SAINT JEROME

Commentary on the Psalms

Breviarium in Psalmos

VOLUME II · III

SABBATISMUS

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

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Facing-page bilingual edition: Latin on the left-hand pages, English on the right.
Sabbatismus is the imprint of the Inversiones San Juan Diego foundation, San Pedro Sula, Honduras.
Set in EB Garamond and Cinzel.
sabbatismus.com

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PSALMUS LXI.

In finem, pro Idithun, Psalmus David. Iste psalmus plenum in Deo affectum prophetae edocet, dicens:

Nonne Deo subjecta erit anima mea? ab ipso enim salutare meum. Potest hoc et homo ille dicere: qui, relictis vanae deliramentis philosophiae, ac erroris idololatriae coeno, mundo se corde Domino subdidit.

Nam et ipse Deus meus, et salutaris meus. Scit enim salutare mundi, Jesum Christum hominis formam suscepisse, qui se tranferat a morte in vitam. Ab ipso enim Deo salutare meum: sicut dixit Simeon: Quia viderunt oculi mei salutare tuum (Luc. II). Et in alio loco dicit: Salutare vultus mei, Deus meus (Psal. XLI). Adjutor meus, non movebor amplius. Firmiter enim se in eo staturum confidit. Adjutor meus in praesenti, susceptor in aeternitate. Ipse postea non timet cadere. Non habet ubi currat amplius, nisi usque ad Deum. Apostoli dixerunt ad Christum: Domine, ostende nobis Patrem, et sufficit nobis (Joan. XIV).

Quousque irruitis in hominem, interficitis universi vos, tamquam parieti inclinato, et maceriae depulsae? Non vult acquiescere iniquis, qui tenues hominum ac vitiosas mentes, in nova facinora inclinare compellunt. Interficietis vos omnes. Qui voluntatem habet occidendi, etiamsi non percutiat, occidit. Quasi parieti inclinato, et maceriae depulsae. Cum ego passionem pati advenerim, vos quasi invitum mori cogitis. Aliter, juxta Symmachi tamen interpretationem: Naturalis in vobis inversus est sensus: ut cum recti sitis creati, proni ad ruinam feramini.

Verumtamen pretium meum cogitaverunt repellere: cucurri in siti. Declinat a talibus, qui non solum peccatores impugnant; sed etiam justis honorem auferre nituntur. Ideo currit in sancta siti: quia beati sunt qui esuriunt, et sitiunt justitiam (Matt. V). Cucurri in siti. Cucurrit Christus de coelo, venit in uterum, de utero in praesepium: vel caetera his similia. Cucurrit sitiens, venit ad fontem: esuriens venit ad arborem. Vel sitivit, id est, in cruce salutem humani generis sitivit. Unde dictum est: De torrente in via bibit (Psal. CIX). Et sancti currunt et sitiunt: Currunt, ut Paulus dicit: Cursum consummavi, fidem servavi (II Tim. IV). Sitiunt, ut dictum est: Beati qui esuriunt, et sitiunt justitiam: quoniam ipsi saturabuntur. Ore suo benedicebant, et corde suo maledicebant. Proferebant ad seducendum ore venefico bona, cum mala cordibus retinerent.

PSALM 61.

"To the end, for Jeduthun, a Psalm of David." This psalm teaches the full affection of the prophet in God, saying:

"Shall not my soul be subject to God? for from him is my salvation." That man can also say this: who, having left the ravings of vain philosophy and the filth of the error of idolatry, has subjected himself with a clean heart to the Lord.

"For he is my God and my savior." For he knows that the salvation of the world, Jesus Christ, has taken the form of man, who may transfer himself from death to life. For from God himself is my salvation: as Simeon said: "Because my eyes have seen your salvation" (Luke 2). And in another place it says: "The salvation of my countenance, my God" (Psalm 41). "My helper, I shall not be moved any more." For he trusts that he will stand firmly in him. My helper in the present, my receiver in eternity. He afterwards does not fear to fall. He has nowhere to run further, except even unto God. The apostles said to Christ: "Lord, show us the Father, and it is enough for us" (John 14).

"How long do you rush upon a man, all of you slay, as if upon a leaning wall and a broken fence?" He does not want to acquiesce to the wicked, who compel the thin and vicious minds of men to lean into new crimes. "All of you slay." He who has the will to kill, even if he does not strike, kills. "As if upon a leaning wall and a broken fence." When I have come to suffer the passion, you compel [me] to die as if unwilling. Otherwise, however, according to the interpretation of Symmachus: "A natural sense is inverted in you: so that although you were created upright, you are carried headlong to ruin."

"But they have thought to cast away my price: I ran in thirst." He turns away from such as these, who not only attack sinners, but also strive to take away honor from the just. Therefore he runs in a holy thirst: because blessed are they who hunger and thirst for justice (Matt. 5). "I ran in thirst." Christ ran from heaven, came into the womb, from the womb into the manger: or other things similar to these. He ran thirsting, he came to the fountain: hungering he came to the tree. Or he thirsted, that is, on the cross he thirsted for the salvation of the human race. Whence it was said: "From the torrent in the way he drank" (Psalm 109). And the saints run and thirst: They run, as Paul says: "I have finished the course, I have kept the faith" (2 Tim. 4). They thirst, as it was said: "Blessed are they who hunger and thirst for justice: for they shall be satisfied." "With their mouth they blessed, and with their heart they cursed." They brought forth good things with a poisonous mouth to seduce, while they retained evil things in their hearts.

Verumtamen Deo subjecta erit anima mea: ab ipso enim salutare meum. Nam et ipse Deus meus, et salutaris meus, adjutor meus non emigrabo. In Deo salutare meum, gloria mea Deus auxilii mei, et spes mea in Deo est. Post interjectionem Diapsalmatis profitetur se sive adjutorium, sive gloriam ab ipso habere, qui nobis de his omnibus a passionis suae contumelia reliquit exempla.

Sperate in eo, omnis congregatio populi. Ipse est et auxilium, et spes: in quo omnis coetus ecclesiasticus sperare debet ac deprecari, sicut sequitur: Effundite coram illo corda vestra: Deus adjutor noster in aeternum. Si cum fletu ei occulta cordium reseramus, ut omnes faciunt sancti, adjutoria ejus adipiscemur. Nam quia haec peccatores omittunt, adjecit:

Verumtamen vani filii hominum, mendaces filii hominum in stateris ut decipiant, ipsi in vanitate in idipsum. Qui sub justitiae ponderatione atque eloquentiae vanitate, decipiunt innocentes. Filii hominis, filii Adam, filii transgressoris. Unde dicit: Filii hominum usquequo gravi corde (Psal. IV)? Mendaces filii hominum in stateris. Salomon dicit: Pondus et pondus, mensura et mensura: utrumque abominabile apud Deum (Prov. XX). Et in alio loco dicit: Statera dolosa abominabilis Domino, et pondus aequum voluntas ejus (Prov. XI).

Nolite sperare in iniquitate, et rapinas nolite concupiscere: divitiae si affluant, nolite cor apponere. Quia qui in his speraverit, regnum capere coeleste non potest. Unde dicit Apostolus ad Timotheum: Praecipe divitibus hujus saeculi non sperare in incerto divitiarum; sed in Deo vivo, qui praestat nobis omnia abundanter ad fruendum (I Tim. VI).

Semel locutus est Deus duo. Quod ait semel, firmitatem dictorum ostendit, quod, duo, novi veterisque Testamenti unum demonstrat auctorem. Semel locutus est Deus duo, haec audivi; semel non ad numerum referendum est, sed ad sententiae firmitatem. Quae sunt autem quae duo pariter audivit? Et posse Deum omnia, et in sui judicii veritate misereri. Quidam ita dicunt: Semel Deus locutus est in Lege, et eadem rursus in Evangelio praecipit. Haec audivi, quia potestas Dei est. Per haec duo Testamenta, potestatem, misericordiam, justitiamque Dei cognovit: sicut sequitur:

"But my soul shall be subject to God: for from him is my salvation." "For he is my God and my savior, my helper I shall not emigrate." "In God is my salvation, my glory is God the help of my aid, and my hope is in God." After the interjection of the Diapsalma, he professes that he has either help or glory from him, who left for us examples of all these things from the contumely of his passion.

"Hope in him, all you congregation of the people." He is both help and hope: in whom the whole ecclesiastical assembly ought to hope and pray, as follows: "Pour out your hearts before him: God is our helper for ever." If with weeping we open the secrets of our hearts to him, as all the saints do, we shall obtain his helps. For because sinners omit these things, he added:

"But the sons of men are vain, the sons of men are liars in the balances so that they may deceive, they themselves in vanity for the same thing." Who, under the weighing of justice and the vanity of eloquence, deceive the innocent. Sons of man, sons of Adam, sons of the transgressor. Whence he says: "O you sons of men, how long will you be heavy of heart" (Psalm 4)? "The sons of men are liars in the balances." Solomon says: "Weight and weight, measure and measure: both are abominable before God" (Prov. 20). And in another place it says: "A deceitful balance is abominable to the Lord, and an equal weight is his will" (Prov. 11).

"Trust not in iniquity, and covet not robberies: if riches abound, set not your heart upon them." Because he who shall hope in these cannot take the heavenly kingdom. Whence the Apostle says to Timothy: "Charge the rich of this world not to hope in the uncertainty of riches; but in the living God, who provides for us all things abundantly to enjoy" (1 Tim. 6).

"Once has God spoken two [things]." In that he says "once," he shows the firmness of the words; in that [he says] "two," he demonstrates one author of the New and Old Testament. "Once has God spoken two, these things have I heard"; "once" is not to be referred to number, but to the firmness of the sentence. What, however, are these two things which he heard together? Both that God can do all things, and in the truth of his judgment to have mercy. Some say thus: Once God spoke in the Law, and the same things again he commands in the Gospel. "These things have I heard, because power belongs to God." Through these two Testaments, he knew the power, mercy, and justice of God: as follows:

Et tibi, Domine, misericordia, quia tu reddes unicuique juxta opera sua. Ipse enim omne judicium accepit a Patre (Joan. V), ut negligentibus damnationem, poenitentibus misericordiam, justis praemia praeparet, qui nos a judicio mortis eripiat: nosque sibi quasi alumnos proprios subdat, conformesque corpori suo factos, aeternitati perpetuae dignanter adsciscat. Quia potestas Dei est. Potestas fuit, quia omnes creaturas ex nihilo creavit. Misericordia, in regendo, et gubernando. Potestas fuit in diluvio: misericordia liberavit Noe (Gen. VII et VIII). Quia tu reddes unicuique juxta opera sua: bona bonis, mala malis. Damnas peccatores, remuneras justos.

PSALMUS LXII.

Psalmus David cum esset in deserto Idumaeae.

David figuram tenet Christi. David interpretatur fortis manu, sive desiderabilis. Idumaea interpretatur sanguinea, sive terrena. Desertum, hoc est, derelictum, id est, ipse populus Judaicus: vel gentilis, qui in sanguine, vel terrenis videntur commorari. Psalmus adventus Dominici declarat mysterium: de quo se propheta quasi illuminatum cernens, exsultat et dicit:

Deus, Deus meus, ad te de luce vigilo: Licet omnes sancti in Deo die noctuque vigilent: hic tamen in oratione sua, pleno divinae lucis splendore refulget.

Sitivit in te anima mea, quam multipliciter tibi caro mea! In terra deserta, et invia, et inaquosa. Sitit in Deo, et animae, et cordis affectu: nihil dubium, nihil adversum in se retinens: sed inter ariditates ac solitudines istius saeculi, eum tota mente desiderat: illum habens ardorem, quo justitia Dei sititur. Sitivit in te anima mea, quam multipliciter tibi caro mea! Anima quidem desiderat Deum; sed ad desideratum finem carnis laboribus pervenitur. Ideo multipliciter caro Deum quaerit: quia multis afficitur injuriis. Describit justi viri egestatem, tormenta, vigilias, aegrotationem. Sitivit Dominus fidem Ecclesiae, et esurivit salutem humani generis. Sic et Ecclesia quotidie sitit Christum. Unde dicitur: Beati qui esuriunt et sitiunt justitiam: quoniam ipsi saturabuntur (Matt. V). Multipliciter caro: quia plus sustinet caro, quam anima. Quamvis anima per cogitationem crucietur in corpore: corpus tamen sustinet a foris tribulationem. Vult liberari: id est, deponere mortalitatem. In terra deserta, in invia et inaquosa. In deserto, ubi non est via neque aqua, mundus intelligitur. Desertum, propter peccatores dicitur. Sic in sancto apparui tibi.

"And to you, O Lord, is mercy, for you will render to every man according to his works." For he himself has received all judgment from the Father (John 5), so that he may prepare damnation for the negligent, mercy for the penitent, and rewards for the just, who may rescue us from the judgment of death: and subject us to himself as his own foster-children, and, having been made conformed to his body, may graciously admit us to perpetual eternity. "Because power belongs to God." There was power, because he created all creatures from nothing. Mercy, in ruling and governing. There was power in the flood: mercy delivered Noah (Gen. 7 and 8). "For you will render to every man according to his works": good to the good, evil to the evil. You condemn sinners, you reward the just.

PSALM 62.

"A Psalm of David when he was in the desert of Idumea."

David holds the figure of Christ. David is interpreted as "strong in hand," or "desirable." Idumea is interpreted as "bloody," or "earthly." The desert, that is, the forsaken [place], that is, the Jewish people themselves: or the Gentile [people], who are seen to dwell in blood or earthly things. The psalm declares the mystery of the Lord's coming: concerning which the prophet, seeing himself as if illuminated, exults and says:

"O God, my God, to you from the light do I watch." Although all the saints watch in God day and night: yet here in his prayer, he shines forth with the full splendor of divine light.

"My soul has thirsted for you, how manifoldly my flesh for you! In a desert land, and pathless, and waterless." He thirsts for God, both with the affection of the soul and of the heart: retaining nothing doubtful, nothing adverse in himself: but among the aridities and solitudes of this world, he desires him with his whole mind: having that ardor by which the justice of God is thirsted for. "My soul has thirsted for you, how manifoldly my flesh for you!" The soul indeed desires God; but the desired end is reached by the labors of the flesh. Therefore the flesh seeks God manifoldly: because it is affected by many injuries. He describes the poverty, torments, watches, and sickness of the just man. The Lord thirsted for the faith of the Church, and hungered for the salvation of the human race. So also the Church daily thirsts for Christ. Whence it is said: "Blessed are they who hunger and thirst for justice: for they shall be satisfied" (Matt. 5). "The flesh manifoldly": because the flesh sustains more than the soul. Although the soul is tortured through thought in the body: yet the body sustains tribulation from without. It wants to be set free: that is, to lay down mortality. "In a desert land, and pathless, and waterless." In the desert, where there is neither way nor water, the world is understood. The desert is spoken of on account of sinners. "So in the sanctuary have I appeared to you."

In hac siti degens, sanctus apparebo tibi. Hic propheta propter spem suam, futurum pro praeterito posuit. Ut viderem virtutem tuam, et gloriam tuam. Christum utique qui, juxta Apostolum, Patris et virtus, et claritas est. Virtutem: quia vicit diabolum, liberavit genus humanum. Virtutem dicit, quia quod infirmum est Dei, fortius est hominibus (I Cor. I). Sic in sancto apparui tibi: id est, in sancto desiderio. Et gloriam tuam: id est, gloriam resurgentis a mortuis, sedentis ad dexteram Patris.

Quia melior est misericordia tua super vitas. Misericordia tua vitam praestat aeternam. Vita praesens saepe mortem operatur. Misericordia tua, qua liberasti nos de potestate diaboli. Labia mea laudabunt te, Domine. Sic benedicam te in vita mea. Bene in vita sua labiis Deum laudat, qui in eo vivit: quia scit alibi dictum: Non mortui laudabunt te, Domine (Ps. CXIII). Post misericordiam, laus: hic orando, illic laudando. Et in nomine tuo levabo manus meas. Perfecti operis bono a te sublimabor: Christus tota die expandit manus in cruce ad populum non credentem, et contradicentem sibi. Velut Paulus in personas sanctorum levans manus puras sine ira, et disceptatione (Isai. LXV, et I Tim. II). Per manus, opera intelliguntur.

Sicut adipe, et pinguedine repleatur anima mea, et labiis exsultationis laudabit os meum. Non in adipe ac pinguedine hircorum vel agnorum: sicut priscorum holocaustomatum mos est; sed corde puro, et ore mundo concinam nomini tuo. Sicut illud holocaustum in anterioribus acceptum tibi fuit: sic repleatur anima mea de pinguedine gratiae Spiritus sancti. Labiis exsultationis laudabit os meum. Hic orationes, et illic laudationes, et laetitia sempiterna.

Sic memor fui tui super stratum meum. In lectulo pudicitiae atque sanctitatis memor sum tui: quia immemor sum delectationis mundanae. Sic memor fui tui. Dicit haec Ecclesia: et in requie, et in tribulatione, non tui fui oblitus. In matutinis meditabor in te: quia fuisti adjutor meus. Merito confitentur adjutorem, quia per integritatem fidei, matutina ejus delectatur resurrectione. Utinam et nos per splendorem puri pectoris mereremur in eo spirituali laetitia delectari.

Et in velamento alarum tuarum exsultabo. Coelestis auxilii protectione se tutandum putat: ideo in eo exsultat. Adhaesit anima mea post te: me suscepit dextera tua. Relicto saeculo, Dei dextera, id est, ab ejus salutari se susceptum testatur.

Dwelling in this thirst, I shall appear holy to you. Here the prophet, on account of his hope, has placed the future for the past. "That I might see your power and your glory." Christ indeed, who, according to the Apostle, is both the power and the brightness of the Father. "Power": because he conquered the devil, he delivered the human race. He speaks of power, because what is weak of God is stronger than men (1 Cor. 1). "So in the sanctuary have I appeared to you": that is, in holy desire. "And your glory": that is, the glory of him rising from the dead, sitting at the right hand of the Father.

"For your mercy is better than lives." Your mercy provides eternal life. The present life often works death. "Your mercy," by which you have delivered us from the power of the devil. "My lips shall praise you, O Lord." "So will I bless you in my life." He well praises God with his lips in his life who lives in him: because he knows it is said elsewhere: "The dead shall not praise you, O Lord" (Psalm 113). After mercy, praise: here by praying, there by praising. "And in your name I will lift up my hands." I shall be sublimated by you in the good of a perfect work: Christ all the day spread out his hands on the cross to a people not believing and contradicting him. Just as Paul, lifting up pure hands without anger and contention in the person of the saints (Isa. 65, and 1 Tim. 2). By hands, works are understood.

"As with marrow and fatness let my soul be filled, and with lips of exultation my mouth shall praise." Not with the fat and marrow of goats or lambs: as is the custom of the ancient holocausts; but with a pure heart and a clean mouth I will sing to your name. As that holocaust was acceptable to you in former times: so let my soul be filled from the fatness of the grace of the Holy Spirit. "With lips of exultation my mouth shall praise." Here prayers, and there praises, and everlasting joy.

"So have I been mindful of you upon my bed." In the bed of modesty and holiness I am mindful of you: because I am unmindful of worldly delight. "So have I been mindful of you." The Church says these things: both in rest and in tribulation, I have not been forgetful of you. "In the morning I will meditate on you: because you have been my helper." Deservedly they confess [him] a helper, because through the integrity of faith, she delights in his morning resurrection. Would that we also, through the splendor of a pure heart, might deserve to be delighted in him with spiritual joy.

"And in the covering of your wings I will exult." He thinks he is to be guarded by the protection of heavenly help: therefore he exults in it. "My soul has stuck close after you: your right hand has received me." Having left the world, he testifies that he has been received by the right hand of God, that is, by his salvation.

Ipsi vero. Hoc est, inimici. In vanum quaesierunt animam meam. Quia incassum ei nocere voluerunt. Introibunt in inferiora terrae. In inferno damnabuntur. Tradentur in manus gladii. In perpetuitatem tormentorum, quibus detruncandi sunt. Partes vulpium erunt. Sortem Herodis, qui a Domino vulpes dictus est, suscepturi (Luc. XIII).

Rex vero laetabitur in Domino. Christus in Patre post resurrectionem. Et laudabuntur omnes qui sperant in eo. Qui suscepta sacramenta ejus inviolabiliter servaverunt. Quia obstructum est os loquentium iniqua. Judaeorum et principum sacerdotum os resurgente Domino oppilatum est, crescente testimonio veritatis. Et nos deprecemur Dominum: ut in ejus lucem vigilantes, ipsum jugiter sitientes, mereamur, eo largiente, bonis operibus adimpleri.

PSALMUS LXIII.

In finem Psalmus David. Psalmus vocem continet prophetae Deum jugiter deprecantis: ut non solum sua peccata, sed et alia malorum venena, ipso protegente, possit evadere. Sed et nos intelligere debemus id quod in eo canitur, in credentibus posse impleri.

Exaudi, Deus, orationem meam cum deprecor: a timore inimici eripe animam meam. Credenti Deum, multa sunt tentamenta, secundum Apostolum: Omnes, inquit, qui volunt pie vivere in Christo Jesu, persecutionem patiuntur (II Tim. III). Unde intente nos in orationibus vigilare oportet, ut repugnare possimus vitiis. A timore inimici: id est, diaboli persecutoris: ut illud: Nolite timere eos qui occidunt corpus: animam autem non possunt occidere; sed potius eum timete, qui potest corpus, et animam perdere in gehennam (Matt. X).

Protexisti me a conventu malignantium, a multitudine operantium iniquitatem: quia exacuerunt ut gladium linguas suas. Malignantur iniqui, et acuunt linguas suas, ut blasphement; sed sanctus hic non conturbatur, quia a Deo protegitur. A conventu malignantium: id est, Judaeorum, vel persecutorum. Exacuerunt ut gladium linguas suas. Alio loco dicit: Lingua eorum gladius acutus (Psal. LVI).

Intenderunt arcum suum. Doctrinam suam. Rem amaram. Ut doctrinis dolosis decipiant parvulos Christi: sive neophytum in baptismo, sive illum qui adhuc ignorat mysterium doctrinae coelestis.

"But they." That is, the enemies. "In vain have they sought my soul." Because they wished to harm him to no purpose. "They shall enter into the lower parts of the earth." They shall be condemned in hell. "They shall be delivered into the hands of the sword." Into the perpetuity of torments, by which they are to be cut down. "They shall be the portions of foxes." About to receive the lot of Herod, who was called a fox by the Lord (Luke 13).

"But the king shall rejoice in the Lord." Christ in the Father after the resurrection. "And all who hope in him shall be praised." Those who have kept his received sacraments inviolably. "Because the mouth of those speaking wicked things is stopped." The mouth of the Jews and of the chief priests was stopped up at the rising of the Lord, while the testimony of truth increased. And let us pray to the Lord: so that watching in his light, continually thirsting for him, we may deserve, by his granting, to be filled with good works.

PSALM 63.

"To the end, a Psalm of David." The psalm contains the voice of the prophet continually praying to God: so that he may be able to escape not only his own sins, but also other poisons of the wicked, with him protecting. But we also ought to understand that what is sung in it can be fulfilled in believers.

"Hear, O God, my prayer when I make supplication: rescue my soul from the fear of the enemy." For one believing in God, there are many temptations, according to the Apostle: "All," he says, "who wish to live piously in Christ Jesus, suffer persecution" (2 Tim. 3). Whence it behooves us to watch intently in prayers, so that we may be able to fight back against vices. "From the fear of the enemy": that is, of the devil the persecutor: like that: "Fear not those who kill the body: but cannot kill the soul; but rather fear him who can lose both body and soul in Gehenna" (Matt. 10).

"You have protected me from the assembly of the malignant, from the multitude of those working iniquity: because they have whetted their tongues like a sword." The wicked act malignantly, and whet their tongues so that they may blaspheme; but this holy one is not disturbed, because he is protected by God. "From the assembly of the malignant": that is, of the Jews, or of the persecutors. "They have whetted their tongues like a sword." In another place it says: "Their tongue is a sharp sword" (Psalm 56).

"They have bent their bow." Their doctrine. "A bitter thing." So that they may deceive the little ones of Christ with deceitful doctrines: whether the neophyte in baptism, or him who as yet is ignorant of the mystery of heavenly doctrine.

Subito sagittabunt eum, et non timebunt. Cum eum dolose venenosi sagittant. Subito, quasi ex improviso: id est, in excessu. Et non timebunt: hoc est, Deum et judicium ejus. Firmaverunt sibi sermonem nequam. Narraverunt ut absconderent laqueos: dixerunt, quis videbit eos? Cum se in hac malitia firmant, ut hos deceptionis laqueos huic rudi intendant: non putant hoc Deum posse cognoscere: cui nihil occultum latet: qui et nostras quoque animas potens est a sagitiis eorum largis pietatis suae armis defendere.

