought the gain of this impiety to be some profit: as the traitor Judas himself did. Their right hand is filled with gifts. Of the left they have made for themselves a right hand: because the future life is called the right, and the present life the left. Those for the right had the left: as it is said: There is a gift from the tongue, and there is a gift from the hand, and there is a gift from obsequiousness. From the tongue, praise: that is, human favor. From the hand, from earthly things. From obsequiousness, service unduly paid. But it is better what the prophet says: He that shakes his hands from every gift, he dwells on high (Isa. 33).

But I have walked in my innocence. The Church speaks on the part of the good: through the study of a holy life from prior sins. I have walked, among sinners. Deliver me. From tribulation. And have mercy on me. Because I am miserable.

For my foot has stood in the right way. My sense in Christ: because he himself is the way. For my foot, lest they prevail against me, has stood in the right way: namely that one in which I began to approach you through the way of justice. In the churches I will bless the Lord. He speaks of the unity of the congregation. In the Church, not in hiding places, but in the assemblies of the peoples blessing you. I will preach that love by which you redeemed me with your blood: washed me in baptism: and filled with celestial bread and sacred banquets, you restored me to the innocence of a better life.

PSALM XXVI.

Unto the end, a Psalm of David before he was anointed. David was anointed three times: once under his father Jesse in Bethlehem (1 Kings 16): second, in Hebron (2 Kings 2): third, when he reigned over all Israel in Jerusalem (2 Kings 5). Seek therefore to which anointing this psalm best corresponds. It should be known, however, that "before he was anointed" is not found in the Hebrew volumes. But of these three anointings, the middle one pertains to this psalm. David holds the figure of Christ: because he also was anointed in baptism, when the Holy Spirit came upon him in the form of a dove. David did not receive the kingdom from the first anointing: so neither did Christ according to the flesh receive the kingdom at the time of the passion, except after he ascended.

Dominus illuminatio mea, et salus mea, quem timebo? Nullis tenebris obtegi formidat, quem Dominus illuminat semper et salvat. Dominus illuminatio mea et salus mea, quem timebo? Vox Ecclesiae ad Christum. In omnibus psalmis verba Spiritus sancti sunt. Sicut oculi corporis illuminantur ab alia luce: sic et oculi cordis nostri a virtute fidei, hoc est, a Christo illuminantur. Unde dictum est: Qui illuminat omnem hominem venientem in hunc mundum (Joan. X).

Dominus defensor vitae meae, a quo trepidabo? Ipse est enim fidelis animae protectio: idcirco non metuit inimicum. Defensor est ipse qui et salus; sed tamen defensor adjutor dicitur: A quo trepidabo? Dicit Ecclesia: A nullo, nec a diabolo, neque ab haeretico, neque a persecutore, dum ipsum habeo defensorem.

Dum appropinquant super me nocentes, ut edant carnes meas. Accedunt, ut excitatis in me prioribus delictis, corpus meum rabido dente dilacerent. Vel, dum appropinquant super me nocentes, ut edant carnes meas, id est, daemones vel persecutores. Carnes vero, id est, affectus carnis: quia hoc est cibus ipsorum. Et tamen dantur illis carnes edere: id est, corpora sanctorum ad persequendum. Sed habent sancti consolationem a Domino, ut ait in Evangelio: Nolite timere eos qui occidunt corpus: animam autem non possunt occidere (Matth. X).

Qui tribulant me inimici mei: ipsi infirmati sunt et ceciderunt. Quia Dominus illuminatio mea est: qui tribulant me inimici mei, daemones, vel persecutores: ipsi infirmati sunt et ceciderunt. Tunc infirmati sunt, quando Christus nostram suscepit humanitatem.

Si consistant adversum me castra: non timebit cor meum. Dominus enim bellator fortis, ipse pugnabit pro me. Si consistant adversum me castra: id est, fortitudo daemoniorum, vel persecutorum. Castra dicit, secundum illud: Castrametati sunt (Num. XXXIII). Non timebit cor meum. Ecclesia dicit, propter illud quod Dominus dixit: Ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi (Matth. ult.).

Si exsurgat in me praelium, in hoc ego sperabo. Et si moveantur adversus me pugnae, confidens sum in his: eo quod possit Deus, qui est spes mea, iniqua tela in inimicorum ora detorquere. Si insurgat in me praelium. Ista supradicta praelia, pugna daemoniorum. Ego, dicit Ecclesia, in auxilium tuum et defensionem tuam sperabo.

Unam petii a Domino, hanc requiram. Quidam putant unam charitatem, sive gratiam, aut certe unam petitionem dici: cum ahath verbum Hebraeum, absolute unum neutrali genere sonet, and legatur: Unum petii a Domino, id est, ipsum Dominum. Hunc requiram, id est, ipsum Dominum.

The Lord is my illumination and my salvation, whom shall I fear? He dreads to be covered by no darkness, whom the Lord always illuminates and saves. The Lord is my illumination and my salvation, whom shall I fear? The voice of the Church to Christ. In all the psalms are the words of the Holy Spirit. Just as the eyes of the body are illuminated by another light: so also the eyes of our heart are illuminated by the virtue of faith, that is, by Christ. Whence it is said: Who illuminates every man coming into this world (John 10).

The Lord is the defender of my life, of whom shall I be afraid? For he himself is the faithful protection of the soul: therefore she does not fear the enemy. The defender is he who is also salvation; but nevertheless the defender is called a helper: Of whom shall I be afraid? The Church says: Of no one, neither of the devil, nor of a heretic, nor of a persecutor, while I have him as defender.

While the harmful draw near to me, to eat my flesh. They approach, so that having excited in me my prior sins, they may tear my body with a rabid tooth. Or, while the harmful draw near to me, to eat my flesh, that is, demons or persecutors. Flesh, indeed, that is, the affections of the flesh: because this is their food. And yet flesh is given to them to eat: that is, the bodies of the saints to be persecuted. But the saints have consolation from the Lord, as he says in the Gospel: Fear not them who kill the body: but the soul they cannot kill (Matt. 10).

My enemies who trouble me: they themselves have been weakened and have fallen. Because the Lord is my illumination: my enemies who trouble me, demons, or persecutors: they themselves have been weakened and have fallen. Then they were weakened, when Christ took upon himself our humanity.

If camps should stand against me: my heart shall not fear. For the Lord is a strong warrior, he himself will fight for me. If camps should stand against me: that is, the strength of demons, or of persecutors. He says "camps", according to that: They have encamped (Num. 33). My heart shall not fear. The Church says this, because of that which the Lord said: Behold I am with you all days, even unto the consummation of the age (Matt. last).

If a battle should rise up against me, in this I will hope. And if fights are moved against me, I am confident in these: because God can, who is my hope, turn back the wicked weapons into the mouths of the enemies. If a battle should rise against me. These above-mentioned battles, the fight of demons. I, says the Church, will hope in your help and your defense.

One thing I have asked of the Lord, this I will seek. Some think one charity, or grace, or certainly one petition is said: since ahath, the Hebrew word, absolutely sounds "one" in the neuter gender, and is read: One thing I have asked of the Lord, that is, the Lord himself. This I will seek, that is, the Lord himself.

Ut inhabitem in domo Domini omnibus diebus vitae meae. In domo Domini, in vita perpetua: quia quamvis Ecclesia hic dicatur domus: tamen non proprie, sed nuncupative. Unde dicit: Beati qui habitant in domo tua, Domine (Ps. LXXXIII).

Ut videam voluntatem Domini: id est, dilectionem Dei: ut illud: Videbimus eum sicuti est (Joan. III), sed hic per speculum. Unam petii a Domino, hanc requiram. Videamus quae est una petitionem: Ut inhabitem, inquit, in domo Domini omnibus diebus vitae meae: ut in hac vita mortali, templum sanctum efficiar, in quo Deus inhabitare dignetur. Et visitem templum ejus. Eis qui in terris positi, coelestem vitam agunt, particeps fiam. Et protegar in templo sancto ejus: id est, protectionem ab ipso supra dicto habeam.

Quoniam abscondit me in tabernaculo suo. In quo per fidem inhabitet mecum: ne mihi tentationum obviarent procellae. Tabernaculum divinitatis, humanitas Christi est. Abscondit Ecclesiam in tabernaculo suo: quia caput nostrum Christus est, et nos membra illius. Abscondit ergo Ecclesiam apud se, ut dictum est: Mortui enim estis, et vita vestra abscondita est cum Christo in Deo (Coloss. III). In die malorum. Numquid dies mali sunt? Non, sed in nostris operibus mali dicuntur, ut Paulus dicit: Quoniam dies mali sunt (Ephes. V). De istis praesentibus diebus dicit. Quia quamvis caput sursum sit, membra tamen adhuc deorsum sunt usque in finem. Quia et hoc puto significari, quando ipse solus in monte: navicula in mari jactabatur fluctibus, et ideo ab ipso protectione indigent (Matth. VIII). In die malorum: in insidiantium felicitate. Protexit me in abscondito tabernaculi sui. In corde credenti ad justitiam.

In petra exaltavit me. In Christo exaltavit per fidem. Petra, Christus: ut Paulus ait: Petra autem erat Christus (I Cor. X). In petra exaltavit me: In se, qui est stabilis petra ac verissimum fundamentum. Et nunc exaltavit caput meum super inimicos meos. Nunc, in praesenti: super inimicos, id est, super istos supradictos, exaltatum est caput nostrum, quod est Christus: super omnes inimicos Ecclesiae. Et nunc exaltavit caput meum super inimicos meos, super motus carnales, qui me saepe humiliabant, ne coelestia contemplarer.

That I may dwell in the house of the Lord all the days of my life. In the house of the Lord, in perpetual life: because although the Church here is called a house: nevertheless not properly, but by name. Whence he says: Blessed are they who dwell in your house, O Lord (Ps. 83).

That I may see the will of the Lord: that is, the love of God: like that: We shall see him as he is (1 John 3), but here through a mirror. One thing I have asked of the Lord, this I will seek. Let us see what is the one petition: That I may dwell, he says, in the house of the Lord all the days of my life: so that in this mortal life, I may be made a holy temple, in which God may deign to dwell. And that I may visit his temple. To those who, placed on earth, lead a celestial life, I may become a participant. And that I may be protected in his holy temple: that is, that I may have protection from him above-mentioned.

For he has hidden me in his tabernacle. In which through faith he may dwell with me: lest the storms of temptations should meet me. The tabernacle of divinity is the humanity of Christ. He hides the Church in his tabernacle: because our head is Christ, and we are his members. He hides the Church therefore with himself, as it is said: For you are dead, and your life is hidden with Christ in God (Col. 3). In the day of evils. Are days evil? No, but in our works they are called evil, as Paul says: Because the days are evil (Eph. 5). Concerning these present days he speaks. Because although the head is above, the members nevertheless are still below even unto the end. Because also this I think to be signified, when he was alone on the mountain: the boat in the sea was tossed by the waves, and therefore they stand in need of protection from him (Matt. 8). In the day of evils: in the prosperity of those lying in wait. He protected me in the secret of his tabernacle. In the heart believing unto justice.

He has exalted me upon a rock. He has exalted in Christ through faith. The rock is Christ: as Paul says: But the rock was Christ (1 Cor. 10). He has exalted me upon a rock: In himself, who is a stable rock and most true foundation. And now he has exalted my head above my enemies. Now, in the present: above enemies, that is, above those above-mentioned, our head has been exalted, which is Christ: above all the enemies of the Church. And now he has exalted my head above my enemies, above carnal movements, which often humbled me, lest I should contemplate celestial things.

Circuibo et immolabo in tabernaculo ejus hostiam jubilationis. Circuibo, id est, exercitabor in creaturis Dei: considerans orbem in Christo credentem. Quia considerat creaturas Dei: cum aliquis coelum et terram, vel mare cum suis ornamentis conspexerit, invenit quid immolet Deo, hoc est, laudem. Circuibo, hoc est, per quatuor partes mundi exempla sanctorum inquiro, et ibi invenitur laus Dei. Et immolabo in tabernaculo ejus hostiam vociferationis. Quod pro nobis ad tempus humilitatem sustinuit, gaudens praedicabo: quia talibus hostiis delectatur. Hostiam jubilationis, hoc est, praedicationis. Jubilus dicitur, qui nec per litteras, nec per syllabas, nec verbis potest comprehendere magnitudinem laudationis Dei. Hostia dicitur, quae per partes dividitur, et sanguis circa altare effunditur, et ipsa hostia foris comburitur. Sacrificium dicitur vinum et oleum, et medium animal; et holocaustum, totum combustum, et victima, antequam occidatur. Unde Paulus: Hostiam vivam (Rom. XII). Cantabo et psalmum dicam Domino. Cantabo, praedicabo; Psalmum dicam, opere compleam: vel laudes spirituales mente concinam dilatata.

Exaudi, Domine, vocem meam, qua clamavi ad te: miserere mei et exaudi me. Per interioris enim hominis clamorem deprecor ut exaudias me.

Tibi dixit cor meum, exquisivit te facies mea: faciem tuam, Domine, requiram. Merito cor justi vultum viventis Dei requirit: quia eum videre posse confidit. Beati enim mundo corde: quoniam ipsi Deum videbunt (Matth. II). Quaesivit facies mea faciem tuam, hoc est, Ecclesia mea faciem tuam requisivit: hoc est, praesentiam tuam.

Ne avertas faciem tuam a me. Alibi dicit: Averte faciem tuam a peccatis meis (Psal. L). Et hoc orandum est. Sed hic dicit: Ne avertas faciem tuam; id est, ne dimittas me in propria voluntate: sicut dictum est: Tradidit illos Deus in reprobum sensum (Rom. I): hoc est, permisit. Ne declines in ira a servo tuo. Servus si Dominum terrenum offendit, cum pavore et metu est: quanto magis homo, si Deum coelestem offendat? Ergo hoc rogat Ecclesia, ut illam hic corripiat, et illam videat. Ut non ab illa cum ira discedat, sed ut illa gerat ea a quibus non declinet: sed facie propitiata respiciat.

I will go round and offer in his tabernacle a host of jubilation. I will go round, that is, I will be exercised in the creatures of God: considering the world believing in Christ. Because he considers the creatures of God: when someone has beheld the heaven and earth, or the sea with its ornaments, he finds what he may offer to God, that is, praise. I will go round, that is, through the four parts of the world I search for the examples of the saints, and there the praise of God is found. And I will offer in his tabernacle a host of vociferation (vociferationis). That for us for a time he sustained humility, I will preach rejoicing: because he is delighted with such hosts. A host of jubilation, that is, of preaching. Jubilus is called that which neither through letters, nor through syllables, nor by words can comprehend the magnitude of the praise of God. A host (hostia) is called that which is divided into parts, and the blood is poured out around the altar, and the host itself is burned outside. A sacrifice is called wine and oil, and a medium animal; and a holocaust, the whole burned, and a victim (victima), before it is killed. Whence Paul: A living host (Rom. 12). I will sing and say a psalm to the Lord. I will sing, I will preach; I will say a psalm, I will fulfill in work: or I will sing spiritual praises with an expanded mind.

Hear, O Lord, my voice, with which I have cried to you: have mercy on me and hear me. For through the cry of the interior man I pray that you may hear me.

To you my heart has said, my face has sought you out: your face, O Lord, I will seek. Deservedly the heart of the just seeks the countenance of the living God: because he trusts that he can see him. For blessed are the clean in heart: for they shall see God (Matt. 2 [sic, 5]). My face has sought your face, that is, my Church has sought your face: that is, your presence.

Do not turn away your face from me. Elsewhere he says: Turn away your face from my sins (Ps. 50). And this must be prayed for. But here he says: Do not turn away your face; that is, do not dismiss me into my own will: as it was said: God delivered them into a reprobate sense (Rom. 1): that is, he permitted. Do not decline in anger from your servant. If a servant offends an earthly Lord, it is with fear and dread: how much more a man, if he should offend the celestial God? Therefore the Church asks this, that he may rebuke her here, and look upon her. That he may not depart from her with anger, but that she may conduct those things from which she may not decline: but that he may look back with a propitiated face.

Adjutor meus esto, Domine, ne derelinquas me, neque despicias me Deus salutaris meus. Adjutor, in praesenti. Esto, tam de praesenti, quam de futuro pertinet. Ne derelinquas me: neque hic, neque in futuro. Neque despicias me, Deus salutaris meus. Salutaris noster Christus est, et hoc rogat Ecclesia ut non despiciatur ab illo: id est, non committat illud peccatum per quod a Deo despiciatur. Ne derelinquas me: cum crucifigo carnes meas cum vitiis et concupiscentiis. Neque despicias me, Deus salutaris meus: quia et si mortalis sum tamen, coelestia quaero.

Quoniam pater meus et mater mea dereliquerunt me. Pater, diabolus: mater, Babylonia, vel gentilitas, antequam Christus veniret in mundum, parentes nobis fuerunt. Modo pater noster, Deus est, et mater nostra, Jerusalem coelestis: ut ait Paulus: Jerusalem quae est mater nostra (Galat. IV). Quoniam pater meus et mater mea dereliquerunt me: Dominus autem assumpsit me. Regnum mundi et civitates hujus saeculi quae me genuerunt, et caduca promittebant, reliqui, et a te assumptus, ab his sum derelictus. Quia pater meus et mater mea dereliquerunt me. Potest et de David simpliciter accipi, quod minimus inter fratres, a parentibus contemptus, a Deo electus est per Samuelem. In commune vero, parentum in filiis amor morte finitur: Dei amor crescit in tempore.

Legem mihi constitue, Domine. Legem, temetipsum, quia ipse est lex. In via tua: id est, mandatis tuis. Quae sunt illa mandata? Ut non declines ad dexteram, neque ad sinistram, et non respicias retro, ut illud: Nemo ponens manum suam in aratro, et aspiciens retro, aptus est regno coelorum (Luc. IX, 6). Et item: Memores estote uxoris Lot (Luc. XVII). Et ea quae sursum sunt quaerite, non quae super terram. Legem pone mihi, Domine, in via tua: et dirige me in semita recta. Ut non declinem a dextris et sinistris, sed tua sequens mandata, viamque regiam gradiens, terram repromissionis ingrediar. Propter inimicos meos: carnales motus, daemones, haereticos persecutores.

Ne tradideris me in animas persequentium me. Ut non satietur anima eorum de adversitatibus quae accidunt mihi. Quoniam insurrexerunt in me testes iniqui: et mentita est iniquitas sibi. Insurrexerunt in me, dicentes mendacium: sed cum in te confiderem, destructi sunt in mendacio suo. Quoniam insurrexerunt in me testes iniqui. Contra Christum testes iniqui surrexerunt, quando dixerunt Judaei: Hic dixit: Destruite templum hoc, et in triduo reaedificabo illud (Matth. XXVI). Vel contra Ecclesiam dicunt adversarii. Mentita est iniquitas sibi: id est, sibimetipsis mentiti sunt, et non mihi: quia unius cujusque vitium in suum recurrit auctorem. Et mentita est iniquitas sibi. Testes flagitiosi, in eo quod contra alios mentiuntur: sibi mentiuntur, dum in se supplicia praeparant, putantes Deum non vindicare mendacia.

Be my helper, O Lord, do not forsake me, nor despise me, O God my salvation. Helper, in the present. Be, pertains as much to the present as to the future. Do not forsake me: neither here, nor in the future. Nor despise me, O God my salvation. Our salvation is Christ, and the Church asks this that she may not be despised by him: that is, that she may not commit that sin through which she might be despised by God. Do not forsake me: when I crucify my flesh with its vices and concupiscences. Nor despise me, O God my salvation: because even if I am mortal nevertheless, I seek celestial things.

For my father and my mother have forsaken me. The father, the devil: the mother, Babylonia, or gentility, before Christ came into the world, were parents to us. Now our father is God, and our mother the heavenly Jerusalem: as Paul says: Jerusalem which is our mother (Gal. 4). For my father and my mother have forsaken me: but the Lord has taken me up. The kingdom of the world and the cities of this age which begot me, and were promising transitory things, I have left, and taken up by you, I have been forsaken by them. Because my father and my mother have forsaken me. It can also be taken simply of David, because being the least among his brothers, despised by his parents, he was chosen by God through Samuel. In common truth, the love of parents for children is ended by death: the love of God increases in time.

Appoint me a law, O Lord. The law, yourself, because he himself is the law. In your way: that is, in your commandments. What are those commandments? That you should not decline to the right, nor to the left, and not look back, like that: No man putting his hand to the plough, and looking back, is fit for the kingdom of heaven (Luke 9). And likewise: Be mindful of Lot's wife (Luke 17). And seek the things that are above, not the things that are upon the earth. Set me a law, O Lord, in your way: and direct me in the right path. So that I may not decline from the right and the left, but following your commandments, and walking the royal way, I may enter the land of promise. On account of my enemies: carnal movements, demons, heretical persecutors.

Deliver me not over to the souls of them that persecute me. So that their soul may not be satisfied with the adversities which happen to me. For unjust witnesses have risen up against me: and iniquity has lied to itself. They rose up against me, telling a lie: but when I trusted in you, they were destroyed in their lie. For unjust witnesses have risen up against me. Against Christ unjust witnesses rose up, when the Jews said: This man said: Destroy this temple, and in three days I will rebuild it (Matt. 26). Or adversaries speak against the Church. Iniquity has lied to itself: that is, they have lied to themselves, and not to me: because the vice of each one recurs to its own author. And iniquity has lied to itself. Flagitious witnesses, in that they lie against others: they lie to themselves, while they prepare punishments for themselves, thinking that God does not avenge lies.

Credo videre bona Domini, in terra viventium. Vox Ecclesiae. In terra viventium, quia pignus nostrum illuc sursum habemus, quod est Christus. Ille accepit de nostra terra mortale corpus, et nos ab ipso accepimus spem et fidem, et per spem et fidem credentes, perveniemus in terram viventium: in qua sancti capient haereditatem regni coelorum. Exspecta Dominum. Id est, usque in finem saeculi quidquid tibi accesserit [Forte acciderit], pro Christo patienter sustine.

Viriliter age. Id est, fortiter age: ut dixit Angelus ad Jesum: Confortare, et esto robustus (Josue I). Et confortetur cor tuum: hoc est, anima tua. Et exspecta Dominum: hoc est, sustine Dominum. Propheta hic hortatur fidelem illum, qui usque nunc locutus est, dicens: Exspecta primum, ut contra certamina mundi a Deo conforteris. Exspecta deinceps, ut victor ab eodem Domino coroneris: quia non coronabitur, nisi qui legitime certaverit. Nos vero deprecemur Dominum, ut ipso confortante, sustinendo viriliter mundialium fluctuum procellas, exspectemus per fidem: quoadusque veniat reddere, quae dignatus est polliceri.

PSALMUS XXVII.

Psalmus ipsi David.

Psalmus vocem habet ipsius mediatoris, Passionis in conflictu loquentis ad Patrem. Quae autem inimicis optantur: non malitiae est, sed ratio prophetiae praedicentis: quae eis pro malis suis immineant. Vel vox hominis assumpti in divinitate: Clamavit Jesus in cruce, et dixit: Eli, Eli.

Ad te, Domine, clamavi, Deus meus. Ut me clarifices illa claritate quam habui apud te priusquam mundus fieret: quia nunc hominem assumpsi. Ne sileas a me. Sed loquaris: quia aequalem tecum habeo aeternitatem. Ne sileas a me: hoc est, non me derelinquas. Et ero similis descendentibus in lacum. Id est, in miseriam istius vitae: quia si divinitas ab eo recessisset, similis nobis in miseria fuisset. Si silueris, ero similis pereuntibus: tamen si taceas, non cognosceris.

Exaudi vocem deprecationis meae, dum oro ad te. Oravit Christus in cruce pro toto mundo, et pro Judaeis, et pro apostolis. Dum extollo manus meas ad templum sanctum tuum. Extollo manus meas: id est, extendi eas in cruce. Ad templum sanctum: id est, ad hoc extendi, ut templum tibi praepararem: hoc est, corpus Ecclesiae. Et assimilabor descendentibus in lacum. Lacus significat infernum: locum videlicet eorum qui sub custodia retinentur. Et alibi scribitur: Usque ad captivam quae erat in lacu (Exod. XII): Exaudi vocem deprecationis meae, dum oro ad te: dum extollo manus meas ad templum sanctum tuum: in cruce scilicet pro credentibus, qui templum tuum futuri sunt.

I believe to see the good things of the Lord, in the land of the living. The voice of the Church. In the land of the living, because we have our pledge there above, which is Christ. He took from our earth a mortal body, and we from him received hope and faith, and believing through hope and faith, we shall arrive in the land of the living: in which the saints shall take the inheritance of the kingdom of heaven. Expect the Lord. That is, even unto the end of the age whatever shall happen to you, sustain it patiently for Christ.

Act manfully. That is, act strongly: as the Angel said to Joshua: Be comforted, and be robust (Josue 1). And let your heart be comforted: that is, your soul. And expect the Lord: that is, sustain the Lord. The prophet here exhorts that faithful one, who has spoken until now, saying: Expect first, that you may be comforted by God against the contests of the world. Expect thereafter, that you may be crowned victor by the same Lord: because he shall not be crowned, except he who has striven lawfully. But let us pray to the Lord, that he himself comforting, by manfully sustaining the storms of the worldly floods, we may expect through faith: until he comes to return those things which he has deigned to promise.

PSALM XXVII.

A Psalm of David himself.

The psalm has the voice of the mediator himself, speaking to the Father in the conflict of the Passion. Moreover, those things which are wished for the enemies: it is not from malice, but the reason of prophecy foretelling: what things are imminent for them for their evils. Or the voice of the man assumed into divinity: Jesus cried out on the cross, and said: Eli, Eli.

To you, O Lord, have I cried, my God. That you may clarify me with that clarity which I had with you before the world was made: because now I have assumed man. Be not silent to me. But speak: because I have an equal eternity with you. Be not silent to me: that is, do not forsake me. And I shall be like them that go down into the pit (lacum). That is, into the misery of this life: because if the divinity had departed from him, he would have been like us in misery. If you should be silent, I shall be like them that perish: nevertheless if you are silent, you are not known.

Hear the voice of my supplication, while I pray to you. Christ prayed on the cross for the whole world, and for the Jews, and for the apostles. While I lift up my hands to your holy temple. I lift up my hands: that is, I extended them on the cross. To the holy temple: that is, I extended them for this, that I might prepare a temple for you: that is, the body of the Church. And I shall be likened to them that go down into the pit. The pit (lacus) signifies hell: namely the place of those who are held under custody. And elsewhere it is written: Even to the captive woman who was in the pit (Exod. 12). Hear the voice of my supplication, while I pray to you: while I lift up my hands to your holy temple: on the cross namely for the believers, who are to be your temple.

Ne simul tradas me cum peccatoribus. Peccatores, latrones, inter quos pendebat, ut ait propheta: Et inter iniquos deputatus est (Isai. LIII). Cum operantibus iniquitatem ne perdas me. Id est, in die judicii cum his latronibus, aut caeteris malis. Tam ad Christum, quam ad Ecclesiam pertinet, ut non sic peream, mortem suscipiens, sicut operarii iniquitatis.

Cum his qui loquuntur pacem cum proximo suo: mala autem, etc. Loquebantur Judaei pacem cum Christo, dicentes: Magister, scimus quia verax es, et quia a Deo venisti magister, et viam Dei in veritate doces (Matt. XXII). Mala autem sunt in cordibus eorum, quando interrogabant eum: Licet tributum dari Caesari, an non (Marc. XII)?

Da illis secundum opera eorum. Qui te non intelligunt per beneficia, intelligant per cruciatus, ut male agentes, bona tua invenire non possint. Propheta non optando, sed pronuntiando, dicit: Ac si dixisset: Daturus es illis vindictam in die judicii. Et secundum nequitiam adinventionum eorum, etc. Studia eorum sunt, ut mihi noceant, et laqueos tentationum intendant: ideo justum est, ut in his ipsi deficiant. Redde retributionem eorum ipsis. Ipsi enim reddiderunt mala pro bonis, te non intelligentes. Quoniam non intellexerunt opera Domini, etc. Machinae eorum quae contra Ecclesiam meam eriguntur, nihil praevaleant.

Benedictus Dominus. Pater. Quoniam exaudivit vocem deprecationis meae. Respondens ante passionem: Et clarificavi, et iterum clarificabo (Joan. XII).

Dominus adjutor meus. In passione. Et protector meus. In morte. Et in ipso speravit cor meum, Humanitas in divinitate. Et adjutus sum. In tribulatione, ut resurgerem.

Et refloruit caro mea. Caro Christi in resurrectione refloruit. Vel, refloruit caro mea: refloruerunt apostoli: quia post negationem, ad fidem venerunt. Refloruit caro mea, procedense tumulo incorrupta. Et refloruit caro mea. Pro carne, Theodotio cor interpretatus est. Aliter: Quippe resurreximus cum Christo. Et de resurrectione dicitur: Ossa vestra ut herba orientur (Isai. LXVI). Et ex voluntate mea confitebor illi. Ipsi Patri, ut illud: Confitebor tibi, Pater, Domine coeli et terrae: quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis (Matt. XI).

Deliver me not together with sinners. Sinners, the robbers, between whom he was hanging, as the prophet says: And he was reputed among the wicked (Isa. 53). With them that work iniquity do not lose me. That is, in the day of judgment with these robbers, or other evil ones. It pertains as much to Christ as to the Church, that I may not so perish, taking up death, as the workers of iniquity.

With them that speak peace with their neighbor: but evils, etc. The Jews spoke peace with Christ, saying: Master, we know that you are truthful, and that you have come from God as a master, and teach the way of God in truth (Matt. 22). But evils are in their hearts, when they were questioning him: Is it lawful to give tribute to Caesar, or not (Mark 12)?

Give them according to their works. They who do not understand you through benefits, let them understand through tortures, so that doing evil, they may not be able to find your good things. The prophet says this not by wishing, but by pronouncing: As if he had said: You are going to give them vengeance in the day of judgment. And according to the wickedness of their inventions, etc. Their efforts are to harm me, and to stretch out the snares of temptations: therefore it is just, that in these they themselves should fail. Render to them their retribution. For they themselves have rendered evils for goods, not understanding you. Because they have not understood the works of the Lord, etc. Let the machines of those which are erected against my Church avail nothing.

Blessed be the Lord. The Father. Because he has heard the voice of my supplication. Answering before the passion: Both I have glorified it, and I will glorify it again (John 12).

The Lord is my helper. In the passion. And my protector. In death. And in him my heart has hoped. Humanity in divinity. And I have been helped. In tribulation, that I might rise again.

And my flesh has flourished again. The flesh of Christ flourished again in the resurrection. Or, my flesh has flourished again: the apostles flourished again: because after the denial, they came to the faith. My flesh has flourished again, proceeding from the tomb incorrupt. And my flesh has flourished again. For "flesh", Theodotion interpreted "heart". Otherwise: Indeed we have risen with Christ. And of the resurrection it is said: Your bones shall spring up like grass (Isa. 66). And out of my own will I will confess to him. To the Father himself, as that: I confess to you, Father, Lord of heaven and earth: because you have hidden these things from the wise and prudent, and have revealed them to little ones (Matt. 11).

Et Ecclesia Christo: ut illud: Providentes gregem, non coacte, sed voluntarie (I Petr. III); et item: Voluntarie sacrificabo tibi, et confitebor nomini tuo (Psal. LIII). Et ex voluntate mea confitebor ei, non ex necessitate. Confitebor tibi per baptismum. Dominus fortitudo plebi suae. Populo Christiano. Et protector salutarium Christi sui est. Quicumque in Christo baptizatus est, et ipse Christus vocatur. Sciendum autem quod et iste psalmus, excepta una littera, in Hebraeis voluminibus scriptus sit secundum ordinem litterarum. Protector, hoc est, defensor. Salutarium Christi sui est. Pluraliter dicit: quia omnes virtutes Christi divinitas custodit.

Salvum fac populum tuum, Domine. Hoc est, populum Christianum. Vel, salvam fac plebem tuam, Domine, quam morte mea redemi. Et benedic haereditati tuae. Quam per corporis et sanguinis mei mysterium in Ecclesia congregasti. Hereditas Christi, sua Ecclesia, de qua dixit: Dabo tibi gentes in haereditatem tuam (Is. II). Et rege eos, et extolle illos usque in saeculum. Rege illos, ac si dicat: Tu rege, non diabolus, nec peccatum. Et extolle eos usque in saeculum: hoc est, defende eos usque in saeculum, in vita aeterna. Tu, Domine, rege et eleva nos: quia populus tuus sumus, ut in hac vita quae tibi sunt placita facientibus ab hac mortalitate in immortalitatem, te commutante, extollamur: id est, in coelestibus elevemur, regnaturi cum sanctis tuis.

PSALMUS XXVIII.

In finem, Psalmus David, in consummatione tabernaculi. Quando area de captivitate Philistinorum reducta est, pro qua multa mala habuerunt, dimissa est, in Silo, et David aedificavit ei tabernaculum: in quo hortatur populum, ut offerant sacrificia Deo (I Reg. IV, V et seq.). David apertissime figuram Christi tenet, et arca figuram Ecclesiae. Sicut David reduxit arcam de captivitate, sic et Christus reduxit arcam, hoc est, sanctam Ecclesiam de captivitate: id est, de potestate diaboli. Psalmus ergo vocem continet prophetae loquentis de perfectione Ecclesiae in hoc saeculo congregatae.

Afferte Domino, filii Dei. Qui per gratiam in adoptionem filiorum vocati estis. Vox Christi praedicatores admonet: Afferte praedicationem, et exemplum, vel fidem et opera. Afferte Domino filios arietum. Quos per Evangelium duces gregum apostoli genuerunt. Arietes, apostoli dicuntur. Arietes in capite duo cornua habent. Et sancti apostoli duo cornua habuerunt: id est, duo testamenta praedicaverunt. Filii arietum, successores apostolorum sunt, quos genuerunt per verbum praedicationis. Consummatio tabernaculi, secundum sensum, perfectio Ecclesiae est conjunctae de Judaeis et gentibus hic in praesenti.

And the Church to Christ: like that: Providing for the flock, not by constraint, but voluntarily (1 Pet. 3); and likewise: Voluntarily I will sacrifice to you, and I will confess to your name (Ps. 53). And out of my own will I will confess to him, not out of necessity. I will confess to you through baptism. The Lord is the strength of his people. To the Christian people. And he is the protector of the salvations (salutarium) of his Christ. Whoever is baptized in Christ, is also himself called Christ. It must be known moreover that this psalm also, except for one letter, is written in the Hebrew volumes according to the order of the letters. Protector, that is, defender. Of the salvations of his Christ he is. He says in the plural: because the divinity guards all the virtues of Christ.

Save your people, O Lord. That is, the Christian people. Or, save your people, O Lord, whom I have redeemed by my death. And bless your inheritance. Which you have gathered into the Church through the mystery of my body and blood. The inheritance of Christ is his Church, of which he said: I will give you the nations for your inheritance (Isa. 2). And rule them, and exalt them forever. Rule them, as if he were to say: You rule, not the devil, nor sin. And exalt them forever: that is, defend them forever, in eternal life. You, O Lord, rule and elevate us: because we are your people, so that in this life to those performing what is pleasing to you, from this mortality into immortality, by you transforming us, we may be exalted: that is, elevated in celestial things, to reign with your saints.

PSALM XXVIII.

Unto the end, a Psalm of David, at the consummation of the tabernacle. When the ark was brought back from the captivity of the Philistines, for which they had many evils, it was left in Shiloh, and David built for it a tabernacle: in which he exhorts the people to offer sacrifices to God (1 Kings 4, 5 et seq.). David most clearly holds the figure of Christ, and the ark the figure of the Church. Just as David brought back the ark from captivity, so also Christ brought back the ark, that is, the holy Church, from captivity: that is, from the power of the devil. The psalm therefore contains the voice of the prophet speaking concerning the perfection of the Church gathered in this age.

Bring to the Lord, O you sons of God. You who through grace have been called into the adoption of sons. The voice of Christ admonishes the preachers: Bring preaching, and example, or faith and works. Bring to the Lord the offspring of rams. Whom through the Gospel the apostles, the leaders of the flocks, begot. Rams, the apostles are called. Rams have two horns on their head. And the holy apostles had two horns: that is, they preached two testaments. The offspring of rams are the successors of the apostles, whom they begot through the word of preaching. The consummation of the tabernacle, according to the sense, is the perfection of the Church joined together from Jews and Gentiles here in the present.

Afferte Domino gloriam et honorem. Ut per opera vestra glorificetur aeternus Deus per verbum et exemplum. Unde dicit: honorificabant et glorificabant. Filios generant, ut diximus, per praedicationem, ut Paulus dixit: Per Evangelium ego vos genui (II Cor. IV). Hoc est, gloria et honor Dei. Afferte Domino gloriam nomini ejus. Gloriosum per vos nomen ejus in cunctis innotescat. Nomen Patris, Filius est: gloria Christi, Ecclesia est. Adorate Dominum in atrio sancto ejus. Dilatate cor vestrum in sanctificatione perfecta, in qua Deus habitet: id est, in Ecclesia, vel in conscientia: ubi unusquisque ipsum adorare debet.

Vox Domini. Praedicatio Domini. Super aquas. Super populos. Ut illud: Aquae multae, populi multi (Apoc. XVII). Vel, vox Domini super aquas: id est, in Baptismo over Christum, ut dicit: Hic est Filius meus dilectus, in quo mihi complacui (Matt III). Super aquas: quia populus qui ibidem aderat, vocem audivit. Vel, super aquas, ut apostolis ait: Ite, baptizate omnes gentes in nomine Patris, et Filii, et Spiritus sancti (Matt. ult.). Deus majestatis. Deus potestatis. Intonuit Dominus super aquas multas. De tabernaculo corporis assumpti, terribiliter populis conversionem praedicavit, dicens: Poenitentiam agite, appropinquabit enim regnum coelorum (Matt. III). Sicut tonitruum a nube procedit, ita et Christus intonuit a nube: hoc est, de corpore suo, quando dixit: Poenitentiam agite.

Vox Domini in virtute. In credentibus potens facta, quando dixit: Lazare, veni foras (Joan. XI). Vel in virtute, qua in unoquoque sancto loquitur. Vox Domini in magnificentia. Quando magnificatur per opera sanctorum. Magnificentia, Ecclesiis dilatata.

Vox Domini confringentis cedros. Cedri dicuntur omnes sublimes, et excelsi, vel superbi. Confringet illos, aut per poenitentiam, aut in die judicii in vindicta. Cedros, superbos quosque. Ecce securis ad radices arborum posita est. Confringentis cedros, humilians superbos. Sciendum quod cedrus duas habet intelligentias, sicut et unicornis: hoc est, si ad bonam partem, justos; si ad malam, peccatores ac superbos ostendit. Et confringet Dominus cedros Libani. Conteret per poenitentiam elationes ejus, ac collidet dum ignobilia elegit, ut fortia conterat et confundat.

Et comminuet eos ut vitulos Libani. Ramos earum, et virgulta calcibus verberans. Pro hoc in Hebraeo habet, et vitulus Libani. Excisa superbia ac petulantia, adducit eos ad imitationem humanitatis suae, quia tamquam vitulus immolatus est. Iste vitulus est saginatus qui occisus est, hoc est, Christus pro salute mundi. Sicut confringit vitulus de cornibus virgulta tenera: ita Christus confregit Judaeos. Unde dixit: Jam securis ad radices arborum posita est (Matt. III). Et dilectus quemadmodum filius unicornium.

Bring to the Lord glory and honor. That through your works the eternal God may be glorified through word and example. Whence he says: they were honoring and glorifying. They beget sons, as we have said, through preaching, as Paul said: Through the Gospel I have begotten you (2 Cor. 4). This is the glory and honor of God. Bring to the Lord glory to his name. Let his glorious name through you become known in all things. The name of the Father is the Son: the glory of Christ is the Church. Adore the Lord in his holy court. Expand your heart in perfect sanctification, in which God may dwell: that is, in the Church, or in conscience: where each one ought to adore him.

The voice of the Lord. The preaching of the Lord. Over the waters. Over the peoples. Like that: Many waters, many peoples (Apoc. 17). Or, the voice of the Lord over the waters: that is, in Baptism over Christ, as he says: This is my beloved Son, in whom I am well-pleased (Matt. 3). Over the waters: because the people who were present there heard the voice. Or, over the waters, as he said to the apostles: Go, baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit (Matt. last). The God of majesty. The God of power. The Lord thundered over many waters. From the tabernacle of the assumed body, he terribly preached conversion to the peoples, saying: Do penance, for the kingdom of heaven will approach (Matt. 3). Just as thunder proceeds from a cloud, so also Christ thundered from a cloud: that is, from his body, when he said: Do penance.

The voice of the Lord in power. Made powerful in the believers, when he said: Lazarus, come forth (John 11). Or in the power by which he speaks in every saint. The voice of the Lord in magnificence. When he is magnified through the works of the saints. Magnificence, expanded in the churches.

The voice of the Lord breaking the cedars. All the sublime, and exalted, or proud are called cedars. He will break them, either through repentance, or on the day of judgment in vengeance. The cedars, every one of the proud. Behold, the axe is laid to the roots of the trees. Breaking the cedars, humbling the proud. It should be known that the cedar has two meanings, just like the unicorn (unicornis): that is, if on the good side, it shows the just; if on the bad side, it shows sinners and the proud. And the Lord will break the cedars of Lebanon. He will crush its elations through repentance, and he will strike them down while he chooses the ignoble things, so that he may crush and confound the strong.

And he will reduce them to pieces like the calves of Lebanon. Beating their branches and twigs with his heels. For this, the Hebrew has, and the calf of Lebanon. Having cut away pride and petulance, he leads them to the imitation of his humanity, because he was sacrificed like a calf (vitulus). That calf is the fatted one which was killed, that is, Christ for the salvation of the world. Just as a calf breaks tender twigs with its horns, so Christ broke the Jews. Whence he said: Now the axe is laid to the root of the trees (Matt. 3). And the beloved like the son of the unicorns.

Factus est dilectus Filius Dei per assumptionem corporis, filius Judaeorum, et contrivit eos qui per superbiam singularem, suam erigere justitiam conabantur. Christus est filius Judaeorum, quia ex stirpe eorum secundum carnem fuit. Judaei unicornes dicuntur, pro una lege quam habuerunt, per quam in superbiam se extulerunt.

Vox Domini intercidentis flammam ignis. Poenitentiam Joannes in deserto praedicans, omnem gehennae restinguebat ardorem. Intercidentis, id est, dividentis persecutorum furentem iracundiam: cum alii dicerent, hic est Christus, alii autem dicebant, non: sed seducit turbam (Joan. VII). Ille vero praecidens hunc furorem, credentes ascivit charitati suae: incredulos autem reliquit. After the flame comes the sound: so also after the preaching comes persecution. Vox Domini intercidentis, id est, auxilium illius inter persecutores, quia suis sanctis subvenit. Intercidentis flammam: illam flammam idoli, ubi tres pueri fuerunt. Vel quotidie in unoquoque nostrum, flammam libidinis per confessionem et gratiam sancti Spiritus intercidit, id est, per orationem sacerdotis facit cessare, sicut legimus per Aaron, Deum fecisse in deserto (Num. XVI). Vox Domini concutientis desertum. Anima quae deserta fuerat, occupantibus ante se vitiis, ad verba poenitentiae commovebitur: ut exeuntibus vitiis ab illa, habitabilis Deo fiat. Vox Domini concutientis desertum. Ad fidem commovens gentes desertas, in quibus nullus sulcus praedicationis impositus erat ad suscipiendum verbum Dei. Vel gentes quae desertae erant, conversae sunt de infidelitate ad fidem, per verbum praedicationis. Et commovebit Dominus desertum Cades. Tunc celebrabuntur hac mundi solitudine verba sancta Legis, quae prius a Judaeis non intelligebantur: quia Cades, interpretatur Sancta. Vel aliter: Commotio tineae. Bene illos tineae comparavit, quia sicut tinea pannos comedit: sic conscientia eorum eos comedebat. Commotio tineae dicitur, eo quod commovit illos de illorum conscientia prava, ad fidem Ecclesiae.

Vox Domini praeparantis cervos. Cervos volunt quidam quasi superatores venenosarum linguarum in Ecclesia. Cervi, praedicatores. Praeparavit illos, quando misit ipsos praedicare. Cervi transeunt et calcant spinas vel serpentes: sic, et praedicatores venena diaboli et spinas peccatorum transeunt, et ad altiora fugiunt: id est, ad theoricam vitam. Et revelabit condensa. Obscura divinarum Scripturarum sive mysteriorum coelestium, per Spiritum sanctum patefecit. Unde in Evangelio illi duo quibus ipse apparuit, dicebant: Nonne cor nostrum ardens erat in nobis, cum loqueretur in via, et aperiret nobis Scripturas (Luc. XXIV)? Et in templo ejus. Hoc est, in Ecclesia. Omnes dicent gloriam. Collaudant claritatem Dei. Vel gloria Patri, et Filio, et Spiritui sancto.

The beloved Son of God was made, through the assumption of a body, a son of the Jews, and he crushed those who through singular pride were striving to set up their own justice. Christ is the son of the Jews, because he was of their stock according to the flesh. The Jews are called unicorns (unicorns), because of the one law which they had, through which they lifted themselves up in pride.

The voice of the Lord cutting through the flame of fire. John preaching repentance in the desert was quenching all the heat of Gehenna. Cutting through, that is, dividing the raging wrath of the persecutors: when some said, this is Christ, but others said, no, but he seduces the crowd (John 7). He indeed, cutting off this fury, joined the believers to his charity: but the unbelievers he left behind. After the flame comes the sound: so also after the preaching comes persecution. The voice of the Lord cutting through, that is, his help among the persecutors, because he comes to the aid of his saints. Cutting through the flame: that flame of the idol, where the three boys were. Or daily in each one of us, he cuts through the flame of lust through confession and the grace of the Holy Spirit, that is, through the prayer of the priest he makes it cease, just as we read God did through Aaron in the desert (Num. 16). The voice of the Lord shaking the desert. The soul which had been a desert, with vices occupying it before, will be moved at the words of repentance: so that with the vices departing from it, it may become habitable for God. The voice of the Lord shaking the desert. Moving the deserted nations to the faith, in whom no furrow of preaching had been placed for receiving the word of God. Or the nations which were deserted were converted from infidelity to faith, through the word of preaching. And the Lord will move the desert of Kadesh. Then the holy words of the Law will be celebrated in this solitude of the world, which were not understood by the Jews before: because Kadesh (Cades) is interpreted as Holy. Or otherwise: Commotion of the moth. Well has he compared them to a moth, because just as a moth eats clothes: so their conscience was eating them. It is called commotion of the moth, because he moved them from their depraved conscience to the faith of the Church.

The voice of the Lord preparing the stags. Some want the stags (cervos) to be as it were the overcomers of poisonous tongues in the Church. Stags are preachers. He prepared them when he sent them to preach. Stags pass over and tread upon thorns or serpents: so also preachers pass over the poisons of the devil and the thorns of sins, and flee to higher things: that is, to the contemplative life. And he will reveal the thickets. He opened the obscure things of the divine Scriptures or of the celestial mysteries through the Holy Spirit. Whence in the Gospel those two to whom he himself appeared were saying: Was not our heart burning within us, while he spoke on the way, and opened the Scriptures to us? (Luke 24). And in his temple. That is, in the Church. All shall speak glory. They together praise the brightness of God. Or, glory to the Father, and to the Son, and to the Holy Spirit.

Dominus diluvium inhabitare facit. Aridam terram Deus non possidet. Simul attende vim verbi, quod non dixerit aquas, sed diluvium: ut abundantiam gratiae spiritualis ostenderet, tamquam in arca Noe sanctos a fluctibus saeculi hujus protegens. Et modo inhabitat diluvium in conscientia per abundantiam Spiritus sancti, per quem delentur peccata. Et sedebit Dominus rex in aeternum. In Ecclesiis vel in sanctis, qui sedes ejus effecti sunt, vel humanitas Christi ad dexteram Dei Patris. Reges, sancti dicuntur, qui se regunt.

Dominus virtutem populo suo dabit. Id est, virtutem fidei. Populo suo, populo Christiano, dimicanti contra hujus mundi turbines ac procellas. Et benedicet populo suo in pace. Populo Christiano benedicet et hic et in futuro, quando dicturus erit: Venite, benedicti Patris mei (Mat. XXV): In pace, in semetipso, quia ipse est pax nostra, qui fecit utraque unum (Ephes. II). In seipso nos benedicit pax vera Christus Dominus, qui sumus Ecclesiastica plebs.

PSALMUS XXIX.

Psalmus cantici in dedicatione domus David.

Psalmus cantici, laus cum opere, dedicatio domus David, resurrectio Salvatoris intelligitur, in qua omnia vitae corpora dedicantur. David figuram Christi tenet. Domus David, domus Christi, id est, humanitas, domus est divinitatis. Tunc aedificavit domum, quando humanitatem carnis assumpsit. Et tunc dedicavit, quando a mortuis eum resurgere fecit. Et modo aedificatur domus David, id est, Christi: hoc est, Ecclesia usque in finem aedificatur, sed in resurrectione dedicatur, quando immortalitatem acceptura est. Vocem redemptoris nostri continet, qui per resurrectionem corporis sui Ecclesiam (quae omnium mater est) acquisitam suo nomini dedicavit.

Exaltabo te, Domine, quoniam suscepisti me. Excelse te glorificabo, Pater: quoniam suscepisti me de morte. Exaltabo te, Domine. Vox Christi ad Patrem, et vox Ecclesiae ad Christum. Exaltabo te, laudabo te. Quoniam suscepisti me, id est, Christum ad dexteram Patris. Et Christus suscepit Ecclesiam, quando humanitatem carnis assumpsit. Nec delectasti inimicos meos super me. Ut meo jucundarentur interitu. Quomodo dicit, nec delectasti inimicos, dum et Judaei Christum crucifixerunt, et conspuerunt, et flagellaverunt, et persecutores delectantur super Ecclesiam, quando persequuntur?

The Lord makes the flood inhabit. God does not possess dry land. At the same time, attend to the force of the word, that he did not say "waters," but "flood" (diluvium): so that he might show the abundance of spiritual grace, as if in the ark of Noah protecting the saints from the waves of this world. And now he inhabits the flood in the conscience through the abundance of the Holy Spirit, through whom sins are deleted. And the Lord shall sit as king forever. In the churches or in the saints, who have been made his seat, or the humanity of Christ at the right hand of God the Father. Kings, the saints are called, who rule themselves.

The Lord will give strength to his people. That is, the strength of faith. To his people, the Christian people, fighting against the whirlwinds and storms of this world. And he will bless his people in peace. He will bless the Christian people both here and in the future, when he shall say: Come, you blessed of my Father (Matt. 25). In peace, in himself, because he himself is our peace, who made both one (Eph. 2). In himself Christ the Lord, the true peace, blesses us who are the Ecclesiastical people.

PSALM XXIX.

A psalm of a song at the dedication of the house of David.

A psalm of a song, praise with work; the dedication of the house of David is understood as the resurrection of the Savior, in which all the bodies of life are dedicated. David holds the figure of Christ. The house of David, the house of Christ, that is, the humanity, is the house of the divinity. Then he built the house, when he assumed the humanity of the flesh. And then he dedicated it, when he made him rise from the dead. And now the house of David is being built, that is, of Christ: that is, the Church is built even unto the end, but it is dedicated in the resurrection, when it is to receive immortality. It contains the voice of our Redeemer, who through the resurrection of his body dedicated the Church (which is the mother of all) acquired for his name.

I will exalt you, O Lord, because you have taken me up. Highly I will glorify you, Father: because you have taken me up from death. I will exalt you, O Lord. The voice of Christ to the Father, and the voice of the Church to Christ. I will exalt you, I will praise you. Because you have taken me up, that is, Christ to the right hand of the Father. And Christ took up the Church, when he assumed the humanity of the flesh. Nor did you delight my enemies over me. That they might rejoice in my destruction. How does he say, "nor did you delight my enemies," while both the Jews crucified Christ, and spat upon him, and scourged him, and the persecutors are delighted over the Church when they persecute?

Sed nec Judaei delectati super Christum fuerunt: quia non potuerunt eum exstinguere sicut voluerunt. Sed hic non intelligendum de hominibus, sed de daemonibus, quia delectari coeperunt, quando aestimaverunt eum cum latronibus ad infernum ducendum: sicut in montem se permisit ab eodem duci (Luc. IV). Sed non fuerunt delectati daemones, quia tunc et principem, et suos subjectos ligavit: ita nec super Ecclesiam erunt delectati in die judicii, quando dicturi erunt sancti: Ubi est, mors, aculeus tuus: ubi est, mors, victoria tua? Absorpta est mors in victoria (I Cor. XV): id est, in victoria sanctorum disrupta est.

Domine Deus meus, clamavi ad te, et sanasti me. Domine Deus meus. Oratio Christi, sive Ecclesiae. Sanasti me: resurgere me fecisti, ut corpus mortalitati obnoxium non corrumperetur a morte.

Revocasti ab inferis animam meam: id est, animam Christi cum aliis animabus sanctorum Deus de inferno revocavit. Ipse se resuscitatum a patre pronuntiat, sicut ait Apostolus: Qui crediderit quod Deus illum suscitavit a mortuis, salvus erit (Rom. IV). Salvasti me a descendentibus in lacum. Id est, de miseria istius vitae praesentis. Vel de lacu inferni, ubi animae peccatorum sunt: ne sicut illi, praeceps caderem in mortem. Hinc tam immensum miraculum propheta cernens, exsultat et dicit.

Psallite Domino, sancti ejus, etc. Quod memoratus vestri sanctificavit vos vocando ad agnitionem nominis sui. Psallite, Domino, sancti ejus. Propheta hortatur sanctos, ut laudent illum a quo salvati sunt. Et confitemini memoriae sanctitatis ejus. Memoria, id est, ut memores sitis beneficiorum qualiter vos de peccato redimere venit.

Quoniam ira in indignatione ejus, et vita in voluntate ipsius. Non quod ira aut indignatio in Deo sit, sed justa vindicta. Indignatio Dei fuit, quando Adam peccavit. Ira, justa vindicta intelligitur: quando cum a paradiso dejecit. Et vita in voluntate ipsius, id est, sicut per Deum justa vindicta super ipsum Adam venit: ita per ipsum, id est Deum, vita restituta est, quando humanitatem carnis assumpsit. Quoniam ira in indignatione ejus: cum se de impiis vindicat. Et vita in voluntate ipsius: ut qui fecerit voluntatem ejus, maneat in aeternum.

But neither were the Jews delighted over Christ: because they could not extinguish him as they wished. But here it is not to be understood concerning men, but concerning demons, because they began to be delighted when they estimated that he was to be led to hell with the thieves: just as he permitted himself to be led into the mountain by the same (Luke 4). But the demons were not delighted, because then he bound both the prince and his subjects: so neither over the Church will they be delighted on the day of judgment, when the saints shall say: "Where, O death, is your sting? where, O death, is your victory? Death is swallowed up in victory" (1 Cor. 15): that is, in the victory of the saints it has been disrupted.

O Lord my God, I cried to you, and you healed me. O Lord my God. The prayer of Christ, or of the Church. You healed me: you made me rise again, so that the body subject to mortality would not be corrupted by death.

You have recalled my soul from the lower regions: that is, God recalled the soul of Christ with the other souls of the saints from hell. He himself pronounces that he was resuscitated by the Father, as the Apostle says: "He who believes that God raised him from the dead, shall be saved" (Rom. 4). You saved me from those descending into the pit. That is, from the misery of this present life. Or from the pit of hell, where the souls of sinners are: lest like them, I should fall headlong into death. Hence the prophet, discerning so immense a miracle, exults and says:

Sing to the Lord, O you his saints, etc. Because the mention of you has sanctified you by calling you to the knowledge of his name. Sing to the Lord, O you his saints. The prophet exhorts the saints to praise him by whom they have been saved. And confess to the memory of his holiness. Memory, that is, so that you may be mindful of the benefits, how he came to redeem you from sin.

Because wrath is in his indignation, and life in his will. Not that there is wrath or indignation in God, but just vengeance. The indignation of God was when Adam sinned. Wrath is understood as just vengeance: when he cast him out from paradise. And life in his will, that is, just as through God just vengeance came upon Adam himself: so through him, that is God, life was restored, when he assumed the humanity of the flesh. Because wrath is in his indignation: when he takes vengeance on the impious. And life in his will: so that he who does his will, may remain forever.

Ad vesperum demorabitur fletus. Cum in passione ejus tenebris obtecta omnia essent, apostoli in fletu et gemitu morabantur. Et ad matutinum laetitia. Futuram Domini gloriam, quae matutina ejus resurrectione praefloruit, figuravit. Ad vesperum demorabitur fletus, et ad matutinum laetitia. Vesper post meridiem dicitur: post meridiem, Adam in paradiso vocem Domini audivit deambulantis, et sub arboris foliis se contexit, tremefactus, eo quod pactum trangressus esset. Vespera, tota ista vita praesens intelligitur, quia per peccatum Adae, omnes usque in finem saeculi gemunt. Fletus quia fletum habet homo, quando recordatur bona paradisi quae perdidit in Adam. Et ad matutinum laetitia: id est, in resurrectione, quando simul jam ad libertatem restitues. Vel vesperum, quando flebat Maria et apostoli in Passione Domini. Et mane laetitia, quando resurrexit, ut dictum est mulieribus: Ite et nuntiate fratribus meis ut eant in Galilaeam; ibi me videbunt (Matth. XXVIII). Et dixerunt mulieres ad apostolos: Vidimus Dominum, et haec dixit nobis (Joan. XX). Ad vesperam demorabitur fletus, et ad matutinum laetitia. Potest hoc et de tempore Passionis, sicut superius, et de resurrectione, et consummatione saeculi accipi.

Ego autem dixi in abundantia mea: Non movebor in aeternum. Haec redemptus populus dicit: Jam nullam a te satiatus patior egestatem: neque in te defixus, commoveor. Ego autem dixi in abundantia mea: Non movebor in aeternum. Vox Adam in paradiso quia sine fine ibidem se putabat esse. Et dum sic cogitasset, et tanta bona ei dedisset, coepit cogitare quid esset causae, cur praecepisset ei Deus ne contingeret de pomo vetito. Hoc vero, inquit, probare volo. Et contigit, et probavit: quia projectus est.

Domine, in voluntate tua praestitisti decori meo virtutem. Et ipsa est vox Adae postquam projectus est de paradiso pro sua culpa. Tunc cognovit quod sapientia lucis ab eo recessisset: et quod a Deo in paradiso collocatus fuerat abundantiae, non a semetipso. Avertisti faciem tuam a me, et factus sum conturbatus. Tunc avertit faciem suam Deus ab Adam, quando peccavit. Et tunc conturbatus est, quando sub maledictione de paradiso projectus est. Et unusquisque homo quando de suis conturbatur peccatis. Vel aliter; Domine, in voluntate tua, et non ex mea: praestitisti decori meo, corpori assumpto: virtutem, ut te cognoscerem. Avertisti faciem tuam a me, cum peccarem: et factus sum conturbatus. Ignorabam enim adhuc lumen veritatis tuae.

Ad te, Domine, clamabo, et ad Deum meum deprecabor. Christus Dominus hoc dicit, qui pro redempto populo interpellat ad Patrem. Christus clamavit in cruce, et Ecclesia in persecutione.

In the evening weeping shall linger. When in his passion all things were covered with darkness, the apostles lingered in weeping and groaning. And in the morning, joy. He figured the future glory of the Lord, which pre-flowered in his morning resurrection. In the evening weeping shall linger, and in the morning, joy. Evening is said to be after midday: after midday, Adam heard the voice of the Lord walking in paradise, and he covered himself under the leaves of a tree, being terrified because he had transgressed the covenant. Evening is understood as all this present life, because through the sin of Adam, all groan until the end of the age. Weeping, because man has weeping when he remembers the good things of paradise which he lost in Adam. And in the morning, joy: that is, in the resurrection, when at the same time you shall now restore them to liberty. Or the evening, when Mary and the apostles were weeping in the Passion of the Lord. And in the morning joy, when he rose again, as it was said to the women: Go and announce to my brothers that they should go into Galilee; there they shall see me (Matt. 28). And the women said to the apostles: We have seen the Lord, and he said these things to us (John 20). In the evening weeping shall linger, and in the morning, joy. This can be taken concerning the time of the Passion, as above, and concerning the resurrection, and the consummation of the age.

But I said in my abundance: I shall not be moved forever. This the redeemed people say: Now being satisfied I suffer no want from you: nor being fixed in you, am I moved. But I said in my abundance: I shall not be moved forever. The voice of Adam in paradise because he thought he would be there without end. And while he had thought thus, and [God] had given him so many good things, he began to think what the cause was why God had commanded him that he should not touch the forbidden fruit. This indeed, he says, I wish to prove. And it happened to him, and he proved it: because he was cast out.

O Lord, in your will you have afforded strength to my beauty. And it is the voice of Adam after he was cast out from paradise for his own fault. Then he knew that the wisdom of light had receded from him: and that he had been placed in the paradise of abundance by God, not by himself. You turned your face from me, and I was troubled. Then God turned his face from Adam, when he sinned. And then he was troubled, when he was cast out from paradise under a curse. And each man [is troubled] when he is troubled by his own sins. Or otherwise; O Lord, in your will, and not from mine: you have afforded to my beauty, to the assumed body: strength, that I might know you. You turned your face from me, when I sinned: and I was troubled. For I was still ignorant of the light of your truth.

To you, O Lord, I will cry, and to my God I will make supplication. Christ the Lord says this, who intercedes for the redeemed people to the Father. Christ cried on the cross, and the Church in persecution.

Quae utilitas in sanguine meo, dum descendo in corruptionem? Si non resurrexero: nam quia effusus est sanguis meus, surgam et sit utilitas: ut acquiram omnes gentes resurrectione mea. Humanitas Christi ad Patrem loquitur, ac si dixisset: Nulla est utilitas quod sanguinem effudi, nisi resurrexero a mortuis. Vel, quae utilitas in sanguine meo, id est, in gente mea? Judaeorum nulla est utilitas: quia non credunt, nisi hominem purum tantum. Non solum non crediderunt, sed etiam latus ejus aperuerunt.

Numquid confitebitur tibi pulvis? Non poterit turba impiorum, quae adhuc, velut pulvis, omni vento doctrinae movetur, justificari, si ego non resurgam. Si ego non resurrexero, non confitebitur tibi pulvis. Pulvis, id est, impii, vel infructuosi. Aut annuntiabit veritatem tuam. Id est, Christum tuum: ac si dicat: Si non resurrexero, non annuntiant.

Audivit Dominus, et misertus est mei. Audivit Dominus, Deus Pater, et misertus est mei. Vox Christi, quia resurgere me fecit a mortuis. Dominus factus est adjutor meus. Defensor meus, qui me fecit primogenitum mortuorum.

Convertisti planctum meum. Cum dicerem: Tristis est anima mea usque ad mortem. In gaudium mihi. Cum resurgens dixi: Ite, nuntiate fratribus meis, ut eant in Galilaeam, ibi me videbunt. Sed haec sicut a Christo, ita etiam ab Ecclesia dicuntur: cujus planctus, resurgente Domino, in gaudium est conversus, et quae deinceps cum ipso Domino, et ad ipsum Domino, jam mundata Agni sanguine dicit:

Conscidisti saccum meum. Velamentum peccatorum meorum: quia saccus, et cilicium ad peccatores pertinet. Dum ergo dicit: Conscidisti saccum meum, et alibi dicit: Induebam me cilicio, et humiliabam in jejunio animam meam (Psal. IV), et quidem Christus non est usus isto indumento. Quid est saccus Christi, nisi mortalitas quam de nobis assumpsit? Tunc conscissus est iste saccus, quando resurrexit, et immortalis effectus est. Et licet habuit saccum, sed non habuit opus sacci: id est, peccatum: de quo scriptum est: Qui peccatum non fecit: nec dolus inventus est in ore ejus (Isai. LIII). Nobis ergo necesse est saccum et cilicium induere: quia opus sacci habuimus, id est, peccatum. Praecinxisti me laetitia. Id est, laetitia resurrectionis, sive Christum, sive Ecclesiam in futuro: induens me stola prima immortalitatis per resurrectionem tuam.

Ut cantent tibi gloria mea. In his qui crediderunt gloriae resurrectionis. Et non compungar. A stimulis peccatorum. Neque Christus: quia nullum habuit peccatum.

What utility is there in my blood, while I descend into corruption? If I shall not have risen again: for because my blood has been poured out, I shall rise and let there be utility: that I may acquire all nations by my resurrection. The humanity of Christ speaks to the Father, as if he had said: There is no utility that I have poured out blood, unless I shall have risen from the dead. Or, what utility is there in my blood, that is, in my race? There is no utility for the Jews: because they do not believe except in a pure man only. Not only did they not believe, but they also opened his side.

Will dust confess to you? The crowd of the impious, which still, like dust, is moved by every wind of doctrine, will not be able to be justified if I do not rise again. If I shall not have risen again, dust will not confess to you. Dust, that is, the impious, or the unfruitful. Or will it announce your truth? That is, your Christ: as if he were to say: If I do not rise again, they do not announce.

The Lord heard, and had mercy on me. The Lord heard, God the Father, and had mercy on me. The voice of Christ, because he made me rise again from the dead. The Lord was made my helper. My defender, who made me the firstborn of the dead.

You have turned my mourning. When I was saying: My soul is sorrowful even unto death. Into joy for me. When rising I said: Go, announce to my brothers that they should go into Galilee, there they shall see me. But these things, just as they are said by Christ, so also they are said by the Church: whose mourning, with the Lord rising, was turned into joy, and she who thereafter with the Lord himself, and to the Lord himself, now cleansed by the blood of the Lamb, says:

You have rent my sackcloth. The veil of my sins: because sackcloth and haircloth belong to sinners. While therefore he says, "You have rent my sackcloth," and elsewhere he says: I clothed myself with haircloth, and I humbled my soul in fasting (Psalm 4), and indeed Christ did not use that garment. What is the sackcloth of Christ, if not the mortality which he assumed from us? Then that sackcloth was rent, when he rose again, and was made immortal. And although he had sackcloth, yet he did not have the work of sackcloth: that is, sin: concerning which it is written: Who did no sin: neither was guile found in his mouth (Isa. 53). For us, therefore, it is necessary to put on sackcloth and haircloth: because we have had the work of sackcloth, that is, sin. You have girded me with joy. That is, the joy of the resurrection, or the Church in the future: clothing me with the first robe of immortality through your resurrection.

That my glory may sing to you. In those who have believed in the glory of the resurrection. And I may not be pricked. By the stings of sins. Nor Christ: because he had no sin.

Domine Deus meus, in aeternum confitebor tibi. Id est, sine fine laudabo te. In his, ut jam dixi, tibi concinam atque confitear: qui in me congregati sunt per resurrectionem meam. Omnia enim quae in hoc psalmo humiliter de Christo dicuntur, ad assumptionem corporis magis referenda sunt, quam ad potentiam Deitatis. Nos quoque supplices deprecamur, ut convertat Dominus in gaudium planctum nostrum, remissa mole facinorum; ac mysterio resurrectionis suae laetificatos attollere dignetur in coelum: pro quibus descendere dignatus est in infernum.

PSALMUS XXX.

In finem, Psalmus David, etc. Psalmus ipsius Mediatoris initio continet vocem; deinde redempti sanguine ejus populi, gratias agentis, ex ipsius interponitur persona prophetae. Ait ergo Redemptor ad Patrem: In te, Domine, speravi, non confundar in aeternum. In te, Pater, spes est corroborationis meae, dum mihi tamquam caeteris hominibus insultant adversarii, vel illudunt. Or vox prophetae ex persona Ecclesiae dicit, non confundar: quia recte confiteor finem Trinitatis. In te, Domine, speravi. In te, non in me. Non confundar in aeternum: quia qui illum integre confitentur, non confundentur neque hic, neque in futuro. Et in tua justitia libera me, et eripe me. De fovea quam statuerunt animae meae. Quia nisi a Deo justificemur, per nos non possumus justificari. Unde scriptum est; Qui se justificat, ipse se condemnat (Job IX). Unde et Paulus de quibusdam dicit: Suam quaerentes statuere justitiam, justitiae Dei non sunt subjecti (Rom. X).

Inclina ad me aurem tuam. Vox Ecclesiae ad Christum. Per aurem benignitas Dei intelligitur. Inclinat Christus aurem, quando exaudire dignatur. Vel tunc inclinavit Deus aurem suam, quando misit Verbum suum, et nos exaudivit in mundo; et intantum inclinavit, ut nostra peccata digito in terra scriberet. Accelera ut eripias me. Accelera, id est, festina: ut eripias me. Vult sancta Ecclesia liberari de corpore, ut ait Paulus: Cupio dissolvi, et esse cum Christo (Philip. I).

Esto mihi in Deum protectorem. Vox Ecclesiae. In Deum protectorem. In Deum defensorem: quia multi sunt dii nocivi, qui non prosunt. Unde Paulus dicit: Sunt quidem dii multi, et domini multi: nobis tamen unus Deus, una fides, unum baptisma (I Cor. VIII). Esto mihi in Deum protectorem, tamquam proximus. Et in domum refugii, ut salvum me facias. Quia Ecclesia, tempestate persecutionis, ad Deum habet refugium. Ut salvum me facias, a peccatoribus. Domus autem refugii ipse est in quo Pater inhabitat.

O Lord my God, forever I will confess to you. That is, without end I will praise you. In these, as I have already said, I will sing and confess to you: who are gathered in me through my resurrection. For all things which in this psalm are said humbly concerning Christ, are rather to be referred to the assumption of the body, than to the power of the Deity. We also suppliantly pray, that the Lord may turn our mourning into joy, the mass of our crimes being remitted; and by the mystery of his resurrection, may deign to elevate us, gladdened, into heaven: for whom he deigned to descend into hell.

PSALM XXX.

Unto the end, a Psalm of David, etc. The Psalm contains the voice of the Mediator himself at the beginning; then of the people redeemed by his blood, giving thanks, it is interposed from the person of the prophet himself. The Redeemer says therefore to the Father: In you, O Lord, I have hoped, let me not be confounded forever. In you, Father, is the hope of my strengthening, while adversaries insult me like other men, or mock me. Or the voice of the prophet from the person of the Church says, "let me not be confounded": because I rightly confess the end of the Trinity. In you, O Lord, I have hoped. In you, not in me. Let me not be confounded forever: because those who confess him entirely, will not be confounded either here, or in the future. And in your justice deliver me, and rescue me. From the pit which they have set for my soul. Because unless we be justified by God, through ourselves we cannot be justified. Whence it is written: He who justifies himself, condemns himself (Job 9). Whence also Paul says concerning certain ones: Seeking to establish their own justice, they are not subject to the justice of God (Rom. 10).

Incline your ear to me. The voice of the Church to Christ. Through the ear the kindness of God is understood. Christ inclines his ear, when he deigns to hear. Or then God inclined his ear, when he sent his Word, and heard us in the world; and so much did he incline it, that he wrote our sins with his finger on the ground. Hasten to rescue me. Hasten, that is, hurry: to rescue me. The holy Church wishes to be delivered from the body, as Paul says: I desire to be dissolved, and to be with Christ (Phil. 1).

Be to me a God protector. The voice of the Church. A God protector. A God defender: because there are many harmful gods who do not profit. Whence Paul says: "There are indeed many gods, and many lords: yet to us there is one God, one faith, one baptism" (1 Cor. 8). Be to me a God protector, as if a neighbor. And a house of refuge, that you may save me. Because the Church, in the storm of persecution, has a refuge in God. That you may save me, from sinners. But the house of refuge is he himself in whom the Father inhabits.

Multi volunt fugere a praesentia Dei: sed non possunt evadere, ut ait propheta: Et a facie tua quo fugiam (Psal. CXXXVIII)? Sed nos, dicit Ecclesia, insimul in domo habemus refugium: hoc est, in ipso qui est Deus.

Quoniam firmamentum meum, et refugium meum es tu. Ad sustinendos eos qui in me saeviunt. Vel firmamentum fidei; et refugium meum es tu: refugium meum dicit: quia Ecclesia in Christo habet refugium, ut ait propheta; Domine, refugium factus es nobis (Psal. LXXXIX). Propter nomen tuum educes me. Ut hoc notum faciam gentibus crediturus. Propter nomen tuum dux mihi eris: Quando ego facio aliquid boni, nomen Domini ex hoc glorificatur. Et enutries me. Aggregatis paulatim sanctis, educas Ecclesiam tuam, quae in me fundatur. Et enutries me. Tunc enutrivit Ecclesiam, quando nostram carnem suscepit. Unde et Paulus: Nemo enim carnem suam odio habet, sed nutrit et fovet (Ephes. V). Et enutrivit nos, ut fortes simus.

Et educes me de laqueo quem absconderunt mihi. Laqueus dicitur captio: quia quamdiu in via es, hoc est, in Christo, non times in laqueum cadere: laquei secus viam ponuntur. Via, Christus est: sicut ipse ait: Ego sum via (Joan. XIV). Et tu si es in via, hoc est in Christo, non times cadere in laqueum diaboli: quia omnis laqueus ab ipso est. Quoniam tu es protector meus: in manus tuas commendo spiritum meum. Vox Christi ad Patrem in Passione: quando commendavit animam suam, et dixit: Pater, in manus tuas commendo spiritum meum (Luc. XLVI). Quod commendatur, salvum recipitur. Et ipse dixit: Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam (Joan. XX). Tu es protector meus. Vox Ecclesiae. In manus tuas commendo spiritum meum: hoc est, in potestatem tuam commendo animam meam. Hoc exemplum accepit Ecclesia a Christo. Hoc et sanctus Stephanus fecit: hoc et sancti orant, quando exeunt de corpore, ut illud: Fideli creatori commendant animas suas in benefactis. Hoc in cruce positus Dominus dixit, quod in Patris manus spiritum commendaverit: cito eum ipso resuscitante sumpturus. Dicat nunc populus redemptus sanguine Agni: Redemisti me, Domine, Deus veritatis. Qui es veritas et vita: quia quod promisit Deus, non mentitur. Sicut promisit per servos suos prophetas: ita et venit, et redemit nos sanguine suo. Unde et Paulus dicit; Empti enim estis pretio magno (I Cor. VI).

Odisti omnes observantes vanitatem, supervacue. Supervacue dicit: non quod Deus odiat quemquam. Absit hoc sentire. Sed qui istam tantummodo vitam praesentem amant, et coelestia contemnunt: sperantes inaniter in beatitudinem saeculi seducentis, odit illos Deus. Non quod odium, sicut dixi, in Deum cadat: sed odire Deus, qui sic faciunt, dicitur: id est, repudiare: quia repudiat illos Deus.

Many wish to flee from the presence of God: but they cannot escape, as the prophet says: "And from your face whither shall I flee?" (Psalm 138). But we, says the Church, together have a refuge in the house: that is, in him who is God.

Since you are my firmament, and my refuge. For sustaining those who rage against me. Or the firmament of faith; "and you are my refuge": he says "my refuge": because the Church has a refuge in Christ, as the prophet says: "Lord, you have been made a refuge for us" (Psalm 89). For your name's sake you will lead me out. That I may make this known to the nations who are to believe. For your name's sake you will be a leader to me: When I do anything good, the name of the Lord is glorified because of this. And you will nourish me. With the saints gradually gathered, lead out your Church, which is founded in me. And you will nourish me. Then he nourished the Church, when he assumed our flesh. Whence also Paul: "For no one hates his own flesh, but nourishes and cherishes it" (Eph. 5). And he nourished us, so that we might be strong.

And you will lead me out from the snare which they have hidden for me. A snare is called a capture: because as long as you are in the way, that is, in Christ, you do not fear falling into a snare: snares are placed beside the way. The way is Christ: as he himself said: "I am the way" (John 14). And you if you are in the way, that is in Christ, you do not fear falling into the snare of the devil: because every snare is from him. Since you are my protector: into your hands I commend my spirit. The voice of Christ to the Father in the Passion: when he commended his soul, and said: "Father, into your hands I commend my spirit" (Luke 46). What is commended, is received safe. And he himself said: "I have power to lay down my soul, and I have power to take it up again" (John 20). You are my protector. The voice of the Church. Into your hands I commend my spirit: that is, into your power I commend my soul. This example the Church received from Christ. This also Saint Stephen did: this also the saints pray, when they depart from the body, like that: "To a faithful creator they commend their souls in good deeds." This the Lord, placed on the cross, said, that he commended his spirit into the hands of the Father: soon to take it up again with him resuscitating him. Let the people redeemed by the blood of the Lamb now say: "You have redeemed me, O Lord, God of truth." Who are the truth and the life: because what God has promised, he does not lie. Just as he promised through his servants the prophets: so also he came, and redeemed us by his blood. Whence also Paul says: "For you were bought with a great price" (1 Cor. 6).

You have hated all observing vanity, pointlessly. He says "pointlessly": not because God hates anyone. Far be it to feel this. But those who love only this present life, and contempt celestial things: hoping vainly in the beatitude of a seducing age, God hates them. Not that hatred, as I said, falls into God: but God is said to hate those who do so: that is, to repudiate them: because God repudiates them.

Ego autem in te, Domine, speravi. Vox Ecclesiae: Non in me: sed in te speravi et spero: exspectans resurrectionem tuam. Exsultabo et laetabor in misericordia tua. Pro quo exsultabo, et pro quo laetabor? Pro hoc quod sequitur.

Quia respexisti humilitatem meam. Exsultabo, corpore: laetabor, mente. Tunc respexit, quando carnem suscepit: quia contemptibilis, et captiva, et despecta erat Ecclesia. Exsultabo et laetabor in misericordia tua, pro tantae pietatis commodo, nt me tua morte redimeres: quia respexisti humilitatem meam, in spe illa positam, per quam ea quae non videntur, desiderantur. Salvasti de necessitatibus animam meam. Necessitates corporis multae sunt: id est, manducare, bibere, dormire, vel aliud quod necessario est faciendum: sed necessarium animae, omnino unum: id est, vita aeterna. Salvavit Deus animam de sua necessitate: quia dedit ei vitam aeternam: quod est sua necessitas. Proinde salvasti de necessitatibus mortis perpetuae animam meam quae tibi erat charitate devincta.

Nec conclusisti me in manus inimici. Illi concluduntur in manus inimici, qui perseverant in peccatis suis. Sed ego, dicit Ecclesia, non concludar: quia non volo perseverare in malis. Statuisti in loco spatioso pedes meos. Dilatasti unitatem Ecclesiae in toto mundo. Quomodo dicit, in loco? Numquid localis est Deus? Et localis, et non localis. Localis est ad se venientibus, et non localis, quia ubique est: sed invenitur in loco pure quaerentibus. Ut illud: Et motus est locus in quo erant sedentes (Act. IV). In loco spatioso pedes meos. Pedes, sancti praedicatores, qui portant verbum praedicationis in toto mundo: vel in Ecclesiam, quam tua resurrectione dilatasti in amplitudinem libertatis.

Miserere mei, Domine, quoniam tribulor. Miserere mei; ac si dicat: Fac in me misericordiam, quoniam tribulor. Illorum vox, qui tribulantur a qualibet tribulatione. Miserere mei, Domine, quoniam tribulor. Non jam mortem timens, sed insectationem metuens vitiorum. Conturbatus est in ira oculus meus. Ecclesia conturbatur de vitiis et peccatis, tam de suis, quam et de aliorum. Sed orandum est, ut ira non vertatur in odium, neque de festuca fiat trabs. Vel conturbatur oculus de futuro judicio. Conturbatus est in ira oculus meus, quo te mente cernebam. Anima mea, qua te diligebam. Et venter meus. Quo tui recordabar. Haec omnia conturbata sunt, propter priora delicta.

But I have hoped in you, O Lord. The voice of the Church: Not in me: but in you I have hoped and I hope: expecting your resurrection. I will exult and be glad in your mercy. For what shall I exult, and for what shall I be glad? For that which follows.

Because you have regarded my humility. I will exult in body: I will be glad in mind. Then he regarded it, when he took on flesh: because the Church was contemptible, and captive, and despised. I will exult and be glad in your mercy, for the benefit of such great piety, that you would redeem me by your death: because you have regarded my humility, placed in that hope, through which those things that are not seen, are desired. You have saved my soul from necessities. The necessities of the body are many: that is, to eat, to drink, to sleep, or anything else that must necessarily be done: but the necessity of the soul is altogether one: that is, eternal life. God has saved the soul from its necessity: because he has given it eternal life: which is its necessity. Therefore you have saved from the necessities of perpetual death my soul which was bound to you by charity.

Nor have you enclosed me in the hands of the enemy. They are enclosed in the hands of the enemy, who persevere in their sins. But I, says the Church, will not be enclosed: because I do not wish to persevere in evil things. You have set my feet in a spacious place. You have expanded the unity of the Church in the whole world. How does he say, in a place? Is God local? Both local, and not local. He is local to those coming to him, and not local, because he is everywhere: but he is found in a place by those seeking purely. Like that: And the place was moved where they were sitting (Acts 4). In a spacious place my feet. The feet, the holy preachers, who carry the word of preaching in the whole world: or into the Church, which by your resurrection you have expanded into the amplitude of liberty.

Have mercy on me, O Lord, for I am troubled. Have mercy on me; as if he were to say: Show mercy on me, for I am troubled. The voice of those who are troubled by any tribulation whatsoever. Have mercy on me, O Lord, for I am troubled. No longer fearing death, but dreading the pursuit of vices. My eye is troubled in wrath. The Church is troubled by vices and sins, as much its own as those of others. But one must pray, that wrath not be turned into hatred, nor a speck become a beam. Or the eye is troubled about the future judgment. My eye is troubled in wrath, with which I was seeing you in my mind. My soul, with which I was loving you. And my belly. With which I was remembering you. All these things are troubled, on account of prior offenses.

Quoniam defecit in dolore. Ideo in dolore; quia Ecclesia non potest emendare malos; nec segregare malos a sanctis usque in finem. Unde Dominus dixit: Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et colligate fasciculos ad comburendum (Matth. XIII). Vita mea et anni mei in gemitibus. Quamdiu est hic in praesenti vita, habet gemitum et fletum unusquisque homo: Quoniam defecit in dolore vita mea, et anni mei in gemitibus; donec persecutionem patior propter nomen tuum. Praesens vita deficit, quia mihi tempora sunt, perpetuitatem confiteri.

Infirmata est in paupertate virtus mea. Vox Ecclesiae. Infirmata est Ecclesia inter homines malos, inter quos habitat hic in praesenti vita; quia plures sunt peccatores, et pauci sunt sancti. Vel aliter: Infirmata est in paupertate virtus mea. Sanitas hujus corporis, inter cruciatus passionum. Et ossa mea conturbata sunt. Fortitudo utique mea. Ossa fortes sancti; vel ossa, virtutes Ecclesiae, vel sanctorum. Conturbata sunt, ab illo. Unde superius dicit secundum apostolum: Scimus quia omnis creatura congemiscit; non solum illa, sed et nos intra nos gemimus (Rom. VIII).

Super omnes inimicos meos factus sum opprobrium. Qui me propter tuum nomen persequuntur. Factus sum opprobrium vicinis meis. Vox Christi, et vox Ecclesiae. Domino Judaei multa opprobria dixerunt, et haeretici, et persecutores, dicunt Ecclesiae. Et vicinis meis valde. Qui ad credendum appropinquabit. Et timor notis meis. Quia amici mei, propter metum inimicorum, a me longe recesserunt. Totus psalmus, et super David juxta historiam, et super Dominum juxta prophetiam intelligi potest. Nimium, et timor notis meis, id est, apostolis: qui timuerunt in passione. Vel noti, mali Christiani: qui dicunt se credere in Deum, et operibus negant, et despiciunt vitam sanctorum. Vicini dicuntur, per fidem; et noti, propter christianitatem.

Qui videbant me, foras fugiebant a me. Id est, apostoli; qui viderunt Christum comprehendi in passione, et, relicto eo, fugerunt. Vel Judaei fugiunt sacramenta mysterii Ecclesiae, id est, corpus et sanguinem Christi. Omnes qui videbant me, foras fugerunt a me: non intelligentes interiorem spem meam, pro qua patior; ad exteriora visibilia fugiebant. Excidi tamquam mortuus a corde. Obliti sunt me corde, tamquam si fuerim jam defunctus. Excidi tamquam mortuus a corde. Id est, sic habuerunt Judaei Christum, quasi hominem mortuum pro nihilo.

Because it has failed in sorrow. Therefore in sorrow; because the Church cannot correct the wicked; nor separate the wicked from the saints until the end. Whence the Lord said: Let both grow together until the harvest, and in the time of the harvest I will say to the reapers: Gather first the tares, and bind them in bundles to be burned (Matt. 13). My life and my years in groans. As long as he is here in the present life, every man has groaning and weeping: Because my life has failed in sorrow, and my years in groans; as long as I suffer persecution for your name's sake. The present life fails, because my times are, to confess perpetuity.

My strength has been weakened in poverty. The voice of the Church. The Church has been weakened among wicked men, among whom it dwells here in the present life; because there are more sinners, and the saints are few. Or otherwise: My strength has been weakened in poverty. The health of this body, amid the torments of passions. And my bones are troubled. My fortitude, surely. The bones are strong saints; or the bones, the virtues of the Church, or of the saints. They are troubled, by him. Whence he says above according to the apostle: We know that every creature groans together; not only it, but we also groan within ourselves (Rom. 8).

Over all my enemies I have been made a reproach. Who persecute me for your name's sake. I have been made a reproach to my neighbors. The voice of Christ, and the voice of the Church. The Jews said many reproaches to the Lord, and heretics, and persecutors, say to the Church. And to my neighbors greatly. Who will approach to believe. And a fear to my acquaintances. Because my friends, on account of fear of the enemies, have departed far from me. The whole psalm can be understood both concerning David according to history, and concerning the Lord according to prophecy. Exceedingly, and a fear to my acquaintances, that is, the apostles: who feared in the passion. Or the acquaintances, wicked Christians: who say they believe in God, and deny him by their works, and despise the life of the saints. They are called neighbors, through faith; and acquaintances, on account of Christianity.

Those who saw me, fled outside from me. That is, the apostles; who saw Christ being seized in the passion, and, leaving him, they fled. Or the Jews flee the sacraments of the mystery of the Church, that is, the body and blood of Christ. All who saw me, fled outside from me: not understanding my interior hope, for which I suffer; they fled to exterior visible things. I have been cut off like a dead man from the heart. They have forgotten me in their heart, as if I were already dead. I have been cut off like a dead man from the heart. That is, the Jews regarded Christ thus, as a man dead for nothing.

Et factus sum sicut vas perditum. Sic habuerunt Judaei Christum quasi vas perditum; id est, hominem mortuum in suo peccato. Sic sunt sancti apud haereticos, velut homo perditus. Quoniam audivi vituperationem multorum. Id est, Christi a Judaeis, et Ecclesiae ab haereticis. In circuitu inhabitantium. Id est, in circuitu Christi, et in circuitu Ecclesiae: quos ipsi supradicti circumdederunt. Quoniam audivi vituperationem multorum, commorantium in circuitu. Erant vituperantes me, positi in peregrinatione hujus terrae: sequentes circuitum temporum, et ad patriam aeternam redire nolentes.

Dum convenirent simul adversum me; accipere animam meam consiliati sunt. Congregati sunt persecutores, et fecerunt consilium, ut acciperent animam meam, ad consentiendum sibi in sceleribus mortis. Ut acciperent animam meam; id est, Judaei Christum; et haeretici, Ecclesiam. Consiliati sunt mala consilia, et non bona. Consiliati sunt, ut quaererent et ut tollerent animam Christi, Judaei; et haeretici, animam Ecclesiae.

Ego autem in te speravi, Domine; dixi: Deus meus es tu. Qui solus fortis es ad liberandum. Vel vox Ecclesiae. In te speravi. In te, non in me. Et peccatores dicunt: In te speravi. Sed sancti, et fidem, et opera habent. Peccatores sperant in Deum, et non timent illum. In manibus tuis sortes meae. Id est, gratia Spiritus sancti. Non per memetipsum, sed a te actio vitae hujus, quae in hoc saeculo geritur.

Eripe me de manu inimicorum meorum, et a persequentibus me. Ne mihi praevaleant.

Illustra faciem tuam super servum tuum. Illustra, hoc est, cerne et discerne quicumque sit melior de sanctis tuis. Et salvum me fac in misericordia tua; Domine, non confundar, quoniam invocavi te. Illuminatio respectus tui super me refulgeat; ut non confundar, sed salver ab his persecutoribus.

Erubescant impii, et deducantur in infernum. Erubescant impii, daemones, haeretici, vel qui non credunt resurrectionem. Erubescant tunc, quando illos sanctos quos in despectionem habuerunt, videbunt coronatos, et se condemnatos. Vel qui, relinquentes verum Deum, ligna adorant, ac lapides venerantur. Muta fiant labia dolosa, quae loquuntur adversus justum iniquitatem: in superbia et in abusione. Crucifixum irridentes, et ignorantes resurgentem. Ista cernens propheta, exclamat exsultans et dicit:

And I have become like a lost vessel. Thus the Jews regarded Christ as a lost vessel; that is, a man dead in his own sin. Thus are the saints among heretics, like a lost man. Because I have heard the slander of many. That is, of Christ from the Jews, and of the Church from the heretics. In the circuit of the inhabitants. That is, in the circuit of Christ, and in the circuit of the Church: whom the aforementioned themselves have surrounded. Because I have heard the slander of many, dwelling in the circuit. They were slandering me, placed in the pilgrimage of this earth: following the circuit of time, and not wanting to return to the eternal fatherland.

While they came together against me; they plotted to take my soul. The persecutors gathered, and made a plan, to take my soul, to consent with them in the crimes of death. To take my soul; that is, the Jews Christ; and the heretics, the Church. They plotted evil counsels, and not good ones. They plotted, to seek and to take away the soul of Christ, the Jews; and the heretics, the soul of the Church.

But I have hoped in you, O Lord; I said: You are my God. Who alone are strong to deliver. Or the voice of the Church. In you I have hoped. In you, not in me. And sinners say: In you I have hoped. But the saints, have both faith and works. Sinners hope in God, and do not fear him. In your hands are my lots. That is, the grace of the Holy Spirit. Not through myself, but from you the action of this life, which is carried on in this world.

Deliver me from the hand of my enemies, and from those who persecute me. Lest they prevail against me.

Make your face shine upon your servant. Make shine, that is, see and discern whoever may be better among your saints. And save me in your mercy; O Lord, let me not be confounded, for I have called upon you. Let the illumination of your countenance shine upon me; that I may not be confounded, but be saved from these persecutors.

Let the impious be ashamed, and be led down into hell. Let the impious be ashamed, demons, heretics, or who do not believe the resurrection. Let them be ashamed then, when they see those saints whom they held in contempt, crowned, and themselves condemned. Or who, leaving the true God, adore wood, and venerate stones. Let the deceitful lips be made mute, which speak iniquity against the just: in pride and in abuse. Mocking the crucified, and not knowing the resurrected one. Seeing these things the prophet exclaims, exulting and says:

Quam magna multitudo dulcedinis tuae, Domine, quam abscondisti timentibus te! Quia multifarie copiosa dulcedo tua est, quam reservasti timentibus nomen tuum. Nec eam in his tentationibus ostendisti: ne, accepta securitate, excederemus a via justitiae. Vel, quam magna multitudo dulcedinis tuae, Domine! id est, quantam gloriam, quanta praemia praeparasti Ecclesiae tuae, ut esset semper cum angelis sine fine in aeternum mansura. Quam abscondisti timentibus te; id est bona sanctorum in temetipso abscondisti.

Perfecisti eis qui sperant in te. Perfecisti: ac si dicat, perfecturus eris. In conspectu filiorum hominum. Qui non erubuerunt confiteri quod credunt, ante reges et potestates, ut ait propheta: Et loquebar in testimoniis tuis in conspectu regum, et non confundebar (Ps. CXVIII). Quam abscondisti timentibus te: Quia hic per tribulationem pleniter non accipiunt praemium, sed in futuro exspectant. Et perfecisti eis qui sperant in te. Consummata spe, retribuisti exspectata in specie. In conspectu filiorum hominum; qui humana, et non coelestia, quaesierunt. Vel cum ibunt in supplicium aeternum: justi autem in vitam aeternam.

Abscondes eos in abscondito faciei tuae, a conturbatione hominum. Illuminatio enim vultus tui teget eos; ne ab humana malitia conturbentur: In abscondito vultus tui, scilicet justitiae tuae abditis; hoc est, in secreto tuo, sicut Job, et ipse, et omnia quae habuit, absconsa fuerunt in Deum. A conturbatione hominum, a persecutione peccatorum.

Proteges eos in tabernaculo tuo, a contradictione linguarum. In tabernaculo fidei, a strepitu malarum linguarum velantur, qui dicunt: Quis novit haec? aut quis redivit ex inferis?

Benedictus Dominus. Cui benedicit omnis creatura. Quomodo dicit: Benedictus Dominus? Numquid illi opus est nostra benedictio? Non, sed ut nos ab ipso benedictionem accipere mereamur. Quoniam mirificavit misericordiam suam in civitate munita. In civitate Jerusalem, in medio mundo. In civitate munita dicitur, eo quod firmata vel robusta sit, et in gyro omnes gentes illam circumdant. In circuitu Ecclesiae totius diffusae: ibi mirificavit misericordiam suam Dominus; quia ibi natus, ibi passus, ibi resurrexit, et inde ascendit ad coelos, ut ait propheta: Operatus est salutem in medio terrae (Ps. LXXIII). Vel aliter: Jerusalem coelestis munita de congregatione angelorum, et hominum.

How great is the multitude of your sweetness, O Lord, which you have hidden for those who fear you! For manifold and abundant is your sweetness, which you have reserved for those who fear your name. Nor have you shown it in these temptations: lest, having received security, we should depart from the way of justice. Or, how great is the multitude of your sweetness, O Lord! that is, how great a glory, how great rewards you have prepared for your Church, that it might always remain with the angels, without end, forever. Which you have hidden for those who fear you; that is, you have hidden the goods of the saints in yourself.

You have perfected it for those who hope in you. You have perfected: as if he were to say, you shall perfect. In the sight of the sons of men. Who were not ashamed to confess what they believe, before kings and powers, as the prophet says: And I spoke of your testimonies in the sight of kings, and I was not confounded (Ps. CXVIII). Which you have hidden for those who fear you: because here, through tribulation, they do not fully receive the reward, but await it in the future. And you have perfected it for those who hope in you. Hope having been consummated, you rendered back what was awaited in vision. In the sight of the sons of men; who sought human things, and not heavenly ones. Or when they shall go into eternal punishment: but the just into eternal life.

You will hide them in the secret of your face, from the disturbance of men. For the illumination of your countenance will cover them, lest they be disturbed by human malice: in the secret of your countenance, namely, hidden in your justice; that is, in your secret place, as Job—both he himself and all that he had—were hidden in God. From the disturbance of men, from the persecution of sinners.

You will protect them in your tabernacle, from the contradiction of tongues. In the tabernacle of faith, they are veiled from the clamor of evil tongues, who say: Who knows these things? Or who has returned from the dead?

Blessed be the Lord. Whom every creature blesses. How does he say: Blessed be the Lord? Is there any need for him of our blessing? No, but that we may merit to receive a blessing from him. For he has made his mercy wonderful in a fortified city. In the city of Jerusalem, in the middle of the world. It is called a fortified city, because it is made firm or is robust, and all the nations surround it round about. Around the whole diffused Church: there the Lord made his mercy wonderful; for there he was born, there he suffered, there he rose again, and from there he ascended to the heavens, as the prophet says: He has wrought salvation in the midst of the earth (Ps. LXXIII). Or otherwise: the heavenly Jerusalem, fortified by the congregation of angels and men.

Ego autem dixi in excessu mentis meae. Ecclesia quando recordatur de paradiso, quomodo immortalis poterat esse, et cogitat qualiter ibidem poterat esse; et meminit qualis est, et qualiter Deus per angelum Adae loquebatur (Gen. III), et quomodo oculis interioribus Deum videbat: quando ista cogitat, tunc in excessu mentis est Ecclesia. Ego autem dixi in excessu mentis meae: Projectus sum a facie oculorum tuorum. Populus haec dicit ille conversus ad Christum: Existimavi me, inquit, projectum esse a contemplatione luminum tuorum, et expavi, cum me tanta propter nomen tuum pati permitteres; vel, Projectus sum a vultu oculorum tuorum. Adam, quando transgressus fuit mandatum Dei, tunc projectus est a facie Dei (Ibid.), et ipse, et nos, et omnis posteritas sua post eum.

Ideo exaudisti vocem deprecationis meae, dum clamarem ad te. Ideo, dicit Ecclesia, exaudisti vocem orationis meae: quia cognovi, ubi poteram esse; et cognosco, ubi modo sum. Exaudisti vocem interioris hominis, te in mentis splendore precantis, et amovisti horribiles tribulationes.

Diligite Dominum, omnes sancti ejus; quoniam veritatem requiret Dominus, et retribuet abundanter facientibus superbiam. Humiliatis his, statuet sanctos suos in magna constantia. Diligite Dominum, omnes sancti ejus. Diligite, id est, amate illum. Quoniam veritatem requiret Dominus, qui perseverant usque in finem in bonitate, ut dictum est: Qui perseveraverit usque in finem, hic salvus erit (Matth. XXIV).

Viriliter agite. Hoc est, immobiliter. Et confortetur cor vestrum, omnes qui speratis in Domino. Cor vestrum: hoc est, anima vestra, in Domino semper. Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino. Fortiter atque constanter custodite propositum, ut fructum metatis in Christo. Quem supplices deprecamur ut insinuet mentibus nostris curam se diligendi, pro nobis passum jugiter confiteri, ut mereamur contra iniquam superbiam, humilitatis armis viriliter repugnare.

PSALMUS XXXI.

Intellectus David. Intellectus Christi. Duplex intellectus est in isto titulo, maxime de illo Publicano et Pharisaeo qui in templo orabant (Luc. XVIII): quia unus se justificabat; et alius se condemnabat, id est, accusabat. Psalmus vocem continet prophetae, ostendentis hominem non propriis meritis, sed Dei gratia posse salvari, si confiteatur admissa.

But I said in the excess of my mind. When the Church recalls paradise, how it could have been immortal, and considers how it could have been there; and remembers what it is, and how God spoke to Adam through the angel (Gen. III), and how it saw God with interior eyes: when it considers these things, then the Church is in an excess of mind. But I said in the excess of my mind: I have been cast out from before the sight of your eyes. The people, converted to Christ, say this: I thought, he says, that I had been cast out from the contemplation of your light, and I was terrified, when you permitted me to suffer so much on account of your name; or, I have been cast out from the countenance of your eyes. Adam, when he transgressed the commandment of God, then was cast out from the face of God (Ibid.), both he himself, and we, and all his posterity after him.

Therefore you have heard the voice of my supplication, while I cried to you. Therefore, says the Church, you have heard the voice of my prayer: because I knew where I could have been; and I know where I now am. You have heard the voice of the interior man, praying to you in the splendor of the mind, and you have removed horrible tribulations.

Love the Lord, all his saints; for the Lord will require truth, and will render abundantly to those who act with pride. These being humbled, he will establish his saints in great constancy. Love the Lord, all his saints. Love, that is, cherish him. For the Lord will require truth, of those who persevere to the end in goodness, as it is said: He who shall persevere to the end, he shall be saved (Matth. XXIV).

Act manfully. That is, immovably. And let your heart be comforted, all you who hope in the Lord. Your heart: that is, your soul, in the Lord always. Act manfully, and let your heart be comforted, all you who hope in the Lord. Guard your purpose strongly and constantly, that you may reap the fruit in Christ. Whom we humbly beseech to instill in our minds the care of loving him, to confess him constantly who suffered for us, that we may deserve to fight manfully against iniquitous pride with the arms of humility.

PSALM 31.

The understanding of David. The understanding of Christ. There is a twofold understanding in this title, especially concerning that Publican and Pharisee who were praying in the temple (Luke 18): because one justified himself; and the other condemned, that is, accused himself. The psalm contains the voice of the prophet, showing that man can be saved not by his own merits, but by the grace of God, if he confesses his sins.

Beati quorum remissae sunt iniquitates et quorum tecta sunt peccata. Beatus immortalis, laudabilis sive gloriosus. Sed tamen nullus potest apud se esse beatus, nisi ab illo accipiat qui justificat impium: hoc est, Deo. Unde et Paulus dicit: Credenti autem in eo qui justificat impium, deputatur fides ejus ad justitiam (Rom. IV). Beati quorum remissae sunt iniquitates: quorum peccata per confessionem a Domino diluuntur. Quibus modis remittuntur peccata? Tribus. Remittuntur per baptismum: teguntur per charitatem, non imputantur per martyrium. Et quorum tecta sunt peccata, per charitatem: secundum illud: Charitas operit multitudinem peccatorum (Jacob. V). Vel, quorum tecta sunt peccata: hoc est, ut hic velentur per poenitentiam, ne in judicio revelentur.

Beatur vir cui non imputabit Dominus peccatum. Qui se in hoc saeculo diligenter potuerit expurgare, vel per martyrium. Quod tegitur, non videtur: quod non videtur, non imputatur; quod non imputatur, nec punietur. Nec est in ore ejus dolus. Hoc est in illius ore qui se confitetur esse peccatorem, sicut Nathanael. Unde Dominus dixit: Ecce vere Israelita, in quo dolus non est (Joan. I). Et de illo publicano, de quo superius diximus, qui se confitebatur esse peccatorem dicens: Deus, propitius esto mihi peccatori (Luc. XVIII). Nec est in ore ejus dolus, sed in veritate credens Deum, hoc corde retinuit, quod ore confitebatur.

Quoniam tacui, inveteraverunt in me omnia ossa mea. Non protuli confessionem ad salutem: ideo omnis fortitudo mea in carnis infirmitate consenuit. Quoniam tacui, inveteraverunt in me omnia ossa mea, dum clamarem tota die. Tacui, vox malorum est. Tacui: id est, tacent illorum peccata, et in confessione nolunt dicere. Inveteraverunt ossa, id est, virtutes quas debuerant habere, inveteraverunt per peccatum. Dum clamarem: id est, clamant. Si aliquid boni habent: per vanitatem demonstrant, ut ille Pharisaeus impius faciebat, qui dicebat: Deus, gratias tibi ago, quia non sum sicut caeteri homines, raptores, adulteri. Dum clamarem tota die: in istius vitae momento.

Quoniam die ac nocte gravata est super me manus tua. Potentia tua. Cum essem impius, et blasphemus: gravata est super me manus tua: id est, potestas tua: quia qui hic non emendant, gravatur super illos manus Dei, id est, potestas vindictae in die judicii. Conversus sum in aerumna. In assidua tribulatione flagellorum tuorum. Dum configitur mihi spina. Stimulus conscientiae peccatricis. Conversus sum in aerumna dum configitur mihi spina: aerumna: id est, miseria. Dum configitur mihi spina: id est, dum pungit me conscientia peccati.

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed, immortal, praiseworthy or glorious. But yet no one can be blessed in himself, unless he receives from him who justifies the impious: that is, from God. Whence also Paul says: But to him that believeth in him who justifieth the impious, his faith is reputed to justice (Rom. 4). Blessed are they whose iniquities are forgiven: whose sins are washed away by the Lord through confession. In what ways are sins forgiven? In three. They are forgiven through baptism: they are covered by charity, they are not imputed through martyrdom. And whose sins are covered, by charity: according to that: Charity covereth a multitude of sins (James 5). Or, whose sins are covered: that is, that they may be veiled here by penance, lest they be revealed in the judgment.

Blessed is the man to whom the Lord will not impute sin. He who has been able to diligently purge himself in this world, or through martyrdom. What is covered, is not seen: what is not seen, is not imputed; what is not imputed, will not be punished. Nor is there deceit in his mouth. This is in the mouth of him who confesses himself to be a sinner, like Nathanael. Whence the Lord said: Behold an Israelite indeed, in whom there is no guile (John 1). And of that publican, of whom we spoke above, who confessed himself to be a sinner saying: O God, be merciful to me a sinner (Luke 18). Nor is there deceit in his mouth, but believing God in truth, he retained this in his heart, which he confessed with his mouth.

Because I was silent, all my bones have grown old. I did not bring forth confession unto salvation: therefore all my strength has grown old in the infirmity of the flesh. Because I was silent, all my bones have grown old, while I was crying all the day. I was silent, is the voice of the wicked. I was silent: that is, their sins are silent, and in confession they are unwilling to speak. My bones have grown old, that is, the virtues which they ought to have had, have grown old through sin. While I was crying: that is, they cry. If they have anything good, they show it through vanity, as that impious Pharisee did, who said: O God, I give thee thanks that I am not as the rest of men, extortioners, adulterers. While I was crying all the day: in the moment of this life.

Because day and night thy hand was heavy upon me. Your power. When I was impious, and a blasphemer: thy hand was heavy upon me: that is, your power: because he who does not amend here, the hand of God is heavy upon them, that is, the power of vengeance on the day of judgment. I am turned in my anguish. In the assiduous tribulation of your scourges. While the thorn is fastened in me. The sting of a sinful conscience. I am turned in my anguish while the thorn is fastened in me: anguish: that is, misery. While the thorn is fastened in me: that is, while the conscience of sin pricks me.

Delictum meum cognitum tibi feci, et injustitias meas non abscondi. Sed confessus sum, et patefeci omnia. Scio enim te cito remittere delicta, cum tibi fuerint integre reserata, et ideo dixi:

Confitebor adversus me injustitias meas Domino. Non enim adversus Dominum, sed adversus me has pronuntiavi ut justificarer: Dixi, pronuntiavi adversus me injustitias meas Domino, et tu remisisti iniquitatem peccati mei. In persona illorum dicit propheta qui convertuntur, sicut ille filius qui peregre profectus est, et dixit: Ibo ad Patrem meum (Luc. XV). Dixit in corde, ubi Deus videtur: Et tu remisisti impietatem peccati mei. Quae prius gesseram, misericorditer indulsisti.

Pro hac impietate orabit ad te omnis sanctus in tempore opportuno. Tempus opportunum ad exorandum pro peccatis, haec vita est: in qua ideo sancti orant: quia nemo est a peccatis immunis. Pro hac iniquitate, vel pro hac remissione, quod superius dixit: Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata. Omnis sanctus: hoc est, per baptismum; et qui post baptismum peccat, postea dimittitur illi per poenitentiam, aut per martyrium.

Verumtamen in diluvio aquarum multarum ad eum non approximabunt. Multi fructus diluviorum in judicio impios vallabunt, qui sanctis nocituri non erunt. Verumtamen in diluvio aquarum multarum ad eum non appropinquabunt. Sine angustiis, ait, quae quasi aquis inundantibus comparantur, ad Deum sancti appropinquare non poterunt: quia qui sustinuerit usque in finem, hic salvus erit. Vel, in diluvio aquarum: id est, varietate doctrinarum haereticorum: per hoc ipsi ad Deum non approximabunt.

Tu es mihi refugium a tribulatione quae circumdedit me. Vox Ecclesiae ad Christum. De hujus saeculi pressuris haec dicit. Exsultatio mea. Quia in te gaudeo. Erue me a circumdantibus me. Vel ab inimicis publicis, vel a peccatis. Dum dixit, exsultatio mea, redime me a circumdantibus me: quomodo dicit, Redime me, cum ille qui redimitur in captivitate est, et illi qui exsultant, redemptione non indigent? Hoc ad sensum pertinet. Vox illorum est, qui cum Deo sunt, et rogant pro illis qui in ista captivitate tribulantur.

Intellectum tibi dabo, et instruam te in via hac qua gradieris. Qualem intellectum dat Deus Ecclesiae suae. Ut intelligat pro qua causa anxiatur sanctus, et facit prosperare peccatores. Intellectum dabo tibi, et instruam te in via hac qua gradieris. In via, scilicet confessionis istius doceam te sapientiam, ut non recedas ab ea. Intelligere te faciam, et docebo te in via hac qua gradieris. Vox Domini loquentis inducitur, et docentis, quomodo homo suum mereatur auxilium, si Dei videlicet praecepta custodiens recto feratur itinere. Itaque ad perfectum munditiae dicit hominem venire non posse.

I have made my sin known to you, and my injustices I have not hidden. But I have confessed, and I have laid everything bare. For I know that you quickly forgive sins, when they have been fully disclosed to you, and therefore I have said:

I will confess against myself my injustices to the Lord. For not against the Lord, but against myself have I pronounced these things that I might be justified: I said, I have pronounced against myself my injustices to the Lord, and you have forgiven the iniquity of my sin. In the person of those who are converted the prophet speaks, like that son who went abroad, and said: I will go to my Father (Luke 15). He said in his heart, where God is seen: And you have forgiven the impiety of my sin. What I had formerly done, you have mercifully indulged.

For this impiety every holy one will pray to you in an opportune time. The opportune time to pray for sins is this life: in which therefore the saints pray: because no one is immune from sins. For this iniquity, or for this remission, as he said above: Blessed are they whose iniquities are forgiven, and whose sins are covered. Every holy one: that is, through baptism; and he who sins after baptism, it is afterwards forgiven him through penance, or through martyrdom.

Nevertheless, in a flood of many waters they will not come near to him. Many fruits of the floods in the judgment will surround the impious, which will not harm the saints. Nevertheless, in a flood of many waters they will not come near to him. Without tribulations, he says, which are compared as it were to overflowing waters, the saints will not be able to approach God: because he who endures to the end, he will be saved. Or, in a flood of waters: that is, in the variety of the doctrines of heretics: through this they themselves will not approach God.

You are my refuge from the tribulation which has surrounded me. The voice of the Church to Christ. She says this concerning the pressures of this world. My exultation. Because in you I rejoice. Deliver me from those who surround me. Either from public enemies, or from sins. When he said, my exultation, redeem me from those who surround me: how does he say, Redeem me, when he who is redeemed is in captivity, and those who exult do not need redemption? This pertains to the sense. It is the voice of those who are with God, and they ask for those who are troubled in this captivity.

I will give you understanding, and I will instruct you in this way in which you shall go. What kind of understanding God gives to his Church. That it may understand for what cause a saint is anxious, and makes sinners to prosper. I will give you understanding, and I will instruct you in this way in which you shall go. In the way, namely of this confession I will teach you wisdom, that you may not depart from it. I will make you to understand, and I will teach you in this way in which you shall go. The voice of the Lord speaking is introduced, and teaching, how a man may merit his help, if, that is, keeping the precepts of God he is carried in the right path. And so he says that a man cannot come to the perfection of purity.

Et quamquam ad perfectum munditiae venire non valeat: tamen in animalium modum pronus non feratur in vitia. Firmabo super te oculos meos. Vox Christi ad Ecclesiam. Firma super te oculos meos: id est, aspectum divinitatis. Firmabo super te oculos meos, ut in dilectione luminis mei permaneas.

Nolite fieri sicut equus, etc. Qui non Dei voluntate, sed proprio motu se regere volunt, et effrenes in luxuriam decidunt, hos propheta coercet verbis terribilibus dicens:

In chamo et freno maxillas eorum constringe. Freno et chamo moderationis suae, Deus coarctat impiorum supervacuas blasphemias. Equus, indomitus: mulus, piger. Hoc rogat Ecclesia Deum Patrem, ut per frenum, id est, praedicationem, populum gentilem, quos equos nominavit, de lata via et spatiosa saeculi hujus, faciat ad se appropinquare, et populum Judaicum, quos mulos nominavit, qui piger est ad Deum credendum, per chamum, id est, contritionem cordis faciat ad se venire. Qui non approximant ad te. Sed per superbiam elongantur.

Multa flagella peccatorum. Quia aliqui peccatores sunt, quorum in ista vita initiantur flagella, quae postea in futuro habebunt sine fine: Multa flagella peccatorum: qui poenitentiam agere noluerunt. Sperantes autem in Domino misericordia circumdabit. Illa misericordia, ut vitam mereantur aeternam. Qui rectam spem et fidem in Deo habent: ipsos misericordia Dei circumdabit, ut illud: Misit angelum Dominus in circuitu timentium eum (Psal. XXXII); et alibi: Custodit Dominus omnes diligentes se (Psal. CXLIV).

Laetamini in Domino, et exsultate, justi. Propheta hortatur Ecclesiam laetari de spe vitae aeternae et regenerationis: tamen laetatur et hic Ecclesia in tribulatione. Et gloriamini omnes recti corde. Ut Paulus: Qui gloriatur, in Domino glorietur (I Cor. I). Recti corde dicuntur, quibus omnia judicia Dei placent, et se accusant de suis peccatis, et Deum, sive in prosperis, sive in adversis, semper laudant: Laetamini in Domino, et exsultate, justi; et gloriamini, omnes recti corde. Ut gloria vestra ad eum referatur, sicut ait Apostolus: Qui gloriatur, in Domino glorietur. Quem supplices deprecemur, ut obtectis per indulgentiam peccatis, nec reputatis ultra delictis, mereamur sanctorum exsultationis perpetuae esse participes.

PSALMUS XXXII.

In finem, Psalmus David. Psalmus iste vocem continet prophetae ad Deum hortantis populos: atque monentis justos in quem debeant exsultare.

And although he cannot come to the perfection of purity, yet he should not be carried headlong into vices in the manner of animals. I will fix my eyes upon you. The voice of Christ to the Church. Fix my eyes upon you: that is, the aspect of divinity. I will fix my eyes upon you, that you may remain in the love of my light.

Do not become like the horse, etc. Those who wish to rule themselves not by the will of God, but by their own motion, and unbridled fall into luxury, these the prophet coerces with terrible words, saying:

With bit and bridle bind their jaws. With the bridle and bit of his moderation, God restrains the superfluous blasphemies of the impious. The horse, untamed: the mule, lazy. This the Church asks of God the Father, that through the bridle, that is, preaching, he may make the gentile people, whom he called horses, to approach him from the broad and spacious way of this world, and the Jewish people, whom he called mules, who are lazy to believe in God, he may make to come to him through the bit, that is, contrition of heart. Who do not approach you. But are removed by pride.

Many are the scourges of sinners. Because there are some sinners, whose scourges are initiated in this life, which they will afterwards have in the future without end: Many are the scourges of sinners: who have been unwilling to do penance. But mercy will surround those who hope in the Lord. That mercy, that they may merit eternal life. Those who have a right hope and faith in God, the mercy of God will surround them, according to that: The Lord has sent his angel round about them that fear him (Ps. 32); and elsewhere: The Lord keeps all who love him (Ps. 144).

Be glad in the Lord, and rejoice, you just. The prophet exhorts the Church to be glad in the hope of eternal life and of regeneration: yet the Church is also glad here in tribulation. And glory, all you right of heart. As Paul says: He that glories, let him glory in the Lord (1 Cor. 1). They are called right of heart, to whom all the judgments of God are pleasing, and they accuse themselves of their sins, and they always praise God, whether in prosperity, or in adversity: Be glad in the Lord, and rejoice, you just; and glory, all you right of heart. That your glory may be referred to him, as the Apostle says: He that glories, let him glory in the Lord. Whom we humbly beseech, that with our sins covered by indulgence, and our offenses no longer reckoned, we may deserve to be partakers of the perpetual exultation of the saints.

PSALM 32.

For the end, a Psalm of David. This psalm contains the voice of the prophet exhorting the peoples to God: and admonishing the just in whom they ought to exult.

Exsultate, justi, in Domino. Propheta hortatur sanctos, ut laudent Deum. Exsultate, justi. Alibi dicit: Gaudete, sed unum est. Alii exsultant in rebus hujus saeculi, alii in circo: alii in theatro: Sed tu, dicit propheta unicuique sancto, in Domino exsulta, et non in prosperitatibus mundi. Rectos decet collaudatio. Rectos dicit, qui in regulam veritatis corda illorum dirigunt: non iniquos, dicente propheta: Vae his qui dicunt dulce amarum, et amarum dulce (Isaiae V).

Confitemini Domino in cithara. Cithara deorsum habet cavamen, et sex chordas habet. Opera sanctorum intelliguntur per citharam, quae sunt sex opera misericordiae. Et de illis chordis aliae bene cantant: aliae murmurant. Sic et sancti, alii sic, alii vero sic. Confitemini Domino in cithara. In carne vitiis et concupiscentiis mortificata per crucem Dominicam. In psalterio decem chordarum psallite ei. In Decalogo mandatorum. Psalterium desursum habet cavamen: praedicatio vel mandata intelligitur in sanctis, quae de supernis veniunt. Unde dixit: Omne datum optimum, et omne donum perfectum, desursum est descendens a Patre luminum, apud quem non est transmutatio, vel vicissitudinis obumbratio (Jacob. I). Decem chordarum, id est, decem verba legis. Tria mandata in una tabula, quae ad finem Trinitatis pertinent, haec sunt; primum: Audi, Israel, Dominus Deus tuus Deus unus est; secundum: Non habebis nomen Dei tui in vanum; tertium: Observa diem sabbati (Deut. VI). Septem, in altera tabula, ad dilectionem proximi pertinent.

Cantate ei canticum novum. Id est, psallite ei novum canticum: id est, novam vitam, quia novus homo venit in mundum: novam legem instituit nobis, et novam Ecclesiam per baptismum. Cantate ei canticum novum, quia resurrexit, quia sedet ad dextram Patris. Bene psallite ei. Ille bene psallit, qui implet in opere quod cantat: id est, praedicat. In jubilatione. Jubilus dicitur, quod nec verbis, nec syllabis, et nec litteris, nec voce potest erumpere, aut comprehendere quantum homo Deum debeat laudare. Bene psallite ei in vociferatione. Per jubilationem quondam sacerdotum, Jericho mundi figuram retinens corruit (Jos. VI), nunc per nostram orationem, ejus concupiscentiae eliduntur.

Quoniam rectus est sermo Domini. Nec in aliquo curvatur, sed prosperabitur in his ad quae dirigit illum. Et omnia opera ejus in fide. Sicut ait in Evangelio. Si habueritis fidem integram, et dixeritis huic monti, Transfer te et mitte te in mare: fiet (Matth. XVII). Et omnia quaecumque fideliter petieritis: credite quia accipietis, et venient vobis. Quia rectus est sermo Domini, et omnia opera ejus in fide. Rectus est in rectis. Opera ejus in fide, in fide sanctorum: quia quod promittit Deus sanctis suis, non mentitur.

Rejoice in the Lord, you just. The prophet exhorts the saints to praise God. Rejoice, you just. Elsewhere he says: Be glad, but it is one and the same. Some exult in the things of this world, others in the circus: others in the theater: But you, says the prophet to each saint, exult in the Lord, and not in the prosperities of the world. Praise becomes the upright. He calls them upright, who direct their hearts to the rule of truth: not the iniquitous, as the prophet says: Woe to them that call evil good, and good evil (Isaiah 5).

Give praise to the Lord on the harp. The harp has its hollow part downwards, and it has six strings. The works of the saints are understood by the harp, which are the six works of mercy. And of those strings some sing well: others murmur. So also the saints, some so, others so. Give praise to the Lord on the harp. In the flesh mortified to vices and concupiscences by the Lord's cross. On the psaltery of ten strings sing to him. In the Decalogue of the commandments. The psaltery has its hollow part upwards: preaching or the commandments are understood in the saints, which come from above. Whence he said: Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration (James 1). Of ten strings, that is, the ten words of the law. Three commandments on one tablet, which pertain to the end of the Trinity, these are; the first: Hear, O Israel, the Lord your God is one God; the second: You shall not take the name of your God in vain; the third: Observe the sabbath day (Deut. 6). Seven, on the other tablet, pertain to the love of the neighbor.

Sing to him a new song. That is, sing to him a new song: that is, a new life, because a new man has come into the world: he has instituted a new law for us, and a new Church through baptism. Sing to him a new song, because he has risen, because he sits at the right hand of the Father. Sing well to him. He sings well, who fulfills in work what he sings: that is, he preaches. In jubilation. Jubilation is said to be that which can neither by words, nor by syllables, and neither by letters, nor by voice, break forth, or comprehend how much a man ought to praise God. Sing well to him with a loud voice. Through the jubilation of the priests of old, Jericho, retaining the figure of the world, fell (Josh. 6), now through our prayer, its concupiscences are destroyed.

For the word of the Lord is right. Nor is it curved in any way, but it will prosper in those things to which he directs it. And all his works are in faith. As he says in the Gospel. If you have whole faith, and say to this mountain, Remove yourself and cast yourself into the sea: it will be done (Matt. 17). And whatever you shall ask faithfully: believe that you shall receive, and they will come to you. Because the word of the Lord is right, and all his works are in faith. It is right in the upright. His works are in faith, in the faith of the saints: because what God promises to his saints, he does not lie.

Diligit misericordiam, et judicium Dominus. Quomodo dicit, diligit misericordiam, cum in alio loco dicat: Ne miserearis pauperi in judicio (Exod. XXII): id est, non propter pauperem nec propter divitem, non propter proximum et longinquum, non propter cognitum et incognitum, declines a recto judicio: sed prius judica rectum judicium, et postea subveniat misericordia. Diligit misericordiam, quia nos assumpta carne redemit, et judicium, qui inter impios justosque discernit. Misericordia Domini plena est terra. Totus mundus. Vel terra, sancta Ecclesia de misericordia Dei plena est: quia sicut ille ubique est, et sua misericordia cum illo, et ab illo inseparabilis est: quia non tantum ut justos custodiat, descendit, sed ut peccatores redimeret, ut salvos faceret.

Verbo Domini coeli firmati sunt. Verbum Patris, Filius est. Coeli firmati sunt: sancti apostoli per ipsum in fide. Verbo Domini coeli firmati sunt. In ipso Verbo, quod erat in principio apud Deum: sive visibiles coeli, sive apostoli sunt creati. Verbo Domini coeli firmati sunt, et spiritu oris ejus omnis virtus eorum. Trinitatis majestas manifestissime declaratur: Dominus, Verbum, Spiritus Domini. Et spiritu oris ejus omnis virtus eorum. Paracleto scilicet cooperante, horum virtutes coelorum creatae sunt. Nam in Domino Pater, in Verbo Filius; in spiritu oris, Spiritus sanctus declaratur. Et quia dicit, oris ejus: non procedens quasi minor credatur. Nam sicut Filius a Patre, et aequalis Patri: ita et Spiritus sanctus aequalis Patri habetur ac Filio. Vel, spiritu oris ejus omnis virtus eorum, id est, per Spiritum sanctum virtutes illorum. Quia per Spiritum sanctum habuerunt diversas gratias: id est, virtutes. Nam per nos nihil boni habuimus, nisi per ipsum.

Congregans sicut in utre aquas maris. Clausum littoribus mare ostendit. Congregans sicut in utre aquas maris. Per aquas, saeculi tribulationes significat, et persecutiones sanctorum: quia sicut homo in utre aquas stringit, et quando vult spargit: sic Dominus tribulationes Ecclesiae, ut ait Paulus: Fidelis Deus qui non patietur vos tentari super id quod potestis ferre, sed faciet etiam proventum ut possitis sustinere (I Cor. X).

The Lord loves mercy and judgment. How does he say, he loves mercy, when in another place he says: Do not have mercy on the poor in judgment (Exod. 22): that is, not for the sake of the poor nor for the sake of the rich, not for the sake of the near and the far, not for the sake of the known and the unknown, should you decline from a right judgment: but first judge a right judgment, and afterwards let mercy come to the rescue. He loves mercy, because he redeemed us by assuming flesh, and judgment, who discerns between the impious and the just. The earth is full of the mercy of the Lord. The whole world. Or the earth, the holy Church is full of the mercy of God: because as he is everywhere, so is his mercy with him, and is inseparable from him: because he descended not only to guard the just, but to redeem sinners, that he might save them.

By the word of the Lord the heavens were established. The Word of the Father is the Son. The heavens were established: the holy apostles by him in faith. By the word of the Lord the heavens were established. In that Word, which was in the beginning with God: whether the visible heavens, or the apostles were created. By the word of the Lord the heavens were established, and by the spirit of his mouth all their power. The majesty of the Trinity is most clearly declared: the Lord, the Word, the Spirit of the Lord. And by the spirit of his mouth all their power. That is, with the Paraclete cooperating, the powers of these heavens were created. For in the Lord the Father, in the Word the Son; in the spirit of the mouth, the Holy Spirit is declared. And because he says, of his mouth: let him not be believed to be proceeding as if he were lesser. For as the Son is from the Father, and equal to the Father: so also the Holy Spirit is held to be equal to the Father and the Son. Or, by the spirit of his mouth all their power, that is, by the Holy Spirit their powers. Because by the Holy Spirit they had diverse graces: that is, powers. For through ourselves we had nothing good, except through him.

Gathering the waters of the sea as in a bottle. He shows the sea enclosed by the shores. Gathering the waters of the sea as in a bottle. By the waters, he signifies the tribulations of the world, and the persecutions of the saints: because as a man holds waters in a bottle, and when he wills, he sprinkles them: so the Lord the tribulations of the Church, as Paul says: God is faithful, who will not suffer you to be tempted above that which you are able to bear, but will make also with temptation issue, that you may be able to bear it (1 Cor. 10).

Congregans sicut in utre, in novo Ecclesiae homine: aquas maris, saeculi populos, ut sint vinum novum, sicut Dominus ait, in utres novos (Matt. IX): id est, Evangelicum praeceptum, reconditum in cordibus credentium. Ponens in thesauris abyssos. O magna Creatoris potentia, recondens in thesauris abyssos: producens de thesauris ventos! Tamen hic abyssos, mysteriorum coelestium altitudinem intelligimus, juxta illud Apostoli: O altitudo divitiarum sapientiae, et scientiae Dei (Rom. XI)! Vel, in thesauris, id est, in absconditis Dei. Thesaurus, id est, largitas: hoc est, profundum Scripturarum. Unde alio loco dicit: Qui producit ventum de thesauris suis (Psal. CXXXIV). Nam quantum voluit per servos suos nobis demonstrare: tantum per nos intelligere potuimus: ipsam profunditatem Scripturarum nequaquam possumus.

Timeat Dominum omnis terra. Qui terrena sapiunt, ipsum potius, et non creaturam, adorent. Ab eo autem commoveantur omnes inhabitantes orbem. Haec quidam de futuro arbitrantur judicio, sed ad sequentem expositionem magis respiciunt. Ab ipso autem commoveantur universi, omnes qui inhabitant orbem. Ab ipso Deo commoveantur universi; id est, de infidelitate ad fidem. Vel universi: omnes creaturae ab ipso veniunt, et non sicut peccatores dicunt, quod tempus illas adducit, et non Deus: quia et tempora, et dies, et annos, vel etiam momenta Deus constituit.

Quia ipse dixit, et facta sunt: ipse mandavit, et creata sunt. Ideo ipsum cuncta timeant: quia ab ipso vel facta sunt, vel creata. Ipse dixit: hoc est per Filium, qui verbum est, dixit: mandavit, per imperium: hoc est, inenarrabiliter.

Dominus dissipat consilia gentium. Secundum illud: Non est consilium, non est prudentia, non est sapientia, non est fortitudo contra Deum (Prov. XII). Dominus dissipat consilia gentium: Judaeorum scilicet, qui tamquam increduli contra Deum Christum susurrant. Vel dissipat consilia eorum, qui turrim aedificare voluerunt; destruxit, ut illud: Venite, confundamus ibidem linguas eorum (Gen. XI). Reprobat autem cogitationes populorum. Hoc est, Judaeorum consilia, quia non potuerunt illa facere nisi quantum a Deo praefinitum fuit. Reprobat autem cogitationes populorum: Pharisaeorum, et Sadducaeorum, vel reliquarum potestatum genera. Et reprobat consilia principum. Hoc est, Annae et Caiphae, quia ipsi principes erant ipsorum sacerdotum qui primatum tenebant hujus sceleris. Hos omnes cum suis consiliis Dominus resurgendo destruxit.

Consilium vero Domini manet in aeternum. Consilium Domini fuit, ut resurgeret a mortuis, sicut et fecit. Istud consilium, Judaei, vel principes illorum, destruere non potuerunt. Cogitationes cordis ejus in generatione et generationem. Nihil ex eis diminuetur, juxta illud: Coelum et terra transibunt: verba autem mea non praeteribunt (Matt. XXIV).

Gathering as in a bottle, in the new man of the Church: the waters of the sea, the peoples of the world, that they may be new wine, as the Lord says, in new bottles (Matt. 9): that is, the Evangelical precept, hidden in the hearts of believers. Laying up the depths in storehouses. O the great power of the Creator, laying up the depths in storehouses: bringing forth the winds from his storehouses! Yet here we understand the depths, the altitude of the celestial mysteries, according to that of the Apostle: O the depth of the riches of the wisdom and of the knowledge of God (Rom. 11)! Or, in storehouses, that is, in the hidden things of God. A treasure, that is, a largess: that is, the depth of the Scriptures. Whence in another place he says: Who brings forth the wind from his storehouses (Ps. 134). For as much as he willed to show us through his servants, so much we were able to understand through ourselves: the very depth of the Scriptures we can in no way.

Let all the earth fear the Lord. Those who are inclined toward earthly things, let them rather worship him, and not the creature. But let all the inhabitants of the world be moved by him. Some think this refers to the future judgment, but it refers more to the following exposition. But let all be moved by him, all who dwell in the world. Let all be moved by God himself; that is, from unbelief to faith. Or all: all creatures come from him, and not as sinners say, that time brings them, and not God: because God has also established the times, and the days, and the years, and even the moments.

Because he spoke, and they were made: he commanded, and they were created. Therefore, let all things fear him: because by him they were either made or created. He spoke: this is through the Son, who is the Word, he spoke: he commanded, by his authority: that is, in an ineffable way.

The Lord scatters the counsels of the nations. According to that: There is no counsel, no prudence, no wisdom, no strength against God (Prov. 12). The Lord scatters the counsels of the nations: namely, of the Jews, who as unbelievers murmur against Christ God. Or he scatters the counsels of those who wished to build a tower; he destroyed it, as in that passage: Come, let us confuse their tongues there (Gen. 11). But he rejects the thoughts of the peoples. That is, the counsels of the Jews, because they could not do those things except insofar as it was predetermined by God. But he rejects the thoughts of the peoples: of the Pharisees and Sadducees, or of the other types of authorities. And he rejects the counsels of the princes. That is, of Annas and Caiaphas, because they were the princes of their priests who held the primacy of this crime. All these with their counsels the Lord destroyed by rising again.

But the counsel of the Lord endures forever. The counsel of the Lord was that he would rise from the dead, as he also did. This counsel, the Jews, or their princes, could not destroy. The thoughts of his heart from generation to generation. Nothing of them shall diminish, according to that: Heaven and earth shall pass away: but my words shall not pass away (Matt. 24).

Beata gens, cujus est Dominus Deus ejus. Hoc est qui credunt quod Dominus creavit illas creaturas, unde superius mentionem fecit; non quod tempus illas adducat. Vel, beata gens, Christianorum, cujus Dominus Deus ejus. Dominum enim elegit habere Deum, idolis derelictis. Populus quem elegit Dominus in haereditatem sibi. Ipsi populum Christianum in haereditatem sibi, ut dixit in alio psalmo: Dabo tibi gentes in haereditatem tuam, et possessionem tuam terminos terrae (Psal. II); et alibi: Dominus pars haereditatis meae (Psal. XV); et item: Portio mea Dominus (Psal. CXVIII). In haereditatem sibi. Repulsis Judaeis, nos sumus in haereditatem asciti.

De coelo respexit Dominus: vidit omnes filios hominum. Ut omnibus misereatur: quia numquam respectus ejus sine misericordia fuit. Vel Dominus de coelo prospexit: hoc est, misertus est nobis. Super filios hominum. Filii hominum: filii Adam. Vel filii hominum, successores apostolorum.

De praeparato habitaculo suo respexit super omnes qui inhabitant terram. Qui finxit sigillatim corda eorum. Ut alii detur sermo scientiae, alii interpretatio sermonum, alii genera linguarum, et reliqua: quae operatur unus atque idem Spiritus. Vel qui finxit per singulos corda eorum. Quidam hunc locum mendaciter ad illud referunt, quod animam ex anima existiment esse generatam, et in Adam omnium animas contineri; quia id quod Graece dicitur καταμόνας, non unum, sed per multos quemque significet.

Qui finxit sigillatim corda eorum. Qui finxit: id est, fecit. Sigillatim. Per singulos omnes intelligit, et insimul omnes cognoscit. Corda eorum: opera illorum. Qui intelligit omnia opera eorum. Ipse est enim speculator prospiciens de die in diem actus humanos. Qui intelligit omnia opera eorum: hoc est, qualiter donum Dei unaquaeque anima habeat, ipse dispensat.

Non salvabitur rex per multam virtutem, et gigas non salvabitur in multitudine virtutis suae. Sed per justitiam, et auxilium Dei. Nam et Goliae fortitudinem confudit Deus per manum David pueri sui. Non fit salvus rex per multitudinem virtutis suae. Quare? quia alibi dicit: Dominus est salus (Psal. III). Nec gigas salvus erit in multitudine fortitudinis suae. Gigas pro sua fortitudine dicitur. Nec ipse salvus esse potest per fortitudinem suam, sicut superius de Golia et David.

Fallax equus ad salutem, in abundantia autem virtutis suae non salvabitur. Nisi Deus fuerit ascensor ejus. Fallax equus ad salutem. Equus, corpus humanum, jumentum est animae, ideo fallax. In abundantia autem virtutis suae, non erit salvus: id est, nec gigas, nec rex.

Blessed is the nation whose God is the Lord. These are those who believe that the Lord created those creatures, which he mentioned above; not that time brings them. Or, blessed is the nation, of the Christians, whose Lord is their God. Because he has chosen to have the Lord as God, having abandoned the idols. The people whom the Lord has chosen for his inheritance. He himself chose the Christian people for his inheritance, as he said in another psalm: I will give you the nations for your inheritance, and for your possession the ends of the earth (Ps. 2); and elsewhere: The Lord is the portion of my inheritance (Ps. 15); and again: My portion is the Lord (Ps. 118). For his inheritance. The Jews having been rejected, we have been called to the inheritance.

From heaven the Lord looked down: he saw all the sons of men. To have mercy on all: because his gaze was never without mercy. Or the Lord looked from heaven: that is, he had mercy on us. Upon the sons of men. The sons of men: the sons of Adam. Or the sons of men, the successors of the apostles.

From his prepared dwelling he looked upon all who inhabit the earth. He who formed their hearts one by one. So that to one the word of wisdom is given, to another the interpretation of words, to another kinds of tongues, and the rest: which one and the same Spirit works. Or he who formed their hearts through each one. Some falsely refer this passage to that claim, that they think the soul is generated from a soul, and that the souls of all are contained in Adam; because what is said in Greek καταμόνας does not mean one, but each one through many.

He who formed their hearts one by one. He who formed: that is, he made. One by one. By each one he understands all, and at the same time he knows all. Their hearts: their works. He who understands all their works. Because he is the observer who watches day by day the acts of men. He who understands all their works: that is, how each soul has the gift of God, he himself dispenses it.

A king shall not be saved by much power, and a giant shall not be saved in the multitude of his own strength. But by justice, and the help of God. For God also confounded the strength of Goliath by the hand of David his boy. A king is not saved by the multitude of his own power. Why? because elsewhere he says: The Lord is salvation (Ps. 3). Nor will a giant be saved in the multitude of his own strength. A giant is so called for his strength. Nor can he himself be saved by his own strength, as above concerning Goliath and David.

A horse is a vain thing for safety, neither shall he be saved by the abundance of his own strength. Unless God be his rider. A horse is a vain thing for safety. The horse, the human body, is the beast of burden of the soul, therefore it is deceitful. But in the abundance of his own strength, he will not be saved: that is, neither the giant, nor the king.

Ecce oculi Domini super timentes eum. Oculi Dei, aspectus divinitatis. Super timentes eum, qui eum timent timore sancto. Deus enim sperantes in se inspectione coelesti protegit ac defendit. Et in eis qui sperant in misericordia ejus. Ut eruat a morte animas eorum. Id est, in hoc sperant in misericordia ejus, id est, Dei, ut a morte perpetua eruat animas eorum. Vel a morte, hoc est a diabolo.

Ut eruat a morte animas eorum: Et alat eos in fame. Cum alii verbi Dei penuriam patiuntur: isti ab eo vivificantur.

Anima autem nostra sustinet Dominum. Id est, patiens est in Domino. Quidquid accesserit ei sive bonum, sive malum, sustinet propter Deum, ut ait Paulus: Omnia mihi placent (I Cor, X). Vel, alit eos in fame: id est, pascit eos. Unde dixit: Et aluit eos quadraginta annis in deserto (Exod. XVI). Quia quotiescumque homines habent famem, Deus pascit servos suos: licet de cibo terreno, sed tamen plus est, unde pascit eos de cibo spirituali: id est, de sua doctrina et suo verbo: Anima autem nostra sustinet Dominum: quoniam adjutor et protector noster est. Et in ipso laetabitur cor nostrum, et in nomine sancto ejus speravimus. Scimus enim quod nullus speravit in eum, et confusus abscessit. Quoniam adjutor et protector noster est. Hoc est, quia ipse est et adjutor et defensor Ecclesiae. Et in ipso laetabitur cor nostrum. Id est, anima nostra laetabitur de spe futurae remunerationis, et laetabitur Ecclesia in tribulatione. Et in nomine sancto ejus speravimus. Nomen Patris Filius est.

Fiat misericordia tua, Domine, super nos, sicut speravimus in te. Oratio Ecclesiae est: tamen istum versiculum cogitare debet unusquisque antequam legatur, ut fideliter dicat, sicut speravimus in te, ne alibi vacet mens sua. Fiat, Domine, misericordia tua super nos: sicut speravimus in te. Ut qui nos per baptismum abluisti, Spiritus sancti infusione confirmes, sicut in Actibus apostolorum cernimus esse factum (Act. II). Qui nunc in nobis venire dignetur, ut per ejus lumen effici mereamur haeredes gloriae sempiternae, Amen.

PSALMUS XXXIII.

Psalmus David cum mutavit faciem suam coram Abimelech, et dimisit eum, et abiit.

Behold the eyes of the Lord are upon them that fear him. The eyes of God, the aspect of divinity. Upon them that fear him, who fear him with a holy fear. For God protects and defends those who hope in him with a celestial inspection. And in them that hope in his mercy. That he may deliver their souls from death. That is, in this they hope in his mercy, that is, of God, that he may deliver their souls from perpetual death. Or from death, that is from the devil.

That he may deliver their souls from death: And may feed them in famine. When others suffer a scarcity of the word of God: these are vivified by it.

But our soul waits for the Lord. That is, it is patient in the Lord. Whatever may befall it, whether good or evil, it endures for the sake of God, as Paul says: All things are pleasing to me (1 Cor. 10). Or, he feeds them in famine: that is, he pastures them. Whence he said: And he fed them for forty years in the desert (Exod. 16). Because whenever men have famine, God feeds his servants: although with earthly food, yet it is more, whence he feeds them with spiritual food: that is, with his doctrine and his word: But our soul waits for the Lord: for he is our helper and our protector. And in him our heart shall rejoice, and in his holy name we have hoped. For we know that no one has hoped in him, and has gone away confounded. For he is our helper and our protector. This is, because he himself is both the helper and the defender of the Church. And in him our heart shall rejoice. That is, our soul shall rejoice in the hope of the future reward, and the Church shall rejoice in tribulation. And in his holy name we have hoped. The name of the Father is the Son.

Let thy mercy, O Lord, be upon us, as we have hoped in thee. It is the prayer of the Church: yet each one ought to think on this little verse before it is read, that he may say faithfully, as we have hoped in thee, lest his mind be vacant elsewhere. Let thy mercy, O Lord, be upon us: as we have hoped in thee. That you who have washed us by baptism, may confirm us by the infusion of the Holy Spirit, as we see was done in the Acts of the Apostles (Acts 2). Who may now deign to come into us, that by his light we may be made worthy to become heirs of everlasting glory, Amen.

PSALM 33.

A Psalm of David when he changed his countenance before Abimelech, and he dismissed him, and he departed.

Mutatio faciei in verborum mutatione monstratur: quando a Saul se missum esse simulavit. Aut si veram mutationem vultus volumus intelligere, Abimelech sciamus dictum esse pro Achis. Nec in nomine error est, cum ex parte generatus, etiam Abimelech potuerit appellari. Abimelech quippe interpretatur pater meus rex. Quomodo dicit, commutavit vultum suum coram Abimelech? Quia in Regum sic legimus, quod in Geth civitatem ad regem Achis fugit in Philistiim (I Reg. VIII). Vel quomodo ausus fuit ibidem ambulare, quia inimicus illorum erat, et ipse interfecit antea Goliam principem illorum? Propterea illuc ambulavit, pro hoc quod mulieres dixerunt: Percussit Saul mille, et David decem millia. Et postea intravit diabolus in Saul per invidiam, et dixit: Quid superest ei, nisi tantum ut regnum habeat? Et pervenit David ad regem Achis. Sed postea Achis misit missos suos ut David ad se ducerent, ut eum interficerent. Et cum invenisset eum ad portam civitatis, cognovit David quod ipsum interficere volebant, necessitate compulsus ad arcem declinavit. Misericordia Dei providente, cecidit Spiritus sanctus super ipsum, et coepit labi, et salivam mittebat super suam barbam. Et cum adduxissent eum ad regem, dixit illis rex: Pro qua causa adduxistis istum hominem arreptivum, et furibundum super me? David pulcher homo erat, et quando eum apprehenderunt, tympanizabat ad portam civitatis, et in manibus suis ferebatur. Et cum eum dimisissent, et fugisset, istum psalmum cantavit: qui totus circa pietatem, totus circa inspectionem divinam, totus circa compescendas sanctorum tribulationes commemoratur. David figuram Christi tenet: Saul figuram diaboli. Abimelech interpretatur, regnum patris mei. Achis interpretatur, quomodo est, vel, ignorantia, vel, niger. David venit in Geth ad regem Achis, et Dominus venit in regnum Patris sui: hoc est, ad regnum Judaeorum. Mutavit vultum suum coram Abimelech: hoc est, coram regno patris sui. Unde sanctus Paulus dixit: Qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo, sed formam servi accepit: in similitudinem hominum factus, et habitu inventus ut homo: humiliavit semetipsum factus obediens usque ad mortem (Philip. XVI). Vel aliter: Mutavit vultum suum, id est, in sacerdotium. Tunc commutavit, quando Melchisedech obtulit panem et vinum (Gen. XIV). Immutavit vultum: quia quantum adventus Christi appropinquabat, tantum illae figurae apertae erant: quia antea hostias offerebat, sed postea spiritualiter impletum fuit in novo Testamento secundum ordinem Melchisedech: non dixit secundum ordinem Aaron, sed secundum ordinem Melchisedech. Tympanizabat ad portam civitatis. Tympanum de corio extenditur. Et Dominus extendit manus suas in cruce. Portas civitatis, initium fidei nostrae intelligitur, quando credimus incarnationem Christi. Per salivam, infirmitatem carnis quam dignatus est suscipere. Illa barba, fortitudo divinitatis.

The change of countenance is shown in the change of words: when he pretended to have been sent by Saul. Or if we wish to understand a true change of countenance, let us know that Abimelech was said for Achish. Nor is there error in the name, since having been partly begotten, he could also be called Abimelech. For Abimelech is interpreted "my father the king." How does it say, he changed his countenance before Abimelech? Because in the Book of Kings we read thus, that he fled to Gath, the city of King Achish, in the land of the Philistines (1 Kings 8). Or how did he dare to go there, since he was their enemy, and he himself had previously killed Goliath their prince? For this reason he went there, because of what the women said: Saul has struck his thousands, and David his ten thousands. And afterward the devil entered into Saul through envy, and said: What remains for him, except only to have the kingdom? And David came to King Achish. But afterward Achish sent his messengers to bring David to him, to kill him. And when he found him at the gate of the city, David knew that they wanted to kill him, and compelled by necessity he turned aside to the citadel. By the provident mercy of God, the Holy Spirit fell upon him, and he began to stumble, and he let saliva fall upon his beard. And when they brought him to the king, the king said to them: For what reason have you brought this frenzied and furious man to me? David was a handsome man, and when they seized him, he was drumming at the gate of the city, and was carried in their hands. And when they released him, and he fled, he sang this psalm: which is all commemorated concerning piety, all concerning divine inspection, all concerning restraining the tribulations of the saints. David bears the figure of Christ: Saul the figure of the devil. Abimelech is interpreted "the kingdom of my father." Achish is interpreted "how is it," or "ignorance," or "black." David came to Gath to King Achish, and the Lord came to the kingdom of his Father: that is, to the kingdom of the Jews. He changed his countenance before Abimelech: that is, before the kingdom of his father. Whence the holy Paul said: Who, being in the form of God, did not consider equality with God something to be grasped, but took the form of a servant: being made in the likeness of men, and found in appearance as a man: he humbled himself, becoming obedient unto death (Phil. 16). Or otherwise: He changed his countenance, that is, into the priesthood. Then he changed, when Melchizedek offered bread and wine (Gen. 14). He changed his countenance: because the more the coming of Christ approached, the more those figures were revealed: because before he offered sacrifices, but afterward it was spiritually fulfilled in the New Testament according to the order of Melchizedek: he did not say according to the order of Aaron, but according to the order of Melchizedek. He was drumming at the gate of the city. A drum is stretched from skin. And the Lord stretched out his hands on the cross. The gates of the city are understood as the beginning of our faith, when we believe in the incarnation of Christ. Through the saliva, the weakness of the flesh which he deigned to assume. That beard, the strength of divinity.

Dimisit eum et abiit. Dimisit Christus Judaeos, et venit in gentibus. Unde dictum est: Quia indignos vos judicastis vitae aeternae: nos ex hoc ibimus ad gentes (Act. XIII).

Benedicam Dominum in omni tempore, etc. Cum ait: omni tempore et semper, docet nos, nec in adversis succumbere debere, nec in secundis extolli, sed tam prospera quam contraria aequanimiter ferre: ac beatum ante oculos proponentes, in omnibus quae acciderint, Dei benedicere nomen. Benedicam Dominum in omni tempore. Benedicam, id est, laudabo Dominum. In omni tempore: in prosperis et adversis. Fecit hoc David, et modo Ecclesia. Semper laus ejus in ore meo. In ore et corde, intenta mente Deum semper laudare.

In Domino laudabitur anima mea. Hoc est, vita mea. Cum huic studio anima dedita, aspera mundi aequo animo sustinuerit: ab his qui sunt Domini, collaudatur. Audiant mansueti. Id est, sancti. Et laetentur. Non de terrenis, sed de coelestibus; qui non habent pugnam vitiorum in se, illi qui glebam corporis sui tali testamento coercent. Beati enim mansueti: quoniam ipsi possidebunt terram.

Magnificate Dominum mecum. Patrem Dominum laudate. Et exaltemus nomen ejus in idipsum. Ac si dicat propheta: Quomodo ego amo, et vos sic facite. Vel, exaltemus nomen ejus in idipsum: Filium cui Pater dedit nomen, quod est super omne nomen.

Inquisivi Dominum. Spiritum sanctum. Et exaudivit me, et ex omnibus tribulationibus meis eripuit me. Consumens corruptelam carnis: quae mihi tribulationes peccaminum ingerebat, ne eum attentius deprecarer.

Accedite ad Dominum. Credite in eum. Accedite ad Dominum, non loco, sed fide, et opere. Et illuminamini. Id est, in mente intelligite: quia nisi credideritis, non intelligetis. Et facies vestrae non confundentur. In judicio quo impii confundentur in condemnationem, in die judicii.

Iste pauper clamavit. Christus Dominus qui pro nobis pauper factus est, ad Patrem in passione clamavit. Vel, iste pauper, id est, David, clamavit, quando dixit: Domine Deus, vanum fac consilium Achitophel (II Reg. XXVI). Et Ecclesia clamat modo. Et Dominus exaudivit eum, et ex omnibus tribulationibus ejus liberavit eum. Resuscitans illum a mortuis.

Emittit angelum Dominus in circuitu timentium eum, et eripiet eos. Hoc est, angelum magni consilii dedit illis. Haud dubium est, timentes Dominum, ab angelis custodiri: sicut ipse Dominus per Evangelium docet: Amen, amen dico vobis: quia angeli eorum quotidie vident faciem Patris mei, qui est in coelis (Matth. XVIII). Vallantur ergo praesidio angelico, qui de cordis puritate timuerint Deum.