Scrutati sunt iniquitates; defecerunt scrutantes scrutinio. Haeretici quoque scrutantur Scripturas sanctas: et non spiritualiter tractantes, vanas exinde proferunt quaestiones, quibus nos per iniquitatem, et dolum cupiunt illaqueare. Sed nil praevalentes, ipsi potius a Deo scrutati atque exinaniti, relicti sunt vacui.

Accedet homo ad cor altum, et exaltabitur Deus. Si cum sapientia Dei ad alti cordis intellectum quis accedens ista discriminet; id est, veritatem ac falsitatem discernat, tunc Deus exaltabitur. Qui cum sit altissimus, tamen de eo quando recte sentimus, sublimatur in nobis.

Sagittae parvulorum factae sunt plagae eorum. Intelligentes enim justi cum viderint hunc parvulum quem superius exposuimus, ab hoc persuasionis veneno infici: cum elevaverint vocem suam ut eum corrigant, protinus erunt iniquis verba eorum quasi plagae. Et infirmata est contra eos lingua eorum. Nullam capit stabilitatem elocutio eorum: sed dolus eorum reddet eos infirmos.

Conturbati sunt omnes qui videbant eos. Confusi et conturbati sunt, qui se simili errore implicitos recognoscunt. Et timuit omnis homo. Judicium sibi imminere divinum.

Et annuntiaverunt opera Dei: et facta ejus intellexerunt. Compuncti enim corde, intelligunt, annuntiantque mirabilia Dei.

Laetabitur justus in Domino, et sperabit in eo. Sicut impius pro infidelitate sua formidat: ita justus per spem aeternitatis suae exsultat in Domino. Et laudabuntur omnes recti corde. Quia Deum visuri sunt. Beati enim mundo corde: quoniam ipsi Deum videbunt (Matth. V). Qui nobis praestare dignetur, ut a sagittis inimicorum liberi, ab arcu falsitatis erepti, mereamur ab eo protegi, qui sanctis omnibus pro spe salutis, gloriam tribuit immortalitatis.

PSALMUS LXIV.

"Suddenly they will shoot at him, and they will not fear." When they shoot at him deceitfully and poisonously. "Suddenly," as if unexpectedly: that is, in an ecstasy. "And they will not fear": that is, God and his judgment. "They have strengthened for themselves a wicked word." "They have talked of hiding snares: they said, who will see them?" When they strengthen themselves in this malice, so that they may stretch these snares of deception for this unlearned one: they do not think that God can know this: from whom nothing lies hidden: who is also powerful to defend our souls from their arrows by the wide arms of his piety.

"They have searched out iniquities; they have failed searching with a search." Heretics also search the holy Scriptures: and not treating them spiritually, they bring forth vain questions from there, by which they desire to ensnare us through iniquity and deceit. But prevailing nothing, they themselves rather, searched out and exhausted by God, are left empty.

"A man shall approach to a deep heart, and God shall be exalted." If anyone approaching with the wisdom of God to the understanding of a deep heart distinguishes these things; that is, discerns truth and falsehood, then God shall be exalted. Who, although he is most high, yet when we think rightly of him, he is sublimated in us.

"The arrows of children have become their wounds." For the just, understanding when they see this little one whom we explained above being infected by this poison of persuasion: when they have lifted up their voice so that they may correct him, immediately their words shall be to the wicked like wounds. "And their tongue is weakened against them." Their speech takes no stability: but their deceit shall render them weak.

"All who saw them were troubled." Confused and troubled are those who recognize themselves entangled in a similar error. "And every man was afraid." That divine judgment was imminent for them.

"And they declared the works of God: and they understood his doings." For being compunct in heart, they understand and announce the wonders of God.

"The just shall rejoice in the Lord, and shall hope in him." Just as the impious man fears for his infidelity: so the just man exults in the Lord through the hope of his eternity. "And all the upright in heart shall be praised." Because they are about to see God. For blessed are the clean of heart: because they shall see God (Matt. 5). Who may deign to grant to us, that being free from the arrows of the enemies, rescued from the bow of falsehood, we may deserve to be protected by him, who gives the glory of immortality to all the saints for the hope of salvation.

PSALM 64.

In finem, Psalmus David, Canticum Jeremiae et Ezechiel, et populi de captivitate. Iste psalmus in persona Christi cantatur, et de reversione Babyloniae in Jerusalem, et de nostra ad coelestem Jerusalem.

Te decet hymnus, Deus, in Sion: et tibi reddetur votum in Jerusalem. Non theatralibus neque simulacrorum templis, sed tibi, omnipotens, laus ac votum jugiter est reddendum in Sion, id est, in Ecclesia, tuam gloriam speculante: vel in coelesti Jerusalem dignus commemoraris inhabitator. Reddetur ergo tibi laus, quia Deus es; votum, quia redemptor es.

Exaudi orationem meam. Per Spiritum sanctum: qui gemitibus inenarrabilibus interpellat pro nobis. Ad te omnis caro veniet. Ac si diceret: Ad te convertetur omnis homo.

Verba iniquorum. Dogmata philosophorum, fatuitatesque gentilium. Praevaluerunt super nos. Cum te nesciremus, quomodo Jeremias dixit: Vere mendacium et vanitatem locuti sunt patres nostri, et non profuit eis (Jerem. XVI). Et impietatibus nostris tu propitiaberis. Usque in finem nos fuissemus in errore, nisi tu propitius fuisses nostri: qui nos sanguine proprio mercatus es. Sic et Paulus apostolus ait: Qui nos reconciliavit Deo Patri per crucem (I Cor. V).

Beatus quem elegisti et assumpsisti: inhabitabit in atriis tuis. Vocat Deus omnes: nec ullum spernit; sed pauci sequuntur. Ergo qui se dignum ejus electioni praebuerit, cohabitat ei cum apostolis sanctis in tabernaculis sempiternis.

Replebimur in bonis domus tuae. Id est, Ecclesiae, quae diversis munerum spiritualium exuberat bonis. Sanctum est templum tuum. Homo ille in quo plenitudo divinitatis inhabitat; de quo dicitur ad Mariam: Et quod nascetur ex te sanctum, vocabitur Filius Dei (Luc. II): cum in ea Dominus carnem assumpturus inhabitabit. Mirabile in aequitate. Quia non credentibus Judaeis, mirabiliter ipse Dominus veritatem aperuit.

Exaudi nos, Deus salutaris noster: spes omnium finium terrae et in mari longe. Providens propheta, terrae, maris, ac finium omnium, spem Christum esse annuntiavit. Quod autem se ab eo exaudiri postulat: sic intelligitur, ac si diceret: Jam veni, ut per te salvari merear.

"To the end, a Psalm of David, a Canticle of Jeremiah and Ezekiel, and of the people of the captivity." This psalm is sung in the person of Christ, both concerning the return from Babylon to Jerusalem, and concerning our return to the heavenly Jerusalem.

"A hymn, O God, becomes you in Sion: and a vow shall be paid to you in Jerusalem." Not in theatrical places nor in the temples of idols, but to you, Almighty, praise and a vow is continually to be paid in Sion, that is, in the Church, beholding your glory: or in the heavenly Jerusalem you are recorded as a worthy inhabitant. Therefore praise shall be rendered to you, because you are God; a vow, because you are the redeemer.

"Hear my prayer." Through the Holy Spirit: who intercedes for us with unspeakable groanings. "To you all flesh shall come." As if he were saying: To you every man shall be converted.

"The words of the wicked." The dogmas of philosophers, and the foolishnesses of the Gentiles. "They have prevailed over us." When we did not know you, as Jeremiah said: "Truly our fathers have spoken a lie and vanity, and it has not profited them" (Jer. 16). "And you will be merciful to our impieties." We would have been in error even unto the end, unless you had been merciful to us: who have bought us with your own blood. So also the Apostle Paul says: "Who has reconciled us to God the Father through the cross" (1 Cor. 5).

"Blessed is he whom you have chosen and taken to you: he shall dwell in your courts." God calls all: nor does he despise any; but few follow. Therefore he who shall have presented himself worthy of his election, dwells with him with the holy apostles in the everlasting tabernacles.

"We shall be filled with the good things of your house." That is, of the Church, which abounds with the various goods of spiritual gifts. "Holy is your temple." That man in whom the fullness of the divinity dwells; concerning whom it is said to Mary: "And that holy thing which shall be born of you shall be called the Son of God" (Luke 2): when the Lord, about to assume flesh, shall dwell in her. "Wonderful in equity." Because to the Jews not believing, the Lord himself wonderfully opened the truth.

"Hear us, O God our savior: the hope of all the ends of the earth, and in the sea afar off." The prophet, foreseeing, announced that Christ is the hope of the earth, of the sea, and of all the ends. But that he asks to be heard by him: it is so understood as if he were saying: Now I have come, that I may deserve to be saved through you.

Praeparans montes in virtute tua, accinctus potentia. Ipse Dominus Verbum caro factum est in assumpto homine. Accinctus potentia, celsitudinem montium diabolicae dominationis oppressit, et sempiternis ignibus praeparavit. Accinctus Dei contrahit vestimentum. Non enim possumus expansam fortitudinis suae vestem cognoscere. Qui conturbas profundum maris. Saeculi hujus profundam jactantiam, praedicatione apostolica commovens. Sonum fluctuum ejus quis sustinebit? In eversione enim simulacrorum dant daemonia sonum: illicientes paganos, ut interimant sanctos Dei. Sed hic sonus, Dei potentia oppilatur.

Turbabuntur gentes. Cum sanctis praevalere non potuerint. Et timebunt termini terrae a signis tuis. A virtute crucis, quae eis prius stultitia erat: vel ab his mirabilibus compunguntur. Exitus matutini, et vespere delectabis. Matutinis vespertinisque hymnis Ecclesiae delectatur Deus, per animam fidelem: quae relicto inanium superstitionum ritu eum devote laudaverit. Per mane, laetitia: per vesperum, tristitia.

Visitasti terram. Visitavit utique terram nostri corporis, assumendo materiam carnis. Et inebriasti eam. Non vino luxuriae, sed infusione Spiritus sancti. Multiplicasti locupletare eam. Diversarum opibus gratiarum.

Flumen Dei repletum est aquis. Denique dicit Dominus in Evangelio: Qui crediderit in me, flumina de ventre ejus fluent aquae vivae (Joan. VII). Attende evangelistam: hoc enim dicebat de Spiritu sancto, quem accepturi erant credentes in eum. Nos ergo qui credidimus, jam flumen Dei sumus. Replebimur aqua, cum baptismo abluimur, et si digni sumus ut Spiritu sancto impleamur. Locupletamur ab eodem spiritualis infusionis imbre, cum vitae perennis fonte repleti, donis spiritualibus irrigamur. Parasti cibum illorum, quoniam ita est praeparatio ejus. Parasti, inquam, Domine, cibum nostrum in communione beati corporis ac sanguinis tui: quod si digne hauriamus, judicium mortis effugimus. Tu es enim panis vitae descendens de coelo: et vitam retribuens mundo.

Rivos ejus inebrians, multiplicans genimina ejus: in stillicidiis ejus. Rivi enim in nobis a flumine illo: id est, a Spiritu sancto emanant, qui nos diversis gratiarum donis inebriant: ut alii detur sermo sapientiae, alii prophetia, alii curatio, alii interpretatio, vel reliquae donationes: quas operatur unus atque idem spiritus, dividens unicuique prout vult (I Cor. XII). Per quae donationum genera, multiplicantur Ecclesiae. Quae primum quidem quasi stillicidia in nobis defluunt, dehinc rivi fiunt.

"Preparing the mountains in your strength, girded with power." The Lord himself, the Word, was made flesh in the assumed man. "Girded with power," he oppressed the loftiness of the mountains of diabolical dominion, and prepared them for everlasting fires. "Girded," God contracts his garment. For we cannot know the expanded garment of his strength. "Who trouble the depth of the sea." Moving the deep boasting of this world by the apostolic preaching. "Who shall withstand the noise of its waves?" For in the overthrow of idols the demons give a sound: enticing the pagans to kill the saints of God. But this sound is stopped up by the power of God.

"The Gentiles shall be troubled." When they shall not have been able to prevail against the saints. "And the ends of the earth shall fear at your signs." At the power of the cross, which to them was formerly foolishness: or they are compunct by these wonders. "The outgoings of the morning and of the evening you shall make joyful." God is delighted by the morning and evening hymns of the Church, through the faithful soul: which, having left the rite of vain superstitions, shall have devotedly praised him. By the morning, joy: by the evening, sadness.

"You have visited the earth." He certainly visited the earth of our body by assuming the matter of flesh. "And you have inebriated it." Not with the wine of luxury, but with the infusion of the Holy Spirit. "You have multiplied its enrichment." With the riches of various graces.

"The river of God is filled with waters." Finally, the Lord says in the Gospel: "He who believes in me, out of his belly shall flow rivers of living water" (John 7). Attend to the Evangelist: for he was saying this concerning the Holy Spirit, whom those believing in him were about to receive. We, therefore, who have believed, are already the river of God. We are filled with water when we are washed by baptism, and if we are worthy, that we may be filled with the Holy Spirit. We are enriched by the same rain of spiritual infusion, when, filled with the fountain of perennial life, we are irrigated by spiritual gifts. "You have prepared their food, for so is its preparation." You have prepared, I say, O Lord, our food in the communion of your blessed body and blood: which if we draw worthily, we escape the judgment of death. For you are the bread of life descending from heaven: and giving back life to the world.

"Inebriating its rivers, multiplying its offspring: in its gentle rains." For the rivers in us emanate from that stream: that is, from the Holy Spirit, who inebriates us with the various gifts of graces: so that to one is given the word of wisdom, to another prophecy, to another healing, to another interpretation, or the remaining donations: which one and the same spirit works, dividing to each one as he wills (1 Cor. 12). Through which kinds of donations the Churches are multiplied. Which at first indeed flow down in us like gentle rains, thereafter they become rivers.

Post haec multiplicantur in generationibus: ut afferant fructum, aliud centesimum, aliud sexagesimum, aliud tricesimum (Matth. XIII). Laetabitur germinans. Terra scilicet laetabitur (Isai. LVIII): cum in ea hic fructus spiritualis exorietur.

Benedices coronam anni benignitatis tuae. Qua sanctos praemiis, et temetipsum eorum agminibus coronabis. Annum vero acceptabilem, ipsum esse Dominum alius propheta commemorat: Benedices coronam anni ejus. Circulum et semper in se currentia anni tempora, coronam vocavit. Aut certe quia in passione Domini victoria de toto orbe suscepta est. Et campi tui replebuntur ubertate. Campi, legis qui nullum jucunditatis fructum in littera protulerunt: nunc spiritualiter intellecti, fructus evangelici dogmatis ubertate complentur.

Pinguescent speciosa deserti. Ecclesia scilicet, quae divina Dei gratia fluit. Et exsultatione colles accingentur. Martyres, sive reliqui sancti: qui immensis a Deo praemiis honorati, perpetuis gaudiis accingentur.

Induti sunt arietes ovium. Patriarchae, prophetae, sive apostoli: qui duces fuerunt ovium gregis ecclesiastici, translati a morte in vitam: induuntur immortalitate perpetua. Et valles abundabunt frumento. Clamabunt sancti minoris meriti, et coronam non capient: fructibus tamen aeternae vitae alentur. Clamabunt, etenim hymnum dicent. Omnes promiscue electi pro diversorum munerum donis, Deo perpetuas concinunt laudes. Quorum ut congregemur meritis, deprecantes oramus, ut jungamur praemiis, ut si non meremur honorari praemiis, vel ornari coronis, saltem veniam consecuti, poena careamus aeterni judicii. Amen.

Dicite Deo, quam terribilia sunt opera tua, Domine! Scilicet ut non creaturam colant, sed Creatoris virtutem in his quae contemplantur, intelligant. Quam terribilia sunt opera tua! Terribile est quod potestis mirari, et non potestis comprehendere, id est, de populo Judaico electo, et postea reprobato, et gentes primitus condemnatas, et postea electas. Vel qui videntur quasi sancti, et reprobati, et de peccatoribus, qui videntur quasi reprobati, et electi. Occulta sunt judicia Dei: terribilia, id est, timenda. In multitudine virtutis tuae mentientur tibi inimici tui. Quando viderunt in Aegypto virtutes, et signa: et in mari Rubro. Mentiti sunt quando dixerunt: Omnia quaecumque praeceperit nobis Dominus, faciemus (Exod. XXIV). Unde dicit: Iniquitas mentita est, et inimici Domini mentiti sunt ei (Psal. XXVI).

After these things they are multiplied in generations: so that they may bring forth fruit, one a hundredfold, another sixtyfold, another thirtyfold (Matt. 13). "The germinating one shall rejoice." The earth, to be sure, shall rejoice (Isa. 58): when in it this spiritual fruit shall arise.

"You shall bless the crown of the year of your goodness." By which you shall crown the saints with rewards, and yourself with their ranks. But another prophet records that the acceptable year is the Lord himself: "You shall bless the crown of his year." He called the circle and the seasons of the year always running into themselves, a crown. Or certainly because in the passion of the Lord victory was received from the whole world. "And your fields shall be filled with plenty." The fields of the law which brought forth no fruit of pleasantness in the letter: now understood spiritually, they are filled with the plenty of evangelical dogma.

"The beautiful places of the desert shall grow fat." The Church, to be sure, which flows with the divine grace of God. "And the hills shall be girded with exultation." The martyrs, or the remaining saints: who, honored with immense rewards by God, shall be girded with perpetual joys.

"The rams of the sheep are clothed." The patriarchs, prophets, or apostles: who were the leaders of the sheep of the ecclesiastical flock, translated from death into life: they are clothed with perpetual immortality. "And the valleys shall abound with corn." The saints of lesser merit shall cry out, and they shall not receive the crown: nevertheless they shall be nourished by the fruits of eternal life. "They shall cry out, for they shall sing a hymn." All the elect without distinction, for the gifts of various bounties, sing together perpetual praises to God. Praying that we may be gathered together by their merits, we pray that we may be joined to their rewards, so that if we do not deserve to be honored with rewards, or adorned with crowns, at least having attained pardon, we may lack the punishment of eternal judgment. Amen.

"Say to God, how terrible are your works, O Lord!" To be sure, that they may not worship a creature, but that they may understand the power of the Creator in those things which they contemplate. "How terrible are your works!" It is terrible that you can wonder at, and you cannot comprehend, that is, concerning the Jewish people chosen, and afterwards rejected, and the Gentiles first condemned, and afterwards chosen. Or those who are seen as if holy, and are rejected, and concerning sinners, who are seen as if rejected, and are chosen. Hidden are the judgments of God: terrible, that is, to be feared. "In the multitude of your strength your enemies shall lie to you." When they saw wonders and signs in Egypt: and in the Red Sea. They lied when they said: "All things whatsoever the Lord has commanded us, we will do" (Exod. 24). Whence he says: "Iniquity has lied to itself, and the enemies of the Lord have lied to him" (Psalm 26).

Omnis terra adoret te, Deus, et psallat tibi: Psalmum dicat nomini tuo. Te adoret, te veneretur: tibi concinat, non creaturae, quam ejus usibus subjecisti. Hic interponit diapsalma, ut ad nos verba convertat, dicens:

Venite, et videte opera Domini, terribilis in consiliis super filios hominum. Gentes quae diu in errore fanatico vixerunt, sicut quondam patres nostri, ad Deum cognoscendum invitat. Qui terribilibus consiliis humano generi consuluit, ut cognoscentes Creatoris opera, scirent operum conditorem. Venite, et videte opera Domini. Venite, credite, videte, intelligite. Vox praedicatorum. Quam terribilis, in consiliis super filios hominum! Terribilis, hoc est, quomodo unus reprobatur, et alter eligitur. Reprobantur Judaei, et eliguntur gentes: sicut dixit in Evangelio: Duo in agro: unus assumetur, et unus relinquetur. Duae molentes: una assumetur, et alia relinquetur (Matth XXIV). Duo in lecto: unus assumetur, et unus relinquetur. Terribile est, dum de una massa fuerunt creati, et alii eliguntur, et alii reprobantur.

Qui convertit mare in aridam: in flumine pertransibunt pede. Ipsum adorare docet qui ad transitum Israelis, et mare siccavit, et Jordanis undas appendit (Exod. XIV). Sed et ipse Dominus dux, haec quasi pede praeteriit, populo prosequente. Ergo sicut tunc hae aquae ipso duce divisae populo viam in terram repromissionis aperuerunt (Jos. III): ita nunc nobis, si baptismum non polluamus, per ipsum abluti, praeeunte eo, in quo renati sumus, in regionem vivorum ingredimur. Vel pertransibunt pede, sancti praedicatores fortiter ambulaverunt praedicando: quia Deus praeparat illis viam. Unde dictum est: Calciate pedes vestros in praeparatione Evangelii pacis (Ephes. VI). Ibi laetabimur in idipsum: qui dominantur in virtute sua in aeternum. In idipsum, hoc est, in Christo: quia qui hic fuit humiliatus, ipse dominatur in aeternitate. Sicut enim ejus virtutis dominatio nullo clauditur fine: ita nostra laetitia, qua ei conformes efficiemur, perpetuo permanebit.

Oculi ejus super gentes respiciunt. Ut reprobentur Judaei, et eligantur gentiles; ut illud: Qui finxit oculum, non considerat (Psal. XCIII). Contemplatione sancta inspicit populos crediturus: nam nullis penitus distinguitur membris. Qui exasperant, non exaltentur in semetipsis. Judaei scilicet, dum per fellis amaritudinem in Abrahae nativitate carnali, Dei gloriam collocant, semper humiliantur. Interjectio diapsalmatis ordinem dictorum immutat, ut a prophetica vaticinatione, ad apostolicam transeat exhortationem.

"Let all the earth adore you, O God, and sing to you: let it sing a psalm to your name." Let it adore you, let it venerate you: let it sing together to you, not to a creature, which you have subjected to its uses. Here he interposes a selah, that he may turn the words to us, saying:

"Come and see the works of the Lord, terrible in his counsels over the sons of men." He invites the Gentiles, who for a long time lived in fanatic error, just as formerly our fathers did, to know God. Who consulted for the human race with terrible counsels, so that knowing the works of the Creator, they might know the framer of the works. "Come and see the works of the Lord." Come, believe, see, understand. The voice of the preachers. "How terrible in his counsels over the sons of men!" Terrible, that is, how one is rejected, and another is chosen. The Jews are rejected, and the Gentiles are chosen: as he said in the Gospel: "Two in the field: one shall be taken, and one shall be left." "Two women grinding: one shall be taken, and the other shall be left" (Matt. 24). "Two in a bed: one shall be taken, and one shall be left." It is terrible, while they were created from one mass, yet some are chosen, and others are rejected.

"Who turned the sea into dry land: in the river they shall pass over on foot." He teaches to adore him who, for the passage of Israel, both dried up the sea and held back the waves of the Jordan (Exod. 14). But the Lord himself, as leader, passed through these as if on foot, with the people following. Therefore, just as then these waters, with him as leader, being divided, opened the way for the people into the land of promise (Josh. 3): so now for us, if we do not pollute baptism, being washed through him, with him preceding in whom we are reborn, we enter into the region of the living. Or, "they shall pass over on foot": the holy preachers walked strongly by preaching, because God prepares the way for them. Whence it was said: "Shod your feet in the preparation of the Gospel of peace" (Ephes. 6). "There we shall rejoice in the self-same: who rule in his strength forever." In the self-same, that is, in Christ: because he who was humbled here, he himself rules in eternity. For just as the dominion of his strength is closed by no end: so our joy, by which we shall be made conformable to him, shall remain perpetually.

"His eyes look upon the Gentiles." That the Jews may be rejected, and the Gentiles may be chosen; as that: "He who formed the eye, does he not consider?" (Psalm 93). With holy contemplation he inspects the peoples about to believe: for he is distinguished by no members at all. "Let not those who provoke be exalted in themselves." The Jews, to be sure, while through the bitterness of gall in the carnal birth of Abraham they place the glory of God, are always humbled. The interjection of the selah changes the order of the sayings, so that it may pass from the prophetic vaticination to the apostolic exhortation.

Benedicite, gentes, Dominum Deum nostrum, et auditam facite vocem laudis ejus. Apostoli haec praedicant, ut ipsum benedicant gentes Deum: quem iidem apostoli dicunt suum, obaudiantque ipsum in quem sunt renati per baptismum. Hinc iterum propheta loquitur.

Qui posuit animam meam ad vitam: Ne eam perpetua consumeret mors. Mors occidit mortem, id est, mors Christi occidit mortem nostram. Et non dedit in commotionem pedes meos. Sed stabilivit me in praedicationibus quas gentibus intuli. Hinc succedit vox martyrum.

Quoniam reprobasti nos, Deus, igne nos examinasti, sicut examinatur argentum, et induxisti nos in laqueum, posuisti tribulationes in dorso nostro: imposuisti homines super capita nostra. Id est, diabolum, ut super nos erigeretur, ad probandum. Vel aliter: Non dixit de angelis, neque de sanctis, sed de peccatoribus, id est, peccatores fecisti esse super nos, ut nos sustineamus per patientiam. Ut illud: Per multas tribulationes oportet nos introire in regnum Dei (Act. XIV).