He dismissed him and he departed. Christ dismissed the Jews, and came to the Gentiles. Whence it was said: Because you have judged yourselves unworthy of eternal life: from this we shall go to the Gentiles (Acts 13).

I will bless the Lord at all times, etc. When he says "at all times" and "always," he teaches us neither to succumb in adversity, nor to be exalted in prosperity, but to bear with equanimity both favorable and contrary things: and setting the blessed one before our eyes, in all things that may happen, to bless the name of God. I will bless the Lord at all times. I will bless, that is, I will praise the Lord. At all times: in prosperity and in adversity. David did this, and now the Church does. His praise shall always be in my mouth. In mouth and heart, with attentive mind to praise God always.

In the Lord shall my soul be praised. That is, my life. When the soul, dedicated to this study, has endured the harsh things of the world with an even mind, it is praised by those who are of the Lord. Let the meek hear. That is, the saints. And let them rejoice. Not in earthly things, but in heavenly things; those who do not have a battle of vices in themselves, those who restrain the clod of their body with such a testament. For blessed are the meek: for they shall possess the land.

Magnify the Lord with me. Praise the Lord the Father. And let us exalt his name together. As if the prophet were saying: As I love, so also do you. Or, let us exalt his name together: the Son to whom the Father gave the name that is above every name.

I have sought the Lord. The Holy Spirit. And he heard me, and he delivered me from all my tribulations. Consuming the corruption of the flesh: which brought upon me the tribulations of sins, lest I should beseech him more attentively.

Come to the Lord. Believe in him. Come to the Lord, not by place, but by faith, and by work. And be enlightened. That is, understand in your mind: for unless you believe, you will not understand. And your faces shall not be confounded. In the judgment in which the impious will be confounded in condemnation, on the day of judgment.

This poor man cried out. Christ the Lord, who for our sakes became poor, cried out to the Father in his passion. Or, this poor man, that is, David, cried out, when he said: O Lord God, make foolish the counsel of Ahithophel (2 Kings 26). And the Church cries out now. And the Lord heard him, and delivered him from all his tribulations. Raising him from the dead.

The Lord sends his angel round about them that fear him, and will deliver them. That is, he gave them the angel of great counsel. There is no doubt that those who fear the Lord are guarded by angels: as the Lord himself teaches through the Gospel: Amen, amen I say to you: because their angels daily see the face of my Father, who is in heaven (Matt. 18). Therefore, those who have feared God from a purity of heart are fortified by angelic protection.

Gustate, etc. Gustus per fauces discitur; visus per oculos, quia per oculos videtur. Propheta dicit, Gustavi. Et quomodo gustavi: sic inveni per fidem, per spem, et per opera bona. Beatus vir qui sperat in eum. Quare beatus? Quia illum habet qui omnia habet: hoc est, Deum. Ergo hic dicitur gustus, ut cum quis cognoverit Deum, timeat illum: quia tamquam de gustu ita alibi dixit: Initium sapientiae timor Domini (Psal. CX). Cum autem timere coeperit, tunc praecepta custodit, et tunc sciet quia suavis est Dominus: quia ipse est panis vivus qui satietatem dat huic mundo. Beatus vir qui sperat in eum, et non in incerto divitiarum.

Timete Dominum, omnes sancti ejus. Qui firmi statis in promissis ejus, timete, ne accepta securitate decipiamini. Quoniam nihil deest timentibus eum. Quorum Deus est Christus, nihil deest eis, id est, nihil boni deest eis. Quaerite regnum Dei, et justitiam ejus, et caetera apponuntur vobis. Justitia enim Dei omnia praestat.

Divites eguerunt et esurierunt: inquirentes autem Dominum non minuentur omni bono. Multi sunt mundi locupletes, et egent gloria Dei, de quibus fuit, et dives ille, ante cujus januam Lazarus decumbebat: qui sitiens in tormentis, quia non fecerat misericordiam, non meruit accipere guttam. Inquirens autem Lazarus non purpuras, sed coelestia regna, meruit in sinu Abrahae bonis omnibus adimpleri (Luc. XVI).

Venite, filii, audite me: timorem Domini docebo vos. Mos est propheticus, ut discipulos filios nuncupet, sicut Paulus: Filioli, quos iterum parturio, donec formetur Christus in vobis (Galat. IV). Hos docet, ut primo omnium sapientia: id est, timore Domini imbuantur. Venite, filii, audite me. Vocat Christus Ecclesiam ad se venire, id est, per fidem, sancti filii Dei dicuntur: juxta quod dictum est in Evangelio: Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri (Joan. I). Et Joannes dicit in Epistola sua: Nunc Filii Dei sumus (I Joan. III). Timorem Domini docebo vos. Ut illud: Initium sapientiae timor Domini (Eccli. I). Et alibi dicit: De timore nascitur compunctio salutis. Ad hoc debet unusquisque venire, ut timorem Domini debeat habere.

Quis est homo qui vult vitam. Aeternam utique. Et cupit dies videre bonos. In quibus cum sanctis jucundetur in regno Dei. Vel vox prophetae interrogando, et alius dicit, Ego volo, et ille dicit: Si vis, fac ergo quod sequitur, et videbis vitam, hoc est, habebis vitam aeternam, et dies bonos, hoc est, dies aeternos.

Taste, etc. Taste is learned through the jaws; sight through the eyes, because it is seen through the eyes. The prophet says, I have tasted. And how I have tasted: thus I have found by faith, by hope, and by good works. Blessed is the man who hopes in him. Why blessed? Because he has him who has all things: that is, God. Therefore taste is said here, that when one has known God, he may fear him: because as if of taste he has said elsewhere: The fear of the Lord is the beginning of wisdom (Ps. 110). But when he has begun to fear, then he keeps the commandments, and then he will know that the Lord is sweet: because he himself is the living bread who gives satiety to this world. Blessed is the man who hopes in him, and not in the uncertainty of riches.

Fear the Lord, all you his saints. You who stand firm in his promises, fear, lest having received security you be deceived. For there is no want to them that fear him. To whom Christ is God, there is no want to them, that is, there is no want of any good to them. Seek the kingdom of God, and his justice, and the rest will be added to you. For the justice of God provides all things.

The rich have wanted and have been hungry: but they that seek the Lord shall not be deprived of any good. Many of the world are wealthy, and they lack the glory of God, of whom was also that rich man, before whose gate Lazarus lay: who, being thirsty in torments, because he had not shown mercy, did not deserve to receive a drop. But Lazarus, seeking not purples, but the heavenly kingdoms, deserved to be filled with all good things in the bosom of Abraham (Luke 16).

Come, children, hear me: I will teach you the fear of the Lord. It is a prophetic custom to call the disciples children, as Paul does: My little children, of whom I am in labour again, until Christ be formed in you (Gal. 4). He teaches them, that they may be imbued first of all with wisdom: that is, with the fear of the Lord. Come, children, hear me. Christ calls the Church to come to him, that is, by faith, the saints are called children of God: according to what is said in the Gospel: But as many as received him, he gave them power to be made the sons of God (John 1). And John says in his Epistle: Now we are the sons of God (1 John 3). I will teach you the fear of the Lord. As in that: The fear of the Lord is the beginning of wisdom (Ecclus. 1). And elsewhere he says: From fear is born the compunction of salvation. To this each one ought to come, that he may have the fear of the Lord.

Who is the man that desires life? Eternal life, of course. And desires to see good days? In which he may rejoice with the saints in the kingdom of God. Or the voice of the prophet asking, and another says, I do, and he says: If you wish, then do what follows, and you will see life, that is, you will have eternal life, and good days, that is, eternal days.

Prohibe linguam tuam a malo, et labia tua ne loquantur dolum. Prohibe linguam tuam, id est, a detractione, vel ab amaritudine: quia dictum est: Mors et vita in manibus linguae (Prov. XVIII). Quia qui custodit linguam suam, custodit animam suam. Et alibi dicit: Custos justitiae, silentium et pax (Isai. XXIII). Si quis putat se esse religiosum, non refrenans linguam suam, hujus erit vana religio (Jacob. I). Et labia tua, ne loquantur dolum: ne aliud ore assimiles, aliud corde retineas.

Diverte a malo, et fac bonum. Hoc est, destrue vitia et aedifica virtutes. Nihil prodest, si destruis, et non aedificas. Hoc est, si destruis vitia, et non aedificas virtutes. Ac si dicat: Quis est homo, qui sine his velit vitam? Nullus. Quia in eo nullum bonum fuit, qui nullum malum destruit. Diverte a malo et fac bonum. Mala omnia a diaboli instinctu procedunt, sicut bona a Dei. Relinque ergo quae instigat diabolus, et operare quae praecipit Christus.

Inquire pacem et persequere eam. Secundum Apostolum pacem sequimini et sanctimoniam; sine qua nemo videt regnum Dei (Hebr. XII). Vel Judaei quaesierunt pacem, id est, Christum ad occidendum, non ad imitandum, quia sequi, imitari dicitur. Inquire pacem et sequere eam, id est, Christum: quia ipse est pax nostra. Vel sequere, imitare. Unde in Evangelio dictum est: Qui vult post me venire, abneget semetipsum, et tollat crucem suam et sequatur me (Luc. IX). Inquire pacem et sequere eam. Non sufficit malum fugere, nisi bonum quoque feceris.

Oculi Domini super justos. Pietatis enim inspectione eos jugiter contemplatur. Et aures ejus in preces eorum. Quia quae justa sunt postulant. Oculi Domini, id est, aspectus divinitatis, super justos. Et aures ejus ad preces eorum. Quidquid rogant sancti de bono, exaudit illos: quia Deus et audit, et videt nos: propterea nos faciamus voluntatem illius.

Vultus autem Domini super facientes mala. Iste psalmus in persona bonorum et in persona malorum currit. Propter quid vultus Dei super eos qui mala faciunt? Ut disperdat de terra memoriam eorum. Hoc est, de terra viventium, ut ait propheta: Deleantur de libro viventium (Ps. LXXXVI). Vultum hic furorem intelligimus, qui minando iram, memoriam peccati a terra disperdit, ut radices benignitatis suae (unde eam exciderat) plantet. Quae de auribus, oculis, ac de vultu dicuntur, non ad corporationem Deitatis, sed ad majestatis potentiam referenda sunt.

Clamaverunt justi, et Dominus exaudivit eos, etc. Quia de puritate cordis integra clamaverunt. Vel tres pueri inter flammas clamaverunt, et Dominus exaudivit eos (Dan. III). Filii Machabaeorum, vel modo unusquisque sanctus; et illos, et modo unumquemque ex omnibus tribulationibus liberat.

Keep your tongue from evil, and your lips from speaking deceit. Keep your tongue, that is, from detraction, or from bitterness: because it is said: Death and life are in the power of the tongue (Prov. 18). For he who guards his tongue, guards his soul. And elsewhere he says: The guardian of justice, silence and peace (Isa. 23). If any man thinks himself to be religious, not bridling his tongue, this man's religion is vain (James 1). And your lips, that they may not speak deceit: lest you feign one thing with your mouth, and retain another in your heart.

Turn away from evil, and do good. That is, destroy vices and build up virtues. It is of no avail, if you destroy, and do not build. That is, if you destroy vices, and do not build up virtues. As if he were to say: Who is the man, who would wish for life without these things? No one. Because in him there was no good, who destroys no evil. Turn away from evil and do good. All evil things proceed from the instigation of the devil, just as good things from God. Therefore, leave what the devil instigates, and do what Christ commands.

Seek peace and pursue it. According to the Apostle, follow peace and holiness; without which no one sees the kingdom of God (Heb. 12). Or the Jews sought peace, that is, Christ, to kill him, not to imitate him, because to follow is said to be to imitate. Seek peace and follow it, that is, Christ: because he is our peace. Or follow, imitate. Whence it is said in the Gospel: He that will come after me, let him deny himself, and take up his cross and follow me (Luke 9). Seek peace and follow it. It is not enough to flee evil, unless you also do good.

The eyes of the Lord are upon the just. For by the inspection of his piety he continually contemplates them. And his ears are unto their prayers. Because they ask for what is just. The eyes of the Lord, that is, the aspect of divinity, are upon the just. And his ears are to their prayers. Whatever the saints ask for that is good, he hears them: because God both hears, and sees us: therefore let us do his will.

But the countenance of the Lord is upon them that do evil things. This psalm runs in the person of the good and in the person of the wicked. For what reason is the countenance of God upon them that do evil? That he may destroy the memory of them from the earth. That is, from the land of the living, as the prophet says: Let them be blotted out of the book of the living (Ps. 86). Here we understand the countenance as fury, which by threatening wrath, destroys the memory of sin from the earth, that he may plant the roots of his benignity (whence he had cut it out). What is said of the ears, eyes, and countenance, is not to be referred to the corporation of the Godhead, but to the power of his majesty.

The just cried, and the Lord heard them, etc. Because they cried out from the integrity of a pure heart. Or the three children cried out in the midst of the flames, and the Lord heard them (Dan. 3). The sons of the Maccabees, or now each saint; and them, and now each one he delivers from all tribulations.

Juxta est Dominus his qui tribulato sunt corde. Numquam elongatur ab eis qui propter illum sustinent. Cum ipsis est in tribulatione: non loco, sed auxilio, quia Deus non est localis. Et humiles spiritu salvabit. Ut eis regna coelestia largiatur. Humiles spiritu, id est, mites, ut illud: Discite a me quia mitis sum et humilis corde (Matth. XI). Vel illud: Beati enim pauperes spiritu, quoniam ipsorum est regnum coelorum.

Multae tribulationes justorum. Ergo qui tribulationem non patitur, justus non est. Mors peccatorum pessima est. Justorum tribulatio morte finitur, peccatorum vero supplicia post mortem incipiunt. Vel, multae tribulationes justorum, et de omnibus his liberavit eos Dominus. Tentantur enim, ut probati manifesti fiant. Sed in tempore erit respectus ipsorum, cum judicaverint nationes, et dominati fuerint populis.

Dominus custodit omnia ossa eorum. Id est, virtutes eorum. Unum ex his non conteretur. De sanctis suis in futuro judicio, quomodo dicit, unum ex his non conteretur, quia multi habent ossa fracta, sicut legimus de sanctis martyribus? Sed hic ossa, firmamentum, vel virtutes animae intelliguntur. Dominus custodit omnia ossa eorum, unum ex his non conteretur. Aeternitatem perpetuae vitae dicit, quam per spem fidei gerunt, sive fortitudinem quam in ipso habent Deo custodire: ne in his tribulationibus tepescant, aut conterantur in aliquo.

Mors peccatorum pessima est. Quia et hic initiantur, et in futuro sine fine torquentur. Et qui oderunt justum, delinquent. Christum vel testamentum ejus Judaei oderunt. Oderunt justum, id est, Christum, et sine causa. Delinquent, hoc est, peccabunt. Vel qui odit modo justum, hoc est, unumquemque sanctum, peccat.

Redemit Dominus animas servorum suorum. Redemit nos Christus sanguine suo pretioso, et modo per singulos dies redimit. Vel, redemit Dominus animas servorum suorum, de potestate secundae mortis. Et non derelinquet omnes qui sperant in eum.

Qui in Deo sperant, non derelinquet eos, neque hic neque in futuro: sed cum ipsis est, secundum promissionem suam, usque ad consummationem saeculi. Qui nobis praestare dignetur, ut sit jugiter laus ejus in ore nostro: ejusque doctrina mediocriter utentes, nec extollere prospera, nec incommoda valeant inclinare.

PSALMUS XXXIV.

The Lord is nigh unto them that are of a contrite heart. He is never far from them who suffer for his sake. He is with them in tribulation: not by place, but by help, because God is not local. And he will save the humble of spirit. That he may bestow on them the kingdoms of heaven. The humble of spirit, that is, the meek, as in that: Learn of me, because I am meek and humble of heart (Matt. 11). Or that: For blessed are the poor in spirit, for theirs is the kingdom of heaven.

Many are the tribulations of the just. Therefore he who does not suffer tribulation, is not just. The death of sinners is the worst. The tribulation of the just is ended by death, but the punishments of sinners begin after death. Or, many are the tribulations of the just, and the Lord has delivered them from all these. For they are tempted, that being proved they may be made manifest. But in time their regard will be, when they will judge nations, and will have dominion over peoples.

The Lord keeps all their bones. That is, their virtues. Not one of them shall be broken. Concerning his saints in the future judgment, how does he say, not one of them shall be broken, since many have broken bones, as we read of the holy martyrs? But here bones are understood as the firmament, or the virtues of the soul. The Lord keeps all their bones, not one of them shall be broken. He speaks of the eternity of perpetual life, which they bear through the hope of faith, or the fortitude which they have in God himself to keep: lest in these tribulations they grow lukewarm, or be broken in any way.

The death of sinners is the worst. Because they are both initiated here, and in the future they are tormented without end. And they that have hated the just, shall be guilty. The Jews hated Christ or his testament. They hated the just, that is, Christ, and without cause. They shall be guilty, that is, they shall sin. Or he who now hates the just, that is, each saint, sins.

The Lord has redeemed the souls of his servants. Christ has redeemed us with his precious blood, and now he redeems us every single day. Or, the Lord has redeemed the souls of his servants, from the power of the second death. And he will not forsake all that hope in him.

Those who hope in God, he will not forsake them, neither here nor in the future: but he is with them, according to his promise, even to the consummation of the world. Who may deign to grant us, that his praise may be ever in our mouth: and using his doctrine moderately, neither prosperity may be able to exalt us, nor adversity to cast us down.

PSALM 34.

In finem, Psalmus ipsi David. In finem, id est, in Christum, ut illud: Finis legis Christus ad justitiam omni credenti (Rom. X). Vel finis, perfectio Christi. Unde et apostoli dixerunt: Domine, ostende nobis Patrem, et sufficit nobis (Joan. XIV). Et Dominus: Qui me videt, videt et Patrem meum: quia ego in Patre, et Pater in me est. In hoc est perfectio Christi. David, fortis manu interpretatur, sive desiderabilis. Et Dominus manu fortis, quia tetigit loculum, et surrexit juvenis filius viduae. Vel fortis, per quem facta sunt omnia. Desiderabilis, quia intantum desiderant sancti videre Christum, ut etiam corpora sua pro ipso tradant in martyrium. Vel passionis Dominicae psalmus continet sacramentum. In quo notandum est, quod ea quae in humilitate, fletu ac lamentatione dicuntur, non divinitati, sed assumptae carni conveniunt. Orat ergo Dominum Patrem, dicens:

Judica, Domine, nocentes me: expugna impugnantes me. Judaeos et principes sacerdotum, qui in carne positum Dominum saepe impugnantes, nocere voluerunt. Judica, Domine, nocentes me. Vox Christi in passione, et vox Ecclesiae in tribulatione. Judica: hoc est, judicio discretionis. Vel judica, id est, discerne inter me et Judaeos: inter Ecclesiam et persecutores. Expugna impugnantes me. Ac si dicat: Tu fac vindictam pro me: sicut dicitur per sanctum Paulum: Mihi vindictam, et ego retribuam (Rom. XII). Et item, Si Deus pro nobis, quis contra nos (Rom. VIII)?

Apprehende arma et scutum, et exsurge in adjutorium mihi. In armis, coelestia adjutoria: in scuto divinam protectionem designat, quam secundum infirmitatem carnis sibi postulat ministrari. Sed et nos spiritualibus defendit armis ac munit, secundum Apostolum: Induite vos arma Dei (Ephes. VI). Arma Domini protectio divinitatis. Quid fortius, quid pulchrius quam Christum armatum stare pro suis sanctis? sicut sanctus Stephanus vidit, quando dixit: Ecce video coelos apertos, et Filium hominis stantem a dextris Dei Patris (Act. VII). Stare, pugnantis vel adversantis est. Tu non potes mutare tua arma: Dominus accedens de armis facit scutum. Et nos debemus arma accipere, ut possimus resistere in die malo, et in omnibus perfecti stare.

For the end, a psalm for David himself. For the end, that is, for Christ, as in that: The end of the law is Christ unto justice for everyone that believes (Rom. 10). Or the end, the perfection of Christ. Whence also the apostles said: Lord, show us the Father, and it is enough for us (John 14). And the Lord: He that sees me, sees also my Father: for I am in the Father, and the Father in me. In this is the perfection of Christ. David is interpreted as strong of hand, or desirable. And the Lord is strong of hand, because he touched the bier, and the young son of the widow arose. Or strong, by whom all things were made. Desirable, because the saints desire so much to see Christ, that they even give their bodies to martyrdom for him. Or the psalm contains the sacrament of the Lord's passion. In which it is to be noted, that those things which are said in humility, weeping and lamentation, do not suit the divinity, but the assumed flesh. He therefore prays to the Lord the Father, saying:

Judge, O Lord, them that wrong me: overthrow them that fight against me. The Jews and the princes of the priests, who often fighting against the Lord placed in the flesh, wished to harm him. Judge, O Lord, them that wrong me. The voice of Christ in the passion, and the voice of the Church in tribulation. Judge: that is, by a judgment of discretion. Or judge, that is, discern between me and the Jews: between the Church and the persecutors. Overthrow them that fight against me. As if he were to say: You take vengeance for me: as it is said by Saint Paul: Vengeance is mine, and I will repay (Rom. 12). And again, If God is for us, who is against us (Rom. 8)?

Take hold of arms and shield, and rise up to help me. In arms, heavenly aids: in the shield he designates the divine protection, which according to the infirmity of the flesh he asks to be ministered to him. But he also defends and fortifies us with spiritual arms, according to the Apostle: Put you on the armour of God (Eph. 6). The arms of the Lord are the protection of the divinity. What is stronger, what is more beautiful than Christ armed standing for his saints? as Saint Stephen saw, when he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God the Father (Acts 7). To stand, is of one fighting or opposing. You cannot change your arms: the Lord approaching makes a shield of his arms. And we ought to take up arms, that we may be able to resist in the evil day, and to stand in all things perfect.

Effunde frameam et conclude adversus eos qui persequuntur me. Ut effusus irae tuae gladius super eos decidat, eosque concludat: ne ad nocendum valeant evagari. Per frameam intelligitur anima Dominica: per quam facit Deus Pater justam vindictam. Vel framea intelligitur anima uniuscujusque sancti: quia Deus per animas sanctas facit vindictam: sicut per Petrum fecit de Anania et Saphira (Act. V), et per Eliam de quinquagenariis viris (IV Reg. I). Domine, dic animae meae: Salus tua ego sum. Vox Ecclesiae. Dic animae meae, ut te intelligat, quod tu es Deus meus: tu es salus animae meae. Dic animae meae, Salus tua ego sum. A me erit, inquit, post mortem vivificanda.

Confundantur et revereantur quaerentes animam meam, ut auferant eam. Cum me resuscitaveris, tunc hi confundantur. Avertantur retrorsum et erubescant qui volunt mihi mala. Non ut proficiant in ante, sed retrorsum convertantur, ut pereant, id est, daemones, Judaei, vel persecutores Ecclesiae, avertantur in futuro judicio. Confundantur et revereantur gentiles de idolis: confundantur de infidelitate ad fidem Christi. Unde Paulus dicit: Qualem ergo fructum habuistis tunc in his, in quibus nunc erubescitis (Rom. VI)? Vel, revertantur retrorsum, id est, illi qui malum cursum habuerunt: sicut Dominus ait ad Petrum: Vade post me, Satana (Matth. XVI).

Fiant tamquam pulvis ante faciem venti: et angelus Domini persequens eos. Id est, angelo persequente, disperdantur, ut nihil prorsus ex his vel exiguum relinquatur. Pulvis, leves et infructuosi homines dicti sunt: quia sicut pulvis ante ventum, sic peccatores ante sententiam divinam in die judicii. Et angelus Domini persequens eos. Angelus Domini, id est, spiritus malus. Si malus, cur Domini? Si Domini, cur malus? Domini: quia Dominus illum creavit, et Dominus illum habet in potestate. Malignus, non natura, sed sua adinventione. Diabolus habet voluntatem nocendi, sed non habet potestatem faciendi, ut ait propheta: Immissiones per angelos malos (Psalm. LXXVII); id est, tantam habet potestatem, quantum Dominus ei permittit.

Fiant viae illorum tenebrae et lubricum. Tenebrae, ignorantiae. Lubricum, id est, luxuria. Quia qui istis mente est deditus, diabolus illum persequitur. Vel aliter: Non cognoscant veritatis lumen, nec firma statione consistant, sed lubrici fiant gressus eorum, qui in hac passione grassantur, atque ab angelo claritatis Dominicae affligantur.

Draw out the sword (*frameam*) and stop the way against them that persecute me. That the poured out sword of your wrath may fall upon them, and shut them in: lest they be able to wander about for harm. By the sword is understood the Lord's soul: through which God the Father works just vengeance. Or by the sword is understood the soul of each saint: because God through holy souls works vengeance: as he did through Peter concerning Ananias and Sapphira (Acts 5), and through Elijah concerning the captains of fifty (2 Kings 1). O Lord, say to my soul: I am your salvation. The voice of the Church. Say to my soul, that it may understand you, that you are my God: you are the salvation of my soul. Say to my soul, I am your salvation. From me, he says, it shall be quickened after death.

Let them be confounded and ashamed that seek after my soul, to take it away. When you shall have raised me up, then let these be confounded. Let them be turned back and blush for shame that devise evil against me. Not that they may go forward, but let them be turned backward, that they may perish, that is, the demons, the Jews, or the persecutors of the Church, let them be turned back in the future judgment. Let the Gentiles be confounded and ashamed concerning their idols: let them be confounded concerning their infidelity for the faith of Christ. Whence Paul says: What fruit therefore had you then in those things, of which you are now ashamed (Rom. 6)? Or, let them turn back, that is, those who have had an evil course: as the Lord says to Peter: Go behind me, Satan (Matt. 16).

Let them become as dust before the face of the wind: and the angel of the Lord pursuing them. That is, with the angel pursuing, let them be dispersed, so that nothing at all, not even a little, be left of them. Dust: light and fruitless men are called so: because as dust before the wind, so are sinners before the divine sentence in the day of judgment. And the angel of the Lord pursuing them. The angel of the Lord, that is, the evil spirit. If evil, why "of the Lord"? If "of the Lord", why evil? "Of the Lord": because the Lord created him, and the Lord has him in his power. Malignant, not by nature, but by his own invention. The devil has the will to harm, but he has not the power to do so, as the prophet says: Hostility through evil angels (Psalm 77); that is, he has as much power as the Lord permits him.

Let their ways become darkness and slippery. Darkness: of ignorance. Slippery: that is, luxury. Because he who is devoted to these in his mind, the devil pursues him. Or otherwise: Let them not know the light of truth, nor stand in a firm station, but let the steps of those be made slippery, who rage in this passion, and let them be afflicted by the angel of the brightness of the Lord.

Quoniam gratis absconderunt mihi interitum laquei sui. Bene, sui, quia quem putabant Domini interitum, eorum effectus est laqueus. Quoniam gratis absconderunt mihi interitum. Gratis, id est, sine causa, tam Judaei Christum, quam persecutores Ecclesiam. Ipsi semetipsos laqueaverunt in vindictam. Supervacue exprobraverunt animam meam. Nihil enim utile habuit exprobratio eorum.

Veniat illis laqueus quem ignorant. Exscidium illud minatur, quod temporibus Vespasiani super eos advenit. Vel unusquisque peccator funiculis vitiorum suorum constringitur in die judicii. Et captio quam abscondit apprehendat eos: in laqueum cadant in ipso. In mortem utique repentinam, quam occulte ipsi Domino nostro moliebantur, ut illud: Foderunt ante faciem meam foveam, et ipsi inciderunt in eam (Ps. LVI). Et item dicit: Foveam quam fratri tuo paraveras, in eam cades (Prov. XXVI).

Anima autem mea exsultabit in Domino. Et Christus in Patre, et Ecclesia in Christo. Delectabitur super salutari ejus. Cum ab eo resuscitatus fuerit. Vel, delectabitur, hoc est, laetabitur super salutari ejus. Salutaris noster Christus est, quia in ipso delectatur Ecclesia: ut ait Salomon: Quae est ista quae ascendit dealbata, et innixa super fratruelem suum (Cant. III)?

Omnia ossa mea dicent: Domine, quis similis tibi? In ossibus, aeternitas, sive fortitudo intelligitur, quod ad apostolos refertur: ut quibus visa fuerint primum verba resurrectionis quasi deliramenta, nunc collaudent et dicant: Quis similis tibi? hoc est, quis ut tu potuit de morte revocare? Vel ossa, fortiores sancti, vel virtutes sanctorum. Quis similis tibi? Ac si dicat, Nemo. Alio loco dicit: Deus, quis similis tibi (Psal. LXX)? id est, nullus.

Eripiens inopem de manu fortiorum ejus. Inops Christus pro nobis, ut illius inopia nos divites faceret. De manu fortiorum: id est, de manu Judaeorum liberavit eum Deus Pater. Inops Christus, ex persona membrorum suorum loquitur. Egenum et pauperem a diripientibus eum. A potestatibus tenebrarum. Quorum maxima virtus est, ut possint diripere pauperes tuos.

Exsurgentes testes iniqui, quae ignorabant interrogabant me. Evangelium falsos testes dicit: Propheta, iniquos. Et falsi quos Evangelium vocat, interrogantur; de quibus vero propheta loquitur, interrogant. Unde intelligendum est quod principes sacerdotum sunt iniqui testes, qui interrogaverunt quae nesciebant, dicentes: Adjuramus te per Deum, ut dicas nobis si tu es Filius Dei (Mat. XXVI). Dicente autem illo, Ego sum, sciderunt vestimenta sua, et quasi in testimonium clamaverunt: Ipsi audistis blasphemiam; quid adhuc quaerimus testes?

For they have hidden for me without cause their snare unto destruction. Well said, "their", because what they thought was the Lord's destruction, became their own snare. For they have hidden for me without cause destruction. Without cause, that is, without a cause, as much the Jews against Christ, as the persecutors against the Church. They have ensnared themselves in vengeance. Without cause they have upbraided my soul. For their upbraiding had nothing useful.

Let a snare come upon them which they know not. He threatens that destruction which came upon them in the times of Vespasian. Or each sinner is bound with the cords of his own vices in the day of judgment. And let the net which he has hidden catch themselves: and let them fall into that very snare. Into a sudden death indeed, which they themselves were secretly plotting against our Lord, as in that: They have dug a pit before my face, and they are fallen into it (Ps. 56). And likewise he says: The pit which you had prepared for your brother, into it you shall fall (Prov. 26).

But my soul shall rejoice in the Lord. Both Christ in the Father, and the Church in Christ. It shall be delighted over his salvation. When he shall have been raised by him. Or, 'it shall be delighted', that is, it shall rejoice over his salvation. Our salvation is Christ, because in him the Church is delighted: as Solomon says: Who is this that comes up whitened, and leaning upon her brother (Cant. 3)?

All my bones shall say: Lord, who is like you? In the bones, eternity, or fortitude is understood, which is referred to the apostles: so that those to whom the words of the resurrection first seemed as it were idle tales, now may praise together and say: Who is like you? that is, who like you was able to recall from death? Or bones, the stronger saints, or the virtues of the saints. Who is like you? As if he were to say, No one. In another place he says: O God, who is like you (Psalm 70)? that is, none.

Delivering the poor from the hand of them that were stronger than he. Christ became poor (*inops*) for us, that his poverty might make us rich. From the hand of them that were stronger: that is, from the hand of the Jews, God the Father delivered him. Christ the poor, speaks from the person of his members. The needy and the poor from them that strip him. From the powers of darkness. Whose greatest strength is, that they may be able to strip your poor.

Unjust witnesses rising up have asked me things I knew not. The Gospel calls them false witnesses: the Prophet, unjust. And the false ones whom the Gospel calls, are questioned; but those of whom the prophet speaks, question. Wherefore it is to be understood that the princes of the priests are the unjust witnesses, who asked what they knew not, saying: I adjure you by God, that you tell us if you are the Son of God (Matt. 26). But when he said, I am, they rent their garments, and cried out as if in testimony: You yourselves have heard the blasphemy; what need we any further witnesses?

Falsum enim erat testimonium, ut dicerent eum blasphemasse, qui dixerat veritatem.

Et retribuebant mihi mala pro bonis: sterilitatem animae meae. Exhibente me vitam, condemnaverunt me morti, et fecunditatem bonorum coelestium promittenti, vitae penuriam intulerunt. Sic fecerunt Judaei Christo: pro bonis mala reddiderunt. Sterilitatem animae meae; id est, quomodo illorum animae steriles erant de bono, et plenae de peccato: sic voluerunt ut anima Christi fuisset.

Ego autem cum mihi molesti essent, induebar cilicio. Haec sunt arma sanctorum. Totus autem psalmus ex persona Christi est, et per Christum ad omnes sanctos referri potest. Induebar cilicio. Et humiliabam in jejunio animam meam. Legimus illius jejunium, non legimus cilicium. Sed per cilicium peccatores, quia vestitus poenitentiae est. Induebar cilicio. Ac si dicat: Induit se divinitas carne, et de peccato damnavit peccatum. Ego autem cum mihi molesti essent, induebar cilicio, et humiliabam in jejunio animam meam, et oratio mea in sinu meo convertetur. Induit enim Dominus asperitatem passionis, et luctum de duritia populi non credentis: celebravit jejunium usque ad vesperam, cum in vespera mundi oblatus est, pro mundi salute. Conversa est oratio ejus in sinum Patris, cum in nihilo est frustratus a Patre, et Pater non quasi minori praestitit, sed ut assumptum hominem declararet. Christus non carnaliter, sed spiritualiter jejunavit. Esuriens venit ad arborem fici: sitiens venit ad fontem. Esuriebat salutem humani generis: sitiebat fidem Ecclesiae. Esuriebat in passione, quando omnes, maxime apostoli, negaverunt, nisi tantum latro in cruce confessus est. Et oratio mea in sinu meo convertetur. Hoc est, in secreto Dei Patris agebat. Et sancti orant in secreto: id est, in corde, ubi Deus videtur ut in Evangelio: Cum oras, intra in cubiculum tuum, et ora Patrem tuum in abscondito (Matt. VI). Et Anna orabat in templo (I Reg. I).

Quasi proximum, quasi fratrem nostrum. Si ex persona David psalmum accipimus, proximum accipimus Saulem. Si ex Christi, Judam proditorem proximum vocat. Vel proximus, et frater Christus Judaeis: quia de ipsis humanitatem attraxit. Ita complacebam. Id est, Deo Patri: frater ac proximus erat propter generationem corpoream. Quasi lugens, et contristatus, sic humiliabar. Lugebat enim, cum, confortante angelo, guttae sudoris ejus tamquam sanguis defluebant ad terram. Et contristatus est cum diceret: Tristis est anima mea usque ad mortem (Matth. XXVI). Tamquam lugens and contristatus.

For the testimony was false, that they should say he had blasphemed, who had spoken the truth.

And they repaid me evil for good: to the barrenness of my soul. While I exhibited life, they condemned me to death, and to him promising the fecundity of heavenly goods, they brought penury of life. So did the Jews to Christ: for good they returned evil. To the barrenness of my soul; that is, just as their souls were barren of good, and full of sin: so they wished the soul of Christ to have been.

But as for me, when they were troublesome to me, I was clothed with sackcloth (*cilicio*). These are the arms of the saints. But the whole psalm is in the person of Christ, and through Christ it can be referred to all the saints. I was clothed with sackcloth. And I humbled my soul in fasting. We read of his fasting, we do not read of sackcloth. But by sackcloth, sinners are meant, because it is the garment of penance. I was clothed with sackcloth. As if he were to say: Divinity clothed itself in flesh, and from sin condemned sin. But as for me, when they were troublesome to me, I was clothed with sackcloth, and I humbled my soul in fasting, and my prayer shall be turned into my bosom. For the Lord put on the roughness of the passion, and mourning for the hardness of the people not believing: he celebrated a fast until evening, when in the evening of the world he was offered for the salvation of the world. His prayer was turned into the bosom of the Father, when in nothing was he frustrated by the Father, and the Father granted it not as to a lesser, but to declare the assumed man. Christ fasted not carnally, but spiritually. Hungering he came to the fig tree: thirsting he came to the fountain. He hungered for the salvation of the human race: he thirsted for the faith of the Church. He hungered in the passion, when all, especially the apostles, denied him, except only the thief confessed on the cross. And my prayer shall be turned into my bosom. That is, he acted in the secret of God the Father. And the saints pray in secret: that is, in the heart, where God is seen, as in the Gospel: When you pray, enter into your chamber, and pray to your Father in secret (Matt. 6). And Hannah prayed in the temple (1 Kings 1).

As if a neighbor, as if our brother. If we take the psalm from the person of David, we take the neighbor to be Saul. If from Christ's, he calls Judas the traitor his neighbor. Or neighbor and brother, Christ to the Jews: because from them he drew his humanity. So did I please (*complacebam*). That is, God the Father: he was brother and neighbor on account of corporeal generation. As one mourning, and sorrowful, so was I humbled. For he mourned when, with an angel strengthening him, drops of his sweat as it were blood fell down to the ground. And he was sorrowful when he said: My soul is sorrowful even unto death (Matt. 26). As one mourning and sorrowful.

Lugebat Christus pro parte nostra, ut illuid: Videns, inquit, civitatem, flevit super eam (Luc. XIX). Ita humiliabar: quia Christus humiliatus est in passione. Vel, sic complacebam: quia complacebat Patri per fidem et spem.

Et adversum me laetati sunt. Laetati sunt Judaei, quando Christum apprehenderunt, ut eum crucifigerent. Et convenerunt in unum. Ad hoc convenerunt, ut Christum crucifigerent, non ut crederent. Vel adversus me congregati sunt, et convenerunt, cum traditionis meae promissionem haberent. Congregata sunt in me flagella. Flagellaverunt Christum, sicut dixit: Cum gladiis et fustibus ad me venistis (Matth. XXVI). Et Pilatus dixit: Dimittam eum emendatum: id est, flagellatum dimittam. Et non cognovi. Quid non cognoverit, quaeritur. Quidam putant dolorem vulnerum quae patiebatur in cruce. Sed melius ad peccata refertur, quod non habuerit conscientiam peccatorum, quare crucifixus sit. Et ignoravi, non quod ignoret Christus aliquid: sed ignoravi, quia propter quod istud mihi accidit, non commisi. Vel ignoraverunt, quod Deus sub carnis velamento lateret.

Dissipati sunt. A vinculo charitatis. Nec compuncti. Ut agerent poenitentiam. Tentaverunt me. Multis modis tentaverunt Judaei Christum, sicut dixit unus ex ipsis: Magister, quod est primum mandatum (Matth. XXII)? Subsannaverunt me subsannatione. Deludentes atque dicentes: Ave, rex Judaeorum (Joan. XIX). Frenduerunt super me dentibus suis. Clamantes, Crucifige eum. Per motus corporis, ostenditur motus animae. Per dentes intelligitur malitia: quia per malitiam ipsum crucifxerunt, et in hunc dentibus striderunt.

Domine, quando respicies. Propheta ex persona Ecclesiae dicit. Ac si dicat: Respice malorum iniquitatem, et meam justitiam ab ipsis discerne. Et restitues animam meam a malignitate eorum, a leonibus unicam meam. Leones ipsos persecutores dicit, qui animam ejus deglutire ore nitebantur: sed ejus resurrectione confusi sunt. Ecce conversa est oratio ejus in sinum ejus, cum unica, id est, ipsa anima integra corpori restituta est. Et quis, inquis, eam restituit? Ipse cum paterna voluntate, qui dixit: Potestatem habeo tollendi animam meam, et potestatem habeo iterum sumendi eam (Joan. X). Et a leonibus unicam meam. Leo ipse populus Judaicus, propter fortitudinem malitiae suae. Unicam meam: quia unica fuit anima Christi sine peccato, secundum prophetam: Qui peccatum non fecit, nec dolus inventus est in ore ejus (Isai. LIII).

Christ mourned for our part, as in that: Seeing, he says, the city, he wept over it (Luke 19). So was I humbled: because Christ was humbled in the passion. Or, so did I please: because he pleased the Father through faith and hope.

And they rejoiced against me. The Jews rejoiced when they apprehended Christ, that they might crucify him. And they assembled together. They assembled for this, that they might crucify Christ, not that they might believe. Or they were gathered against me, and assembled, when they had the promise of my betrayal. Scourges (*flagella*) were gathered upon me. They scourged Christ, as he said: You are come out as it were with swords and clubs to me (Matt. 26). And Pilate said: I will let him go amended: that is, I will let him go scourged. And I knew not. It is asked what he knew not. Some think the pain of the wounds which he suffered on the cross. But it is better referred to sins, that he had no consciousness of sins, for which he should be crucified. And I knew not, not that Christ is ignorant of anything: but I knew not, because for that which happened to me, I committed it not. Or they knew not, that God lay hidden under the veil of the flesh.

They were dissipated. From the bond of charity. Nor were they pricked. That they might do penance. They tempted me. In many ways the Jews tempted Christ, as one of them said: Master, which is the first commandment (Matt. 22)? They mocked me with mockery (*subsannaverunt*). Mocking and saying: Hail, king of the Jews (John 19). They gnashed upon me with their teeth. Crying out, Crucify him. By the movements of the body, the movement of the soul is shown. By teeth, malice is understood: because through malice they crucified him, and gnashed with their teeth against him.

Lord, when will you look upon me? The prophet speaks from the person of the Church. As if he were to say: Look upon the iniquity of the evil ones, and discern my justice from them. And you will restore my soul from their malignancy, my only one (*unicam*) from the lions. He calls the persecutors themselves lions, who strived to swallow his soul with their mouth: but by his resurrection they were confounded. Behold, his prayer was turned into his bosom, when his only one, that is, the soul itself was restored whole to the body. And who, you ask, restored it? He himself with the paternal will, who said: I have power to lay down my soul, and I have power to take it up again (John 10). And my only one from the lions. The lion is the Jewish people themselves, on account of the strength of their malice. My only one: because the soul of Christ alone was without sin, according to the prophet: Who did no sin, neither was guile found in his mouth (Isa. 53).

Confitebor tibi, Domine, in Ecclesia magna. Id est, in toto mundo diffusa. In populo gravi laudabo te. Id est, in populo Christiano, ibi te laudabo. Gravis dicitur. Quia non est levis ad peccandum: Non levi, quem ventus ut pulverem a facie terrae projiciet: sed in gravi, et supra petram fundato, firmiterque praecepta custodiente. Hinc iterum recordatur passionis suae, quo potius eis judicium mortis annuntiet dicens:

Non supergaudeant mihi qui adversantur mihi inique. Judaei Christo, et persecutores Ecclesiae. Qui oderunt me gratis, et annuunt oculis. Haec dicit ut non sit iterata passio: quia nec redemptio veniet iterata. Et annuerunt oculis: quia nihil boni in opere ostenderunt.

Quoniam mihi quidem pacifice loquebantur. Et est illud: Magister, licet tributum dari Caesari, an non (Matth. XXII)? Vel quando dixerunt: Magister, scimus quia verax es, et in veritate viam Dei doces (Ibid.) Sed haec pacifica plena erant dolo et ira. Et in iracundia dolos cogitabant. Sic loquebantur, sed cogitabant, ut apprehenderent eum, et ligarent eum: sicut postea fecerunt. In ira hoc fecerunt, sicut Jacobus ait: Ira viri justitiam Dei non operatur (Jacob. I). Et sicut alibi dicit: Irascimini et nolite peccare (Psal. IV). Sol non occidat super iracundiam vestram (Ephes. IV).

Dilataverunt super me os suum. Dilataverunt, quando accusaverunt in blasphemiis. Et, dilataverunt super me os suum: quia non solum peccaverunt in me: sed etiam insultaverunt, dicentes: Si Filius Dei est, descendat de cruce, et credimus ei (Matth. XXVII). Dixerunt: Euge, euge. Sicut dicit in Evangelio: Euge, serve bone, et fidelis (Luc. XIX). Vel vox Judaeorum est: ac si dicat: Bene, bene videmus quod exspectavimus, illae virtutes quas faciebas, quod nihil erant. Vel dixerunt, bene: sed dolose. Viderunt oculi nostri. Quia non accipis personam hominis, nec est tibi cura de aliquo.

Vidisti, Domine. Pater, illusiones eorum. Ac si dicat: Vidisti illos ad judicandum. Ne sileas, Domine. Ne taceas. Tacet modo, et non tacet: id est, non tacet mandatum, tacet judicium. Te in testimonium advoco, cum judicavero mundum. Ne discedas a me. Quia Pater a Filio non discessit in passione. Sed tuae adhaeream dexterae, donec digna ultione puniantur.

I will give thanks to you, Lord, in a great church (*Ecclesia magna*). That is, diffused in the whole world. In a grave people I will praise you. That is, in the Christian people, there I will praise you. It is called grave (*gravi*). Because it is not light to sin: Not light, which the wind will cast away like dust from the face of the earth: but in a grave one, and founded upon a rock, and firmly keeping the precepts. Hence again he records his passion, by which he rather announces to them the judgment of death saying:

Let them not rejoice over me that are my enemies wrongfully. The Jews against Christ, and the persecutors against the Church. Who have hated me without cause (*gratis*), and wink with the eyes. He says this that there may not be a repeated passion: because neither will a repeated redemption come. And they winked with the eyes: because they showed nothing of good in their work.

For they spoke indeed peaceably to me. And it is that: Master, is it lawful to give tribute to Caesar, or not (Matt. 22)? Or when they said: Master, we know that you are true, and teach the way of God in truth (Ibid.). But these peaceable words were full of guile and anger. And in anger they devised guile. So they spoke, but they thought, that they might apprehend him, and bind him: as they did afterwards. In anger they did this, as James says: The anger of man works not the justice of God (James 1). And as he says elsewhere: Be angry and sin not (Psalm 4). Let not the sun go down upon your anger (Eph. 4).

They opened their mouth wide against me. They opened it wide, when they accused him in blasphemies. And, they opened their mouth wide against me: because they not only sinned against me: but they also insulted me, saying: If he be the Son of God, let him come down from the cross, and we will believe him (Matt. 27). They said: Well done, well done (*Euge, euge*). As it says in the Gospel: Well done, good and faithful servant (Luke 19). Or it is the voice of the Jews: as if he were to say: Well, well we see what we expected, those miracles which you did, that they were nothing. Or they said, well: but deceitfully. Our eyes have seen it. Because you accept not the person of man, nor have you care for anyone.

You have seen, O Lord. Father, their illusions. As if he were to say: You have seen them for judging. Be not silent, O Lord. Do not be silent. He is silent now, and he is not silent: that is, he is not silent in the commandment, he is silent in the judgment. I call you in testimony, when I shall judge the world. Do not depart from me. Because the Father departed not from the Son in the passion. But let me adhere to your right hand, until they be punished with worthy vengeance.

Exsurge, Domine, exsurge. Hoc est, in adjutorium. Intende judicium meum. Id est, discerne inter me et Judaeos. Intende judicium meum, quia par est poena, et dispar est culpa. Id est, quando cum illis latronibus pendebat, quia ipse innocens pendebat. Exsurge, et intende judicium meum, qualiter judicantes condemnaverunt me morti. Deus meus, et Dominus meus in causa mea. Vox humanitatis ad divinitatem, pro parte carnis loquitur. Judica me secundum magnam misericordiam tuam. Unde dixit, intende judicium meum, id est, fac discretionem inter me et illos.

Judica me secundum justitiam tuam, Domine Deus meus. Judicavi ego adulteram, ut non condemnaretur; judicaverunt et isti me innocentem, dignum morte, ideo unusquisque secundum opus proprium judicium mereatur. Non supergaudeant mihi inimici mei, ne dicant in cordibus suis, Euge, euge animae nostrae; nec dicant, Devorabimus eum. Non patefiat ultra os eorum ad me devorandum, ne dicant, devorabimus eum. Devorat homo quod in os mittit. Sed in hoc dicit devorare, quia peccatores volunt illos sanctos devorare: id est, ut unum corpus efficiantur.

Erubescant et revereantur simul qui gratulantur malis meis. Id est, daemones, Judaei, haeretici, et persecutores: qui gratulantur malis meis, hoc est, non solum qui faciunt, sed etiam qui consentiunt facientibus. Induantur confusione et reverentia qui maligna loquuntur adversum me. Isti supradicti confusione aeterna. Unde dicit: Discedite a me, maledicti, in ignem aeternum (Matt. XXV). Ut qui me quasi hominem judicaverunt, ut Deum videant judicante. Hinc propheta ad Patrem loquitur.

Exsultent et laetentur qui volunt justitiam meam. Christum exspectantes, qui est justitia Patris. Vel, exsultent et laetentur qui volunt justitiam meam: id est, sancti qui volunt justitiam Dei implere, ipsi exsultent et laetentur in remuneratione vitae aeternae. Et dicant, semper magnificetur Dominus: qui volunt pacem servi ejus. Ipse Dominus est pax nostra: juxta Apostolum (Ephes. II). Servi ejus: id est, Christi: qui est servus Dei Patris. Unde dicit: Magnum est tibi vocari servum meum (Isai. XLIX): pro parte carnis.

Sed et lingua mea meditabitur justitiam tuam. Lingua mea, sancti sunt, qui meditantur mandata Christi. Tota die, laudem tuam. Tota die, toto tempore laudare Deum. Sed et lingua mea meditabitur justitiam tuam: quia pro vita populi mortuus, non es in tartaro derelictus. Tota die laudem tuam: quia devicta triumphans morte, in coelis es susceptus a Patre: cum quo tibi et Spiritu sancto est honor et gloria. Amen.

PSALMUS XXXV.

In finem, puero Domini Psalmus David. Iste psalmus personam peccatoris designat, superbiam notat, fontem aeterni luminis monstrat.

Arise, O Lord, arise. That is, to help. Attend to my judgment. That is, discern between me and the Jews. Attend to my judgment, because the punishment is equal, and the fault is unequal. That is, when he hung with those thieves, because he himself hung innocent. Arise, and attend to my judgment, how the judges condemned me to death. My God, and my Lord in my cause. The voice of humanity to the divinity, speaks for the part of the flesh. Judge me according to your great mercy. Wherefore he said, attend to my judgment, that is, make a distinction between me and them.

Judge me according to your justice, O Lord my God. I judged the adultress, that she might not be condemned; and these judged me innocent, worthy of death, therefore let each one according to his own work deserve judgment. Let them not rejoice over me, my enemies, lest they say in their hearts: It is well, it is well to our soul (*Euge, euge animae nostrae*); nor let them say: We will devour him. Let not their mouth be opened further to devour me, lest they say, we will devour him. A man devours what he puts in his mouth. But in this he says to devour, because sinners wish to devour those saints: that is, that they may be made one body.

Let them be ashamed and confounded together that congratulate at my evils. That is, the demons, the Jews, the heretics, and the persecutors: who congratulate at my evils, that is, not only those who do them, but also those who consent to those doing them. Let them be clothed with confusion and shame that speak malignant things against me. These aforementioned with eternal confusion. Wherefore he says: Depart from me, you cursed, into eternal fire (Matt. 25). That they who judged me as it were a man, may see God judging. Hence the prophet speaks to the Father.

Let them rejoice and be glad that will my justice. Expecting Christ, who is the justice of the Father. Or, let them rejoice and be glad that will my justice: that is, the saints who will to fulfill the justice of God, let them rejoice and be glad in the reward of eternal life. And let them say: Let the Lord be magnified always: who will the peace of his servant. The Lord himself is our peace: according to the Apostle (Eph. 2). His servant: that is, Christ: who is the servant of God the Father. Wherefore he says: It is a great thing for you to be called my servant (Isa. 49): for the part of the flesh.

But my tongue also shall meditate on your justice. 'My tongue': these are the saints, who meditate on the commandments of Christ. All the day, your praise. 'All the day': at all times to praise God. But my tongue also shall meditate on your justice: because having died for the life of the people, you were not left in hell (*tartaro*). All the day your praise: because having triumphed over death, you were received into heaven by the Father: with whom to you and to the Holy Spirit be honor and glory. Amen.

PSALM 35.

For the end, a psalm of David the servant of the Lord. This psalm designates the person of the sinner, notes pride, and shows the fountain of eternal light.

Dixit injustus, ut delinquat sibi. Id est, sibimetipsi, injustus, hoc est, diabolus cum suis satellitibus. Id est, populis Judaeorum: vel reliquis suis membris sibi deliquit. Nec alius quispiam per injustitiam sic loquitur ut peccet: sicut ille qui dixit: Ponam solium meum super sidera, et ero similis Altissimo (Isai. XIV). Semper enim iniquitas proprio se confodit jaculo; juxta illud: Fili, si malus evaseris, solus hauries mala (Prov. XII). Vel aliter: Dixit iniquus ut delinqueret sibi: id est, decrevit se peccare debere. Non est timor Dei ante oculos ejus. Si enim timorem Dei ante oculos haberet, numquam exsecrabilia et abominanda committeret. Non est timor Dei ante oculos ejus. Id est, ante populum Judaicum: quia si timorem Domini habuissent ante oculos cordis, numquam tanta mala fecissent.

Quoniam dolose egit in conspectu ejus. Diabolus, et Judaei ante conspectum Dei. Vel, dolose egit in conspectu ejus, iniquae concupiscentiae flammam stimulatus. Ut inveniatur iniquitas ejus et odium. Dum concupisceret contra justitiam iniquitatem, dum auferre non potest, odium possedit. Sed et ad Judam proditorem haec pertinere sequentia docent.

Verba oris ejus iniquitas et dolus. Dixit autem: Ave, Rabbi, et osculo magistrum tradidit inimicis. Ecce verba oris, plena dolo atque iniquitate. Verba oris ejus iniquitas, et dolus, et in diabolo, et in populo Judaeorum. Noluit intelligere ut bene ageret. Id est, diabolus et sui satellites: quia aliud est non posse, aliud est nolle. Et Judas videbat quotidie cum apostolis Christum multa mirabilia operantem, sed non intelligebat. In malivolam enim animam non ingreditur sapientia.

Iniquitatem meditatus est in cubili suo. In cordis secreto, in quo compungi debuit, iniquitatem meditatus est, unde jam superius mentionem fecimus. In cubili, id est, in corde eorum. Astitit omni viae non bonae. Quia ibi astitit, ideo ad nullum justitiae fructum potuit pervenire. Malitiam autem non odivit. Sed dilexit: quia non solum non oderunt, sed amplexati sunt.

Domine, in coelo misericordia tua. Id est, in sanctis angelis, qui ibidem firmati fuerunt, et non ceciderunt. Vel, in coelo misericordia tua, id est, in sancta Ecclesia, Domine, in coelo misericordia tua. Christus Dominus, qui humanos miseratus labores descendit de coelo, ut colligaret vulnera nostra. Et veritas tua usque ad nubes. Veritas, Christus est, ut illud: Ego sum via, et veritas (Joan. XIV). Nubes, sancti praedicatores. Unde dicitur: Mandabo nubibus meis, ut non pluant imbrem super eam (Isai. I).

The unjust has said within himself, that he would sin. That is, to himself, the unjust, that is, the devil with his satellites. That is, the peoples of the Jews: or to his remaining members he sinned to himself. Nor does anyone else so speak through injustice that he may sin: as he who said: I will set my throne above the stars, and I will be like the Most High (Isa. 14). For iniquity always pierces itself with its own dart; according to that: Son, if you escape evil, you alone shall drain the evils (Prov. 12). Or otherwise: The wicked said that he would sin to himself: that is, he decreed that he ought to sin. There is no fear of God before his eyes. For if he had the fear of God before his eyes, he would never commit execrable and abominable things. There is no fear of God before his eyes. That is, before the Jewish people: because if they had had the fear of the Lord before the eyes of their heart, they would never have done such great evils.

For he has acted deceitfully in his sight. The devil, and the Jews before the sight of God. Or, he acted deceitfully in his sight, stimulated by the flame of wicked concupiscence. That his iniquity may be found and his hatred. While he desired iniquity against justice, while he cannot take it away, he possessed hatred. But that these following things pertain also to Judas the traitor, the sequence teaches.

The words of his mouth are iniquity and guile. For he said: Hail, Rabbi, and with a kiss betrayed the master to his enemies. Behold the words of his mouth, full of guile and iniquity. The words of his mouth are iniquity, and guile, both in the devil, and in the people of the Jews. He would not understand that he might do well. That is, the devil and his satellites: because it is one thing not to be able, another thing to be unwilling. And Judas saw daily with the apostles Christ working many miracles, but he did not understand. For wisdom entereth not into a malicious soul.

He has devised iniquity on his bed (*cubili*). In the secret of the heart, in which he ought to have been pricked, he devised iniquity, of which we have already made mention above. On his bed, that is, in their heart. He has set himself on every way that is not good. Because he stood there, therefore he could arrive at no fruit of justice. But evil he has not hated. But he loved it: because they not only did not hate it, but embraced it.

O Lord, your mercy is in heaven. That is, in the holy angels, who were confirmed there, and did not fall. Or, your mercy is in heaven, that is, in the holy Church, O Lord, your mercy is in heaven. Christ the Lord, who having pitied human labors descended from heaven, that he might bind up our wounds. And your truth reaches even to the clouds. Truth is Christ, as in that: I am the way, and the truth (John 14). The clouds are the holy preachers. Whence it is said: I will command my clouds, that they rain no rain upon it (Isa. 1).

Quia sicut nubes pluviam portant: et irrigant terram: sic et sancti praedicatores pluviam, id est, doctrinam Evangelii portant, et irrigant corda arentia. Et veritas tua usque ad nubes. Qui spiritualiter Scripturas nolunt intelligere: quaerendum est ab eis, quomodo veritas Dei sit usque ad nubes.

Justitia tua sicut montes Dei. Mons Dei sapientia: mons Dei judicium: mons Dei sanctificatio est. Sunt et hujuscemodi montes plurimi, in quibus reconduntur arcana Dei: quae difficile humanitas potest investigare: juxta Apostolum: Quam inscrutabilia sunt judicia ejus, et investigabiles viae ejus (Rom. XI)! Vel aliter: Justitia tua sicut montes Dei. Justitia tua, mandata tua. Montes Dei, sancti majoris meriti: sicut sanctus Joannes, vel caeteri apostoli. Montes prius a sole illuminantur, et postea valles. Sed montes, id est, sancti non a semetipsis, nisi a sole, id est, a Christo. Unde dixit: Orietur vobis sol justitiae (Malach. IV). Et judicia tua velut abyssus multa. Abyssus multa, judicia Dei occulta: quia unum reprobat, et alium assumit, sicut dixit: Jacob dilexi, Esau odio habui (Malach. I). Vel judicia sunt, quibus vel justis beatitudo, vel impiis poena infertur. Quae ideo abysso comparantur, quia in novi veterisque Testamenti profunditatibus contemplantur.

Homines, et jumenta salvos facies, Domine. Rationabiles irrationabilesque personas juxta illud Apostoli: Sapientibus, et insipientibus debitor sum (Rom. I). Quemadmodum multiplicasti misericordiam tuam, Deus. Ab initio quidem proflua fuit misericordia tua; sed tunc multiplicata est, cum nos cruore proprio redemisti.

Filii autem hominum in tegmine alarum tuarum sperabunt. Non progenies viperarum, sed illi qui ad imaginem Dei mente perfecti sunt, sperant sub crucis tuae defensione muniri. Vel, Filii hominum, id est, filii Christi: quia ipse hominis Filius est, et sancti filii hominum. In protectione alarum tuarum, vel, in tegmine. Duae alae, duo Testamenta, quia inde teguntur sancti a Christo. Et inebriabuntur. Id est, ipsi filii: inebriabuntur quidem ab ubertate domus tuae, a pinguedine gratiae Spiritus sancti. Domus tuae, sanctae Ecclesiae. Vel, inebriabuntur, ut, oblitis flagitiis, virtutibus copulentur. Ab ubertate domus tuae. Ab intellectu dogmatum Ecclesiasticorum. Et torrente voluptatis tuae potabis eos. Torrens voluptatis Dei, Spiritus sanctus est: qui irrigat omnem animam spiritualibus fluentis, ut fructum exhibeat sanctitatis.

Because just as clouds carry rain and water the earth: so also holy preachers carry the rain, that is, the doctrine of the Gospel, and water parched hearts. And your truth reaches even to the clouds. From those who will not understand the Scriptures spiritually, it is to be asked of them, how the truth of God is even to the clouds.

Your justice is like the mountains of God. The mountain of God is wisdom; the mountain of God is judgment; the mountain of God is sanctification. There are also many mountains of this kind in which the secrets of God are hidden, which humanity can difficultly investigate, according to the Apostle: "How inscrutable are his judgments, and unsearchable his ways" (Rom. 11)! Or otherwise: "Your justice is like the mountains of God." Your justice: your commandments. The mountains of God: the saints of greater merit, such as Saint John or the other apostles. Mountains are illuminated first by the sun, and afterwards the valleys. But the mountains, that is, the saints, are not [illuminated] by themselves, but by the sun, that is, by Christ. Whence he said: "The sun of justice shall arise for you" (Mal. 4). And your judgments are like a great abyss. A great abyss: the hidden judgments of God; because he reproves one and takes up another, as he said: "Jacob I have loved, but Esau I have hated" (Mal. 1). Or they are judgments by which either beatitude is brought to the just or punishment to the impious. These are compared to an abyss because they are contemplated in the depths of the New and Old Testament.

"Men and beasts you will save, O Lord." Rational and irrational persons, according to that of the Apostle: "I am a debtor to the wise and to the unwise" (Rom. 1). "How you have multiplied your mercy, O God!" From the beginning indeed your mercy was overflowing; but then it was multiplied when you redeemed us with your own blood.

"But the children of men shall hope in the covering of your wings." Not the offspring of vipers, but those who are perfected in mind according to the image of God hope to be fortified under the defense of your cross. Or, "children of men," that is, children of Christ: because he himself is the Son of Man, and the saints are the children of men. In the protection of your wings, or, "in the covering." The two wings are the two Testaments, because from there the saints are covered by Christ. "And they shall be inebriated." That is, the children themselves: they shall be inebriated indeed from the "abundance of your house," from the fatness (*pinguedine*) of the grace of the Holy Spirit. "Of your house": of the holy Church. Or, "they shall be inebriated" so that, having forgotten their shames, they may be joined to virtues. "From the abundance of your house." From the understanding of Ecclesiastical dogmas. "And you shall make them drink of the torrent of your pleasure." The torrent of God's pleasure is the Holy Spirit, who waters every soul with spiritual streams, that it may exhibit the fruit of holiness.

Quoniam apud te, Domine, est fons vitae. Et tu es, et apud te est origo omnium bonorum, et tu praestas baptismum: per quod ablutis facinoribus, viam largiaris aeternam. Vel fons vitae: quia doctrina Dei, animae vita est. In lumine tuo videbimus lumen. Lumen Patris Christus est. In Christo Patris lumine, lumen Spiritum sanctum videbimus. Lumen tuum Pater est: cujus voluntatem faciens, venisti illuminare occulta tenebrarum, ut in te, qui es lux mundi, mereremur illud lumen cernere in gratia mentis purae: Sic enim ait ad Philippum: Qui videt me, videt et Patrem meum (Joan. XIV). In lumine ejus, id est, in Christo, videbimus lumen: id est Spiritum sanctum, qui super apostolos in specie ignis illuminantis apparuit (Act. II). Et in lumine tuo videbimus lumen, id est, a Christo illuminabimur, ut ait in Evangelio: Erat lumen verum quod illuminat omnem hominem venientem in hunc mundum (Joan. VIII).

Praetende misericordiam tuam scientibus te. Qui te venturum in mundum noverunt. De quibus postmodum in Evangelio dicis: Multi justi et prophetae cupierunt videre quae videtis, et non viderunt (Matt. XI). Non superbis, et subdolis, sed mundis corde. Vel ostende misericordiam tuam scientibus te, id est, qui te sciunt, et te intelligunt, ipsis ostende misericordiam tuam, Domine. Et justitiam tuam his qui recto sunt corde: Justitiam tuam, mandata tua. Qui recto sunt corde, id est, qui non habent duplicitatem cordis.

Non veniat mihi pes superbiae. Ne elatus vanitate, incidam in laqueum diaboli, et evadere non possim: Et manus peccatorum non moveat me: id est, opera malorum me non moveat de bono in malum. Non me moveat, ut a te divellar.

Ibi ceciderunt omnes qui operantur iniquitatem. In hac superbia atque vanitate contra quam stare debuerant, ceciderunt. Expulsi sunt. A regno Dei. Nec potuerunt stare. Expulsi sunt daemones de coelo: nec potuerunt stare. Coelum eos non potuit tenere: quia in pedes superbiae jam corruerant. Nos vero oremus Dominum, ut nobis nominis sui timorem insinuet, misericordiam de coelo solite largiatur: superbiam a nobis bonis suis inimicam auferat, atque omnem dolum avertat: nosque sacrosancti luminis sui cognitione illuminatos, regno suo dignos efficiat. Amen.

PSALMUS XXXVI.

Psalmus David.

Trigesimus sextus psalmus personam justi glorificat, injusti notat: mores instruit, bonitatem Dei docet, pravitatem evellit.

"For with you, O Lord, is the fountain of life." And you are, and with you is the origin of all goods, and you bestow baptism, through which, having washed away crimes, you grant the eternal way. Or "fountain of life": because the doctrine of God is the life of the soul. "In your light we shall see light." The light of the Father is Christ. In Christ, the light of the Father, we shall see the light of the Holy Spirit. Your light is the Father: doing whose will, you came to enlighten the hidden things of darkness, so that in you, who are the light of the world, we might merit to discern that light in the grace of a pure mind. For thus he says to Philip: "He who sees me, sees also my Father" (John 14). "In his light," that is, in Christ, "we shall see light": that is, the Holy Spirit, who appeared over the apostles in the likeness of enlightening fire (Acts 2). "And in your light we shall see light," that is, we shall be enlightened by Christ, as he says in the Gospel: "It was the true light which enlightens every man coming into this world" (John 8).

"Extend your mercy to them that know you." Who knew that you would come into the world. Of whom you afterwards say in the Gospel: "Many just men and prophets have desired to see the things that you see, and have not seen them" (Matt. 11). Not to the proud and the crafty, but to the pure in heart. Or show your mercy to them that know you, that is, those who know you and understand you, to them show your mercy, O Lord. "And your justice to them that are right of heart." Your justice: your commandments. Those who are "right of heart," that is, who do not have a duplicity of heart.

"Let not the foot of pride come to me." Lest, being puffed up with vanity, I fall into the snare of the devil and cannot escape. "And let not the hand of sinners move me": that is, let the works of the wicked not move me from good to evil. Let it not move me so that I be torn away from you.

There have all they fallen who work iniquity. In this pride and vanity against which they ought to have stood, they fell. They were cast out. From the kingdom of God. Nor could they stand. The demons were cast out from heaven, nor could they stand. Heaven could not hold them, because they had already collapsed into the feet of pride. But let us pray to the Lord, that he may instill in us the fear of his name, and customarily bestow mercy from heaven; let him take away from us pride, the enemy of his goods, and turn away every guile; and let him make us, enlightened by the knowledge of his sacrosanct light, worthy of his kingdom. Amen.

PSALM 36.

A Psalm of David.

The thirty-sixth psalm glorifies the person of the just, notes the unjust; it instructs morals, teaches the goodness of God, and roots out wickedness.

Noli aemulari in malignantibus. Multas habet aemulatio interpretationes, quae loco suo debent vel intelligi, vel exponi: Nam hic dicit, Noli particeps esse malignis: neque ad zelum, neque ad invidiam, quia zelus ira est, secundum illud quod per prophetam Dominus ait: In indignatione magna zelatus sum Sion (Zach. VIII). Invidia autem livor est: juxta illud: Occidi adolescentulum in livore meo (Gen. IV). Neque zelaveris facientes iniquitatem. Non imiteris eos qui per iniquas fraudes divitias congregant, honoremque requirunt: sed Deum attendens, bonitatem apostolicam quaere.

Quoniam tamquam fenum velociter arescent, et quemadmodum olera herbarum cito decident. Recte haec carnalis gloria, et mundata potentia, feno (juxta Isaiam) comparantur. Omnis, inquit, caro fenum, et omnis gloria ejus sicut flos feni (Isai. XL). Aruit enim fenum, et flos ejus decidit. Huic sententiae addidit Jacobus apostolus: Ita et dives in itineribus suis marcescet (Jacob. I). Simili ratione et de oleribus sentiendum est: quia non omnia olera infirmis sunt opportuna.

Spera in Domino et fac bonitatem. Tamquam aegro tibi loquitur sermo divinus: ut inter reliquas gratias quae sunt fructus spiritus, exhibeas bonitatem. Spera in Domino: spem habeas semper in Domino. Et fac bonitatem: hoc est, adimple mandata. Inhabita terram, sanctam Ecclesiam: vel corpus tuum. Tu dominare carni: non caro tibi. Et pasceris in divitiis ejus. In sacris voluminibus. Si haec terra fructum exhibeat sanctitatis, tunc et tu jucundaberis in divitiis Dei.

Delectare in Domino, et dabit tibi petitiones cordis tui. Cor semper sapientiam petit. Ergo si, admissis his jucunditatibus, in Domino delecteris, dabit tibi thesauros sapientiae suae, vel quidquid petieris per fidem. Unde dixit: Quia si duo ex vobis consenserint super terram, de omni re quam petierint a Patre meo, fiet eis (Matt. XV).

Revela Domino viam tuam. Quomodo dicit, revela? numquid aliquid nescit Deus? Non, sed tu quod habes in corde, patefacere debes Deo in sermone per confessionem tuam. Confitere ei actiones tuas; et spera in eum semper, et ipse tibi dimittet peccata tua. Et spera in eum. Quod possit remittere delinquenti. Et ipse faciet. Et quid, inquis, faciet?

Et educet quasi lumen justitiam tuam. Ad claritatem qua eum credidisti. Justitiam tuam: id est, in claritate opera tua. Et judicium tuum. Quo ea quae bona sunt elegisti. Tamquam meridiem. In pleno splendore gratiae suae, quem revelat coram angelis suis. Vel meridies, opera sanctorum intelliguntur.

Be not emulous of evildoers (*malignantibus*). Emulation has many interpretations, which ought to be either understood or explained in their place: for here it says, Be not a partaker with the wicked, neither unto zeal nor unto envy, because zeal is anger, according to that which the Lord says through the prophet: "In great indignation I have been zealous for Sion" (Zech. 8). But envy is malice (*livor*), according to that: "I have slain a young man in my malice" (Gen. 4). Neither be envious of them that work iniquity. Do not imitate those who through iniquitous frauds gather riches and seek honor; but attending to God, seek apostolic goodness.

For they shall quickly wither as hay, and as the green herbs shall they quickly fall. Rightly is this carnal glory and worldly power compared to hay (according to Isaiah). "All flesh," he says, "is hay, and all the glory thereof as the flower of hay" (Isa. 40). For the hay has withered, and its flower has fallen. To this sentence the apostle James added: "So also shall the rich man fade away in his ways" (James 1). By a similar reasoning it is to be thought of the herbs: because not all herbs are suitable for the weak.

Hope in the Lord and do goodness. The divine word speaks to you as to a sick person: that among the other graces which are fruits of the spirit, you may exhibit goodness. Hope in the Lord: have hope always in the Lord. And do goodness: this is, fulfill the commandments. Inhabit the land: the holy Church, or your body. You should dominate the flesh; not the flesh you. And you shall be fed in its riches. In the sacred volumes. If this land exhibits the fruit of holiness, then you also shall rejoice in the riches of God.

Delight in the Lord, and he will give you the petitions of your heart. The heart always seeks wisdom. Therefore if, having admitted these delights, you delight in the Lord, he will give you the treasures of his wisdom, or whatever you shall ask through faith. Whence he said: "Because if two of you shall consent upon earth, concerning anything whatsoever they shall ask of my Father, it shall be done for them" (Matt. 15).

Reveal your way to the Lord. How does he say, "reveal"? Does God not know anything? No, but what you have in your heart, you ought to open to God in speech through your confession. Confess to him your actions; and hope in him always, and he himself will forgive you your sins. And hope in him. That he can remit to the delinquent. And he will do [it]. And what, you say, will he do?

And he will bring forth your justice as the light. To the clarity in which you have believed in him. Your justice: that is, your works in clarity. And your judgment. By which you have chosen those things which are good. As the noonday. In the full splendor of his grace, which he reveals before his angels. Or by the noonday, the works of the saints are understood.

Subditus esto Domino. Non peccato, sed humilis esto coram Domino. Et ora eum. Pro delictis praesentibus et antiquis. Unde Paulus dixit: Primo omnium fieri orationes, obsecrationes, postulationes, gratiarum actiones: pro regibus et omnibus qui in sublimitate sunt (I Tim. II).

Noli aemulari in eo. Ne invidus ei sis, sicut superius: Et judicium tuum tamquam meridies. Tunc enim justi fulgebunt sicut sol in regno patris eorum, et erunt clara omnia quae nunc abscondita sunt. Vel, noli aemulari in eo, qui prospere agit in via sua. Non te terreat impii felicitas brevis. Quiesce ab ira, et derelinque furorem. Noli aemulari ut malefacias. Depone iram, ne iniqua patiens, vicem reddere compellaris.

Qui prosperatur in via sua. Qui feliciter agit in hoc saeculo. In homine faciente injustitiam. Ipse enim se peccando praecipitat, ne cum illo esse desideres qui iniquitatem facit.

Desine ab ira. Quae Dei justitiam non operatur (Jacob. I). Derelinque furorem. Qui secundum Salomonem etiam sapientes perdit (Prov. XIX). Vel desine, cessa ab ira animi, et furore corporis. Noli aemulari ut maligneris. Ne alios provocando ad nequitiam, ipse nequam efficiaris.

Quoniam qui malignantur exterminabuntur. Quia non habent radicem pietatis. Vel exterminabuntur de terra viventium. Sustinentes autem Dominum, ipsi haereditabunt terram. Id est, terram repromissionis, quae fluit mel et lac.

Adhuc pusillum, et non erit peccator. Modice exspecta, et non erit peccator, qui tolletur hinc: quia divina opprimetur ultione. Et quaeres locum ejus, et non invenies. In futurum non erit: neque locum quietis accipiet, et quaeres locum ejus, et non invenies. Si locus diaboli peccatum est, erit tempus quando peccatum non erit. Hoc autem tunc erit, cum exsultaverimus in multitudine pacis.

Mansueti autem haereditabunt terram. Quos nullus turbo furoris exagitat; neque concupiscentiae ignis inflammat. Haereditabunt terram illam viventium: quia mites et humiles possidebunt terram: hoc est, vitam aeternam. Et delectabuntur in multitudine pacis. Delectabuntur: Id est, laetabuntur in multitudine pacis: id est, in Christo: cum in regno Christi conjuncti fuerint, qui est pax nostra.

Observabit peccator justum. Ut invento loco noceat ei: quia per illa opera sanctorum ipsi cruciantur, et torquentur in ista praesenti vita: id est, in mente intus malitia et invidia, quam habent. Et stridebit super eum dentibus suis. Nequitiae et malitiae dentibus, quibus eum nititur devorare. Per motum corporis, ut diximus, ostendit motum animae.

Be subject to the Lord. Not to sin, but be humble before the Lord. And pray to him. For present and ancient offenses. Whence Paul said: "I desire therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for kings and for all that are in high station" (1 Tim. 2).

Be not emulous in him. Do not be envious of him, as above: "And your judgment as the noonday." For then the just shall shine as the sun in the kingdom of their Father, and all things shall be clear which are now hidden. Or, "be not emulous in him" who prospers in his way. Let not the brief happiness of the impious terrify you. Cease from anger, and leave fury. Be not emulous so as to do evil. Lay aside anger, lest, suffering iniquitous things, you be compelled to return the same.

Who prospers in his way. Who acts happily in this world. In the man doing injustice. For he precipitates himself by sinning, lest you desire to be with him who works iniquity.

Cease from anger. Which does not work the justice of God (James 1). Leave fury. Which according to Solomon loses even the wise (Prov. 19). Or cease, stop from anger of the mind and fury of the body. Be not emulous so as to be malignant. Lest by provoking others to wickedness, you yourself be made wicked.

For they that are malignant shall be exterminated. Because they do not have the root of piety. Or they shall be exterminated from the land of the living. But they that wait upon the Lord, they shall inherit the land. That is, the land of promise, which flows with milk and honey.

Yet a little while, and the sinner shall not be. Wait a little, and the sinner shall not be, who shall be taken hence: because he shall be overwhelmed by divine vengeance. And you shall seek his place, and shall not find it. In the future he shall not be: nor shall he receive a place of rest, and you shall seek his place, and shall not find it. If the place of the devil is sin, there will be a time when sin shall not be. But this shall then be, when we shall exult in the abundance of peace.

But the meek shall inherit the land. Whom no storm of fury agitates, nor fire of concupiscence inflames. They shall inherit that land of the living: because the mild and humble shall possess the land: that is, eternal life. And they shall delight in the abundance of peace. They shall delight: That is, they shall rejoice in the abundance of peace: that is, in Christ: when they shall have been joined in the kingdom of Christ, who is our peace.

The sinner shall watch the just. That, a place being found, he may harm him: because through those works of the saints they themselves are tortured and tormented in this present life: that is, in the mind within by the malice and envy which they have. And he shall gnash upon him with his teeth. With the teeth of wickedness and malice, with which he strives to devour him. Through the movement of the body, as we said, he shows the movement of the soul.

Dominus autem irridebit eum: quia prospicit quod venient dies ejus. Dies ultionis irae Dei. Numquid Dominus aliquem irridet? Non, sed quia digni sunt ipsi ut irrideantur in vindicta. Quoniam prospicit quod veniant dies ejus: hoc est, Dominus scit quando veniet perditio ejus.

Gladium evaginaverunt peccatores, etc. Gladius, sive sagittae peccatorum, verba seductionis sunt. Arcus vero vel vagina, mens est eorum de quibus proferuntur. Vel, gladium evaginaverunt peccatores, id est, gladium persecutorum in persecutione. Intenderunt arcum: id est, tendicula ipsorum contra sanctos. Ut decipiant pauperem, et inopem. Non divitem mundi, sed pauperem Christi. Ut trucident rectos corde. Ut eos qui bene credunt, seducendo interimant. Quia tunc animae sanguis funditur, cum quis blande seducitur, et cadit in peccatum. Sed haec ad haereticos referenda sunt, contra quos debemus fortes stare: ut eis quod propheta adjecit, adveniat.

Gladius eorum intret in corda ipsorum, etc. Unusquisque enim qui contra Deum loquitur: aut cujus mens in stulta arrogantiae vanitate superfluit: nec Scripturis spiritualiter intendens, vitiosa eas interpretatione corrumpit: ipse se proprio interimit pugione. Et sicut ad apostolos pax eorum, si indigna sit domus, revertitur (Matt. X): ita et in corda istorum gladius, si contra insontem evaginetur, infigitur. Vel, gladius eorum intret in corda ipsorum: hoc est, vindicta in animas ipsorum. Et arcus eorum confringatur, tendicula ipsorum.

Melius est modicum justo super divitias peccatorum multas. Metuit enim illud quod Dominus ait in Evangelio: Quid prodest homini, si mundum universum lucretur: animae autem suae detrimentum patiatur (Matt. XVI)? Modicum autem quod dixit, fides est. Quae quamquam grano sinapis comparetur, magnam tamen habet virtutem. Melius est modicum justo, super divitias peccatorum multas. Quamvis parva sint, meliora sunt: quia dixit Salomon: Melior est exigua portio cum requie, quam plena manus cum iniquitate (Eccles. IV).

Quoniam brachia peccatorum conterentur: Brachia, id est, fortitudo illorum conteretur in vindicta, ne innocentibus noceant. Confirmat autem justos Dominus. In fide conversantium infirma corroborat.

Novit Dominus vias immaculatorum. Id est, conversationem illorum. Novit Dominus qui sunt ejus: immundos autem et eos qui eum ignorant, nescit. Omnis enim ignorans ignorabitur. Et haereditas eorum in aeternum erit. In Christo, qui est perpetuus et aeternus. Vel in aeternum erit: hoc est, in vita aeterna.

But the Lord shall laugh at him: for he foresees that his day shall come. The day of the vengeance of the wrath of God. Does the Lord laugh at anyone? No, but because they themselves are worthy to be laughed at in vengeance. For he foresees that his day shall come: that is, the Lord knows when his perdition shall come.

The sinners have unsheathed the sword, etc. The sword, or the arrows of sinners, are words of seduction. But the bow or the scabbard is the mind of those from whom they are brought forth. Or, the sinners have unsheathed the sword, that is, the sword of persecutors in persecution. They have bent the bow: that is, their snares against the saints. To deceive the poor and the needy. Not the rich of the world, but the poor of Christ. To slay the upright in heart. That they may kill by seducing those who believe well. Because then the blood of the soul is shed, when anyone is blandly seduced and falls into sin. But these are to be referred to the heretics, against whom we ought to stand strong: so that what the prophet added may come upon them.

Let their sword enter into their own hearts, etc. For every one who speaks against God: or whose mind overflows in the foolish vanity of arrogance: nor attending to the Scriptures spiritually, corrupts them by a vicious interpretation: he himself slays himself with his own dagger. And just as to the apostles their peace, if the house be unworthy, returns (Matt. 10): so also into the hearts of these the sword is fixed, if it be unsheathed against the innocent. Or, let their sword enter into their own hearts: that is, vengeance into their own souls. And let their bow be broken, their snares.

Better is a little to the just, than the great riches of the wicked. For he feared that which the Lord says in the Gospel: "What does it profit a man if he gain the whole world, but suffer the loss of his own soul?" (Matt. 16). But the "little" which he said is faith. Which although it be compared to a grain of mustard seed, yet it has great virtue. Better is a little to the just, than the great riches of the wicked. Although they be small, they are better: because Solomon said: "Better is a small portion with rest, than a full hand with iniquity" (Eccl. 4).

For the arms of sinners shall be broken. The arms, that is, their strength shall be broken in vengeance, lest they harm the innocent. But the Lord confirms the just. He corroborates the weak things in the faith of those who are conversant.

The Lord knows the ways of the immaculate. That is, their conversation. The Lord knows who are his; but the impure and those who are ignorant of him, he knows not. For every one who is ignorant shall be ignored. And their inheritance shall be for ever. In Christ, who is perpetual and eternal. Or it shall be for ever: that is, in eternal life.

Non confundentur in tempore malo. etc. Tempus malum, judicii tempus ostendit: in quo cum justi non patiantur famem, de peccatoribus dicitur: Vae vobis qui saturati estis, quoniam esurietis (Luc. VI). Non confundentur in tempore malo. In tempore discussionis, quod impiis malum erit. Et in diebus famis saturabuntur, et si desinant esse ministratores verbi Dei, et hi in Christo, qui panis est vivus, reficientur. Vel, in diebus famis saturabuntur: hoc est, quando illi peccatores erunt vacui, tunc sancti saturabuntur de gratia Dei. Quia peccatores peribunt. Quia non custodiunt mandata Dei, si non emendaverint.

Inimici vero Domini mox ut honorificati fuerint. In potestate terrena. Et exaltati. In vana gloria. Deficientes quemadmodum fumus deficient. Adveniente autem morte, omnis gloria eorum tamquam fumus aut nebula tabescet; quia cito omnia transeunt.

Mutabitur peccator, et non retribuet. Quia non restituet pecuniam Domini cum usuris. Mutuum accepit a Domino: id est, quinque sensus corporis, vel divitias, et non gratias agit Deo. Justus autem miseratur et commodat. Id est, et in se facit misericordiam, et in aliis: hoc est, discernit ipsos quinque sensus corporis. Vel, justus miseretur et commodat. Accepit verbum, et spiritualibus spiritualia subministrat: ut non solum se, sed alios lucrifaciat. In hoc vero versiculo, etiam miseratio pauperum intelligenda est.

Quia benedicentes ei haereditabunt terram. In qua bona Dei reposita sunt. Qui semper Deum laudant, et ipsi possidebunt terram: id est, et istam terram solent possidere, et postea terram viventium possidebunt. Maledicentes autem ei disperibunt. Promittente Domino: Inimicus ero inimicis tuis, et affligam affligentes te (Exod. XXIII).

Apud Dominum gressus hominis dirigentur. Quibus ad eum transire conatur. Sic et Rebecca abiit interrogare non de loco ad locum, sed de vita ad vitam (Gen. XXIV); et Moyses, solutis vinculis pedum, transivit videre rubum (Exod. III). Et tu si apponas animum ut transeas a morte ad vitam, non pedum gressibus, sed animi virtute, diriguntur a Domino gressus tui. Ad Dominum gressus hominum dirigentur, sensus uniuscujusque: ut ait Salomon: Hominis est praeparare viam suam, sed Dominus diriget gressus suos (Prov. XVI). Et viam ejus volet. Ut ad se veniat, qui est via, veritas et vita. Vel mandata ejus desiderat.

They shall not be confounded in the evil time, etc. The evil time shows the time of judgment: in which, while the just suffer no hunger, it is said of the sinners: "Woe to you that are filled, for you shall hunger" (Luke 6). They shall not be confounded in the evil time. In the time of discussion, which shall be evil for the impious. And in the days of famine they shall be filled; even if they cease to be ministers of the word of God, these also shall be refreshed in Christ, who is the living bread. Or, in the days of famine they shall be filled: that is, when those sinners shall be empty, then the saints shall be filled with the grace of God. Because the sinners shall perish. Because they do not keep the commandments of God, if they have not amended themselves.

But the enemies of the Lord, as soon as they shall be honored. In earthly power. And exalted. In vain glory. Fading away like smoke, they shall fade away. But at the approach of death, all their glory shall waste away like smoke or a mist; because all things quickly pass away.

The sinner shall borrow (*mutabitur*), and shall not pay back. Because he will not restore the money of the Lord with usury. He received a loan from the Lord: that is, the five senses of the body, or riches, and he does not give thanks to God. But the just man shows mercy and lends. That is, he performs mercy both in himself and in others: that is, he discerns those five senses of the body. Or, the just man shows mercy and lends. He received the word, and supplies spiritual things to the spiritual: so that he may gain not only himself, but others. In this verse, indeed, the pity for the poor is also to be understood.

Because they that bless him shall inherit the land. In which the goods of God are stored. Those who always praise God, they also shall possess the land: that is, they are accustomed to possess both this land, and afterwards they shall possess the land of the living. But they that curse him shall perish. The Lord promising: "I will be an enemy to your enemies, and I will afflict them that afflict you" (Exod. 23).

With the Lord the steps of a man shall be directed. By which he strives to pass over to him. Thus also Rebecca went to inquire not from place to place, but from life to life (Gen. 24); and Moses, the bonds of his feet being loosed, passed over to see the bush (Exod. 3). And you, if you apply your mind that you may pass from death to life, not by the steps of the feet, but by the virtue of the mind, your steps are directed by the Lord. To the Lord the steps of men shall be directed, the senses of each one: as Solomon says: "It is for man to prepare his way, but the Lord will direct his steps" (Prov. 16). And he shall desire his way. That he may come to him, who is the way, the truth, and the life. Or he desires his commandments.

Cum ceciderit non collidetur. Quare? Quia Dominus firmat manum ejus. Id est, opera ejus. Cum ceciderit, propter infirmitatem carnis: quia septies cadit justus, et resurgit: non collidetur, quia Dominus supponit manum suam. Agenti poenitentiam, statim miseretur. Sic et David et Petrus cognitum lacrymis purgaverunt delictum, et a Domino confirmati sunt.

Junior fui, et senui, et non vidi justum derelictum. Nolite, inquit Apostolus, pueri effici sensibus vestris, sed malitia parvuli estote (II Cor. XIV). Ergo iste ab initio aetatis suae parvulus in malitia, sed senex in virtute divina: intellexit, numquam posse justum a Domino derelinqui, nec semen ejus quaerens panem doctrinae coelestis: de qua verbum insipientibus praebuit. Nec semen ejus quaerens panem. Semen ejus, opera ejus. Quaerens panem, id est, verbum Dei.

Tota die miseretur et commodat. Dies est, cum unusquisque bonum exercet. Iste ergo omnibus diebus vitae suae fenerat Domini sui pecuniam, non ad lucra mundana, sed ad coelestia conquirenda. Tota die, omni tempore. Miseretur, a Deo: id est, qui aliis ministrat doctrinam Dei. Et semen ejus in benedictione erit. Opera quae gessit, vel doctrinam quam docuit, a Domino benedicentur. Sed et semen ad Christianum refertur populum, qui in Ecclesia assidua benedictione ditatur. Et semen ejus in benedictione erit, in abundantia et gloria.

Declina a malo. Opere. Et fac bonum. Quod Deus praecepit. Declina a malo, et fac bonum. Declina a malo: a diabolo, vel a peccato, et fac bonum, hoc est, imple mandata. Et inhabita in saeculum saeculi. In Ecclesia, in unitate fidei, esto cum eo perpetuus.

Quia Dominus amat judicium. Rectum judicium, quo justos impiosque discernit.

Et non derelinquet sanctos suos. Qui in eum totam spem locaverunt. In aeternum conservabuntur. Hoc est, in perpetuum, quia aeterna concupierunt.

Injusti punientur. In vindicta. Et semen impiorum peribit. Semen impiorum: hoc est, opera illorum cum ipsis punientur in tormentis, et omne opus eorum disperdetur, quia iniquum est.

Justi autem haereditate possidebunt terram. Terram viventium. Et inhabitabunt in saeculum saeculi super eam. Super illam quae est sine fine: de qua fugit dolor et gemitus.

When he shall fall, he shall not be crushed. Why? Because the Lord strengthens his hand. That is, his works. When he shall fall, on account of the infirmity of the flesh: because "seven times the just man falls, and rises again": he shall not be crushed, because the Lord puts his hand under. He immediately pities the one performing penance. Thus also David and Peter purged their known offense with tears, and were confirmed by the Lord.

I have been young, and am now old, and I have not seen the just forsaken. "Be not," says the Apostle, "made children in your senses, but in malice be children" (1 Cor. 14). Therefore this man from the beginning of his age was a child in malice, but an old man in divine virtue: he understood that never could the just man be forsaken by the Lord, nor his seed seeking the bread of heavenly doctrine: of which he provided the word to the unwise. Nor his seed seeking bread. His seed: his works. Seeking bread: that is, the word of God.

All the day he shows mercy and lends. It is day when each one practices good. This man, therefore, all the days of his life lends out the money of his Lord, not for worldly gains, but to acquire heavenly ones. All the day: at all times. He shows mercy, from God: that is, he who ministers the doctrine of God to others. And his seed shall be in blessing. The works which he has done, or the doctrine which he has taught, shall be blessed by the Lord. But "seed" is also referred to the Christian people, who are enriched in the Church by assiduous blessing. And his seed shall be in blessing, in abundance and glory.

Decline from evil. In work. And do good. What God has commanded. Decline from evil and do good. Decline from evil: from the devil, or from sin; and do good, that is, fulfill the commandments. And inhabit for ever and ever. In the Church, in the unity of faith, be perpetual with him.

For the Lord loves judgment. Right judgment, by which he discerns the just and the impious.

And he will not forsake his saints. Who have placed their whole hope in him. They shall be preserved for ever. That is, in perpetuity, because they have desired eternal things.

The unjust shall be punished. In vengeance. And the seed of the impious shall perish. The seed of the impious: that is, their works shall be punished with them in torments, and every work of theirs shall be destroyed, because it is iniquitous.

But the just shall possess the land by inheritance. The land of the living. And they shall inhabit it for ever and ever. Upon that which is without end: from which sorrow and groaning have fled.

Os justi meditabitur sapientiam. Id est, Christum: unde dicit: Et in lege ejus meditabitur die ac nocte (Psal. I). Cum ait, meditabitur, futurum significat tempus, quod in regno Dei intelligitur ad agendum: in quo non vino luxuriae, neque cibis voluptuosis, sed sapientia Dei, justorum ora replebuntur. Et lingua ejus loquetur judicium. Cum omnia ponderate; et non fraudulenter, neque cum ira, sed justo judicio, quae de Deo sentit, enarrat. In quo enim abundat gratia spiritualis, omnia perscrutatur, etiam alta Dei.

Lex Dei ejus in corde ipsius. Hoc est, in mente justi. Non solum in ore ac lingua, sed etiam in alto cordis ejus fructificabunt, per legem Dei, opera sanctitatis. Et non supplantabuntur. Ab adversario. Gressus ejus. Quibus ad Deum pervenire nititur. Vel, non supplantabuntur gressus ejus. Sensus ejus a diabolo, vel a peccato.

Considerat peccator justum, etc. Intuebatur enim populus Judaeorum justum Filium Dei, et stridebat in eum: quia gravis ei erat etiam ad videndum. Sic et now inimicus considerat unumquemque nostrum ut perdat. Sed si vigilanter resistat, eveniet quod sequitur.

Dominus autem non derelinquet eum in manibus ejus. In potestate utique illius. Nec damnabit eum cum judicabitur illi. Dat judicium impius, ut pereat justus, et Dominus non damnat eum, quia custodivit legem ejus. Sed illum justum non condemnat in die judicii, cum impium judicat.

Exspecta Dominum, et custodi vias ejus. Per spem firmam, et indeficientem mandatorum custodiam exspectatur Deus: ideo non debemus confundi in diversis mundi tentationibus. Exspecta Dominum: Quidquid tibi accidat in prosperis et in adversis, patienter exspecta: id est, sustine. Exaltabit te, ut haereditate capias terram. Illam utique aeternae beatitudinis tellurem: in qua justi post terminatos labores exaltabuntur. Cum perierint peccatores, videbis. Tunc justi peccatores perire videbunt, cum fructum mercedis, Domino tribuente, percipient.

Vidi impium exaltatum, et elevatum super cedros Libani, et transivi, et ecce non erat. Cum mundi hujus pelagum transierimus, tunc videbimuns non esse diabolum, et locum ejus nequaquam apparere peccatum. Cedrus duas habet interpretationes, sed in hoc loco ejus explanatio haec est: sicut enim cedrus super excelsos montes apparet exaltata, et impulsu ventorum saepe delabitur: ita et impius qui, relicto Deo, in divitiis mundi confidit: quamlibet floreat, quamlibet extollatur et elevetur, non invenietur cum ab hoc mundo migraverit. Sed et ad Judam traditorem ista referuntur.

The mouth of the just shall meditate wisdom. That is, Christ: whence it says: "And in his law he shall meditate day and night" (Psalm 1). When it says, "he shall meditate," it signifies the future time, which is understood for acting in the kingdom of God: in which the mouths of the just shall be filled not with the wine of luxury, nor with voluptuous foods, but with the wisdom of God. And his tongue shall speak judgment. When he tells with weight, and not fraudulently, nor with anger, but with just judgment, those things which he feels concerning God. For in him in whom spiritual grace abounds, he searches all things, even the deep things of God.

The law of his God is in his heart. That is, in the mind of the just. Not only in the mouth and tongue, but also in the depth of his heart shall the works of holiness bear fruit, through the law of God. And [his steps] shall not be supplanted. By the adversary. His steps. By which he strives to arrive at God. Or, his steps shall not be supplanted. His senses by the devil, or by sin.

The sinner watches the just, etc. For the people of the Jews gazed upon the just Son of God, and gnashed at him: because he was grievous to them even to behold. So also now the enemy watches each one of us that he may destroy him. But if one resist vigilantly, that which follows will happen.

But the Lord will not leave him in his hands. Certainly in his power. Nor will he damn him when he shall be judged for him. The impious gives judgment that the just may perish, and the Lord does not damn him, because he has kept his law. But he does not condemn that just man in the day of judgment, when he judges the impious.

Wait for the Lord, and keep his ways. Through firm hope and unfailing keeping of the commandments God is expected: therefore we ought not to be confounded in the diverse temptations of the world. Wait for the Lord: Whatever happens to you in prosperity and in adversity, wait patiently: that is, sustain [it]. He will exalt you, that you may take the land by inheritance. Certainly that land of eternal beatitude: in which the just shall be exalted after their finished labors. When the sinners shall perish, you shall see. Then the just shall see the sinners perish, when they shall receive the fruit of their reward, the Lord granting it.

I have seen the impious exalted, and elevated above the cedars of Lebanon, and I passed by, and lo, he was not. When we shall have passed over the sea of this world, then we shall see that the devil is not, and that his place, sin, appears by no means. The cedar has two interpretations, but in this place its explanation is this: for just as the cedar appears exalted above the high mountains, and often falls by the impulse of winds: so also the impious who, having left God, trusts in the riches of the world: however much he may flourish, however much he may be extolled and elevated, he shall not be found when he shall have migrated from this world. But these things are also referred to Judas the traitor.

Vel cedrus Libani, sancti propter altitudinem meritorum ipsorum, et sacerdotes, odore boni operis. Impii super ipsos sunt: quia calcant et opprimunt illos. Transivi, et ecce non erat. Dicat hoc apostolicus coetus, quia transivi procellam passionis Jesu: et illo resurgente, hic non erat: quia abiit et laqueo se suspendit. Quaesivi eum, et non est inventus locus ejus. Quod autem non sit inventus locus ejus, et habitatio ejus desolata remanserit, Petrus in Actibus apostolicis prodidit, cum Matthiam in ejus ordinem subrogavit (Act. I). Vel, transivi, et ecce non erat: quaesivi eum, et non est inventus locus ejus: id est, ipsius impii. Non est inventus locus ejus: pro tanta velocitate qua deficiunt.

Custodi innocentiam, et vide aequitatem. Si nulli noceas: si cum nullo litigiosus sis, videbis Christum: quia sicut via, veritas et vita: ita et aequitas intelligitur. Quoniam sunt reliquiae homini pacifico. Qui hic pacifice vixerit, ut Filius Dei vocetur: hujus reliquiae, hoc est, corpus mortale, reservatur ad gloriam resurrectionis, juxta illud Apostoli: Oportet mortale hoc induere immortalitatem (I Cor. XV). Reliquiae impiorum peribunt. Pro reliquiis, in Hebraeo, novissima habet.

Injusti autem, etc.; reliquiae impiorum peribunt. Non reservantur eorum reliquiae ex superbia, ut in aeternum vivant: sed ut in poenam gehennae ignis intereant.

Salus autem justorum a Domino. Per quem et praesentem vitam capiunt, et adipisci praestolantur aeternam. Salus autem justorum a Domino. Ipse est nostra salus. Et protector eorum est in tempore tribulationis. Adjuvabit eos, etc. Propterea salvos faciet eos, et protector eorum est in tempore tribulationis, cum per arctam viam, quae ad vitam ducit, incedunt, plenam doloribus et aerumnis. Et adjuvabit eos Dominus, et liberabit eos a peccatoribus: salvos faciet eos, qui speraverunt in eum, cum ad perfectionem purae mentis perducit. Ad eum venire meruerunt: quoniam speraverunt in eum. In omnibus enim angustiis in eum spem locaverunt, qui dixit: Ego sum Deus, et absque me non est alius. Ego occidam, et vivere faciam: percutiam, et ego sanabo (Deut. XXXII). Qui sanet omnes infirmitates mentium nostrarum: nobisque praestet toto corde erigere spem nostram, et in se tribuat collocari: ut, a peccatis liberati, mereamur, ipso distribuente, etiam aeternitatis praemium adipisci.

PSALMUS XXXVII.

Or the cedars of Lebanon are the saints on account of the height of their merits, and the priests, by the odor of good work. The impious are above them: because they trample and oppress them. "I passed by, and lo, he was not." Let the apostolic company say this, because I passed over the storm of the passion of Jesus: and he rising again, this man was not here: because he went away and hanged himself with a snare. "I sought him, and his place was not found." But that his place was not found, and his habitation remained desolate, Peter revealed in the Acts of the Apostles, when he substituted Matthias into his order (Acts 1). Or, "I passed by, and lo, he was not: I sought him, and his place was not found": that is, of the impious himself. "His place was not found": for the great velocity with which they fail.

Keep innocence, and behold equity. If you harm no one: if you are litigious with no one, you shall see Christ: because just as he is the way, the truth, and the life: so also he is understood as equity. "For there are remains (*reliquiae*) for the peaceful man." He who has lived peacefully here, so as to be called a Son of God: his remains, that is, the mortal body, are reserved for the glory of the resurrection, according to that of the Apostle: "This mortal must put on immortality" (1 Cor. 15). The remains of the impious shall perish. For "remains," in the Hebrew, it has "the end things" (*novissima*).

But the unjust, etc.; "the remains of the impious shall perish." Their remains are not reserved out of pride, so that they may live for ever: but that they may perish into the punishment of the fire of Gehenna.

But the salvation of the just is from the Lord. Through whom they both take the present life, and wait to obtain the eternal. "But the salvation of the just is from the Lord." He himself is our salvation. And he is their protector in the time of tribulation. "He shall help them," etc. Therefore he shall save them, and he is their protector in the time of tribulation, when they walk through the narrow way which leads to life, full of sorrows and hardships. And the Lord will help them and deliver them from sinners: he will save them, because they have hoped in him, when he leads them to the perfection of a pure mind. They have merited to come to him because they have hoped in him. For in all straits they have placed their hope in him, who said: "I am God, and besides me there is no other." I will kill and I will make to live: I will strike, and I I will heal" (Deut. 32). Who heals all the infirmities of our minds: and grants us to lift up our hope with all our heart, and bestows that we be placed in himself: so that, being delivered from sins, we may merit, he himself distributing it, to obtain also the reward of eternity.

PSALM 37.

In finem, Psalmus David in rememoratione diei Sabbati. Sabbatum, requies interpretatur: hoc est, quando requiescunt sancti: id est, quando requiescit Ecclesia illa requie paradisi quam perdidit in Adam. Iste psalmus ostendit, ut si accidat infirmitas corporeae fragilitati, non desistat requiri medicina coelestis.

Domine, ne in furore tuo arguas me: neque in ira tua corripias me. Totus psalmus ex persona poenitentis est: sed ad Christum referri potest, sicut et sexagesimus octavus. Domine, ne in furore tuo arguas me: neque in ira tua corripias me. Ira est, ut saepe diximus, commotio animi. Furor vero vindicta irrationabilis, cum fellis amaritudine. Ideo iste qui se peccatorem scit: non in ira, sed per misericordiam: nec in furore, sed per patientiam se argui postulat.

Quoniam sagittae tuae infixae sunt mihi. Verba doctrinae, quae ut jaculum transverberarunt cor meum, ut agerem poenitentiam. Et confirmasti super me manum tuam. Ut tamquam bonus magister verberibus castigationis afflictum redderes emendatum.

Non est sanitas in carne mea a facie irae tuae. Vidi faciem irae tuae, et non ipsam iram: hoc est, intellexi per Scripturas sanctas, quanta minaberis peccatoribus, et extabui, petens ne ipsa super me ira descenderet. Non est pax ossibus meis a facie peccatorum meorum. Nullam quietem indulsi, vel ossibus, vel membris meis, donec ea poenitendo purgarem.

Quoniam iniquitates meae supergressae sunt caput meum. Invaluerunt enim mihi, ut sequitur: Sicut onus grave gravatae sunt super me. Non est enim mihi leve peccatum meum, sed recognosco, quia grave mihi judicii pondus imposuit, et super verticem capitis mei excrevit. Sicut pondus grande, sic peccata mea super me.

Putruerunt et corruptae sunt cicatrices meae. Porcorum mos est, coeno aut stercoribus pro bonis odoribus uti: nec intelligunt se in his sordidissime volutari. Nam mihi foetent et computrescunt vulnera peccatorum, desideranterque expeto medicum. Et cur, inquis, computruerunt? A facie insipientiae meae. Quia nolebam agere poenitentiam. A facie insipientiae meae. Per hoc putruerunt, scilicet per insipientiam meam: ut Paulus dicit: Quod infirmum est Dei, fortius est hominibus (I Cor. II).

Miser factus sum et curvatus sum usque in finem. Usque dum confitendo purgarer: quia sine confusione et moestitia non dimittuntur peccata. Tota die contristatus ingrediebar. Indignum me esse judicans, qui vel oculos ad coelum levare auderem: sed percutiens pectus meum, aiebam: Deus, propitius esto mihi peccatori.

For the end, a Psalm of David in remembrance of the Sabbath day. "Sabbath" is interpreted as "rest": that is, when the saints rest: that is, when the Church rests in that rest of paradise which it lost in Adam. This psalm shows that if infirmity happens to the corporeal fragility, the heavenly medicine should not cease to be sought.

"O Lord, rebuke me not in your fury, nor in your wrath correct me." The whole psalm is from the person of a penitent: but it can be referred to Christ, as also the sixty-eighth. "O Lord, rebuke me not in your fury, nor in your wrath correct me." Wrath is, as we have often said, a commotion of the mind. But fury is an irrational vengeance, with the bitterness of gall. Therefore this man who knows himself a sinner asks to be rebuked not in wrath, but through mercy; nor in fury, but through patience.

"For your arrows are fastened in me." The words of doctrine, which like a dart have pierced my heart, that I might perform penance. "And you have strengthened your hand upon me." So that like a good master you might render the one afflicted by the scourges of correction amended.

"There is no health in my flesh because of the face of your wrath." I have seen the face of your wrath, and not the wrath itself: that is, I have understood through the holy Scriptures how great things you will threaten to sinners, and I have wasted away, asking that that wrath might not descend upon me. "There is no peace for my bones because of the face of my sins." I have indulged no rest, either for my bones or for my members, until I should purge them by repenting.

"For my iniquities are gone over my head." For they have prevailed against me, as follows: "As a heavy burden they are become heavy upon me." For my sin is not light to me, but I recognize that it has imposed a heavy weight of judgment upon me, and has grown above the top of my head. As a great weight, so are my sins upon me.

"My scars (*cicatrices*) have rotted and are corrupted." It is the custom of swine to use mud or dung for good odors, nor do they understand that they wallow in these most filthily. For to me the wounds of sins stink and rot, and I longingly seek the physician. And why, you say, have they rotted? "Because of my foolishness (*insipientiae*)." Because I was unwilling to perform penance. "Because of my foolishness." Through this they have rotted, namely through my foolishness: as Paul says: "That which is weak of God is stronger than men" (1 Cor. 2).

"I am become miserable and am bowed down even to the end." Until I should be purged by confessing: because without confusion and sadness sins are not forgiven. "All the day I went sorrowful." Judging myself to be unworthy even to dare to lift my eyes to heaven: but striking my breast, I said: "O God, be merciful to me a sinner."

Quoniam lumbi mei impleti sunt illusionibus. Illis illusionibus se profitetur esse infirmatum atque repletum, quibus diabolus humanum genus allicit, ut delinquat. Deus, tu cognovisti insipientiam meam: quia lumbi mei impleti sunt illusionibus. Se unusquisque consideret, et titillantem corporis intelligat voluptatem, et tunc dicere potest cum Paulo apostolo: Miser ego homo, quis me liberabit de corpore mortis hujus (Rom. VII)? Et illud; Neque enim quod volo, hoc facio: sed quod nolo.

Incurvatus sum et humiliatus sum nimis. Ad poenitentiam. Rugiebam a gemitu cordis mei. Petens cum luctu remissionem. Aliud est gemitus corporis, et aliud gemitus cordis. Gemitus corporis, est propter res terrenas vel propter mortem gemere. Gemitus cordis, propter sua peccata, vel aliorum. Sed Christus non habuit quod gemeret, quia non fecit peccatum. Et gemitus meus non est absconditus a te. Id est, quidquid habet homo, Deus scit. Quidquid deliqui, quidquid mali gessi, omnia tibi cum gemitu reseravi: sciens quia tibi non occultantur occulta.

Cor meum conturbatum est in me, dereliquit me virtus mea. Quia iram quam superius memoravi, incurrere expavesco. Et lumen oculorum meorum non est mecum. Quia, postposito veritatis lumine, in tenebras decideram peccatorum. Sic enim prophetam omnem ordinem hujus psalmi ex peccatoris persona prosecutum fuisse, anteriores nostri docuerunt. Sentiant illi quod libet. Ego vero ab illo loco, ubi ait; Amici mei et proximi mei, usque ad finem psalmi: video Dominum meum Jesum Christum a Judaeis circumdari, in cruce suspendi, et ex inferno resurgere. Ait ergo ipse Dominus de passione sua:

Amici mei et proximi mei adversus me appropinquaverunt et steterunt. Amici, dicuntur Judaei, propter Abraham. Proximi, eo quod ab eorum generatione assumpserit carnem, qui appropiaverunt ei, ut comprehenderetur. Amici mei et noti mei contra me steterunt. Potest et de discipulis accipi, qui, in passione metu territi, a Domino recesserunt: intantum ut etiam eum Petrus denegaret. Vel steterunt, causantes contra eum.

Et qui juxta me erant, de longe steterunt. Apostoli vel reliqui discipuli, de quibus ait evangelista: Cum autem apprehendissent eum, stabant omnes noti ejus a longe (Luc. XXIII). Et vim faciebant qui quaerebant animam meam. Faciebant vim, non noti, sed Judaei: vel Petro, cum dicerent: Nam et tu ex illis es (Luc. XXII). Vel Jacobo; qui cum traheretur, relicta sindone, nudus aufugit ab eis (Marc. XIV). Et vim faciebant qui quaerebant animam meam: scilicet Judaei, quasi illorum fortitudo esset, et a Deo ipsam potestatem non accepissent.

"For my loins are filled with illusions." He professes himself to be weakened and filled with those illusions by which the devil allures the human race that it may sin. "O God, you have known my foolishness: because my loins are filled with illusions." Let each one consider himself, and understand the titillating pleasure of the body, and then he can say with the apostle Paul: "O wretched man that I am, who shall deliver me from the body of this death" (Rom. 7)? And that: "For the good which I will, I do not; but the evil which I will not, that I do."

"I am bowed down and humbled exceedingly." To penance. "I roared with the groaning of my heart." Seeking remission with mourning. The groaning of the body is one thing, and the groaning of the heart another. The groaning of the body is to groan on account of earthly things or on account of death. The groaning of the heart is on account of one's own sins, or those of others. But Christ had nothing to groan for, because he did no sin. "And my groaning is not hidden from you." That is, whatever a man has, God knows. Whatever I have committed, whatever evil I have done, I have opened all to you with groaning: knowing that hidden things are not concealed from you.

"My heart is troubled within me, my strength has left me." Because I am terrified to incur the wrath which I mentioned above. "And the light of my eyes is not with me." Because, having postponed the light of truth, I had fallen into the darkness of sins. For our predecessors taught that the prophet followed the whole order of this psalm from the person of a sinner. Let them feel what they please. But I, from that place where he says: "My friends and my neighbors," even to the end of the psalm: I see my Lord Jesus Christ surrounded by the Jews, suspended on the cross, and rising from hell (*inferno*). Therefore the Lord himself says of his passion:

"My friends and my neighbors have drawn near and stood against me." The Jews are called friends, on account of Abraham. Neighbors, because from their generation he assumed flesh, who drew near to him that he might be apprehended. "My friends and my acquaintances have stood against me." It can also be taken of the disciples, who, terrified by fear in the passion, withdrew from the Lord: in so much that even Peter denied him. Or "they stood," pleading against him.

"And those who were near me stood afar off." The apostles or the remaining disciples, of whom the Evangelist says: "But when they had apprehended him, all his acquaintances were standing afar off" (Luke 23). "And they used violence who sought my soul." Not his acquaintances, but the Jews used violence: either against Peter, when they said: "For you also are one of them" (Luke 22). Or against James, who, when he was being dragged away, having left behind his linen cloth, fled naked from them (Mark 14). "And they used violence who sought my soul": namely the Jews, as if their strength were their own, and they had not received that very power from God.

Et qui quaerebant mala mihi, locuti sunt vanitates, et dolos tota die meditabantur. Multos quidem dolos meditati sunt; cum interrogarent si deberent dare censum Caesari, an non (Matth. XXII): aut si mulier deprehensa lapidaretur (Joan. VIII). Sed tunc aperte dolum ingerunt, cum falsos testes adducunt. Vel, qui inquirebant mala mihi, locuti sunt vanitatem, quando dixerunt: In Beelzebub ejicit daemonia (Luc. XI).

Ego autem tamquam surdus non audiebam, et sicut mutus non aperiens os suum. Semper quae exprobrabant, sustuli, et jugiter silui. Hoc et Pilatus manifestat, cum dicit: Mihi non respondes? An nescis quia potestatem habeo dimittere te (Joan. XIX)? Ego autem tamquam mutus non aperiens os suum. Et apud Pilatum Dominus non est locutus. Et Isaias de eodem loquitur: Tamquam agnus ad victimam ductus, non aperiens os suum (Isai. LII).

Et factus sum sicut homo non audiens et non habens in ore suo redargutiones. Nam cum me sputis linirent, arundine verberarent, illuderentque genu flexo, nihil eis motus respondi. Et non habens in ore suo redargutiones. Sic tacui accusatus, quasi non habens quid pro me respondere deberem. Christus in omnibus exemplum dedit, ut homo flagella et correctionem patienter portare debeat.

Quoniam in te, Domine, speravi, tu exaudies me, Domine Deus meus: Ut me resuscites. Vel tu exaudies me: hoc est, vide illorum superbiam et meam humilitatem.

Quia dixi nequando supergaudeant mihi inimici mei, et dum commoventur pedes mei. Pedes Christi in passione: vel sancti apostoli, qui pedes Christi esse debuerant: commoti sunt de fide ad infidelitatem. Commoveri possunt pedes mei a stabilitate sua, et inimici in me insultare: si in hac crucis morte humiliatus, non resurxerero. In me magna locuti sunt. Dicentes: Si Filius Dei es, descende de cruce (Matth. XXVII).

Ego autem in flagella paratus sum. Praeparo me ad sustinendam crucem, lanceam, fel, acetum, ut perhanc mortem meo sanguine redimam populum pereuntem, quia Christus ad hoc venit, ut passionem sustineret. Et dolor meus in conspectu meo semper. Donec ejiciam victoriam in judicium.

Quoniam iniquitatem meam annuntiabo, et cogitabo pro peccato meo. Sicut enim maledictioni subjacuit, ut nos a maledicto legis erueret, ita et peccatorem se profitetur, qui peccata nostra portavit, ut pio cogitatu ac misericordiae consilio, nos ab eisdem erueret. Et sollicitus ero pro peccato meo. Peccatum Christi, humani delicta sunt generis: propter quae et Patri dicitur nunc esse subjectus.

"And they who sought evils for me spoke vanities, and studied deceits all the day long." They indeed meditated on many deceits; as when they asked if they ought to give tribute to Caesar or not (Matt. 22): or if a woman caught in adultery should be stoned (John 8). But then they openly bring in deceit when they lead forward false witnesses. Or, "they who inquired after evils for me spoke vanity," when they said: "In Beelzebub he casts out demons" (Luke 11).

"But I, as one deaf, did not hear, and as one dumb, not opening his mouth." I always bore the things they reproached, and I was continually silent. Pilate also manifests this when he says: "Do you not answer me? Do you not know that I have power to release you?" (John 19). "But I, as one dumb, not opening his mouth." And before Pilate the Lord did not speak. And Isaiah speaks of the same: "As a lamb led to the slaughter, not opening his mouth" (Isa. 53).

"And I became as a man not hearing, and not having in his mouth any retorts." For when they smeared me with spittle, beat me with a reed, and mocked me with bended knee, I answered nothing to them, being unmoved. "And not having in his mouth any retorts." Thus I was silent when accused, as if not having anything I ought to answer for myself. Christ gave an example in all things, that a man ought to bear scourges and correction patiently.

"Since in you, O Lord, I have hoped, you will hear me, O Lord my God": That you may raise me up. Or "you will hear me": that is, see their pride and my humility.

"Because I said, lest at any time my enemies should rejoice over me, and while my feet are moved." The feet of Christ in the passion: or the holy apostles, who ought to have been the feet of Christ: they were moved from faith to unbelief. My feet can be moved from their stability, and my enemies insult me: if, humbled in this death of the cross, I shall not have risen again. "They spoke great things against me." Saying: "If you are the Son of God, come down from the cross" (Matt. 27).

"But I am ready for scourges." I prepare myself to endure the cross, the lance, the gall, the vinegar, so that through this death I may redeem with my blood the perishing people, because Christ came for this, that he might endure the passion. "And my sorrow is always in my sight." Until I bring forth victory into judgment.

"For I will announce my iniquity, and I will think for my sin." For just as he was subjected to the curse, that he might rescue us from the curse of the law, so also he professes himself a sinner, who bore our sins, so that by a pious thought and counsel of mercy, he might rescue us from the same. "And I will be solicitous for my sin." The sin of Christ is the sins of the human race: on account of which he is now said to be subject to the Father.

Inimici autem mei vivunt. Quia non sunt statim ultione divina puniti. Et confirmati sunt super me. Confirmati sunt in legis littera: in qua spiritualiter nuntiatum non intellexerunt. Et multiplicati sunt, qui oderunt me inique. Certe inique et non rationabiliter: quia in hac littera, semen suum, ceu astra coeli multiplicari credebant.

Qui retribuebant mihi mala pro bonis. Dulcedinem aeternae vitae afferentem aceto potaverunt, ac felle. Detrahebant mihi. Dicentes: Alios salvos fecit; semetipsum non potest salvum facere (Luc. XXIII). Quoniam sequebar bonitatem. Ut implens voluntatem Patris, pro vita populi susciperem mortem.

Non derelinquas me, Domine Deus meus: ne discesseris a me. Cum profunda inferni penetravero.

Intende in adjutorium meum, Domine Deus salutis meae. Manifestum est, Domine Jesu, quia intendit in te Pater suscitans te a mortuis tertia die, et collocans ad dexteram suam in coelestibus super omnem principatum et potestatem: dans tibi nomen quod est supra omne nomen. Ergo quia graves sunt pugnae carnis, tu, Domine, intende in adjutorium nostrum, et esto nobis salus in tempore tribulationis.

PSALMUS XXXVIII.

In finem pro Idithun Canticum David. Idithun, transiliens eos, interpretatur. Iste psalmus patientiam docet, ut refrenans homo os suum, observet ne per fatuitatem verborum incidat in peccatum: quia scit propheta etiam de verbis otiosis rationem esse reddendam. Docet etiam ut ea thesaurizemus in saeculo, quae ad profectum pertineant animarum.

Dixi, custodiam vias meas: ut non delinquam in lingua mea. Non aliter scio vitae meae custodire vias: nisi ut non loquar fatua, ac diversa, sive otiosa. Ex verbis, inquit Dominus, tuis justificaberis, et ex verbis tuis condemnaberis. Dixi, custodiam vias meas: id est, disposui custodire opera mea: scilicet quinque sensus corporis. Ut non delinquam in lingua mea. Non delinquam, non peccem: quia qui custodit linguam suam, custodit animam suam (Prov. XVIII): quia mors et vita in manibus linguae (Isai. XXXII). Et item: Cultus justitiae, silentium et pax (Eccli. XXVIII).

Posui ori meo custodiam. Juxta illud: Pecuniam et aurum tuum alliga bene, et facito ori tuo ostium et seram. Beatum enim hominem oris custodia facit: cum non profert inania, sed quae Deo sunt digna. Cum consisteret peccator adversus me. Id est, diabolus, qui justis maledicit ac detrahit, et instigator eorum est, qui sanctis insidiantur.

"But my enemies live." Because they were not immediately punished by divine vengeance. "And they are strengthened over me." They are strengthened in the letter of the law: in which they did not understand what was spiritually announced. "And they are multiplied who hate me unjustly." Certainly unjustly and not reasonably: because in this letter, they believed their seed would be multiplied like the stars of heaven.

"Who rendered me evil for good." They gave him vinegar to drink, and gall, who brought the sweetness of eternal life. "They detracted me." Saying: "Others he saved; himself he cannot save" (Luke 23). "Because I followed goodness." That fulfilling the will of the Father, I might undergo death for the life of the people.

"Do not forsake me, O Lord my God: do not depart from me." When I shall have penetrated the depths of hell.

Attend unto my help, O Lord God of my salvation. It is manifest, Lord Jesus, that the Father attended unto you, raising you from the dead on the third day, and setting you at his right hand in the heavenly places above every principality and power: giving you a name which is above every name. Therefore, because the battles of the flesh are grievous, do you, O Lord, attend unto our help, and be to us salvation in the time of tribulation.

PSALM XXXVIII.

Unto the end, for Idithun, a canticle of David. Idithun is interpreted as "leaping over them." This psalm teaches patience, that man, restraining his mouth, may take heed lest through the folly of words he fall into sin: for the prophet knows that even for idle words an account must be rendered. It also teaches that we should treasure up in this world those things which pertain to the profit of souls.

I said, I will keep my ways: that I sin not with my tongue. I know no other way to keep the paths of my life, except not to speak foolish, or diverse, or idle things. By your words, says the Lord, you shall be justified, and by your words you shall be condemned. I said, I will keep my ways: that is, I have determined to guard my works: namely, the five senses of the body. That I sin not with my tongue. I shall not sin, I shall not offend: for he who guards his tongue guards his soul (Prov. XVIII): for death and life are in the hands of the tongue (Isai. XXXII). And likewise: The cultivation of justice is silence and peace (Eccli. XXVIII).

I have set a guard to my mouth. According to that saying: Bind well your silver and your gold, and make a door and a bolt for your mouth. For the guarding of the mouth makes a man blessed: when he does not utter vain things, but such as are worthy of God. When the sinner stood up against me. That is, the devil, who curses and detracts the just, and is the instigator of those who lie in wait for the saints.

Obmutui. Ne objurgantibus me obstreperem. Obmutui, et non aperui os meum, quia tu fecisti. Ideo patienter fero: quia te scio ad probationem me tentationibus reliquisse. Et humiliatus sum. Ad sustinenda eorum improperia. Et silui a bonis. De bona conscientia procedebat mihi securitas: ideo me non justificavi coram hominibus: neque bona quae in me erant, divulgavi: quia scio quod Pater qui videt in absconso, reddet mihi. Et dolor meus renovatus est. Nondum enim veneram ad perfectum virum. Nam etsi sustinebam cum dolore improperia, non tamen sciebam maledicentibus benedicere. Vel, dolor meus renovatus est. In hoc dicitur dolor Christi: quia illi non fuerunt digni audire verba mysterii, ut ait propheta: Vae mihi, quia tacui (Isai. VI). Vel illud: Adhaerere faciam linguam tuam palato tuo, quia Dominus exasperans est (Ezech. III).

Conculcavit cor meum intra me. Dicit Ecclesia. A recordatione delictorum priorum. Et in meditatione mea exardescet ignis. Quid, inquis, meditabaris? Illud nempe, qualiter ignem illum reperire possim, qui peccata consumeret, mentem illuminaret, qui est Spiritus sanctus, de quo Cleophas et qui cum eo erant, dicebant; Nonne cor nostrum ardens erat in nobis, cum loqueretur in via, et aperiret nobis Scripturas (Luc. XXIV)?

Locutus sum in lingua mea. Hoc est, praedicavi omnibus hominibus, ut illud: Si non annuntiaveris iniquo iniquitatem suam, sanguinem ejus de manu tua requiram (Ezech. III). Notum fac mihi, Domine, finem meum. Et numerum dierum meorum quis est? Non istius vitae finem quaerit sibi notum fieri propheta: sed illum in quo, evacuatis potestatibus ac destructa morte, Christo jungatur qui est finis legis. Neque istorum dierum numerum vult scire, sed illorum de quibus dicit Dominus: Apud Patrem meum mansiones multae sunt (Joan. XIV). Et numerum dierum meorum quis est? Hoc est, numerus sine numero, dies sine die, tempora sine tempore. Quis est? qui semper est. Ut sciam quid desit mihi. Hoc est, ut me facias intelligere omnia bona, ut cum haec nota habuero, sciam quid adhuc in saeculo degente desit ad palmam beatitudinis consequendam. Perfectus enim erat Paulus qui dicebat: Certamen bonum certavi: cursum consummavi. Nunc autem deest mihi corona justitiae, quam Dominus retribuet mihi (II Tim. IV). Quod autem non de suis diebus haec loquatur, sequentia docent.

I became mute. Lest I should raise a clamor against those who reproached me. I became mute, and I did not open my mouth, because you did it. Therefore I bear it patiently: because I know that you have left me for tribulations for the sake of testing. And I was humbled. To endure their reproaches. And I kept silence from good things. From a good conscience there proceeded to me security: therefore I did not justify myself before men: nor did I make known the good things that were in me: for I know that the Father who sees in secret will repay me. And my sorrow was renewed. For I had not yet come to be a perfect man. For although I bore reproaches with sorrow, I did not yet know how to bless those who cursed me. Or, "my sorrow was renewed." In this the sorrow of Christ is spoken of: because they were not worthy to hear the words of the mystery, as the prophet says: Woe is me, for I kept silence (Isai. VI). Or that saying: I will make your tongue cleave to your palate, for the Lord is one who provokes (Ezech. III).

My heart was trampled within me. The Church speaks. From the recollection of former sins. And in my meditation a fire shall be kindled. What, you ask, were you meditating upon? Namely this: how I might find that fire which would consume sins, which would illumine the mind, which is the Holy Spirit, of whom Cleophas and those who were with him said: Was not our heart burning within us, while he spoke to us on the way, and opened to us the Scriptures (Luc. XXIV)?

I spoke with my tongue. That is, I preached to all men, according to that saying: If you do not announce to the wicked man his iniquity, I will require his blood at your hand (Ezech. III). Make known to me, O Lord, my end. And what is the number of my days? The prophet does not seek to have made known to him the end of this present life: but that end in which, the powers being emptied out and death destroyed, he may be joined to Christ, who is the end of the law. Nor does he wish to know the number of these days, but of those of which the Lord says: In my Father's house there are many mansions (Joan. XIV). And what is the number of my days? That is, a number without number, a day without day, times without time. "Who is it?" He who always is. That I may know what is wanting to me. That is, that you make me understand all good things, so that when I have come to know these, I may know what is still wanting, while dwelling in this world, for the attainment of the palm of blessedness. For Paul was perfect who said: I have fought the good fight: I have finished the course. But now there is wanting to me the crown of justice, which the Lord will render to me (II Tim. IV). But that he speaks these things not of his own days, what follows shows.

Ecce mensurabiles posuisti dies meos. Secundum veterem hominem usque nunc fuerunt: nunc novum desidero, illum quem Abraham vidit et gavisus est (Joan. VIII). In quo alibi hortamur laetari, in quo Deus Dominus illuxit nobis. Qui non a sole, neque a luna illuminabitur, sed ab ipso Domino perpetua luce refulget. Et substantia mea tamquam nihilum ante te. Suscipiens altiori mente claritatem tuam: pro nihilo judicavi substantiam meam.

Verumtamen universa vanitas, omnis homo vivens. Si peccator est, et in deliciis fluxerit, vanitati subsistit. Si justus, et desiderat dissolvi, et cum Christo esse, vana est ei nihilominus vita praesens.

Verumtamen in imagine Dei pertransit homo, sed frustra conturbatur. Omnis homo ad imaginem Dei factus est. Si ergo in ea ambulare videatur, et in rapinis versetur atque concupiscentiis, conturbatur in actione.

Thesaurizat, et ignorat cui congregabit ea. Saepe enim plerique thesaurizant et congregant multa, quae aut desidia filiorum evertit, aut fiscus occupat, aut diripiunt alieni. Beatus autem ille est, qui ibi thesaurizat, ubi fures non effodiunt, nec furantur (Matth. VI), ubi audire mereatur: Quamdiu fecistis uni ex minimis istis, mihi fecistis (Matth. XXV).

Et nunc quae est exspectatio mea, nonne Dominus? et substantia mea apud te est. Relictis omnibus, te, Domine, praestolabor, quia substantia vitae istius non comparatur ad illam beatitudinem sempiternam.

Ab omnibus iniquitatibus meis erue me. Praeteritis, praesentibus et futuris. Opprobrium insipienti dedisti me. Dum peccator fui, opprobrium factus sum insipienti diabolo, qui est omnium criminum, et incentor, et accusator. Ideo purgari cupio in hoc saeculo, ne ille me accuset in judicio tuo.

Obmutui et non aperui os meum, quoniam tu fecisti. Cum me conviciis, iracundiis, ac diversis improperiis lacesseret: cogitans me a te factum, nihil ad ea quae inferebantur, respondi: Amove a me plagas tuas. Quia me sentio emendatum.

A fortitudine manus tuae ego defeci. Incumbente manu vindictae, virtus delicti defecit, sicut Paulus apostolus ait: Cum autem infirmor, tunc potens sum (II Cor. XII). Ab increpationibus propter iniquitatem corripuisti hominem. Increpatur omnis homo propter iniquitatem, quem perdere non vult divina majestas. Flagellat autem omnem filium quem recipit.

Tabescere fecisti sicut araneam animam ejus. Tabescit anima, cum caro a luxuriis et concupiscentiis refrenatur. Hoc est tabescere, obstupescere de anterioribus delictis. Ille vero qui ea agit quae mundanae vanitati sunt apta, telas texit araneae, juxta Isaiam prophetam (Isai. LIX): hoc est, die noctuque in opere vano vacat, et non utilia, sed dissolubilia et incorruptibilia, operatur.

"Behold, you have made my days measurable." According to the old man they have been until now: now I desire the new, that which Abraham saw and rejoiced (John 8). In which elsewhere we are exhorted to rejoice, in which God the Lord has shone upon us. Which shall not be illuminated by the sun, nor by the moon, but shines by a perpetual light from the Lord himself. "And my substance is as nothing before you." Receiving your brightness with a higher mind: I judged my substance as nothing.

"Truly universal vanity is every living man." If he is a sinner, and has flowed in delights, he stands in vanity. If he is just, and desires to be dissolved and to be with Christ, the present life is nonetheless vain to him.

"Truly man passes in the image of God, but he is troubled in vain." Every man was made to the image of God. If therefore he seems to walk in it, and yet is involved in robberies and concupiscences, he is troubled in his action.

"He treasures up, and he knows not for whom he shall gather these things." For often many treasure up and gather many things, which either the sloth of their children overturns, or the fiscus occupies, or strangers pillage. But blessed is he who treasures up there where thieves do not dig through nor steal (Matt. 6), where he may deserve to hear: "As long as you did it to one of these least, you did it to me" (Matt. 25).

"And now what is my expectation, is it not the Lord? and my substance is with you." Having left all things, I will wait for you, O Lord, because the substance of this life is not compared to that eternal beatitude.

"Deliver me from all my iniquities." Past, present, and future. "You have made me a reproach to the foolish." While I was a sinner, I was made a reproach to the foolish devil, who is both the instigator and the accuser of all crimes. Therefore I desire to be purged in this world, lest he accuse me in your judgment.

"I was dumb and I did not open my mouth, because you did it." When he provoked me with reproaches, wraths, and various insults: thinking that I was made by you, I answered nothing to those things which were brought against me. "Remove your scourges from me." Because I feel myself corrected.

"From the strength of your hand I have fainted." While the hand of vengeance was incumbent, the power of the offense fainted, just as Paul the apostle says: "But when I am weak, then I am strong" (2 Cor. 12). "From rebukes on account of iniquity you have corrected man." Every man is rebuked on account of iniquity, whom the divine majesty does not wish to perish. For he scourges every son whom he receives.

"You have made his soul waste away like a spider." The soul wastes away when the flesh is restrained from luxuries and concupiscences. This is to waste away: to be stupefied concerning former offenses. But he who does those things which are suited to worldly vanity, weaves the webs of a spider, according to Isaiah the prophet (Isa. 59): that is, he is vacant day and night in vain work, and works things not useful, but dissoluble and corruptible, works.

Sed quia propheta animam ceu araneam tabescere dicit: hoc intelligendum est, ut ad tantam subtilitatem per abstinentiam decoquatur, ut ad instar filorum illorum deducatur: scilicet ut nihil crassum, durumque peccati contineat. Verumtamen vane conturbatur omnis homo. Vivens in vanitatibus hujus saeculi. Sed et qui in Deo vivit, vana est ei inutilis haec mundana conturbatio.

Exaudi orationem meam, Domine, et deprecationem meam: auribus percipe lacrymas meas. Pro eo quod a te peregrinor, et desiderium habeo dissolvi, et ad te transire.

Ne sileas, quoniam advena sum apud te, et peregrinus sicut omnes patres mei. Incolam atque peregrinum se dicit, sicut omnes sancti: quia sicut et illi dum erant in corpore, peregrinatur a Domino.

Remitte mihi ut refrigerer priusquam abeam, et amplius non ero. Hic remitte, Domine, si quid deliqui: quia in inferno nulla est remissio: quia nec confessio valet. Qui nos ab hujus saeculi ereptos peregrinatione, facere digneris cives sanctorum et domesticos Dei Patris, ut aedificati super firmissimum fundamentum in templum sanctum, effici mereamur conformes corpori gloriae tuae. Amen.

PSALMUS XXXIX.

In finem, Psalmus David. Hic psalmus in exordio vocem habet populi ex gentibus in haereditatem vocati, inde ipsius Mediatoris ad Patrem.

Exspectans exspectavi Dominum: In promissionibus prophetarum, in quibus me illuminavit: quia praevidebat propheta Christum per Spiritum sanctum venturum esse in carne. Et intendit mihi. Per splendorem Evangeliorum, in quibus me illuminavit.

Et exaudivit preces meas. Quia prophetis et patriarchis se abdidit, sicut ipse postmodum dixit: Quia multi prophetae et justi cupierunt videre quae videtis, et non viderunt (Luc. X). Ipse mihi in novo Testamento refulget. Et eduxit me de lacu miseriae, et de luto faecis. In quibus immersus eram, cum simulacra muta adorarem. Vel, de luto faecis: quia adhaeseram terrenis desideriis.

Statuit supra petram pedes meos. Supra petram: hoc est, super Christum. Pedes meos, sensus meos: ut illud: Petra autem erat Christus (I Cor. X). In se, qui est stabilis petra, confirmavit me: ne ab hujus saeculi nutarem impulsibus. Et direxit gressus meos. Ne ad eum veniens, post tergum respicerem. Et direxit gressus meos: id est, sensus bonorum operum: Ecclesiae dirigit: quia unusquisque per se tortuosus est.

But because the prophet says the soul wastes away like a spider: this is to be understood, that it is boiled down by abstinence to such subtlety, that it is drawn out after the likeness of those threads: namely so that it contains nothing thick or hard of sin. "Truly every man is troubled in vain." Living in the vanities of this world. But also to him who lives in God, this worldly trouble is vain and useless.

"Hear my prayer, O Lord, and my supplication: give ear to my tears." Because I am a pilgrim from you, and I have a desire to be dissolved and to pass to you.

"Be not silent, for I am a stranger with you, and a pilgrim as all my fathers were." He calls himself a dweller and a pilgrim, like all the saints: because just as they also, while they were in the body, were pilgrims from the Lord.

"Forgive me that I may be refreshed before I go away, and I shall be no more." Forgive here, O Lord, if I have offended in anything: because in hell there is no remission: because neither does confession avail. You who have snatched us from the pilgrimage of this world, may you deign to make us citizens of the saints and members of the household of God the Father, so that being built upon the most firm foundation into a holy temple, we may deserve to be made conformable to the body of your glory. Amen.

PSALM 39.

"Unto the end, a Psalm of David." This psalm in the beginning has the voice of the people called from the Gentiles into the inheritance, and then of the Mediator himself to the Father.

"Waiting, I waited for the Lord": In the promises of the prophets, in which he illuminated me: because the prophet foresaw that Christ would come in the flesh through the Holy Spirit. "And he attended to me": Through the splendor of the Gospels, in which he illuminated me.

"And he heard my prayers." Because he hid himself from the prophets and patriarchs, as he himself afterwards said: "For many prophets and just men have desired to see the things which you see, and have not seen them" (Luke 10). He himself shines upon me in the New Testament. "And he brought me out of the lake of misery, and out of the pit of dregs." In which I was immersed, when I worshipped dumb idols. Or, "out of the pit of dregs": because I had cleaved to earthly desires.

"He set my feet upon a rock." Upon a rock: that is, upon Christ. "My feet," my senses: as that: "But the rock was Christ" (1 Cor. 10). In himself, who is the stable rock, he confirmed me: lest I should waver from the impulses of this world. "And he directed my steps." Lest coming to him, I should look behind my back. "And he directed my steps": that is, the senses of good works: he directs those of the Church: because each one by himself is crooked.

Et immisit in os meum canticum novum. Laudem utique suam: quia novus homo venit in mundum, novam legem dedit mundo. Carmen Deo nostro: Laudem Deo nostro, ut jam non sonos turpes et theatrales concinam, sed in Dei viventis hymnis per harmoniam novi Testamenti delecter.

Videbunt multi. Annuntiaatum venisse. Et timebunt. Qui se intelligunt peccatores. Et sperabunt in Domino. Ut eis pristina remittantur delicta.

Beatus vir cujus est nomen Domini spes ipsius. In qua bonis omnibus impleatur. Felix illa anima, quae habet fidem firmam et spem directam in Christo. Et non respexit in vanitates et insanias falsas. Omnia quae in mundo sunt, juxta Salomonem, vanitas est (Eccles. I). Insaniae autem falsae sunt, irae, rixae, direptiones, et reliqua: in quibus homines insaniunt ut peccent: quae Apostolus opera carnis esse dicit (Galat. I).

Multa fecisti tu, Domine Deus meus, mirabilia tua, et cogitationibus tuis non est qui similis sit tibi. Ostendistis patribus nostris mirabilia tua multa, quae non crediderunt. Revelasti eis te venturum in lege, et non intellexerunt: nos vero credidimus. Usque huc credentium populus: hinc ipse Dominus ad Patrem ita exorsus est:

Annuntiavi et locutus sum. Dicens: Poenitentiam agite, appropinquavit enim regnum coelorum (Matth. III). Multiplicati sunt super numerum. Judaei in malitia sua. Vel, super numerum: hoc est, peccatores super numerum, et foris numerum sunt: quia non sunt digni numerari in numero justorum.

Sacrificium et oblationes noluisti: aures autem perfecisti mihi. Holocausta et pro peccato non postulasti. Aperte haec Apostolus declarat: quod, adveniente Domino, cessaverint sacrificia Judaeorum. Impossibile est, inquit, sanguine hircorum, aut taurorum, auferri peccata (Hebr. X). Ideo ingrediens mundum, dicit: Hostiam et oblationem noluisti, corpus autem aptasti mihi. Holocaustum et pro peccato non tibi placuit, nisi meipsum pro totius mundi delicto tibi sacrificium exhiberes.

Tunc dixi: Ecce venio. In capite libri scriptum est de me. Quia sacrificia et caeremonias Judaeorum, et sabbata, et superstitiones Legis veteris, spiritualis Evangelii religione mutasti: propterea laetus in mundum venio, et de me scribitur: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I). Tunc dixi, Ecce venio, ut assumam carnem in qua patiar. In capite libri scriptum est de me. Caput libri Testamenti veteris tale sumit exordium: In principio fecit Deus coelum et terram (Gen. I): id est, in Christo Domino.

"And he put into my mouth a new song." His praise, indeed: because a new man came into the world, he gave a new law to the world. "A hymn to our God": Praise to our God, so that I may no longer sing base and theatrical sounds, but may delight in the hymns of the living God through the harmony of the New Testament.

"Many shall see." Announced as having come. "And shall fear." Those who understand themselves to be sinners. "And shall hope in the Lord." That their former offenses may be forgiven them.

"Blessed is the man whose hope is the name of the Lord." In which he may be filled with all good things. Happy is that soul which has firm faith and direct hope in Christ. "And he has not looked upon vanities and false madnesses." All things that are in the world, according to Solomon, are vanity (Eccles. 1). But false madnesses are angers, strifes, pillages, and the rest: in which men go mad so that they may sin: which the Apostle says are the works of the flesh (Gal. 5).

"Many things have you done, O Lord my God, your wonderful works, and in your thoughts there is no one who is like you." You showed our fathers many of your wonderful works, which they did not believe. You revealed to them that you were coming in the law, and they did not understand: but we have believed. Up to here is the people of believers: from here the Lord himself to the Father thus began:

"I have announced and spoken." Saying: "Do penance, for the kingdom of heaven has drawn near" (Matt. 3). "They are multiplied above number." The Jews in their malice. Or, "above number": that is, sinners are above number, and are outside of number: because they are not worthy to be numbered in the number of the just.

"Sacrifice and oblation you did not desire: but you have perfected ears for me. Holocausts and for sin you have not required." The Apostle clearly declares these things: that, upon the coming of the Lord, the sacrifices of the Jews ceased. It is impossible, he says, that by the blood of goats, or of bulls, sins should be taken away (Heb. 10). Therefore, entering the world, he says: "Host and oblation you did not desire, but you have fitted a body for me. Holocaust and for sin did not please you, unless I should exhibit myself as a sacrifice to you for the offense of the whole world."

"Then I said: Behold, I come. In the head of the book it is written of me." Because you have changed the sacrifices and ceremonies of the Jews, and the sabbaths, and the superstitions of the old Law, for the religion of the spiritual Gospel: therefore I come joyfully into the world, and of me it is written: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1). "Then I said, Behold, I come," so that I may assume flesh in which I may suffer. "In the head of the book it is written of me." The head of the book of the Old Testament takes such a beginning: "In the beginning God made heaven and earth" (Gen. 1): that is, in Christ the Lord.

Hoc mysterium et Joannes cernens, sic Evangelium inchoavit: In principio, inquit, erat Verbum, et Verbum erat Deus. Nam et ipse interrogantibus Judaeis quis esset, respondit: Principium (Joan. VIII). Caput ergo libri, intellige principium, quod est Christus Jesus, qui in hoc libri capite nuntiatus est.

Ut faciam voluntatem tuam, Deus meus, volui. Descendi enim de coelo: non ut faciam voluntatem meam, sed tuam, Pater. Non voluntas est carnis, sed Patris: ut pro vita hominum moriar. Et legem tuam in medio cordis mei. Quam non veni solvere, sed adimplere.

Annuntiavi justitiam tuam in Ecclesia magna. Gratias tibi ago, Salvator mundi, quod magnam fecisti Ecclesiam tuam, a quatuor mundi partibus evangelica praedicatione vocatam, tua passione collectam, tua resurrectione mundatam. In Ecclesia magna, in toto mundo diffusa.

Ecce labia mea non prohibebo, Domine, tu scisti, etc. Non silui, nihil clam locutus sum, sed omnem virtutem tuam, quod justus, quod verax, quod misericors, quod salus omnium es: non solum in Ecclesiis populorum, sed etiam in synagogis Judaeorum incessabiliter praedicavi. Ecce labia mea non prohibebo. Labia Christi, sancti sunt. Non prohibet illos praedicare, sicut sanctus Paulus dicit: Verbum Dei non est alligatum (II Tim. II). Tu cognovisti: tu scis quod non feci, id est, non prohibui. Justitiam tuam non abscondi in corde meo, hoc est, mandata tua. Veritatem tuam et salutare tuum dixi. Veritas et salutare, Christus est: hoc praedicant sancti. Non celavi misericordiam tuam, et veritatem tuam synagogae multae, id est, in tota plebe annuntiavi.

Tu autem, Domine, ne longe facias miserationes tuas a me: misericordia tua et veritas tua semper susceperunt me. Quoniam circumdederunt me mala quorum non est numerus. Quod misericordiam Patris postulat, quod a Judaeis se circumdatum et iniquitates super se multiplicatas dicit: quod a corde derelictus, rursum Patris praesidium precatur: omnia ad infirmitatem carnis sunt referenda, ut sicut verus Deus, ita verus homo credatur. Tu autem, Domine, ne longe facias misericordias tuas a me. Non longe, sed prope. Misericordia tua et veritas tua semper susceperunt me. Misericordia facit peccata dimittere. Veritas reddit unicuique quod fecit. Comprehenderunt me iniquitates meae, et non potui ut viderem. Id est, genus humanum circumdatur originalibus peccatis, et non potui ut viderem: quia abstracta fuerat illa lux veritatis. Unde dictum est: De terra excaecaberis, et de terra illuminaberis.

John also, discerning this mystery, thus began his Gospel: "In the beginning," he said, "was the Word, and the Word was God." For he himself, to the Jews asking who he was, answered: "The Principle" (John 8). The head of the book, therefore, understand as the Principle, which is Christ Jesus, who was announced in this head of the book.

"That I might do your will, O my God, I have desired." For I descended from heaven: not that I might do my own will, but yours, O Father. It is not the will of the flesh, but of the Father: that I may die for the life of men. "And your law in the midst of my heart." Which I have not come to loosen, but to fulfill.

"I have announced your justice in the great Church." I give thanks to you, Savior of the world, that you have made your Church great, called from the four parts of the world by evangelical preaching, gathered by your passion, cleansed by your resurrection. "In the great Church," diffused in the whole world.

"Behold, I will not restrain my lips, O Lord, you know," etc. I was not silent, I spoke nothing in secret, but all your power, that you are just, that you are truthful, that you are merciful, that you are the salvation of all: not only in the Churches of the peoples, but even in the synagogues of the Jews, I incessantly preached. "Behold, I will not restrain my lips." The lips of Christ are the holy ones. He does not restrain them from preaching, just as Saint Paul says: "The word of God is not bound" (2 Tim. 2). "You have known": you know that I did not do it, that is, I did not restrain. "I have not hidden your justice in my heart," this is, your commandments. "I have spoken of your truth and your salvation." The truth and the salvation is Christ: the holy ones preach this. I have not concealed your mercy and your truth from the great assembly, that is, I have announced it in the whole people.

"But you, O Lord, do not remove your mercies far from me: your mercy and your truth have always received me. Because evils without number have surrounded me." That he asks for the mercy of the Father, that he says he is surrounded by the Jews and that iniquities are multiplied upon him: that having been forsaken by his heart, he again prays for the protection of the Father: all these things are to be referred to the infirmity of the flesh, so that as he is believed to be true God, so also true man. "But you, O Lord, do not remove your mercies far from me." Not far, but near. "Your mercy and your truth have always received me." Mercy makes sins to be forgiven. Truth renders to each one what he has done. "My iniquities have overtaken me, and I was not able to see." That is, the human race is surrounded by original sins, and I was not able to see: because that light of truth had been withdrawn. Whence it is said: "From the earth you shall be blinded, and from the earth you shall be illuminated."

Multiplicatae sunt super capillos capitis mei. Id est, ipsae iniquitates super genus humanum. Cor meum dereliquit me. Quando homo peccat, cor suum non habet. Unde David dixit: Invenit servus tuus cor suum (II Reg. VII). Ergo antea quando peccavit, non habuit illud.

Complaceat tibi, Domine, libera me, Domine, Ecclesia rogat ad Christum: Hoc tibi complaceat, ut me liberes. In auxilium meum respice. Infirmitas voluntatem habet impetrandi, non potestatem habet.

Confundantur. In cogitationibus pravis, ut ea quae sunt recta, percipiant: Aut hic emendent, aut in futuro, et revereantur. Hoc est, ut reverentiam habeant.

Avertantur retrorsum. Qui malum cursum habuerunt.

Ferant confestim confusionem suam: qui dicunt mihi, Euge, euge. Misericorditer eos deprecatur confundi, ut confestim cognoscant justitiam. Portent confusionem suam, qui se non emendaverint. Qui dicunt mihi, Euge, euge. Duos hostes habet Ecclesia, adulationes et blasphemationes.

Exsultent et laetentur qui volunt justitiam meam. Hoc est, fidem et opera. Et dicant semper, Magnificetur Dominus. Magnificetur populus sanctorum. Unde dixit: Videant vestra bona opera, et glorificent Patrem vestrum qui in coelis est (Matt. V). Qui diligunt salutare tuum. Id est, Christum tuum. Haec propheta dicit de his, quibus ipse Dominus per Evangelium ait: Si dilexeritis me, et verba mea in vobis manserint, omnia quaecumque petieritis, fient vobis (Joan. XV).

Ego vero egenus et pauper sum: Deus, adjuva me. Egenus et pauper Christus: cum dives esset, egenus factus est. Egenus dicitur qui aliquid habet, et aliquo indiget. Et pauper dicitur, qui nihil habet. Inops, id est, sine ope.

Adjutor et liberator meus esto, Domine; Deus meus, ne tardaveris. Et haec ad trepidationem corporalem sunt referenda. Nam divinitas quae fuit in assumpto homine, nulli est obnoxia passioni, sed in eadem potentia qua fuit, et permanet, et permanebit, et nunc, et tunc in saecula saeculorum. Amen.