Transivimus per ignem et aquam, et eduxisti nos in refrigerium. Martyrum hic ostendit victorias, quas in diversis passionibus meruerunt, et ad unum eos ducit refrigerium, id est, Christum Dominum: per laqueos, per cruces, per verbera, per ignes, aestusque et alia diversa supplicia, per quae et holocaustum acceptum effecti sunt, pervenisse. Ignis vorat, aqua absorbet. Ignis, tentatio: aqua, prosperitas. Vel ignem Spiritus sancti. Induxisti nos in refrigerium, hoc est, in beatitudinem aeternam.

Introibo in domum tuam in holocaustis. Hic propheta non de se tantum loquitur, sed et de his quos superius memoravit, qui introierunt in domum Dei: ut non solum se exhiberent Deo hostiam vivam, sed et illos qui eorum exemplo pro nomine Domini passi sunt: Ut reddam tibi vota mea: quae distinxerunt labia mea. Quae vota distinxerunt, nisi ut alios sibi in martyrium copularent? Vel promissum, ut Deum laudemus, et confiteamur illum creatorem. Locutum est os meum in tribulatione mea. Locuti sunt enim, ut numquam eos separaret a charitate Christi ulla persecutio.

Holocausta medullata offeram tibi. Fidem animae, vel corporis affectum, vel corpus Christi. Ossa inferiora carni: et medulla, inferior ossibus. Medullata, hoc est, viscerata cum corpore et anima. Cum incenso. Cum acceptabili orationis odore. Et arietes. Apostoli, vel doctores Ecclesiarum.

"Bless, O you Gentiles, the Lord our God, and make the voice of his praise to be heard." The apostles preach these things, so that the Gentiles may bless God himself: whom the same apostles call their own, and they may obey him in whom they are reborn through baptism. Hence the prophet speaks again.

"Who has set my soul to life." Lest perpetual death should consume it. Death killed death, that is, the death of Christ killed our death. "And he has not given my feet to be moved." But he established me in the preachings which I brought to the Gentiles. From here follows the voice of the martyrs.

"For you have proved us, O God: you have tried us by fire, as silver is tried. And you have brought us into a snare: you have laid tribulations on our back: you have set men over our heads." That is, the devil, that he might be raised up over us, for testing. Or otherwise: He did not speak concerning angels, nor concerning saints, but concerning sinners, that is, you have made sinners to be over us, that we may sustain them through patience. As that: "Through many tribulations it behooves us to enter into the kingdom of God" (Acts 14).

"We have passed through fire and water: and you have brought us out into refreshment." He shows here the victories of the martyrs, which they deserved in various passions, and he leads them to one refreshment, that is, Christ the Lord: having arrived through snares, through crosses, through scourges, through fires and heats and other various punishments, through which also they were made an acceptable holocaust. Fire devours, water absorbs. Fire, temptation: water, prosperity. Or the fire of the Holy Spirit. "You have brought us into refreshment," this is, into eternal beatitude.

"I will go into your house with burnt offerings." Here the prophet speaks not only of himself, but also of those whom he mentioned above, who entered into the house of God: so that they might exhibit themselves to God not only as a living host, but also those who by their example suffered for the name of the Lord. "That I may pay you my vows: which my lips have uttered." What vows did they utter, unless that they might join others to themselves in martyrdom? Or the promise, that we may praise God and confess him as creator. "My mouth has spoken in my tribulation." For they spoke, that no persecution should ever separate them from the charity of Christ.

"I will offer to you marrowy holocausts." The faith of the soul, or the affection of the body, or the body of Christ. The bones are lower than the flesh: and the marrow, lower than the bones. "Marrowy," that is, viscera-filled with body and soul. "With incense." With the acceptable odor of prayer. "And rams." Apostles, or doctors of the Churches.

Offeram tibi boves. Qui, rejecta contumacia legis, jugo Domini cervices suas, quod suave est, subdiderunt. Cum hircis. Qui post peccatum conversi, fideliter in martyrio perstiterunt. Hic autem omnes Domino per holocaustum pacificum offeruntur: ad quos nunc propheta post diapsalma convertit sermonem, dicens:

Venite, et audite, et narrabo, omnes qui timetis Deum, quanta fecit animae meae. Ad ipsum ore meo clamavi, et exsultavi sub lingua mea. Vos qui Dominum metuitis, accedite et considerate qualiter animam meam in beatitudinem constituerit sempiternam: pro eo quod non solum ore postulo, sed etiam in arcanis cordis puri clamavi ad Dominum. Ad ipsum ore meo clamavi: manifestissime declaratur in hoc loco clamorem in Scripturis non vocis accipiendum esse, sed cordis.

Iniquitatem si aspexi in corde meo: non exaudiet Dominus. Propterea exaudivit me Deus meus: et intendit voci orationis meae. Vidi enim puritatem mentis meae, ideo petere praesumpsi.

Benedictus Dominus, qui non amovit orationem meam, et misericordiam suam a me. Plenus misericordia non amovit deprecationem meam a se: quia quae justa erant, postulabam. Nam semper piae aures ejus justorum precibus patent. Sed nos suppliciter Dominum deprecemur, ut aperiat aures suas ad preces nostras, et ipse nos, data peccatorum remissione, de praesentibus aerumnis eripiat: sibique holocaustum purum effectos, mactatis vitiis, sanctorum agminibus jungat. Amen.

PSALMUS LXVI.

In finem, in Hymnis, Psalmus Cantici David. Iste psalmus licet parvus sit, tamen apostolorum prophetarumque continet vocem, qui aut venisse, aut venturum Dominum gentibus nuntiaverunt.

Deus misereatur nostri, et benedicat nobis. Prima deprecatio est ut misericordiam praebeat Deus: deinde benedictionem. Benedictio ergo quae succedit misericordiae, talis sit, ut compressa dominatione carnali, spiritum faciat triumphare. Non nostri judex sit, sed misericors. Deus misereatur nostri. Vox apostolorum est, loquentium ad plebem de gentibus congregatam. Credidistis quidem ad vocem nostram. Ecce haec Ecclesia congregata est in nomine Domini: propterea nos dicimus: Deus misereatur nostri, et benedicat nobis. Maledictionem primam in homine sua benedictione dissolvat.

"I will offer to you bulls." Those who, having rejected the contumacy of the law, have subjected their necks to the yoke of the Lord, which is sweet. "With goats." Those who, having been converted after sin, persisted faithfully in martyrdom. Here, however, all are offered to the Lord through a peaceful holocaust: to whom the prophet now turns his speech after the selah, saying:

"Come and hear, and I will tell, all you who fear God, how great things he has done for my soul." "To him I have cried with my mouth, and I have exulted under my tongue." You who fear the Lord, draw near and consider in what manner he has established my soul in everlasting beatitude: for that which I ask not only with my mouth, but also cried to the Lord in the secrets of a pure heart. "To him I have cried with my mouth:" it is most clearly declared in this place that "cry" in the Scriptures is not to be taken as of the voice, but of the heart.

"If I have looked upon iniquity in my heart: the Lord will not hear." "Therefore my God has heard me: and has attended to the voice of my prayer." For I saw the purity of my mind, therefore I presumed to ask.

"Blessed be the Lord, who has not turned away my prayer, and his mercy from me." Full of mercy, he has not turned away my deprecation from himself: because I was asking those things which were just. For his pious ears always lie open to the prayers of the just. But let us suppliantly pray the Lord, that he may open his ears to our prayers, and that he himself, the remission of sins being given, may rescue us from present distresses: and may join us, made a pure holocaust, our vices having been slaughtered, to the ranks of the saints. Amen.

PSALM 66.

"To the end, in Hymns, a Psalm of a Canticle of David." This psalm, although it be small, nevertheless contains the voice of the apostles and prophets, who announced that the Lord either had come or was about to come to the Gentiles.

"May God have mercy on us, and bless us." The first deprecation is that God may provide mercy: thereafter a blessing. Therefore let the blessing which follows mercy be such that, carnal dominion being suppressed, it may make the spirit to triumph. Let him not be our judge, but merciful. "May God have mercy on us." It is the voice of the apostles, speaking to the people gathered from the Gentiles. You have indeed believed at our voice. Behold, this Church is gathered in the name of the Lord: therefore we say: "May God have mercy on us, and bless us." May he dissolve the first curse in man by his blessing.

Illuminet vultum suum super nos. Non illum tristem videamus in peccatis nostris, sed gaudentem in virtutibus. Non eum sentiamus judicem, sed Patrem. Illuminet vultum suum super nos. Dei facies quae est? Utique imago ejus. Dicit enim et Apostolus, imaginem Patris esse Filium (Rom. II). Ergo imagine sua nos illuminet, hoc est, imaginem suam Filium: illuminet super nos, ut ipse nos illuminet. Lux enim Patris, lux Filii est, Qui videt Patrem, videt et Filium. Ubi nulla est distantia inter gloriam et gloriam, uterque est gloria. Precantur haec apostoli et prophetae, ut vultu Dei illuminati, fiat praedicatio eorum lumen omnium gentium.

Ut cognoscamus in terra viam tuam, et in omnibus gentibus salutare tuum. Sic enim invalescat praedicatio nostra, ut via sive salutare tuum, id est, Christus Dominum in his qui nunc terrena sapiunt, et in gentilitatis versantur errore, cernantur. Ut cognoscamus in terra viam tuam. Hoc autem petimus, ut illumines vultum tuum: hoc est, imaginem tuam super nos, quae apud te semper abscondita fuit, et quasi in secreto, et tenebris erat mysteriorum tuorum: secundum illud quod scriptum est: posuit tenebras latibulum suum (Psal. XVII). Hoc petimus, ut illumines super nos, ut mysterium quod a generationibus absconditum fuit, juxta Apostolum, reveletur in nobis (I Cor. II). Hoc autem totum quare poscimus, quare desideramus? Nisi illuminaveris imaginem tuam super nos, viam tuam, et scientiam tuam nosse non possumus, ut majestatem tuam quae in coelis nota est, notam habeamus et in terra. Ut cognoscamus in terra viam tuam. Ego sum, inquit, via, vita et veritas (Joan. XIV). Ut cognoscamus in terra viam tuam. In terra cognoscamus: Fiat voluntas tua sicut in coelo et in terra (Matt. VI), ut quem angeli adorant in coelis, homines quoque adorent in terra. Sed dicet aliquis: quia nota erat via Dei: Notus enim in Judaea Deus: in Israel magnum nomen ejus. Notus erat Deus, sed Dei via non erat nota in Judaea. Quoniam ergo via Dei Patris non erat nota in Judaeis, propterea nunc dicit: In omnibus gentibus salutare tuum. Non in uno populo, sed in cunctis gentibus. In omnibus gentibus salutare tuum. Ubi nos habemus in Latino, salutare; in Hebraeo, Jesus dicitur. Denique et angelus hoc loquitur: Et vocabis nomen ejus Jesum (Luc. II). Hic enim salvabit populum suum. In omnibus gentibus salutare tuum. Ecce completum est, quod apostoli deprecati sunt: In omnibus gentibus notum est salutare ejus. Quocumque humanus sermo esse potest, ibi Jesus resonat.

Confiteantur tibi populi, Deus: confiteantur tibi populi omnes. Confiteantur tibi populi, Judaeorum? Non: sed, populi omnes confiteantur. Quomodo omnes gentes, sic et omnes populi. Confiteantur tibi populi, Deus. Quid confiteantur? Utique peccata sua: vel certe confiteantur imaginem tuam esse in te. In Filio te confiteantur, in illo te videant: in illo te adorent.

"May he cause his face to shine upon us." Let us not see him sad in our sins, but rejoicing in virtues. Let us not feel him as a judge, but as a Father. "May he cause his face to shine upon us." What is the face of God? Surely his image. For the Apostle also says that the Son is the image of the Father (Rom. 8). Therefore let him illuminate us by his image, that is, his Son: "let him illuminate upon us," that he himself may illuminate us. For the light of the Father is the light of the Son; he who sees the Father, sees also the Son. Where there is no distance between glory and glory, each is glory. The apostles and prophets pray for these things, so that, illuminated by the face of God, their preaching may become the light of all nations.

"That we may know your way on earth, and your salvation in all nations." For so let our preaching prevail, that your way or your salvation, that is, Christ the Lord, may be discerned in those who now savor earthly things and are involved in the error of gentilism. "That we may know your way on earth." But we ask this, that you may illuminate your face: that is, your image upon us, which was always hidden with you, and was as it were in secret, and in the darkness of your mysteries: according to that which is written: "He set darkness his hiding place" (Psalm 17). We ask this, that it may be illuminated upon us, so that the mystery which was hidden from generations, according to the Apostle, may be revealed in us (1 Cor. 2). But why do we ask all this, why do we desire it? Unless you illuminate your image upon us, we cannot know your way and your knowledge, so that we may have your majesty, which is known in heaven, known also on earth. "That we may know your way on earth." "I am," he said, "the way, the life, and the truth" (John 14). "That we may know your way on earth." Let us know on earth: "Your will be done as in heaven so on earth" (Matt. 6), so that whom the angels adore in heaven, men also may adore on earth. But someone will say: because the way of God was known: "For God is known in Judea: in Israel his name is great." God was known, but the way of God was not known in Judea. Since therefore the way of God the Father was not known among the Jews, for that reason he now says: "In all nations your salvation." Not in one people, but in all nations. "In all nations your salvation." Where we have in the Latin, "salutare" (salvation); in the Hebrew, it is called "Jesus." Finally, even the angel speaks this: "And you shall call his name Jesus" (Luke 2). For he shall save his people. "In all nations your salvation." Behold, it is fulfilled, what the apostles prayed for: In all nations his salvation is known. Wherever human speech can be, there Jesus resounds.

"Let the peoples confess to you, O God: let all the peoples confess to you." Let the peoples confess to you, of the Jews? No: but, "let all the peoples confess." As all nations, so also all peoples. "Let the peoples confess to you, O God." What should they confess? Surely their sins: or certainly let them confess that your image is in you. Let them confess you in the Son, let them see you in him: let them adore you in him.

Laetentur et exsultent gentes. Quoniam de captivitate diaboli liberatae sunt: quoniam quae ante incurvabantur ad adoranda idola, ligna et lapides, nunc erecto vultu coelos respiciunt. Quoniam judicas populos in aequitate. Ubicumque aequitas est atque judicium, ibi non laetitia, sed formido est peccatorum. Et quomodo dixit: Deus misereatur nostri, et benedicat nos, et nunc dixit: Laetentur et exsultent gentes: quoniam judicas populos in aequitate? Videtur sibi esse contrarius. Si enim misericordia indigent, quomodo laetantur et exsultant: quoniam judicas populos in aequitate? Ubicumque enim misericordia est, ibi non est judicium; ubi autem judicium est et aequitas judicii, ibi procul est misericordia. Sed iste sensus est: Laetentur et exsultent gentes. Quare, laetentur? Quoniam judicas populos in aequitate: quoniam nequaquam accipis personam unius gentis, sed omnium Deus es. Non tibi soli Judaei placent, sed omnis mundus tuus est. Dicat aliquis: Vim facis Scripturae, non hoc sensu dixit. Interpretatur seipsa Scriptura, quae loquitur: Quoniam judicas populos in aequitate. Quos populos? Et gentes in terra dirigis. Gentes quae ante non recto pede gradiebantur, fecisti eas ut ambularent in viam tuam. Ut cognosceremus in terra viam tuam, ut ambularemus in via, non in inviis, et per unam viam veniremus ad te, de quo nascitur via. Non enim imus ad Patrem, nisi per Filium. Dicat aliquis: Arianorum dogma est. Ergo per Filium venitur ad Patrem. Ego hoc dico, quoniam per imaginem imus ad faciem; et in lumine videmus lumen, in Filio videmus Patrem. Mysterium et dispensatio est quae loquitur. Caeterum si quis putat esse blasphemum, quoniam viam diximus esse Filium, et per viam imus quasi ad Deum, videamus haec ipsa via quid dicat: Nemo venit ad me, nisi Pater meus adduxerit eum ad me (Joan. VI). Quomodo ergo Filius ducit ad Patrem, sic et Pater ducit ad Filium. Haec humana verba sunt. Caeterum et Filius ducit ad Patrem, et Pater ducit ad Filium, et una natura, et una substantia est.

Confiteantur tibi populi, Deus, confiteantur tibi populi omnes. Jam supra dixerat, et in isto parvulo psalmo, hos duos versiculos iterum repetit. Dixerat enim supra: Confiteantur tibi populi, Deus: confiteantur tibi populi omnes: Laetentur et exsultent gentes, et caetera: et nunc rursus repetit hos versiculos, quasi apostoli praecinant cunctis gentibus. Saepe expugnaverunt me a juventute mea, dicat nunc Israel (Psal. CXXVIII). Saepe expugnaverunt me a juventute mea. Videte quomodo illi praecinunt, et omnium gentium turba respondet.

"Let the nations rejoice and exult." Because they have been liberated from the captivity of the devil: because those who before were bowed down to adore idols, wood and stones, now with an erect face look back to the heavens. "Because you judge the peoples in equity." Wherever there is equity and judgment, there is not joy, but the dread of sinners. And how did he say: "May God have mercy on us, and bless us," and now he said: "Let the nations rejoice and exult: because you judge the peoples in equity"? He seems to be contrary to himself. For if they need mercy, how do they rejoice and exult: "because you judge the peoples in equity"? For wherever there is mercy, there judgment is not; but where judgment is and the equity of judgment, there mercy is far off. But this is the sense: "Let the nations rejoice and exult." Why, let them rejoice? "Because you judge the peoples in equity": because you by no means accept the person of one nation, but you are the God of all. Not to you alone do the Jews please, but the whole world is yours. Let someone say: You do violence to the Scripture, he did not speak in this sense. The Scripture interprets itself, which speaks: "Because you judge the peoples in equity." Which peoples? "And you direct the nations on earth." The nations which before did not walk with a straight foot, you made them so that they might walk in your way. That we might know your way on earth, that we might walk in the way, not in trackless places, and through one way we might come to you, from whom the way is born. For we do not go to the Father, except through the Son. Let someone say: It is the dogma of the Arians. Therefore through the Son one comes to the Father. I say this, because through the image we go to the face; and in the light we see light, in the Son we see the Father. It is a mystery and a dispensation which speaks. For the rest, if anyone thinks it to be blasphemous, because we have said the Son is the way, and through the way we go as if to God, let us see what this very way says: "No one comes to me, unless my Father has drawn him to me" (John 6). Therefore just as the Son leads to the Father, so also the Father leads to the Son. These are human words. For the rest, both the Son leads to the Father, and the Father leads to the Son, and it is one nature, and one substance.

"Let the peoples confess to you, O God, let all the peoples confess to you." He had already said it above, and in this little psalm, he repeats these two verses again. For he had said above: "Let the peoples confess to you, O God: let all the peoples confess to you: let the nations rejoice and exult," and so forth: and now again he repeats these verses, as if the apostles were singing before all nations. "Often they have fought against me from my youth, let Israel now say" (Psalm 128). "Often they have fought against me from my youth." See how they sing before, and the crowd of all nations responds.

Sic et nunc dicentibus illis in principio: Confiteantur tibi populi omnes, et praecipientibus apostolis, et dicentibus: Confiteantur tibi populi, Deus: Confiteantur tibi populi omnes, quoniam illos vident reticescere, propterea idipsum iterant, et dicunt: Confiteantur tibi populi, Deus, confiteantur tibi populi omnes. Semel diximus, non audistis; iterum dicimus, ut canatis. Hoc autem totum quare diximus, et semel et secundo, ut confiteantur populi Deo? Quare hoc dicimus? quare hoc praecipimus? Quoniam judicas populos in aequitate. Judaeos, qui prae nimietate malitiae, populi accipiuntur, juxta illud: Populi meditati sunt inania (Psal. II). Et gentes in terra dirigis. Diriget eas in via vitae, data peccatorum remissione. Cum dicitur, omnes, non solum pro gentium populo, sed etiam pro Judaeorum orat, ut et ipsi conversi, confiteantur Christum Filium Dei. Terra dedit fructum suum. Terra, sancta Maria, de nostra terra, de nostro semine, de hoc luto, de hoc limo, de Adam. Terra es, et in terram ibis (Gen. III). Terra, ista, dedit fructum suum. Quod perdidit in paradiso, invenit in filio. Terra dedit fructum suum. Primum dedit florem. Dicit et in Cantico canticorum: Ego flos campi, et lilium convallium (Cant. II). Iste igitur flos fructus factus est, ut nos illum comederemus, ut nos manducaremus carnes ejus. Vultis scire quis sit iste fructus? Virgo de virgine: Dominus de ancilla: Deus ex homine, filius ex matre, fructus ex terra. Videte quid dicat ipse fructus: Nisi granum frumenti ceciderit in terram, et mortuum fuerit, non potest facere fructus multos (Joan. XII). Terra dedit fructum suum: dedit granum frumenti. Quod granum frumenti cecidit in terram, et mortuum est, et ideo multos fructus affert. Multiplicatum est in spica: quod unum ceciderat, in multis resurrexit. Cecidit enim granum tritici in terram, et seges copiosa surrexit. Terra dedit fructum suum. Propterea, confiteantur tibi populi, Deus, confiteantur tibi populi omnes. Terra dedit fructum suum. Quis est iste fructus?

Benedicat nos Deus Deus noster, benedicat nos Deus. Deus, Pater: Deus noster, Filius. Ipse enim Deus noster. Et vocabis, inquit, nomen ejus Emmanuel, id est, nobiscum Deus. Deus noster benedicat nos. Deus Spiritus sanctus. Videte mysterium Trinitatis in uno versiculo comprehensum. Terra dedit fructum suum. In isto fructu, Trinitatis mysterium continetur. Benedicat nos Deus Deus noster. Qui Deus est omnium per naturam, noster proprie factus est Deus. Benedicat nos Deus. Expellat veterem maledictionem. Maledictio nos ejecit de paradiso: reducat benedictio. Et metuant eum omnes fines terrae.

So also now, while they say in the beginning: "Let all the peoples confess," and the apostles commanding and saying: "Let the peoples confess to you, O God: let all the peoples confess to you," since they see them keeping silent, for that reason they iterate the same, and say: "Let the peoples confess to you, O God, let all the peoples confess to you." We have said it once, you did not hear; we say it again, that you may sing. But why have we said all this, both once and a second time, that the peoples may confess to God? Why do we say this? why do we command this? "Because you judge the peoples in equity." The Jews, who because of the excess of malice, are taken as "peoples," according to that: "The peoples have meditated vain things" (Psalm 2). "And you direct the nations on earth." He will direct them in the way of life, the remission of sins being given. When it is said, "all," he prays not only for the people of the nations, but also for those of the Jews, so that they too, having been converted, may confess Christ the Son of God. "The earth has given its fruit." The earth, holy Mary, from our earth, from our seed, from this mud, from this slime, from Adam. "You are earth, and into earth you shall go" (Gen. 3). This earth has given its fruit. What she lost in paradise, she found in the son. "The earth has given its fruit." First it gave a flower. He says also in the Canticle of Canticles: "I am the flower of the field, and the lily of the valleys" (Cant. 2). This flower therefore was made fruit, so that we might eat him, so that we might eat his flesh. Do you wish to know who this fruit is? A Virgin from a virgin: the Lord from a handmaid: God from man, a son from a mother, fruit from the earth. See what the fruit himself says: "Unless a grain of wheat falling into the earth shall have died, it cannot bring forth many fruits" (John 12). "The earth has given its fruit:" it gave a grain of wheat. Which grain of wheat fell into the earth, and died, and therefore brings forth many fruits. It was multiplied in the ear: that which had fallen as one, arose in many. For a grain of wheat fell into the earth, and a copious crop arose. "The earth has given its fruit." For that reason, "let the peoples confess to you, O God, let all the peoples confess to you." "The earth has given its fruit." Who is this fruit?

"May God, our God, bless us, may God bless us." God, the Father: our God, the Son. For he himself is our God. "And you shall call," he said, "his name Emmanuel, which is, God with us." May our God bless us. God the Holy Spirit. See the mystery of the Trinity comprised in one verse. "The earth has given its fruit." In that fruit, the mystery of the Trinity is contained. "May God, our God, bless us." He who is the God of all by nature, was made our God properly. "May God bless us." May he expel the old curse. The curse cast us out of paradise: let the blessing lead us back. "And let all the ends of the earth fear him."