PSALMUS XL.

In finem, Psalmus David. Istum psalmum propheta per Spiritum sanctum in persona Christi cantavit. Psalmus vocem continet prophetae de Christo pronuntiantis in initio: deinde ipsius Mediatoris loquentis ad Patrem: quae maxime sunt in Evangeliis impleta.

"They are multiplied above the hairs of my head." That is, those very iniquities upon the human race. "My heart has forsaken me." When a man sins, he does not have his heart. Whence David said: "Your servant has found his heart" (2 Sam. 7). Therefore before, when he sinned, he did not have it.

"Let it please you, O Lord, to deliver me, O Lord," the Church asks of Christ: "Let this please you, that you deliver me." "Look toward my help." Infirmity has the will of impetrating, but it does not have the power.

"Let them be confounded." In wicked thoughts, so that they may perceive those things which are right: either let them amend here, or in the future, "and let them be ashamed." This is, that they may have reverence.

"Let them be turned backward." Those who have had an evil course.

"Let them immediately bear their confusion: who say to me, Aha, aha." He mercifully prays for them to be confounded, so that they may immediately know justice. Let them carry their confusion, who shall not have amended themselves. "Who say to me, Aha, aha." The Church has two enemies, flatteries and blasphemies.

"Let all those that seek your justice rejoice and be glad." This is, faith and works. "And let them say always, The Lord be magnified." Let the people of the saints be magnified. Whence he said: "Let them see your good works, and glorify your Father who is in heaven" (Matt. 5). "Who love your salvation." That is, your Christ. The prophet says these things of those to whom the Lord himself says through the Gospel: "If you love me, and my words remain in you, whatever you ask shall be done for you" (John 15).

"But I am needy and poor: O God, help me." Christ is needy and poor: though he was rich, he was made needy. He is called needy who has something, and lacks something. And he is called poor, who has nothing. Destitute (inops), that is, without help (sine ope).

Be my helper and my deliverer, O Lord; my God, do not delay. And these things are to be referred to bodily trepidation. For the divinity which was in the assumed man is subject to no passion, but in the same power in which it was, it both remains and will remain, both now and then forever and ever. Amen.

BOOK XL.

To the end, a Psalm of David. The prophet sang this psalm through the Holy Spirit in the person of Christ. The psalm contains the voice of the prophet pronouncing concerning Christ in the beginning: then of the Mediator himself speaking to the Father: which things were especially fulfilled in the Gospels.

Beatus qui intelligit super egenum et pauperem. Qui cognoscit Christum in assumpta carne venisse, in qua pro nobis pauper factus est et egenus, hic beatitudinum coelestium opes capit. Ipse autem Dominus factus est pauper: cum non haberet ubi caput reclinaret (Luc. IX). Egenus, cum se in egentibus refici demonstravit. Beatus qui intelligit. Beatus, et felix, qui intelligit super egenum et pauperem. Christus egenus et pauper factus est pro nobis, ut illius inopia nos divites faceret: Qui intelligit, id est, qui intelligit illum verum Deum et verum hominem esse. In die mala liberavit eum Dominus. In die judicii, in qua Judaeos nos intelligentes damnabit Christus. Aderit tibi dies mala: si non intellexeris super egenum et pauperem.

Dominus conservet eum. Ne ab hoc intellectu recedat in praesenti. Et vivificet eum. In hac sapientia perseverantem, transferat a morte in vitam. Et beatum faciat eum. Cum sanctis suis in regno coelorum. In terra. In sancta Ecclesia vel in die aeternitatis. Et non tradat eum in manus inimicorum ejus. Id est, in potestate diaboli, qui credulitati nostrae semper inimicus exsistit.

Dominus opem ferat illi super lectum doloris ejus. Opem ferat illi: hoc est, adjutorium praestet illi. In lecto doloris, in infirmitate carnis. Vel de illo paralytico potest intelligi, quando Dominus dixit: Surge, tolle lectum tuum (Matt. IX): quia corpus quod corrumpitur, aggravat animam, et inhabitatio terrena deprimit sensum multa cogitantem (Sap. IX). In hujus corporis aegrotatione in quo anima tamquam in lectulo requiescit, ope Dominici praesidii consoletur. Universum stratum ejus versasti in infirmitate ejus. Corpus, ut diximus, quod pro strato accipitur, in diversis tribulationibus inquietasti, ut probatum atque ab illecebris expurgatum, assumeres. Hic propheta immutat ordinem, et profert vocem Dominici hominis dicentis:

Ego dixi, Domine, miserere mei: sana animam meam, quia peccavi tibi. Quae moesta usque ad mortem: non ab originali facinore, sed pro delictis populi contristatur. Vel, miserere mei, Ecclesia dicit: quia multi sunt qui peccata committunt, sed verba excusationis praetendunt. Unde Ecclesia dicit: Ego me accuso pro meis peccatis, quia ego peccavi.

Inimici mei dixerunt mala mihi: Quando morietur et peribit nomen ejus? Quando videbant caecos illuminari, leprosos mundari, sabbata dissolvi, Lazarum resuscitari, quando dicebant: Ecce mundus totus post eum abiit (Joan. XIV): quid aliud poterant cogitare, nisi, ut morte ei haec virtus eriperetur? Nam et unus ex illis, Caiphas nomine, licet nesciens quae diceret, aiebat: Expedit ut unus moriatur pro populo, ut non tota gens pereat. Quando morietur?

Blessed is he who understands concerning the needy and the poor. He who knows that Christ came in the assumed flesh, in which he was made poor and needy for us, this man receives the riches of celestial beatitudes. But the Lord himself was made poor: since he had not where he might lay his head (Luke 9). Needy, since he showed himself to be refreshed in the needy. Blessed is he who understands. Blessed and happy is he who understands concerning the needy and the poor. Christ was made needy and poor for us, that his lack (inopia) might make us rich: Who understands, that is, who understands him to be true God and true man. In the evil day the Lord delivered him. In the day of judgment, in which Christ will condemn the Jews not understanding us. The evil day will be present to you: if you shall not have understood concerning the needy and the poor.

May the Lord preserve him. Lest he depart from this understanding in the present. And may he quicken him. Persevering in this wisdom, may he transfer him from death into life. And may he make him blessed. With his saints in the kingdom of heaven. On the earth. In the holy Church or in the day of eternity. And may he not deliver him into the hands of his enemies. That is, into the power of the devil, who always exists as an enemy to our belief.

May the Lord bring help to him upon his bed of sorrow. May he bring help to him: that is, may he provide assistance to him. In the bed of sorrow, in the infirmity of the flesh. Or it can be understood of that paralytic, when the Lord said: "Arise, take up your bed" (Matt. 9): because the body which is corrupted burdens the soul, and the earthly dwelling depresses the sense thinking many things (Wis. 9). In the sickness of this body in which the soul rests as if in a little bed, let it be consoled by the help of the Lord's protection. You have turned all his bed in his infirmity. The body, as we have said, which is taken for the bed, you have disturbed in various tribulations, so that having been proven and purged from allurements, you might assume it. Here the prophet changes the order, and brings forth the voice of the Lord's man saying:

I said, O Lord, have mercy on me: heal my soul, for I have sinned against you. Which is sorrowful even unto death: not from original crime, but it is saddened for the sins of the people. Or, "have mercy on me," the Church says: because there are many who commit sins, but pretend words of excuse. Whence the Church says: I accuse myself for my sins, because I have sinned.

My enemies have spoken evils against me: When shall he die and his name perish? When they saw the blind illuminated, lepers cleansed, Sabbaths dissolved, Lazarus raised, when they said: "Behold, the whole world has gone after him" (John 14): what else could they think, except that this power might be snatched from him by death? For even one of them, Caiaphas by name, although not knowing what he said, said: "It is expedient that one should die for the people, that the whole nation may not perish." When shall he die?

Hoc est quod in Evangelii parabola scribitur, colonis dicentibus: Iste est haeres, venite, interficiamus eum: et nostra erit haereditas, et non memoretur nomen ejus amplius (Marc. XII).

Et si ingrediebantur ut viderent, vana loquebatur cor eorum. Introeuntes praetorium, loquebantur de corde malo, dicentes: Omnis qui se facit regem, contradicit Caesari (Joan. XIX). Vel ad hoc ingrediebantur, ut exstinguerent Ecclesiam, et explorarent, sicut Paulus dicit: Falsi fratres qui subintroierunt explorare libertatem nostram (Galat. II). Vana locutum est cor eorum, lingua ficta in dilectione, ut illod: Magister, scimus quia verax es, et viam Dei in veritate doces (Matt. XXII). Hoc vanum est. Congregaverunt iniquitatem sibi. Clamantes: Quid ad nos? Tu videris. Sanguis ejus super nos et super filios nostros.

Egrediebantur foras. Foras, cum Pilato. Et loquebantur in idipsum. Adversum me susurrabant omnes inimici mei: adversum me cogitabant mala mihi. Adhibentes testes iniquos, et quaerentes me interficere. Adversum me susurrabant: id est, murmurabant. Omnes inimici mei cogitabant mala mihi: supradicti Judaei, vel modo contra Ecclesiam haeretici.

Verbum iniquum constituerunt adversus me. Aientes: Nobis non licet occidere quemquam, sed tu accipe, et crucifige eum (Joan. XVIII). Vel quando dixerunt: In Beelzebub ejicit daemonia (Luc. XI), et non solum super vivum, sed etiam super mortuum falsos testes miserunt.

Numquid qui dormit, non adjiciet ut resurgat? Sic me interficere festinabant, quasi post mortem resurgere non haberem. Hoc est dicere: qui ab iniquis injuste somno mortis opprimitur, non resurget? Sicut alius propheta dixit: Numquid qui cadit, non resurget (Jerem. VIII)? Cecidit enim granum frumenti, et messis copiosa surrexit.

Etenim homo pacis meae in quo speravi, qui edebat panes meos, magnificavit super me supplantationem. Manifestissime hic Judam denuntiat proditorem, sicut ipse Dominus in Evangelio ait: Cui ego panem intinctum dedero, ipse est (Joan. XIII); et alibi: Levabit adversum me calcaneum. Quod autem ait: Qui edebat: hoc est, qui coelestem cibum, vitam huic mundo dantem, sumebat, et aliis distribuebat, cum esset apostolus: ipse hanc vitam morti, propter cupiditatis pretium, destinavit.

Tu autem, Domine, miserere mei, et resuscita me, et retribuam eis. Resuscitatus est Dominus noster virtute paterna, ad cujus dexteram sedet. Antequam resurgeret, anticipavit ultio Judam, cum eum interitus debitus suggillavit. Quod autem ait: Retribuam illi, futurum ei judicium comminatur.

In hoc cognovi quoniam voluisti me. Resuscitans me. Quoniam non gaudebit inimicus meus super me. Diabolus: cujus instinctu haec Judaei sunt operati: non est gavisus eum retinendo in inferis.

This is what is written in the parable of the Gospel, with the husbandmen saying: "This is the heir, come, let us kill him: and the inheritance will be ours, and let his name be remembered no more" (Mark 12).

And if they went in to see, their heart spoke vain things. Entering the praetorium, they spoke from an evil heart, saying: "Everyone who makes himself a king contradicts Caesar" (John 19). Or they entered for this purpose, that they might extinguish the Church and scout it out, just as Paul says: "False brothers who slipped in to scout out our liberty" (Gal. 2). Their heart spoke vain things, with a tongue feigned in love, like that: "Master, we know that you are truthful, and you teach the way of God in truth" (Matt. 22). This is vain. They have gathered iniquity to themselves. Crying out: "What is that to us? You see to it. His blood be upon us and upon our children."

They went out. Out, with Pilate. And they spoke together. All my enemies whispered against me: they thought evils against me. Bringing in unjust witnesses and seeking to kill me. They whispered against me: that is, they murmured. All my enemies thought evils against me: the aforementioned Jews, or now the heretics against the Church.

They have established an unjust word against me. Saying: "It is not lawful for us to kill anyone, but you take him and crucify him" (John 18). Or when they said: "By Beelzebub he casts out demons" (Luke 11), and they sent false witnesses not only over the living, but even over the dead.

Shall he who sleeps not add that he rise again? Thus they hastened to kill me, as if I were not to rise again after death. This is to say: shall he who is unjustly oppressed by the sleep of death by the unjust not rise? Just as another prophet said: "Shall he who falls not rise again" (Jer. 8)? For a grain of wheat fell, and a copious harvest arose.

For even the man of my peace in whom I hoped, who ate my breads, has magnified a supplanting over me. Most clearly here he denounces Judas the betrayer, just as the Lord himself says in the Gospel: "The one to whom I shall give the dipped bread, he it is" (John 13); and elsewhere: "He shall lift up his heel against me." But what he says, "Who ate": this is, he who took heavenly food, giving life to this world, and distributed it to others, since he was an apostle: he himself destined this life to death, on account of the price of greed.

But you, O Lord, have mercy on me, and raise me up, and I will repay them. Our Lord was raised up by the Father's power, at whose right hand he sits. Before he rose again, vengeance anticipated Judas, when the debt of destruction strangled him. But what he says, "I will repay him," threatens the future judgment to him.

In this I have known that you have willed me. Raising me up. Because my enemy shall not rejoice over me. The devil: by whose instinct the Jews worked these things: he did not rejoice in retaining him in hell (inferis).

Me autem propter innocentiam suscepisti, et confirmasti me in conspectu tuo in aeternum. Maxima est haec innocentia, cum justus pro impiis moritur: qui non sua, sed nostra peccata portavit. Propter quam innocentiam, et a Patre devicta morte, cum assumpta carne susceptus est in coelestibus.

Benedictus Dominus Deus Israel a saeculo, et usque in saeculum fiat, fiat. Pro fiat, fiat, in Hebraeo scribitur amen, amen, quod Aquila, πεπιστομενώς: id est, vere, sive fideliter, transtulit. Et sciendum primum librum Psalterii hic esse finitum. Secundum vero esse a quadragesimo primo, usque ad septuagesimum primum. Tertium a septuagesimo secundo, usque in octogesimum octavum. Quartum ab octogesimo nono, usque in centesimum quintum. Quintum vero a centesimo sexto, usque ad finem.

PSALMUS XLI.

In finem intellectus filiis Core, Psalmus. In finem, in Christo: intellectus: hoc est, intellectus spiritualis. Filiis Core: id est, filiis Christi, qui sunt credentes. Psalmus vocem continet Ecclesiae, sive fidelis viri Deum desiderantis.

Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus. Primum enim intelligendum est, quare, vel qualiter desiderat cervus ad fontes aquarum. Mos est enim ejus, ut inventum serpentem naribus hauriat, et post haec exardescens, exstinguat sitim. Ergo homo Ecclesiae, qui diu in actu venenoso degebat, ubi se perspicit coeno fornicationis, idololatriae fetore repletum: desiderat venire ad Christum, in quo est fons luminis, ut, ablutus baptismo, accipiat donum remissionis. Scit enim, quia nisi quis renatus fuerit ex aqua et Spiritu sancto, non habebit vitam aeternam (Joan. III). Sed et si quis hodie nostrum, exstinctis vitiis, ignescat in desiderium Dominicae contemplationis, potest et ipse dicere: quia desiderat anima mea ad te Deus: hoc est, relicto saeculo, ad te desidero transire.

Sitivit anima mea ad Deum fortem vivum. Non ad mortua simulacra, sed ad illum qui dixit: Vivo ego, dicit Dominus: quia mihi flectetur omne genu (Num. XIV). Vivus, quia ipse dicit: Sicut misit me vivens Pater, et ego vivo propter Patrem, et qui credit in me, et ipse vivet propter me (Joan. VI). Quando veniam et apparebo ante faciem Dei mei? Ac si diceret: Quando erit tempus, ut illa gloria qua efficiuntur sancti conformes gloriae tuae, ego in claritate cum illis appaream? Vel, quando veniam, id est, quando erit illud tempus, quo Ecclesia vult dissolvi a corpore et esse cum Christo? Et parebo ante faciem Dei mei: id est, ante conspectum divinitatis, et tunc videbimus eum sicuti est.

But me you have received because of my innocence, and you have confirmed me in your sight forever. This innocence is greatest, when the just dies for the impious: who did not carry his own sins, but ours. On account of which innocence, and death having been conquered by the Father, he was received into the heavenly places with the assumed flesh.

Blessed be the Lord God of Israel from eternity and even unto eternity; let it be, let it be (fiat, fiat). For "fiat, fiat," in Hebrew is written "amen, amen," which Aquila translated as "πεπιστομενώς": that is, "truly," or "faithfully." And it is to be known that the first book of the Psalter is finished here. Indeed, the second is from the forty-first up to the seventy-first. The third from the seventy-second up to the eighty-eighth. The fourth from the eighty-ninth up to the one hundred and fifth. The fifth indeed from the one hundred and sixth up to the end.

BOOK XLI.

To the end, understanding for the sons of Korah, a Psalm. "To the end," in Christ: "understanding": that is, spiritual understanding. "Sons of Korah": that is, sons of Christ, who are believers. The psalm contains the voice of the Church, or of a faithful man desiring God.

As the stag desires the fountains of waters: so my soul desires for you, O God. For first it is to be understood why or how the stag desires the fountains of waters. For it is its custom that, having found a serpent, it draws it in with its nostrils, and after this, burning, it extinguishes its thirst. Therefore the man of the Church, who for a long time lived in poisonous acts, when he perceives himself filled with the filth of fornication and the stench of idolatry: desires to come to Christ, in whom is the fountain of light, so that, washed by baptism, he may receive the gift of remission. For he knows that unless one is born again of water and the Holy Spirit, he will not have eternal life (John 3). But even if any of us today, with vices extinguished, is set on fire in the desire of the Lord's contemplation, he himself can say: that "my soul desires for you, O God": that is, having left the world, I desire to pass over to you.

My soul has thirsted for the strong living God. Not for dead idols, but for him who said: "I live, says the Lord: because every knee shall bow to me" (Num. 14). Living, because he himself says: "As the living Father sent me, and I live because of the Father, and he who believes in me, he also shall live because of me" (John 6). When shall I come and appear before the face of my God? As if he were saying: When will the time be, so that in that glory by which the saints are made conformable to your glory, I may appear with them in brightness? Or, "when shall I come," that is, when will that time be, in which the Church wills to be dissolved from the body and be with Christ? And I will appear before the face of my God: that is, before the sight of divinity, and then we shall see him just as he is.

Fuerunt mihi lacrymae meae panes die ac nocte. Quomodo potest de lacrymis panis fieri? Potest: quia sicut corpus satiatur de pane, ita anima de lacrymis, quia exinde sperat remissionem peccatorum habere. Fletus ac gemitus erant mihi ac lamentatio, ob desiderium tui. Dum dicitur mihi quotidie: Ubi est Deus tuus. Siquidem pagani deos suos digito ostendunt, et ob hoc ingerunt mihi improperia. Unde sciant, quia ego mente Deum meum reconditum teneo, et per interiorem hominem cum ipso habito.

Haec recordatus sum, et effudi in me animam meam. Dum hoc improperium quotidie sustinens memorarem, liquefacta est in me anima mea, et tabui in tractatu: cum neque in coelo neque terra Deum meum cernere possem visibiliter, sed inveniens eum in mente mea gubernantem me ac dirigentem in illo tabernaculo sempiterno, de quo loquor: Quoniam transibo in locum tabernaculi admirabilis usque ad domum Dei. Tabernaculum Dei, Ecclesia est, quae adhuc peregrinatur a Domino: per quam ad aeterna tabernacula, id est, ad coelestem Jerusalem, quae est mater omnium nostrum, venitur. In qua sunt multi admirabiles et virtutibus sacris pollentes: quia aedificati super fundamentum apostolorum, tamquam una domus habentur. In quam iste mente ingrediens, qui, relicta idololatria, jam cognoverat baptismi sacramenta, admirans harmoniam Cantici spiritualis, per suavitatem aeternae dulcedinis, accessit ad domum Dei, quod est Sancta sanctorum. Et quasi diceretur ei: Quis te huc adduxit: vel, qualiter huc venisti: vel, quo delectatus es, ut huc accederes? Respondit:

In voce exsultationis et confessionis, sonus epulantis. Exsultatio, confessio et epulatio haec, non musicis artibus adimplentur, neque inchoantur, et praetereunt; sed jugiter angelicis vocibus et sanctorum concentibus celebrantur. Quod dum iste adhuc in saeculo positus, mente suspiceret: ingemiscens cur ab eo haec differtur habitatio, moestae animae ait:

Quare tristis es, anima mea, et quare conturbas me? Quia, inquit, suavitatem hanc praesens nondum accepi, et insidiator meus adhuc contra me vigilat, adhuc mihi laqueos intendit. Et ille inquit: Spera in Domino. Per patientiam sustine. Vel, spera in Deo. Anima semetipsam hortatur: vel interior homo hortatur exteriorem. Quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus. Confessus sum jam delicta: confitebor deinde laudem ejus, per quam me salvavit a morte perituram, vel illicit ad aeterna.

My tears have been my breads day and night. How can bread be made from tears? It can: because just as the body is satiated by bread, so the soul by tears, because from then on it hopes to have the remission of sins. Weeping and groaning and lamentation were for me, on account of the desire of you. While it is said to me daily: Where is your God? Since pagans point out their gods with a finger, and on account of this they bring reproaches upon me. Whence let them know, that I hold my God hidden in my mind, and through the inner man I inhabit with him.

These things I remembered, and I poured out my soul in me. While remembering this reproach daily sustained, my soul was melted in me, and I wasted away in the treatise: when I could not visibly discern my God either in heaven or earth, but finding him in my mind governing me and directing me in that eternal tabernacle, of which I speak: For I shall pass into the place of the admirable tabernacle even to the house of God. The tabernacle of God is the Church, which still journeys as a pilgrim from the Lord: through which one comes to the eternal tabernacles, that is, to the heavenly Jerusalem, which is the mother of us all. In which there are many admirable ones and those powerful in sacred virtues: because built upon the foundation of the apostles, they are held as one house. Into which he enters in mind, who, having left idolatry, already knew the sacraments of baptism, admiring the harmony of the spiritual Song, through the sweetness of eternal delight, he approached the house of God, which is the Holy of Holies. And as if it were said to him: Who led you here? or, how did you come here? or, by what were you delighted, that you might approach here? He responded:

In the voice of exultation and confession, the sound of one feasting. This exultation, confession, and feasting are not fulfilled by musical arts, nor do they begin and pass away; but they are continually celebrated by angelic voices and the concerts of the saints. Which while he, still placed in the world, looked upon in mind: groaning why this habitation is deferred from him, he says to the sad soul:

Why are you sad, O my soul, and why do you disturb me? Because, he says, I have not yet received this sweetness in the present, and my insidiator still watches against me, still he stretches snares for me. And he says: "Hope in the Lord." Sustain through patience. Or, "hope in God." The soul exhorts itself: or the inner man exhorts the outer. For I will yet confess to him, the salvation of my countenance, and my God. I have already confessed my crimes: then I will confess his praise, through which he saved me from perishing death, or invited me to eternal things.

Ad me ipsum anima mea conturbata est. Ob recordationem delictorum priorum. Propterea memor ero tui de terra Jordanis, et Hermoniim, a monte modico. Jordanis pro baptismo accipitur: Hermon, anathema interpretatur. Igitur iste qui erat peccator, qui sicut cervus desiderabat fontes aquarum, memor fuit in humilitate poenitentiae, et baptismi ablutione abluit vetera delicta: anathematizavit peccata sua, et non se extulit magnum gloriando, sed effecit parvulum poenitendo.

Abyssus abyssum invocat. Multae sunt de abysso opiniones, quae opportunis locis explanabuntur. Nam hic, abyssus abyssum invocat; cum vel vetus Testamentum novum annuntiat; vel novum vetus in testimonium vocat. Vetus annuntiat novum, cum dicit Moyses: Prophetam vobis suscitabit Deus de fratribus vestris (Deut. XVIII). Novum vero vetus in testimonium vocat: cum dicit Paulus: Bibebant de sequenti petra: petra autem erat Christus (I Cor. X). Propter profunditatem enim intelligentiae, dicuntur abyssus. In voce cataractarum tuarum. In voce prophetarum, quae adventum Domini annuntiavit. Ideo enim cataractae dicuntur, quia obscurus in eorum prophetia adventus Domini fuit, nec a Judaeis est intellectus. Annuntiat enim haec vox judicium futurum, vel de beatorum meritis, vel de suppliciis impiorum.

Omnia excelsa tua, et fluctus tui super me transierunt. Excelsae sunt atque potentes hae minae, per quas mortis judicium minabaris: quia non statim decidunt propter immensam patientiam tuam. Fluctus autem sunt: dum ea adveniunt, quae fuerunt comminata. Ideo iste dicit ea super se ingressa: cum in desideriis mortalibus degens, verberatus plagis, eruditus est, ut desideret Dominus vivum.

In die mandavit Dominus misericordiam suam. Quia per lucem eam Scripturarum sanctarum promisit. Et nocte canticum ejus. In tribulationibus posito eam ostendit.

Apud me oratio mea. Et non extra me. Deo vitae meae. Ut ei merear liber ab hoc saeculo quandoque conjungi. Dicam Deo, susceptor meus es. Licet in tribulationibus exercear: semper tamen a te peto protegi ac defendi.

Quare oblitus es mei? Et quare me repulisti? Cur tam diu differs, ut non inducas me in illum locum tabernaculi admirabilis? Quare contristatus incedo, dum affligit me inimicus? Diabolus, qui multas mihi tetendit insidias, vel persecutores Ecclesiae.

In myself my soul is disturbed. On account of the remembrance of prior crimes. Therefore I will be mindful of you from the land of Jordan, and the Hermons, from the little mountain. Jordan is taken for baptism: Hermon is interpreted as anathema. Therefore he who was a sinner, who as a stag desired the fountains of waters, was mindful in the humility of penance, and by the washing of baptism washed away old crimes: he anathematized his sins, and did not extol himself as great by glorying, but made himself a little one by repenting.

Abyss calls upon abyss. There are many opinions about the abyss, which will be explained in appropriate places. For here, "abyss calls upon abyss"; when either the Old Testament announces the New; or the New calls the Old into testimony. The Old announces the New, when Moses says: "A prophet for you God will raise up from your brothers" (Deut. 18). But the New calls the Old into testimony: when Paul says: "They drank from the following rock: but the rock was Christ" (1 Cor. 10). For on account of the depth of understanding, they are called abyss. In the voice of your cataracts. In the voice of the prophets, which announced the coming of the Lord. For they are called cataracts for this reason, because the coming of the Lord in their prophecy was obscure, nor was it understood by the Jews. For this voice announces the future judgment, either concerning the merits of the blessed, or concerning the punishments of the impious.

All your high things and your waves have passed over me. High and powerful are these threats, through which you threatened the judgment of death: because they do not immediately fall down on account of your immense patience. But they are waves: while those things arrive which were threatened. Therefore he says those things entered over him: since living in mortal desires, beaten by scourges, he was erudite, that the Lord might desire the living.

In the day the Lord has commanded his mercy. Because through that light of the holy Scriptures he promised it. And in the night his song. He showed it to the one placed in tribulations.

With me is my prayer. And not outside me. To the God of my life. That I may deserve to be joined to him free from this world at some time. I will say to God: You are my receiver (susceptor). Although I may be exercised in tribulations: yet I always ask to be protected and defended by you.

Why have you forgotten me? And why have you rejected me? Why do you defer so long, that you do not lead me into that place of the admirable tabernacle? Why do I go sorrowful while the enemy afflicts me? The devil, who stretched many snares for me, or the persecutors of the Church.

Dum confringuntur ossa mea. Dum fortiores Ecclesiae scandalis ac diversis jurgiis cedere video. Vel ossa, virtutes Ecclesiae, quasi confringuntur per illas tribulationes, quas sustinent sancti. Exprobraverunt me inimici mei. Vel in martyribus, vel in aliis confessoribus. Dum dicitur mihi per singulos dies: Ubi est Deus tuus? Cum ego te per poenitentiam et afflictionem corporis animaeque placare desiderarem: inimici mei, quasi incassum haec facerem, dicebant: Ubi est Deus tuus? nescientes illa occulta quae praeparavit Deus diligentibus se. Quare tristis es, anima mea, et quare conturbas me? Quia meum desiderium prolongatur.

Spera in Deo, quoniam confitebor illi salutare vultus mei et Deus meus. In ipso nostra sit spes semper attenta: ipse omnes fluctus mitiget: ipse nos in tentationibus conservet: ipse sitim nostram sua contemplatione satiet, nosque vultus sui salutari vivificet.

PSALMUS XLII.

Psalmus David.

Iste psalmus, licet in aliquibus versiculis passionem Dominicam signet, tamen vocem habet animae fidelis, lucem hujus mundi, id est Christum, desiderantis.

Judica me, Deus, et discerne causam meam de gente non sancta. Expeto judicium tuum, quia misericors es. Tu autem discerne me a paleis inter quas in hoc saeculo ingemisco, supervestiri cupiens: ut absorbeatur quod mortale est a vita. Sed et Domini vox est, quibus prius dixerat, Sancti estote, quoniam ego sanctus sum (Levit. XX): et non impleverunt: Ab homine iniquo et doloso erue me. Nemo magis iniquus atque dolosus, quam ille qui iniquitatis inventor atque aemulator est sanctitatis: id est, diabolus, qui introivit in cor Judae ut traderet Christum. Sed et homo ille fidelis quem prius diximus, haec ait:

Quia tu es, Deus, fortitudo mea. Scio me infirmum et fragilem: nec sentio me aliquam habere fortitudinem in qua eruar, nisi tu salvaveris. Quare me repulisti? Fortitudo nostra Christus est: qui tunc nos repellit, cum peccaverimus. Quare tristis incedo, dum affligit me inimicus? Tristis sum propter peccata mea, et ideo affligor in tentationibus variis ab ipso inimico, qui superius homo iniquus dictus est. Unde quia me conturbant tenebrae peccatorum, ad te, qui lux es mundi, confugio supplex.

While my bones are crushed. While I see the stronger ones of the Church yield to scandals and various disputes. Or the bones, the virtues of the Church, are as if crushed through those tribulations which the saints sustain. My enemies have reproached me. Either in the martyrs or in other confessors. While it is said to me every single day: Where is your God? When I desired to appease you through penance and affliction of body and soul: my enemies, as if I were doing these things in vain, said: "Where is your God?" not knowing those hidden things which God has prepared for those who love him. Why are you sad, O my soul, and why do you disturb me? Because my desire is prolonged.

Hope in God, for I will yet confess to him the salvation of my countenance and my God. In him let our hope be always attentive: may he himself mitigate all waves: may he himself preserve us in temptations: may he himself satiate our thirst with his contemplation, and quicken us by the salvation of his countenance.

BOOK XLII.

A Psalm of David.

This psalm, although in some verses it signifies the Lord's passion, yet it has the voice of a faithful soul, desiring the light of this world, that is, Christ.

Judge me, O God, and discern my cause from the unholy nation. I expect your judgment, because you are merciful. But you discern me from the chaff among which I groan in this world, desiring to be clothed over: so that what is mortal may be absorbed by life. But it is also the voice of the Lord, to whom he had first said: "Be holy, because I am holy" (Levit. 20): and they did not fulfill it: Deliver me from the unjust and deceitful man. No one is more unjust and deceitful than he who is the inventor of iniquity and the emulator of holiness: that is, the devil, who entered into the heart of Judas so that he might betray Christ. But even that faithful man whom we mentioned before says these things:

"For you are, O God, my strength." I know that I am weak and fragile: nor do I feel that I have any strength in which I may be delivered, unless you save me. "Why have you rejected me?" Christ is our strength: who then rejects us when we have sinned. "Why do I go sorrowful, while the enemy afflicts me?" I am sorrowful on account of my sins, and therefore I am afflicted in various temptations by the enemy himself, who above was called the unjust man. Whence because the darkness of sins disturbs me, I flee to you as a suppliant, you who are the light of the world.

Emitte lucem tuam et veritatem tuam. Tu es lux, qui dixisti: Ego sum lux mundi (Joan. VIII). Tu es veritas qui dixisti: Ego sum via, veritas et vita, qui nos illuminare digneris: ut relinquentes mendacium diaboli, sequamur veritatem tuam. Ipsa me deduxerunt. Ab errore peccati. Et adduxerunt in montem sanctum tuum. In Ecclesiam tuam. In tabernaculum tuum. In illam coelestem Jerusalem, de qua alius psalmus ait (Ps. LXXXIII): Quam dilecta sunt tabernacula tua, Domine!

Introibo ad altare Dei. Mei, ubi non jam vitulos et arietes, sed meipsum exhibeam hostiam vivam placentem illi. Ad Deum qui laetificat juventutem meam. Cum expurgato fermento veteri in novo me homine tanquam juvenculum consolatur.

Confitebor tibi in cithara, Deus Deus meus. Per mortificationem carnis: quia crucifixus est mihi mundus, et ego mundo. Quare tristis es, anima mea, et quare conturbas me? Quia desidero videre in quo spem posui.

Spera in Deo, quoniam adhuc confitebor illi, etc. Ipsum confitetur: ab ipso peccata sua dimitti postulat. Ipsum salutare vultus sui dicit: ipsum invocat et adorat. Quem et nos confitentes exposcimus: ut mereamur ejus luce illuminari, via dirigi, veritate corrigi, vita locupletari: Vel, salutare vultus mei Deus meus. Salvatio animae meae Deus meus est, et vultus, hoc est, aspectus animae meae Deus meus est.

PSALMUS XLIII.

In finem, pro filiis Core, intellectus. Core, interpretatur de Calvario, et Dominus in monte Calvariae fuit crucifixus. Filii Core, filii Christi: sancti apostoli, vel martyres sunt. Unde dictum est: Non possunt filii sponsi lugere, quamdiu cum illis est sponsus (Matth. IX). Intellectus: hoc est, ut intelligamus illum, qui initium sumpsit secundum carnem ex tempore, et ante saecula est genitus. Vel, intellectus est: ut intelligamus de prosperitate praesenti peccatorum, et de tribulatione praesenti sanctorum. Psalmus non anteriora facta docet, sed Ecclesiam in Christo renasci pronuntiat, ac fideles in ea provocat ad agonem, ostendens neminem posse, nisi qui legitime certaverit, coronari: in quo etiam plerumque voces martyrum proferuntur.

"Send forth your light and your truth." You are the light, who said: "I am the light of the world" (John 8). You are the truth who said: "I am the way, the truth, and the life," who might deign to illuminate us: so that leaving the lie of the devil, we may follow your truth. "They have led me." From the error of sin. "And they have led me into your holy mountain." Into your Church. Into your tabernacle. Into that heavenly Jerusalem, of which another psalm says (Ps. 83): "How beloved are your tabernacles, O Lord!"

"I will go in to the altar of God." My God, where I may no longer offer calves and rams, but present myself as a living host pleasing to him. "To God who gladdens my youth." When the old leaven is purged out, he consoles me as a youth in the new man.

"I will confess to you upon the harp, O God my God." Through the mortification of the flesh: because the world is crucified to me, and I to the world. "Why are you sad, O my soul, and why do you disturb me?" Because I desire to see him in whom I have placed my hope.

"Hope in God, for I will yet confess to him," etc. He confesses him: he asks that his sins be forgiven by him. He calls him the salvation of his countenance: he invokes and adores him. Whom we also, confessing, entreat: that we may deserve to be illuminated by his light, directed by his way, corrected by his truth, enriched by his life. Or, "the salvation of my countenance my God." The salvation of my soul is my God, and the countenance, that is, the aspect of my soul is my God.

PSALM XLIII.

"Unto the end, for the sons of Korah, for understanding." Korah is interpreted as "of Calvary," and the Lord was crucified on Mount Calvary. The sons of Korah are the sons of Christ: they are the holy apostles or martyrs. Whence it was said: "The sons of the bridegroom cannot mourn as long as the bridegroom is with them" (Matt. 9). "Understanding": that is, so that we may understand him, who took a beginning according to the flesh from time, and was begotten before the ages. Or, it is "understanding": that we may understand concerning the present prosperity of sinners, and concerning the present tribulation of the saints. The Psalm does not teach former deeds, but announces that the Church is reborn in Christ, and provokes the faithful in her to the contest, showing that no one can be crowned unless he has fought lawfully: in which also for the most part the voices of the martyrs are brought forth.

Deus, auribus nostris audivimus. Per spiritualem sensum cognovimus, juxta illud Domini: Qui habet aures audiendi, audiat (Luc. VIII). Et patres nostri. Apostoli et prophetae, quorum praedicatione renati sumus ad vitam. Annuntiaverunt nobis opus quod operatus es in diebus eorum, et in diebus antiquis. Annuntiaverunt prophetae quae sunt gesta illorum tempore. Annuntiaverunt apostoli, quae te viderunt operantem.

Manus tua gentes disperdidit, et plantasti eos. Disperdidisti ab Ecclesia onera vitiorum, et plantasti ornamenta virtutum: id est, homines justos, qui fructum exhibeant sanctitatis. Afflixisti populos, et expulisti eos. Illos, qui, te relicto, ad idololatriam declinabant.

Non enim in gladio suo possederunt terram. Sed in mansuetudine mentis: quia beati mansueti, ipsi haereditabunt viventium terram (Matth. V). Et brachium eorum non salvabit eos: sed dextera tua, et brachium tuum, et illuminatio faciei tuae. Dextera Patris, Christus est: ut illud: Dextera enim sua exaltavit nos: id est, brachium: sicut alibi: Et brachium Domini cui revelatum est (Isai. LIII)? Ipse et illuminatio: ut ibi: In lumine tuo videbimus lumen (Psal. LIII). Hic est igitur missus a Patre, ut liberaret suos. Et cur eos liberaverit, adjecit: Quoniam complacuisti in eis. Vult enim Deus; ut sicut ei beneplacitum est in Filio, ita et nos beneplacentes simus in ipso, si volumus liberari.

Tu es ipse rex meus. Qui in me regnas, et non peccatum. Et Deus meus. A quo sum acquisitus. Qui mandas salutes Jacob. Hoc est, populo Christiano: qui supplantato seniore, mandatum salutis per doctrinam propheticam atque apostolicam suscepit.

In te enim inimicos nostros ventilabimus cornu, et in nomine tuo spernemus insurgentes in nobis. A cornibus aliquid ventilatur, ut Sedechias, qui factis duobus ferreis cornibus dicebat: Sic ventilabis totam Syriam (III Reg. XXI). Cornu vero nostrum, Christus est. Idem et nomen Patris, in quo adversarii nostri, vel ventilantur, vel spernuntur.

Non enim in arcu meo sperabo, et gladius meus non salvabit me. Sed virtus tua.

Salvasti enim nos a tribulantibus nos. Quia in armis meis sperare non debeam; haec causa est, quod salvasti nos semper a persequentibus, et absque nostra virtute, nostroque gladio custodisti. Salvasti enim nos de affligentibus nos, et odientes nos confudisti: aversae sunt potestates, quibus confusis, a Christo Domino liberati sumus.

In Deo laudabimur tota die. Quia ipse est laus et gloria nostra. Et in nomine tuo confitebimur tibi in saeculum. Quod a te Christo, Christiani vocamur.

"O God, we have heard with our ears." We have known through the spiritual sense, according to that word of the Lord: "He who has ears for hearing, let him hear" (Luke 8). "And our fathers." The apostles and prophets, by whose preaching we were reborn to life. "They have announced to us the work which you worked in their days, and in the ancient days." The prophets announced those things which were done in their time. The apostles announced those things which they saw you working.

"Your hand has destroyed the nations, and you have planted them." You have destroyed from the Church the burdens of vices, and have planted the ornaments of virtues: that is, just men, who might exhibit the fruit of holiness. "You have afflicted the peoples, and have driven them out." Those who, having left you, were turning aside to idolatry.

"For not in their own sword did they possess the land." But in the meekness of mind: because blessed are the meek, for they themselves shall inherit the land of the living (Matt. 5). "And their own arm shall not save them: but your right hand, and your arm, and the illumination of your countenance." The right hand of the Father is Christ: as that: "For his right hand has exalted us": that is, the arm: as elsewhere: "And to whom is the arm of the Lord revealed?" (Isa. 53). He himself is also the illumination: as there: "In your light we shall see light" (Ps. 35 [53]). This one therefore was sent by the Father, that he might deliver his own. And why he delivered them, he added: "Because you were well pleased in them." For God wills that as he is well pleased in the Son, so we also may be well-pleasing in him, if we wish to be delivered.

"You are the king himself, my king." Who reigns in me, and not sin. "And my God." By whom I have been acquired. "Who commands the salvations of Jacob." That is, to the Christian people: who, having supplanted the elder, received the command of salvation through the prophetic and apostolic doctrine.

"For in you we shall winnow our enemies with the horn, and in your name we shall despise those rising up in us." Something is winnowed by horns, as Zedekiah, who having made two iron horns said: "Thus you shall winnow all Syria" (3 Kings 21 [1 Kings 22:11]). But our horn is Christ. The same is also the name of the Father, in whom our adversaries are either winnowed or despised.

"For not in my bow will I hope, and my sword will not save me." But your power.

"For you have saved us from those afflicting us." Because I ought not to hope in my own arms; this is the reason, that you have always saved us from the persecutors, and have guarded us without our power and our sword. "For you have saved us from those afflicting us, and have confounded those who hate us." the powers are turned away, which being confounded, we have been delivered by Christ the Lord.

"In God we shall be praised all the day long." Because he himself is our praise and glory. "And in your name we shall confess to you forever." Because from you, Christ, we are called Christians.

Nunc autem repulisti et confudisti nos. Cum ait, nunc, praesens tempus ostendit. Ergo in praesenti tempore ad exercitationem repellimur, ut in aeternum glorificemur. Saepe enim et martyres in tempore dicunt: Et non egredieris, Deus, in virtutibus nostris. Ut nos in posterum perpetua virtute corroborares.

Avertisti nos retrorsum post inimicos nostros. Sic et Petrum Dominus retrorsum convertit, ut in melius repararet. Ergo et nos debemus retrorsum converti, ne in viis pravis perduret iter nostrum. Debemus et inimicos nostros ante nos habere, ut sciamus quid cavere debeamus. Quod et si post Christum convertimur ut Petrus, habentes eum ante nos, nihil ultra metuemus. Et qui oderunt nos, diripiebant sibi. Propter nomen enim tuum diripiebant nos: cum in carceribus, in plagis, in reliquis nos vexarent tormentis. Sed non nos separavit a charitate tua illa tribulatio.

Dedisti nos tamquam oves escarum. Sicut enim Dominus tamquam ovis ad occisionem ductus, datus est esca populis, cum dicit: Nisi manducaveritis carnem Filii hominis, non habebitis vitam in vobis (Joan. VI): ita et sancti, sicut superius diximus, in multis tribulationibus dati, facti sunt pabulum gentibus: vel cum alimenta aeternae vitae ministrant: vel dum rapacitatem eorum de suis aerumnis exsatiant. Et in nationibus dispersisti nos. Ut ad tempus dominarentur nostri.

Vendisti populum tuum sine pretio. Usque nunc de se locuti sunt martyres: nunc de Judaeorum populo dicitur, quibus dictum est: In peccatis vestris venditi estis (Isai. L). Et ideo sine pretio: quia non est effusus Agni sanguis pro eis. Et non fuit multitudo in commutationibus nostris. Vilior erat merces quae fuit vendita: ideo non est commutatio facta. Nam Dominus populum quem emit, non auro neque argento, sed pretioso ac proprio eum sanguine comparavit: sicut ait Petrus apostolus (I Petr. I).

Posuisti nos opprobrium vicinis nostris: subsannationem et derisum his qui in circuitu nostro sunt. Vicini dicti persecutores, propter cohabitationem mundanam, qui saepe exprobant irridendo, dicentes: Veniat Deus vester, et eruat vos de manibus nostris (II Par. XXXII).

Posuisti nos in similitudinem gentibus. In tuam utique similitudinem: ut sicut te mundus odio habuit prius, ita et nos deinceps odiret. Commotionem capitis in populis. Sicut enim in passione tua transeuntes movebant capita sua, ita et in martyribus tuis faciunt. Sed et si quis nunc in te pie voluerit vivere: protinus iniqui blasphemant cum irrisione vel capitis commotione.

Tota die verecundia mea contra me est, et confusio faciei meae cooperuit me. Dominus haec in assumpta loquitur carne, qui pro nobis verecundiam patitur, maledicitur, atque confunditur, usque ad ipsum etiam patibulum Crucis.

"But now you have rejected and confounded us." When he says "now," it shows the present time. Therefore in the present time we are rejected for exercise, so that we may be glorified in eternity. For often also the martyrs in time say: "And you will not go out, O God, in our powers." So that you might strengthen us in the future with perpetual power.

"You have turned us back after our enemies." Thus also the Lord turned Peter back, that he might repair him for the better. Therefore we also ought to be turned back, lest our journey persist in crooked ways. We ought also to have our enemies before us, so that we may know what we ought to beware. Which even if we are turned after Christ like Peter, having him before us, we shall fear nothing further. "And those who hated us, plundered for themselves." For on account of your name they plundered us: while they vexed us in prisons, in scourges, in remaining torments. But that tribulation did not separate us from your charity.

"You have given us as sheep for food." For as the Lord, led as a sheep to the slaughter, was given as food to the peoples, when he says: "Unless you eat the flesh of the Son of Man, you will not have life in you" (John 6): so also the saints, as we said above, given in many tribulations, were made fodder for the nations: either when they minister the nourishment of eternal life: or while they satiate their rapacity with their own distresses. "And you have dispersed us among the nations." That for a time they might dominate us.

"You have sold your people without price." Up to now the martyrs have spoken of themselves: now it is said of the people of the Jews, to whom it was said: "In your sins you were sold" (Isa. 50). And therefore without price: because the blood of the Lamb was not shed for them. "And there was no multitude in our exchanges." The merchandise which was sold was cheaper: therefore no exchange was made. For the Lord the people whom he bought, not with gold or silver, but with his precious and own blood he purchased: as the apostle Peter says (1 Peter 1).

"You have made us a reproach to our neighbors: a mockery and a derision to those who are in our circuit." The persecutors are called neighbors on account of worldly cohabitation, who often reproach by mocking, saying: "Let your God come and deliver you from our hands" (2 Chron. 32).

"You have made us as a proverb to the nations." Certainly in your likeness: so that as the world hated you first, so also it might hate us thereafter. "A shaking of the head among the peoples." For as in your passion those passing by moved their heads, so also they do in your martyrs. But also if anyone now wishes to live piously in you: immediately the unjust blaspheme with derision or shaking of the head.

"All the day long my shame is against me, and the confusion of my face has covered me." The Lord speaks these things in the assumed flesh, who suffers shame for us, is cursed, and is confounded, even unto the very gibbet of the Cross.

A voce exprobrantis et obloquentis. Cum ei diceretur: Si Filius Dei es, descende de cruce (Matt. XXVII). A facie inimici: Judae. Et persequentis. Populi Judaici.

Haec omnia venerunt super nos, nec obliti sumus te. Martyres ista dicunt: quia omnia quae tu, Domine Jesu, pertulisti, et nos eadem pertulimus, sed te semper confessi sumus. Et inique non egimus in testamento tuo. Sed veraciter te praedicavimus. Et non recessit retro cor nostrum. Ut errores fanaticos unde digressi fuimus, sequamur veritatem tuam. Et declinasti semitas nostras a via tua. Actio nostra non est a tuis justificationibus separata.

Quoniam humiliasti nos in loco afflictionis. In corpore isto, in quo versamur et affligur propter te. Et operuit nos umbra mortis. Bene umbra mortis in hoc saeculo opprimit, et non ipsa mors: quia martyres, vel reliqui sancti, et si affliguntur, et si morti destinantur, vivunt tamen Deo, et haec mors umbra eis est, et non veritas mortis.

Si obliti sumus nomen Dei nostri. Id est, Christum, Et si expandimus manus nostras ad deum alienum. Ad idolum.

Nonne Deus requiret ista? ipse enim novit abscondita cordis. Quod cognoscat Deus cogitationes hominum, ipse in Evangelio prodit ad Pharisaeos dicens: Quid cogitatis nequam in cordibus vestris (Luc. V)? Sic et martyres dicunt: Si alicubi excessimus a viis Dei, ipse qui arcana cordis novit, inquirat.

Quoniam propter te mortificamur tota die. In diversis tribulationibus opprimimur propter te, sed sponte praebemus colla caedentibus. Aestimati sumus, ut oves occisionis (Matth. X). Dixeras enim, quod missurus nos esses tamquam oves in medio luporum (Matth. VIII): Nunc autem quia ab his tentationibus elongatus es, et tamquam si in navi dormiens, non nos a tempestate defendis, excitamus te, Domine, confessione supplici deprecantes.

Exsurge, quare obdormis, Domine? exsurge et ne repellas in finem. Ut qui mortuus es pro nobis, et resurrexisti: exciteris in cordibus eorum, qui te mortuum confitentur, et resurrexisse non credunt, ut tandem desinentes nos persequi, non usque in finem aeternae mortis intereant.

Quare faciem tuam avertis? Avertit enim Deus faciem ad tempus, ut probet electos suos. Oblivisceris inopiae nostrae et tribulationis nostrae. Patimur inopiam, pro nihilo habentes hujus mundi divitias, regnum coeleste desideramus. Tribulamur enim, cum elongatur desiderium nostrum.

"From the voice of the reproacher and the slanderer." When it was said to him: "If you are the Son of God, descend from the cross" (Matt. 27). "From the face of the enemy": of Judas. "And of the pursuer." Of the Jewish people.

"All these things have come upon us, nor have we forgotten you." The martyrs say these things: because all the things which you, Lord Jesus, endured, we also have endured the same, but we have always confessed you. "And we have not acted unjustly in your testament." But we have preached you truly. "And our heart has not withdrawn backward." So that we might follow the fanatic errors from which we departed. "And you have turned aside our paths from your way." Our action is not separated from your justifications.

"For you have humbled us in the place of affliction." In this body, in which we dwell and are afflicted on account of you. "And the shadow of death has covered us." Well does the shadow of death oppress in this world, and not death itself: because the martyrs, or the remaining saints, even if they are afflicted, and if they are destined for death, yet they live to God, and this death is a shadow to them, and not the truth of death.

"If we have forgotten the name of our God." That is, Christ. "And if we have stretched forth our hands to a strange god." To an idol.

"Shall not God require these things? for he himself knows the secrets of the heart." That God knows the thoughts of men, he himself discloses in the Gospel, saying to the Pharisees: "Why do you think evil in your hearts?" (Luke 5). So also the martyrs say: If anywhere we have exceeded from the ways of God, let him who knows the secrets of the heart inquire.

"For on account of you we are mortified all the day long." In various tribulations we are oppressed on account of you, but we spontaneously offer our necks to those who strike. "We are esteemed as sheep for the slaughter" (Matt. 10). For you had said that you were going to send us as sheep in the midst of wolves (Matt. 8 [Matt. 10:16]): But now because you have been distanced from these temptations, and as if sleeping in a ship, you do not defend us from the tempest, we arouse you, Lord, entreating with suppliant confession.

"Arise, why do you sleep, O Lord? arise and do not reject unto the end." So that you who died for us and rose again might be aroused in the hearts of those who confess you dead and do not believe you have risen, so that finally ceasing to persecute us, they might not perish unto the end of eternal death.

"Why do you turn away your face?" For God turns away his face for a time, so that he may prove his elect. "You forget our destitution and our tribulation." We suffer destitution, holding the riches of this world for nothing, we desire the heavenly kingdom. For we are troubled when our desire is prolonged.

Quoniam humiliata est in pulvere anima nostra. Ut ab illis inclinaremur, quos ventus ut pulverem a facie terrae projicit. Conglutinatus est in terra venter noster. Ac si diceret: Caro infirmatur, sed sensus in coelestibus est attentus.

Exsurge, Domine, adjuva nos, et redime nos propter nomen tuum. Jam tuum in tribulationibus auxilium mereamur, ut libereremur ab his pressuris: non propter meritum nostrum, sed propter nomen tuum.

PSALMUS XLIV.

In finem, pro his qui commutabuntur, filiis Core, ad intellectum, Canticum pro dilecto. Pro quo in Hebraeo ita habet, Lamanasse, al sosannim labne Core mescil sir Jedidoth: quod nos in Latinum vertimus: Victori pro filiis liliorum Core, eruditionis canticum amantissimum. Quod autem ait, pro dilecto, totus psalmus refertur ad Christum: de quo Pater loquitur in Evangelio: Hic Filius est meus dilectus in quo mihi complacui (Matth. XVII). Vel psalmus spiritualium nuptiarum continet Sacramentum: id est, conjunctionem Christi cum Ecclesia. Initiatur ergo a voce paterna.

Eructavit cor meum verbum bonum. Non de conjunctione corporea, sed de corde protulit aequale sibi Verbum per quod facta sunt omnia: Bonum est enim hoc Verbum: quia quod factum est in eo, vita est (Joan.). Dico ego opera mea Regi. Loquor ipsi Verbo, regi filio, et cuncta perficiuntur.

Lingua mea calamus scribae velociter scribentis. Sicut enim quae scribuntur non sunt levia neque facilia, sed utilia atque salubria: sic et Dei eloquium tamquam scribatur, ita perficiur. De velocitate vero, hoc est, quod non tardantur quae dixerit, sed velociter adimplentur, ideo calamus dicit. Et ad quid pertinet calamus? Aut quomodo comparatur calamus Christo? Quia sicut pertinet petra ad Christum, leo, dextra, mons, vel alia his similia: sic pertinet et calamus, scilicet quia mensurator et scriptor est. Unde dixit in Propheta: Surge, et accipe calamum, et metire templum et civitatem (Ezech. XL). Calamus scribae: Scriba ipse est Christus. Unde dixit in Evangelio: Omnis scriba doctus in regno coelorum, similis est patrifamilias (Matth. XIII). Velociter scribentis. Quia nullus tam cito scribit, sicut ipse Dominus in cordibus sanctorum scribit. Quid scribit, nisi fidem, spem et charitatem suam, verbum praedicationis tribuit?

"For our soul is humbled in the dust." So that we might be inclined by those whom the wind casts forth as dust from the face of the earth. "Our belly has been glued to the earth." As if he were to say: The flesh is weakened, but the sense is attentive in heavenly things.

"Arise, O Lord, help us, and redeem us for your name's sake." Now may we deserve your help in tribulations, so that we may be delivered from these pressures: not on account of our merit, but on account of your name.

PSALM XLIV.

"Unto the end, for those who shall be changed, for the sons of Korah, for understanding, a Song for the beloved." For which in the Hebrew it has: *Lamanasse, al sosannim labne Core mescil sir Jedidoth*: which we translate into Latin: "To the victor for the sons of the lilies of Korah, a most beloved song of instruction." But as for what he says, "for the beloved," the whole psalm refers to Christ: of whom the Father speaks in the Gospel: "This is my beloved Son in whom I am well pleased" (Matt. 17). Or the psalm contains the Sacrament of spiritual nuptials: that is, the conjunction of Christ with the Church. It is initiated therefore from the paternal voice.

"My heart has uttered a good word." Not from a corporeal conjunction, but from the heart he brought forth the Word equal to himself through which all things were made: for this Word is good: because what was made in him is life (John 1). "I speak my works to the King." I speak to the Word himself, to the king the son, and all things are perfected.

"My tongue is the pen of a scribe writing swiftly." For as those things which are written are not light nor easy, but useful and salutary: so also the eloquence of God, as if it were written, is thus perfected. Concerning the swiftness indeed, that is, that those things which he has said are not delayed, but are swiftly fulfilled, therefore he says "pen." And to what does the pen pertain? Or how is the pen compared to Christ? Because just as a rock pertains to Christ, a lion, a right hand, a mountain, or other things similar to these: so also the pen pertains, namely because it is a measurer and a scribe. Whence he said in the Prophet: "Arise, and take a pen, and measure the temple and the city" (Ezek. 40). "The pen of a scribe": the scribe himself is Christ. Whence he said in the Gospel: "Every scribe instructed in the kingdom of heaven is like a householder" (Matt. 13). "Writing swiftly." Because no one writes so quickly as the Lord himself writes in the hearts of the saints. What does he write, unless he bestows faith, hope, and his charity, the word of preaching?

Speciosus forma prae filiis hominum. Ut non ex aequo, ut alius homo, sed cum homine Dei Filius intelligatur, et ideo pulchrior dicitur prae aliis filiis hominum. Forma autem de qua loquitur, non magnitudini deputanda est, sed decori. Vel quomodo speciosus, cum Isaias dicit: Vidimus eum non habentem speciem, neque decorem: sed quasi despectum, et humiliatum, et percussum, et flagellatum a Deo (Isa. LI)? Propheta Isaias ex persona Judaeorum dicit hoc, quia illi humanitatem carnis, quasi purum hominem esse crediderunt. Sed hic propheta secundum divinitatem loquitur. Item Isaias propheta praesciebat per Spiritum sanctum illam humanitatem a foris quam viderunt Judaei: sed intrinsecus divinitatem non potuerunt intelligere. Diffusa est gratia in labiis tuis. Cum morbos verbo curas, cum mare quiescere facis, cum silentium ventis indicis, cum febrem discedere jubes, cum Lazarum vocas, et venit: Patrem interpellas, et audit, et non solum audit, sed etiam respondet: et omnia quae loqueris, gratia labiorum tuorum perficiuntur. Diffusio gratiae in Scripturis sanctis gratia Spiritus sancti est, vel Christi. Diffusa est gratia Spiritus sancti in baptismo in specie columbae: cum descendit in capite, venit in barbam: deinde in oram vestimenti ejus. Caput nostrum, Christus est; barba, sancti Apostoli; ora vestimenti ejus, sancti praedicatores: sicut ait propheta: Sicut unguentum in capite, quod descendit in barbam Aaron, et quod descendit in oram vestimenti ejus (Psal. CXXXII). Gratia in labiis tuis: quia lex per Moysen data est, gratia et veritas per Jesum Christum facta est (Joan. I). Propterea benedixit te Deus in aeternum. Ob hanc gratiam. Nam cum semper Christus Dominus in Patre fuerit benedictus, in assumpta benedicitur carne: cum descendente Spiritu sancto super eum in baptismo, dicit Pater: Hic est Filius meus dilectus, in quo mihi complacui (Matth. III). Vel benedixit Pater Deus Filium suum, et Christus suam Ecclesiam.

Accingere gladio tuo super femur tuum potentissime. Gladium circa femur. Per gladium, verbum: per femur, incarnatio. Accingit homo gladium ad pugnandum. Sed, accingere gladium, potentissime. Ac si dicat propheta: Tu, Christe, indue carnem: pugna contra diabolum, et libera genus humanum de inferno. Accingere gladio, verbo praedicationis, qui divisit filium a patre: filiam a matre, nurum a socru: circa femur tuum, super carnem assumptam. Potentissime, non segniter, neque leviter, sed viriliter.

"Beautiful in form beyond the sons of men." So that he may be understood not as an equal, like another man, but as the Son of God with man, and therefore he is said to be more beautiful beyond other sons of men. But the form of which he speaks is not to be deputed to magnitude, but to decorum. Or how is he "beautiful," when Isaiah says: "We have seen him not having species nor decorum: but as if despised, and humbled, and struck, and scourged by God" (Isa. 53)? The prophet Isaiah says this from the person of the Jews, because they believed the humanity of the flesh to be as if a pure man. But here the prophet speaks according to divinity. Likewise Isaiah the prophet foreknew through the Holy Spirit that humanity from without which the Jews saw: but within they were not able to understand the divinity. "Grace is diffused on your lips." When you cure diseases by a word, when you make the sea to be quiet, when you indicate silence to the winds, when you command the fever to depart, when you call Lazarus and he comes: you interpellate the Father and he hears, and not only hears but also responds: and all things which you speak are perfected by the grace of your lips. The diffusion of grace in the holy Scriptures is the grace of the Holy Spirit, or of Christ. The grace of the Holy Spirit was diffused in baptism in the species of a dove: when it descended on the head, it came into the beard: then into the hem of his garment. Our head is Christ; the beard, the holy Apostles; the hem of his garment, the holy preachers: as the prophet says: "As the ointment on the head, which descended into the beard of Aaron, and which descended into the hem of his garment" (Ps. 132). "Grace on your lips": because the law was given through Moses, grace and truth were made through Jesus Christ (John 1). "Therefore God has blessed you forever." On account of this grace. For although Christ the Lord has always been blessed in the Father, he is blessed in the assumed flesh: when, the Holy Spirit descending upon him in baptism, the Father says: "This is my beloved Son, in whom I am well pleased" (Matt. 3). Or the Father God blessed his Son, and Christ his Church.

"Gird your sword upon your thigh, O most mighty one." The sword about the thigh. Through the sword, the word: through the thigh, the incarnation. A man girds a sword for fighting. But, "gird the sword, most mighty one." As if the prophet were to say: You, O Christ, put on flesh: fight against the devil, and deliver the human race from hell. "Gird with the sword," with the word of preaching, which divided the son from the father: the daughter from the mother, the daughter-in-law from the mother-in-law: "about your thigh," upon the assumed flesh. "Most mighty one," not slothfully, nor lightly, but manfully.

Specie tua et pulchritudine tua. Sanctitate atque justitia: vel ad divinitatem pertinet. Intende prospere, procede et regna. Si tibi intendis, semper tibi prospera erunt. Procede: id est, de coelo veni. Et regna: quia regnum diaboli antea erat. Unde dicimus in Oratione Dominica: Veniat regnum tuum in nobis, et discedat regnum diaboli (Luc. XI). Intende prospere: vide feliciter. Procede, de thalamo uteri virginalis: et regna, oppresso mortis imperio.

Propter veritatem, et mansuetudinem, et justitiam. Veritas, ipse Christus: quia ipse est veritas. Unde de illa muliere dixit ad Judaeos: Qui sine peccato est vestrum, prior in illam lapidem mittat (Joan. VIII). Mansuetudo, quando dixit: Nec ego te condemnabo. Justitia, quando dixit: Vade, mulier, et amplius noli peccare. Propter veritatem: qua illa quae per prophetas promiseras, adimplesti. Et mansuetudinem: quia sicut ovis pro vita populi immolaris. Et justitiam: cum non potestate, sed humilitate eripuisti hominem. Et deducet te mirabiliter dextera tua. Potentia, sive virtus. Vel potestas deducet te, scilicet te, in coelum.

Sagittae tuae acutae. Praedicationes, corda hominum transfigentes. Acutae, quia usque ad interiora cordis penetrant. Populi sub te cadent in corda inimicorum regis. A compunctione praedicationis, in corda corruunt ut non superbiant, sed humiliter credant. Qui fuerant non credendo inimici regis, fiant credendo amici. Quia qui Christi inimici erant, postea amici effecti sunt.

Sedes tua, Deus, in saeculum saeculi. Non temporalis, sed aeterna. Vel sedes Dei, sancta Ecclesia est, aut anima: quia anima justi est sedes sapientiae. Virga directionis, virga regni tui. Per virgam, correptio disciplinae: quia per ipsam regulam veritatis, corda illorum diriguntur quae tortuosa erant.

Dilexisti justitiam, et odisti iniquitatem. Id est, mandata Dei Patris implevisti. Et odisti iniquitatem, non quod odium cadat in Deum: sed odire Deus dicitur, id est, repudiare. Iniquitas ipse diabolus intelligitur. Vel virga, disciplina coelestis accipitur: per quam iniquam tortuositatem nostram quam odivit, ad suam direxit justitiam. Propterea unxit te Deus tuus. Deum, inquit Apostolus, et Christum: Deus illum fecit (Hebr. I). Oleo laetitiae prae consortibus tuis. Alii reges qui typum illius praetulerunt, et regnando consortes dicti sunt, oleo corruptibili sunt inuncti: hic vero Filius Dei a Deo Patre, oleo exsultationis: hoc est, resurrectionis, ascensionis, dominationisque est delibutus: quia Christus natura unctus, nos per gratiam: quia in illo pleniter fuit divinitas, nam in sanctis per partes datur.

"In your species and your beauty." In holiness and justice: or it pertains to divinity. "Intend prosperously, proceed and reign." If you intend to yourself, things will always be prosperous for you. "Proceed": that is, come from heaven. "And reign": because the kingdom of the devil was before. Whence we say in the Lord's Prayer: "May your kingdom come in us, and may the kingdom of the devil depart" (Luke 11). "Intend prosperously": see happily. "Proceed," from the bridal chamber of the virginal womb: "and reign," the empire of death having been oppressed.

"On account of truth, and meekness, and justice." Truth, Christ himself: because he himself is the truth. Whence concerning that woman he said to the Jews: "He who among you is without sin, let him first cast a stone at her" (John 8). Meekness, when he said: "Neither will I condemn you." Justice, when he said: "Go, woman, and sin no more." "On account of truth": by which you fulfilled those things which you had promised through the prophets. "And meekness": because as a sheep you are immolated for the life of the people. "And justice": since not by power, but by humility you snatched man away. "And your right hand shall lead you wonderfully." Power, or virtue. Or power shall lead you, namely yourself, into heaven.

"Your arrows are sharp." Preachings, transfixing the hearts of men. "Sharp," because they penetrate even to the interior of the heart. "Peoples shall fall under you into the hearts of the king's enemies." From the compunction of preaching, they fall into the hearts so that they may not be proud, but humbly believe. Those who had been enemies of the king by not believing, may become friends by believing. Because those who were enemies of Christ, afterwards were made friends.

"Your seat, O God, is forever and ever." Not temporal, but eternal. Or the seat of God is the holy Church, or the soul: because the soul of the just man is the seat of wisdom. "A rod of direction, the rod of your kingdom." Through the rod, the correction of discipline: because through that rule of truth, the hearts of those which were tortuous are directed.

"You have loved justice and hated iniquity." That is, you have fulfilled the commands of God the Father. And you have hated iniquity, not that hatred falls upon God: but God is said to hate, that is, to repudiate. Iniquity is understood as the devil himself. Or the rod is taken as heavenly discipline: through which he directed our iniquitous tortuosity which he hated, to his own justice. "Therefore God, your God, has anointed you." God, says the Apostle, and Christ: God made him (Heb. 1). "With the oil of gladness beyond your companions." Other kings who preferred a type of him, and were called companions in reigning, were anointed with corruptible oil: but this Son of God was anointed by God the Father with the oil of exultation: that is, of resurrection, ascension, and domination: because Christ was anointed by nature, we through grace: because in him was divinity fully, for in the saints it is given by parts.

Myrrha et gutta et casia a vestimentis tuis. Myrrha pro sepultura ponitur: gutta, contra venena accipitur. In casia homo, qui saepe arbor dicitur, demonstratur. Ergo defluxerunt haec a vestimentis ejus: id est, ab assumpta carne, qua velut vestimentum se divinitas circumdedit. Stillavit odor myrrhae, cum est traditus sepulturae. Fluxit gutta, cum, compresso serpentis veneno, tartarea restinxit incendia. Prodivit et casia: cum in eo homine per quem evicit inferos, ascendit in coelos. A domibus eburneis, ex quibus delectaverunt te filiae regum in honore tuo. Domus eburneas, propter magnitudinem elephantorum, domus amplas accipimus: ampla est enim via quae ducit ad perditionem (Matth. VII). Sed ebur, nisi radatur limis, dividatur serris, ac subulis perforetur, obscurum et horribile est: sic et apostoli erant antequam vocarentur et inhabitarentur. Sed postquam vocati sunt, serris secti, ungulis rasi, scalpellis scalpti, flammis igniti: ac diversis suppliciis elimati, facti sunt domus Dei: in qua ipse Christus dignaretur inhabitare. Horum exempla sequentes martyres, effecti sunt suorum corporum reges. Istorum regum sunt filiae, animae sanctae: quae Christum delectatae sunt, honorando nomen majestatis ejus, et praeconando misericordiam ejus. A domibus eburneis: de quibus laetificaverunt te. Multi per errorem pro domibus, graves, dicunt: quia apud Graecos verbum βάρεων utrumque significat.

Astitit regina a dextris tuis. Quia nihil in regno tuo sinistrum. In vestitu deaurato. Spiritualis credulitatis ornamento. Circumdata varietate. Gentium ac populorum. Ipsi nunc Ecclesiae propheta loquitur. Regina, Ecclesia est. Unde dicit in Cantico canticorum: Quae est ista quae ascendit dealbata, innixa super fratruelem suum? Regina dicitur: quia regit sua vitia et peccata. A dextris tuis. Ut illud: Statuet quidem oves a dextris suis, quando dicturus erit: Venite, benedicti Patris mei, percipite regnum quod pro vobis paratum est ab origine mundi (Matth. XXV). In vestitu: id est, non nuda, sed vestita sensu spirituali. Circumamicta varietate. De septuaginta et duabus linguis: id est, de diversitate gentium vel gratiarum actione.

Audi, filia, et vide. Crede ut munderis. Filia, quia ab eo renata. Sponsa, quia ipsi es sociata. Vel Christus vocat Ecclesiam suam per fidem filiam. Filiam dicit: ut casta sit mente et corpore. Et inclina aurem tuam. Humiliter ac sapienter ausculta vel desidera. Et audi, aure cordis, ut illud, Qui habet aures audiendi, audiat (Luc. VIII). Et vide: hoc est, oculis cordis, unde Deus videtur, ut ait: Beati mundo corde, quoniam ipsi Deum videbunt (Marc. V). Et obliviscere populum tuum, etc.

"Myrrh and stacte and cassia from your garments." Myrrh is put for burial: stacte is taken against poisons. In cassia man, who is often called a tree, is demonstrated. Therefore these flowed down from his garments: that is, from the assumed flesh, by which as a garment the divinity surrounded itself. The odor of myrrh dripped when he was handed over to burial. Stacte flowed when, the poison of the serpent being compressed, it extinguished the tartarean fires. And cassia came forth: when in that man through whom he conquered the lower regions, he ascended into the heavens. "From the ivory houses, out of which the daughters of kings have delighted you in your honor." Ivory houses, on account of the magnitude of elephants, we take as ample houses: for ample is the way that leads to perdition (Matt. 7). But ivory, unless it is scraped by files, divided by saws, and perforated by awls, is obscure and horrible: so also the apostles were before they were called and inhabited. But after they were called, cut by saws, scraped by claws, carved by scalpels, ignited by flames: and refined by various punishments, they were made the houses of God: in which Christ himself might deign to inhabit. The martyrs following the examples of these, were made kings of their own bodies. The daughters of these kings are holy souls: who have delighted Christ, by honoring the name of his majesty, and by proclaiming his mercy. "From the ivory houses": from which they have gladdened you. Many through error say "grave" instead of "houses" (*baribus*): because among the Greeks the word *bareon* signifies both.

"The queen stood at your right hand." Because in your kingdom there is nothing on the left. "In clothing gilded with gold." With the ornament of spiritual belief. "Surrounded by variety." Of nations and peoples. The prophet now speaks to the Church herself. The Queen is the Church. Whence it says in the Song of Songs: Who is she that comes up whitened, leaning upon her cousin? She is called Queen because she rules over her vices and sins. "At your right hand." As that: He shall indeed set the sheep at his right hand, when he shall be about to say: Come, you blessed of my Father, receive the kingdom which has been prepared for you from the beginning of the world (Matt. 25). "In clothing": that is, not naked, but clothed with a spiritual sense. "Clothed round about with variety." From the seventy-two languages: that is, from the diversity of nations or the giving of thanks.

"Hear, daughter, and see." Believe that you may be cleansed. Daughter, because born again of him. Spouse, because you are joined to him. Or Christ calls his Church daughter through faith. He calls her daughter so that she may be chaste in mind and body. "And incline your ear." Listen humbly and wisely or desire. "And hear," with the ear of the heart, as that: He who has ears for hearing, let him hear (Luke 8). "And see": that is, with the eyes of the heart, by which God is seen, as he says: Blessed are the pure in heart, for they shall see God (Matt. 5). "And forget your people," etc.

Consortia daemoniorum, vel vitia, et peccata, et domum patris tui diaboli, qui te prius genuerat: quia totus mundus in maligno positus erat (I Joan. V): ideo, inclina aurem tuam.

Quoniam concupivit rex decorem tuum. Christus Jesus a quo regeris, quia nigra eras in domo patris: nunc autem abscondis post baptismum, vel vitiis abluta, vel gratia fidei candida. Quia ipse est Dominus. A quo redempta es. Deus tuus. Quem nunc, relictis simulacris, excolis et adoras. Quomodo dicit speciem et pulchritudinem tuam: cum non pulchra, nec speciosa, quam antea fetida, deformis erat Ecclesia? Sed postea pulchra et speciosa per lavacrum baptismi: quia justus pro impiis mortuus est, id est, Christus: mundans eam per lavacrum sanguinis sui, ut ait Apostolus: Non habentem maculam aut rugam (Ephes. V). Et adorabunt eum filiae Tyri. Tyrus, interpretatur, angustia. Filiae Tyri, filiae angustiae. Ipsi adorant Christum, qui sunt in angustia. Vel animae credentes ex gentibus. In muneribus vultum tuum deprecabuntur divites plebis. Istae recondentes thesauros suos, de corde te mundo requirunt: quia ubi sunt thesauri eorum, ibi erit et cor eorum (Matt. VI). Fecerunt hoc Magi, qui cum thure, et myrrha, et auro venerunt: quia non tantum verbis, sed etiam muneribus adoraverunt Christum.

Omnis gloria ejus filiae regis, animae fidelis, ab intus, in fimbriis aureis circumamicta varietatibus. Superius diximus, varietate gentium: hic, gratiarum Omnis gloria ejus filiae regis ab intus: id est, seniores Ecclesiae, vel reges et potentes: qui habent modo spem, fidem et charitatem: ipsi obtulerunt ad intus: hoc est in conscientia Ecclesiae. In fimbriis aureis circumamicta varietate. Non solum littera, sed etiam sensu spirituali, illi qui intrant, obtulerunt, vel varietate virtutum repleti sunt.

Adducentur regi virgines post eam, proximae ejus. Per unam Ecclesiam, apostolica institutione fundatam, multi convertuntur ad Christum. Afferentur tibi in laetitia et exsultatione. Non in tristitia peccati, neque in lacrymis poenitentiae: sed in laetitia virtutum et exsultatione gratiarum. Adducentur in templum regis. Vidit enim Joannes Jerusalem civitatem sanctam descendentem de coelo, habentem claritatem Dei: sed templum in ea non vidit (Apoc. XXI): Dominus, inquit, est templum ejus. Inducentur ergo in hoc templum virgines istae: hoc est, animae sanctorum: ut conformes efficiantur corpori gloriae ejus.