Non dixit: Diligant eum omnes fines terrae. Perfecta quippe dilectio, foras mittit timorem. Timere incipientium est; diligere, perfectorum. Qui adhuc timet, in initio est positus, non habet perfectam et plenam fidem. Qui autem diligit Deum, omnia ei provenient in bonum. Videtur brevis, et simplex esse sententiola. Sed ventilemus eam, et in istis simplicibus verbis, ingentia mysteria reperiemus. Inveniemus intrinsecus, quod forinsecus latet. Diligentibus autem Dominum, omnia cooperantur in bonum. Job vir sanctus tentatus est, perdidit filios et filias, domus ipsius corruit, universa perdidit, omnia repente perdidit; nec pater, nec dominus; nihil enim illi remansit in corpore sanitatis, nisi sola lingua per quam blasphemare posset. Videte tentatorem diabolum. A planta, inquit, pedis usque ad verticem percussit eum vulnere pessimo, hoc est, elephantia (Job. I). Inde toto corpore vermes fluebant, et putredo. Solam linguam integram ei reservavit, ut posset Dominum suum blasphemare. In omnibus his non peccavit Job labiis suis. Videte magnitudinem tentationis, videte magnitudinem virtutis. Videte et considerate sententiam Apostoli esse completam: Diligentibus autem Dominum, omnia cooperantur in bonum (Rom. VIII). Eo tempore quo perdebat res suas, quo filios amittebat; videbantur quidem ei esse contraria quae accidissent; sed quoniam diligebat Dominum, illa mala quae ei infert, cooperantur illi bona. Illi vero vermes corporis praeparabant ei coeli coronam. Antequam tentaretur, Deus ei numquam locutus fuerat: postquam autem tentatus est, venit ad eum Deus, et familiariter loquitur, quasi amicus cum amico suo. Veniant plagae, omnia poenarum genera, dum post plagas, Christus adveniat. Egressi sumus de psalmo, sed non inutiliter, quia dixeramus: Et metuant eum omnes fines terrae, et dixeramus, quoniam metuere parvulorum est: caeterum diligere, perfectorum, et dixeramus ad hoc comprobandum de Apostolo: Diligentibus autem Dominum, omnia cooperantur in bonum. Et timeant eum omnes fines terrae. Nequaquam sola Judaea, sed omnes fines terrae. Secundum tropologiam autem, omnes fines terrae: non medietas terrae: non illi qui in terra sunt media, sed qui in fine terrae sunt, qui relinquunt terram, et ad coelos ire festinant. Hoc igitur quod apostoli dixerunt in principio, nos dicamus in fine: Deus misereatur nostri et benedicat nobis; illuminet vultum suum super nos, et misereatur nostri; et notam faciet in terra viam suam. Cum manifestus in claritate venerit Christus, tunc omnibus notum faciet cur tanta carnis humilitate descenderit. Terra dedit fructum suum. Maria genuit Salvatorem.

PSALMUS LXVII.

He did not say: Let all the ends of the earth love him. For perfect love casts out fear. To fear is of those beginning; to love, of the perfect. He who still fears, is placed in the beginning, he does not have perfect and full faith. He however who loves God, all things will result in good for him. It seems a short and simple little sentence. But let us fan it, and in those simple words, we shall find huge mysteries. We shall find within, what lies hidden without. "For those loving the Lord, all things work together for good." Job, a holy man, was tempted, he lost sons and daughters, his house collapsed, he lost all things, he lost all things suddenly; neither father, nor lord; for nothing remained to him of health in his body, except the tongue alone through which he could blaspheme. See the tempter devil. "From the sole," he said, "of the foot even to the crown he struck him with a most evil wound, that is, elephantiasis" (Job 1). Thence from the whole body worms were flowing, and rottenness. He reserved for him the tongue alone intact, that he might be able to blaspheme his Lord. In all these things Job did not sin with his lips. See the magnitude of the temptation, see the magnitude of the virtue. See and consider the sentence of the Apostle to be complete: "For those loving the Lord, all things work together for good" (Rom. 8). At that time in which he was losing his things, in which he was losing his sons; those things which had happened seemed indeed to be contrary to him; but because he loved the Lord, those evils which he brings upon him, work together for him as good. Those worms of the body were preparing for him the crown of heaven. Before he was tempted, God had never spoken to him: after however he was tempted, God came to him, and speaks familiarly, as a friend with his friend. Let plagues come, all kinds of punishments, as long as after the plagues, Christ may arrive. We have gone out from the psalm, but not uselessly, because we had said: "And let all the ends of the earth fear him," and we had said, because to fear is of little ones: for the rest to love, of the perfect, and we had said for the sake of proving this from the Apostle: "For those loving the Lord, all things work together for good." "And let all the ends of the earth fear him." By no means Judea alone, but all the ends of the earth. According to the tropology however, "all the ends of the earth:" not the middle of the earth: not those who are in the middle earth, but who are at the end of the earth, who leave the earth, and hasten to go to the heavens. This therefore which the apostles said in the beginning, let us say in the end: "May God have mercy on us and bless us; may he cause his face to shine upon us, and have mercy on us;" and he will make known his way on earth. When Christ shall have come manifest in brightness, then he will make known to all why he descended in such great humility of flesh. "The earth has given its fruit." Mary brought forth the Savior.

PSALM 67.

In finem, Psalmus Cantici David. Psalmus, opera: Canticum, intelligentia mentis spiritualis. Sexagesimus septimus psalmus si intelligatur spiritualiter, refertus Legis Evangeliorumque reperitur sacramentis, qui sic inchoat ex voce prophetica:

Exsurgat Deus, et dissipentur inimici ejus. Et specialiter intelligitur iste psalmus, et generaliter. Specialiter de ipso Domino, ut resurgat a mortuis, et disperdat inimico: suos, hoc est, diabolum et exercitum ejus, aut Judaeos. Generaliter autem, quando in tribulatione sumus et angustia, et dicimus: Exsurge, utquid dormitas, Domine? Exsurge et adjuva nos (Psal. 43). Quomodo et apostoli in navicula excitant Dominum dormientem, dicentes: Magister, salva nos: perimus (Matth. VIII). Et fugiant qui oderunt eum a facie ejus. Non dixit, pereant, sed, fugiant: qui peccatores in conspectu Dei non possunt stare. Praevidens propheta orat, ut eo exsurgente, diabolicae dominationes effugiant, quia et nunc indubitanter credendum est, quod ad invocationem ejus nominis stare non possunt.

Sicut deficit fumus, deficiant. Non ut in nihilum reducantur, sed ut quiescant a peccatis suis. Sicut fluit cera a facie ignis. Sicut cera solvitur, et non perdit naturam suam, sed mollescit: sic et isti non pereant, sed deponant malitiam suam, et sic convertantur ad poenitentiam, et salventur. Sic pereant peccatores a facie Dei. Quia peccatores non sunt digni videre Deum.

Et justi epulentur. Qui permanent in sua justitia, qui vitia non habent, delectentur in Domino. Vel aliter: poena eos judicii persequatur, ut quasi fumi tenuitas deficiant, et ut cera ante ignis faciem dissolvantur, epulantibus sanctis in coelestibus bonis. Exsultent in conspectu Dei, et delectentur in laetitia. Grandis fiducia est, exsultare in conspectu Domini. Sicut dispensator creditam sibi a Domino substantiam si male tractaverit et perdiderit, timet Domini praesentiam, ita et qui bene dispensaverit, exsultat in Domini praesentia. Exsultent in conspectu Dei, et delectentur in laetitia: non solum de vindicta, sed etiam de beatitudine sempiterna.

Cantate Deo, psalmum dicite nomini ejus. Cantate, in theorica semper significat Scriptura: hoc est, considerare mysteria, et sensum divinae Scripturae. Psallere autem in bono opere significat Scriptura: verbi gratia, ut auditus suum opus praestet. Similiter et os, et oculi, et manus, et omnia membra, si consentiunt, et ita percutiunt psalterium in virtutibus. Largitori laetitiae sempiternae canite: eumque vocibus honorate. Iter facite ei qui ascendit super occasum: Dominus nomen est illi.

"To the end, a Psalm of a Canticle of David." Psalm, works: Canticle, the understanding of a spiritual mind. The sixty-seventh psalm if it be understood spiritually, is found filled with the sacraments of the Law and the Gospels, which thus begins from the prophetic voice:

"Let God arise, and let his enemies be scattered." And this psalm is understood both specifically and generally. Specifically of the Lord himself, that he may rise from the dead and destroy his enemies, that is, the devil and his army, or the Jews. Generally, however, when we are in tribulation and distress, and we say: "Arise, why do you sleep, O Lord? Arise and help us" (Ps. 43). Just as the apostles in the boat wake the sleeping Lord, saying: "Master, save us: we perish" (Matt. 8). "And let those who hate him flee from before his face." He did not say, "let them perish," but "let them flee": for sinners cannot stand in the sight of God. The foreseeing prophet prays that, as he arises, the diabolical dominations may flee, because even now it must be believed without doubt that they cannot stand at the invocation of his name.

"As smoke vanishes, so let them vanish." Not that they may be reduced to nothing, but that they may rest from their sins. "As wax melts before the face of fire." As wax is dissolved, and does not lose its nature but becomes soft: so let these also not perish, but lay down their malice, and thus be converted to penance and be saved. "So let the sinners perish from before the face of God." Because sinners are not worthy to see God.

"And let the just feast." Those who remain in their justice, who have no vices, let them delight in the Lord. Or otherwise: let the punishment of judgment pursue them, so that they vanish like the thinness of smoke, and be dissolved as wax before the face of fire, while the saints feast on celestial goods. "Let them exult in the sight of God, and be delighted in gladness." There is great confidence in exulting in the sight of the Lord. Just as a steward fears the presence of the Lord if he has handled the substance entrusted to him by the Lord badly and lost it, so also he who has dispensed it well exults in the presence of the Lord. "Let them exult in the sight of God, and be delighted in gladness": not only because of vengeance, but also because of everlasting beatitude.

"Sing to God, say a psalm to his name." "Sing," in Scripture always signifies "theory": that is, to consider the mysteries and the sense of divine Scripture. But "to sing a psalm" signifies in Scripture a good work: for example, that the hearing may perform its own work. Similarly also the mouth, and the eyes, and the hands, and all the members, if they agree, and thus strike the psaltery in virtues. Sing to the Giver of everlasting joy: and honor him with voices. "Make a way for him who ascends above the sunset: the Lord is his name."

Docet ut compressis peccati tumoribus, planam ei in cordibus nostris viam per justitiam praeparemus: qui super occasum mortis ascendens, victor remeavit ex inferis. Si non nobis occidat sol iniquitatis, non potest nobis oriri sol justitiae, cujus sanitas in coelis est.

Exsultate in conspectu ejus. In ejus enim nos conspectibus gaudere oportet, et non in hujus saeculi illecebris delectari. Turbabuntur a facie ejus patres orphanorum, et judices viduarum. Illi qui se nunc tutores et judices dicunt, et hac occasione decipiunt res inopum; confundentur, cum respicere coeperit Altissimus.

Deus in loco sancto suo. In anima fideli. Semper Deus in sanctis suis habitat. Ubicumque sanctitas est, ibi habitaculum Dei est. Deus qui inhabitare facit unius moris in domo. In Ecclesia, in qua fideliter consistentibus spiritum charitatis infundit, qui unius moris sunt, et non mutantur. Siquidem justus non mutatur: quia semel judicavit in justitia permanere. Peccator autem mutatur. Insipiens enim sicut luna mutatur (Eccli. XXVII). In Hebraeo autem habet: Dominus inhabitare facit monachos in domo: id est, in quibus non cohabitat peccatum.

Qui educit vinctos in fortitudine. Ipse Deus sua virtute educit eos, qui ligati sunt a diabolo in peccatis: sicut illa mulier in Evangelio: quae ligata fuerat decem et octo annis a diabolo (Luc. XIII). Similiter eos qui exasperant, qui habitant in sepulcris. Deus natura dulcis est. Qui autem ad amaritudinem eum adducunt, peccatores sunt, et faciunt sibi amarum Deum. Non naturam suam mutant, sed ipsi sibi peccatores faciunt amarum Deum. Qui habitant in sepulcris. Alligatum intra domum suam fortem, id est, diabolum, qui peccatis vincti tenebantur, absolvit, et illos qui idolis dediti, Deum irritaverant, et tamquam in sepulcris jacebant mortui, liberavit: sicut illud in Evangelio: Vae vobis, Scribae et Pharisaei: quoniam similes estis sepulcris dealbatis (Matth. XXIII). Sicut sanctus, templum Dei est, sic sepulcrum sibi efficitur peccator.

Deus cum egredereris in conspectu populi tui. Hoc secundum historiam, quando Deus antecedebat populum suum egredientem de Aegypto (Exod. XIV). Cum pertransires in deserto. Deus non immoratur in deserto, sed pertransit. Terra mota est, etenim coeli distillaverunt a facie Dei Sinai, a facie Dei Israel. Coeli distillaverunt, hoc est, manna (Exod. XVI). Sinai interpretatur tentatio. Ergo Deus in eis habitat, qui tentantur et superant. In eis autem qui in deliciis sunt, non inhabitat. Etenim coeli distillaverunt a facie Dei Sinai, a facie Dei Israel.

He teaches that, with the tumors of sin compressed, we should prepare a level way for him in our hearts through justice: who, ascending above the sunset of death, returned as victor from the lower regions. If the sun of iniquity does not set for us, the sun of justice cannot rise for us, whose health is in the heavens.

"Exult in his sight." For it behooves us to rejoice in his sights, and not to be delighted in the allurements of this world. "The fathers of orphans and the judges of widows shall be troubled before his face." Those who now call themselves guardians and judges, and on this occasion deceive the property of the needy, shall be confounded when the Most High begins to look back.

"God in his holy place." In the faithful soul. God always dwells in his saints. Wherever holiness is, there is the dwelling place of God. "God who makes those of one manner dwell in a house." In the Church, in which he pours the spirit of charity into those consistently faithful, who are of one manner and do not change. For the just man is not changed: because once he has judged to remain in justice. The sinner, however, is changed. For the fool is changed like the moon (Sir. 27). In the Hebrew, however, it has: "The Lord makes monks dwell in a house": that is, those in whom sin does not cohabit.

"Who brings out the bound in strength." God himself by his virtue brings out those who are bound by the devil in sins: like that woman in the Gospel: who had been bound eighteen years by the devil (Luke 13). "Similarly those who exasperate, who dwell in sepulchres." God is sweet by nature. But those who lead him to bitterness are sinners, and they make God bitter to themselves. They do not change his nature, but they themselves, as sinners, make God bitter to themselves. "Who dwell in sepulchres." Having bound the strong one within his house, that is, the devil, he absolved those who were held bound by sins, and he liberated those who, given over to idols, had provoked God, and were lying dead as if in sepulchres: like that in the Gospel: "Woe to you, Scribes and Pharisees: because you are like whitened sepulchres" (Matt. 23). Just as the saint is the temple of God, so the sinner makes himself a sepulchre.

"O God, when you went forth in the sight of your people." This is according to history, when God preceded his people going out from Egypt (Exod. 14). "When you passed through in the desert." God does not linger in the desert, but passes through. "The earth was moved, for the heavens dropped before the face of the God of Sinai, before the face of the God of Israel." "The heavens dropped," that is, manna (Exod. 16). Sinai is interpreted as "temptation." Therefore, God dwells in those who are tempted and overcome. In those, however, who are in delights, he does not dwell. "For the heavens dropped before the face of the God of Sinai, before the face of the God of Israel."

Unum novi veterisque Testamenti hic designat auctorem. Nam qui coram Israelitico populo in deserto praecessit, ipse in Evangeliis deserta gentium visitavit. Et per quem tunc in Sina huic generationi manna defluxit; ipse Christianae genti corporis sanguinisque sui manna in Ecclesia subministrat.

Pluviam voluntariam segregabis, Deus, haereditati tuae. Praedicationem sanctam, quae per apostolos in corda hominum proflua irrigatione descendit. Vel de lege dicit, quae data est per Moysen. Etenim infirmata est. Vel cum Paulus judicium mortis in se habuit: vel cum Petrus Dominum ter negavit: sive cum reliqui apostoli, relicto in passione Domino, fugerunt (Matth. V). Infirmata est, lex: quoniam nemo potuit implere eam, nisi Dominus qui dixit: Non veni solvere legem, sed adimplere. Et secundum Apostolum: Impossibilitatem enim legis in quo infirmabatur, Deus Filium suum misit, factum ex muliere, factum sub lege: ut eos qui sub lege erant, redimeret (Galat. IV). Tu vero perfecisti eam: animalia tua habitabunt in ea. Resurrectio enim tua quod titubabat avertens, ita hanc praedicationem ad perfectum duxit: ut in ea gentes quae prius tamquam irrationabilia habebantur animalia, commorarentur. Animalia tua habitabunt in ea: hoc est, in haereditate. Animalia autem dixit eos, qui in Deo vivunt: hoc est, sanctos. Vel aliter: Pluviam voluntariam segregabis. Pluviam voluntariam, aut praecepta, aut manna debemus accipere. Et infirmata est: tu vero perfecisti eam. Lex quae per transgressionem Judaeorum fuerat infirmata, Evangelii gratia veniente completa est.

Parasti in dulcedine tua pauperi, Deus. Dominus dabit verbum evangelizantibus virtute multa. In Hebraeo habet: Quae evangelizantur: hoc est, mulieribus quae evangelizabant apostolis: ubi dicitur: Euntes dicite fratribus meis, et caetera (Matt. XXVIII). Aut animas significat, quae crediderunt in Christo. Secundum Septuaginta autem interpretes, ad apostolos dicitur: quia Dominus dedit eis virtutem praedicandi Evangelium. Haec dulcedo pluviae, quae mellis ac favi saporem vincit, in pauperibus, id est, in sanctis Dei defluxit, quae ab ore apostolorum, jubente Deo, cum multa virtute processit.

Here he designates one author of the Old and New Testament. For he who preceded before the Israelite people in the desert, he himself in the Gospels visited the deserts of the nations. And he through whom then in Sinai manna flowed down to this generation; he himself provides the manna of his body and blood for the Christian people in the Church.

"You shall set aside a voluntary rain, O God, for your inheritance." Holy preaching, which descended through the apostles into the hearts of men by a flowing irrigation. Or he speaks of the law, which was given through Moses. "For it was weakened." Either when Paul had the judgment of death in himself: or when Peter denied the Lord three times: or when the rest of the apostles, having left the Lord in his passion, fled (Matt. 5). "It was weakened," the law: since no one could fulfill it, except the Lord who said: "I did not come to loosen the law, but to fulfill it." And according to the Apostle: "For what was the impossibility of the law in which it was weakened, God sent his Son, made of a woman, made under the law: that he might redeem those who were under the law" (Gal. 4). "But you have perfected it: your animals shall dwell in it." For your resurrection, turning away what was wavering, thus led this preaching to perfection: so that in it the nations, which before were held as irrational animals, might dwell. "Your animals shall dwell in it": that is, in the inheritance. But he called those "animals" who live in God: that is, the saints. Or otherwise: "You shall set aside a voluntary rain." We ought to accept as "voluntary rain" either the precepts or the manna. "And it was weakened: but you have perfected it." The law, which had been weakened through the transgression of the Jews, was completed by the arrival of the grace of the Gospel.

"You have prepared in your sweetness for the poor, O God." "The Lord will give the word to those evangelizing with great power." In the Hebrew it has: "Those things which are evangelized": that is, to the women who were evangelizing to the apostles: where it is said: "Going, tell my brothers," and so forth (Matt. 28). Or it signifies the souls which have believed in Christ. According to the Seventy interpreters, however, it is said to the apostles: because the Lord gave them the power of preaching the Gospel. This sweetness of the rain, which surpasses the taste of honey and the honeycomb, flowed down in the poor, that is, in the saints of God, which proceeded from the mouth of the apostles, by God's command, with great power.

Rex virtutum dilecti, dilecti. Virtutes dilecti Dei: id est, Christi, apostoli sunt. Dominus ergo qui est rex virtutum dilecti, dabit evangelizantibus virtutem multam in praedicando: ut Ecclesiae devictis hostibus, Judaeis, sive daemonibus, spolia partiantur. Pulchritudo domus, Ecclesia est: cujus divisa referuntur spolia: id est, cum credentes divisi ab idolis, diversos ministeriorum gradus in ea sortiti sunt: distribuente ipso dilecto Patris, et cooperante Paracleto. Rex virtutum dilecti. Rex Pater: virtutum: hoc est, sanctorum. Dilecti, Filii. Ecce Filius meus dilectus, ipsum audite (Matt. XVII). Dilecti. Si quis aliquem diligit, semper in ore eum habet. Ergo Spiritus sanctus propter amorem quem habet in Filium, frequenter ejus meminit. Et speciei domus dividere spolia. Ipsi apostoli dividunt in Ecclesiis spolia, quae acceperunt de idolis.

Si dormiatis inter medios cleros, pennae columbae deargentatae et posteriora dorsi ejus in pallore auri. Cum duobus credideris Testamentis, invenies in utroque Spiritum sanctum. Et licet sit pulchritudo etiam juxta litteram, scire quae legas: tamen vis decoris omnis in sensu est. Exterior itaque verborum ornatus in argenti nomine demonstratur: occultiora vero mysteria in reconditis auri muneribus continentur. Si dormiatis inter medios cleros: hoc est, si quiescatis inter novum et vetus Testamentum: invenietis in duobus Testamentis gratiam Spiritus sancti. Cleri dicuntur singuli libri: hoc est, Genesis, Exodus, Judicum, Evangelia, Apostolus. Pennae columbae deargentatae. Deargentatae, clarum verbum significat divinae Scripturae. Et posteriora dorsi ejus in pallore auri: hoc est, in interioribus, spiritualiter mysteria intelliguntur. Si usque ad consummationem vitae praesentis, quae saepe somnus accipitur, inter duo Testamenta: id est, novum vetusque Testamentum quiescatis: invenietis in his Spiritum sanctum: cujus pennae in praedicatoribus deargentatae, pro eloquii pulchritudine respondent. In posteriora vero, quae scapulae dicuntur, eo quod pectus operiant, bonae conscientiae fructus ostenditur: quae post peractum Evangelium, in auri specie, id est, in honore regio commutantur.

Dum discernit coelestis, reges super eam nive dealbabuntur in Selmon. Reges dicit sanctos, qui repugnant suis passionibus. Isti ergo sancti dividuntur in Ecclesiis: sicut Paulus in Gentibus, Petrus in circumcisione. Coelestis Dominus, separatos hos ab idololatriis quos superius diximus, constituit in illius domus pulchritudine reges. Sed prius nive dealbabuntur in Selmon. Hoc est quod dicit, licet sancti sint; sed tamen in isto saeculo sunt quasi umbra, ex parte cognoscentes. Selmon, umbra interpretatur.

"The King of the virtues of the beloved, of the beloved." The virtues of the beloved of God, that is, of Christ, are the apostles. The Lord therefore, who is the King of the virtues of the beloved, will give great power to those evangelizing in preaching: so that, the enemies being conquered, whether Jews or demons, they may divide the spoils of the Church. The beauty of the house is the Church: whose divided spoils are reported: that is, when the believers, divided from idols, have obtained various degrees of ministries in it: the beloved of the Father himself distributing, and the Paraclete cooperating. "The King of the virtues of the beloved." The King, the Father: of the virtues: that is, of the saints. "Of the beloved," of the Son. "Behold my beloved Son, hear him" (Matt. 17). "Of the beloved." If anyone loves someone, he always has him in his mouth. Therefore the Holy Spirit, on account of the love which he has for the Son, frequently remembers him. "And of the beauty of the house to divide the spoils." The apostles themselves divide the spoils in the churches, which they received from the idols.

"If you sleep among the midst of the clods, the wings of a silvered dove and the back parts of its back in the paleness of gold." When you have believed in the two Testaments, you will find in both the Holy Spirit. And although there may be beauty even according to the letter, to know what you read: nevertheless all the force of decor is in the sense. Thus the exterior ornament of the words is demonstrated in the name of silver: but the more hidden mysteries are contained in the secret gifts of gold. "If you sleep among the midst of the clods": that is, if you rest between the New and the Old Testament: you will find in the two Testaments the grace of the Holy Spirit. The "clods" are called the individual books: that is, Genesis, Exodus, Judges, the Gospels, the Apostle. "The wings of a silvered dove." "Silvered," signifies the clear word of divine Scripture. "And the back parts of its back in the paleness of gold": that is, in the interior things, the mysteries are understood spiritually. If until the consummation of the present life, which is often accepted as sleep, you rest between the two Testaments: that is, the New and the Old Testament: you will find in these the Holy Spirit: whose wings in the preachers are silvered, corresponding to the beauty of the eloquence. In the back parts indeed, which are called the shoulders, because they cover the breast, the fruit of a good conscience is shown: which after the Gospel has been performed, are changed into the species of gold, that is, into royal honor.

"While the Celestial distinguishes, the kings upon it shall be whitened with snow in Zalmon." He calls the saints "kings," who fight against their passions. These saints therefore are divided in the churches: as Paul among the Gentiles, Peter in the circumcision. The celestial Lord established those separated from idolatries, whom we mentioned above, as kings in the beauty of that house. But first "they shall be whitened with snow in Zalmon." This is what he says, although they are saints; but yet in this world they are as a shadow, knowing in part. Zalmon is interpreted as "shadow."