The companies of demons, or vices, and sins, and the house of your father the devil, who had first begotten you: because the whole world was placed in the evil one (1 John 5): therefore, "incline your ear."

"Because the king has desired your beauty." Jesus Christ by whom you are ruled, because you were black in the house of your father: but now you are hidden after baptism, or washed of vices, or white by the grace of faith. "Because he himself is the Lord." By whom you have been redeemed. "Your God." Whom now, having left behind the idols, you worship and adore. How does he speak of your appearance and beauty: since the Church was not beautiful, nor fair, who before was fetid and deformed? But afterwards beautiful and fair through the laver of baptism: because the Just One died for the impious, that is, Christ: cleansing her by the laver of his blood, as the Apostle says: Not having spot or wrinkle (Eph. 5). "And the daughters of Tyre shall adore him." Tyre is interpreted as narrowness (*angustia*). Daughters of Tyre, daughters of narrowness. They adore Christ, who are in narrowness. Or the believing souls from the nations. "With gifts the rich of the people shall entreat your face." These, laying up their treasures, seek you from a pure heart: for where their treasures are, there also will be their heart (Matt. 6). The Magi did this, who came with frankincense, and myrrh, and gold: because they adored Christ not only with words, but also with gifts.

"All her glory, the daughter of the king," the faithful soul, "is from within, clothed round about with varieties in golden fringes." Above we said, with the variety of nations: here, of graces. "All her glory, the daughter of the king, is from within": that is, the elders of the Church, or kings and the powerful: who now have hope, faith, and charity: they themselves have offered from within: that is, in the conscience of the Church. "Clothed round about with variety in golden fringes." Not only in the letter, but also in the spiritual sense, those who enter have offered, or they are filled with a variety of virtues.

"Virgins shall be brought to the king after her, her neighbors." Through the one Church, founded by apostolic institution, many are converted to Christ. "They shall be brought to you in gladness and exultation." Not in the sadness of sin, nor in the tears of penance: but in the gladness of virtues and the exultation of graces. "They shall be brought into the temple of the king." For John saw Jerusalem the holy city descending from heaven, having the clarity of God: but he did not see a temple in it (Rev. 21): the Lord, he said, is its temple. Therefore these virgins shall be brought into this temple: that is, the souls of the saints: so that they may be made conformable to the body of his glory.

Pro patribus tuis nati sunt tibi filii. Fuerunt, o Ecclesia, apostoli patres tui: quia ipsi te genuerunt. Nunc autem quia illi recesserunt a mundo, habes pro his episcopos filios, qui a te creati sunt. Sunt enim et hi patres tui: quia ab ipsis regeris. Constitues eos principes super omnem terram. Constituit Christus sanctos suos super omnes populos. In nomine enim Dei dilatatum est Evangelium in omnibus finibus mundi: in quibus principes Ecclesiae, id est, episcopi, constituti sunt.

Memores erunt nominis tui, in omni generatione et generatione. Ideo memores erunt: quia numquam obliviscuntur, sed semper te praedicabunt, sive aedificabunt in generationibus sanctorum.

Propterea populi confitebuntur tibi in aeternum, et in saeculum saeculi. Ob eorum praedicationem semper tibi delicta populi confitentur: tuam gloriam enarrabunt, tuam laudem annuntiabunt.

PSALMUS XLV.

In finem, pro filiis Core pro arcanis, Psalmus. Pro arcanis: id est pro occultis de vocatione gentium et de reprobatione Judaeorum. Psalmus docet nos spem nostram in illum debere ponere, qui solus potest de tribulatione liberare.

Deus noster refugium et virtus: adjutor in tribulationibus quae invenerunt nos nimis. Plenus est enim mundus aerumnis atque pressuris: ideoque quia sunt alia adjutoria regum, virtutes potentium, refugia civitatum: nostra munitio Christus est, qui nos ab his potenter eripere potest.

Propterea non timebimus: Quia in ipso credulitatem [Mart. vitiose crudelitatem] habemus. Dum turbabitur terra. Generatio Judaeorum, qui terrena sapiunt. Et transferentur montes in cor maris. Praedicationes apostolicae in corda gentilium hujus mundi, sicut in Evangelio: Si habueritis, inquit, fidem sicut granum sinapis, dicetis huic monti: Transi, et faciet (Matt. XVII). In corde maris; id est, in gentilitate.

Sonuerunt et turbatae sunt aquae eorum. Aquae, populi: motus, daemones intelliguntur. Qui nunc turbati sonum dederunt: cum eversoribus simulacrorum, vel restituerunt, vel mortem parare voluerunt. Conturbati sunt montes in fortitudine ejus. Excelsiores saeculi potestates.

Fluminis impetus laetificat civitatem Dei. Post eversos cultus daemoniorum, ablutio baptismi, vel irrigatio Spiritus sancti laetificat animam civitatem Dei, sive Ecclesiam, quae est civitas Dei, quae super montem posita, non absconditur (Matt. V). Sanctificavit tabernaculum suum Altissimus. Congregationem fidelium, in qua per fidem habitat.

"For your fathers, sons are born to you." Your fathers, O Church, were the apostles: because they begot you. But now, because they have departed from the world, you have in their place bishops as sons, who have been created by you. For these also are your fathers: because you are ruled by them. "You shall appoint them princes over all the earth." Christ has appointed his saints over all peoples. For in the name of God the Gospel has been spread abroad in all the ends of the world: in which the princes of the Church, that is, the bishops, have been appointed.

"They shall be mindful of your name, in all generations." Therefore they shall be mindful: because they never forget, but they shall always preach you, or they shall build in the generations of the saints.

"Therefore shall the peoples confess to you forever, and world without end." On account of their preaching the sins of the people are always confessed to you: they shall tell of your glory, they shall announce your praise.

PSALM 45.

To the end, for the sons of Korah, for the secrets, a Psalm. For the secrets: that is, for the hidden things concerning the vocation of the Gentiles and the reprobation of the Jews. The Psalm teaches us that we ought to place our hope in him, who alone can deliver from tribulation.

"Our God is our refuge and strength: a helper in the tribulations which have found us exceedingly." For the world is full of hardships and pressures: and therefore, although there are other helps of kings, strengths of the powerful, refuges of cities: our fortification is Christ, who can powerfully rescue us from these things.

"Therefore we shall not fear." Because in him we have belief [Mart. wrongly *cruelty*]. "While the earth shall be troubled." The generation of the Jews, who savor earthly things. "And the mountains shall be transferred into the heart of the sea." Apostolic preachings into the hearts of the Gentiles of this world, as in the Gospel: If you have, he said, faith like a grain of mustard seed, you shall say to this mountain: Pass over, and it shall do so (Matt. 17). In the heart of the sea; that is, in Gentility.

"Their waters roared and were troubled." Waters, the peoples: by the motions, demons are understood. Who, now troubled, gave a sound: together with the overthrowers of idols, they either restored them, or wished to prepare death. "The mountains were troubled in his strength." The higher powers of the world.

"The rush of the river gladdens the city of God." After the cults of demons have been overthrown, the washing of baptism, or the irrigation of the Holy Spirit gladdens the soul, the city of God, or the Church, which is the city of God, which, placed upon a mountain, is not hidden (Matt. 5). "The Most High has sanctified his tabernacle." The congregation of the faithful, in which he dwells through faith.

Deus in medio ejus non commovebitur. Sed firmatur, ut ait: Ne timeas, Maria (Luc. I): vel Ecclesia in tribulatione. Adjuvabit eam Deus mane diluculo. Inspectione sancta, qua mundum promerebitur cor. Beati enim mundo corde: quoniam ipsi Deum videbunt (Matt. V).

Conturbatae sunt gentes. Vitiorum ac criminum. Et inclinata sunt regna. Potestates daemoniorum, sub potestate Christi. Dederunt vocem suum. In praedicationibus. Mota est terra. Obstupuerunt gentes in incredulitate sua: hoc est, gentilitas de infidelitate ad fidem Christi.

Dominus virtutum nobiscum. Per assumptionem carnis, particeps factus est pro nobis. Ideo et Emmanuel, hoc est, nobiscum Deus. Dominus virtutum, angelorum et hominum. Susceptor noster Deus Jacob. Ipse virtutum Dominus, qui vicit diabolum. Ipse susceptor noster, ut nos in aeternum conservet. Adjutor, Deus Jacob. Per Jacob, supplantatio vitiorum.

Venite et videte opera Domini. Christus vocat suam Ecclesiam ad fidem, vel ad credulitatem. Videte, id est, intelligite: opera Domini, virtutes Domini. Vel, opera Domini: quia, juxta Danielem, lapis excisus de monte sine manibus, comminutis regnis mundi, occupavit latitudinem omnis terrae (Dan. II). Quae posuit prodigia super terram. Multa enim signa, vel ante adventum corporeum, vel post illum ostendit in populis. Auferens bella usque ad fines terrae. Omnia bella in adventu Domini quievisse, multorum narrant historiae. Sed et nunc in Ecclesia sua quotidie bella coercet, ut non saeviant, vel haeretici, vel Judaei. Vel auferens, tollens, bella: hoc est, pugnam, quia semper est pugna vitiorum et peccatorum. Usque ad fines terrae, usque ad finem saeculorum. Dominus aufert a nobis istam pugnam: nam per nos non possumus.

Arcum conteret. Occultas malorum insidias. Et confringet arma. Praesentes pugnas. Et scuta comburet igni. Insanas diabolicae protectionis phantasias, quae omnia illo igni spirituali consumit: de quo ait: Ignem veni mittere in terram: hoc est, in Ecclesiam (Luc. XII).

Vacate et videte quoniam ego sum Dominus. Ego feci, et non feram: ego creavi, et ego sustineam: redimam vos et dimittam peccata vestra, ait Dominus (Isai. XLVI). Vacate ergo ut me cognoscatis, et non in aliud conturbemini. Exaltabor in gentibus. Quae fuerint ad credulitatem conversae. Exaltabor in terra. Si ex Judaeorum gente ad me reversi fuerunt: quos non terrena sapere manifestum est.

"God is in the midst of her, she shall not be moved." But she is strengthened, as he says: Fear not, Mary (Luke 1): or the Church in tribulation. "God shall help her early in the morning." By the holy inspection, by which the heart shall merit the world. For blessed are the pure in heart: for they shall see God (Matt. 5).

"The nations were troubled." Of vices and crimes. "And the kingdoms were bowed down." The powers of demons, under the power of Christ. "They gave their voice." In preachings. "The earth was moved." The nations were astonished in their unbelief: that is, Gentility from infidelity to the faith of Christ.

"The Lord of hosts is with us." Through the assumption of the flesh, he was made a participant for us. Therefore also Emmanuel, that is, God with us. The Lord of hosts, of angels and of men. "God the defender of Jacob." He is the Lord of hosts, who conquered the devil. He is our defender, that he may preserve us forever. Helper, the God of Jacob. Through Jacob, the supplanting of vices.

"Come and see the works of the Lord." Christ calls his Church to faith, or to belief. "See," that is, understand: "the works of the Lord," the powers of the Lord. Or, "the works of the Lord": because, according to Daniel, the stone cut from the mountain without hands, the kingdoms of the world having been crushed, occupied the breadth of all the earth (Dan. 2). "What wonders he has placed upon the earth." For many signs he showed among the peoples, either before his bodily advent, or after it. "Taking away wars even to the ends of the earth." The histories of many relate that all wars ceased at the advent of the Lord. But even now in his Church he daily restrains wars, so that either the heretics or the Jews do not rage. Or *taking away*, removing, *wars*: that is, the fight, because there is always a fight of vices and of sins. "To the ends of the earth," even to the end of the ages. The Lord takes away this fight from us: for by ourselves we cannot.

"He shall crush the bow." The hidden snares of the wicked. "And he shall break the weapons." Present battles. "And he shall burn the shields with fire." The insane fantasies of diabolical protection, all of which he consumes by that spiritual fire: concerning which he said: I have come to send fire upon the earth: that is, into the Church (Luke 12).

"Be still and see that I am the Lord." I have made, and I will not bear: I have created, and I will sustain: I will redeem you and I will dismiss your sins, says the Lord (Isa. 46). Be still therefore that you may know me, and not be troubled by anything else. "I will be exalted among the nations." Which shall have been converted to belief. "I will be exalted in the earth." If they shall have been turned back to me from the race of the Jews: whom it is manifest do not savor earthly things.

Dominus virtutum nobiscum: susceptor noster Deus, Jacob. Semper enim cum credentibus dignanter inhabitat: sicut apostolis post resurrectionem polliceri dignatus est, dicens: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Matth. ult.).

PSALMUS XLVI.

In finem, pro filiis Core, Psalmus. Filii Core, filii calvi. Vox deridentis est. Hoc de illis quadraginta duobus pueris dicit, qui Elisaeum deriserunt, et dixerunt: Ascende, calve; ascende, calve, et maledixit eos in nomine Domini (IV Reg. II). Et egressi duo ursi, comederunt eos. Elisaeus figuram Christi tenet, illi pueri figuram Judaeorum, qui dixerunt: Ave, rex Judaeorum. Unde Paulus dicit: Nolite pueri effici sensibus, sed malitia parvuli estote (I Cor. XIV). Venit medicus sanare aegrotos, sed aegroti occiderunt medicum. Ursi proprie daemones intelliguntur, quia devoraverunt corda illorum. Psalmus vocem continet apostolicam, admonentem, ut in ipso solo laetemur, cujus sumus sanguine liberati.

Omnes gentes, plaudite manibus. Spiritus sanctus per prophetam vocat ad fidem omnes gentes venire. Omnes gentes: id est, totus mundus simul, plaudite manibus. Plaudere, laudare. Plausus namque laus dicitur. Gaudete in bonis operibus. Jubilate Deo in voce exsultationis. Voce sublimi Dominum confitemini in ipso corde, et omni membrorum officio exsultate. Propter magnitudinem laetitiae dicit. Vox exsultationis est: quod nec verbis, nec litteris, nec syllabis potest homo comprehendere, quantum Deum laudare debeat.

Quoniam Deus excelsus terribilis. Ille qui quondam irritabatur a Judaeis, obtentis gentibus, excelsus coelos ascendens, terribilis factus est, residens ad dexteram Patris. Et rex magnus super omnem terram. Non solum super Judaeorum gentem, sed super omnes nationes terrae. Vel, super omnem terram, id est, super omnem Ecclesiam, quia Ecclesia terra dicitur: Christus super eam, quia data est ei potestas in terra et in coelo. Vel de quo nunc apostoli dicunt:

Subjecit populos nobis et gentes sub pedibus nostris. Elegit nobis haereditatem suam. Subjectas sibi a Christo gentes et populos dicunt: quorum malitia conculcata, dignos in haereditatem Christi fecerunt. Vel haereditas Christi, sancta Ecclesia est. Unde dixit in alio loco: Dominus pars haereditatis meae (Psal. XV). Et nos sua, et ille nostra: secundum illud: Portio mea Dominus (Psal. CXVIII). Speciem Jacob quam dilexit. De pulchritudine enim Jacob elegit apostolos, qui ab ejus stirpe descendentes, haec dicunt. Quod autem eum diligat, audi prophetam: Jacob dilexi, Esau autem odio habui (Malach. I).

"The Lord of hosts is with us: God is our defender, of Jacob." For he always worthily dwells with those who believe: as he deigned to promise to the apostles after the resurrection, saying: Behold, I am with you all days even to the consummation of the age (Matt. last).

PSALM 46.

To the end, for the sons of Korah, a Psalm. Sons of Korah, sons of the bald one. It is the voice of one mocking. He says this concerning those forty-two boys, who mocked Elisha, and said: Go up, you bald head; go up, you bald head, and he cursed them in the name of the Lord (2 Kings 2). And two bears came out and devoured them. Elisha holds the figure of Christ, those boys the figure of the Jews, who said: Hail, King of the Jews. Whence Paul says: Do not be made children in senses, but be little ones in malice (1 Cor. 14). The physician came to heal the sick, but the sick killed the physician. By the bears, demons are properly understood, because they devoured their hearts. The Psalm contains an apostolic voice, admonishing that we should rejoice in him alone, by whose blood we have been liberated.

"All nations, clap your hands." The Holy Spirit through the prophet calls all nations to come to the faith. "All nations": that is, the whole world together, "clap your hands." To clap is to praise. For applause is called praise. Rejoice in good works. "Shout to God with the voice of exultation." Confess the Lord with a sublime voice in the heart itself, and exult with every service of the members. He says this on account of the magnitude of the gladness. It is a "voice of exultation": because man cannot comprehend, neither with words, nor with letters, nor with syllables, how much he ought to praise God.

"For God is high and terrible." He who once was provoked by the Jews, the Gentiles having been obtained, ascending the high heavens, was made terrible, residing at the right hand of the Father. "And a great king over all the earth." Not only over the race of the Jews, but over all nations of the earth. Or, "over all the earth," that is, over all the Church, because the Church is called earth: Christ is over her, because power has been given to him in earth and in heaven. Or of whom the apostles now say:

"He has subdued the peoples under us and the nations under our feet. He has chosen his inheritance for us." They say that the nations and peoples were subdued to them by Christ: whose malice having been trampled down, they made them worthy for the inheritance of Christ. Or the inheritance of Christ is the holy Church. Whence he said in another place: The Lord is the portion of my inheritance (Ps. 15). And we are his, and he is ours: according to that: The Lord is my portion (Ps. 118). "The beauty of Jacob which he loved." For from the beauty of Jacob he chose the apostles, who, descending from his stock, say these things. That he loves him, hear the prophet: Jacob I have loved, but Esau I have hated (Mal. 1).

Ascendit Deus in jubilo. Claruit enim ascensio ejus, in qua multitudo angelorum cum magna jubilatione dicebat: Tollite portas, principes, vestras (Psal. XXIII): jam redit victor ex praeliis. Et Dominus in voce tubae. In qua duo angeli tamquam tuba, illo ascendente, apostolis clamaverunt: Hic Jesus, qui receptus est a vobis, sic veniet quemadmodum vidistis eum euntem in coelum (Act. I). Vel post victoriam, qua vicit diabolum, sic ascendit. Unde dicit in alio psalmo: Tollite portas, principes, vestras, et elevamini, portae aeternales, et introibit Rex gloriae (Psal. XXIII). Vel sicut legimus in Actibus apostolorum, quando ascendit de monte Oliveti; Viri Galilaei, quid statis aspicientes in coelum? Hic Jesus qui assumptus est a vobis in coelum: sic veniet quemadmodum vidistis eum euntem in coelum (Act. I).

Psallite Deo nostro, psallite, psallite regi nostro, psallite. Qui, oppresso mortis dominatu, carnem cum qua jacuit in tumulo, evexit ad coelum.

Quoniam rex omnis terrae Deus. Quia jam non solum in Judaea et Jerusalem notus, sed in omni terra fidei lumine declaratus. Psallite sapienter. Ut quae canitis per litteram, intelligatis spiritualiter dicta.

Regnabit Dominus super omnes gentes. Quas in haereditatem accepit a Patre. Unde et in alio psalmo dicit; Dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Psal. II). Vel, excelsus Dominus super omnes gentes et super coelos gloria ejus (Psal. CXII). Deus sedet super sedem sanctam suam. Ad dexteram Patris. Vel angeli pro innocentia eorum dicuntur sedes, quia non peccaverunt. Inde dixit: Coelum mihi sedes est (Isai. LXVI). Deus sedet super sedem sanctam suam: hoc est, in Ecclesia. Unde dictum est: Anima justi, sedes est sapientiae (Sap. VII).

Principes populorum. Apostoli. Congregati sunt. Ad judicandum. Vel, principes populorum: id est, seniores Christianorum; quorum figuram tenebat centurio; vel modo illi qui tenent ipsam fidem, quam habuit Abraham. Unde dictum est: Multi venient ab Oriente et Occidente, et recumbent cum Abraham, Isaac et Jacob in regno coelorum (Matt. II). Cum Deo Abraham. Deus Abrahae, Deus verus est, qui est Deus viventium, cum quo justi judicium facient.

"God has ascended in jubilation." For his ascension was made clear, in which a multitude of angels with great jubilation said: Lift up your gates, O princes (Ps. 23): he now returns as victor from battles. "And the Lord with the voice of the trumpet." In which two angels, as it were a trumpet, while he was ascending, cried out to the apostles: This Jesus, who has been taken up from you, shall so come in like manner as you have seen him going into heaven (Acts 1). Or after the victory, by which he conquered the devil, he so ascended. Whence he says in another psalm: Lift up your gates, O princes, and be lifted up, O eternal gates, and the King of glory shall enter in (Ps. 23). Or as we read in the Acts of the Apostles, when he ascended from the Mount of Olives: Men of Galilee, why do you stand looking into heaven? This Jesus who has been taken up from you into heaven: shall so come in like manner as you have seen him going into heaven (Acts 1).

"Sing praises to our God, sing praises: sing praises to our king, sing praises." Who, having oppressed the dominion of death, carried up to heaven the flesh with which he lay in the tomb.

"For God is king of all the earth." Because he is already known not only in Judea and Jerusalem, but has been declared in all the earth by the light of faith. "Sing praises wisely." So that what you sing according to the letter, you may understand as spoken spiritually.

"The Lord shall reign over all nations." Which he received as an inheritance from the Father. Whence also in another psalm he says: I will give you the nations for your inheritance, and the ends of the earth for your possession (Ps. 2). Or, the Lord is high above all nations, and his glory above the heavens (Ps. 112). "God sits upon his holy seat." At the right hand of the Father. Or the angels, on account of their innocence, are called seats, because they have not sinned. Hence he said: Heaven is my seat (Isa. 66). "God sits upon his holy seat": that is, in the Church. Whence it was said: The soul of the just man is the seat of wisdom (Wisd. 7).

"The princes of the peoples." The apostles. "They are gathered together." For judging. Or, "the princes of the peoples": that is, the elders of the Christians; whose figure the centurion held; or now those who hold the very faith which Abraham had. Whence it was said: Many shall come from the East and the West, and shall recline with Abraham, Isaac, and Jacob in the kingdom of heaven (Matt. 8). "With the God of Abraham." The God of Abraham is the true God, who is the God of the living, with whom the just shall perform judgment.

Sic enim et Dominus in Evangelio ait; Cum sederit Filius hominis in sede majestatis suae; sedebitis et vos super sedes duodecim, judicantes duodecim tribus Israel. Quoniam dii fortes terrae, vehementer elevati sunt. Dii, sancti sunt; sicut ait propheta; Ego dixi: Dii estis et filii excelsi omnes (Psal. XXI). Elevati sunt vehementer. Elevati sunt, per fidem et praedicationem. Vel illi qui elevati sunt in superbia, et relictis coelestibus, terrena concupierunt; quibus dicitur: Sicut homines moriemini: isti a Deo Abrahae, vel apostolis ejus, sunt judicandi. Nos vero oremus Dominum, ut, deposito omni tumore superbiae, ita illi conjungamur in hoc saeculo; ut in judicio a sinistra parte disjuncti, non inveniatur in nobis quod damnet in poenam; sed quod pietate multiplici provehat ad coronam.

Psalmus C

antici Filiis Core, secunda sabbati.

Per psalmum, opus vel praedicatio intelligitur. Per canticum, scientia et laus. Filii Core, sancti apostoli, vel martyres. Prima Sabbati, fecit lucem; secunda sabbati, fecit firmamentum. Lucem, angelos; firmamentum, homines. Habet inde aliquid in novo Testamento. Prima Sabbati, resurrexit lux Christus. Unde dicit in Evangelio: Erat lumen verum, quod illuminat omnem hominem venientem in hunc mundum (Joan. I). Secunda Sabbati, firmata est Ecclesia in fide, quando dixit Dominus: Et super hanc petram aedificabo Ecclesiam meam (Matth. XVI). Psalmus totus circa sanctam plebem, totus circa Ecclesiastica mysteria commoratur.

Magnus Dominus et laudabilis nimis. Vox Ecclesiae. Magnus dicitur, non comparatione, sed pro magnitudine gloriae suae. Quasi interrogaretur, ubi magnus, ubi laudabilis? Respondet: In civitate Dei nostri. Anima sancta, cujus cives atque domestici, boni actus intelliguntur. In monte sancto ejus. In assumpto Dominici hominis corpore.

Fundatur exsultatione universae terrae. Terram quae prius peccatis et maledictionibus subjacebat, ascensione sua occupavit, atque in ea credulitatis suae exsultationem ac laetitiam dilatavit. Vel fundata fuit, et est Ecclesia, in toto mundo in fide. Mons Sion, latera aquilonis, civitas Regis magni: Ad hunc montem, id est, ad Christum Dominum, accesserunt duo populi ex Sion: unus de lateribus aquilonis, qui est ex praeputio, alter ex circumcisione.

For so also the Lord says in the Gospel: When the Son of man shall sit on the seat of his majesty, you also shall sit upon twelve seats, judging the twelve tribes of Israel (Matt. 19:28). "For the strong gods of the earth are exceedingly exalted." Gods are the saints; as the prophet says: I have said: You are gods and all sons of the Most High (Ps. 81). "They are exceedingly exalted." They are exalted through faith and preaching. Or those who are exalted in pride, and having left heavenly things, have desired earthly things; to whom it is said: You shall die like men: these are to be judged by the God of Abraham, or by his apostles. But let us pray the Lord that, every swelling of pride having been laid aside, we may be so joined to him in this world; that, being separated from the left side in the judgment, there may not be found in us what he might condemn unto punishment; but what by manifold piety he may advance unto a crown.

A Psalm of a song for the sons of Korah, on the second day of the week.

By the psalm, work or preaching is understood. By the song, knowledge and praise. The sons of Korah, the holy apostles, or martyrs. On the first day of the week, he made light; on the second day, he made the firmament. Light, the angels; the firmament, men. It has something from there in the New Testament. On the first day of the week, Christ the Light rose. Whence he says in the Gospel: He was the true light, which enlightens every man coming into this world (John 1). On the second day of the week, the Church was established in the faith, when the Lord said: And upon this rock I will build my Church (Matt. 16). The whole Psalm dwells upon the holy people, entirely upon the ecclesiastical mysteries.

"Great is the Lord and exceedingly praiseworthy." The voice of the Church. He is called great, not by comparison, but for the magnitude of his glory. As if it were asked, where is he great, where praiseworthy? It responds: "In the city of our God." The holy soul, whose citizens and domestics are understood as good acts. "In his holy mountain." In the assumed body of the Lord's humanity.

"It is founded with the exultation of the whole earth." The earth which before was subject to sins and curses, he occupied by his ascension, and in it he expanded the exultation and joy of his belief. Or the Church was founded, and is, in all the world in faith. "Mount Zion, the sides of the north, the city of the great King." To this mountain, that is, to Christ the Lord, two peoples from Zion have approached: one from the sides of the north, which is from the uncircumcision, the other from the circumcision.

Christus ergo Dominus, qui est pax nostra, abstulit maceriam inimicitiae de medio, et fecit utraque unum: et collocavit in Ecclesia sua, quae est civitas Regis magni, hos populos per fidem. Vel mons Sion: hoc est, sancta Ecclesia. De latere aquilonis: quia de malis est congregata. Unde dictum est: Ab aquilone exorientur mala quae sunt super terram. Hic aquilo diabolus, cui dicitur: Veni, aquilo, perfla hortum meum (Cant. IV): hoc est, Ecclesiam tentationibus. Unde Apostolus dicit: Oportet haereses esse, ut qui probati sunt, manifesti fiant in vobis (I Cor. XI). Vel, civitas Regis magni: hoc est, sancta Ecclesia.

Deus in domibus ejus cognoscetur cum suscipiet eam. Suscepit eam per gratiam. Cognoscitur autem in gradibus ejus, id est, in apostolis, vel reliquis praedicatoribus: per quos Ecclesiae fides annuntiata est. Gratia enim sumus salvati per fidem: et hoc non ex nobis. Dei donum est, ut nemo de se glorietur. Vel, in domibus, id est: in sancta Ecclesia. Cum suscipiet eam, in fide; quia antea inter malos erat.

Quoniam ecce reges terrae congregati sunt. Principes saeculi, quorum regnum in cultu idolorum atque daemoniorum erat. Ex lateribus aquilonis, id est, diaboli accedentes. Vel, congregati sunt, et convenerunt in unum, id est, in unitatem Ecclesiae. Convenerunt in unum. Lapidem summum angularem in fundamento fundatum.

Ipsi videntes sic admirati sunt. Gloriam ac potentiam Redemptoris. Vel virtutes Apostolorum admirati sunt, et commoti sunt de infidelitate ad fidem. Conturbati sunt et commoti sunt, tremor apprehendit eos. A conscientia delictorum: quia dictum est: A timore tuo concepimus et peperimus spiritum salutis (Isa. XXVI).

Ibi dolores ut parturientis: in spiritu vehementi. Cum corpora exercere per abstinentiam coeperint: in spiritu fortissimo, id est, sancto. Conterens naves Tharsis. Humilians superbiam gentium: quia Tharsis, in principio suo, a navigatione negotiatorum superba ac praecellens facta est. Ideo hic comparantur huic navigio, qui in hujus saeculi fluctibus circumferuntur omni vento luxuriae atque vanitatis. Ipsi nunc in ea credentes dicunt:

Sicut audivimus. Per prophetas. Sic vidimus in civitate Domini virtutum, in civitate Dei nostri: Deus fundavit eam in aeternum. Vidimus in Evangelio, quae est civitas virtutum. Vidimus in Ecclesia, quae est civitas Dei in illo regno magno fundata.

Suscepimus, Deus, misericordiam tuam in medio templi tui. In Ecclesia tua suscepimus sanctum Spiritum, sicut et illi prius super quos in Actibus apostolorum est effusus.

Therefore Christ the Lord, who is our peace, took away the wall of enmity from the midst, and made both one: and placed these peoples through faith in his Church, which is the city of the great King. Or Mount Zion: that is, the holy Church. From the side of the north: because she has been gathered from the wicked. Whence it was said: From the north shall break forth the evils which are upon the earth. This north is the devil, to whom it is said: Come, O north wind, blow through my garden (Song 4): that is, the Church by temptations. Whence the Apostle says: There must be heresies, so that those who are approved may be made manifest among you (1 Cor. 11). Or, the city of the great King: that is, the holy Church.

"God shall be known in her houses when he shall take her up." He took her up by grace. But he is known in her degrees, that is, in the apostles, or the rest of the preachers: through whom the faith of the Church has been announced. For by grace we are saved through faith: and this not of ourselves. It is the gift of God, so that no one may glory of himself. Or, in the houses, that is: in the holy Church. "When he shall take her up," in faith; because before she was among the wicked.

"For behold the kings of the earth were gathered together." The princes of the world, whose kingdom was in the worship of idols and demons. Approaching from the sides of the north, that is, of the devil. Or, they were gathered, and "came together into one," that is, into the unity of the Church. "They came together into one." The supreme cornerstone established in the foundation.

"They, seeing, so wondered." At the glory and power of the Redeemer. Or they wondered at the virtues of the apostles, and were moved from infidelity to faith. "They were troubled and moved, trembling took hold of them." From the conscience of their sins: because it was said: From your fear we have conceived and brought forth the spirit of salvation (Isa. 26).

"There are pains as of a woman in labor: in a vehement spirit." When they began to exercise their bodies through abstinence: in the strongest spirit, that is, the Holy Spirit. "Crushing the ships of Tarshish." Humbling the pride of the nations: because Tarshish, in its beginning, was made proud and excellent by the navigation of merchants. Therefore here they are compared to this fleet, who are carried about in the waves of this world by every wind of luxury and vanity. Those now believing in her say:

"As we have heard." Through the prophets. "So have we seen in the city of the Lord of hosts, in the city of our God: God has founded her forever." We have seen in the Gospel, which is the city of powers. We have seen in the Church, which is the city of God founded in that great kingdom.

"We have received, O God, your mercy in the midst of your temple." In your Church we have received the Holy Spirit, as also those first ones upon whom he was poured out in the Acts of the Apostles.

Secundum nomen tuum, Deus, sic et laus tua in fines terrae. Cum, accepto Spiritu sancto, cunctarum gentium locuti sunt linguis. Sed et in amplitudine fidelis populi semper tua laudatio commoratur. Justitia plena est dextera tua. In his qui in judicio in dextera parte sunt collocandi.

Laetetur mons Sion. Ecclesia in Christo. Et exsultent filiae Judae. Animae confessorum: quia Judas, confessio interpretatur. Propter judicia tua, Domine. Quia custodierunt ea ut poenitentiam agerent. Vel, judicia tua, judicia Dei occulta: quia reprobati sunt Judaei, et electae sunt gentes in fide.

Circumdate Sion. Id est, defendite Ecclesiam in credulitate vestra. Et complectimini eam. In charitate. Narrate in turribus ejus. Laudem et gloriam Christi. Narrate, hoc est, praedicate. Turres, hi sunt principes Ecclesiae tuae: quia turris fortis est, et undique speculatur. Sic et sancti et fortes, et speculatores debent esse in gente humana.

Ponite corda vestra in virtute ejus. Ne separemini a charitate quam docuit. Ponite, hoc est, intelligite. In virtute ejus, in charitate ejus: quia non solum docere, sed etiam quod praedicant, opere debent implere. Et distribuite domos ejus. O vos, Doctores Ecclesiarum, distribuite gradus ordinationum, canonice et sancte; non praemiis corrupti; non personarum acceptione per adulationem decepti. Ut enarretis in progenie altera. Non solum his qui credunt, sed et his qui crediturі sunt. Sed quid, inquis, enarremus.

Quoniam hic est Deus noster in aeternum, et in saeculum saeculi, et ipse reget nos in saecula. Deus, quia per ipsum facti sumus. Rex, quia ab ipso regimur. Ipse enim lubricos et tortuosos gressus nostros direxit in se, qui est via pacis, et pax nostrae salutis.

PSALMUS XLVIII.

In finem, pro filiis Core, Psalmus. Filii Core, sancti apostoli vel martyres sunt. Istum psalmum Spiritus sanctus per prophetam in persona praedicatorum cantavit. Vel ideo iste psalmus, eo quod doceat mundi divitias cum vanis honoribus spernendas: cavendas etiam serpentis astutias, et omnem orbem ad audiendum Dei verbum instanter admonet dicens:

Audite haec, omnes gentes: auribus percipite, qui habitatis orbem. Sapienter intelligite in spiritualibus auribus, quas Dominus ad audiendum elegit. In Evangelio autem cordis requirit, unde Deus auditur. Qui habitatis orbem, id est, corpora vestra.

"According to your name, O God, so is your praise unto the ends of the earth." When, having received the Holy Spirit, they spoke in the languages of all nations. But your praise also dwells always in the breadth of the faithful people. "Your right hand is full of justice." In those who are to be placed on the right side in the judgment.

"Let Mount Zion rejoice." The Church in Christ. "And let the daughters of Judah exult." The souls of those who confess (confessorum): for Judah is interpreted as confession. "Because of your judgments, O Lord." Because they kept them so as to perform penance. Or, "your judgments," the hidden judgments of God: because the Jews were rejected, and the Gentiles were chosen in faith.

"Surround Zion." That is, defend the Church in your belief. "And embrace her." In charity. "Tell in her towers." The praise and glory of Christ. "Tell," that is, preach. The towers, these are the princes of your Church: because a tower is strong and keeps watch on every side. So also the holy and the strong ought to be watchers among the human race.

"Set your hearts in her strength." Do not be separated from the charity which he taught. "Set," that is, understand. In her strength, in her charity: because they ought not only to teach, but also to fulfill in work what they preach. "And distribute her houses." O you, Doctors of the Churches, distribute the degrees of ordinations, canonically and holily; not corrupted by rewards; not deceived by the acceptance of persons through adulation. "That you may tell it in another generation." Not only to those who believe, but also to those who are to believe. But what, you ask, should we tell?

"Because this is our God forever, and for ages of ages, and he shall rule us for ages." God, because we were made through him. King, because we are ruled by him. For he directed our slippery and crooked steps into himself, who is the way of peace, and the peace of our salvation.

PSALM 48.

"To the end, for the sons of Korah (Core), a Psalm." The sons of Korah (the bald one) are the holy apostles or martyrs. The Holy Spirit sang this psalm through the prophet in the person of the preachers. Or this psalm is thus, in that it teaches that the riches of the world with vain honors are to be despised: the cunning of the serpent is also to be avoided, and it urgently admonishes the whole world to hear the word of God, saying:

"Hear these things, all you nations: perceive with your ears, you who inhabit the world." Understand wisely with spiritual ears, which the Lord chose for hearing. But in the Gospel he requires those of the heart, from which God is heard. "You who inhabit the world," that is, your bodies.

Quique terrigenae et filii hominum; in unum dives et pauper. Intelligendum est quod omnes habitatores terrae ad audiendum Dei verbum vocat: scilicet ut nulli hominum occultentur divina, vel judicia, vel mandata. Vel simul, in unum dives et pauper: hoc est, servus et liber. Vel, pauper: unde dixit: Beati pauperes spiritu: quoniam ipsorum est regnum coelorum (Matth. V).

Os meum loquetur sapientiam. Loquetur illam sapientiam quae occulta est ab hujus saeculi sapientibus, et revelata est parvulis, hoc est, ut cognoscant parvuli Ecclesiae, quia Christus est sapientia Patris; de quo omnes prophetae loquuntur. Vel, os meum loquetur sapientiam: id est, Christum quem praedicat Ecclesia. Et meditatio cordis mei prudentiam. Semper in corde meditabar, ut relinquentes homines stolidam vanitatem, Christi prudentiam sequerentur.

Inclinabo in parabolam aurem meam. Quia scit propheta Christum Dominum venturum in mundum, qui in similitudine loquatur: ideo se ad audiendum praeparat, id est, spiritualiter ad intelligendum. Vel inclinabo aurem cordis ad humilitatem. In parabola, id est, in similitudine intelligam. Aperiam in psalterio propositionem meam. Hoc propono, ut quod ille decalogus praedixit, si custodiatur, coelestia regna largiuntur. Vel quod proposui in corde, praedicabo in sermone et intelligam.

Cur timebo in die mala. In die judicii. Iniquitas calcanei mei circumdabit me. Quia in calcaneo quisquis peccaverit, labitur. Sed et iniquitas calcanei, originale peccatum accipitur ex Adam: ut dictum est ad mulierem: Inimicitias ponam inter te et serpentem, et semen tuum, et semen illius (Genes. V). Tu observabis, id est, conteres caput suum, et ipse calcaneum tuum.

Qui confidunt in virtute sua, et in multitudine divitiarum suarum gloriantur. Isti labuntur in calcaneo: quia per illum non incedunt qui est via, veritas et vita, vel, qui confidunt in virtute sua: quique in abundantia divitiarum suarum gloriantur.

Frater non redemit, redimet homo. Si Christus non redemit, qui se fratrem dixit apostolorum, et resurgendo factus est primogenitus resurgentium: non redimet Adam, quia primus homo mortuus non resurrexit. Nam frater noster Christus est Deus et homo, qui nos redemit. Vel quod non redemit Moyses, redemit Christus. Non dabit Deo placationem suam. Qui non agit poenitentiam, per quam placatus Deus.

Et pretium redemptionis animae suae. Non fecit eleemosynam per quam peccata delentur. Laboravit in aeternum. In tormentis perpetuis positus. Et vivet in finem. Quia non interficitur, sed semper reparatur ad poenam.

"Both the earth-born and the sons of men; together the rich and the poor." It is to be understood that he calls all the inhabitants of the earth to hear the word of God: namely, so that the divine things, either judgments or mandates, may be hidden from no man. Or together, "the rich and the poor as one": that is, the servant and the free. Or, "poor": whence he said: "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5).

"My mouth shall speak wisdom." It shall speak that wisdom which is hidden from the wise of this world, and revealed to little ones, that is, so that the little ones of the Church may know that Christ is the wisdom of the Father; of whom all the prophets speak. Or, "my mouth shall speak wisdom": that is, Christ whom the Church preaches. "And the meditation of my heart prudence." I always meditated in my heart, so that men, leaving stolid vanity, might follow the prudence of Christ.

"I will incline my ear to a parable." Because the prophet knows that Christ the Lord will come into the world, who speaks in a likeness: therefore he prepares himself for hearing, that is, spiritually for understanding. Or I will incline the ear of the heart to humility. "In a parable," that is, in a likeness I will understand. "I will open my proposition upon the psaltery." I propose this, that what that Decalogue foretold, if it be kept, the heavenly kingdoms are bestowed. Or what I proposed in my heart, I will preach in speech and will understand.

"Why shall I fear in the evil day." In the day of judgment. "The iniquity of my heel shall surround me." Because whoever has sinned in the heel, slips. But the iniquity of the heel is also taken as original sin from Adam: as was said to the woman: "I will put enmities between you and the serpent, and your seed, and her seed" (Gen. 3). "You shall observe," that is, crush his head, and he your heel.

"They who trust in their own strength, and glory in the multitude of their riches." These slip in the heel: because they do not walk through him who is the way, the truth, and the life, or, "they who trust in their own strength: and who glory in the abundance of their riches."

"Brother does not redeem, man shall redeem." If Christ did not redeem, who called himself the brother of the apostles, and by rising became the firstborn of those rising: he shall not redeem Adam, because the first man, having died, did not rise. For our brother Christ is God and man, who redeemed us. Or what Moses did not redeem, Christ redeemed. "He shall not give to God his placation." He who does not act with penance, through which God is placated.

"And the price of the redemption of his soul." He did not perform almsgiving through which sins are blotted out. "He has labored forever." Placed in perpetual torments. "And he shall live unto the end." Because he is not killed, but is always renewed for punishment.

Non videbit interitum. Non intelligit imminere sibi mortem. Cum videris sapientes morientes. Si viderit hominem sapientem in Deo ab hoc mundo migrare, dicit: Quid huic jejunia? quid castitas? quid eleemosynae profuerunt? Nonne et ipse mortuus est? Tale quidam et Redemptori nostro Judaei insultantes, dicebant: Numquid tu major es patre nostro Abraham qui mortuus est, et prophetae mortui sunt (Joan. VIII)? Simul insipiens et stultus peribunt, et relinquent alienis divitias suas. Insipiens est, qui Dei notitiam habere contemnit: de quo Apostolus ait: Omnis ignorans ignorabitur. Stultus vero est qui in divitiis et non in Deum sperat. Perdunt ergo ambo divitias: quia ibi congregant, ubi fures effodiunt et furantur (I Cor. XIV).

Sepulcra eorum domus illorum in aeternum. Tabernacula eorum in progenie et progenie. Haec illis erit perpetua habitatio: quia non resurgent, ut habeant aeternam vitam: sed ut damnentur in poena.

Vocaverunt nomina sua, in terris suis. Saepe enim pagani super defunctorum epulantes sepulcra, atque in nomine eorum qui mortui sunt bibentes, inania cum quodam modulamine cantant: sed nihil prodest in inferno damnatis.

Homo cum in honore esset, non intellexit. Esse se ad imaginem Dei formatum. Comparatus est jumentis insipientibus, et similis factus est illis. Deposita forma coelesti, factus est in similitudinem insipientium jumentorum.

Haec via illorum scandalum ipsis. Quia de judicio ad poenam eos deducit: Et postea in ore suo complacebunt. Sed nihil proficit confessio in inferno.

Sicut oves in inferno positi sunt: mors depascet eos. Merito a morte depascuntur, qui Christum noluerunt habere pastorem.

Et dominabuntur eorum justi in matutino. In resurrectione. Et auxilium eorum veterascet in inferno. Habuerunt divitias, sed cum descenderent in infernum, evanuerunt. A gloria sua. Quia non quaesierunt gloriam Christi, qui nunc de se loquitur.

Verumtatem Deus redimet animam meam de manu inferi cum acceperit me. Homo Deus non rapinam arbitratus est esse se aequalem Deo: sed semetipsum exinanivit, formam suscipiens servi. Suscepta etiam morte, resuscitatus paterna virtute, hominem qui corruerat reparavit.

Ne timueris cum dives factus faerit homo, et cum multiplicata fuerit gloria domus ejus, etc. Dives effectus est Judas proditor vendendo Magistrum: sed nihil pretii quod assumpserat, secum cum moritur deportavit. Sic ergo nunc unusquisque, oppresso paupere, dives efficitur et multiplicatur. Noli timere; cito praeterit, et nihil secum de his quae rapuerat, tollit: Domino in Evangeliis sic dicente: Stulte, hac nocte animam tuam repetent a te, quae autem parasti cujus erunt (Luc. XIII)?

"He shall not see destruction." He does not understand that death is imminent for him. "When you shall see the wise dying." If he shall see a man wise in God depart from this world, he says: What did fasts profit him? what chastity? what alms? Has he not also died? The Jews also, insulting our Redeemer with such a thing, said: "Are you greater than our father Abraham who died, and the prophets are dead?" (John 8). "Together the unwise and the fool shall perish, and they shall leave their riches to strangers." He is unwise who despises having the knowledge of God: of whom the Apostle says: "Every ignorant man shall be ignored." But he is a fool who hopes in riches and not in God. Both, therefore, lose their riches: because they gather there, where thieves dig up and steal (1 Cor. 14).

"Their sepulchres are their houses forever." "Their tabernacles in generation and generation." This will be a perpetual habitation for them: because they shall not rise so as to have eternal life: but so as to be condemned in punishment.

"They called their names in their lands." For often pagans feasting upon the sepulchres of the dead, and drinking in the name of those who are dead, sing vain things with a certain melody: but it profits nothing for those condemned in hell.

"Man when he was in honor, did not understand." That he was formed to the image of God. "He was compared to senseless beasts, and was made like unto them." Having laid aside the heavenly form, he was made into the likeness of senseless beasts.

"This way of theirs is a stumbling block to them." Because it leads them from judgment to punishment: "And afterwards they shall be well-pleased in their mouth." But confession in hell profits nothing.

"Like sheep they are placed in hell: death shall feed on them." Deservedly are they fed upon by death, who did not wish to have Christ as pastor.

"And the just shall have dominion over them in the morning." In the resurrection. "And their help shall grow old in hell." They had riches, but when they descended into hell, they vanished. "From their glory." Because they did not seek the glory of Christ, who now speaks of himself.

"Nevertheless God will redeem my soul from the hand of hell when he shall receive me." God the man "did not think it robbery to be equal with God: but emptied himself, taking the form of a servant." Having also undergone death, being raised by the Father's power, he restored the man who had fallen.

"Be not afraid when a man shall be made rich, and when the glory of his house shall be multiplied," etc. Judas the betrayer was made rich by selling the Master: but he carried nothing of the price he had taken with him when he died. So therefore now each one, the poor being oppressed, is made rich and multiplied. Do not fear; it passes quickly, and he takes nothing with him of those things which he had snatched: the Lord in the Gospels saying thus: "Fool, this night they require your soul from you, and whose shall those things be which you have prepared?" (Luke 13).

Quia anima ejus in vita ipsius benedicetur. Benedicitur a stultis propter potentiam: sed victus affluentia ac potus, proferunt non de bene vivente, sed de bene pascente sententiam. Sed non haec excusant a poena. Confitebitur tibi cum benefeceris ei. Tunc gratias agit, quando aliquid lucri conquirit.

Et introibit usque ad progenies patrum suorum: in aeternum non videbit lumen. Magis in divitiis quam in Deo speravit, sicut parentes ejus: ideoque de eo dicitur: Ejicite eum in tenebras exteriores, ibi erit fletus et stridor dentium (Matth. XVI).

Homo cum in honore esset, non intellexit: comparatus est jumentis insipientibus, et similis factus est illis. Non cognovit, quia haec omnia ei a Deo fuerant attributa: idcirco insipientia ejus jumentis insensibilibus comparatur. Nos vero deprecemur Dominum, ut ipse nobis tribuat intellectum, ut dum ea quae videntur, abjiciamus: illa quae non videntur, adipisci mereamur.

PSALMUS XLIX.

Psalmus Asaph. Asaph interpretatur, congregatio. Psalmus discernit justos ab impiis, coelestes a terrenis, sanctos a peccatoribus protestatur. In quo non propheta se locutum, sed ipsum Dominum pronuntiat, dicens:

Deus deorum Dominus locutus est. Deus in Trinitate, Pater, et Filius, et Spiritus sanctus, unus Deus: deorum Deus: quia credentes deos voluit nuncupari. Dedit enim eis potestatem filios Dei fieri: his qui credunt in nomine ejus (Joan. I). Dominus autem est: eo quod omnium dominantium dominetur. Et utique ipse qui dudum in patriarchis loquebatur atque prophetis, ipse nunc loquitur. Et quid, inquis, loquitur? Et vocavit terram. Non partem aliquam; sed audi quid adjecit:

A solis ortu usque ad occasum. Nihil reliquit, quod non sua vocatione faceret dignum. Ex Sion species decoris ejus. Quae est fides atque credulitas quae ex Sion incipit. Unde Dominus in Evangeliis: Oportebat enim haec Christum pati et resurgere a mortuis tertia die, et praedicari in nomine ejus poenitentiam et remissionem peccatorum in omnes gentes: incipientibus ab Jerusalem, quae est Sion (Luc. XXIV).

Deus manifeste veniet. Non occultus. Vel, Deus manifeste veniet: hoc est, in die judicii, quia omnis homo eum videbit: ut in Apocalypsi ait: Et videbit eum omnis oculus (Apoc. I). Deus noster et non silebit. Quia ad judicandum veniet: juxta illud: Tacui, numquid semper tacebo (Isai. XLII)? Modo tacet, tamen et si tacet judicio, non tacet mandato. In primo adventu tacuit, quia humilis apparuit.

"Because his soul shall be blessed in his life." He is blessed by fools because of power: but being overcome by abundance and drink, they bring forth a sentence not concerning one living well, but concerning one feeding well. But these things do not excuse from punishment. "He will confess to you when you shall have done well to him." Then he gives thanks, when he acquires some gain.

"And he shall enter in even to the generations of his fathers: he shall never see light." He hoped more in riches than in God, like his parents: and therefore it is said of him: "Cast him out into the exterior darkness, there shall be weeping and gnashing of teeth" (Matt. 16).

"Man when he was in honor, did not understand: he was compared to senseless beasts, and was made like unto them." He did not know that all these things had been attributed to him by God: for that reason his foolishness is compared to senseless beasts. But let us pray to the Lord, that he himself may grant us understanding, so that while we cast away those things which are seen, we may merit to attain those things which are not seen.

PSALM 49.

"A Psalm of Asaph." Asaph is interpreted as congregation. The Psalm distinguishes the just from the impious, the heavenly from the earthly, and the holy from the sinners. In which the prophet declares that not he, but the Lord himself has spoken, saying:

"The God of gods, the Lord, has spoken." God in Trinity, Father, and Son, and Holy Spirit, one God: "God of gods": because he wished believers to be called gods. For "he gave them power to be made sons of God: to those who believe in his name" (John 1). But he is Lord, in that he has dominion over all who have dominion. And truly he himself who previously spoke in the patriarchs and prophets, he now speaks. And what, you ask, does he speak? "And he has called the earth." Not some part; but hear what he added:

"From the rising of the sun even to the sunset." He left nothing that he would not make worthy of his calling. "From Zion the species of his beauty." Which is the faith and belief which begins from Zion. Whence the Lord in the Gospels: "For it behooved Christ to suffer these things and to rise from the dead on the third day, and that penance and remission of sins be preached in his name unto all nations: beginning from Jerusalem," which is Zion (Luke 24).

"God shall come manifestly." Not hidden. Or, "God shall come manifestly": that is, in the day of judgment, because every man shall see him: as he says in the Apocalypse: "And every eye shall see him" (Apoc. 1). "Our God and he shall not be silent." Because he shall come to judge: according to that: "I have held my peace, shall I always be silent?" (Isa. 42). Now he is silent, yet even if he is silent in judgment, he is not silent in mandate. In the first advent he was silent, because he appeared humble.

Ignis in conspectu ejus ardebit. Duplicem hic ignis intelligitur habere virtutem. Illuminat enim, et exurit. Gaudeant justi: quia illuminantur ex eo. Timeant peccatores, qui exurendi sunt ab eo. Et incircuitu ejus tempestas valida. Quae flagellat et corrigit peccatores, triticumque secernit a paleis. Et quos ignis exurit, tempestas involvit. Et in alio loco dicit: Purgabit aream suam, et congregabit triticum in horreum: paleas autem comburet igni inexstinguibili (Luc. V).

Et vocavit coelum desursum. Apostolos vel reliquos sanctos, qui despectis terrenis, quae sursum sunt sapiunt. Et terram discernere populum suum. Discernit autem et terrenos, ut cum coelestes ponuntur ad dexteram, hi ad sinistram collocentur. Vel discernet populum suum, in futuro judicio quando dicturus erit: Ite, maledicti, in ignem aeternum. Et ad sanctos: Ite in vitam aeternam (Matt. XXV).

Congregate illi sanctos ejus. O quam mirabiliter haec Evangelio sancto conveniunt! Dominus enim post dispensationem finis, audit quid dicit: Mittet filius hominis angelos suos cum tuba et virtute magna, et congregabunt electos ejus a quatuor ventis, a summo coelorum (Matt. XXIV). Et hic dicit: Congregate illi omnes sanctos ejus. Intelligite ergo per haec, unum veteris novique Testamenti esse dispositorem.

Qui ordinant testamentum ejus super sacrificia. In quorum miserationibus Deus super omnibus sacrificiis delectatur. Vel ordinant, praedicant et implent Testamentum novum super vetus, quia transeunt vetera, et ecce facta sunt omnia nova (II Cor. V).

Et annuntiabunt coeli justitiam ejus. Evangelistae, vel lex Moysi. Quoniam Deus judex est. Qui separare facit bonos a malis. Vel coeli, sancti: annuntiabunt, praedicabunt: ut illud, Coeli enarrant gloriam Dei (Psal. XVIII). Justitiam ejus, mandata ejus. Quoniam Deus judex est: quia ipse est judex vivorum et mortuorum. Et advocatus noster est, et judex est, et Deus noster est.

Audi, populus meus: et loquar tibi, Israel. Vox Dei Patris, ad populum Judaicum loquitur. Audi, populus meus. Aurem cordis requirit: unde ait propheta: Audiam quid loquatur in me Dominus Deus (Psal. LXXXIV). Et alibi: Audi, Israel: Dominus Deus tuus, Deus unus est (Deut. VI). Vel accipe aures audiendi, ut intelligas, Israel. Et testificabor tibi. Si mente spirituali perspexeris. Vel testificabor tibi, id est, per patriarchas et prophetas, sicut dixit: Ego sum qui sum (Exod. V). Quoniam Deus, Deus tuus ego sum. Deus sum, omnipotentia; tuus sum autem Deus, per gratiam: non simulacra muta et surda, quae hactenus veneratus es. Vel ego sum, qui semper sum ipse.

"A fire shall burn in his sight." Here a fire is understood to have a double virtue. For it illuminates, and it burns up. Let the just rejoice: because they are illuminated by it. Let the sinners fear, who are to be burned up by it. "And a mighty tempest round about him." Which scourges and corrects sinners, and sifts the wheat from the chaff. And those whom the fire burns up, the tempest involves. And in another place he says: "He shall purge his floor, and shall gather the wheat into the barn: but the chaff he will burn with unquenchable fire" (Luke 5).

"And he has called the heaven from above." The apostles or the rest of the saints, who, having despised earthly things, savor those things which are above. "And the earth to discern his people." But he also discerns the earthly, so that when the heavenly are placed on the right, these may be located on the left. Or he shall discern his people, in the future judgment when he shall be about to say: "Go, you cursed, into eternal fire." And to the holy: "Go into eternal life" (Matt. 25).

"Gather together his saints to him." Oh how wonderfully these things agree with the holy Gospel! For the Lord, after the dispensation of the end, hears what he says: "The Son of Man shall send his angels with a trumpet and a great power, and they shall gather together his elect from the four winds, from the height of the heavens" (Matt. 24). And here he says: "Gather together all his saints to him." Understand therefore through these things, that there is one disposer of the Old and New Testament.

"Who order his testament upon sacrifices." In whose mercies God is delighted above all sacrifices. Or they "order," preach, and fulfill the New Testament over the Old, because "old things pass away, and behold all things are made new" (2 Cor. 5).

And the heavens shall announce his justice. The Evangelists, or the law of Moses. "Since God is judge." Who causes the good to be separated from the bad. Or the heavens, the saints: "they shall announce," they shall preach: as that, "The heavens tell the glory of God" (Psalm 18). "His justice," his mandates. "Since God is judge": because he himself is the judge of the living and the dead. And he is our advocate, and he is the judge, and he is our God.

"Hear, my people: and I will speak to you, Israel." The voice of God the Father, speaks to the Jewish people. "Hear, my people." He requires the ear of the heart: whence the prophet says: "I will hear what the Lord God shall speak in me" (Psalm 84). And elsewhere: "Hear, O Israel: the Lord your God is one God" (Deut. 6). Or receive the ears of hearing, so that you may understand, O Israel. "And I will testify to you." If you shall have looked through with a spiritual mind. Or "I will testify to you," that is, through the patriarchs and prophets, as he said: "I am who I am" (Exod. 5). "Since God, your God, I am." I am God by omnipotence; but I am your God through grace: not the mute and deaf idols which you have worshipped until now. Or I am he, who always is himself.

Non in sacrificiis tuis arguam te. Quia corde contrito delector. Holocausta autem tua in conspectu meo sunt semper. Si odorem rectae orationis, tamquam suavitatis incensum, ad me usque direxeris.

Non accipiam de domo tua vitulos: neque de gregibus tuis hircos. Ista enim sprevi: quia sanguis veri agni effusus est pro peccatis populi mei. Vel, non accipiam de domo tua vitulos: id est, incontinentes et superbos. Neque de gregibus tuis hircos: Hircos, qui foetidi sunt in peccato.

Quoniam meae sunt omnes ferae silvarum, jumenta in montibus et boves. Irrationabiles et diversis montibus vacantes homines: quos oportet vocatione Filii Dei salvos fieri.

Cognovi omnia volatilia coeli. Sive haereticos, sive divites hujus mundi, qui per mundanam superbiam et irrationabilem scientiam extolluntur. Et species agri mecum est. Quia ubi voluero, rerum omnium copia, vel diffunditur, vel negatur. Vel species agri mecum est: virtus sanctae Ecclesiae. Volatilia coeli quae mihi offers, turtures et columbas, ego tibi dedi, et omnia antequam fiant, apud Deum vivunt: et quali loco essent, et quali tempore venerint, et in pondere, et in mensura omnia apud Deum sunt: ut ait in Evangelio: Nam et capilli capitis vestri omnes numerati sunt (Luc. XII). Vel, volatilia coeli, sancti angeli.

Si esuriero, non dicam tibi. Esurire Dei est, non in escis corruptibilibus, sed ut faciat quis voluntatem ejus: sicut ipse ait in Evangelio: Meus cibus est, ut faciam voluntatem Patris mei (Joan. IV). Ergo tacet Christus suam esuriem: quia exspectat peccatores ad poenitentiam. Meus est enim orbis terrae, et plenitudo ejus. Totus mundus. Vel, orbis terrae, sancta Ecclesia. Ac si diceret, suo eam esse sanguine redemptam.

Numquid manducabo carnes taurorum, aut sanguinem hircorum potabo? Vetera hic sacrificia evacuanda esse declarat: ideoque in moribus bonis sacrificium requirit: dicens.

Immola Deo sacrificium laudis, et redde Altissimo vota tua. Hoc est sacrificium acceptabile: hoc est holocaustum pingue: ut laudetur Deus ab homine quem creavit, quem redemit: cui et regnum coeleste promittit. Vel vox prophetae admonet sanctos, immolare spiritualiter, et vota reddere, ut ait: In me sunt, Deus, vota tua: quae reddam laudationes tibi.

Invoca me in die tribulationis tuae, etc. Tentamur, ut probemur: perseveremus in fide, invocemus in tribulatione: magnificemus eum cum fuerimus a periculis liberati.

"I will not reprove you in your sacrifices." Because I am delighted with a contrite heart. "But your holocausts are always in my sight." If you shall have directed the odor of right prayer to me, like an incense of sweetness.

"I will not receive calves from your house: nor he-goats from your flocks." For these I have despised: because the blood of the true lamb has been poured out for the sins of my people. Or, "I will not receive calves from your house": that is, the incontinent and the proud. "Nor he-goats from your flocks": he-goats, who are foul in sin.

"Since all the beasts of the woods are mine, the cattle on the mountains and the oxen." Irrational men and those vacant upon various mountains: who ought to be saved by the calling of the Son of God.

"I have known all the birds of the heaven." Whether heretics, or the rich of this world, who are extolled through worldly pride and irrational knowledge. "And the species of the field is with me." Because where I shall wish, an abundance of all things is either diffused or denied. Or "the species of the field is with me": the virtue of the holy Church. The birds of heaven which you offer me, turtledoves and pigeons, I gave to you, and all things live before God before they are made: and in what place they might be, and at what time they might come, both in weight and in measure all things are with God: as he says in the Gospel: "For even the hairs of your head are all numbered" (Luke 12). Or, "birds of heaven," the holy angels.

"If I shall be hungry, I will not tell you." To hunger is of God, not in corruptible foods, but so that one may do his will: as he himself says in the Gospel: "My food is that I may do the will of my Father" (John 4). Therefore Christ keeps silent about his hunger: because he awaits sinners for penance. "For the world is mine, and the fullness thereof." The whole world. Or, "the world," the holy Church. As if he were to say, that she has been redeemed by his own blood.

"Shall I eat the flesh of bulls, or drink the blood of he-goats?" He declares here that the old sacrifices are to be evacuated: and therefore in good morals he requires a sacrifice: saying.

"Offer to God the sacrifice of praise, and pay your vows to the Most High." This is the acceptable sacrifice: this is the fat holocaust: so that God may be praised by the man whom he created, whom he redeemed: to whom also he promises the heavenly kingdom. Or the voice of the prophet admonishes the saints to sacrifice spiritually, and to pay vows, as he says: "In me, O God, are your vows: which I will pay as praises to you."

"Invoke me in the day of your tribulation," etc. We are tempted, so that we may be proved: let us persevere in faith, let us invoke in tribulation: let us magnify him when we shall have been liberated from dangers.

Peccatori autem dixit Deus: quare tu enarras justitias meas, et assumis testamentum meum per os tuum? Audiant haec doctores vel episcopi Ecclesiarum: qui peccata populorum resecant praedicando. Unde sanctus Paulus dicit: Manifesti sunt qui praeceptum Christi non sustinuerunt (I Tim. V), id est, non implent in opere quod praedicant. Unde Dominus dixit apostolis: Quae dixerint vobis facite: secundum opera vero illorum nolite facere (Matt. XXIII).

Tu vero odisti disciplinam, et projecisti sermones meos retrorsum. Quae praedicabas in Ecclesia, non custodiebas in vita.

Si videbas furem, currebas cum eo, et cum adulteris portionem tuam ponebas. Cucurristi cum fure, participatus es adultero, quando eis, vel in adulatoriis laudibus, vel in consentaneis voluptatibus es adjunctus. Quod dixit superius, portionem tuam ponebas, id est, portionem quam cum Deo et angelis habere debueras, ponas illam in inferno.

Os tuum abundavit malitia, et lingua tua concinnabat dolos. Illo male agente: tu nequiter ac dolose bene agere collaudabas. Vel, lingua tua concinnabat dolum, id est, Judas contra Christum. Os suum abundavit nequitia, quando consilium fecit cum Judaeis, ut eum crucifigerent.

Sedens adversum fratrem tuum loquebaris, et adversus filium matris tuae ponebas scandalum. Filius dicitur Christus: quia de synagoga processit. Vel Judas frater Domini dicitur, ut ait propheta: Narrabo nomen tuum fratribus meis (Ps. XXI). Vel aliter: Fratres, fortiores sancti: filii, simpliciores. Unde sanctus Paulus dixit: Nos qui firmiores sumus, debemus infirmiores fratres sustinere (Rom. XV). Sedens adversus fratrem tuum loquebaris: qui tibi in baptismo est renatus. Et adversus filium matris tuae ponebas scandalum: quem Ecclesia Dei sicut teipsum per fidem exhibuit Christo. Haec fecisti, et tacui. Quia examinanda ea in futuro judicio reservavi. Et tacui: quia non statim vindicavi, sed sustinui.

Existimasti, inique, quod ero tui similis. Dum non vindico in praesenti: arbitratus es ea mihi placere, sicut tibi placent tua mala et aliorum. Arguam te. Cum in sinistra parte sedis fueris collocatus, in futuro judicio. Et statuam illa contra faciem tuam. Ut his confusus damneris in morte perpetua, hoc est, per illa mandata quae non custodisti: vel tua peccata, et aliorum, quae post te reliquisti, ut illud: Quia si non annuntiaveris iniquo iniquitatem suam, sanguinem ejus de manu tua requiram (Ezech. III). Utinam nos in hoc saeculo poneremus ante nos peccata nostra: et non Deus ea in judicio statueret ante faciem nostram: ubi jam non castigatio, sed judicium mortis accedit.

"But to the sinner God has said: why do you tell my justices, and take my testament through your mouth?" Let the doctors or bishops of the Churches hear these things: who cut back the sins of the peoples by preaching. Whence Saint Paul says: "They are manifest who have not sustained the precept of Christ" (1 Tim. 5), that is, they do not fulfill in work what they preach. Whence the Lord said to the apostles: "The things which they shall say to you, do: but according to their works do not do" (Matt. 23).

"But you have hated discipline, and have cast my words behind you." What you were preaching in the Church, you did not keep in life.

"If you saw a thief, you ran with him, and with adulterers you placed your portion." You ran with a thief, you participated with an adulterer, when you were joined to them either in adulatory praises or in consenting pleasures. What he said above, "you placed your portion," that is, the portion which you ought to have had with God and the angels, you place in hell.

"Your mouth abounded with malice, and your tongue framed deceits." While he was acting badly: you wickedly and deceitfully praised him for acting well. Or, "your tongue framed deceit," that is, Judas against Christ. His mouth abounded with wickedness when he made counsel with the Jews, so that they might crucify him.

"Sitting you spoke against your brother, and against the son of your mother you laid a stumbling block." Christ is called the son: because he proceeded from the synagogue. Or Judas is called the brother of the Lord, as the prophet says: "I will tell your name to my brothers" (Ps. 21). Or otherwise: the brothers, the stronger saints: the sons, the simpler ones. Whence Saint Paul said: "We who are stronger ought to bear the infirmities of the weak brothers" (Rom. 15). "Sitting you spoke against your brother": who was reborn to you in baptism. "And against the son of your mother you laid a stumbling block": whom the Church of God, like yourself, presented to Christ through faith. "These things you have done, and I was silent." Because I reserved them to be examined in the future judgment. "And I was silent": because I did not immediately take vengeance, but sustained.

"You thought, O wicked one, that I shall be like you." While I do not take vengeance in the present: you thought that those things please me, just as your evils and those of others please you. "I will reprove you." When you shall have been located on the left side of the seat, in the future judgment. "And I will set those things against your face." So that, confounded by these, you may be condemned in perpetual death, that is, through those mandates which you did not keep: or your sins, and those of others, which you left behind you, as that: "Because if you shall not have announced to the wicked man his iniquity, I will require his blood from your hand" (Ezech. 3). Would that in this world we would set our sins before us: and that God would not set them in the judgment before our face: where now not correction, but the judgment of death approaches.

Intelligite nunc haec qui obliviscimini Deum. Vox prophetae admonet unumquemque, ut non ponat Dominum in oblivione, nec sua mandata (Job. II). Ne quando rapiat, et non sit qui eripiat. Ne quando rapiat, ad mortem vel ad diem judicii: unde dixit: Et non est qui de manu tua possit eruere. Vel rapit ille: hoc est, in mortem praecipitat obliviscentes se, et nemo eripere potest:

Sacrificium laudis honorificabit me. Quia de omni bono quod sancti faciunt, Deus honoratur. Unde dixit Paulus: Omnia quaecumque facitis in verbo aut in opere: omnia in gloriam Dei facite (I Cor. X), ut et in Evangelio: Ut videant vestra opera bona, et glorificent Patrem vestrum, qui est in coelis (Matt. V). Ob hoc me honorat ille coram angelis: quia ego eum honorificavi coram hominibus in sacrificiis laudis; implevitque quod in Evangeliis est locutus: Qui me confessus fuerit coram hominibus, ego eum confitebor coram Patre meo et angelis ejus (Luc. XII). Et illic iter est. Christi iter per opera Sanctorum est. In quo ostendam illi salutare Dei. Salutaris Dei Patris, Filius est. In hoc sacrificio indicat viam, quae ducit ad vitam, id est, ad Christum. Qui nobis praestare dignetur, ut discreti a paleis, impleti fructu sanctificationis offeramus ei sacrificium laudis, ut ipso illuminante, intelligere mereamur viam nostrae salutis. Amen.

PSALMUS L.

In finem, Psalmus David, cum venit ad eum Nathan propheta: quando intravit ad Betsabee. Iste quinquagesimus psalmus vocem continet poenitentis personae: ostendens, ut qui ceciderit in crimine, confitendo mala sua, redeat ad salutem.

Miserere mei, Deus, secundum magnam misericordiam tuam. Confiteor immensam miseriam: ideo peto magnam misericordiam. Quia qui se miserum putat esse de suis peccatis: cum illo facit Deus misericordiam magnam. Quia minor misericordia est hic in praesenti, hoc est, quia homo cum non esset, ex nihilo creavit illum Deus ut esset, et regit, et gubernat. Major misericordia dicitur: quando ipsum hominem quem creavit, in futuro remunerat. Et secundum multitudinem miserationum tuarum, etc. Confugio ad miserationes tuas, ut gravibus vulneribus theriacam remissionis infundas. Miserationum, dicit: quia multa sunt peccata mea, et miserationes tuae multae (Ps. LXVIII). Unde dicit propheta in alio loco: Miserationes tuae multae sunt, Domine.

"Understand these things now, you who forget God." The voice of the prophet admonishes each one, so that he may not put the Lord in oblivion, nor his mandates (Job 2). "Lest at any time he snatch you away, and there be none to deliver." "Lest at any time he snatch away," to death or to the day of judgment: whence he said: "And there is none who can rescue from your hand." Or he snatches away: that is, he precipitates into death those forgetting him, and no one can deliver:

"The sacrifice of praise shall honor me." Because God is honored by every good that the saints do. Whence Paul said: "All things whatsoever you do in word or in work: do all to the glory of God" (1 Cor. 10), as also in the Gospel: "That they may see your good works, and glorify your Father, who is in heaven" (Matt. 5). On account of this he honors me before the angels: because I honored him before men in sacrifices of praise; and he fulfilled what he spoke in the Gospels: "He who shall have confessed me before men, him will I confess before my Father and his angels" (Luke 12). "And there is the way." The way of Christ is through the works of the Saints. "In which I will show him the salvation of God." The salvation of God the Father is the Son. In this sacrifice he indicates the way which leads to life, that is, to Christ. Who may deign to grant us, that, discerned from the chaff, filled with the fruit of sanctification, we may offer him the sacrifice of praise, so that with him illuminating, we may merit to understand the way of our salvation. Amen.

PSALM 50.

"To the end, a Psalm of David, when Nathan the prophet came to him: when he went in to Bathsheba." This fiftieth psalm contains the voice of a penitent person: showing that he who has fallen into crime, by confessing his evils, may return to salvation.

"Miserere mei, Deus, secundum magnam misericordiam tuam." I confess immense misery: therefore I ask for great mercy. For he who thinks himself to be miserable because of his sins: with him God works great mercy. For the lesser mercy is here in the present, that is, because when man was not, God created him out of nothing so that he might be, and he rules and governs. Greater mercy is said: when he remunerates that same man whom he created, in the future. "And according to the multitude of your mercies," etc. I flee to your mercies, so that you may pour the theriac (theriacam) of remission into the grave wounds. "Of mercies," he says: because my sins are many, and "your mercies are many" (Ps. 68). Whence the prophet says in another place: "Your mercies are many, O Lord."

Amplius lava me ab iniquitate mea, et a peccato meo munda me. Expeto ut abluas fonte misericordiae: quia non vis in aeternum peccati vulnera reservare: Ac si dicat: Tu potes plus mihi remittere, quam ego intelligam rogare.

Quoniam iniquitatem meam ego cognosco. Ante faciem enim meam eam pono. Si tu pronuntias in confessione tua peccata, Deus ignoscet tibi. Et peccatum meum contra me est semper. Quia mea peccata a tuae bonitatis divitiis separant. Quia non trado illud in oblivionem, propono illud semper ante oculos meos. Quia si tu ponis illud ante te: Deus illud non ponit ante se.

Tibi soli peccavi, et malum coram te feci. Tibi enim delinquit quisque cum peccaverit: quia tu solus sine peccato es: dicente Apostolo: Est Deus verax, omnis autem homo mendax (Rom. III). Vel dicit David: Ego peccavi, et tu solus sine peccato es, sicut dicit Isaias: Qui peccatum non fecit; nec inventus est in ore ejus dolus (Isa. LIII). Vel illud: Quis arguet me de peccato (Joan. VIII)? Et item dicit: Venit princeps mundi hujus, et in me non invenit quidquam (Joan. XIV). Ut justificeris in sermonibus tuis, et vincas cum judicaris. Quia tu rectum judicium judicas. Propter nos transgressores et peccatores ille fuit judicatus, et damnatus. Unde dictum est: Justus ab iniquis judicatus est. Sed ille in futuro judicio erit alios judicaturus et condemnaturus. Justificatus es, Domine Jesu, in sermonibus tuis: cum ductus pro populi peccatis ad mortem, non est inventus dolus in ore tuo. Vicisti judicatus: cum in te nihil dignum morte princeps tenebrarum invenit. Consuetudo prophetae est, ut acta pro agendis loquatur.

Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea. Hic versiculus totius generis humani casum exponit, sicut in Job: Nec si unius diei sit super terram, potest esse mundus a sorde peccati (Job. XV et XXV). Concipitur autem et nascitur in originali peccato, quod ex Adam trahitur, sed baptismo per gratiam Christi purificatur. Vel, ut justificeris in sermonibus tuis, et vincas cum judicaris. Hunc locum diligentius in Epistola ad Romanos Paulus edisserit: quod Deus cum possit de nobis judicis auctoritate discernere, non hoc facit, sed nobiscum vult judicari, ut magis justitia appareat judicantis (Rom. III). In peccatis concepit me mater mea. Obscurus locus et altius retractandus.