Cum igitur rex coelestis Christus in Ecclesia sua coeperit apostolos, et principes constituere atque dividere: non habebunt plenam lucem, sed partem aliquam scientiae: quia nunc ex parte videmus, et ex parte prophetamus (I Cor. XIII).

Mons Dei, mons pinguis: mons coagulatus, mons pinguis. Iste est mons ad quem et in Isaia et in Michaea, ut ascendentes pergant, se invicem cohortantur (Isa. II, et Mich. IV). Quod autem ait: coagulatus: Apostoli congruit verbis, qui ait: Lac vobis potum dedi, non escam (I Cor. III). Vel mons qui in Ezechiele vulnerat principem Tyri (Ezech. XXVI). Montem autem dicit ipsum Dominum. Utquid suspicamini montes coagulatos. Hoc ad Judaeos dicit, qui existimant Moysen et prophetas similes esse Salvatori.

Mons in quo complacuit Deo habitare in eo: Sensus iste est: Non debetis existimare plures esse Ecclesias, quae habeant ubera doctrinarum, et possint credentes scientiae lacte nutrire. Una est Ecclesia, et unus Christus sponsus Ecclesiae. In nullo enim alio inhabitabit jugiter Spiritus sanctus, nisi in Salvatore, Joanne dicente: In quem videris Spiritum descendentem, et manentem in eo (Joan. I); ipse est qui excisus sine manibus, implevit latitudinem omnis terrae: id est, Dominicum hominem. Etenim Dominus habitabit in finem. In corpore, quod accepit de sancta Maria, quia cum eo est evectus in coelum.

Currus Dei decem millibus multiplex. Hyperbolice dicit administratorias potestates et sanctos, quia innumerabiles sunt, sicut dixit in Daniele: Mille millia ministrabant illi, et decies centena millia assistebant ei (Dan. VII). Et in Ezechiele describitur, Cherubim quatuor pennarum, in quatuor angulis habere quatuor personas: cujus auriga Deus est (Ezech. I et X). Cherubim autem interpretatur, scientiae plenitudo. Significat autem persona leonis, regalem: hoc est, regnare passionibus: persona hominis, rationabilem; persona vituli, in opere: persona aquilae, in contemplatione, hoc est, in theoria: quae nos exaltat in virtutibus. Simul autem ut dicamus: Thronus Dei in sanctis est. Decem millibus multiplex: Multa enim millia curruum saecularium, devicerunt evangelizantes Christum in universo mundo. Millia laetantium, Dominus in illis. Ministeria divina hic esse indicat. In Sinai, in sancto. Hoc est, in sanctis est Deus quando tentantur, et post tentationem sequitur sanctitas. Impossibile est enim aliquem, licet sanctus sit, sine tentatione transire in hoc saeculo, secundum Job: Tentatio est vita hominis super terram (Job. VII).

When therefore the celestial King Christ shall have begun to establish and divide apostles and princes in his Church: they will not have full light, but some part of knowledge: because now we see in part, and we prophesy in part (1 Cor. 13).

"The mountain of God, a fat mountain: a curdled mountain, a fat mountain." This is the mountain to which both in Isaiah and in Micah, as they ascend they proceed, exhorting one another (Isa. 2, and Micah 4). But what he says: "curdled": agrees with the words of the Apostle, who says: "I gave you milk to drink, not meat" (1 Cor. 3). Or the mountain which in Ezekiel wounds the prince of Tyre (Ezek. 26). But he calls the Lord himself "the mountain." "Why do you suspect curdled mountains?" This he says to the Jews, who think Moses and the prophets are similar to the Savior.

"The mountain in which it has well pleased God to dwell in it." This is the sense: You ought not to think that there are several Churches, which have the breasts of doctrines, and can nourish believers with the milk of knowledge. There is one Church, and one Christ the spouse of the Church. For the Holy Spirit will dwell continually in no other, except in the Savior, John saying: "Upon whom you shall see the Spirit descending, and remaining upon him" (John 1); he is the one who, cut out without hands, filled the breadth of all the earth: that is, the Dominical man. "For the Lord shall dwell unto the end." In the body, which he received from holy Mary, because with it he was carried up into heaven.

"The chariot of God is manifold by ten thousands." He speaks hyperbolically of the administrative powers and the saints, because they are innumerable, as he said in Daniel: "A thousand thousands ministered to him, and ten times a hundred thousand assisted him" (Dan. 7). And in Ezekiel it is described that the Cherubim of four wings has four persons in four corners: whose charioteer is God (Ezek. 1 and 10). But Cherubim is interpreted as "fullness of knowledge." But the person of the lion signifies the regal: that is, to reign over passions; the person of the man, the rational; the person of the calf, in work; the person of the eagle, in contemplation, that is, in theory: which exalts us in virtues. But at the same time let us say: The throne of God is in the saints. "Manifold by ten thousands": For many thousands of secular chariots were conquered by those evangelizing Christ in the whole world. "Thousands of rejoicing, the Lord in them." He indicates that the divine ministries are here. "In Sinai, in the holy place." That is, God is in the saints when they are tempted, and after the temptation holiness follows. For it is impossible for anyone, although he be a saint, to pass through this world without temptation, according to Job: "Temptation is the life of man upon earth" (Job 7).

Ascendisti in altum, cepisti captivitatem. Ascendisti in coelos: captivasti nos, qui captivi tenebamur a diabolo. Qui quondam in Sinai descendens, populo legem distribuit, ipse nunc in sancto, id est, in assumpto homine (de quo angelus ad Mariam (Luc. I): Quod nascetur ex te, sanctum vocabitur) coelorum excelsa conscendens: eos qui in captivitate diaboli tenebantur, absolvit: ac post se tamquam captivos deductos aeternae vitae restituit. Sic et carnem assumptam, quasi captivam evexit ad sidera. Accepisti dona in hominibus. Bene dixit, accepisti. A Patre accepit: accepit ut homo, dat ut Deus: et quod accepit, hominibus accepit, ut det. Ipse enim plenus est, et nihil indiget. Dedit dona spiritualium gratiarum hominibus: qui per fidem ad eum deinceps accesserunt.

Etenim non credentes, inhabitare Dominum Deum. Et his hominibus; id est, ex gentibus populo largitus est Christus: qui non credebant Deum inhabitare posse mortalibus: et hos salvasti, qui non credebant quod possibile est Deum habitare in hominibus: hoc est Salvatorem accipere carnem. Vel etiam eis ministravit bona, qui erant sine spe quod in Ecclesia ejus inhabitare possint.

Benedictus Dominus die quotidie. Qui proficit, quotidie potest benedicere Deum. Quid enim mihi prodest, si heri benedixi: et hodie non possum benedicere? Et pro superioribus beneficiis, et quod nunc nobis ad se veniendi planum praeparat iter, assidue est benedicendus. Prosperum iter faciet nobis Deus salutarium nostrorum. Quia ab ipso salvamur. Prosperum iter faciet nobis Deus salutarium nostrorum. Securus esto, peccator: noli dubitare quod quotidie possis benedicere Deum. Ecce enim dicit: Prosperum iter faciet nobis Deus. Ergo Deus adjuvat nos, et cooperatur nobis. Salutarium nostrorum. Bene dixit pluraliter, salutarium: quod quanta peccata commisimus, tot et salutes habemus. Diapsalma in Hebraeo habet SELA (): hoc est semper et jugiter. Ergo Deus semper nos adjuvat.

Deus noster. Quia praeter ipsum alium nescimus. Deus salvos faciendi, et Domini Domini exitus mortis. Praesto est enim ut salvos faciat pereuntes: quia pro redemptione nostra natus. Et Domini Domini est exitus mortis: quia prior mortis exitum patefecit, dicente Apostolo: Factus est, inquit, primogenitus mortuorum, quoniam ipse resurrexit a mortuis, et nos simul fecit resurgere (Coloss. I; Apoc. I). Aliter: Diabolus introitus est mortis: Dominus vero educit.

"Thou hast ascended on high, thou hast led captivity captive." Thou hast ascended into the heavens: thou hast captivated us, who were held captive by the devil. He who once descending in Sinai distributed the law to the people, he himself now in the holy place, that is, in the assumed man (of whom the angel to Mary said (Luke 1): "That which shall be born of you, shall be called holy"), ascending the heights of the heavens: absolved those who were held in the captivity of the devil: and restored those led after him as if captives to eternal life. Thus also he carried up the assumed flesh, as if captive, to the stars. "Thou hast received gifts among men." Well he said, "thou hast received." He received from the Father: he received as man, he gives as God: and what he received, he received for men, that he might give it. For he himself is full, and needs nothing. He gave the gifts of spiritual graces to men: who thereafter approached him through faith.

"For even the non-believers, that the Lord God might dwell." And to these men; that is, to the people from the nations, Christ bestowed: who did not believe that God could dwell in mortals: and you saved these, who did not believe that it is possible for God to dwell in men: that is, the Savior to take flesh. Or he even ministered good things to those who were without hope that they could dwell in his Church.

"Blessed be the Lord daily." He who profits, can bless God daily. For what does it profit me, if I blessed yesterday: and today I cannot bless? Both for superior benefits, and because he now prepares for us a level way of coming to him, he is to be blessed continually. "The God of our salvation will make our journey prosperous." Because we are saved by him. "The God of our salvation will make our journey prosperous." Be secure, sinner: do not doubt that you can bless God daily. For behold he says: "The God of our salvation will make our journey prosperous." Therefore God helps us, and cooperates with us. "Of our salvation." Well he said in the plural, "of our salvations": because as many sins as we have committed, so many salvations we have. "Diapsalma," in the Hebrew has SELA: that is, "always" and "continually." Therefore God always helps us.

"Our God." Because we know no other besides him. "The God of making safe, and of the Lord, the Lord, the issues of death." For he is ready to make safe those perishing: because he was born for our redemption. "And of the Lord, the Lord, is the issue of death": because he first opened the issue of death, the Apostle saying: "He was made," he said, "the first-born of the dead, because he himself rose from the dead, and made us rise together" (Col. 1; Rev. 1). Otherwise: The devil is the entrance of death: but the Lord leads out.

Verumtamen Deus confringet capita inimicorum suorum. Ab exitibus mortis egressus confringet capita diaboli, et omnes virtutes ejus. Tu confregisti capita draconis in aqua. Quot peccata sunt, tot capita habet diabolus: Principatus et potestates, quae tamquam caput cunctis eminebant, hoc est, diabolicas dominationes. Verticem capilli perambulantium in delictis suis: Summitatem extollentiae eorum qui poenitentiam negligentes, perdurant in peccatis. In tantum enim confringitur caput ejus, ut non remaneat in eo aliqua virtus qua stimulet peccantes. Summum capitis, capillus est, et capilli, vertex. Ergo hoc dicit, quod nec minimum remaneat in diabolo, quod non frangatur.

Dixit Dominus: Ex Basan convertam, convertam in profundum maris. Ut intingatur pes tuus in sanguine, lingua canum tuorum ex inimicis ab ipso. Basan, confusio interpretatur. De confusione igitur nos convertit Deus. Hoc autem ideo, quia crucem sustinuit, et pes ejus proprio cruore perfusus est, clamantibus contra eum Judaeis atque dicentibus: Crucifige, crucifige eum (Joan. XIX). Qui Judaei stimulati fuerunt ab inimicis Christi: hoc est, a daemonibus. Ut autem hoc totum fieret, ipsius Salvatoris voluntas fuit qui haec passus est fieri. Vel de confusione hujus saeculi convertam humanum genus: hoc est per passionem meam, et crucem, quae isti putant stultitiam et confusionem. Convertam Basan, populum meum. Convertam in profundum maris: id est, de profundis vitiis, et peccatis saeculi istius: de commotione, et fluctibus convertam populum meum. Ut intingatur pes tuus in sanguine. Quoniam pes ipsius intinctus est in sanguine suo. Torcular calcavi solus, et de gentibus vir non fuit mecum (Isa. LXIII). Et iterum: Quis est iste qui ascendit ex Edon? fulvida vestimenta ejus ex Bosor (Ibid.). Edom, interpretatur sanguine: Bosor, caro. Ipsum Dominum nostrum significat crucifixum. Lingua canum tuorum ex inimicis ab ipso. Canes dicit ipsos Judaeos, ut superius: qui clamaverunt, crucifige, crucifige talem: non habemus regem nisi Caesarem (Joan. XIX). Ex inimicis autem submissi a daemonibus negare Salvatorem, et blasphemare eum. Aliter: Quoniam ipse tua voluntate venisti et passus es: et tua voluntate crucifixus es a Judaeis. Tinctus est enim pes Domini in sanguine, cum caro assumpta in qua divinitas latebat, lancea verberatur. Ab ipso igitur sanguine, et eorum lingua tincta est, qui dixerunt: En sanguis ejus super nos, et super filios nostros (Matt. XXVII). Sed post gloriosum Dominicae ascensionis triumphum, ultione Dominica, et hostium pes in eorum sanguine tinctus est: et canina scilicet inimicorum rabies ab eo est satiata.

"But God shall break the heads of his enemies." Having gone out from the issues of death, he breaks the heads of the devil and all his virtues. "Thou hast broken the heads of the dragon in the water." As many sins as there are, so many heads the devil has: Principalities and powers, which stood out as a head to all, that is, diabolical dominations. "The crown of the hair of those walking in their offenses": The summit of the extolling of those who, neglecting penance, persist in sins. For his head is broken to such an extent that there remains in him no virtue by which he may stimulate those sinning. The highest part of the head is the hair, and of the hair, the crown. Therefore he says this, that not even the smallest part remains in the devil which is not broken.

"The Lord said: I will turn from Bashan, I will turn in the depth of the sea." "That thy foot may be dipped in blood, the tongue of thy dogs from the enemies by himself." Bashan is interpreted as "confusion." From confusion therefore God turns us. But this was for this reason, because he sustained the cross, and his foot was bathed in his own gore, the Jews crying out against him and saying: "Crucify, crucify him" (John 19). Which Jews were stimulated by the enemies of Christ: that is, by the demons. But that all this should happen, was the will of the Savior himself who suffered these things to be done. Or "from the confusion of this world I will turn the human race": that is, through my passion and the cross, which these think is foolishness and confusion. "I will turn Bashan," my people. "I will turn into the depth of the sea": that is, from the deep vices and sins of this world: from the commotion and waves I will turn my people. "That thy foot may be dipped in blood." Since his own foot was dipped in his own blood. "I have trodden the winepress alone, and of the nations there was not a man with me" (Isa. 63). And again: "Who is this that cometh from Edom? with dyed garments from Bozrah" (ibid.). Edom is interpreted as "blood": Bozrah, "flesh." It signifies our Lord himself crucified. "The tongue of thy dogs from the enemies by himself." He calls the Jews themselves "dogs," as above: who cried out, "crucify, crucify such a one: we have no king but Caesar" (John 19). But they were sent by the enemies, that is, by the demons, to deny the Savior and to blaspheme him. Otherwise: Because thou thyself by thy will camest and suffered: and by thy will thou wast crucified by the Jews. For the foot of the Lord was dipped in blood, when the assumed flesh in which the divinity lay hidden, is struck by the lance. By that blood therefore their tongue also was dipped, who said: "Behold his blood be upon us, and upon our children" (Matt. 27). But after the glorious triumph of the Dominical ascension, by the Dominical vengeance, the foot of the enemies also was dipped in their blood: and the canine madness of the enemies, to be sure, was satiated by it.

Viderunt ingressus tuos, Deus, ingressus Dei mei, regis mei qui est in sancto. O quam admirabiliter in hoc psalmo vetus Testamentum cum Evangeliorum dictis concordat! Visa sunt enim itinera Christi in ingressu maris Rubri (Exod. XIV): visa sunt et in Evangeliis ipsius regis nostri; cum in sancto homine elevatus, coelis invectus est (Joan. XX; Act. I).

Praevenerunt principes conjuncti psallentibus: in medio juvencularum tympanistriarum. Et quidem in illo maris transitu praevenerunt principes: id est, prius egressi sunt vel Moyses, vel reliqui seniores, et conjuncti sunt juvenculis coelesti itinere. Praevenerunt principes, angelorum sanctorum animas, qui laudes Domini mortificato corpore concinebant, dicentes: Tollite portas, principes, vestras: quia jam redit triumphator inferni (Psal. XXIII). Ideo autem tympanistriarum: quoniam mortuum est corpus ipsorum peccato. Et Maria soror Moysi, et Aaron tenens tympanum in Exodo, antecedebat psallentes et dicebat: Cantemus Domino, gloriose enim honorificatus est (Exod. XV). Aliter: Praevenerunt principes juncti psallentibus in medio juvencularum tympanistriarum. Apostoli cum Ecclesiis, juncto pariter praecesserunt gradu. Bene eos praevenisse testatur: quia principes fidei de Judaeis sunt.

In Ecclesiis benedicite Dominum. Manifestius est locutus, quas supra dixerit tympanistrias. Dominum de fontibus Israel. Quia salus ex Judaeis est: et inde prima Ecclesia. Ex adumbratione enim Legis, Ecclesiae doctrina processit: in qua nunc Dominus, qui ex Israeliticae stirpis propagine carnem suscepit, benedicitur.

Ibi Benjamin. Paulus apostolus, qui ex tribu Benjamin descendit. Ibi, in Ecclesia. Adolescentulus. Novissimus omnium apostolorum. In mentis excessu. Quem pertulit in Damascum cum iret.

Principes Juda duces eorum. Apostoli sunt principes Juda: hoc est Domini, quemadmodum dicit Jacob: Juda, te laudabunt fratres tui (Gen. XLIX). Zabulon, et principes Nephtalim. Zabulon interpretatur fluxus noctis. Nephtalim, latitudo. Quando liberati fuerimus de passione libidinis: hoc est, illius fluxus: tunc incipimus latitudines virtutum. Vel aliter; Principes Zabulon, et principes Nephtalim. Petrum et Andream apostolorum principes monstrat: qui in crassitudine tenebrarum, illius lucem magnam annuntiantes, doctores sunt Evangelii constituti, juxta illud: Terra Zabulon, et terra Nephtalim, via maris trans Jordanem Galilaeae gentium, populus qui sedebat in tenebris, vidit lucem magnam (Isa. XLIX).

"They have seen thy entries, O God, the entries of my God, of my king who is in the holy place." O how admirably in this psalm the Old Testament agrees with the words of the Gospels! For the journeys of Christ were seen in the entry of the Red Sea (Exod. 14): they were seen also in the Gospels of our king himself; when elevated in the holy man, he was carried into the heavens (John 20; Acts 1).

"The princes went before joined with those singing psalms: in the midst of young damsels playing timbrels." And indeed in that passage of the sea the princes went before: that is, Moses first went out, or the other elders, and they were joined to the young damsels in the celestial journey. "The princes went before," the souls of the holy angels, who were singing together the praises of the Lord with a mortified body, saying: "Lift up your gates, O princes: because now returns the triumpher of hell" (Ps. 23). But for this reason "of timbrel-players": because their body is dead to sin. And Miriam the sister of Moses, and Aaron holding the timbrel in Exodus, preceded those singing psalms and said: "Let us sing to the Lord, for he is gloriously honored" (Exod. 15). Otherwise: "The princes went before joined with those singing psalms in the midst of young damsels playing timbrels." The apostles with the Churches, preceded with an equally joined step. Well he testifies that they went before: because the princes of the faith are from the Jews.

"In the churches bless the Lord." He has spoken more clearly, whom he called timbrel-players above. "The Lord from the fountains of Israel." Because salvation is from the Jews: and from there the first Church. For from the foreshadowing of the Law, the doctrine of the Church proceeded: in which now the Lord, who took flesh from the offspring of the Israelite stock, is blessed.

"There is Benjamin." The apostle Paul, who descended from the tribe of Benjamin. "There," in the Church. "A young man." The last of all the apostles. "In ecstasy of mind." Which he endured when he was going to Damascus.

"The princes of Judah their leaders." The apostles are the princes of Judah: that is, of the Lord, just as Jacob says: "Judah, thy brothers shall praise thee" (Gen. 49). "Zebulun, and the princes of Naphtali." Zebulun is interpreted as "flow of night." Naphtali, "breadth." When we shall have been liberated from the passion of lust: that is, of that flow: then we begin the breadths of virtues. Or otherwise; "The princes of Zebulun, and the princes of Naphtali." He shows Peter and Andrew the princes of the apostles: who in the thickness of darkness, announcing his great light, were established as teachers of the Gospel, according to that: "The land of Zebulun, and the land of Naphtali, the way of the sea beyond the Jordan of Galilee of the Gentiles, the people that sat in darkness, saw a great light" (Isa. 49).

Manda, Deus, virtuti tuae. Christo tuo. Confirma hoc, Deus, quod operatus es in nobis. Ut donum baptismi quod contulit, Spiritus sancti infusione confirmet. Confirma hoc, Deus, quod operatus e sin nobis: hoc est, salutare quod donasti nobis per tuam passionem confirma, et da auxilium, quoniam homines sumus, et non possumus incedere in virtutibus, si non adepti fuerimus auxilium tuum.

A templo tuo quod est in Jerusalem: tibi offerent reges munera. Reges dicit, qui regnant sibimetipsis, secundum quod scriptum est: Cor regis in manu Dei (Prov. XII). Ipsi offerent Deo munera. Virtutes sanctorum, munera sunt Dei. Vel a templo illo corporali, quod bene vivendo sanctum fecerunt. Reges in quibus peccatum ultra non regnat, offerent in coelesti Jerusalem, quae est primitivorum Ecclesia, munera regi aeterno: scilicet seipsos offerentes hostiam vivam, placentem Deo in conspectum omnium angelorum.

Veni in altitudinem maris. In profundum saeculi istius. Et tempestas demersit me: procella Judaeorum.

Laboravi clamans: raucae factae sunt fauces meae. Licet a peccatoribus urgeatur: clamare tamen salutaria praecepta non desinit. Defecerunt oculi mei, dum spero in Deum meum. Secundum imbecillitatem carnis, speravit ut ab eo calix iste transiret; sed secundum divinitatem implevit voluntatem Patris.

Multiplicati sunt super capillos capitis mei, qui oderunt me gratis. Confortati sunt, etc. Ideo super capillos capitis mei, multiplicantur atque confortantur: quia semper major est iniquorum numerus quam justorum. Quae non rapui tunc, exsolvebam. Non enim erat debitor mortis atque peccati, sed in passione hostiam utramque complevit.

Deus, tu scis insipientiam meam, et delicta mea a te non sunt abscondita. Scit Pater, quod non ea de coelis attulit, sed nobis assumpsit, ut ait propheta: ipse iniquitates nostras accepit, et aegritudines nostras portavit (Isai. LIII). Et Paulus dicit: quia quod stultum est Dei, sapientius est hominibus: et quod infirmum est Dei, fortius est hominibus (I Cor. I). Delicta mea a te non sunt abscondita, ut illud: Delictum meum cognitum tibi feci (Psal. XXXI).

Non erubescant in me qui exspectant te, Domine, etc. Non evacuetur spes credentium de passione mea: sed cognoscant quia voluntatem tuam facere veni, sicut sequitur.

Quoniam propter te sustinui opprobrium: operuit, etc. Propter voluntatem Patris, malorum improperia supportavit, et verecundia tectus est, cum in assumpta carne colliditur: quia una voluntas fuit Patris, et Filii quod sustinuit passionem. Vel, operuit confusio: quando negaverunt apostoli.

"Command, O God, thy strength." To thy Christ. "Confirm this, O God, which thou hast wrought in us." That he may confirm the gift of baptism which he conferred, by the infusion of the Holy Spirit. Confirm this, O God, which thou hast wrought in us: that is, confirm the salvation which thou hast given us through thy passion, and give help, since we are men, and we cannot walk in virtues if we have not obtained thy help.

"From thy temple which is in Jerusalem: to thee kings shall offer gifts." He calls "kings" those who reign over themselves, according to what is written: "The heart of the king is in the hand of God" (Prov. 12). They themselves shall offer gifts to God. The virtues of the saints are the gifts of God. Or from that corporal temple, which they made holy by living well. Kings in whom sin no longer reigns, shall offer in the celestial Jerusalem, which is the Church of the first-born, gifts to the eternal King: namely, offering themselves as a living host, pleasing to God in the sight of all the angels.

"I have come into the depth of the sea." In the depth of this world. "And the storm hath overwhelmed me": the tempest of the Jews.

"I have labored crying; my jaws are become hoarse." Although he is pressed by sinners, he nevertheless does not cease to cry out the salutary precepts. "My eyes have failed, while I hope in my God." According to the weakness of the flesh, he hoped that this chalice might pass from him; but according to his divinity, he fulfilled the will of the Father.

"They are multiplied above the hairs of my head, who hate me without cause." "They are strengthened," etc. Therefore they are multiplied and strengthened "above the hairs of my head," because the number of the wicked is always greater than that of the just. "What I took not away, then I paid." For he was not a debtor of death and sin, but in his passion he fulfilled both as a host.

"O God, thou knowest my foolishness; and my offenses are not hidden from thee." The Father knows that he did not bring these from the heavens, but assumed them for us, as the prophet says: "He hath taken our iniquities, and borne our infirmities" (Isa. 53). And Paul says: "Because that which is foolish of God is wiser than men; and that which is weak of God is stronger than men" (1 Cor. 1). "My offenses are not hidden from thee," as that: "I have made my offense known to thee" (Ps. 31).

"Let them not be ashamed for me, who look for thee, O Lord," etc. Let the hope of those who believe in my passion not be made void: but let them know that I have come to do thy will, as follows.

"Because for thy sake I have borne reproach; shame hath covered," etc. For the sake of the Father's will, he supported the reproaches of the wicked, and was covered with shame when he is bruised in the assumed flesh: because there was one will of the Father and the Son in that he sustained the passion. Or, "shame hath covered": when the apostles denied him.

Extraneus factus sum fratribus meis, etc. Filius enim erat Synagogae sicut et illi, secundum ordinem corporationis terrenae, a quibus exter, et hospes habitus est: quia illi sceleribus erant pleni: hic vero expers peccati. Extraneus factus sum fratribus meis. Fratres Domini, apostoli. Unde dixit: Nuntiabo nomen tuum fratribus meis (Psal. XXI). Peregrinus filiis matris meae. Christus peregrinus, ut ait Cleophas: Tu solus peregrinus es in Jerusalem (Luc. XXIV). Solus, quia solus et primus resurrexit immortalis. Et mater, synagoga.

Quoniam zelus domus tuae comedit me. Quia fecerunt eam speluncam latronum. Et opprobria exprobrantium tibi ceciderunt super me. Exprobrationum enim jurgium super eum projecerunt, cum eum et Samaritanum, et daemonium habentem vocarent. Unde Judaei contra Christum dicebant: Si Filius Dei es, descende de cruce, et credimus tibi. Alios salvos fecit: seipsum non potest salvum facere (Matt. XXVII). Qui exprobrant Filium, et Patrem exprobrant, quia qui non credit Filium, nec Patrem habet.

Operui in jejunio animam meam, et factum est in opprobrium mihi. Opprobrium enim ei inferre conabatur: cum tentans eum Satanas ait: Dic ut lapides isti panes fiant (Matth. IV). Vel quando dixerunt discipuli: Rabbi, manduca. Ille dixit: Ego cibum habeo manducare quem vos nescitis (Joan. IV). Et in alio loco: Operamini cibum non qui perit, sed qui permanet in vitam aeternam (Joan. VI). Sed esuriebat Christus salutem humani generis. Vel esuriebat fidem Ecclesiae: quia nullum cibum a Judaeis inveniebat.

Posui vestimentum meum cilicium, et factum sum illis in parabolam. In sacco luctus ostenditur vel fletus: quo in morte Lazari usus, in parabolam factus est Judaeis, cum, eo flente, dicerent: Ecce quomodo amabat eum (Joan. XI). Alii vero: Non poterat hic qui aperuit oculos caeci nati, facere, ut et hic non moreretur?

Adversus me exercebantur qui sedebant in porta. Illi scilicet qui habentes clavem scientiae: neque introibant, neque alios introire permittebant: Scribae et Pharisaei qui discernebant causas, cum sederent in publico judicio. Et in me psallebant qui bibebant vinum. Repleti enim vino iniquitatis, qualiter eum interficerent, concinebant. Stulte enim psallit, qui in Deum molitur insidias. Sciens enim propheta stultum in aliquibus esse psallere: audi qualiter doceat quosdam: Psallite, inquit, sapienter. Vel ebrii erant de vino, quando operiebant caput ejus, et dicebant: Prophetiza nobis, Christe, quis est qui te percussit (Luc. XXII).

"I am become a stranger to my brethren," etc. For he was a son of the Synagogue even as they were, according to the order of earthly embodiment, by whom he was held as an outsider and a guest: because they were full of crimes; but he was truly devoid of sin. "I am become a stranger to my brethren." The brethren of the Lord are the apostles. Whence he said: "I will declare thy name to my brethren" (Ps. 21). "A stranger to the sons of my mother." Christ as a stranger, as Cleophas says: "Art thou only a stranger in Jerusalem?" (Luke 24). Only, because he alone and first rose immortal. And the mother is the synagogue.

"For the zeal of thy house hath eaten me up." Because they made it a den of thieves. "And the reproaches of them that reproached thee are fallen upon me." For they cast the strife of reproaches upon him, when they called him both a Samaritan and one having a devil. Whence the Jews said against Christ: "If thou be the Son of God, come down from the cross, and we believe thee. Others he saved; himself he cannot save" (Matt. 27). They who reproach the Son, also reproach the Father, because he who does not believe the Son, neither has he the Father.

"I covered my soul in fasting; and it was made a reproach to me." For he endeavored to bring reproach upon him: when Satan tempting him said: "Say that these stones be made bread" (Matt. 4). Or when the disciples said: "Rabbi, eat." He said: "I have meat to eat, which you know not" (John 4). And in another place: "Labor for the meat which perisheth not, but endureth unto life everlasting" (John 6). But Christ hungered for the salvation of the human race. Or he hungered for the faith of the Church: because he found no meat from the Jews.

"I made sackcloth my garment; and I became a byword to them." In the sackcloth of mourning or weeping is shown: which he used at the death of Lazarus, and became a byword to the Jews, when, as he wept, they said: "Behold how he loved him" (John 11). But others: "Could not he that opened the eyes of the man born blind, have caused that this man should not die?"

"They that sat in the gate were exercised against me." Those, namely, who having the key of knowledge: neither entered in themselves, nor permitted others to enter: the Scribes and Pharisees who discerned causes when they sat in public judgment. "And they that drank wine made me their song." For filled with the wine of iniquity, they sang together how they might kill him. For he sings foolishly who contrives snares against God. For the prophet, knowing that it is foolish for some to sing, hear how he teaches some: "Sing," he says, "wisely." Or they were drunk with wine when they covered his head and said: "Prophesy to us, O Christ, who is he that struck thee" (Luke 22).

Ego vero orationem meam ad te, Domine. Non enim vincor his passionibus, quia tecum sum in oratione. Ego vero orationem meam ad te, Deus. Judaeis mihi maledicentibus atque dicentibus: Crucifige, crucifige eum: ego pro eis orans loquebar: Pater, ignosce eis: non enim sciunt quid faciunt (Luc. XXIII). Tempus placendi, Deus. Tempus placendi, tempus est passionis, in quo Pater aiebat: Hic est Filius meus dilectus, in quo mihi complacui (Matth. III). Tempus beneplaciti, Deus, in multitudine misericordiae tuae. Omnia enim tempora tua beneplacita sunt, sed praesertim hoc tempus quo mea passione genus humanum redimis, quodammodo plus beneplacitum facis. Exaudi me, Domine, in veritate salutis tuae. Ut post veram mortem, resurrectionis veritas approbetur.

Eripe me de luto, ut non infigar. Quaere juxta quosdam ne forsitan lutum, carnis quam suscepit significet vilitatem. Orat ut non in luto et pulvere, sicut omne humanum genus dissolvitur, corrumpatur. Libera me ab his qui oderunt me. Aperte haec de Judaeis, qui eum numquam dilexerunt, dicit. Et de profundis aquarum. Non me demergat tempestas aquae. Haec passionis tempestas non eum in profunditate abyssi retineat infernalis. Neque absorbeat me profondum. In quo dum per mortem descendit, non devoretur ab eo. Neque urgeat super me putens os suum. Aditus inferni, sive diabolus.

Exaudi me, Domine, quoniam benigna est misericordia tua: secundum multitudinem miserationum tuarum respice me. Haec secundum infirmitatem humanam postulat dicens: Qui alios mea passione redimis, me, praecurrente misericordia, contemplare.

Non avertas faciem tuam a puero tuo. Vox Christi ad Patrem, qui formam servi accepit, ut ait propheta: Magnum est tibi vocari puerum meum (Isai. XLIX). Quoniam tribulor, velociter exaudi me. Ut resumam spiritum: quem tuis manibus commendavi.

Intende animae meae, et libera eam: propter inimicos meos eripe me. Ut, me resurgente ab inferis, confundantur: Unde Christus dixit: Potestatem habeo ponendi animam meam (Joan. X).

Tu scis improperium meum, et confusionem meam, etc. Quam in assumpta sustineo carne.

In conspectu tuo sunt omnes qui tribulant me. Tu vides quales mihi tribulationes inferant, et ostendant illusiones. Improperium exspectavit cor meum, et miseriam. Improperium, passionis, et miseriam: id est, contumeliam crucis. Sustinui qui simul contristaretur, etc. Nullus de tanta multitudine iniquorum, aut compassus est doloribus meis, aut exstitit consolator.

"But as for me, my prayer is to thee, O Lord." For I am not conquered by these passions, because I am with thee in prayer. "But as for me, my prayer is to thee, O God." While the Jews were cursing me and saying: "Crucify, crucify him": I, praying for them, was speaking: "Father, forgive them: for they know not what they do" (Luke 23). "A time of pleasing, O God." A time of pleasing is the time of the passion, in which the Father was saying: "This is my beloved Son, in whom I am well pleased" (Matt. 3). "A time of good pleasure, O God, in the multitude of thy mercy." For all thy times are well-pleasing, but especially this time in which by my passion thou redeemest the human race, thou makest it in a certain way more well-pleasing. "Hear me, O Lord, in the truth of thy salvation." That after true death, the truth of the resurrection may be approved.

"Draw me out of the mire, that I may not stick fast." Seek according to some whether perhaps the mire signifies the vileness of the flesh which he assumed. He prays that he may not be corrupted in mire and dust, as all the human race is dissolved. "Deliver me from them that hate me." He says this openly of the Jews, who never loved him. "And out of the depths of the waters." "Let not the tempest of water drown me." Let this tempest of passion not retain him in the depth of the infernal abyss. "Neither let the deep swallow me up." Into which while he descends through death, let him not be devoured by it. "Neither let the pit shut her mouth upon me." The entrance of hell, or the devil.

"Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies." He asks this according to human weakness, saying: Thou who redeemest others by my passion, behold me, with mercy going before.

"Turn not away thy face from thy servant." The voice of Christ to the Father, who took the form of a servant, as the prophet says: "It is a great thing for thee to be called my servant" (Isa. 49). "For I am in trouble, hear me speedily." That I may resume the spirit which I have commended into thy hands.

"Draw near to my soul, and deliver it: save me because of my enemies." That, when I rise from the lower regions, they may be confounded. Whence Christ said: "I have power to lay down my life" (John 10).

"Thou knowest my reproach, and my confusion," etc. Which I sustain in the assumed flesh.

"In thy sight are all they that afflict me." Thou seest what kind of tribulations they bring upon me, and show illusions. "My heart hath expected reproach and misery." Reproach of the passion, and misery: that is, the contumely of the cross. "I looked for one that would grieve together with me," etc. No one from so great a multitude of the wicked either had compassion on my pains or stood forth as a consoler.

Dederunt in escam meam fel: et in siti mea potaverunt me aceto. Hoc jam completum esse, in Evangeliis legimus: cum, sitiente Domino in cruce, acetum cum felle mixtum bibere porrexerunt (Joan. XIX). Et ex hoc, et ex alio testimonio intelligitur: quod ad Christum psalmus referri debeat. Fiat mensa eorum coram ipsis. Dicta Legis et prophetarum: ad quam saepe convenientes reficiebantur. In laqueum, et in retributiones, et in scandalum. Ut not intelligant inibi Dominum nuntiatum. Nam et Dominus in Evangeliis dixit: Moyses vos accusat in quem speratis (Joan. V). De me enim ille scripsit. Obscurentur oculi eorum ne videant. Divinitatem sub fragilitate latentem. Ut non videant. Hoc erat quod precabatur, mensam eorum fieri in laqueum: ne legis scilicet sacramenta cognoscerent. Et dorsum eorum semper incurva. Ut Romanis serviant semper. Vel sub onere legis: quod secundum litteram ferre potuit nemo.

Effunde super eos iram tuam, et furor irae tuae comprehendat eos. Fiat habitatio eorum deserta, etc. Haec omnia in eversione Jerosolymae sub Tito et Vespasiano completa sunt. Vel hoc est quod ait: Dimittetur vobis domus vestra deserta (Matth. III). Recedente de Judaea Christo, omnes pariter cum illo recesserunt virtutes.

Quoniam quem tu percussisti ipsi persecuti sunt. De se haec Christus ad Patrem loquitur, sicut in alio propheta ex persona Patris legimus dictum: Propter peccata populi percussi eum (Isa. LIII). Et iterum: Percutiam pastorem, et dispergentur oves gregis (Zach. XIII). Percussus est enim ut nos resurgeremus: vulneratus est, ut nos sanaret. Sed et sanguis, et aqua quae de vulnere lateris ejus exiit, (Joan. XIX) martyrii baptismique praetulit typum, per quod itur ad coelum. Et super dolorem vulnerum meorum addiderunt. Cum vel Ecclesiam, vel apostolos persecuti sunt.

Appone iniquitatem super iniquitatem eorum. Sicut enim quod me non crediderunt, ad iniquitatem eis est reputatum: ita quod me persecuti sunt, iniquitati huic adjiciatur. Et non intrent in justitia tua. Coelorum cum justis non capiant regna.

"They gave me gall for my food: and in my thirst they gave me vinegar to drink." That this has already been fulfilled, we read in the Gospels: when the Lord thirsted on the cross, they reached out vinegar mixed with gall for him to drink (John 19). And from this and from other testimony it is understood that the psalm ought to be referred to Christ. "Let their table become as a snare before them." The sayings of the Law and the prophets: at which frequently meeting they were refreshed. "And for a recompense, and for a stumbling-block." That they may not understand that the Lord was announced therein. For the Lord also said in the Gospels: "Moses accuses you, in whom you trust" (John 5). For he wrote of me. "Let their eyes be darkened that they see not." The divinity lurking under fragility. "That they see not." This was what he prayed for, that their table might become a snare: namely, that they might not know the sacraments of the law. "And bow down their back always." That they may always serve the Romans. Or under the burden of the law: which according to the letter no one could bear.

"Pour out thy indignation upon them, and let the fury of thy wrath take hold of them." "Let their habitation be made desolate," etc. All these things were fulfilled in the overthrow of Jerusalem under Titus and Vespasian. Or this is what he says: "Your house shall be left to you desolate" (Matt. 23). When Christ departed from Judea, all virtues likewise departed with him.

"For they have persecuted him whom thou hast smitten." Christ speaks these things to the Father concerning himself, as we read it said in another prophet from the person of the Father: "For the sins of the people I have smitten him" (Isa. 53). And again: "I will smite the shepherd, and the sheep of the flock shall be scattered" (Zech. 13). For he was smitten that we might rise again: he was wounded that he might heal us. But also the blood and the water which went out from the wound of his side (John 19) offered a type of martyrdom and baptism, through which one goes to heaven. "And they have added to the grief of my wounds." When they persecuted either the Church or the apostles.

"Add iniquity upon their iniquity." For as the fact that they did not believe in me was reputed to them as iniquity: so let the fact that they persecuted me be added to this iniquity. "And let them not come into thy justice." Let them not receive the kingdoms of the heavens with the just.

Deleantur de libro viventium, et cum justis non scribantur. Duos hic libros indicat scriptos: viventium ac justorum. Unde animadvertendum est quod ille sit viventium, in quo ante adventum Dei prophetae ac patriarchae scripti sunt. De quo Moyses, peccante populo, ait: Si non dimittis eis noxam: dele me de libro quem scripsisti (Exod. XXXII). Justorum vero dicit illum de quo Dominus ad eos qui per fidem secuti sunt, ait: Gaudete et exsultate: quia nomina vestra scripta sunt in coelo (Luc. X). Persecutores ergo isti, et a primo libro deleti sunt, et in secundo non sunt scripti.

Ego sum pauper et dolens. In Passione. Et salus tua, Deus, suscepit me. Resurgentem. Hinc jam propheta loquitur: Ego sum pauper, et dolens: Cum enim esset dives, pro nobis pauper factus est, et compeditos suos non despexit. Possumus hoc versiculo uti, si quando in laudes martyrum peroramus. Quidiam et de animabus hoc intelligi putant, quod clausae corporibus non despectae sint a Deo.

Laudabo nomen Dei mei cum cantico: magnificabo eum in laude. Quod vel de diabolo triumphaverit, vel vicerit mundum.

Placebit Deo. Id est, Patri. Super vitulum novellum. Qui seipsum obtulit Genitori. Cornua producentem. Fortitudinem Ecclesiae dantem. Et ungulas. Quibus sacrilegia conculcet gentium ac divellat.

Videant pauperes et laetentur. Quod humiliata superstitione gentilium, Ecclesiae Domini extollitur regnum. Quaerite Dominum, et vivet anima vestra. Quae nunc mortua est peccatis.

Quoniam exaudivit pauperes Dominus. Ut eos resuscitaret. Et vinctos suos non despexit. Quia, disruptis diaboli nexibus, eos regno suo ascivit.

Laudent illum coeli et terra: mare et omnia reptilia in eis. Ipsi omnia genu flectant coelestium, terrestrium, et infernorum.

Quoniam Deus salvam faciet Sion. Coelestem Jerusalem, in qua electos suos pro meritis adunabit in uno corpore illius matris coelestis. Et aedificabuntur civitates Judae. Animae sanctorum, quae per confessionem in templum sanctum tamquam vivi lapides deferuntur.

Et inhabitabunt ibi, et haereditate acquirent eam, et semen servorum ejus possidebit eam, etc. Sancti utique qui in eam transferuntur. Vel semen eorum, id est, qui per eos conversi sunt. Sed quia titulus psalmi pro his qui commutabuntur inscribitur: oremus Dominum, ut nos a gentilitate conversos, in Judae civitates aedificet, et a jugo diaboli absolutos, ut soboles diligat proprias.

"Let them be blotted out of the book of the living, and with the just let them not be written." He indicates here two books written: of the living and of the just. Whence it is to be observed that that is the book of the living in which the prophets and patriarchs were written before the coming of God. Of which Moses, when the people sinned, says: "If thou do not forgive them the offense: blot me out of the book which thou hast written" (Exod. 32). But he calls that the book of the just of which the Lord says to those who followed through faith: "Rejoice and exult: because your names are written in heaven" (Luke 10). These persecutors, therefore, were both blotted out of the first book, and in the second they are not written.

"I am poor and sorrowful." In the Passion. "And thy salvation, O God, hath set me up." Rising again. Hence the prophet now speaks: "I am poor and sorrowful": for though he was rich, for our sakes he became poor, and he did not despise his fettered ones. We can use this verse whenever we perorate in praises of the martyrs. Some also think this is understood of souls, that being shut up in bodies they were not despised by God.

"I will praise the name of my God with a canticle: and I will magnify him with praise." Because he either triumphed over the devil or conquered the world.

"It shall please God." That is, the Father. "Above a young calf." Who offered himself to the Begetter. "That bringeth forth horns." Giving strength to the Church. "And hooves." With which he may trample and tear asunder the sacrileges of the nations.

"Let the poor see and rejoice." Because, the superstition of the Gentiles being brought low, the kingdom of the Lord's Church is extolled. "Seek ye God, and your soul shall live." Which is now dead in sins.

"For the Lord hath heard the poor." That he might raise them up. "And hath not despised his prisoners." Because, having broken the bonds of the devil, he admitted them into his kingdom.

"Let the heavens and the earth praise him: the sea, and everything that creepeth therein." Let all things themselves of the celestial, terrestrial, and infernal regions bow the knee.

"For God will save Sion." The celestial Jerusalem, in which he will unite his elect according to their merits in one body of that celestial mother. "And the cities of Judah shall be built up." The souls of the saints, which through confession are brought into the holy temple as living stones.

"And they shall dwell there, and acquire it by inheritance, and the seed of his servants shall possess it," etc. The saints, surely, who are transferred into it. Or their seed, that is, those who have been converted through them. But because the title of the psalm is inscribed "for those who shall be changed": let us pray the Lord that he may build us up, converted from gentility, into the cities of Judah, and absolved from the yoke of the devil, that he may love his own offspring.

Ut quos redemit per fellis amaritudinem, per aceti asperitatem, per crucis supplicia, per clavorum vulnera, per mortis contumeliam, per gloriam resurrectionis, sic custodire dignetur in saeculo, ut faciat participes sanctis suis in regno. Amen.

PSALMUS LXIX.

In finem, Psalmus David in rememoratione, eo quod salvum fecit eum Dominus. Iste psalmus ex persona Domini incorporati canitur, deprecantis praesidium Patris.

Deus, in adjutorium meum intende: Domine, etc. Nostrum adjutorium Christus est, qui nunc Patris auxilium postulat ad confutandos eos, qui sibi adversantur.

Confundantur et revereantur qui quaerunt animam meam, ut auferant eam. In hoc enim confunduntur, cum eum cujus animam auferre voluerunt, resurrexisse cognoscunt.

Avertantur retrorsum, et erubescant qui volunt mihi mala. Non immutentur in resurrectione cum sanctis, sed retrorsum conversi erubescentes: quia quem ut hominem judicaverunt, judicare ut Deum cernunt.

Avertantur statim erubescentes: qui dicunt mihi euge, euge. Irridentium haec vox est, quae ad eos refertur qui dicebant: Si Filius Dei es, descende de cruce; et iterum: Confidit in Deum: liberet eum, si vult (Matth. XXVII). Post impiorum vero poenam, ad gloriam convertitur beatorum.

Exsultent et laetentur in te omnes qui quaerunt te. Qui per lacrymas poenitentiae te, qui misericors es, requirunt. Et dicant semper: magnificetur Dominus. Accepta indulgentia peccatorum. Qui diligunt salutare tuum. Diligentes te: eo quod sis omnium vita.

Ego vero egenus sum et pauper: Dominus, etc. Christus Dominus se crebro egenum et pauperem vocat: cujus cura in paternae pietatis amore consistit.

Adjutor meus, et protector meus es tu, Deus meus, ne tardaveris. Hinc enim passionis tempore discipulo dixit: Quod facis fac celerius (Joan. XIII); scilicet ut passionem corporis velox resurrectionis adjutorium praeveniret. Qui vulneratus est propter peccata nostra, et resurrexit propter justificationem nostram: ipse nobis nunc auxilium in tempore tribulationis miseratione solita largiatur, ut cum sanctis ejus exsultantes, eum magnificare atque extollere valeamus. Amen.

PSALMUS LXX.

That those whom he redeemed through the bitterness of gall, through the harshness of vinegar, through the punishments of the cross, through the wounds of the nails, through the contumely of death, through the glory of the resurrection, he may deign so to keep in the world that he may make them partakers with his saints in the kingdom. Amen.

PSALM 69.

"To the end, a Psalm of David, in remembrance, because the Lord saved him." This psalm is sung from the person of the incarnate Lord, entreating the protection of the Father.

"O God, come to my assistance: O Lord," etc. Our assistance is Christ, who now asks the Father's help to confound those who oppose him.

"Let them be confounded and ashamed that seek my soul, to take it away." For in this they are confounded, when they know that he whose soul they wished to take away has risen again.

"Let them be turned backward and blush for shame that wish me evil." Let them not be changed in the resurrection with the saints, but turned backward blushing: because him whom they judged as a man, they see judging as God.

"Let them be presently turned away blushing: that say to me: Aha, aha." This is the voice of those who mock, which refers to those who said: "If thou be the Son of God, come down from the cross"; and again: "He trusted in God: let him deliver him, if he will" (Matt. 27). But after the punishment of the impious, it is turned to the glory of the blessed.

"Let all them that seek thee exult and be glad in thee." Who through the tears of penance seek thee, who art merciful. "And let them say always: the Lord be magnified." Having received the indulgence of sins. "Who love thy salvation." Loving thee: because thou art the life of all.

"But I am needy and poor: O Lord," etc. Christ the Lord frequently calls himself needy and poor: whose care consists in the love of paternal piety.

"Thou art my helper and my protector, O my God, make no delay." For hence at the time of the passion he said to the disciple: "That which thou dost, do quickly" (John 13); namely, that the swift help of the resurrection might prevent the passion of the body. He who was wounded for our sins, and rose again for our justification: may he now bestow help upon us in the time of tribulation by his usual mercy, so that exulting with his saints, we may be able to magnify and extol him. Amen.

PSALM 70.

Psalmus David, filiorum Jonadab, et priorum captivorum. Iste psalmus vocem continet prophetae: de illa Redemptoris humilitate corporea conquerentis, ac de ejus resurrectione gloriosa canentis.