"Wash me yet more from my iniquity, and cleanse me from my sin." I expect that you wash me in the fountain of mercy: because you do not wish to reserve the wounds of sin for eternity: As if he were to say: You can remit more to me than I understand to ask.

"For I know my iniquity." For I place it before my face. If you pronounce your sins in your confession, God will forgive you. "And my sin is always against me." Because my sins separate from the riches of your goodness. Because I do not hand it over to oblivion, I propose it always before my eyes. For if you place it before you: God does not place it before himself.

"To you only have I sinned, and have done evil before you." For each one offends you when he has sinned: because you alone are without sin: as the Apostle says: "God is true, but every man a liar" (Rom. 3). Or David says: I have sinned, and you alone are without sin, as Isaiah says: "Who did no sin; neither was guile found in his mouth" (Isa. 53). Or that: "Who shall convict me of sin" (John 8)? And likewise he says: "The prince of this world comes, and in me he finds not anything" (John 14). "That you may be justified in your words, and may overcome when you are judged." Because you judge a right judgment. On account of us transgressors and sinners he was judged and condemned. Whence it was said: "The Just was judged by the unjust." But he in the future judgment will be the one to judge and condemn others. You are justified, Lord Jesus, in your words: when led to death for the sins of the people, guile was not found in your mouth. You overcame when judged: when the prince of darkness found nothing worthy of death in you. It is the custom of the prophet to speak of things done for things to be done.

"For behold, I was conceived in iniquities, and in sins did my mother conceive me." This verse explains the fall of the whole human race, as in Job: "Neither if he be of one day upon the earth, can he be clean from the filth of sin" (Job 15 and 25). Moreover, he is conceived and born in original sin, which is drawn from Adam, but is purified by baptism through the grace of Christ. Or, "that you may be justified in your words, and may overcome when you are judged." Paul explains this passage more diligently in the Epistle to the Romans: that although God can discern concerning us by the authority of a judge, he does not do this, but wishes to be judged with us, so that the justice of the judge may appear more clearly (Rom. 3). "In sins did my mother conceive me." An obscure passage and one to be retracted more deeply.

Ecce enim veritatem dilexisti. Cum per prophetam peccantem famulum increpasti, veritatem dilexisti. Veritas Christus est: quia Pater diligit Filium suum, vel diligit confessionem ex ore peccatoris. Incerta et occulta sapientiae tuae manifestasti mihi. Hoc est, quod in alio loco ait: Revela oculos meos, et considerabo mirabilia de lege tua (Psal. CXVIII). Incertum et abditum mihi erit, si remittis tale facinus. Sed manifestum est: cum ignoscere dignatus es delinquenti. Sapientiae enim tuae est, ut prius increpes, sic remittas. Nam et Ninivitis occulta erat sapientia pietatis tuae, cum dicerent: Quis scit si convertatur Deus a furore suo, et non peribimus (Jon. III)? Vel Deus per Nathan prophetam incerta et occulta manifestavit: id est, narravit David, quando dixit: dimissum est peccatum tuum, sicut Ninivitae conversi sunt de malo in bonum, per praedicationem Jonae.

Asperges me, Domine, hyssopo, et mundabor. Sicut enim hyssopus terrenus curandis pulmonibus aptus est, ut avertat inflationem: ita coelesti quis respersus hyssopo: id est, humilitate cordis, ab omni superbiae malignitate purgatur. Lavabis me, et super nivem dealbabor. Ut quia peccata mea sunt phoeniceo similia, quasi nix dealbentur. Tu, inquam, Domine, potens es peccatum piceum in lacteum candorem transferre: fuliginosumque hebenum in crystalli fulgorem convertere. Vel, lavabis me: hoc est, per poenitentiam et baptismum. Et super nivem dealbabor, sicut dixit Isaias: Si fuerint peccata vestra sicut phoeniceum, velut nivem dealbabor (Isai. I).

Auditui meo dabis gaudium et laetitiam. Cum jacens in infirmitate peccati, audire meruero: Homo, dimissa sunt tibi peccata tua. Vel auditui dicit: quando dixit: Nathan, dimissum est peccatum tuum, Et exsultabunt ossa humiliata. Id est, virtutes quae prius fuerant peccatis humiliatae. Vel aeternitas spei meae, quae, peccante me, humiliata fuerat: te indulgente persultat.

Averte faciem tuam a peccatis meis. Nec ea sic aspicias ut revertantur in commemorationem tuam. Averte faciem tuam. Ac si dicat; ne videas, nec recorderis illa. Et omnes iniquitates meas dele. Praeteritas, praesentes atque futuras.

Cor mundum crea in me, Deus. Quo te videam. Sicut rogabat David: ita et unusquisque debet facere. Cor mundum crea in me, Deus. Propterea rogabat, ut mundus fieret a peccato. Et spiritum rectum innova in visceribus meis. Quo te recte confitear. Vel, spiritum rectum, ad videndum et discernendum: sicut antea rectus fuit in me.

Ne projicias me a facie tua. Sicut Cain, ut exsul a te efficiar. A facie tua: id est, a praesentia tua. Et spiritum sanctum tuum ne auferas a me: Sed ab eo consumptis delictis, tuo statuas conspectui. Spiritum sanctum tuum ne auferas a me: id est, spiritum prophetiae.

"For behold, you have loved truth." When you rebuked the sinning servant through the prophet, you loved truth. Truth is Christ: because the Father loves his Son, or he loves confession from the mouth of a sinner. "The uncertain and hidden things of your wisdom you have made manifest to me." This is what he says in another place: "Open my eyes, and I will consider the wondrous things of your law" (Ps. 118). It will be uncertain and hidden to me, if you remit such a crime. But it is manifest: when you have deigned to forgive the delinquent. For it belongs to your wisdom, that you first rebuke, and so remit. For also to the Ninevites the wisdom of your piety was hidden, when they said: "Who knows if God will turn from his fury, and we shall not perish" (Jonah 3)? Or God through Nathan the prophet manifested the uncertain and hidden things: that is, he told David, when he said: your sin is forgiven, just as the Ninevites were converted from evil to good through the preaching of Jonah.

"You shall sprinkle me, Lord, with hyssop, and I shall be cleansed." For just as earthly hyssop is apt for curing the lungs, that it may avert inflation: so he who is sprinkled with heavenly hyssop: that is, with humility of heart, is purged from all malice of pride. "You shall wash me, and I shall be made whiter than snow." So that because my sins are like scarlet, they may be whitened like snow. You, I say, Lord, are powerful to transfer pitchy sin into milky whiteness: and to convert smoky ebony into the splendor of crystal. Or, "you shall wash me:" that is, through penance and baptism. "And I shall be made whiter than snow," as Isaiah said: "If your sins be as scarlet, they shall be made white as snow" (Isa. 1).

"To my hearing you shall give joy and gladness." When lying in the infirmity of sin, I shall merit to hear: Man, your sins are forgiven you. Or he says "to my hearing": when he said: Nathan, your sin is forgiven. "And the humbled bones shall rejoice." That is, the virtues which before had been humbled by sins. Or the eternity of my hope, which, when I sinned, had been humbled: exults by your indulgence.

"Turn away your face from my sins." Nor look upon them in such a way that they return into your remembrance. "Turn away your face." As if he were to say; see them not, nor remember them. "And blot out all my iniquities." Past, present, and future.

"Create a clean heart in me, O God." By which I may see you. Just as David asked: so also everyone ought to do. "Create a clean heart in me, O God." Therefore he asked, that he might be made clean from sin. "And renew a right spirit within my bowels." By which I may rightly confess you. Or, "a right spirit," for seeing and discerning: as it was right in me before.

"Cast me not away from your face." Like Cain, so that I be made an exile from you. "From your face:" that is, from your presence. "And take not your holy spirit from me:" But by it, sins having been consumed, establish me in your sight. "Take not your holy spirit from me:" that is, the spirit of prophecy.

Redde mihi laetitiam salutaris tui. Christi tui illam exsultationem quam in eo habui prius quam peccaverim. Salutaris Dei Patris, Christus est. Ac si dicat: sicut antea praevidebam per spiritum, Christum in carne venturum: et modo sic faciam. Et spiritu principali confirma me. Ut ipse in me: et non vitia principentur. Tu vero qui legis sanctam Scripturam: sanctam hic Trinitatem intellige. Vel, confirma me, in regno. Spiritum rectum: hoc est, innovando Spiritum sanctum: hoc est, spiritum prophetiae. Spiritum principalem, Patrem. Spiritum rectum, Filium: Spiritum sanctum, Spiritum sanctum.

Docebo iniquos vias tuas: et impii ad te convertentur. Ut declinantes a viis pravis, poenitentiam agentes misericordiam consequantur, sicut et ego a te misericordiam consecutus sum. Docebo iniquos vias tuas: et impii ad te convertentur: hoc est, ponam meipsum, ut meum exemplum alii imitentur.

Libera me de sanguinibus, Deus. De peccatis multis: de quibus et Paulus ait: quia caro et sanguis regnum Dei non possidebunt (I Cor. XV). Deus salutis meae. A quo post peccatum vivificor. Quia alius nullus potest hoc facere. Et exsultabit lingua mea justitias tuas. Per quas punito in me peccato, misericordiam praebuisti. Vel praedicabit mea lingua mandata tua.

Domine, labia mea aperies: et os meum annuntiabit laudem tuam. Si aperias os meum sicut Moysi quondam: ego praeconabo quia sanctus, quia pius, quia misericors es. Vel clausa erant per peccatum: nec locus erat, nec tempus, nec persona, nec exemplum poterant dare: quia non est pulchra laus in ore peccatoris.

Quoniam si voluisses sacrificium, dedissem utique, holocaustis non delectaberis. Audiant Judaei sacrificia sua cessasse: intelligant etiam per alium prophetam Deum loquentem: Sabbata, holocausta neomeniasque vestras odivit anima mea (Isai. I). Quid ergo tu, homo, offeres? Audi quid subjecit:

Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum Deus non spernit. Merito inter reliquas beatitudines Evangelicas, beatitudo haec continet principatum. Beati, inquit, pauperes spiritu, quoniam ipsorum est regnum coelorum (Matt. V). Qui non in vanitatibus saeculi inflantur: sed a Deo accipiunt spiraculum vitae: atque contritionem anxii cordis in eum refundunt, qui pro nobis humilis factus est. Vel multi habent cor contritum, sed non habent humiliatum: quia plangunt quod fecerunt: et postea ad ipsum reverti desiderant, quod antea fecerunt: et de praeterito nolunt poenitere.

"Restore to me the joy of your salvation." That exultation of your Christ which I had in him before I sinned. The salvation of God the Father is Christ. As if he were to say: just as before I foresaw through the spirit that Christ would come in the flesh: so now let me do. "And strengthen me with a principal spirit." So that he himself may reign in me: and not vices. But you who read the holy Scripture: understand here the holy Trinity. Or, "strengthen me," in the kingdom. A right spirit: that is, by renewing the Holy Spirit: that is, the spirit of prophecy. A principal spirit, the Father. A right spirit, the Son: a holy spirit, the Holy Spirit.

"I will teach the unjust your ways: and the wicked shall be converted to you." That declining from crooked ways, and doing penance, they may obtain mercy, just as I also obtained mercy from you. "I will teach the unjust your ways: and the wicked shall be converted to you:" that is, I will set myself, so that others may imitate my example.

"Deliver me from blood, O God." From many sins: concerning which Paul also says: because flesh and blood shall not possess the kingdom of God (1 Cor. 15). "O God of my salvation." By whom I am quickened after sin. Because no other can do this. "And my tongue shall exult in your justice." By which, sin having been punished in me, you have provided mercy. Or my tongue shall preach your commandments.

"Lord, you will open my lips: and my mouth shall announce your praise." If you open my mouth as once you did for Moses: I will proclaim that you are holy, that you are pious, that you are merciful. Or they were closed through sin: neither place, nor time, nor person, nor example could they give: because praise is not beautiful in the mouth of a sinner.

"For if you had desired sacrifice, I would indeed have given it: with burnt offerings you will not be delighted." Let the Jews hear that their sacrifices have ceased: let them also understand God speaking through another prophet: "My soul has hated your sabbaths, burnt offerings, and new moons" (Isa. 1). What then will you, O man, offer? Hear what he added:

"A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, you do not despise." Worthily among the remaining Evangelical beatitudes, this beatitude contains the primacy. "Blessed," he says, "are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5). Who are not inflated in the vanities of the world: but receive from God the breath of life: and pour back the contrition of an anxious heart into him, who was made humble for us. Or many have a contrite heart, but do not have it humbled: because they wail for what they have done: and afterwards they desire to return to that same thing which they did before: and they do not wish to repent of the past.

Benigne fac, Domine. Hoc est, placitam fac spem nostram. In bona voluntate tua, Sion. Qua te contemplamur. Et aedificentur muri Jerusalem. Munitiones fidei charitatisque illius quas in Ecclesia positi in te collocavimus.

Tunc acceptabis sacrificium justitiae, oblationes et holocausta. Cum vel te pro nobis offers Patri: vel a nobis laudes et gratiarum accipis actiones. Vel, muri Jerusalem, virtutes animae, vel Ecclesiae. Tunc acceptabis sacrificium: id est, confessionem ex ore peccatoris. Oblationem: hoc est, laudationem, et holocausta. Tunc imponent super altare tuum vitulos. Altare, fides: quia quidquid offers, per fidem offerre debes: Vitulum, laudes, vel cogitationes, vel victimas, scilicet, ut meipsum offeram hostiam vivam, sanctam, placentem tibi. Nos quoque famuli tui supplices deprecamur, Domine Jesu Christe, ut pietatis consilio, magnis facinoribus nostris, immensam misericordiam largiaris: nosque per contritionem cordis humiliati, mactando vitia, jugulando delicta, dignum tibi acceptabileque praepares holocaustum. Amen.

PSALMUS LI.

In finem, intellectus David, cum venit ad eum Doec Idumaeus, et annuntiavit Sauli, et dixit: Venit David in domum Achimelech. In Regnorum libro, et in ipso Hebraico Psalterio, Abimelech, scriptum est: sed quoniam beth et caph apud Hebraeos litterae, modico apice distinguuntur: ideo error facilius obrepsit. Abimelech interpretatur, regnum patris mei. David interpretatur, fortis manu. Venit in domum Abimelech: et Christus venit in regnum Judaeorum. Per Saul intelligitur mors: per David vita. Quid est quod mors persequitur vitam: nisi quod ab initio saeculi semper mors persequitur vitam nostram? Quia qui ista praesentia amant: persequuntur sanctam Ecclesiam: id est, illos qui coelestia diligunt. Psalmus vocem continet prophetae peccata Judaici populi exprobrantis: ad ipsum enim haec loquitur, dicens:

Quid gloriaris in malitia? Cur monitis divinis obvians, prophetas interficis? Qui potens es in iniquitate. Nam cum ope Dei crescens, interficis prophetas ejus: hoc ad cumulum auxisti malitiae, ut ipsum Dominum traderes neci. Vel, quid gloriaris in malitia? hoc est Adam, et diabolus: quia quod Deus aedificavit, illi destruxerunt in semetipsis: imaginem Dei et angelorum. Qui potens es in iniquitate. Non in bonitate, sed in iniquitate.

"Deal favorably, Lord." That is, make our hope pleasing. "In your good will, with Sion." In which we contemplate you. "And let the walls of Jerusalem be built up." Those fortifications of faith and of that charity which, placed in the Church, we have situated in you.

"Then you will accept the sacrifice of justice, oblations and burnt offerings." When either you offer yourself for us to the Father: or you receive from us praises and thanksgivings. Or, "the walls of Jerusalem," the virtues of the soul, or of the Church. "Then you will accept the sacrifice:" that is, confession from the mouth of a sinner. "Oblation:" that is, praise, "and burnt offerings." "Then they shall lay calves upon your altar." The altar is faith: because whatever you offer, you ought to offer through faith: The calf, praises, or thoughts, or victims, namely, that I may offer myself a living host, holy, pleasing to you. We also, your suppliant servants, pray, Lord Jesus Christ, that by the counsel of piety, for our great crimes, you may bestow immense mercy: and that you prepare for yourself a worthy and acceptable holocaust from us through the contrition of a humbled heart, by slaughtering vices, and by slaying offenses. Amen.

PSALM 51.

"To the end, the understanding of David, when Doeg the Edomite came and told Saul, and said: David has come to the house of Ahimelech." In the book of Kings, and in the Hebrew Psalter itself, it is written Abimelech: but since the letters beth and caph among the Hebrews are distinguished by a small point (apice): therefore the error crept in more easily. Abimelech is interpreted as "the kingdom of my father." David is interpreted as "strong in hand." "He came into the house of Abimelech": and Christ came into the kingdom of the Jews. By Saul is understood death: by David, life. What is it that death persecutes life: except that from the beginning of the world death always persecutes our life? Because those who love these present things: persecute the holy Church: that is, those who love celestial things. The Psalm contains the voice of the prophet reproaching the sins of the Jewish people: for to them he speaks these things, saying:

"Why do you glory in malice?" Why, opposing divine warnings, do you kill the prophets? "You who are powerful in iniquity." For when increasing with the help of God, you kill his prophets: you have increased this to the heap of malice, so that you delivered the Lord himself to death. Or, "why do you glory in malice?" this is Adam, and the devil: because what God built, they destroyed in themselves: the image of God and of the angels. "You who are powerful in iniquity." Not in goodness, but in iniquity.

Tota die. Omne tempus vitae tuae in quo haec malitia usque ad effusionem Dominici sanguinis propagata est. Injustitiam cogitavit lingua tua. Cogitatio sapientium corde concipitur, et ore profertur. Nam in ore stultorum, cor eorum. Ac si diceret: Non tractavit corde, quod vomit ex ore: ideo haec ad cogitationem detulit linguae. Vel hic lingua pro corde ponitur: secundum illud: Tu dixisti in corde tuo, in coelum ascendam, super astra coeli ponam sedem meam, in monte testamenti, in lateribus aquilonis: ascendam super altitudinem nubium: similis ero Altissimo (Isai. XLI). Sicut novacula acuta, fecisti dolum. Dolus est cum aliud agitur, aliud simulatur. Et novacula si assimilet agere vultus nitorem, et genas vulnere suo sauciet, dolum faciet. Quia cum ait acutam, indicavit dolo versutam. Sic et Judaei Dominum, quem colere debuerant, non solum non coluerunt: sed diversis dolis superare nitentes, interfecerunt. Vel aliter: Novacula, persecutores intelliguntur: quia novacula capillum incidit: sed per capillum superfluitas divitiarum intelligitur. Sicut novacula acuta, fecisti dolum. Ille facit dolum, qui in negotio circumvenit fratrem suum. Unde Paulus ait: Nemo circumveniat, aut supergrediatur in negotio fratrem suum: quia de his omnibus vindex est Dominus (I Thess. IV).

Dilexisti malitiam super benignitatem: iniquitatem magis, quam loqui aequitatem. Dilexit populus ille malitiam, cum eum qui benignitate propria ad liberandum venerat, interemit. Sed et nunc ipsi Judaei falsa de eo in quem non crediderunt, proloquuntur.

Dilexisti omnia verba praecipitationis, lingua dolosa. In excelsum enim iniquitatem loquentes, ipsi se praecipitant in laqueum damnationis. Verba praecipitationis, dicit: quia semetipsos praecipitaverunt: sicut diabolus de coelo, sicut et Adam de paradiso. In lingua dolosa: quia aliud habuerunt in sermone, aliud in corde.

Propterea Deus destruet te in finem: et evellet te, et emigrabit te de tabernaculo tuo: et radicem tuam de terra viventium. Omnia haec in Judaico impleta sunt populo: quia et a legis littera destructus, et evulsus de civitate: migratusque est de tabernaculo Dei. Sed et de his haec intelliguntur, qui non credunt Dominici corporis tabernaculum: quia exterminabuntur a consortio claritatis ejus, ac de beatae sedis habitaculo, vel de viventium terra quam sancti haereditabunt. Vel, destruet te Deus in finem: hoc est memoriam diaboli.

"All the day long." All the time of your life in which this malice was propagated even to the shedding of the Lord's blood. "Your tongue has devised injustice." The thought of the wise is conceived in the heart, and brought forth by the mouth. For in the mouth of fools is their heart. As if he were to say: He did not treat in his heart what he vomits from his mouth: therefore he brought these things to the thought of the tongue. Or here "tongue" is put for "heart": according to that: "You have said in your heart, I will ascend into heaven, I will set my throne above the stars of heaven, in the mountain of the testament, in the sides of the north: I will ascend above the height of the clouds: I will be like the Most High" (Isa. 14). "Like a sharp razor, you have wrought deceit." Deceit is when one thing is done, and another is feigned. And if a razor should pretend to make the splendor of the face, and should wound the cheeks by its stroke, it will work deceit. Because when he says "sharp," he indicated it as crafty in deceit. So also the Jews, whom they ought to have worshipped, not only did not worship the Lord: but striving to overcome him by various deceits, they killed him. Or otherwise: By "razor," persecutors are understood: because a razor cuts hair: but by hair the superfluity of riches is understood. "Like a sharp razor, you have wrought deceit." He works deceit, who circumvents his brother in business. Whence Paul says: "Let no man circumvent or overreach his brother in business: because the Lord is the avenger of all these things" (1 Thess. 4).

"You have loved malice above benignity: iniquity rather than to speak equity." That people loved malice, when they slew him who by his own benignity had come to deliver. But even now the Jews themselves speak false things concerning him in whom they have not believed.

"You have loved all words of precipitation, O deceitful tongue." For speaking iniquity on high, they precipitate themselves into the snare of damnation. He says "words of precipitation": because they precipitated themselves: as the devil from heaven, as also Adam from paradise. In a "deceitful tongue": because they had one thing in speech, another in the heart.

"Therefore God will destroy you forever: and he will pluck you out, and remove you from your tabernacle: and your root from the land of the living." All these things have been fulfilled in the Jewish people: because they were both destroyed from the letter of the law, and plucked out from the city: and moved from the tabernacle of God. But these things are also understood concerning those who do not believe the tabernacle of the Lord's body: because they shall be exterminated from the fellowship of his clarity, and from the habitation of the blessed seat, or from the land of the living which the saints shall inherit. Or, "God will destroy you forever": this is the memory of the devil.

Ut alibi: Ut non apponat ultra magnificare se homo super terram (Psal. XLIX). Unde sanctus Paulus apostolus dixit: In finem saeculorum inimica destruetur mors (I Cor. XV): id est, diabolus. Evellet te et emigrabit te de tabernaculo tuo, et radicem tuam de terra viventium. Ut mors in Adam data est: ita omnibus ejus filiis dominatur. Unde dictum est: Terra es, et in terram ibis (Gen. III). Diabolus et Adam eradicaverunt se: et unusquisque sic facit quando peccat.

Videbunt justi, et timebunt. Ne talia appetant. Et super eum ridebunt. De ultione calamitatis ejus. Videbunt, hoc est, intelligent eorum poenam: et timebunt, sicut sanctus Paulus dicit: Vide ne et tu tenteris (Galat. VI). Vel, timebunt: id est, nescient exitum illorum. Unde dictum est: Nescit homo finem suum (Eccles. IX). Adhuc, Et super eum ridebunt. Duo tempora sunt: Tempus flendi, et tempus ridendi. Hic habent sancti tempus flendi, et in futuro tempus ridendi. Et dicent: ecce homo qui non posuit Deum adjutorem suum: sed speravit in multitudine divitiarum suarum: et praevaluit in vanitate sua. Ideo super eum haec vindicta descendit. Vel de illo divite dicit, qui in inferno torquebatur, quia bona receperat in vita sua (Luc. XVI): et de illo alio cui dicit: Stulte, hac nocte animam tuam repetunt a te: quae autem parasti cujus erunt (Luc. XI)? Sic est qui sibi thesaurizat, et non est in Deum dives. Numquid malum sit divitias habere, tantum ut de justo habeantur: et Deo gratiae referantur, qui eas dedit? Non, sed malum est spem in divitiis ponere: cum in alio psalmo dicat: Divitiae si affluant, nolite cor apponere (Psal. LXI). Divitias licet habere ad necessitatem, et non licet possidere ex amore. Nam et Abraham, et reliqui boni divitias habuerunt: sed spem in divitias non miserunt.

Ego autem sicut oliva fructifera in domo. Comparat se propheta olivae fructiferae per pinguedinem sapientiae: ut in Ecclesia Dei collocatus, vivens in legis allegoria, Evangelica proferat poma. Unus est enim Deus veteris novique Testamenti prolator. Oliva fructifera, sancta Ecclesia est: ut illud: Promptuaria eorum plena, eructantia (Psal. CXLIII). Hic in bonam partem. Item oliva non fructifera: sicut ait propheta: Vocavit Dominus nomen tuum, a voce loquelae grandis exarsit ignis in ea: et combusta sunt fruteta ejus (Jerem. XI). Et illud: Olivam uberem, pulchram, fructiferam, speciosam (Ibid.); sed conversa es in oleastrum. Item in bonam partem dicit: Tu autem cum oleaster esses, insertus es in bonam olivam (Rom. XI): id est, in fidem patriarcharum. Speravi in misericordia Dei in aeternum, et in saeculum saeculi. Quia non est humanae fragilitatis facultas, ut per se quis salvus fiat, sed per misericordiam Dei.

As elsewhere: "That man may not again presume to magnify himself upon the earth" (Ps. 9). Whence the holy Apostle Paul said: "At the end of ages, death the enemy shall be destroyed" (1 Cor. 15): that is, the devil. "He will pluck you out and remove you from your tabernacle, and your root from the land of the living." As death was given in Adam: so it dominates all his children. Whence it was said: "Dust you are, and to dust you shall go" (Gen. 3). The devil and Adam uprooted themselves: and everyone does so when he sins.

"The just shall see, and shall fear." Lest they should desire such things. "And they shall laugh over him." Concerning the vengeance of his calamity. "They shall see," that is, they shall understand their punishment: "and they shall fear," as the holy Paul says: "See lest you also be tempted" (Gal. 6). Or, "they shall fear:" that is, they shall not know their end. Whence it was said: "Man knows not his end" (Eccl. 9). Furthermore, "And they shall laugh over him." There are two times: A time of weeping, and a time of laughing. Here the saints have a time of weeping, and in the future a time of laughing. "And they shall say: behold the man that made not God his helper: but trusted in the abundance of his riches: and prevailed in his vanity." Therefore this vengeance descended upon him. Or he says it concerning that rich man, who was tortured in hell, because he had received good things in his life (Luke 16): and concerning that other to whom he says: "Fool, this night they require your soul from you: and whose shall those things be which you have prepared" (Luke 12)? So is he who treasures up for himself, and is not rich toward God. Is it perhaps evil to have riches, provided that they be held from a just source: and thanks be returned to God, who gave them? No, but it is evil to place hope in riches: since in another psalm he says: "If riches abound, set not your heart upon them" (Ps. 61). It is permitted to have riches for necessity, and it is not permitted to possess them out of love. For both Abraham and the remaining good men had riches: but they did not place their hope in riches.

"But I, as a fruitful olive tree in the house." The prophet compares himself to a fruitful olive tree through the fatness of wisdom: so that situated in the Church of God, living in the allegory of the law, he may bring forth Evangelical fruits. For there is one God, the author of the Old and New Testament. "A fruitful olive tree" is the holy Church: as that: "Their storehouses full, flowing out" (Ps. 143). Here in a good sense. Likewise an olive tree not fruitful: as the prophet says: "The Lord called your name, at the voice of a great speech a fire has kindled in it: and its groves are burnt" (Jer. 11). And that: "A fruitful olive tree, fair, fruitful, beautiful" (Ibid.); but you are turned into a wild olive (oleastrum). Likewise in a good sense he says: "But you, when you were a wild olive, were grafted into the good olive tree" (Rom. 11): that is, into the faith of the patriarchs. "I have hoped in the mercy of God forever, and for ages of ages." Because it is not the capacity of human fragility, that anyone should become safe through himself, but through the mercy of God.

Confitebor tibi in saeculum quia fecisti. Deprecans ut in hoc saeculo, quod verbo creasti, confessionem merear, et illud clementia solita largiatur. Et exspectabo nomen tuum: quoniam bonum est in conspectu sanctorum tuorum. Nomen illud ante cuncta saecula benedictum, quod reddit sanctis debitum praemium. Quod propheta sitiens postulat: ut in conspectu ejus aeternae beatitudinis accipiat sortem. Qui nobis praestare dignetur, ut ab omni dolo liberi, ab omni iniquitate mundati, Filium Dei aequalem Patri Spirituique sancto confessi, mereamur sicut oliva fructifera in Jerusalem coelesti plantari.

PSALMUS LII.

In finem, pro Amalech, intellectus ipsi David. Amalech interpretatur, dolens, sive parturiens: corpus Christi intelligitur. Et Dominus doluit pro peccatis nostris: quia verum corpus fuit, et parturivit filios. Et Ecclesia corpus Christi, dolet pro peccatis suis, et aliorum, et parturivit filios per verbum praedicationis: ut illud: Per Evangelium ego vos genui (I Cor. IV). Hic psalmus vocem continet prophetae peccatores atque impios increpantis. Dixit insipiens in corde suo: non est Deus. Dixit insipiens, populus Judaicus, sive diabolus, non est Deus. Ac si dicat, non est Christus Filius Dei.

Corrupti sunt. De lege bonae naturae. Abominabiles facti sunt. Hoc est, odibiles facti sunt. In iniquitatibus suis. Hoc est, in desideriis suis. Deum stulti cum ore negare ausi non sint, corde tamen dicunt eum non esse: in quo malo horribiles et abominabiles Deo fiunt. Non est qui faciat bonum: non est usque ad unum. Non de omnibus, sed de his omnibus tantum, qui Deum negant, propheta dicit: quia aliquotiens bona loquuntur: numquam tamen faciunt.

Dominus de coelo prospexit super filios hominum, ut videat si est intelligens, aut requirens Dominum. Id est, ut inveniret quos eligeret: sicut quondam in prophetis patriarchisque fecit: inventumque tamquam proprium manciparet alumnum. Prospicere et videre, ignorantis et quaerentis est. Numquid Deus aliquid ignorat? Non, sed coeli sancti sunt: ut ait propheta: Coeli enarrant gloriam Dei (Psal. XVIII). Et alibi juxta Apostolum: Nostra autem conversatio in coelis est (Philip. III): quia Spiritus sanctus facit sanctos amare et diligere Deum, et ipse Spiritus sanctus Deus est. Prospicit Deus per suos sanctos, quia ille praedicat, et loquitur per illos, ut Dominus ait: Non enim vos estis qui loquimini, sed Spiritus Patris vestri, qui loquitur in vobis (Matth. X).

"I will confess to you forever because you have done it." Praying that in this age, which you created by your word, I may merit confession, and that it may be bestowed by your accustomed clemency. "And I will wait on your name: for it is good in the sight of your saints." That name blessed before all ages, which returns to the saints their due reward. Which the prophet, thirsting, asks for: so that in the sight of his eternal beatitude he may receive his lot. Who may deign to grant us, that being free from all deceit, cleansed from all iniquity, having confessed the Son of God equal to the Father and to the Holy Spirit, we may merit to be planted like a fruitful olive tree in the celestial Jerusalem.

PSALM 52.

"To the end, for Amalek, understanding to David himself." Amalek is interpreted as "grieving," or "travailing": the body of Christ is understood. And the Lord grieved for our sins: because he was a true body, and he travailed with sons. And the Church, the body of Christ, grieves for her own sins, and those of others, and travailed with sons through the word of preaching: as that: "Through the Gospel I have begotten you" (1 Cor. 4). This psalm contains the voice of the prophet reproaching sinners and the impious. "The fool said in his heart: there is no God." The fool said, the Jewish people, or the devil, "there is no God." As if he were to say, Christ is not the Son of God.

"They are corrupted." From the law of good nature. "They are become abominable." That is, they are become hateful. "In their iniquities." That is, in their desires. Since fools have not dared to deny God with their mouth, yet in their heart they say that he is not: in which evil they become horrible and abominable to God. "There is none that does good: no, not so much as one." Not concerning all, but concerning all those only who deny God, the prophet says: because sometimes they speak good things: yet they never do them.

"The Lord looked down from heaven upon the children of men, to see if there be any that understand, or seek after God." That is, that he might find those whom he might choose: as he once did in the prophets and patriarchs: and having found them, he might claim them as his own foster-child. To look forth and to see belongs to one who is ignorant and seeking. Does God perhaps ignore anything? No, but the heavens are holy: as the prophet says: "The heavens show forth the glory of God" (Ps. 18). And elsewhere according to the Apostle: "But our conversation is in heaven" (Phil. 3): because the Holy Spirit makes the saints love and cherish God, and the Holy Spirit himself is God. God looks forth through his saints, because he preaches and speaks through them, as the Lord says: "For it is not you that speak, but the Spirit of your Father that speaks in you" (Matt. 10).

Omnes declinaverunt, simul inutiles facti sunt. Hi insipientes, quia non requirebant Deum: omnes declinaverunt, in passiones: simul inutiles facti sunt. Inutilis dicitur, qui non operatur aliquid boni: unde dicit in Evangelio: Tollite talentum ab eo, et inutilem servum projicite in tenebras exteriores; ibi erit fletus et stridor dentium (Matt. XXV). Sibimetipsis sunt inutiles, qui mandata Dei adimplere non volunt. Non est qui faciat bonum: non est usque ad unum. Nullus enim ex his implet voluntatem Patris coelestis.

Nonne cognoscent omnes qui operantur iniquitatem: qui devorant plebem meam sicut escam panis? Deum non invocaverunt. Cognoscunt enim se impie agere, et non solum non emendant, sed etiam Dei populum devorant dentibus malitiae suae: Deumque invocare contemnunt. Illic trepidaverunt timore, ubi non erat timor. Idola ac simulacra mortua timuerunt: qui Deum timere debuerant.

Quoniam Deus dissipavit ossa eorum, qui hominibus placent. Conteret enim spem aeternitatis eorum Deus, qui in ejus contumeliam magis sibi quam illi placuerunt. Sibi placentes confusi sunt, id est, qui hominibus placent, et non Deo. Confusi sunt, quoniam Deus sprevit eos. Merito spernitur a Deo qui reliquerit Deum: et qui eum relinquit, digne tamquam ignotus ab eo confunditur, dicente Apostolo: Omnis ignorans ignorabitur (II Cor. XIV).

Quis dabit ex Sion salutare Israel? De Sion, ut ait propheta, exibit Lex, et verbum Domini de Jerusalem (Isai. II). Quis dabit? Deus Pater dedit Filium suum in Sion: hoc est, in sanctam Ecclesiam. Salutare Israel. Salutaris noster Christus est. Quis dabit nisi Dominus in adventu suo, per quem gloriam aeternitatis speculamur? Cum averterit Dominus captivitatem plebis suae. Ipse quoque, aversa captivitate vitiorum, erexit nos in libertate virtutum. De qua captivitate dicit: Jam redempti sunt de peccato Adae; sed tamen adhuc in captivitate detinemur, quia non est integra libertas, quia dum sumus in corpore, peregrinamur a Domino. Et item dicit: Infelix ego homo, quis me liberabit de corpore mortis hujus (II Cor. II)? Gratia Dei per Jesum Christum Dominum nostrum (Rom. VII). Sed in die judicii quando inimica destructur mors, tunc erit vera redemptio. Exsultabit Jacob, et laetabitur Israel. Utrumque Christianus populus audit: qui est Jacob, dum supplantat Judaicum populum, benedictionemque ejus accipit, et Israel, dum Deum fidei oculis intuetur. Igitur et nos supplices deprecamur Deum ut declinantes a loquacitate superflua, ipso instruente, intelligamus omnia in ejus dominatione consistere, qui dignetur, ablata captivitate vitiorum, erigere nos in libertatem virtutum.

"They are all gone aside, they are become unprofitable together." These fools, because they did not seek God: "all have gone aside" into passions: "they are become unprofitable together." He is called unprofitable who does not work anything good: whence he says in the Gospel: "Take the talent from him, and cast the unprofitable servant into the exterior darkness; there shall be weeping and gnashing of teeth" (Matt. 25). They are unprofitable to themselves who do not wish to fulfill the commandments of God. "There is none that does good: no, not so much as one." For none of these fulfills the will of the heavenly Father.

"Shall not all they know that work iniquity: who devour my people as a piece of bread?" They have not called upon God. For they know that they act impiously, and not only do they not amend, but they even devour the people of God with the teeth of their malice: and they despise calling upon God. "There have they trembled with fear, where there was no fear." They feared dead idols and images: who ought to have feared God.

"For God has scattered the bones of them that please men." For God shall crush the hope of their eternity, who in his contumely have pleased themselves more than him. Those pleasing themselves were confounded, that is, those who please men, and not God. "They are confounded, because God has despised them." Deservedly is he despised by God who has left God: and he who leaves him is worthily confounded by him as unknown, the Apostle saying: "He that is ignorant shall be ignored" (2 Cor. 14).

"Who shall give out of Zion the salvation of Israel?" Out of Zion, as the prophet says, "the law shall go forth, and the word of the Lord from Jerusalem" (Isa. 2). "Who shall give?" God the Father gave his Son in Zion: that is, in the holy Church. "The salvation of Israel." Our Savior (salutare) is Christ. Who shall give but the Lord in his coming, through whom we behold the glory of eternity? "When the Lord shall turn away the captivity of his people." He also, the captivity of vices having been turned away, raised us up into the liberty of virtues. Concerning which captivity he says: Already they are redeemed from the sin of Adam; but yet we are still held in captivity, because there is not integral liberty, because while we are in the body, we are absent from the Lord. And likewise he says: "Unhappy man that I am, who shall deliver me from the body of this death" (2 Cor. 2)? "The grace of God through Jesus Christ our Lord" (Rom. 7). But in the day of judgment when the enemy death shall be destroyed, then there shall be true redemption. "Jacob shall exult, and Israel shall rejoice." The Christian people hears both: who is Jacob, while he supplants the Jewish people and receives his blessing, and Israel, while he beholds God with the eyes of faith. Therefore we also as suppliants pray to God that, turning aside from superfluous loquacity, he himself instructing us, we may understand that all things consist in his dominion, who may deign, the captivity of vices having been taken away, to raise us up into the liberty of virtues.

PSALMUS LIII.

In finem, in carminibus intellectus David, cum veniunt Ziphaei, et dicunt Saul: David absconditus est apud nos in spelunca Ziph. Ziph vicus est, et inde Ziphaei dicuntur. Ziphaei interpretantur, florentes, id est, peccatores, qui quasi florentes et virides sunt in praesenti vita, ut ait propheta: Omnis caro fenum, et omnis gloria ejus, sicut flos agri (Isai. XL), quia quod siccum est, igni reservatur. Isti deputantur in poenam: sancti ad regnum. Sicut herba hodie quasi viridis videtur esse, usquequo fuerit aestus: sic peccatores quia videntur florere, in die judicii arescent, et sancti qui hic videntur quasi aridi et sicci, tunc erunt florentes et virides. Unde dictum est: Justus ut palma florebit (Psal. XCI). David fuit absconditus in inferiori parte terrae: et Dominus in utero sanctae Mariae, et in una gente Judaeorum, et divinitas in carne Christi. Iste psalmus orationem Dominici hominis continere dignoscitur, formam servi accipientis, accedentisque ad passionem in forma servi.

Deus, in nomine tuo salvum me fac. Postulat haec a Patre, ut ostendat carnis infirmitatem. In nomine tuo: hoc est in illo nomine humilitatis quod est salvatio. Et in virtute tua judica me. Vult se judicari, ut illud honorabile majestatis nomen divinitate conscendant. Humilitas fuit, quando venit de coelo in uterum, de utero in praesepe, et sustinuit multa, id est, alapas, sputa et reliqua. Virtus fuit, quando resurrexit et ascendit in coelos quadragesimo die, et quinquagesimo die venit Spiritus sanctus super apostolos, et praedicaverunt doctrinam Evangelii in toto mundo. Unde dictum est: Et dedit illi nomen quod est super omne nomen: ut in nomine Jesu omne genu flectatur, coelestium, terrestrium, et infernorum: et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris (Philipp. II). Et quia mortuus est ad tempus ex infirmitate carnis, vivit ex virtute Dei. Et item dicit Apostolus: Nihil existimavi me scire inter vos nisi Christum Jesum, et hunc crucifixum (II Cor. II). Vel, judica me. Vox Ecclesiae discretionem rogat.

Deus, exaudi orationem meam. Et hoc rogat, ut mereatur a Deo exaudiri. Noverat enim ille solus orate constanter, nec ignorare, ut homo quid peteret: juxta illud Apostoli: Nam quid oremus, sicut oportet, nescimus (Rom. VIII). Auribus percipe verba oris mei. Vox Ecclesiae. Aures Domini dicuntur, quando exaudire dignatur.

PSALM 53.

"Unto the end, in hymns, understanding to David, when the Ziphites come, and say to Saul: Is not David hidden with us in the cave of Ziph?" Ziph is a village, and from it they are called Ziphites. Ziphites are interpreted as "flourishing," that is, sinners, who are as it were flourishing and green in the present life, as the prophet says: "All flesh is grass, and all its glory as the flower of the field" (Isa. 40), because that which is dry is reserved for the fire. These are deputed to punishment: the saints to the kingdom. As the grass today seems to be as it were green, until the heat comes: so sinners, because they seem to flourish, in the day of judgment shall wither, and the saints who here seem as it were arid and dry, then shall be flourishing and green. Whence it was said: "The just shall flourish like the palm tree" (Ps. 91). David was hidden in the lower part of the earth: and the Lord in the womb of holy Mary, and in one nation of the Jews, and the divinity in the flesh of Christ. This psalm is recognized to contain the prayer of the Dominical man, receiving the form of a servant, and approaching the passion in the form of a servant.

"Save me, O God, in your name." He asks these things from the Father, that he might show the infirmity of the flesh. "In your name:" that is, in that name of humility which is salvation. "And judge me in your strength." He wishes himself to be judged, that they might ascend to that honorable name of majesty by the divinity. It was humility when he came from heaven into the womb, from the womb into the manger, and sustained many things, that is, buffets, spittings, and the rest. It was strength (virtus) when he rose again and ascended into the heavens on the fortieth day, and on the fiftieth day the Holy Spirit came upon the apostles, and they preached the doctrine of the Gospel in the whole world. Whence it was said: "And he gave him a name which is above every name: that in the name of Jesus every knee should bow, of those in heaven, on earth, and under the earth: and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Phil. 2). And because he died for a time from the infirmity of the flesh, he lives from the power of God. And likewise the Apostle says: "I estimated myself to know nothing among you except Jesus Christ, and him crucified" (2 Cor. 2). Or, "judge me." The voice of the Church asks for discretion.

"Hear, O God, my prayer." And this he asks, that he may merit to be heard by God. For he alone knew how to pray constantly, and not to be ignorant as a man what he might ask: according to that of the Apostle: "For what we should pray for as we ought, we know not" (Rom. 8). "With your ears perceive the words of my mouth." The voice of the Church. The ears of the Lord are spoken of when he deigns to hear.

Quoniam alieni insurrexerunt adversus me. Hoc est Judaei, qui cum peculiares Dei essent, alienos se per transgressionem ab eo fecerunt: non cognitione, sed vita et operibus. Unde dicit: Filii alieni mentiti sunt mihi (Psal. XVII). Et si filii, quomodo alieni? De una tribu erant: sed alieni erant, quia ejus vitam qui illos venerat vivificare, volebant tollere. Et fortes quaesierunt animam meam. Herodes principesque sacerdotum mundanam habentes fortitudinem. Et Dominus dicit: Non haberes in me ullam potestatem, nisi tibi desuper datum fuisset (Joan. XIX). Sic et haeretici persecutores super sanctam Ecclesiam. Non proposuerunt Deum ante conspectum suum. Non intellexerunt sub persona corporea latere divinitatem. Diapsalma interpositum orationem immutat: ut eum qui prius precabatur quasi homo: ostendat effectum orationis obtinuisse. Ideoque subjecit:

Ecce enim Deus adjuvat me. Quia Dominus descendit in mortem. Et Dominus susceptor est animae meae. Cito eum redditurus. Vel Deus pater suscepit Filium suum, et Christus suam Ecclesiam in fide. Averte mala inimicis meis, et in veritate tua disperde illos. Qui me non intellexerunt per malitiam suam, dispergantur in veritate tua: sicut nunc cernimus factum. Dispersi sunt enim in regionibus. Veritatem dicit: quia veras est, id est, reddet unicuique secundum opera sua. Disperde illos, in die judicii et in tua justa vindicta: hoc est, diabolum et membra sua.

Voluntarie sacrificabo tibi. Bene voluntarie: quia propria voluntate ipse sacerdos et hostia pro delictis populi se obtulit Patri, ut hoc sacrificium vitam tribueret mundo. Voluntarie sacrificabo tibi. Vox Ecclesiae. Voluntarie dicit, id est, non necessitate aut coacte, sed voluntarie, secundum illud: Providentes gregem non coacte, sed spontanee (I Petr. V). Et confitebor nomini tuo, quoniam bonum est. Confessus sum in mundo: quia descendi de coelo, non ut faciam voluntatem meam, sed tuam quia bona est (Joan. VI). Confitebor: hoc est laudabo nomen tuum: hoc bonum est.

Quoniam ex omni tribulatione eripuisti me: et super inimicos meos despexit oculus meus. Quia orationem mundam fudit in principio psalmi: ideo ut Deus omnia praevidens, ereptum se a tribulationibus et inimicos despectos inspectione paterna pronuntiat: scilicet ut illa eum intelligas regnare potentia, quia post resurrectionem victor remeavit ad astra. Quem nos supplices deprecamur, ut ejus adjutorio ab inimicis salvati, a tribulationibus mundanis erepti, ipsum caput nostrum Dominum Jesum Christum quem in coelis suspicimus, mente et opere prosequamur.

PSALMUS LIV.

"For strangers have risen up against me." These are the Jews, who while they were the peculiar people of God, made themselves strangers from him through transgression: not in knowledge, but in life and works. Whence he says: "The children of strangers have lied to me" (Ps. 17). And if children, how strangers? They were of one tribe: but they were strangers because they wished to take away the life of him who had come to vivify them. "And the strong have sought my soul." Herod and the princes of the priests having worldly strength. And the Lord says: "You should not have any power over me, unless it were given you from above" (John 19). So also the heretical persecutors over the holy Church. "They have not set God before their sight." They did not understand that the divinity lay hidden under the bodily person. The interjected diapsalma changes the prayer: so that it shows that he who was first praying as a man has obtained the effect of the prayer. And therefore he added:

"For behold God helps me." Because the Lord descended into death. "And the Lord is the upholder of my soul." To return it quickly. Or God the Father upheld his Son, and Christ his Church in faith. "Turn back the evils upon my enemies, and in your truth scatter them." Those who did not understand me through their malice, let them be scattered in your truth: as we now see done. For they are scattered in regions. He says "truth:" because he is true, that is, he will render to each one according to his works. "Scatter them," in the day of judgment and in your just vengeance: that is, the devil and his members.

"I will freely sacrifice to you." Well said, "freely": because of his own will the priest himself and the host offered himself to the Father for the sins of the people, so that this sacrifice might grant life to the world. "I will freely sacrifice to you." The voice of the Church. He says "freely," that is, not of necessity or constrained, but freely, according to that: "Providing for the flock not by constraint, but spontaneously" (1 Pet. 5). "And I will confess to your name, for it is good." I have confessed in the world: because I descended from heaven, not to do my own will, but yours because it is good (John 6). "I will confess:" that is, I will praise your name: this is good.

"For you have delivered me out of all trouble: and my eye has looked down upon my enemies." Because he poured out a pure prayer in the beginning of the psalm: therefore as God foreseeing all things, he pronounces himself rescued from tribulations and his enemies looked down upon by the paternal inspection: namely so that you may understand him to reign by that power, because after the resurrection he returned as victor to the stars. Whom we as suppliants pray that, saved by his help from enemies, rescued from worldly tribulations, we may follow that very head of ours, the Lord Jesus Christ whom we look up to in the heavens, in mind and in work.

PSALM 54.

In finem, in carminibus intellectus David. In finem, in Christo: ut illud: Finis enim legis Christus ad justitiam omni credenti (Rom. X). In finem, semper de Christo intelligitur. Unde et sancti apostoli dixerunt: Domine, ostende nobis Patrem, et sufficit nobis (Joan. XIV). Non potes legem implere, nisi ab ipso impleatur. Omnis Scriptura sancta de illo est. In carminibus, id est, in laudibus: Sicut carmina saeculi sunt, sic et carmina Ecclesiae: unde laus Dei cantatur: et consolatio sanctorum est: quia dictum est: Tunc justi fulgebunt sicut sol in regno Patris eorum: aequales angelis (Matth. XIX). Psalmus vocem continet Mediatoris, qui cum Deus esset, formam servilem pro nostra libertate suscepit.

Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende mihi, et exaudi me. Triplex haec deprecatio ideo ostenditur: quod primam homo Deus in statu servili manens, a conscientia sanctitatis emittit. Secundam, quia se scit justum, obedientiam non despici postulat. Tertiam, propter infirmitatem carnis, ut sibi intendatur exorat. Qua ratione intellige, o homo: quia nisi pura conscientia depreceris, a Deo prorsus non exaudieris.

Contristatus sum in exercitatione mea. Quam pro mundi vita suscepi: quia semper exercitatio ad res utiles ac necessarias agitur. Conturbatus sum a voce inimici. Qui me Samaritanum, et daemonium habentem, cum Deus essem antea saecula, increpabant. Vel vox Ecclesiae. Duos inimicos habet Ecclesia. Unum aperte, et unum occulte. Unum debet diligere, et alium odire. Diligere proximum, ut illud: Diligite inimicos vestros: benefacite his qui oderunt vos (Luc. VI): Et alium contemnere et odire: id est, diabolum qui occulte venit per suggestiones et delectationes. Et a tribulatione peccatoris. Qui mihi semper tribulationum insidias intendebat. Propter hoc tribulat Deus peccatores; aut ut emendentur, aut ut per illos corrigat bonos.

Quoniam declinaverunt in me iniquitates. Populus utique declinat ad iniquitatem, qui mendacium profert super proximum. Vel Judaei super Dominum, sicut dixerunt: In Beelzebub principe daemoniorum ejicit daemonia (Matt. XII): Et in ira molesti erant mihi. Persequentes me in invidia sua. Et in ira molesti erant. Molestus, id est, saevus. In ira, festuca, trabs, odium. Ira conturbat; trabs excaecat: ut illud: Turbatus est prae ira oculus meus (Psal. VI).

"Unto the end, in hymns, understanding to David." "Unto the end," in Christ: as that: "For the end of the law is Christ, unto justice to every one that believes" (Rom. 10). "Unto the end" is always understood concerning Christ. Whence also the holy apostles said: "Lord, show us the Father, and it is enough for us" (John 14). You cannot fulfill the law, unless it be fulfilled by him. All holy Scripture is concerning him. "In hymns," that is, in praises: As there are songs of the world, so also are there songs of the Church: whence the praise of God is sung: and it is the consolation of the saints: because it was said: "Then shall the just shine as the sun in the kingdom of their Father: equal to the angels" (Matt. 13). The psalm contains the voice of the Mediator, who though he was God, took the servile form for our liberty.

"Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me." This triple supplication is shown for this reason: that the first, the God-man remaining in the servile state, emits from the consciousness of holiness. The second, because he knows himself just, he asks that obedience be not despised. The third, on account of the infirmity of the flesh, he prays that he be attended to. By which reason understand, O man: that unless you pray with a pure conscience, you shall not be heard by God at all.

"I am grieved in my exercise." Which I undertook for the life of the world: because exercise is always carried out for useful and necessary things. "I am troubled by the voice of the enemy." Who reproached me as a Samaritan, and having a devil, when I was God before the ages. Or the voice of the Church. The Church has two enemies. One openly, and one secretly. One she ought to love, and the other to hate. To love the neighbor, as that: "Love your enemies: do good to them that hate you" (Luke 6): And the other to despise and hate: that is, the devil who comes secretly through suggestions and delights. "And from the tribulation of the sinner." Who always aimed the snares of tribulations at me. On account of this God troubles sinners; either that they may be amended, or that through them he may correct the good.

"For they have turned iniquities upon me." The people indeed turns to iniquity, which brings forth a lie against the neighbor. Or the Jews against the Lord, as they said: "In Beelzebub the prince of devils he casts out devils" (Matt. 12): "And in anger they were troublesome to me." Persecuting me in their envy. "And in anger they were troublesome." Troublesome, that is, savage. "In anger," mote (festuca), beam (trabs), hatred. Anger troubles; the beam blinds: as that: "My eye is troubled through anger" (Ps. 6).

Cor meum conturbatum est. Secundum hominem, sed virtute divina confortatum est. Nam et angelus, inquit Evangelista, accedens confortabat eum (Luc. XXII). Et formido mortis cecidit super me. Timor animae, et tremor corporis. Timor et tremor venit super me. Siquidem ipse dixit: Tristis est anima mea usque ad mortem (Marc. XXVI). Contexerunt me tenebrae. Tenebrae dicuntur mali homines, qui persequuntur Ecclesiam, et qui tegunt ipsam in odio, quia qui odit fratrem suum, in tenebris est. Et contexerunt me tenebrae: sed quia lux eram, non me comprehenderunt.

Et dixi: quis dabit mihi pennas sicut columbae? et volabo, et requiescam. Non ab alio summam evolationem evadendae mortis, nisi a me ipso. Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam: ut de tenebris ad coelestia revertar. In columba autem spiritualem naturam designat, sicut in baptismo ostensum est. Columba simplex animal est absque felle, et a malitia fellis alienum: quia osculum charitatis animae significat: quia Ecclesia duas pennas habet, hoc est, duo praecepta charitatis: dilectionem Dei videlicet, et proximi.

Ecce elongavi fugiens. A Judaeis. Longe est enim a peccatoribus salus. Et mansi in solitudine. Cum gentibus incredulis, quas adventu meo florere feci. De quibus alius ait propheta: Laetetur ac floreat desertum (Isai. XXXV). Ecce elongavi fugiens, et mansi in solitudine. Columba fugit a conversatione humana, et sancti fugiunt a consortio hominum, non corporaliter, sed spiritualiter, hoc est, in conscientia, quia cogitant, quomodo se contra suggestiones diaboli vel haereticorum defendere debeant.

Exspectabam eum qui salvum me fecit a pusillanimitate spiritus et tempestate. Exspectat in corpore positus, non solum salvationem patris, ut a diversis tempestatibus eruatur: sed etiam, ut ultionem de inimicis accipiat. Sequitur: Praecipita, Domine, et divide linguas eorum. In aqua aliquis saepe praecipitatur. Ergo hi ita demergantur sicut in diluvio, et dispergantur divisis linguis, ceu factum est in aedificatione turris. Sed cur ista fiant, adjecit: Quoniam vidi iniquitatem, et contradictionem in civitate. Iniquitatem, cum non crediderunt. Contradictionem, cum exprobrant, contradicentes: Nonne hic est filius Joseph fabri (Marc. VI)? Et alia multa.

Die ac nocte. Id est, omni tempore. Die, cum doceret turbas, et illi non crediderunt. Nocte, cum pateretur, et illi blasphemarent. Ergo taliter circumdata repletaque est eorum civitas, id est, Jerosolyma, ut supra muros redundaret iniquitas ejus.

"My heart is troubled within me." According to the man, but it was strengthened by divine power. For also an angel, says the Evangelist, approaching, strengthened him (Luke 22). "And the fear of death is fallen upon me." Fear of the soul, and trembling of the body. "Fear and trembling are come upon me." Indeed he himself said: "My soul is sorrowful even unto death" (Mark 14). "Darkness has covered me." Evil men are called darkness, who persecute the Church, and who cover it in hatred, because he who hates his brother is in darkness. "And darkness has covered me:" but because I was the light, they did not comprehend me.

"And I said: Who will give me wings like a dove? and I will fly and be at rest." I did not expect the highest flight of evading death from any other but from myself. I have the power of laying down my soul, and I have the power of taking it up again: that from darkness I may return to the celestial things. Moreover, in the dove he designates the spiritual nature, as was shown in baptism. The dove is a simple animal without gall, and foreign to the malice of gall: because it signifies the kiss of charity of the soul: because the Church has two wings, that is, two precepts of charity: namely, the love of God and of the neighbor.

"Lo, I have gone far off flying." From the Jews. For salvation is far from sinners. "And I stayed in the wilderness." With the unbelieving Gentiles, whom I made to flourish by my coming. Concerning whom another prophet says: "Let the desert rejoice and flourish" (Isa. 35). "Lo, I have gone far off flying, and I stayed in the wilderness." The dove flies from human conversation, and the saints fly from the company of men, not bodily, but spiritually, that is, in conscience, because they think how they ought to defend themselves against the suggestions of the devil or of heretics.

"I waited for him that saved me from pusillanimity of spirit and a storm." He waits, being placed in the body, not only for the salvation of the father, that he may be rescued from diverse storms: but also, that he may receive vengeance upon his enemies. It follows: "Cast down, O Lord, and divide their tongues." Someone is often cast down into water. Therefore let these be so submerged as in the flood, and let them be scattered with divided tongues, as was done in the building of the tower. But why these things are done, he added: "For I have seen iniquity and contradiction in the city." Iniquity, when they did not believe. Contradiction, when they reproach, contradicting: "Is not this the son of Joseph the carpenter" (Mark 6)? And many other things.

"Day and night." That is, at all times. "Day," when he taught the crowds, and they did not believe. "Night," when he suffered, and they blasphemed. Therefore their city, that is, Jerusalem, was so surrounded and filled that its iniquity overflowed above the walls.

Et non defecit de plateis ejus usura et dolus. Omnia enim quae in lege prohibita sunt, ad augendi peccati cumulum excreverunt. In lege enim usurae accipi prohibentur (Deut. XXIII). Usura est plus accipere quam dare. Unde propheta dicit: Non feneravi, neque feneravit mihi quisquam (Jerem. XV). Et, Si vis quod tibi dimittatur, dimitte (Matth. VI).

Quoniam si inimicus meus maledixisset mihi, sustinuissem utique, et si is qui oderat me super me magna locutus fuisset: abscondissem me forsitan ab eo. Non hic tantum de passione Dominus queritur, sed et de discipulo proditore. Nam legimus in Evangeliis, quia absconderit se a Judaeis (Joan. VIII). A Juda autem non se abscondit: sed eum etiam convivio sancto ascivit, sicut sequitur:

Tu vero homo unanimis. Qui cum aliis conjunctus eras apostolis. Dux meus. Ad praedicandum cum caeteris missus. Et notus meus. Quia me per legis mysterium cognoveras esse venturum. Dux meus et notus meus. Vox Christi de Juda. Unanimis dicit: quia videbatur ab aliis quasi bonus. Dux dicit, propter quod Christum tradidit, dux mortis fuit. Notus, quando misit eos binos ante faciem suam in praedicationem (Luc. X).

Qui simul mecum dulces capiebas cibos. Cum mandatis vitae et voluntate patris plerumque refectus es. Cibus enim dulcis est, Patris facere voluntatem, ut illud: Qui intingit mecum manum in paropside, levabit contra me calcaneum suum (Matt. XXVI). Vel cibus dulcis, id est, corpus et sanguis Christi: quod ipse accepit indignus. In domo Dei ambulavimus cum consensu. Saepe enim cum ipso Domino in templo Salomonis cum praedicationis consensu abiit.

Veniat mors super illos, et descendant ad infernum viventes. Ut majorem sui cordis dolorem secundum hominem ostenderet: ideo quasi in maledictione quae eis erant ventura praedixit. Veniat mors super illos, et descendant ad infernum viventes. Factum fuit hoc de Dathan, et Core, et Abiron, et simul venit ignis et mortui fuerunt, et terra absorbuit eos vivos (Num. XVI).

Quoniam nequitia in habitaculis eorum in medio ipsorum. Etenim tam opere quam cogitatione, nequitia pleni sunt.

Ego autem ad Dominum clamavi, et Dominus salvabit me. Vespere, et mane, et meridie. Vespere cum passionem suscepit, mane cum resurrexit: meridie, cum omni claritate virtutis suae adimpleta, coelos ascendit, sedet ad dexteram Patris.

"And usury and deceit have not failed from its streets." For all things which are prohibited in the law grew to a heap of increasing sin. For usuries are prohibited from being taken in the law (Deut. 23). Usury is to receive more than you give. Whence the prophet says: "I have not lent on usury, nor has any one lent to me on usury" (Jer. 15). And, "If you wish that it be forgiven to you, forgive" (Matt. 6).

"For if my enemy had reviled me, I would indeed have borne it, and if he that hated me had spoken great things against me: I would perhaps have hidden myself from him." Not only concerning the passion does the Lord complain here, but also concerning the disciple the traitor. For we read in the Gospels that he hid himself from the Jews (John 8). But from Judas he did not hide himself: but he even admitted him to the holy banquet, as follows:

"But you, a man of one mind." Who were joined with the other apostles. "My guide." Sent with the others to preach. "And my familiar." Because you had known through the mystery of the law that I was to come. "My guide and my familiar." The voice of Christ concerning Judas. He says "of one mind:" because he seemed to others as if good. He says "guide," on account of the fact that he betrayed Christ, he was the guide of death. "Familiar," when he sent them two by two before his face into the preaching (Luke 10).

"Who didst take sweet meats together with me." You were frequently refreshed with the commandments of life and the will of the father. For food is sweet, to do the will of the Father, as that: "He who dips his hand with me in the dish, he shall lift up his heel against me" (Matt. 26). Or the sweet food, that is, the body and blood of Christ: which he himself received unworthily. "We walked in the house of God with consent." For he often went with the Lord himself into the temple of Solomon with the consent of preaching.

"Let death come upon them, and let them go down alive into hell." To show the greater grief of his heart according to the man: therefore as if in a curse he predicted the things that were to come upon them. "Let death come upon them, and let them go down alive into hell." This was done concerning Dathan, and Korah, and Abiram, and together came the fire and they were dead, and the earth swallowed them alive (Num. 16).

"For there is wickedness in their dwellings in the midst of them." For indeed both in work and in thought, they are full of wickedness.

"But I have cried to the Lord, and the Lord will save me. Evening, and morning, and at noon." Evening when he underwent the passion, morning when he rose again: noon, when with all the clarity of his strength fulfilled, he ascended into the heavens, and sits at the right hand of the Father.

Narrabo et annuntiabo, et exaudiet vocem meam. Redimet in pace animam meam, ab his qui appropinquant mihi. Narrat scilicet: quod eum velociter pater exaudivit: quod eum de tribulationibus mortis eripuit: quod in pace animam ejus ab inimicis, qui ei ob inferendam mortem propinquaverant, liberavit. Vel, narrabo, quasi minora, et annuntiabo, quasi majora. Liberavit in pace animam meam. In pace, hoc est, in semetipso, ut Paulus dixit: Ipse est pax nostra, qui fecit utraque unum (Ephes. I). Ab his qui appropinquant mihi. Appropinquant corpore, non vita nec merito. Quoniam inter multos erant mecum. Inter multos, sed non in paucis. In multis vero, id est, in baptismo, et in fide non ficta. In paucis non sunt, hoc est, in fide firma, et spe, et charitate. Inter multos, credentes, erant mecum, et non credebant.

Exaudiet Deus. Me benedicentem, non illos maledicentes. Exaudiet Deus: sanctos suos. Et humiliabit eos. Hoc est, superbos. Qui est ante saecula. Pater utique, quem in me manere non cognoverunt: quia est ante saecula, et manet in aeternum. Ille qui initium sumpsit ex Maria, ante saecula genitus est.

Non est enim illis commutatio. De malo in bonum: non commutantur, non transferuntur secundum Evangelium de morte in vitam. Et non timuerunt Deum. Ideo causa ad ultionem descendit, sicut sequitur: Expandit manum suam in retribuendo. Quia cum eis ad auxilium porrecta fuisset: non eam receperunt. Non timuerunt Deum: propterea non declinaverunt de malo in bonum: quia non cognoverunt. Et extendit manum suam, in retribuendo illis. Extendit manum suam, ut ait propheta: Tota die expandi manus meas ad populum non credentem et contradicentem mihi (Isai. LXV): ideo quia non credit opera mea et potentiam meam. In retribuendo illis, hoc est, in vindicta in die judicii: praesertim cum Abrahae dixi: In semine tuo benedicentur omnes gentes terrae (Genes. XXV), id est, in Christo, et in alio loco: Et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Psal. II). Christus per novum Testamentum acquisivit haereditatem suam.

Contaminaverunt testamentum ejus. Quia non intellexerunt Dominum Jesum sanctorum virorum praeconio repromissum. Et divisi sunt ab ira vultus ejus. Ab spirituali providentia, divisa est contemplatio eorum: ideo pars eorum cum infidelibus posita est. Post eorum exprobrationem ad Judas sermo refertur dicens: Et appropinquavit cor illius, ut impletum a diabolo traderet Christum.

"I will tell and announce, and he will hear my voice." "He shall redeem my soul in peace, from them that draw near to me." He tells namely: that the father quickly heard him: that he rescued him from the tribulations of death: that he delivered his soul in peace from his enemies, who had drawn near to him for the sake of bringing about death. Or, "I will tell," as it were lesser things, "and I will announce," as it were greater things. "He delivered my soul in peace." "In peace," that is, in himself, as Paul said: "He is our peace, who has made both one" (Eph. 2). "From them that draw near to me." They draw near in body, not in life nor in merit. "Because among many they were with me." Among many, but not in few. In many indeed, that is, in baptism, and in faith not feigned. In few they are not, that is, in firm faith, and hope, and charity. "Among many," believers, "they were with me," and they did not believe.

"God shall hear." Me blessing, not them reviling. "God shall hear:" his saints. "And he shall humble them." That is, the proud. "Who is before the ages." The Father indeed, whom they did not know to remain in me: because he is before the ages, and remains forever. He who took beginning from Mary, was begotten before the ages.

"For there is no change to them." From evil to good: they are not changed, they are not transferred according to the Gospel from death into life. "And they have not feared God." Therefore the cause descended to vengeance, as follows: "He has stretched forth his hand in repaying." Because when it had been stretched forth to them for help: they did not receive it. "They have not feared God:" therefore they did not turn aside from evil to good: because they did not know. "And he has stretched forth his hand, in repaying them." "He has stretched forth his hand," as the prophet says: "All the day long have I spread my hands to a people not believing and contradicting me" (Isa. 65): therefore because he does not believe my works and my power. "In repaying them," that is, in vengeance in the day of judgment: especially since I said to Abraham: "In your seed shall all the nations of the earth be blessed" (Gen. 22), that is, in Christ, and in another place: "And I will give you the nations for your inheritance, and the ends of the earth for your possession" (Ps. 2). Christ through the New Testament acquired his inheritance.

"They have defiled his covenant." Because they did not understand the Lord Jesus promised by the heraldry of holy men. "And they are divided from the wrath of his countenance." From spiritual providence, their contemplation is divided: therefore their portion is set with the unbelievers. After their reproach, the discourse is directed to Judas, saying: "And his heart drew near," so that, being filled by the devil, he might betray Christ.

Contaminaverunt testamentum ejus, et divisi sunt ab ira vultus ejus, id est, haeretici, qui voluerunt contaminare testamentum Dei, divisi erunt in die judicii quando accipient sententiam damnationis: Ite, maledicti, in ignem aeternum (Matt. XXV). Et appropinquavit cor illius. Voluntas ejus: quia quod intelligunt de Scripturis, in malum vertunt, quia de fide Trinitatis, non recte credunt. Unde dictum est: Oportet esse haereses, ut qui probati sunt, manifesti fiant in vobis (I Cor. XI).

Molliti sunt sermones ejus super oleum, et ipsi sunt jacula. Cum ait, molliti sunt: de pluribus dicit, cum prius de uno locutus fuisset. Ergo intellige diabolum nuncupatum, et Judam, qui leniores oleo fecit sermones suos, cum ait: Ave, Rabbi, et osculatus est eum (Matt. XVI). Tale oleum renuentes, ut in tribulationibus positi, Dei petamus auxilium, ipse nos Deus suo exemple docuit dicens:

Jacta in Dominum curam tuam, et ipse te enutriet. Ut ab eo educatus inimicis fortis resistas. Non dabis in aeternum fluctuationem justo. Si enim justus fueris, non te patitur ab iniquis fluctibus fatigari. Qui fluctuat, in mari est. Per mare, mundus iste intelligitur: in quo sancti fluctuant.

Tu vero, Deus, deduces illos in puteum interitus. Ut qui noluerunt bibere de fonte aquae vivae: in puteum interitus demergantur. In puteum interitus: hoc est, in infernum, justa vindicta super illos.

Viri sanguinum et dolosi. Qui sunt effusores sanguinis Redemptoris nostri. Non dimidiabunt dies suos: Non solum non impleverunt aeternitatis dies, sed nec ad dimidium temporis ejus venire meruerunt. In modico enim spatio in ultione Dominica ab hostibus trucidati sunt.

Ego autem sperabo in te, Domine. Ut pleni inveniantur dies mei. Et nos supplices deprecamur, ut a te, Domine, exauditi: nec peccati oleo delibuti, a te enutriti, a te ab hujus saeculi fluctibus liberati, a te mereamur longitudinem dierum pro bonis actibus adipisci. Amen.

PSALMUS LV.

In finem, pro populo, qui a sanctis longe factus est: David in tituli inscriptionem, quando tenuerunt eum alienigenae in Geth. In Hebraeo ita habet: Pro columba muta longitudinum David, humilis atque perfecti, cum tenuissent eum Philistiim in Geth. Columba muta, et David humilis atque perfectus Christus in passione monstratur.

"They have defiled his covenant, and they are divided from the wrath of his countenance," that is, the heretics, who wished to defile the covenant of God, shall be divided on the day of judgment when they receive the sentence of damnation: "Go, you cursed, into eternal fire" (Matt. 25). "And his heart drew near." His will: because what they understand of the Scriptures, they turn to evil, because they do not believe rightly concerning the faith of the Trinity. Whence it is said: "There must be heresies, that they who are approved may be made manifest among you" (1 Cor. 11).

"His words are made softer than oil, and they are darts." When he says, "they are made soft": he speaks of many, although he had previously spoken of one. Therefore understand the devil to be named, and Judas, who made his words smoother than oil when he said: "Hail, Rabbi," and kissed him (Matt. 26). Refusing such oil, so that being placed in tribulations we may seek God's help, God himself taught us by his example, saying:

"Cast your care upon the Lord, and he shall nourish you." That being brought up by him, you may strongly resist enemies. "He shall not suffer the just to fluctuate forever." For if you are just, he does not suffer you to be exhausted by the wicked waves. He who fluctuates is in the sea. By the sea, this world is understood: in which the saints fluctuate.

"But you, O God, shall bring them down into the pit of destruction." So that those who would not drink from the fountain of living water may be plunged into the pit of destruction. "In the pit of destruction": that is, into hell, a just vengeance upon them.

"Men of blood and deceitful." Who are the shedders of the blood of our Redeemer. "They shall not halve their days": Not only did they not fulfill the days of eternity, but they did not even deserve to reach half of its time. For in a small space of time they were slaughtered by enemies in the Lord's vengeance.

"But I will hope in you, O Lord." That my days may be found full. And we suppliantly pray that, being heard by you, O Lord: not anointed with the oil of sin, nourished by you, liberated by you from the waves of this world, we may deserve to obtain length of days from you for our good deeds. Amen.

PSALM 55

Unto the end, for the people that is made far from the saints: David in the inscription of the title, when the foreigners held him in Gath. In the Hebrew it has it thus: "For the silent dove of the distances, of David, humble and perfect, when the Philistines held him in Gath." The silent dove, and David humble and perfect, is shown to be Christ in his passion.

Miserere mei, Deus, quoniam conculcavit me homo: tota die impugnans tribulavit me. In homine atque bellante, diaboli vel reliquarum nequitiarum spiritualium ostendit immissionem: quorum instinctu Dominus passus est. In die autem corporalem aetatem monstrat. Miserere mei, Domine. Ac si dicat: Fac in me misericordiam. Quoniam conculcavit me homo, id est, Christus a Judaeis in passione conculcatus est, et Ecclesia a persecutoribus. Homo unus pro multis dicitur, et plures pro uno dicuntur. Unus: hoc est, pro unitate malitiae. Duae civitates sunt in mundo: Babylon et Jerusalem. Per Babyloniam intelliguntur mali, qui persequuntur sanctos: sic et Jerusalem, id est, anima electa, non cessat orare pro inimicis. Tota die impugnans tribulavit me. Tota die, toto tempore pugnae.

Conculcaverunt me inimici mei. Judaei utique. Tota die. A tempore carnis assumptae. Ab altitudine diei timebo. Duos sensus habet hic. Unum, quasi dicat Ecclesia in rogando: Non timebo altitudinem superborum. Alium affirmando: Timebo altitudinem: hoc est, altitudinem divinitatis: quia qui non timet, praesumptuose agit. Quoniam multi bellantes adversum me. Ab altitudine diei timebunt: quia non in Deum, sed in rebus transitoriis posuerunt spes suas.

Ego vero in te sperabo: in Deo laudabo sermones meos. Quia in ejus ope praesidioque confido, sicut Dominus dixit: Mea doctrina non est mea, sed ejus qui me misit Patris (Joan. VII). Quanto magis nos qui omnia ab illo accepimus, et illum accepimus: ipsum semper laudare debemus!

In Deo sperabo, non timebo quid faciat mihi homo. In ipso confirmatus, non timebo bella quae mihi adversarius movet, quia dictum est: Si corpus occidunt: animam autem non possunt occidere (Matt. X).

Tota die verba mea exsecrabantur adversum me. Cum dicerent, non est hic propheta, sed seducit turbam (Joan. VII). Omnia consilia eorum in malum. In malum enim eis conversa sunt: cum eos divina ultio post Dominicae passionis scelera verberavit. Omnia consilia eorum in malum: Judaei contra Christum, et peccatores contra sanctos.

Inhabitabunt. Unanimiter. Et abscondent. Laqueos nequitiae suae. Ipsi calcaneum meum observabunt. Ut me supplantare possint, sicut voluerunt: vel in numismate census (Luc. XX): vel in muliere deprehensa (Joan. VIII). Ipsi calcaneum meum observabunt. Judaei finem Christi, et peccatores finem Ecclesiae: quia septies in die cadit justus, et resurgit (Prov. XXIV). Vel, calcaneum meum observabunt: sicut dictum est de illa muliere, et serpente (Gen. III). Per caput, initium suggestionis malae, et per calcaneum, finem vitae. Vel haeretici in qualicumque sermone, finem observare quaerunt.

"Have mercy on me, O God, for man has trodden me under foot: all the day long fighting he has afflicted me." In "man" and "one fighting," he shows the intrusion of the devil or of the remaining spiritual wickednesses: by whose instigation the Lord suffered. In "day," however, he shows the corporeal age. "Have mercy on me, O Lord." As if he were to say: "Work mercy in me." "Because man has trodden me under foot," that is, Christ was trodden under foot by the Jews in the passion, and the Church by persecutors. One man is spoken of for many, and many are spoken of for one. One: that is, for the unity of malice. There are two cities in the world: Babylon and Jerusalem. By Babylon the wicked are understood, who persecute the saints: so also Jerusalem, that is, the chosen soul, does not cease to pray for enemies. "All the day long fighting he has afflicted me." All the day, in the whole time of the battle.

"My enemies have trodden me under foot." The Jews indeed. "All the day." From the time of the assumed flesh. "From the height of the day I will fear." This has two senses here. One, as if the Church were to say in praying: "I will not fear the height of the proud." Another by affirming: "I will fear the height": that is, the height of the divinity: because he who does not fear acts presumptuously. "Because many are fighting against me." They shall fear from the height of the day: because they have placed their hopes not in God, but in transitory things.

"But I will hope in you: in God I will praise my words." Because I trust in his help and protection, as the Lord said: "My doctrine is not mine, but his that sent me, the Father" (John 7). How much more we, who have received all things from him, and have received him: ought always to praise him!

"In God I will hope, I will not fear what man can do to me." Confirmed in him, I will not fear the battles which the adversary moves against me, because it is said: "If they kill the body: yet they cannot kill the soul" (Matt. 10).

"All the day long they detested my words against me." When they said, "This is not a prophet, but he deceives the crowd" (John 7). "All their counsels were for evil." For they were turned to evil for them: when divine vengeance scourged them after the crimes of the Lord's passion. "All their counsels were for evil": the Jews against Christ, and sinners against the saints.

"They shall dwell." Unanimously. "And they shall hide." The snares of their wickedness. "They shall watch my heel." That they might be able to supplant me, as they wished: either in the coin of the tribute (Luke 20): or in the woman caught in adultery (John 8). "They shall watch my heel." The Jews [watch] the end of Christ, and sinners the end of the Church: because "seven times in a day the just man falls, and rises again" (Prov. 24). Or, "they shall watch my heel": as was said of that woman, and the serpent (Gen. 3). By the head, the beginning of evil suggestion, and by the heel, the end of life. Or the heretics in any discourse whatever, seek to watch the end.

Sicut sustinuerunt animam meam. Ut captum in verbis accusarent apud principes. Pro nihilo salvos facies illos. Salvantur enim pro nihilo, cum non commutantur ad gloriam, sed ad supplicia transferuntur. Pro nihilo salvos facies illos: quia non fecit Christus propter quod sustinuit, sed expetiverunt Judaei ut illum interficerent. In ira populos confringes. Quia impacti sunt in petram offensionis et lapidem scandali. Post hanc ultionem propheta gaudens, praevidens futura decantat.

Deus, vitam meam annuntiavi tibi. Tu es enim vita mea, omnisque populi, qui ad redemptionem venturus es mundi. Unusquisque debet nuntiare per confessionem: sicut Paulus fecit: quando dicebat: Qui prius fui blasphemus, et persecutor, et contumeliosus, sed misericordiam consecutus sum: quia ignorans feci in incredulitate (I Tim. I). Et item dicebat: Vivo autem jam non ego: vivit vero in me Christus (Galat. II). Posuisti lacrymas meas in conspectu tuo, sicut et in promissione tua. Tunc convertentur inimici mei retrorsum. Promissiones tuae erant, ut veteres lacrymas, conversis post tergum inimicis, in gaudia novella transferres: meque cum sanctis caeteris tua gloria munerares. Posuisti lacrymas meas in conspectu tuo: hoc est, audisti et vidisti. Sicut in promissione tua. Deus promisit sanctis suis bona: sed tamen dicit: Confitere tu prius iniquitates tuas, ut justificeris. Tunc convertentur inimici mei retrorsum. Optando dicit Ecclesia, ut qui currunt ad infernum, convertantur ad Deum (Isai. XLIII, sec. LXX).

In quacumque die invocavero te: ecce cognovi quoniam Deus meus es. In omni enim necessitate tu Deus assistis: misericordiam praestans tuis. In quacumque die invocavero te, id est, aut in prosperis, aut in adversis: Et cognovi quoniam Deus meus es tu. Vox Ecclesiae. Aliqui cognoscunt, per creaturam coeli, et terrae: sicut sanctus Paulus dicit: Per ea quae facta sunt intellecta concipiuntur (Rom. I). Et alii per Deum, qui inspirat in animas illorum: sicut Thomae dixit: infer digitum tuum huc, et mitte manum tuam in latus meum, et cognosce loca clavorum, et noli esse incredulus, sed fidelis (Joan. XX). Et ipse recordatus dicit: Dominus meus et Deus meus.

In Deo laudabo Verbum, et in Domino laudabo sermonem: in Deo sperabo, non timebo quid faciat mihi homo. Laudat iterum propheta Verbum illud, sive sermonem, qui erat in principio apud Patrem: quia sperans in eum, non metuit adversarii minas, dicens:

In me sunt, Deus, vota tua: quae reddam laudationes tibi. Haec sunt vota prophetae, ut laudem Dominicam celebret: sicut alibi dicit: Immola Deo sacrificium laudis (Psal. XL). Et cur haec faciat, adjecit:

"As they have waited for my soul." That they might accuse him, caught in his words, before the princes. "For nothing shall you save them." For they are saved for nothing, since they are not changed to glory, but are transferred to punishments. "For nothing shall you save them": because Christ did not do that for which he endured, but the Jews sought to kill him. "In your anger you shall break the peoples in pieces." Because they have struck against the rock of offense and the stone of stumbling. After this vengeance the prophet, rejoicing, foreseeing the future, sings.

"O God, I have declared my life to you." For you are my life, and that of all the people, you who are to come for the redemption of the world. Each one ought to declare by confession: as Paul did: when he said: "Who before was a blasphemer, and a persecutor, and injurious, but I obtained mercy: because I did it ignorantly in unbelief" (1 Tim. 1). And likewise he said: "And I live, now not I: but Christ lives in me" (Gal. 2). "You have set my tears in your sight, as also in your promise." "Then shall my enemies be turned back." Your promises were that, with enemies turned behind the back, you would transfer old tears into new joys: and reward me with your glory along with the rest of the saints. "You have set my tears in your sight": that is, you have heard and seen. "As in your promise." God promised good things to his saints: but nevertheless he says: "Declare your iniquities first, that you may be justified." "Then shall my enemies be turned back." The Church says this by way of desiring, that those who run to hell may be converted to God (Isa. 43, according to the LXX).

"In whatever day I shall call upon you: behold, I have known that you are my God." For in every necessity you, O God, are present: granting mercy to your own. "In whatever day I shall call upon you," that is, either in prosperity or in adversity: "And I have known that you are my God." The voice of the Church. Some know through the creature of heaven and earth: as Saint Paul says: "By the things that are made, being understood, they are perceived" (Rom. 1). And others through God, who inspires into their souls: as he said to Thomas: "Put in your finger here, and put your hand into my side, and know the places of the nails, and be not faithless, but believing" (John 20). And he, remembering, says: "My Lord and my God."

"In God I will praise the Word, and in the Lord I will praise the speech: in God I will hope, I will not fear what man can do to me." The prophet praises again that Word, or speech, which was in the beginning with the Father: because hoping in him, he does not fear the threats of the adversary, saying:

"In me, O God, are your vows: which I will render as praises to you." These are the vows of the prophet, that he may celebrate the Lord's praise: as he says elsewhere: "Offer to God the sacrifice of praise" (Ps. 49). And why he should do this, he added:

Quoniam eripuisti animam meam de morte. Secunda utique. Oculos meos a lacrymis. Ne jam necesse esset peccata deflere, ut illud: Absterget Deus omnem lacrymam ab oculis eorum in die judicii (Apoc. VII): quia dictum est: Beati qui lugent, quoniam ipsi consolabuntur (Matth. V). Pedes meos a lapsu. Ne ultra laberentur in peccata. Pedes meos, hoc est, sensus, a lapsu, quia non erit tunc suggestio mala, nec tribulatio. Ut placeam coram Deo in lumine viventium. Lumen viventium Christus est, secundum illud: Ego sum lux mundi (Joan. VIII). Et item: erat lumen verum quod illuminat omnem hominem venientem in hunc mundum (Ibid. I). Sicut in Apocalypsi de illa sancta civitate: Lucerna non erat ibi, quia Dominus Deus omnipotens illuminavit eam, et lucerna ejus est agnus, quo sancti ab hujus mundi tenebris eruti clarificantur (Apoc. XXI). Haec propheta non pro se tantum, sed et pro nobis orat. Unde nos deprecemur, ut compressis bellis corporeis, superatis saeculi tentamentis, mereamur Jesu Christo in ipso lumine complacere. Amen.

PSALMUS LVI.

In finem, ne disperdas, ipsi David, in tituli inscriptione, cum fugeret a facie Saul regis Israel, in speluncam. Ipsi David, in tituli inscriptione ne disperdas, hoc est, ne corrumpas tituli inscriptionem: quando scripsit Pilatus super Domini crucem linguis tribus: Jesus rex Judaeorum. Et illi: Noli scribere rex Judaeorum: sed quia ipse dixit, rex sum Judaeorum. Et Pilatus dixit: Quod scripsi, scripsi (Joan. XIX). David in spelunca absconditus, hoc est, in inferiore parte terrae; praefigurabat corpus humanum, ubi illa majestas fuit abscondita in corpore Christi, ut illud: Traditus sum, et non egrediebar (Psal. LXXXVII) Et Paulus dicit: Si enim intellexissent, numquam Dominum gloriae crucifixissent (I Cor. II).

Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea. Geminata postulatione misericordiae, confidentiam suam quam in Patre habet, adjungit, ut facilius audiatur. Quoniam in te confidit anima mea. Quasi unus homo dicit: sed unus pro multis: quia dictum est: A finibus terrae ad te clamavi, Domine (Psal. VI). Et alibi: Erat illis anima una et cor unum (Act. II). Et in umbra alarum tuarum sperabo. Id est, in protectione paterna. A calore umbra quaeritur: sed per calorem persecutio, vel tribulatio intelligitur, et per umbram protectio divinitatis: ubi semper confugere debemus. Sed duae alae, duo Testamenta, vel duo praecepta charitatis. Donec transeat iniquitas. Insultatio iniquorum. Docet enim per haec in spiritualium alarum sperare protectionem. Hinc propheta loquitur.

"Because you have delivered my soul from death." The second [death] indeed. "My eyes from tears." Lest it should now be necessary to bewail sins, as that: "God shall wipe away every tear from their eyes" on the day of judgment (Rev. 7): because it is said: "Blessed are they that mourn, for they shall be comforted" (Matt. 5). "My feet from falling." Lest they should slip any further into sins. "My feet," that is, the senses, "from falling," because there will not be then evil suggestion, nor tribulation. "That I may please before God in the light of the living." The light of the living is Christ, according to that: "I am the light of the world" (John 8). And likewise: "He was the true light that enlightens every man coming into this world" (John 1). As in the Apocalypse concerning that holy city: "A lamp was not there, because the Lord God Almighty enlightened it, and its lamp is the Lamb," by whom the saints, rescued from the darkness of this world, are glorified (Rev. 21). The prophet prays these things not for himself only, but also for us. Whence let us pray that, with corporeal wars suppressed and the temptations of the age overcome, we may deserve to please Jesus Christ in that light. Amen.

PSALM 56

Unto the end, destroy not, for David himself, in the inscription of the title, when he fled from the face of Saul king of Israel into the cave. For David himself, in the inscription of the title, "destroy not," that is, do not corrupt the inscription of the title: when Pilate wrote upon the Lord's cross in three languages: "Jesus King of the Jews." And they [said]: "Write not King of the Jews: but that he said, I am King of the Jews." And Pilate said: "What I have written, I have written" (John 19). David hidden in the cave, that is, in the lower part of the earth; prefigured the human body, where that majesty was hidden in the body of Christ, as that: "I am given up, and I came not forth" (Ps. 87). And Paul says: "For if they had known, they would never have crucified the Lord of glory" (1 Cor. 2).

"Have mercy on me, O God, have mercy on me: for my soul trusts in you." Having doubled the petition for mercy, he joins his confidence which he has in the Father, that he may be more easily heard. "Because my soul trusts in you." He speaks as if one man: but one for many: because it is said: "From the ends of the earth I have cried to you, O Lord" (Ps. 60). And elsewhere: "They had one soul and one heart" (Acts 4). "And in the shadow of your wings I will hope." That is, in the paternal protection. A shadow is sought from the heat: but by "heat" persecution or tribulation is understood, and by "shadow" the protection of the divinity: to which we ought always to flee. But the two wings are the two Testaments, or the two precepts of charity. "Until iniquity pass away." The insulting of the wicked. For he teaches through these things to hope in the protection of the spiritual wings. Hence the prophet speaks.

Clamabo ad Deum altissimum: Deum qui benefecit mihi. Haec sunt quae post dinumerata bona sequuntur. Donec transeat iniquitas, hoc est, diabolus cum suis membris, vel suis satellitibus. Clamabo ad Deum altissimum. Clamavit Christus ad Deum Patrem, et oravit pro falsis fratribus. Et Ecclesia pro inimicis orat. Et ad Deum qui benefecit mihi, id est, fecit me ex nihilo ad suam imaginem, et dedit mihi omnia bona praesentis vitae, et postea in futuro vitam aeternam promisit.

Misit de coelo, et liberavit me. Misit Filium suum de coelis, ut hominem a peccato erueret: vel genus humanum de potestate diaboli, vel de inferno. Misit in opprobrium conculcantes me. Impios et peccato obnoxios, qui verbum propheticum negligebant. Vel ut alibi: Dedit apostolis potestatem calcandi super serpentes, et scorpiones, et super omnem virtutem inimici (Luc. X).

Misit Deus misericordiam suam et veritatem suam. Misericordia et veritas Christus est. In uno continentur: nec una sine altera. Si sola misericordia fuisset, licentia fuisset peccare; et si sola veritas, non potuisset homo sustinere. Animam meam eripuit de medio catulorum leonum. Leones, principes Judaeorum: catuli, plebs subjecta: qui clamabant, crucifige eum. Leo, diabolus, juxta Epistolam Petri: Adversarius vester diabolus circuit quasi leo, quaerens quem devoret (I Petr.). Propterea ipse Dominus misericordia ac veritas intelligitur, qui missus a Patre, animas nostras eripuit de daemonum potestate: qui nos cen saeculi leones devorare nitebantur: qui et nunc loquitur, dicens: Dormivi conturbatus. Dormivit enim in somno passionis cum diceret: Nunc anima mea turbata est (Psal. VI): quia dictum est: ego dormivi, et soporatus sum, et exsurrexi: quoniam Dominus suscitavit me secundum illud: Potestatem habeo ponendi animam meam, et potestatem iterum sumendi eam (Joan. X).

Filii hominum dentes eorum arma, etc. Inimicorum dentes quasi arma impugnantium esse dicit quos Dominus sua resurrectione confregit.

Exaltare super coelos, Deus, etc. Nullus est modus exaltationis divinae. Nos vero nihil aliud de coelis quam quae vidimus novimus. Nam cum ait, super coelos: notitiam excedit humanam. De gloria autem quae super terram est, illud intelligitur quod alibi ipse Dominus ait: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Matt. ult.). Hinc iterum Dominus:

Laqueum paraverunt pedibus meis. Cum mihi interrogationes inferebant dolosas. Et incurvaverunt animam meam. In morte, sed non fuit perpetualiter subdita morti. Sic voluerunt Judaei Christum incurvare: ut non nominaretur nomen ejus.

"I will cry to God most high: to the God who has done good to me." These are the things which follow after the enumerated good things. "Until iniquity pass away," that is, the devil with his members, or his satellites. "I will cry to God most high." Christ cried to God the Father, and prayed for false brothers. And the Church prays for enemies. And to the "God who has done good to me," that is, he made me from nothing after his own image, and gave me all the good things of the present life, and afterwards promised eternal life in the future.

"He sent from heaven, and delivered me." He sent his Son from the heavens, that he might rescue man from sin: or the human race from the power of the devil, or from hell. "He gave to reproach those that trod me under foot." The impious and those liable to sin, who neglected the prophetic word. Or as elsewhere: "He gave the apostles power to tread upon serpents, and scorpions, and upon all the power of the enemy" (Luke 10).

"God has sent his mercy and his truth." Mercy and truth is Christ. They are contained in one: nor is there one without the other. If there had been mercy alone, there would have been license to sin; and if truth alone, man could not have endured it. "He has delivered my soul from the midst of the young lions." The lions are the princes of the Jews: the young lions, the subject people: who cried out, 'Crucify him'. The lion is the devil, according to the Epistle of Peter: 'Your adversary the devil goes about like a lion, seeking whom he may devour' (1 Pet. 5). Therefore the Lord himself is understood as mercy and truth, who, sent from the Father, rescued our souls from the power of the demons: who were striving to devour us like the lions of the age: who also now speaks, saying: "I slept troubled." For he slept in the sleep of the passion when he said: 'Now my soul is troubled' (Ps. 6): because it is said: 'I have slept, and taken my rest, and risen up: for the Lord has raised me up,' according to that: 'I have power to lay down my soul, and power to take it up again' (John 10).

"The sons of men, their teeth are weapons, etc." He says the teeth of enemies are like the weapons of those attacking, which the Lord broke by his resurrection.

"Be exalted above the heavens, O God, etc." There is no measure of divine exaltation. We indeed know nothing else of the heavens than what we have seen. For when he says, 'above the heavens': it exceeds human knowledge. But concerning the glory which is upon the earth, that is understood which the Lord himself said elsewhere: "Behold, I am with you all days even to the consummation of the age" (Matt. 28). Hence again the Lord:

"They have prepared a snare for my feet." When they brought deceitful questions to me. "And they have bowed down my soul." In death, but it was not perpetually subject to death. Thus the Jews wished to bow down Christ: so that his name might not be named.

Foderunt ante faciem meam foveam, et ipsi inciderunt in eam. Cum post resurrectionem inimicis traditi, capti, interfecti atque dispersi sunt.

Paratum cor meum, Deus, paratum cor meum: cantabo et psalmum dicam Domino. Exsultat et concinit de triumpho mortis illius liber. Cantabo, praedicabo: Psalmum dicam, opere complebo.

Exsurge, gloria mea; exsurge, psalterium et cithara: exsurgam diluculo. Diluculo enim resurrexit, mane cum adhuc tenebrae essent super terram. Sic enim psalterium et cithara: haec enim dictio Davidica cecinerat: exsurge, psalterium et cithara. Quid significant ista organa? unum de supernis, aliud de terrenis. Quid intelligitur psalterium? Christus intelligitur ut illud: Ite, dicite Joanni quae vidistis, et audistis: Ad lumen redeunt caeci, mortui resurgunt: pauperes evangelizantur, et beatus qui in me non fuerit scandalizatus, hoc est divinitas operata per carnem (Matt. XI). Cithara de terrenis, hoc est lassescere, dormire, egere, esurire, sitire, vel caetera. Aliter: Psalterium ad nos pertinet, spes, fides, charitas, longanimitas, bonitas, vel alia his similia. Per citharam, sex opera misericordiae intelliguntur, quae debemus implere, id est, esurivi, sitivi, hospes eram, nudus, infirmus, in carcere. Item psalterium, id est, in tribulatione gratias agere Deo: de supernis venit per quem sustines. Cithara, persecutio et tribulatio quae in corpore sustines. Exsurgam diluculo. Respondit Christus ad Patrem. Unde superius dixit: exsurge, gloria mea.

Confitebor tibi in populis, Domine, et psalmum dicam tibi in gentibus. Quas per prophetas, vel apostolos vocavi. Confitebor tibi in populis, Domine, hoc est, postquam resurrexero. Psalmum dicam tibi inter gentes, id est, praedicare, opere implere.

Quoniam magnificata est usque ad coelos misericordia tua. Mea enim resurrectione pacificata sunt omnia tibi, quae in coelo et quae in terra sunt. Et usque ad nubes veritas tua. Complens per prophetas quae nobis praedixeras. Coeli, sunt sancti quando de supernis contemplantur: nubes, quando irrigant corda humana de praedicatione.

Exaltare super coelos, Deus. Propheta haec dicit de gloriosa Christi ascensione. Et super omnem terram gloria tua. Cum effuderis donum Spiritus sancti in omnem carnem. Quod et nunc nobis praestare digneris, ut in cunctis pressuris ac tribulationibus universis mittas Spiritum tuum sanctum: cujus ope ac praesidio, sive munitione protecti, ad aeterna gaudia praeparari, ad coelestia transferri praemia mereamur. Amen.

PSALMUS LVII.

"They have dug a pit before my face, and they are fallen into it." When after the resurrection they were delivered to enemies, captured, killed, and dispersed.

"My heart is ready, O God, my heart is ready: I will sing and I will say a psalm to the Lord." He exults and sings together about the triumph of that free death. "I will sing," I will preach: "I will say a psalm," I will fulfill in work.

"Arise, my glory; arise, psaltery and harp: I will arise early." For he rose at dawn, in the morning while it was yet dark upon the earth. For thus "psaltery and harp": for this Davidic speech had sung: "arise, psaltery and harp". What do these instruments signify? one of heavenly things, the other of earthly things. What is understood by the psaltery? Christ is understood, as that: "Go, tell John what you have seen and heard: the blind return to light, the dead rise again: the poor have the gospel preached to them, and blessed is he who shall not be scandalized in me," that is, the divinity working through the flesh (Matt. 11). The harp is of earthly things, that is, to grow weary, to sleep, to be in want, to hunger, to thirst, or the like. Otherwise: the psaltery pertains to us, hope, faith, charity, patience, goodness, or other things similar to these. By the harp, the six works of mercy are understood, which we ought to fulfill, that is, I was hungry, I was thirsty, I was a stranger, naked, sick, in prison. Likewise the psaltery, that is, to give thanks to God in tribulation: he through whom you endure comes from above. The harp, the persecution and tribulation which you endure in the body. "I will arise early." Christ answered to the Father. Whence he said above: "arise, my glory".

"I will confess to you among the peoples, O Lord, and I will sing a psalm to you among the nations." Whom I have called through the prophets, or the apostles. "I will confess to you among the peoples, O Lord," that is, after I shall have risen again. "I will sing a psalm to you among the nations," that is, to preach, to fulfill in work.

"For your mercy is magnified even to the heavens." For by my resurrection all things are pacified to you, which are in heaven and which are on earth. "And your truth even to the clouds." Fulfilling through the prophets what you had foretold to us. The heavens are the saints when they contemplate heavenly things: the clouds, when they water human hearts by preaching.

"Be exalted above the heavens, O God." The prophet says these things concerning the glorious ascension of Christ. "And your glory above all the earth." When you shall have poured out the gift of the Holy Spirit upon all flesh. Which also now may you deign to grant us, that in all pressures and in all tribulations you may send your Holy Spirit: by whose help and protection, or fortification, being protected, we may deserve to be prepared for eternal joys, and to be transferred to heavenly rewards. Amen.

PSALM 57

In finem, ne disperdas, David, in tituli inscriptione. Vos suggeritis falsitatem, ego non corrumpam veritatem: quod scripsi, scripsi (Joan. XIX). Psalmus vocem continet Prophetae de judiciis atque justitia commonentis.

Si vere utique justitiam loquimini, recta judicate, filii hominum. Edocet ut quisquis mortalium judicio usus fuerit publico, si verum loquitur, et verum judicet: nec ponat blanditiis sermonum muscipulam deceptionis, per quam occulte interimat innocentes. Si vere utique justitiam loquimini: justa judicate, filii hominum. Judaei justa loquebantur ad Christum, quando dicebant: Magister, scimus quia verax es, et in veritate viam Dei doces (Matt. XXII). Non judicabant justa, quando petierunt Barabbam, filium mortis, et interfecerunt Christum, filium vitae (Joan. XVIII). Vel aliter: Justa judicate, id est, vos qui judicatis justitiam bonam esse, recta judicate, hoc est, quod tibi non vis, alteri ne facias.

Etenim in corde iniquitates operamini in terra. In hac terra quam habitatis, cogitatione mala, dum bona videmini loqui. Iniquitatem manus vestrae concinant. Opera enim vestra quae secundum allegoriam manus accipiuntur, iniquitate repleta sunt.

Alienati sunt peccatores a vulva. Quidiam de descensu animae in corpus, alii vero de Judaeis intelligunt: quod abalienati sunt a Deo: ex quo Maria genuit Salvatorem. Erraverunt ab utero, locuti sunt falsa. Praescius futurorum Deus, iniquitatem ipsam, prius quam nasceretur, exterminat. Ideo peccatores falsa loqui dicit, eosque errare atque alienari prophetat, sicut quondam de Esau qui priusquam gigneretur, ab haereditate Dei est repulsus (Malach. I et Rom. IX).

Furor illis secundum similitudinem serpentis. Illis, qui obiter per iram devorare, veneficis morsibus, Dei famulos volunt, et per poenitentiam negligunt. Sicut aspidis surdae, et obturantis aures suas, etc.: Diabolum vel satellites ejus dicit: qui cum quotidie noceant, et eis utique qui canticum per invocationem Dominici nominis indicamus: Illi obturato aurium aditu, saevire non desinunt. Aspis genus serpentis. Ille homo qui incantat, Marsus dicitur, et trahit illas de tenebris ad lumen.

Deus conteret dentes eorum in ore ipsorum, molas leonum confringet Dominus. In dentibus, aperta persecutio, in molaribus significatur abscondita. Deus conteret dentes eorum in ore ipsorum: ne lacerare valeant iniquis morsibus servos ejus. Molas leonum confringet Dominus. Malarum nequitiarum insidias: qui quasi molares leonum dentes ad validiorem morsum habentur.

Unto the end, destroy not, for David, in the inscription of the title. You suggest falsehood, I will not corrupt the truth: "What I have written, I have written" (John 19). The Psalm contains the voice of the Prophet warning about judgments and justice.

"If you indeed speak justice, judge right things, you sons of men." He teaches that whoever of mortals uses public judgment, if he speaks the truth, should also judge the truth: nor should he set a mousetrap of deception by the blandishments of words, through which he might secretly slay the innocent. "If you indeed speak justice: judge just things, you sons of men." The Jews were speaking just things to Christ, when they were saying: "Master, we know that you are truthful, and you teach the way of God in truth" (Matt. 22). They were not judging just things, when they sought Barabbas, the son of death, and killed Christ, the son of life (John 18). Or otherwise: "Judge just things," that is, you who judge justice to be good, "judge right things," that is, what you do not want for yourself, do not do to another.

"For in your heart you work iniquities on the earth." In this earth which you inhabit, by evil thought, while you seem to speak good things. "Let your hands forge iniquity." For your works, which are taken for hands according to allegory, are filled with iniquity.

"Sinners are alienated from the womb." Some understand this of the descent of the soul into the body, others indeed of the Jews: that they were alienated from God from the time when Mary brought forth the Savior. "They have gone astray from the womb, they have spoken false things." God, foreknowing the future, exterminates that iniquity before it was born. Therefore he says that sinners speak false things, and prophesies that they err and are alienated, just as formerly concerning Esau, who before he was begotten was repulsed from the inheritance of God (Mal. 1 and Rom. 9).

"Their fury is according to the likeness of a serpent." To those who wish to devour the servants of God by way of wrath, with poisonous bites, and neglect them through repentance. As of the deaf asp, and that stops her ears, etc.: he speaks of the devil or his satellites: who although they do harm daily, even to those of us who point out the song through the invocation of the Lord's name: they, with the entrance of their ears stopped, do not cease to rage. The asp is a kind of serpent. That man who enchants is called a Marsian, and he draws them from darkness to light.

"God shall break in pieces their teeth in their mouth: the Lord shall break the jaw-bones of the lions." In "teeth," open persecution is signified; in "jaw-bones," hidden [persecution]. "God shall break in pieces their teeth in their mouth": lest they be able to tear his servants with wicked bites. "The Lord shall break the jaw-bones of the lions." The snares of evil wickednesses: which are held like the molars of lions' teeth for a more powerful bite.

Ad nihilum devenient tamquam aqua decurrens. Sicut enim aqua decurrens, aut absorbetur a terra, aut in mari deficit: ita et isti ad hoc deducuntur ut pereant. Sicut aqua quae ab initio saeculi in gyro vadit: ita ipsorum est doctrina. Aqua decurrens, quod est torrens, hoc est, aqua quae montibus decurrit in valles. Vel sicut aquae hyemales cum veniunt, statim siccantur: sic isti cito transeunt. Unde dictum est: De torrente in via bibit (Psal. X). Dominus de torrente in via bibit, quia de nostro accepit. Intendit arcum suum donec infirmentur. Per arcum, irae et comminationes Dei intelliguntur. Unde dixit: Nisi conversi fueritis, id est, de superbia ad humilitatem; arcum suum vibravit, sicut Paulus audivit: Saule, Saule, quid me persequeris (Act. IX)? Intendit arcum suum, futurum judicium: donec infirmentur: hoc est, usque dum evanescant insidiae eorum.

Sicut cera quae fluit, auferentur. Sicut enim cera igne dissolvitur, ita et isti futuro judicii igne perdentur. Supercecidit ignis, Judicium mortuis: Et non viderunt solem. Non intellexerunt Christum Dominum, qui est sol justitiae, de quo in judicio dicturi sunt impii: Et sol justitiae non luxit nobis (Sap. V). Cecidit ignis, et non viderunt solem. Peccatores Christum ignem vident, justi solem justitiae. Aliter: Qui comminationibus Scripturarum territus agit poenitentiam, huic per ignem suppliciorum sol verus ostenditur.

Antequam intelligant spinae vestrae rhamnum. Quasi vivos, quasi in ira absorbet eos. Antequam peccata vestra ad finem usque perveniant, et cogitationum spinae in arborem ebulliant peccatorum: Deus vos corripiet non iratus, sed quasi iratus. Non est quippe Dei ira, sed emendatio, et corripiet vos non ut vivos, sed quasi vivos. Qui enim spinas habent delictorum, vivi non merentur vocari. Priusquam intelligerent spinae vestrae rhamnum, haec ad populum peccantem loquitur: Rhamnus sentium genus est asperrimum aculeis, et flore gratissimum. Unde intelligitur duplam habere virtutem: ultionis et bonorum retributionis: id est, justis floret ad ornatum, peccatoribus praebet spinas ad confringendum.

Sicut viventes, sicut in ira absorbet eos. Velociter eos absorbet poena, quia qui non crediderit, jam judicatus est (Joan. III). Viventes, id est, sapientes mundi qui per illorum sapientiam putant se, quasi viventes sint. Sed sapientia hujus mundi, stultitia est apud Deum. Sed ira Dei quam dicit, justa vindicta est.

"They shall come to nothing, like water running down." For just as water running down is either absorbed by the earth or fails in the sea: so also these are brought to this, that they perish. As water which from the beginning of the age goes in a circle: so is their doctrine. Running water, which is a torrent, that is, water which runs down from the mountains into the valleys. Or as the winter waters when they come, are immediately dried up: so these pass away quickly. Whence it is said: "He drank of the torrent in the way" (Ps. 10). The Lord drank of the torrent in the way, because he received of ours. "He has bent his bow until they be weakened." By the bow, the wraths and threats of God are understood. Whence he said: "Unless you be converted," that is, from pride to humility; he has brandished his bow, as Paul heard: "Saul, Saul, why do you persecute me" (Acts 9)? "He has bent his bow," the future judgment: "until they be weakened": that is, until their snares vanish.

"As wax that flows, they shall be taken away." For just as wax is dissolved by fire, so also shall these be destroyed by the future fire of judgment. "Fire has fallen upon them," judgment upon the dead: "And they have not seen the sun." They have not understood Christ the Lord, who is the sun of justice, concerning whom the impious are to say in the judgment: "And the sun of justice has not shone upon us" (Wis. 5). "Fire fell, and they saw not the sun." Sinners see Christ as fire, the just as the sun of justice. Otherwise: He who, terrified by the threats of the Scriptures, performs penance, to him through the fire of punishments the true sun is shown.

"Before your thorns understand the buckthorn." "As if living, as if in wrath he swallows them up." Before your sins reach the very end, and the thorns of thoughts bubble up into a tree of sins: God will rebuke you, not angry, but as if angry. For it is not the wrath of God, but an emendation, and he will rebuke you not as living, but as if living. For those who have the thorns of faults do not deserve to be called living. "Before your thorns understood the buckthorn," he speaks these things to the sinning people: the buckthorn (rhamnus) is a most harsh kind of briar with prickles, and most pleasing in flower. Whence it is understood to have a double virtue: of vengeance and of the retribution of good things: that is, for the just it flowers for ornament, for sinners it offers thorns for breaking.

"As living, as if in wrath he swallows them up." Punishment swallows them up swiftly, because "he who has not believed is already judged" (John 3). "Living," that is, the wise of the world who through their own wisdom think of themselves as if they were living. But the wisdom of this world is foolishness with God. But the "wrath of God" which he speaks of is a just vengeance.

Laetabitur justus cum viderit vindictam. Impiorum: quia quando illi damnantur in poenis, isti laetificantur in praemiis. Manus suas lavabit in sanguine peccatorum. Quia difficilis est hic versiculus ad intelligendum: ipsa verba quae anteriores tractaverunt, educam; Hilarius beatus antistes et, ut ita dicam, inter procellas mundi magnus sustentator Ecclesiae, ita de eo dicit: «Justus manus suas, non peccatorum sanguine abluit: sed cum peccatores in sanguine sint, quia rei sunt sanguinum, manus suas ille ab omni reatu sanguinis continebit ablutas.» Tunc lavat justus manus in sanguine peccatorum cum vindictam de ipsis viderit, non procurantibus sanctis, et tunc faetabitur, cum post exitum eorum, ejus opera gloriose refulgent.

Et dicet homo si utique est fructus justo. Tunc enim erit ejus fructus, cum ei Christus Dominus coelorum regna participaverit. Utique est Deus judicans eos in terra. Illi ante judicium finis in hac terra judicantur, de quibus superius diximus: Qui non crediderit, jam judicatus est. Et nos si in praeceptis Dei, aures non obturamus: si sanctorum monita, cum innocentia exsequamur, si nostrorum spinis facinorum non affligamur: si manus ab omni sanguine immunes cum innocentibus abluamus, honorabit nos Jesus Dominus dignis praemiis, quibus sancti cum ipso perpetualiter collaetantur. Amen.

PSALMUS LVIII.

In finem, ne disperdas David in inscriptione tituli: quando misit Saul custodire domum ejus ut interficeret eum. Iste psalmus quia David docet per titulum custodire, Dominicae passionis declarat mysterium, dicens:

Eripe me de inimicis meis, Deus meus, etc. Per hos inimicitiarum gradus usque ad effusionem ascenditur sanguinis. Inimici etenim fuerunt Judaei Jesu Christo Domino nostro, cum ei invidebant occulte. Insurrexerunt contra eum, cum praeceptis ejus obviaverunt. Operarii iniquitatis effecti sunt, cum manus armaverunt ad interfectionem. Viri sunt facti cruoris, cum sanguinem justi super se suosque filios futurum esse dixerunt (Matth. XXVII).

Quia ecce ceperunt animam meam: irruerunt in me fortes. Ut me traderent morti.

Neque iniquitas mea neque peccatum, Domine, sine iniquitate cucurri, et direxi. Non haec David de se dicere potuit, qui se in alio psalmo plenum peccatis esse cognovit; sed de eo qui peccata nostra portans, sine ullo iniquitatis pondere usque ad exitum corporeae mortis cucurrit. Sine iniquitate cucurri, et direxi. Et iste psalmus ex persona Domini intelligi potest. Ait quippe: Venit princeps mundi istius, et invenit in me nihil (Joan. XVI).

"The just man shall rejoice when he sees the vengeance." Of the impious: because when those are condemned in punishments, these are gladdened in rewards. "He shall wash his hands in the blood of sinners." Because this little verse is difficult to understand, I will bring forth the very words which earlier [authors] treated; the blessed bishop Hilary and, so to speak, the great sustainer of the Church among the storms of the world, speaks thus concerning it: "The just man washes his hands not in the blood of sinners: but when sinners are in blood, because they are guilty of blood, he will keep his hands washed from all guilt of blood." Then the just man washes his hands in the blood of sinners when he sees the vengeance upon them, without the saints procuring it, and then he shall be gladdened, when after their departure, his works shine forth gloriously.

"And man shall say: If indeed there is fruit for the just." For then shall be his fruit, when Christ the Lord shall have made him a participant in the kingdoms of the heavens. "Indeed there is a God judging them on earth." Those before the judgment of the end are judged on this earth, concerning whom we spoke above: "He who has not believed is already judged." And we, if in the precepts of God we do not stop our ears: if we follow the admonitions of the saints with innocence, if we be not afflicted by the thorns of our crimes: if we wash our hands immune from all blood with the innocent, Jesus the Lord will honor us with worthy rewards, in which the saints rejoice together with him perpetually. Amen.

PSALM 58.

"Unto the end, destroy not, for David, for the inscription of the title: when Saul sent to watch his house to kill him." This psalm, because it teaches David through the title to keep watch, declares the mystery of the Lord's Passion, saying:

"Deliver me from my enemies, O my God," etc. Through these grades of enmities, one ascends even to the shedding of blood. For the Jews were enemies to Jesus Christ our Lord when they envied him secretly. They rose up against him when they opposed his precepts. They were made workers of iniquity when they armed their hands for the killing. They were made men of blood when they said that the blood of the just man would be upon themselves and their children (Matt. 27).

"For behold they have caught my soul: the mighty have rushed in upon me." That they might deliver me to death.

"Neither my iniquity nor my sin, O Lord, without iniquity have I run and directed." David could not say these things of himself, who knew himself to be full of sins in another psalm; but of him who, bearing our sins, ran without any weight of iniquity even to the departure of corporeal death. "Without iniquity have I run and directed." And this psalm can be understood from the person of the Lord. For he says: "The prince of this world comes, and he finds nothing in me" (John 14).

Vel certe cucurrit: id est, de coelo venit in uterum, de utero in praesepe, de praesepi in crucem: de cruce in sepulcrum: de sepulcro ad inferos: de inferis victor remeavit ad coelos. Et direxit, non sensus suos, sed nostros, quia pravi erant, et tortuosi. Unde propheta dixit: Et erunt prava in directa, et aspera in vias planas (Isai. XIV).

Exsurge in occursum meum. Ad Patrem haec loquitur, a quo se in Evangeliis clarificari precatur. Qui et tamquam occurrens, manumque porrigens, respondit dicens: Et clarificavi, et iterum clarificabo (Joan. XII). Quem occursum usque ad visitationem gentium extendi postulat, dicens: Sed exsurge in occursum mihi: id est, fac illos intelligere de illo cursu quem habui, quod ego aequalis tibi. Unde ait: A summo coelo egressio ejus, et occursus ejus usque ad summum ejus (Ps. XVIII): hoc est, Deus Pater super omnes creaturas spirituales. Et vide. Ac si dicat: ut facias tu eos videre: id est, ut credant me aequalem tibi.

Et tu, Domine Deus virtutum, Deus Israel: intende ad visitandas omnes gentes: non miserearis omnibus qui operantur iniquitatem. Ut cum justos visitatio divina respicit, illos peccati poena constringat. Et tu, Domine Deus virtutum: id est angelorum et hominum. Deus Israel: hoc est, Deus animarum videntium Deum. Christus ad Patrem: Intende ad visitandas omnes gentes, non solum in Judaea, sed etiam et in gentibus.

Convertantur ad vesperum, et famem patientur ut canes. Usque ad exitum vitae suae, famem verbi Dei patientur, nec arguuntur in diversis malis, ut poenitentiam agerent. Et circuibunt civitatem. Sed nullam solemnitatum jucunditatem ac sacrificiorum in ea reperiunt. Vel de his loquitur, qui in fine ex Judaeis credituri sunt. Cum enim subintroierit plenitudo gentium, tunc omnis Israel salvus erit (Rom. XI).

Ecce loquentur in ore suo: et gladius in labiis eorum. Blasphemiae et infidelitates eorum, gladio comparatae sunt. Quoniam quis audivit. Nemo enim hominum audit, cum hi a Domino irridentur, sicut sequitur.

Et tu, Domine, deridebis eos. Qui te in risu et despectu habent. Pro nihilo deduces omnes gentes. Illas quae te resurrexisse non credunt. Nam sunt in his multi credentes: qui non irridentur a Deo. Vel, omnes gentes, qui ligna, et lapides adorabant: nullis meritis praecedentibus, adducit illos Deus ad cognoscendam veritatem.

Or certainly "he ran": that is, from heaven he came into the womb, from the womb into the manger, from the manger into the cross: from the cross into the tomb: from the tomb to the lower regions: from the lower regions as victor he returned to the heavens. And he directed, not his own senses, but ours, because they were perverse and crooked. Whence the prophet said: "And the crooked shall be made straight, and the rough ways plain" (Isa. 40).

"Arise to meet me." He speaks these things to the Father, by whom he prays to be glorified in the Gospels. Who, as if meeting and stretching out a hand, answered saying: "I have both glorified it, and will glorify it again" (John 12). Which meeting he asks to be extended even to the visitation of the Gentiles, saying: "But arise to meet me": that is, make them understand from that course which I had, that I am equal to you. Whence he says: "His going out is from the highest heaven, and his meeting even to the summit of it" (Ps. 18): that is, God the Father above all spiritual creatures. "And see." As if he were saying: that you may make them see: that is, that they may believe me equal to you.

"And you, O Lord God of hosts, the God of Israel: attend to visit all nations: have no mercy on all who work iniquity." That while the divine visitation regards the just, the punishment of sin may constrain those [others]. "And you, O Lord God of hosts": that is, of angels and men. "God of Israel": that is, the God of souls seeing God. Christ to the Father: "Attend to visit all nations," not only in Judea, but also among the Gentiles.

"Let them return at evening, and they shall suffer hunger like dogs." Even unto the end of their life, they shall suffer hunger for the word of God, nor are they rebuked in various evils, so that they might do penance. "And they shall go round about the city." But they find in it no joy of solemnities and of sacrifices. Or he speaks of those from among the Jews who are to believe in the end. For "when the fullness of the Gentiles shall have entered in, then all Israel shall be saved" (Rom. 11).

"Behold they shall speak in their mouth: and a sword in their lips." Their blasphemies and infidelities are compared to a sword. "For who has heard?" For no man hears when these are derided by the Lord, as follows.

"And you, O Lord, shall laugh at them." You who hold them in laughter and contempt. "You shall bring to nothing all nations." Those which do not believe that you have risen. For there are among these many believers: who are not laughed at by God. Or, "all nations," who were worshiping wood and stones: with no preceding merits, God leads them to the knowledge of the truth.

Fortitudinem meam ad te custodiam. Id est omnes virtutes meas ad te custodiam, non ad me, sed ad te; quia semper in ipsis tibi laudes refero, non meis viribus. Unde Paulus dicit: Si enim accepisti, quid gloriaris quasi non acceperis (I Cor. IV)? Fortitudinem meam ad te custodiam, quia, Deus, susceptor meus es. Fortitudinem illam custodiam dicit, quia animam ejus nemo auferre potuit, ipso dicente: Nemo eam auferet a me: sed ego potestatem habeo tollendi, resumendique eam (Joan. X). Deus meus, misericordia ejus praeveniet me. Praevenit illum misericordia Patris: cum prius centurio eum Deum confessus est, quam videret ab inferis resurrexisse. Sed et multi percutientes pectora sua, revertebantur dicentes: Vere Filius Dei erat iste (Marc. XV).

Deus ostendit mihi super inimicos meos, ne occidas eos: nequando obliviscantur populi mei. Ut et si non credant, tamen intelligant eum esse Deum, juxta illud: et videbit omnis caro salutare Dei nostri (Luc. XXXIV). Et non occidas illos, ne forte obliviscantur nominis tui.

Disperge eos in virtute tua. Noli penitus delere Judaeos: quia populus tuus semper est appellatus, sed in toto orbe disperge, ut saltem sic emendati, superbire desistant, ut vel in hac dispersion scelus suum poenitendo deplorent. Et depone eos, protector meus Domine. Delictum oris eorum, sermones labiorum ipsorum. Destruantur in malitia sua: propter verba quibus Christum tuum negaverunt, et tamen filios Abrahae se esse jactitant. Comprehendantur in superbia sua. Hoc est, humiles fiant.

Et de exsecratione et mendacio annuntiabuntur in consummatione. Exsecrabantur enim Dominum: cum eum filium Joseph fabri dicebant (Matth. VI). Innectebant mendacium, cum eum daemonium habere aiebant (Matth. IX). In ira consummationis, et non erunt. Ut non possint perseverare in malitia sua, sed in ea consummentur.

Et scient quia Deus dominabitur Jacob, finium terrae. Nam sunt nonnulli qui se descendere ab Jacob genere gloriantur. Et finium terrae: id est omnium gentium.

Convertantur ad vesperam, et famem patientur ut canes, et circuibunt civitatem. Ipsi dispergentur ad manducandum: si vero non fuerint saturati, et murmurabunt. Post diapsalma, iterat sententiam, qua inimici famem patientur ut canes: dum legis litteram cum circumcisione carnali, et sacrificia de nece pecudum prosequuntur. Sed quia in peregrinatione haec celebrant, nec ab his reficiuntur spiritualiter, murmurant contra Deum. Hinc propheta Dominicae mysterium resurrectionis contuens, exsultat et dicit:

"I will keep my strength to you." That is, I will keep all my virtues to you, not to myself, but to you; because always in them I render praises to you, not by my own powers. Whence Paul says: "For if you have received, why do you glory as if you had not received" (1 Cor. 4)? "I will keep my strength to you, because, O God, you are my sustainer." He says he will keep that strength, because no one could take away his soul, he himself saying: "No one takes it from me: but I have power to lay it down, and to take it up again" (John 10). "My God, his mercy shall prevent me." The mercy of the Father prevented him: since the centurion confessed him to be God before he saw that he had risen from the lower regions. But also many, striking their breasts, returned saying: "Truly this was the Son of God" (Mark 15).

"God has shown me over my enemies, do not kill them: lest at any time my people forget." So that even if they do not believe, yet they may understand him to be God, according to that: "and all flesh shall see the salvation of our God" (Luke 3). And do not kill them, lest perchance they forget your name.

"Scatter them in your power." Do not utterly destroy the Jews: because they have always been called your people, but scatter them in the whole world, so that at least thus emended, they may cease to be proud, so that even in this dispersion they may bewail their crime by repenting. "And put them down, O Lord my protector. The sin of their mouth, the discourse of their lips." Let them be destroyed in their malice: on account of the words by which they denied your Christ, and yet they boast that they are sons of Abraham. "Let them be caught in their pride." That is, let them become humble.

"And they shall be announced in the consummation concerning execration and falsehood." For they were execrating the Lord when they said he was the son of Joseph the carpenter (Matt. 6). They were weaving falsehood when they said he had a devil (Matt. 9). "In the wrath of consummation, and they shall be no more." So that they may not be able to persevere in their malice, but may be consumed in it.

"And they shall know that God shall rule over Jacob, and the ends of the earth." For there are some who glory that they descend from the race of Jacob. And "the ends of the earth": that is, of all nations.

"They shall return at evening, and shall suffer hunger like dogs, and shall go round about the city." "They shall be scattered abroad to eat: and if they be not filled, they shall murmur." After the diapsalma (selah), he repeats the sentiment by which the enemies suffer hunger like dogs: while they pursue the letter of the law with carnal circumcision, and sacrifices from the killing of cattle. But because they celebrate these things in pilgrimage, nor are they spiritually refreshed by them, they murmur against God. Hence the prophet, beholding the mystery of the Lord's resurrection, exults and says:

Ego autem cantabo fortitudinem tuam, Domine. Quia vicisti mortem. Vel fortitudinem divinitatis: quomodo vicit diabolum, hoc praedicabo. Et exsultabo misericordiam tuam. Quia diluculo surrexit. Mane, hoc est, quando convertit in juventute. Vel mane, initium fidei catholicae: vel mane, ut dixi, resurrectionem.

Quia factus es susceptor meus et refugium meum in die tribulationis meae. Suscepisti me protectione praesidii tui, ne cum his conjungeretur conscientia mea.

Adjutor meus, tibi psallam: quia, Deus, susceptor meus es: Deus meus, misericordia mea. Ipsi se Domino propheta pollicetur jugiter psallere, cujus ope adjutus atque susceptus est. Qui et nobis praestare dignetur, ut adjutorio ejus muniti, misericordia adjuti, resurrectione glorificati, mereamur in Ecclesia sancta laudes ejus immaculatis sensibus exaltare. Amen.

PSALMUS LIX.

In finem, pro his qui commutabuntur in tituli inscriptione, ipsi David in doctrinam, cum succendit Mesopotamiam Syriae et Syriam Sobal, et convertit Joab, et percussit Edom in valle Salinarum duodecim millia. Quaeritur ubi haec historia scripta sit. In Regnorum libris, quae hic manifestissime legitur (II Reg. VIII). Sed ibi pro valle Salinarum LXX Interpretes ipsa Hebraea verba posuerunt, GEMELAII. Sed quia interpretatum non est, ab his qui Hebraei sermonis non habent notitiam, quid significet ignoratur.

Deus, repulisti nos et destruxisti nos. Pertinet ad populum Judaicum. Quando illum permittebat Deus tribulari: quasi tunc videbatur repellere. Et modo Ecclesiam videtur repellere, quando illam permittit tentari per tribulationem. Nam aliter non repellit: quia dixit sanctus Paulus: Non repellit Deus plebem suam, quam praescivit (Rom. XI). Unde et vox ad Jeremiam Prophetam ait: Vade, et destrue, et dissipa, et evelle, et aedifica (Jerem. I). Ac si dixisset: Destrue vitia et peccata, et aedifica virtutes. Repellit nos ac destruit, cum peccamus. Miseretur et aedificat cum ad eum poenitendo revertimur. Iratus es, et misertus es nobis. Ira Dei justa vindicta dicitur.

Commovisti terram. Corporis utique nostri. Et conturbasti eam. Cum tribulos produceret et spinas. Sana contritiones ejus, quia commota est. Mota est enim a malitiis: ut fructum exhibeat sanctitatis.

"But I will sing of your strength, O Lord." Because you have conquered death. Or the strength of the divinity: how he conquered the devil, this I will preach. "And I will exult in your mercy." Because he rose at daybreak. "In the morning," that is, when he converts in youth. Or "in the morning," the beginning of the Catholic faith: or "in the morning," as I said, the resurrection.

"Because you have become my sustainer and my refuge in the day of my tribulation." You have received me with the protection of your defense, lest my conscience be joined with these.

"My helper, to you will I sing: because, O God, you are my sustainer: my God, my mercy." The prophet promises to sing continually to the Lord himself, by whose help he was assisted and sustained. Who may also deign to grant to us, that fortified by his help, assisted by mercy, glorified by resurrection, we may deserve to exalt his praises in the holy Church with immaculate senses. Amen.

PSALM 59.

"Unto the end, for those who shall be changed, in the inscription of the title, to David himself for instruction, when he set on fire Mesopotamia of Syria and Syria Sobal, and Joab returned and struck Edom in the Valley of Salt, twelve thousand." It is asked where this history is written. In the books of Kings, it is read here most clearly (2 Sam. 8). But there, for "the Valley of Salt," the LXX Interpreters placed the Hebrew words themselves, GEMELAII. But because it was not translated, it is unknown by those who have no knowledge of the Hebrew speech what it signifies.

"O God, you have rejected us and destroyed us." It pertains to the Jewish people. When God permitted them to be troubled: then he seemed as it were to reject them. And now he seems to reject the Church, when he permits it to be tempted through tribulation. For otherwise he does not reject: because Saint Paul said: "God has not rejected his people, whom he foreknew" (Rom. 11). Whence also the voice to Jeremiah the prophet says: "Go, and destroy, and scatter, and pluck up, and build" (Jer. 1). As if he had said: Destroy vices and sins, and build virtues. He rejects and destroys us when we sin. He has mercy and builds when we return to him by repenting. "You were angry, and you have had mercy on us." The wrath of God is called a just vengeance.

"You have moved the earth." That of our body, indeed. "And you have troubled it." When it produced briars and thorns. "Heal the breaches thereof, for it is moved." For it is moved from malice: so that it may exhibit the fruit of holiness.

Ostendisti populo tuo dura. Ut te attentius quaereret. Castigas enim omnem filium quem recipis (Hebr. XII). Ostendisti populo tuo dura: hoc est, tribulationem. Unde sanctus Paulus dicit: Qui volunt pie vivere in Christo, persecutionem patiuntur (II Tim. III). Potasti nos vino compunctionis. Ut confusi in facinoribus, compunctio sit ad te revertendi. Per vinum, lex populi Dei intelligitur, et ipsa compunctio gratia Dei est.

Dedisti metuentibus te significationem, ut fugiant a facie arcus, ut liberentur dilecti tui. Praebuisti baptismum, quo abluti, fugeremus a futura ira: per quod non solum peccatores, sed etiam dilecti tui liberantur. Salvum fac dextera tua. Christo tuo, qui est salus nostra. Et exaudi me. Cum te invocavero. Dextera Patris, Filius est. Salvum fac. De illis dicit qui salvandi erunt, quando Filius tuus mittet me in dexteram tuam in die judicii. Unde in alio loco dicit: Dextera Domini fecit virtutem (Psal. CXVII).

Deus locutus est in sancto suo. Pater in Deo homine, de quo Gabriel ad Mariam ait: Quod nascetur ex te sanctum, vocabitur Filius Dei (Luc. I). Vel ut sanctus Paulus dicit: Deus erat in Christo, mundum reconcilians sibi (I Cor. IV). Laetabor et dividam Sicemam, et convallem tabernaculorum metibor. Quidam Sicemam Samariam putant: convallem vero tabernaculorum, hanc habitationem terrenam. Ergo cum venerit Dominus in laetitia splendoris aeterni judicare mundum, dividet Samariam: ac convallem tabernaculorum dimetietur. Tunc aliam partem ad beatitudinem transferet: aliam vero quam injustam reperiet, cum infidelibus puniet.

Meus est Galaad, et meus est Manasses, et Ephraim fortitudo capitis mei. In Galaad atque Manasse, totum sibi subjectum indicat mundum. In Ephraim vero populi futuri: id est, Ecclesiae congregandae speciem signat: propter benedictionem Jacob, quam in eum effudit. Fortitudinem autem, ipsam Ecclesiam dicit, cujus factus est caput. Meus est Galaad, meus est Manasses. Universa haec de gentium vocatione dicuntur: quarum diversae virtutes, sub singulorum nominum interpretatione referendae erunt.

"You have shown your people hard things." That they might seek you more attentively. "For you chastise every son whom you receive" (Heb. 12). "You have shown your people hard things": that is, tribulation. Whence Saint Paul says: "They who wish to live piously in Christ suffer persecution" (2 Tim. 3). "You have given us to drink of the wine of compunction." That being confounded in crimes, there may be a compunction of returning to you. By the wine, the law of the people of God is understood, and compunction itself is the grace of God.

"You have given a sign to those who fear you, that they may flee from before the bow: that your beloved may be delivered." You have provided baptism, by which having been washed, we might flee from the future wrath: through which not only sinners, but also your beloved are delivered. "Save with your right hand." With your Christ, who is our salvation. "And hear me." When I shall have invoked you. The right hand of the Father is the Son. "Save." He speaks of those who are to be saved, when your Son shall place me at your right hand in the day of judgment. Whence in another place it says: "The right hand of the Lord has wrought strength" (Ps. 117).

"God has spoken in his holy one." The Father in the God-man, concerning whom Gabriel said to Mary: "That holy thing which shall be born of you shall be called the Son of God" (Luke 1). Or as Saint Paul says: "God was in Christ, reconciling the world to himself" (1 Cor. 4). "I will rejoice and I will divide Shechem, and I will measure out the valley of tabernacles." Some think Shechem is Samaria: indeed the valley of tabernacles, this earthly habitation. Therefore when the Lord shall come in the joy of eternal splendor to judge the world, he will divide Samaria: and he will measure out the valley of tabernacles. Then one part he will transfer to beatitude: indeed the other which he shall find unjust, he will punish with the infidels.

"Gilead is mine, and Manasseh is mine, and Ephraim is the strength of my head." In Gilead and Manasseh, he indicates the whole world as subject to himself. In Ephraim indeed he signifies the form of the future people: that is, of the Church to be gathered: on account of the blessing of Jacob, which he poured out upon him. But the "strength," he says, is the Church itself, of which he was made the head. "Gilead is mine, Manasseh is mine." All these things are said concerning the calling of the nations: whose diverse virtues are to be referred under the interpretation of the individual names.

Juda rex meus. Quia ex tribu Juda ortus est Christus. Quia non deficiet princeps de stirpe ejus: donec veniat Dominus, ut dixit Jacob: Juda, te laudabunt fratres tui: manus tuae in cervicibus inimicorum tuorum. Tu dominaberis super fratres tuos (Gen. XLVII). Christus intelligitur per Judam, ut illud: Vicit leo de tribu Juda (Apoc. V, 5). Moab olla spei meae. Moab in Genesi maledictionis suscepit opprobrium (Gen. XIX): qui post decem generationes recipitur in Ecclesia Dei (Deut. XXIII). Ideoque et olla spei, quasi post conversionem urens crudelitatem peccati. Spes enim Dei de peccatoribus haec est, ut decoctis peccatis, convertantur et vivant. Inde dicit Jeremias propheta: Vidi ollam succensam, et facies ejus a facie aquilonis (Jerem. I). Et alibi dicit: Ab aquilone exardescent mala, quae sunt super terram (Ibidem): id est, tribulationes veniunt a diabolo super terram, quae est Ecclesia, sicut Paulus dicit: Tribulatio patientiam operatur: patientia autem probationem: probatio vero spem: spes vero non confunditur, quia charitas Dei diffusa est in cordibus nostris, per Spiritum sanctum qui datus est nobis (Rom. V).

In Idumaeam extendam calciamentum meum. Usque in regionem Esau, apostolorum pedes dirigendos esse pronuntiat: quia in calciamentis, pedes: in pedibus vero gressus apostolici intelliguntur, juxta illud: Quam speciosi pedes evangelizantium pacem, evangelizantium bona (Nahum I et Rom. X)! Idumaea interpretatur, sanguinea, sive terrena. Ac si dicat: In istos tales ostendam calciamentum meum, id est, mea exempla. Mihi alienigenae subditi sunt. Alienigenae: id est, gentes: subditae sunt Ecclesiae. In Allophylis, alienarum gentium pravitates ostendit, qui usque ad adventum Christi, in ignorantiae tenebris residebant. Nunc autem subditae, id est, humiliter auscultantes prophetiam, quae Christum annuntiat: per fidem suam, lucem vident magnam.

Quis deducet me in civitatem munitam? Christus Dominus qui avertit impietatem ab Jacob: ipse deducet nos in civitatem Jerusalem: in qua sancti divinam circumstant majestatem. Vel, in civitatem munitam: hoc est, in Ecclesiam: quae munita est per fidem. Aut quis deducet me usque in Idumaeam? Ille qui se superius calciamenta extendere repromisit, ipse etiam prophetiam, id est, praedicationem propheticam dirigi jubet in eam.

Nonne tu, Deus, qui repulisti nos? Ut probatos agnosceres. Repulisti, propter transgressionem nostram, vel peccatum Adae: hoc est, destruxit idololatriam, vel nostra vitia et peccata. Et non egredieris, Deus, in virtutibus nostris. Quia peccatis infirmi sumus.

"Judah is my king." Because Christ arose from the tribe of Judah. Because the prince shall not fail from his stock: until the Lord comes, as Jacob said: "Judah, your brothers shall praise you: your hands on the necks of your enemies. You shall rule over your brothers" (Gen. 49). Christ is understood through Judah, as that: "The lion of the tribe of Judah has conquered" (Rev. 5:5). "Moab is the pot of my hope." Moab in Genesis received the reproach of a curse (Gen. 19): who after ten generations is received into the Church of God (Deut. 23). And therefore also "pot of hope," as if after conversion burning away the cruelty of sin. For the hope of God concerning sinners is this, that their sins having been boiled away, they may be converted and live. Thence Jeremiah the prophet says: "I saw a boiling pot, and its face from the face of the north" (Jer. 1). And elsewhere he says: "From the north evils shall break forth, which are upon the earth" (Ibidem): that is, tribulations come from the devil upon the earth, which is the Church, as Paul says: "Tribulation works patience: but patience probation: indeed probation hope: but hope is not confounded, because the charity of God is diffused in our hearts, through the Holy Spirit who is given to us" (Rom. 5).

"Into Edom will I stretch out my shoe." He announces that the feet of the apostles are to be directed even into the region of Esau: because in "shoes," the feet [are understood]: indeed in the feet the apostolic steps are understood, according to that: "How beautiful are the feet of those evangelizing peace, of those evangelizing good things" (Nahum 1 and Rom. 10)! Edom is interpreted as bloody or earthly. As if he were saying: In such as these I will show my shoe, that is, my examples. "To me the foreigners are made subject." The foreigners (alienigenae): that is, the nations: are made subject to the Church. In the Philistines (Allophylis), he shows the perversities of foreign nations, who even unto the advent of Christ, resided in the darkness of ignorance. But now made subject, that is, humbly listening to the prophecy which announces Christ: through their faith, they see a great light.

"Who will lead me into the fortified city?" Christ the Lord, who turns away impiety from Jacob: he himself will lead us into the city of Jerusalem: in which the saints stand around the divine majesty. Or, "into the fortified city": that is, into the Church: which is fortified through faith. "Or who will lead me even into Edom?" He who above promised to extend his shoes, himself also commands the prophecy, that is, the prophetic preaching, to be directed into it.

"Will not you, O God, who have rejected us?" That you might acknowledge us as proved. "You have rejected," on account of our transgression, or the sin of Adam: that is, he destroyed idolatry, or our vices and sins. "And you will not go out, O God, in our virtues." Because we are weak in sins.

Da nobis auxilium de tribulatione: quia vana salus hominis. Audiant haec qui spes suas in potentatibus hominum, vel in terrenarum divitiarum splendoribus ponunt: quia vana est salus hominis, et Deus solus opportunum tribulationibus nostris praestat auxilium.

In Deo faciemus virtutem, et ipse ad nihilum deducet tribulantes nos. In ipso sit virtus nostra: in ipso omnis gloria, et ipse ad nihilum rediget tam vitia, quae nos tribulant, quam inimicos, qui nos impugnant et a spe aeternitatis revocare conantur.

PSALMUS LX.

In finem, in hymnis, Psalmus David. Vocem continet gratulantis prophetae de aeternitatis beatitudine.

Exaudi, Deus, deprecationem meam. Fiducialiter se audiri postulat, quia scit se sanctum. Intende orationi meae. Ac si diceret: Vide eam si justa vel pura sit, ubi tu solus audis et vides in corde: sicut ad Moysen dictum est: Quid clamas ad me (Exod. XIV)? Numquid voce clamoris dicit? Non: sed voce cordis clamat.

A finibus terrae ad te clamavi: dum anxiaretur cor meum. Non de extremis terrae terminis, sed de hujus corporis habitaculo quod superindui cupit, et ex intimi cordis dolore clamavit, ut absorbeatur hoc quod mortale est a vita. A finibus: id est, a quatuor partibus mundi: quasi unus homo clamet. Vel unus homo, est una Ecclesia. Propter unitatem dicitur una. Unde et in Cantico canticorum dicitur: Una est columba mea (Cant. VI), id est, Ecclesia in toto mundo diffusa. Dum anxiaretur: id est, propter transgressionem aliorum. Vel finem meum: dum nescit homo exitum suum. In petra exaltasti me: deduxisti me quia factus es spes mea. In Christo se exaltatum dicit, qui secundum Apostolum, et petra stabilis, et credentium spes nominatur. In petra exaltasti me: hoc est, in temetipso, ut illud: Petra autem erat Christus (I Cor. X). Petrus de petra. Unde Dominus dixit: Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam (Matt. XVI); et alibi: Venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et non cecidit; fundata enim erat supra firmam petram (Matt. VII), quae est Christus.

"Give us help from tribulation: for vain is the salvation of man." Let those hear these things who place their hopes in the powers of men, or in the splendors of earthly riches: because vain is the salvation of man, and God alone provides opportune help for our tribulations.

"In God we shall do valiantly, and he himself shall bring to nothing those who trouble us." In him let our strength be: in him all glory, and he himself shall reduce to nothing both the vices which trouble us, and the enemies who impugn us and try to recall us from the hope of eternity.

PSALM 60.

"Unto the end, in hymns, a Psalm of David." It contains the voice of the prophet rejoicing concerning the beatitude of eternity.

"Hear, O God, my prayer." He asks to be heard with confidence, because he knows himself to be holy. "Attend to my prayer." As if he were saying: See it if it be just or pure, where you alone hear and see in the heart: as it was said to Moses: "Why do you cry to me" (Exod. 14)? Does he speak with the voice of a shout? No: but he cries with the voice of the heart.

"From the ends of the earth have I cried to you: when my heart was in anguish." Not from the extreme limits of the earth, but from the habitation of this body which he desires to be clothed upon, and he cried from the pain of the inmost heart, that what is mortal may be swallowed up by life. "From the ends": that is, from the four parts of the world: as if one man were crying. Or one man is one Church. On account of unity she is called one. Whence also in the Song of Songs it is said: "One is my dove" (Cant. 6), that is, the Church diffused in the whole world. "When [my heart] was in anguish": that is, on account of the transgression of others. Or my end: while man does not know his departure. "On a rock you have exalted me: you have led me because you have become my hope." He says he is exalted in Christ, who according to the Apostle is named both a stable rock and the hope of believers. "On a rock you have exalted me": that is, in yourself, as that: "But the rock was Christ" (1 Cor. 10). Peter from the rock. Whence the Lord said: "You are Peter, and upon this rock I will build my Church" (Matt. 16); and elsewhere: "The rivers came, and the winds blew, and they rushed upon that house, and it did not fall; for it was founded upon a firm rock" (Matt. 7), which is Christ.

Deduxisti me: id est, in temetipso: quia tu es dux meus, tu es viator meus. Quia factus es spes mea. Vox Ecclesiae ad Christum. As si dicat: Quomodo tu resurrexisti immortalis, et nos sic credimus resurgere. Turris fortitudinis a facie inimici. Haec enim spes, Christus Dominus, turris nobis factus est a facie diaboli, vel nequitiarum ejus, ut nos ab ejus insidiis muniat ac defendat. Sed et Deus Pater factus est nobis turris fortitudinis: exaltans nos in petra, id est, in Christo suo. Tu, Christe, turris fortitudinis, qui vicisti diabolum, et dignatus es pati propter nos. Sunt ergo turres infirmitatis, id est, illi qui confidunt in virtute sua, sicut in Evangelio dicitur: Si quis vult turrem aedificare, et non computat sumptus ejus, et reliqua, postea qui viderint illudent ei dicentes: hic homo coepit aedificare, et non potuit consummare.

Inhabitabo in tabernaculo tuo in saecula. In illo utique, ubi sine fine mansuri Deum jugiter contemplabimur. Protegar in velamento alarum tuarum, etc. Dum adhuc commoror in hoc corpore, tua muniar protectione. Protegar: id est, defendar. In velamento alarum. Alae tuae, duo Testamenta sunt, quibus protegitur Ecclesia. Vel sub protectione divinitatis.

Dedisti haereditatem timentibus nomen tuum. Id est, in regno coelorum praestitisti eis, ut in vitam aeternam haereditent.

Dies super dies regis. Regi aeterno: id est, Christo Domino, dies aeterni sunt, qui quotidie super dies augentur: quod claritatem ejus nulla discriminet nox. Adjicies annos ejus usque in diem generationis et generationis. Generatio igitur hujus regis prima est: qua de Deo Patre ineffabiliter nascitur. Secunda, qua factus est primogenitus mortuorum, quae extenditur usque ad illam generationem futuri judicii, de qua Dominus ait: Vos qui secuti estis me in regeneratione, cum sederit Filius hominis in sede majestatis suae, sedebitis et vos super sedes duodecim, judicantes duodecim tribus Israel (Matt. XIX). Ergo adjicientur inter istas generationes regis hujus, et dies et anni, cum congregatis electis, supplantatisque inimicis sub pedibus tradiderit: Regnum Deo Patri, ipsis simul congregatis sanctis, sicut sequitur:

"You have led me": that is, in yourself: because you are my leader, you are my wayfarer. "Because you have become my hope." The voice of the Church to Christ. As if she were saying: Just as you rose immortal, so we believe that we shall rise. "A tower of strength from the face of the enemy." For this hope, Christ the Lord, has become a tower for us from the face of the devil, or of his wickednesses, that he may fortify and defend us from his snares. But also God the Father has become for us a tower of strength: exalting us on a rock, that is, in his Christ. You, O Christ, a tower of strength, who have conquered the devil, and have deigned to suffer on account of us. There are therefore towers of infirmity, that is, those who trust in their own strength, as it is said in the Gospel: "If anyone wishes to build a tower, and does not calculate its costs," and the rest, "afterwards those who see it will mock him saying: this man began to build, and was not able to finish."

"I will dwell in your tabernacle for ever." In that [one], indeed, where remaining without end we shall continually contemplate God. "I shall be protected under the covering of your wings," etc. While I still tarry in this body, let me be fortified by your protection. "I shall be protected": that is, I shall be defended. "In the covering of the wings." Your wings are the two Testaments, by which the Church is protected. Or under the protection of the divinity.

"You have given an inheritance to those who fear your name." That is, you have provided for them in the kingdom of heaven, so that they may inherit eternal life.

"Days upon the days of the king." For the eternal King: that is, Christ the Lord, the days are eternal, which are increased daily upon days: because no night distinguishes his brightness. "You will add years to him even to the day of generation and generation." Therefore, the first generation of this king is that by which he is ineffably born of God the Father. The second, by which he was made the firstborn of the dead, which is extended even to that generation of the future judgment, of which the Lord says: "You who have followed me in the regeneration, when the Son of Man shall sit on the seat of his majesty, you also shall sit upon twelve seats, judging the twelve tribes of Israel" (Matt. 19). Therefore, both days and years shall be added between these generations of this king, when, the elect being gathered and the enemies being supplanted under his feet, he shall deliver the Kingdom to God the Father, the saints being gathered together at the same time, as follows:

Permanet in aeternum in conspectu Dei. Manebit enim aeternus in his, quos tradidit Deo Patri in regnum coelorum, et fecit cohaeredes, et conformes ac participes sibi, nullo jam in his mortis dominio dominante. In conspectu Dei: id est, ubi non erit mutabilitas. Misericordiam et veritatem ejus quis requiret? Misericordia est: quia indulget nostra peccata. Veritas, ut amplius non peccemus, ut peccatum super peccatum non inducamus. Quis, propter quid hic dicit? Quia pauci sunt qui aliquid boni habeant, et Deum requirant, sed plus dicunt eorum virtute vel suis viribus, quam Dei donum. Misericordiam et veritatem quis requiret ejus? Non ejus requiritur misericordia ac veritas ab eis, qui in plenitudine Dei consistunt: Sed nec his quidquam deest, juxta illud oraculum Salvatoris: In die illa nihil rogabitis Patrem (Joan. XVI). In hac ergo plenitudine propheta spem ponens, subjecit:

Sic psallam nomini tuo, Deus, in saeculum saeculi. Vox Ecclesiae. Psallam, praedicabo, et opere complebo. Ut reddam vota mea de die in diem. Ut reddam vota mea: id est, quidquid spopondimus Deo custodire: De die in diem: hoc est, et hic te semper laudare, et in futuro sine fine. Psallet assidue et vota jugiter reddet, cum corruptio corporis hujus induerit incorruptionem, et mortale hoc induerit immortalitatem, et refulserit (I Cor. XV). Quod et nobis praestare dignetur, ut conformes facti gloriae suae: eruti a corruptione mortis secundae, psallere mereamur nomini ejus in spiritualium oblatione votorum.

"He remains forever in the sight of God." For he will remain eternal in those whom he has delivered to God the Father into the kingdom of heaven, and has made co-heirs, and conformed and participants with himself, no dominion of death now ruling in them. "In the sight of God": that is, where there will be no mutability. "Who will seek his mercy and truth?" It is mercy: because he pardons our sins. Truth, so that we may sin no more, so that we may not bring sin upon sin. "Who," for what reason is it said here? Because there are few who have anything of good, and seek God, but they speak more of their own virtue or their own strength than of the gift of God. "Who will seek his mercy and truth?" His mercy and truth are not sought by those who consist in the fullness of God: But neither is anything lacking to them, according to that oracle of the Savior: "In that day you shall ask the Father nothing" (John 16). Therefore, the prophet, placing hope in this fullness, added:

"So will I sing a psalm to your name, O God, for ever and ever." The voice of the Church. "I will sing a psalm," I will preach, and I will fulfill in work. "That I may pay my vows from day to day." "That I may pay my vows": that is, whatever we have promised to keep for God. "From day to day": this is, both to praise you here always, and in the future without end. He will sing a psalm assiduously and pay his vows continually, when the corruption of this body shall have put on incorruption, and this mortal shall have put on immortality, and shall shine forth (1 Cor. 15). Which may he also deign to grant to us, so that being made conformed to his glory: rescued from the corruption of the second death, we may deserve to sing a psalm to his name in the offering of spiritual vows.