In te, Domine, speravi, non confundar in aeternum. Orat ergo Mediator noster, ut haec confusio mortis non sit, ut caeterorum omnium, diuturna. Et in tua justitia libera me, et eripe me. Inclina, etc. Justitia enim tua est ut qui fecerit voluntatem tuam, transeat a morte in vitam: per quam et ego nunc eripi deprecor. Vel aliter: Inclina ad me aurem tuam, et salva me. Aures Domini dicuntur, quando exaudire dignatur: quia formam servi accipiens, factus est obediens Patri usque ad mortem, mortem autem crucis. Propter quod et Deus illum exaltavit, et dedit illi nomen quod est super omne nomen.

Esto mihi in Deum protectorem, et in locum munitum, ut salvum me facias. Quia absque te neque refugium neque munitio: neque protectio a quoquam praestari potest. Numquid Deus localis est? Licet localis sit ad se venientibus: sed non est localis: quia ubique est.

Quia firmamentum meum, et refugium meum es tu. Firmamentum, cum aequalis in eo consistit substantia. Refugium, juxta imbecillitatem corpoream.

Deus meus eripe me de manu peccatoris: et de manu, etc. De potestate populi Judaici, qui me venturum in Lege non intellexit. Et iniqui. Semper malignantis. Non omnes peccatores etiam iniqui. Peccatores sunt transgressores, id est, Judaei, et mali Christiani: qui vetus, et novum Testamentum transgrediuntur. Iniqui qui non credunt, ut Paulus ait: Qui sine lege peccaverunt, sine lege et peribunt.

Quoniam tu es patientia mea, Domine. Quia pro tua patior voluntate. Spes mea a juventute mea. Ab initio aetatis corporeae. Ideo spes non confunditur: quia charitas Dei diffusa est in cordibus nostris: per Spiritum sanctum qui datus est nobis (Rom. II).

In te confirmatus sum ex utero. Legis utique, ex quo initiavi credere. De ventre matris meae. Synagogae de qua processi. Tu es protector meus, Domine. In te cantatio mea semper. A te protegar in passione, et tuum in gentibus nomen concinam.

Tamquam prodigium factus sum multis. Dicebant enim illi: Samaritanus es tu, et daemonium habes (Joan. VIII; Matt. XVII). Et tu, Domine, adjutor fortis. Dixisti mihi: Hic est Filius meus dilectus, in quo mihi bene complacui: ipsum audite.

A Psalm of David, of the sons of Jonadab, and of the first captives. This psalm contains the voice of the prophet: complaining of that corporeal humility of the Redeemer, and singing of his glorious resurrection.

"In thee, O Lord, have I hoped, let me never be confounded." Our Mediator therefore prays that this confusion of death may not be, like that of all others, long-lasting. "And deliver me in thy justice, and rescue me." "Incline," etc. For it is thy justice that he who has done thy will should pass from death to life: through which I now also entreat to be rescued. Or otherwise: "Incline thy ear to me, and save me." The ears of the Lord are mentioned when he deigns to hear: because taking the form of a servant, he was made obedient to the Father unto death, even the death of the cross. For which cause God also hath exalted him, and given him a name which is above every name.

"Be thou unto me a God, a protector, and a place of strength, that thou mayst make me safe." Because without thee neither refuge nor fortification nor protection can be provided by anyone. Is God local? He is local to those coming to him: but he is not local, because he is everywhere.

"For thou art my firmament and my refuge." Firmament, since an equal substance consists in him. Refuge, according to corporeal weakness.

"O my God, deliver me out of the hand of the sinner: and out of the hand," etc. From the power of the Jewish people, who did not understand in the Law that I was to come. "And of the unjust." Always acting malignantly. Not all sinners are also unjust. Sinners are transgressors, that is, Jews and bad Christians, who transgress the Old and New Testament. The unjust are those who do not believe, as Paul says: "They who have sinned without the law, shall also perish without the law."

"For thou art my patience, O Lord." Because I suffer for thy will. "My hope from my youth." From the beginning of corporeal age. Therefore hope is not confounded: "because the charity of God is poured out in our hearts by the Holy Spirit who is given to us" (Rom. 5).

"In thee have I been confirmed from the womb." Of the Law, surely, from which I began to believe. "From my mother's womb." Of the Synagogue from which I proceeded. "Thou art my protector, O Lord." "In thee is my song always." By thee I shall be protected in the passion, and I shall sing thy name among the Gentiles.

"I am become unto many as a wonder." For they were saying to him: "Thou art a Samaritan, and hast a devil" (John 8; Matt. 17). "And thou, O Lord, a strong helper." Thou hast said to me: "This is my beloved Son, in whom I am well pleased: hear ye him."

Repleatur os meum laude tua, ut cantem gloriam tuam, tota die magnitudinem tuam. Unus dies est sanctis tuis in hoc mundo, quem nulla obscurat nox: in quo et cum quibus, laudem, gloriam, magnificentiamque concino tuam: quia ego in his sum. Ego cano tibi. Sed et nunc ipse Dominus aperit os nostrum, ut possimus ejus gloriam nuntiare, atque laudem ejus disserere.

Ne projicias me in tempore senectutis, cum deficiet, etc. In consummatione utique aetatis istius.

Quia dixerunt inimici mei mihi. Dicentes, hic non est de Deo, qui sabbatum non custodit (Joan. IX). Et qui custodiebant animam meam, consilium fecerunt in unum dicentes: Deus dereliquit eum, etc. Haec dixerunt impii, et erraverunt: obcaecatum enim est malitia cor eorum. Sed et in ipsa passione quasi derelicto Deo dicebant: Sine veniat Elias, et liberet eum (Matt. XXVII).

Deus, ne elongaveris a me: Deus meus, etc. Ut alligato forte, victor redeam ex inferno.

Confundantur et deficiant detrahentes animae meae. operiantur, etc. Cum ego resuscitatus fuero.

Ego autem semper sperabo in te, Domine, etc. Ut quae tibi lex offerre praecepit in sacrificiis suis visibilibus, redemptus populus deportet in moribus.

Os meum annuntiabit justitiam tuam, tota die salutare tuum. Resurgens enim congregabo Ecclesiam, in qua tuas concinam laudes.

Quia non cognovi litteraturam, introibo in potentias Domini. Cognovit ille negotiationem, qui magistrum vendidit. Nam ego te clarificavi super terram, opus consummavi quod dedisti mihi ut facerem (Joan. XVII). Domine, memorabor justitiae tuae solius. Paternae eum justitiae memorem propheta dicit, sicut et ipse in Evangelio ait: Ego quae audivi a Patre meo, haec loquor (Joan. VIII).

Deus, docuisti me a juventute mea, et usque nunc pronuntiabo mirabilia tua, et usque in senectam et senium: Deus, ne derelinquas me. Numquid enim est derelictus a Patre? sed semper testimonium perhibuit, quia verax est.

Donec annuntiem brachium tuum generationi omni, etc. Haec omnia Christianae generationi annuntiavit: quam suo sanguine acquisivit et pro qua passus est quae sequuntur. Quae fecisti magnalia, Deus! quis similis tibi? Qui me misericordi consilio ad redemptionem humanam misisti.

"Let my mouth be filled with thy praise, that I may sing thy glory; thy greatness all the day long." There is one day for thy saints in this world, which no night obscures: in which and with whom I sing thy praise, glory, and magnificence: because I am in these. I sing to thee. But also now the Lord himself opens our mouth, that we may be able to announce his glory, and to discourse upon his praise.

"Cast me not off in the time of old age; when it shall fail," etc. In the consummation, surely, of this age.

"For my enemies have spoken to me." Saying: "This man is not of God, who keepeth not the sabbath" (John 9). "And they that watched my soul, have taken counsel together, saying: God hath forsaken him," etc. These things the impious said, and they erred: for their heart was blinded by malice. But also in the passion itself they were saying, as if he were forsaken by God: "Let be, let Elias come and deliver him" (Matt. 27).

"O God, depart not far from me: O my God," etc. That, the strong one being bound, I may return as a victor from hell.

"Let them be confounded and fail that detract from my soul; let them be covered," etc. When I shall have been raised again.

"But I will always hope in thee, O Lord," etc. That what things the law commanded to offer to thee in its visible sacrifices, the redeemed people may bring forth in their conduct.

"My mouth shall show forth thy justice; thy salvation all the day long." For rising again I will gather the Church, in which I shall sing thy praises.

"Because I have not known literature, I will enter into the powers of the Lord." He knew negotiation, who sold the master. For "I have glorified thee on the earth; I have finished the work which thou gavest me to do" (John 17). "O Lord, I will be mindful of thy justice alone." The prophet says he is mindful of the Father's justice, just as he himself says in the Gospel: "The things which I have heard from my Father, these I speak" (John 8).

"O God, thou hast taught me from my youth, and until now I will declare thy wonderful works, and even unto old age and grey hairs: O God, forsake me not." For was he forsaken by the Father? No, but he always bore testimony, because he is true.

"Until I show forth thy arm to every generation," etc. He announced all these things to the Christian generation: which he acquired by his blood and for which he suffered what follows. "What great things thou hast done, O God! who is like to thee?" Who hast sent me by a merciful counsel for human redemption.

Quantas ostendisti mihi tribulationes multas, et malas! et conversus vivificasti me. Multae quidem ei tribulationes in carnis infirmitate ostensae sunt ob salutem humani generis, sed omnia vivaciter toleravit. Et de abyssis terrae iterum reduxisti me. Hoc est, de profunditate inferni. Dicant nunc Judaei, qui hunc psalmum in solum David canere volunt: quando de profundo abyssi est eductus.

Multiplicasti magnificentiam tuam, Deus, etc. Cum hi qui in inferno tenebantur, mecum redierunt.

Nam et ego confitebor tibi in vasis psalmi. Qui de illo vino novo evangelicae et apostolicae praedicationis repleti, in psalmis me intelligunt praeconatum: Veritatem tuam, Deus, psallam tibi in cithara, Deus sanctus Israel. In his qui te mente retinent.

Exsultabunt labia mea, etc. Haec ad clausulam psalmi propheta dicit. Et anima mea quam redemisti. Ne ei mors secunda dominaretur.

Sed et lingua mea meditabitur justitiam tuam: cum confusi, et reveriti fuerint qui quaerunt mala mihi. Sive vitia, sive potestates aereae, quae mihi iniquas inferunt immissiones. Nos vero deprecemur Dominum, ut repleto laudibus ejure humano, ea semper meditemur in cordibus, quae ei placitis vocibus proferamus.

PSALMUS LXXI.

In Salomonem. Et hic psalmus proprie ad Christum refertur. Salomon quippe pacificus, et pacificus est Christus: et permanet cum sole, et ante lunam generationis generationum. Si super Salomone iste psalmus intelligitur, hoc penitus stare non potest. Salomon quippe, nec cum sole, nec cum luna permansit. Si vero volumus intelligere de Christo, quaerendum quomodo Christus non habeat finem: cum sol, et luna, et coelum, et omnia veterascere, et transire dicantur. Sed iste septuagesimus primus psalmus quem propheta cecinit, Filium Dei in mundum venturum ostendit; eumque post assumptae carnis injurias liberatosque pauperes de manu potentis, coelis redditum, a Patre omne sumpsisse judicium. Tale igitur sumit exordium:

"How great tribulations hast thou shown me, many and evil! and being turned, thou hast quickened me." Many tribulations indeed were shown to him in the infirmity of the flesh for the salvation of the human race, but he endured all things vigorously. "And thou hast brought me back again from the depths of the earth." That is, from the depth of hell. Let the Jews now say, who wish to sing this psalm concerning David alone: when was he brought forth from the deep abyss?

"Thou hast multiplied thy magnificence, O God," etc. When those who were held in hell returned with me.

"For I also will confess to thee in the vessels of the psalm." Who, filled with that new wine of evangelical and apostolic preaching, understand me proclaimed in the psalms: "I will sing to thee on the harp thy truth, O God, O Holy One of Israel." In those who retain thee in their mind.

"My lips shall exult," etc. The prophet says these things at the conclusion of the psalm. "And my soul which thou hast redeemed." That the second death might not have dominion over it.

"But also my tongue shall meditate on thy justice: when they shall be confounded and ashamed that seek evils for me." Whether vices or aerial powers, which bring iniquitous incursions upon me. Let us truly entreat the Lord that, our human mouth being filled with his praises, we may always meditate on those things in our hearts which we may bring forth with voices pleasing to him.

PSALM 71.

"Unto Solomon." And this psalm is properly referred to Christ. For Solomon means peaceful, and Christ is peaceful: and he endureth with the sun, and before the moon, from generation to generation. If this psalm is understood concerning Solomon, this cannot stand at all. For Solomon remained neither with the sun nor with the moon. But if we wish to understand it of Christ, it must be asked how Christ has no end, since the sun and moon and heaven and all things are said to grow old and pass away. But this seventy-first psalm which the prophet sang shows the Son of God about to come into the world; and that he, after the injuries of the assumed flesh and the poor being delivered from the hand of the powerful, having returned to the heavens, received all judgment from the Father. It therefore takes such a beginning:

Deus, judicium tuum regi da. Loquitur ergo, ut diximus, propheta ad Patrem, ut judicium Filio donet, non quod eum in una Deitate subsistentem non habeat, sed ut in corpore venturum ostendat. Et justitiam tuam filio regis. Populo qui in adoptionem filii assumptus, per baptismum in eo renatus est. Nam congrue convenit, ut populus justitia vivat: rex autem judicium, quod a Patre suscepit, exerceat, quod sequens confirmat versiculus.

Judicare populum tuum in justitia. Quem per passionem ac resurrectionem illius acquisisti. Et pauperes tuos in judicio. Ut, post praesentes aerumnas, consolationem capiant sempiternam.

Suscipiant montes pacem populo, et colles justitiam tuam. Montes collesque duplam habere intelligentiam, saepe monuimus, id est, partis deificae, et adversae. Ergo hi qui, seducente adversario, faventibus divitiis, in modum collium montiumque elevati sunt: subditi nunc Deo, illam pacem justitiamque suscipiant, quam populus quem superius adoptivum diximus, tenet, id est, Christum, qui est pax nostra, et justitia.

Judicabit pauperes populi. Ut pro eo pauperes facti, coelestibus regnis locupletentur. Et salvos faciet filios pauperum. Qui per eos conversi sunt. Et humiliabit calumniatorem: Largito justis praemio, humiliat diabolum, qui nunc eis calumniator exsistit.

Et permanebit cum sole. Cum claritate paterna. Nam huic soli aptari ista non possunt: quia cum hoc mundo dissolvetur. Et ante lunam generationis generationum. Prior enim stabit ante omnem congregationem Ecclesiae, manebitque in sempiternum.

Et descendet sicut pluvia in vellus. Sicut enim in vellus Gedeonis pluvia descendens (Judic. VI), cum terra arida defecit, ita et hic illapsus est in uterum virginalem per infusionem Spiritus sancti. Et sicut stillicidia stillantia super terram. Arida enim erat terra humani corporis cum advenit, nec ullum fructum exhibere poterat sanctitatis: sed ipse eam praedicationis suae stillicidiis fecundatam fructibus replevit aeternis.

"Give to the king thy judgment, O God." The prophet therefore speaks, as we said, to the Father, that he may give judgment to the Son, not that he does not have him subsisting in one Deity, but that he may show him about to come in the body. "And thy justice to the king's son." To the people who, assumed into the adoption of a son, has been reborn in him through baptism. For it is suitably fitting that the people should live by justice: but that the king should exercise the judgment which he received from the Father, which the following verse confirms.

"To judge thy people in justice." Whom thou hast acquired through his passion and resurrection. "And thy poor in judgment." That, after present hardships, they may receive eternal consolation.

"Let the mountains receive peace for the people, and the hills thy justice." We have often warned that mountains and hills have a double meaning, that is, of the deified part and the adverse part. Therefore these who, the adversary seducing them and riches favoring them, were elevated in the manner of hills and mountains: being now subject to God, let them receive that peace and justice which the people whom we called adopted above holds, that is, Christ, who is our peace and justice.

"He shall judge the poor of the people." That having become poor for his sake, they may be enriched with celestial kingdoms. "And he shall save the children of the poor." Who have been converted through them. "And he shall humble the slanderer." Having bestowed the reward upon the just, he humbles the devil, who now stands forth as their slanderer.

"And he shall continue with the sun." With paternal clarity. For these things cannot be fitted to this sun: because it will be dissolved with this world. "And before the moon from generation to generation." For he shall stand first before every assembly of the Church, and shall remain forever.

"And he shall come down like rain upon the fleece." For as the rain descending upon Gideon's fleece (Judges 6), when the dry earth failed, so also here he glided into the virginal womb through the infusion of the Holy Spirit. "And as showers falling gently upon the earth." For the earth of the human body was dry when he arrived, nor could it exhibit any fruit of holiness: but he himself, having fertilized it with the showers of his preaching, filled it with eternal fruits.

Orietur in diebus ejus justitia, et abundantia pacis. Quod in diebus Augusti Caesaris est impletum, cum Dominus de thalamo virginali processit. Nam ita his diebus omnia bella quieverunt, ut etiam illud impleretur, quod alius propheta cecinit, dicens: Converterunt gladios suos in vomeres, et lanceas suas in falces (Isai. II). Dies autem ejus sunt, cum concipitur, cum nascitur, cum nutritur. Dies ejus, sunt, cum opera Patris operatur, cum patitur, cum ad inferna descendit, cum resurgit, cum se discipulis praebet, cum coelos ascendit. Donec auferatur luna. Elevetur Ecclesia.

Et dominabitur a mari usque ad mare, etc. Totum hunc mundum sua passione acquisitum atque subjectum Christo Domino propheta testatur.

Coram illo procident Aethiopes. Peccatis tenebrosi. Et inimici ejus terram lingent. Juxta illud: Te adorabunt, et pulverem pedum tuorum lingent (Isai. XLIX).

Reges Tharsis, et insulae munera offerent: reges Arabum, et Saba dona adducent, etc. Omne hic mundiale imperium, honores, et ordines ad Christum Dominum accedere, eique colla submittere, bonorumque morum dona deferre, propheta pronuntiat: quod ex magorum muneribus intelligimus inchoatum. Ipsi enim gentium regumque typum tenuisse monstrantur.

Quia liberavit pauperem a potente. Populum fidelem a potestate diaboli. Et pauperem cui non erat adjutor. Parcet pauperi, et inopi, etc. Qui, abjectis mundi divitiis, poenitentiam egerunt: parcitur his, et salvabuntur.

Ex usuris et iniquitatibus redimet animas eorum. Ne de pereuntibus usuris in terra constituant thesauros, sed in coelo collocent sacculos qui non veterascant. Sed et usurae peccata sunt, cum malitia a Satana accepta multiplicatur. Et honorabile nomen eorum coram illo. Coram Deo Patre.

Et vivet. In sanctis suis, sicut et Paulus dicebat: Jam non vivo ego: vivit autem in me Christus (Galat. II). Et dabitur ei de auro Arabiae. Offerent ei mentis puritatem, tamquam aurum Arabicum, splendore pulcherrimo rutilans. Et adorabunt de ipso semper. Eo quod ab iniquitatibus liberati sunt. Tota die benedicent ei. In uno Ecclesiae corpore congregati.

"In his days shall justice spring up, and abundance of peace." Which was fulfilled in the days of Augustus Caesar, when the Lord proceeded from the virginal bridal chamber. For in these days all wars so ceased that even that was fulfilled which another prophet sang, saying: "They shall turn their swords into ploughshares, and their spears into sickles" (Isa. 2). Now his days are when he is conceived, when he is born, when he is nourished. His days are when he works the works of the Father, when he suffers, when he descends to the lower regions, when he rises again, when he shows himself to the disciples, when he ascends to the heavens. "Until the moon be taken away." Until the Church be elevated.

"And he shall rule from sea to sea," etc. The prophet testifies that this whole world was acquired and subjected to Christ the Lord by his passion.

"The Ethiopians shall fall down before him." Those dark with sins. "And his enemies shall lick the ground." According to that: "They shall worship thee, and shall lick the dust of thy feet" (Isa. 49).

"The kings of Tarshish and the islands shall offer presents: the kings of the Arabians and of Sheba shall bring gifts," etc. The prophet pronounces here that all worldly empire, honors, and orders approach Christ the Lord, and submit their necks to him, and bring gifts of good conduct: which we understand to have begun from the gifts of the magi. For they themselves are shown to have held the type of the nations and kings.

"For he hath delivered the poor from the mighty." The faithful people from the power of the devil. "And the poor that had no helper." "He shall spare the poor and needy," etc. Those who, having cast away the riches of the world, have done penance: these are spared, and they shall be saved.

"He shall redeem their souls from usuries and iniquity." Lest they lay up treasures from perishing usuries on earth, but let them place in heaven purses that grow not old. But usuries are also sins, when malice received from Satan is multiplied. "And their name shall be honorable in his sight." In the sight of God the Father.

"And he shall live." In his saints, as Paul also said: "I live, now not I: but Christ liveth in me" (Gal. 2). "And to him shall be given of the gold of Arabia." They shall offer to him purity of mind, as Arabian gold, glowing with most beautiful splendor. "And they shall adore of him always." Because they have been liberated from iniquities. "All the day shall they bless him." Gathered into the one body of the Church.

Et erit firmamentum in terra. Magnum enim terrae labenti attulit ejus adventus passio ac resurrectio firmamentum. In summis montium superextolletur super Libanum fructus ejus. Super omnes enim altitudines saeculi elevata est gratia baptismi; per quam peccata tolluntur. Et florebunt de civitate. Id est, de coelesti Jerusalem. Sicut fenum terrae. Fenum duplam habet rationem. Est fenum quod arescens decidit, et est fenum floridum, et viridi coma perdurans, de quo ornantur coronae sanctorum. Sancti ergo per baptismum renati, florebunt de coelesti Jerusalem bonorum operum ornamento splendidi. Sicut fenum terrae. Non illius terrae maledictioni subditae, sed illius melle ac lacte manantis.

Et erit nomen ejus benedictum in saecula. Ab his quos inibi transtulit, perpetualiter benedicetur. Ante solem permanet nomen ejus. Potestas scilicet nominis ejus: juxta illud: Ante luciferum genui te (Psal. CIX).

Et benedicentur in ipso omnes tribus terrae: omnes gentes magnificabunt eum. Hoc enim evangelista commemorat, Domino sic dicente: Praedicabitur hoc Evangelium in universo mundo (Matt. XXIV). Sed et omnes gentes venient, et adorabunt coram te, Domine.

Benedictus Dominus Deus Israel, qui facit mirabilia solus. Fecit enim in veteri Testamento: facit et in novo, cum dignanter vocat ea quae non sunt, tamquam ea quae sunt.

Et benedictum nomen majestatis ejus in aeternum. Juxta illud: Et erit credentibus in me nomen novum, quod benedicetur in terris, id est, Christianum. Et replebitur majestate ejus omnis terra, fiat, fiat. Cum effuderit Spiritum suum sanctum super omnem carnem: quod jam in Actibus Apostolicis legimus fuisse completum (Act. II). Qui et nunc in nobis Paracletum, id est, Consolatorem dignetur infundere, ut intelligere possimus cum pro redemptione nostra corpus assumpsisse terrenum, suscepisse mortem, penetrasse inferos, redisse victorem ad coelos.

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"And there shall be a firmament on the earth." For his coming, passion, and resurrection brought a great firmament to the slipping earth. "On the tops of mountains shall his fruit be exalted above Lebanon." For above all the heights of the world is elevated the grace of baptism, through which sins are taken away. "And they shall flourish from the city." That is, from the celestial Jerusalem. "As the grass of the earth." Grass has a double meaning. There is grass that withering falls away, and there is flowery grass, and enduring with green hair, from which the crowns of the saints are adorned. The saints therefore, reborn through baptism, shall flourish from the celestial Jerusalem, splendid with the ornament of good works. "As the grass of the earth." Not of that earth subject to the curse, but of that flowing with honey and milk.

"And his name shall be blessed for ever." By those whom he has transferred thither, he shall be perpetually blessed. "Before the sun his name continueth." Namely, the power of his name: according to that: "Before the day-star have I begotten thee" (Ps. 109).

"And in him shall all the tribes of the earth be blessed: all nations shall magnify him." For the evangelist records this, the Lord saying thus: "This Gospel shall be preached in the whole world" (Matt. 24). But also all nations shall come, and shall adore before thee, O Lord.

"Blessed be the Lord God of Israel, who alone doth wonderful things." For he did them in the Old Testament: he doeth them also in the New, when he worthily calleth those things that are not, as those things that are.

"And blessed be the name of his majesty for ever." According to that: "And to them that believe in me there shall be a new name, which shall be blessed on the earth," that is, Christian. "And the whole earth shall be filled with his majesty: so be it, so be it." When he shall have poured out his Holy Spirit upon all flesh: which we already read in the Acts of the Apostles was completed (Acts 2). And may he deign to infuse into us even now the Paraclete, that is, the Consoler, that we may be able to understand that for our redemption he assumed an earthly body, underwent death, penetrated the lower regions, and returned a victor to the heavens.

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Et benedictum nomen majestatis ejus in aeternum. Juxta illud: Et erit credentibus in me nomen novum, quod benedicetur in terris, id est, Christianum. Et replebitur majestate ejus omnis terra, fiat, fiat. Cum effuderit Spiritum suum sanctum super omnem carnem: quod jam in Actibus Apostolicis legimus fuisse completum (Act. II). Qui et nunc in nobis Paracletum, id est, Consolatorem dignetur infundere, ut intelligere possimus cum pro redemptione nostra corpus assumpsisse terrenum, suscepisse mortem, penetrasse inferos, redisse victorem ad coelos.

PSALMUS LXXII.

Defecerunt hymni David, filii Jesse. Psalmus Asaph. Sciendum quod septuagesimus primus psalmus secundi libri finis sit; unde et in extremo habet, fiat, fiat: pro quo nos in superioribus demonstravimus, amen, amen in Hebraeo dici. Etiam hoc diligentius observandum, quod defecerunt hymni David, filii Jesse, ad finem septuagesimi primi psalmi pertineat: id vero quod sequitur, Psalmus Asaph, initium sit sequentis.

Quam bonus Israel Deus, his qui recto sunt corde. Bonus enim est his qui eum visuri sunt: sicut Dominus inquit: Beati mundo corde, quoniam ipsi Deum videbunt (Matt. V).

Mei autem pene moti sunt pedes, pene effusi sunt gressus mei. Quia, etc. Stabilitas sanctitatis ejus atque incessio ad Deum labebatur, eo quod aemulus impiorum pacis felicitatisque fuisset.

Quia non est respectus morti eorum: et firmamentum in plaga eorum. Et in labore hominum, etc. Ab infirmitate, et plagis velociter convalescunt, nec sicut homines justi, tribulationum quatiuntur flagellis.

Ideo tenuit eos superbia, operti sunt iniquitate, et impietate sua. Per arrogantiam enim felicitatis multiplicata iniquitate premuntur.

Prodiit quasi ex adipe iniquitas eorum. In pinguedine quoque divitiarum, oblita iniquitas processit ab eis. De hac enim pinguedine, et Moyses ait: Impinguatus est Jacob, et recalcitravit (Deut. XXXII).

Transierunt in affectum cordis. Ut suam, et non Dei facerent voluntatem.

Cogitaverunt, et locuti sunt nequitiam, etc. Sive Judaei, qui Deum in carne positum blasphemantes, nequitiae laqueos tendebant in cogitationibus perversis: sive haeretici, qui per interpretationes iniquas Deo detrahunt.

"And blessed be the name of his majesty for ever." According to that: "And to them that believe in me there shall be a new name, which shall be blessed on the earth," that is, Christian. "And the whole earth shall be filled with his majesty: so be it, so be it." When he shall have poured out his Holy Spirit upon all flesh: which we already read in the Acts of the Apostles was completed (Acts 2). And may he deign to infuse into us even now the Paraclete, that is, the Consoler, that we may be able to understand that for our redemption he assumed an earthly body, underwent death, penetrated the lower regions, and returned a victor to the heavens.

PSALM 72.

"The hymns of David, the son of Jesse, are ended." A Psalm of Asaph. It should be known that the seventy-first psalm is the end of the second book; whence also it has at the end, "so be it, so be it": for which we have shown in the above that "amen, amen" is said in Hebrew. Also this should be more diligently observed, that "The hymns of David, the son of Jesse, are ended" belongs to the end of the seventy-first psalm: but that which follows, "A Psalm of Asaph," is the beginning of the following.

"How good is God to Israel, to them that are of a right heart." For he is good to those who are about to see him: as the Lord saith: "Blessed are the clean of heart, for they shall see God" (Matt. 5).

"But my feet were almost moved, my steps had well nigh slipped." Because, etc. The stability of his holiness and his walking toward God was sliding, because he had been jealous of the peace and happiness of the wicked.

"Because there is no regard to their death: and a firmament in their plague." And in the labor of men, etc. They quickly recover from infirmity and plagues, nor are they shaken by the scourges of tribulations like just men.

"Therefore pride hath held them, they are covered with their iniquity and their impiety." For through the arrogance of happiness, they are oppressed by multiplied iniquity.

"Their iniquity hath come forth, as it were from fatness." In the fatness also of riches, forgotten iniquity proceeded from them. For of this fatness Moses also saith: "Jacob waxed fat, and kicked" (Deut. 32).

"They have passed into the affection of the heart." That they might do their own will, and not God's.

"They have thought and spoken wickedness," etc. Whether the Jews, who blaspheming God placed in the flesh, were stretching snares of wickedness in perverse thoughts: or the heretics, who through iniquitous interpretations detract from God.

Posuerunt in coelum os suum, et lingua eorum transivit in terra. Per superbiam scientiae locuti sunt contra habitatorem coeli, sed humiliatum est usque in terram iniquum eloquium eorum, et pertransiit: quia firmam non habuit stationem. Idcirco his prophetiis Dominus de suis loquitur, dicens:

Ideo convertetur populus meus hic, et dies pleni invenientur in eis. Videntes haec justi qui prius in peccatoribus zelati fuerant, cernentes pacem eorum, revertuntur ad Deum: ut plenitudinem dierum capiant aeternorum, scientes, quia iniqui, nec ad dimidium accedunt.

Et dixerunt: Quomodo scit Deus, et si est scientia in excelso. Ignorant enim peccatores Deum omnia posse cognoscere: nescientes miseri, quia nihil ab oculis ejus absconditur.

Ecce ipsi peccatores, et abundantes in saeculo obtinuerunt divitias. Abundantes divitiis saeculi, perdiderunt dona paradisi.

Et dixi: ergo sine causa justificavi cor meum, et lavi inter innocentes manus meas? Numquid haec videns justus frustra se justificavit, aut in contrario innocens opus fecit? Sed haec ex persona justi Dominus ipse dicit, sicut sequentia docent.

Et fui flagellatus tota die. Flagellabatur enim Dominus saepe dolis eorum: sed in die passionis certis contumeliis, et veris ictibus verberatus est. Et castigatio mea in matutino. Judas utique dixit: Quid vultis mihi dare, et ego indicabo eum vobis, ut apprehendatur (Matt. XXVI)? Ipse autem in matutino fuit flagellatus: cum sequenti die de traditione Dominica abiit, et laqueo se suspendit.

Si dicebam: Narrabo sic, ecce generationem filiorum tuorum praevaricatus sum. Ordo lectionis, et sensus iste est: Dum ipse me accuso in orationibus matutinis, hoc reperi ut dicerem: Ego si sic fuero locutus: ego si voluero Dei occulta rimari, incipio a filiis tuis alienus fieri: velut non justificetur quis, neque justum faciat opus. Hi qui me praedicant, et per me tui effecti sunt filii, in me consurgunt. Hinc propheta loquitor.

Existimabam ut cognoscerem, hoc labor est ante me. Perscrutatus sum cuncta, et si laboriose: existimavi tamen cum Apostolo, quia non sunt condignae passiones hujus temporis ad futuram gloriam quae revelabitur in sanctis (Rom. VIII).

"They have set their mouth against heaven: and their tongue hath passed through the earth." Through the pride of knowledge they have spoken against the inhabitant of heaven, but their iniquitous speech was humbled even to the earth, and passed through: because it had no firm standing. Therefore in these prophecies the Lord speaks of his own, saying:

"Therefore my people shall return here: and full days shall be found in them." The just, seeing these things, who before had been jealous of sinners, beholding their peace, return to God: that they may receive the fullness of eternal days, knowing that the iniquitous reach not even to half.

"And they said: How doth God know? and is there knowledge in the Most High?" For sinners are ignorant that God can know all things: the wretched ones not knowing that nothing is hidden from his eyes.

"Behold these are sinners; and yet abounding in the world they have obtained riches." Abounding in the riches of the world, they have lost the gifts of paradise.

"And I said: Then have I in vain justified my heart, and washed my hands among the innocent?" Has the just man, seeing these things, justified himself in vain, or on the contrary done an innocent work? But the Lord himself says these things from the person of the just, as the following show.

"And I have been scourged all the day." For the Lord was often scourged by their deceits: but on the day of the passion he was beaten with certain contumelies and true blows. "And my chastisement in the morning." Judas indeed said: "What will you give me, and I will deliver him unto you, that he may be apprehended?" (Matt. 26). But he himself was scourged in the morning: when on the following day he went away from the Lord's betrayal and hanged himself with a snare.

"If I said: I will speak thus; behold I should condemn the generation of thy children." The order of the reading and the meaning is this: While I accuse myself in the morning prayers, I found this that I might say: If I shall have spoken thus; if I shall wish to search into the hidden things of God, I begin to become a stranger to thy children: as if someone were not justified, nor did a just work. These who preach me, and through me have become thy children, rise up against me. From here the prophet speaks.

"I studied that I might know this thing, it is a labor in my sight." I have searched out all things, even if laboriously: yet I thought with the Apostle, that "the sufferings of this time are not worthy to be compared with the future glory which shall be revealed in the saints" (Rom. 8).

Donec intrem in sanctuarium Dei, et intelligam in novissimis eorum. Intellexi etiam de his sanctis ingrediens mente in eorum coetum: quia et si in prima vita in paucis vexati, in novissima tamen bene disponentur in multis. Hinc ad illos qui in divitiarum dolo confidebant, verba vertuntur.

Verumtamen propter dolos posuisti eos. Quia tribulaverunt iniquis fraudibus justos. Dejecisti eos dum alleviaverunt. In divitiis alleviati a te sunt dejecti.

Quomodo facti sunt in desolationem? Interrogantis vocis hic modus est, et sequitur respondentis. Subito defecerunt, perierunt propter iniquitatem suam. Exposuit enim ordinem rei, juxta illud quod Apostolus ait: cum dixerint pax et securitas: tunc repentinus illis apparebit interitus (I Thes. V).

Velut somnium exsurgentium. Sicut quis dormiens videt in visu thesauros magnos auri argentique, et surgens omnia perdit: ita et hi divitias suas post hujus saeculi vitam in qua velut in somno versati sunt. Domine, in civitate. In coelesti utique Jerusalem. Imaginem ipsorum ad nihilum rediges. Cum pulsantibus his coelestem regiam, dices: Discedite a me, operarii iniquitatis: quia non novi vos (Luc. XIII).

Quia inflammatum est cor meum. Ut Patris faciam voluntatem. Christus Dominus haec loquitur. Et renes mei commutati sunt. Ne mihi praevaleret luxuria cogitationis humanae. Et ego ad nihilum redactus sum, et nescivi. Et humiliatum, et ignorantem se dicit, ut verum hominem monstret. Nulla enim Deus ignoratione fallitur, sed tantum peccatores nescit.

Ut jumentum factus sum apud te. Portans in carne peccata populi tui. Et ego semper tecum. Ego in te, et tu in me.

Tenuisti manum dexteram meam. Descendente me in infernum, quia sinistra diaboli adversabatur mihi. Et in voluntate tua deduxisti me. Resurgentem. Et cum gloria suscepisti me. Coelis redeuntem.

Quid enim mihi est in coelo, et a te quid volui super terram? Cum emphasi legendum, tam grandia mihi in coelis praeparasti, et ego infelix in terris a te parva quaerebam? Aliter: Neque in coelo, neque in terra alium praeter te quaesivi. A te enim impleta est voluntas mea, ut mihi flectatur omne genu, coelestium, terrestrium, et infernorum. Vox succedit Ecclesiae dicentis:

Defecit cor meum, et caro mea: Deus cordis mei, et pars mea Deus in aeternum. Post Deum cordis sui, id est, Christus Dominus cujus pars facta est, tam corde quam corpore toto desiderat. Nam defectio quam se dicit habere, non pro diminutione, sed pro desiderio accipienda est.

"Until I go into the sanctuary of God, and understand concerning their last ends." I understood also concerning these saints, entering in mind into their assembly: that even if in the first life they were vexed in few things, in the last they shall be well disposed in many things. From here the words are turned to those who trusted in the deceit of riches.

"But indeed for deceits thou hast set them." Because they troubled the just with iniquitous frauds. "Thou hast cast them down when they were lifted up." Lifted up in riches, they were cast down by thee.

"How are they brought into desolation?" This is the manner of the questioning voice, and that of the responding follows. "They have suddenly ceased to be, they have perished by reason of their iniquity." For he explained the order of the thing, according to that which the Apostle saith: "When they shall say, peace and security: then sudden destruction shall come upon them" (1 Thess. 5).

"As a dream of them that awake." As someone sleeping sees in a vision great treasures of gold and silver, and rising loses all: so also these their riches after the life of this world in which they were occupied as if in a dream. "O Lord, in thy city." Namely, in the celestial Jerusalem. "Thou shalt bring their image to nothing." When to these knocking at the celestial palace, thou shalt say: "Depart from me, workers of iniquity: for I know you not" (Luke 13).

"For my heart hath been inflamed." That I might do the Father's will. Christ the Lord speaks these things. "And my reins were changed." Lest the luxury of human thought should prevail against me. "And I am brought to nothing, and I knew not." He calls himself both humbled and ignorant, that he may show himself a true man. For God is deceived by no ignorance, but he only knows not sinners.

"I am become as a beast before thee." Bearing in the flesh the sins of thy people. "And I am always with thee." I in thee, and thou in me.

"Thou hast held my right hand." When I descended into hell, because the left hand of the devil was against me. "And in thy will thou hast conducted me." When I rose again. "And with glory thou hast received me." Returning to the heavens.

"For what have I in heaven? and besides thee what do I desire upon earth?" To be read with emphasis: thou hast prepared such great things for me in the heavens, and I, unhappy on earth, was seeking small things from thee? Otherwise: Neither in heaven nor on earth have I sought another besides thee. For by thee my will is fulfilled, that to me every knee should bow, of those in heaven, on earth, and under the earth. The voice of the Church follows, saying:

"My heart and my flesh hath fainted: the God of my heart, and the God that is my portion for ever." After the God of her heart, that is, Christ the Lord of whom she has become a part, she desires both with heart and with her whole body. For the fainting which she says she has, is not to be taken for diminution, but for desire.

Quia ecce qui elongant se a te, peribunt: perdidisti omnes qui fornicantur abs te. Omnes qui fornicantur, sine Deo peccant. Qui autem peccat, longe est a Deo: ideoque perditioni est proximus.

Mihi autem adhaerere Deo bonum est. Cujus sanguine sum redemptus. Ponere in Domino Deo spem meam. Quia vanum est in saeculi confidere bonis.

Ut annuntiem omnes praedicationes tuas in portis filiae Sion. Per contemplationem enim spei quam in Deum habet, sperat se induci in coelestis Jerusalem portis: ad capescendam futuram beatitudinem cum electis ejus. In quorum nos consortium non meritorum inspector, sed veniae largitor admittat Christus Dominus. Amen.

PSALMUS LXXIII.

Intellectus Asaph. Ideo intellectus, in titulo praenotatur: quia duplex captivitas sequitur; carnalis videlicet, et spiritualis.

Utquid, Deus, repulisti in finem: iratus est furor tuus super oves pascuae tuae. Immensum Dominicae pietatis donum est, qui sic repellit, ut revocet: irascitur, ut emendet.

Memor esto congregationis tuae quam possedisti ab initio. Ecclesiasticae utique congregationis quam patriarcharum, sive prophetarum, vel vocationibus, vel sacrificiis figurasti.

Redemisti virgam haereditatis tuae. Virga haereditatis Dei, Christus est, sicut Jeremiae videnti vigilantem virgam dicitur: Bene vides, quia vigilo ego super populum meum (Jerem. 1); et iterum: ||Egredietur virga de radice Jesse, et flos de radice ejus ascendet, et ipsum gentes deprecabuntur (Isa. XI). Haec ergo virga liberata est a persequentibus inimicis. Mons Sion in quo habitasti in eo. Sive in assumpto corpore, sive in Ecclesia. Utrumque enim ad montem pertinet sanctum.

Leva manus tuas in superbias eorum in finem. Qui Ecclesiam tuam impugnare conantur. Quanta malignatus est inimicus in sancto! Ut hos malis consiliis homines persecutores eorum efficeret.

Et gloriati sunt qui oderunt te, etc. Instinctu enim diaboli gloriantur: cum in odium Dei, sanctos martyres poenis affligunt.

Incenderunt igni sanctuarium tuum in terra: polluerunt tabernaculum nominis tui, etc. Facta sunt quidem haec secundum historiam: vel cum Nabuchodonosor eos adduxit in Babyloniam (IV Reg. XXV), vel cum Titus Vespasianusque, succensa civitate cum templo, multitudine gladio prostrata, reliquum vulgus captivum abduxit.

"For behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee." All who are disloyal, sin without God. But he who sins is far from God: and therefore is near to perdition.

"But it is good for me to adhere to my God." By whose blood I have been redeemed. "To put my hope in the Lord God." Because it is vain to trust in the goods of the world.

"That I may declare all thy praises, in the gates of the daughter of Sion." For through the contemplation of the hope which she has in God, she hopes to be led into the gates of the celestial Jerusalem: to lay hold of future beatitude with his elect. Into whose fellowship may Christ the Lord, not the inspector of merits, but the giver of pardon, admit us. Amen.

PSALM 73.

"Understanding of Asaph." "Understanding" is therefore noted in the title: because a twofold captivity follows; namely, carnal and spiritual.

"Why, O God, hast thou cast us off unto the end: why is thy wrath enkindled against the sheep of thy pasture?" Immense is the gift of the Lord's piety, who so repels that he may recall: he is angry that he may amend.

"Remember thy congregation, which thou hast possessed from the beginning." Namely, the ecclesiastical congregation which thou hast figured either by the calls or by the sacrifices of the patriarchs or prophets.

"Thou hast redeemed the rod of thy inheritance." The rod of God's inheritance is Christ, as it is said to Jeremiah seeing a watching rod: "Thou seest well, for I watch over my people" (Jer. 1); and again: "There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Gentiles shall pray to him" (Isa. 11). This rod, therefore, was liberated from the persecuting enemies. "Mount Sion in which thou hast dwelt." Whether in the assumed body, or in the Church. For both belong to the holy mountain.

"Lift up thy hands against their pride unto the end." Those who endeavor to attack thy Church. "How great things the enemy hath done wickedly in the sanctuary!" That he might make these men persecutors of them by evil counsels.

"And they that hate thee have made their boasts," etc. For by the instinct of the devil they boast: when in hatred of God, they afflict the holy martyrs with punishments.

"They have set fire to thy sanctuary in the earth: they have polluted the tabernacle of thy name," etc. These things were indeed done according to history: either when Nebuchadnezzar brought them into Babylon (4 Kings 25), or when Titus and Vespasian, having burned the city with the temple, and the multitude being prostrated by the sword, led the remaining common people away captive.

Sed et modo cavendum est, ne quod tunc contigit Jerosolymae, Christianae nunc eveniat plebi: sicut superius isto versiculo quem praeterivimus quomodo dixit: Posuerunt signa sua, et signa non cognoverunt, sicut in exitu desuper: sic Babylonii in arrogantiam victoriae tumore sublati, in templo tuo signa sua posuerunt, quomodo solent super portarum fornices de hostibus trophaea constitui. Quod Symmachus planius interpretatus est, dicens: Posuerunt signa sua manifeste in edito, in introitu portarum. Ergo habeat unusquisque nostrum, in corde suo, vexillum crucis: non adversarii signum, ne ejus securi succidatur a gratia, sed falce evangelica purgetur ad gloriam. Non succendatur in concupiscentiis, sed accendatur a spiritualibus sacramentis. Non polluatur vitiis, sed virtutibus repleatur. Nec existimet Deum aliquid non posse cognoscere, sed confiteatur nihil oculis ejus abscondi. Postremo non praebeat consensum in improperiis diaboli, sed glorificet nomen Dei sui.

Ut quid avertis manum tuam, et dexteram tuam de medio sinu tuo in finem? Sinus est sanctuarium ejus, sicut per alium ait prophetam. Sicut enim pastor gregem suum fovet, et fetus in sinu portat: sic Dominus plebem suam vegetat (Isa. XL). Tunc ergo ab hoc sinu, vel inspectionem, vel potentiam suam avertit, cum pecca verimus in eum.

Deus autem rex noster ante saecula. Sicut per Salomonem ex sapientia, quae est Christus, dicit: Condidit me in initio viarum suarum, ante saecula fundavit me (Eccl. XXIV). Operatus est salutem in medio terrae. Sive in Judaea quae medium terrae dicitur, sive in utero virginali.

Tu confirmasti in virtute tua mare. Saeculum, vel quae in eo sunt. Tu confregisti capita draconis in aquis. Potentiam daemoniorum in baptismo subjecisti. Tu confregisti capita draconis in aquis: id est, diplomate. Et dedisti eum escam populis Aethiopum. Ut versa vice ab his devoraretur, sive comminueretur, per signum crucis, quos prius devoraverat in persuasionibus vanis.

Tu dirupisti fontes, etc. Apostolos, vel reliquos praedicatores.

Tuus est dies, et tua est nox. Claritas Evangelii, vel obscuritas Legis: quia te utraque pronuntiant. Tu fecisti solem. Hominem illum per quem sedentes in tenebris lucem viderunt magnam. Et lunam. Ecclesia, quae in obscuritatibus saeculi lucet.

Tu fecisti omnes terminos terrae. Jussu enim tuo cuncta creata sunt. Aestatem, et ver tu plasmasti ea. Quamquam et tempora anni, et omnia elementa mundi Deus fecerit, tamen secundum allegoriam, ver dicimus, cum justi in hoc saeculo bonis operibus florent: Aestatem, cum fructum laboris sui percipiunt.

But even now it must be guarded against, lest what then happened to Jerusalem should now happen to the Christian people: as he said above in that verse which we passed over: "They have set their signs for signs, and they knew not, as in the way out above": so the Babylonians, lifted up in the swelling of the arrogance of victory, set their signs in thy temple, as trophies are wont to be established over the arches of gates from enemies. Which Symmachus interpreted more plainly, saying: "They have set their signs manifestly on high, in the entrance of the gates." Therefore let each of us have, in his heart, the standard of the cross: not the sign of the adversary, lest he be cut off from grace by his axe, but let him be purged for glory by the evangelical sickle. Let him not be set on fire in concupiscences, but let him be kindled by spiritual sacraments. Let him not be polluted by vices, but be filled with virtues. Nor let him think that God cannot know anything, but let him confess that nothing is hidden from his eyes. Finally, let him not yield consent to the reproaches of the devil, but let him glorify the name of his God.

"Why dost thou turn away thy hand, and thy right hand out of the midst of thy bosom unto the end?" The bosom is his sanctuary, as he saith through another prophet. For as a shepherd cherishes his flock, and carries the young in his bosom: so the Lord invigorates his people (Isa. 40). Then, therefore, does he turn away from this bosom either his inspection or his power, when we have sinned against him.

"But God is our king before ages." As through Solomon it is said of Wisdom, which is Christ: "The Lord possessed me in the beginning of his ways, before ages he founded me" (Prov. 8/Ecclus. 24). "He hath wrought salvation in the midst of the earth." Either in Judea which is called the midst of the earth, or in the virginal womb.

"Thou hast established the sea by thy strength." The world, or the things that are in it. "Thou hast broken the heads of the dragon in the waters." Thou hast subjected the power of the demons in baptism. "Thou hast broken the heads of the dragon in the waters": that is, of the devil. "And hast given him to be meat for the people of the Ethiopians." That in turn he might be devoured by these, or be crushed through the sign of the cross, whom he had previously devoured in vain persuasions.

"Thou hast broken up the fountains," etc. The apostles, or the rest of the preachers.

"Thine is the day, and thine is the night." The clarity of the Gospel, or the obscurity of the Law: because both pronounce thee. "Thou hast made the sun." That man through whom those sitting in darkness saw a great light. "And the moon." The Church, which shines in the obscurities of the world.

"Thou hast made all the borders of the earth." For by thy command all things were created. "Summer and spring thou hast formed them." Although God made the seasons of the year and all the elements of the world, nevertheless according to allegory, we call it spring when the just flourish in this world with good works: summer, when they receive the fruit of their labor.

Memor esto hujus, inimicus improperavit Domino, et populus insipiens incitavit nomen tuum. Stant tui martyres in agone, improperat diabolus, exacerbat gentilis populus. Tu, Domine, memor esto eorum qui ob amorem nominis tui talia patiuntur.

Ne tradas bestiis animas confitentes tibi. O diabole, o ministri diaboli, qui non vultis corpora devorare, sed animas. Tunc enim anima devoratur ore bestiae, cum conniventiam praebet diabolicae voluntati. Animas pauperum tuorum ne obliviscaris in finem. Et si ad horam subduntur tribulationibus, non pereant; sed probati manifesti fiant.

Respice in testamentum tuum, quia repleti sunt, qui obscurati sunt terrae dumis iniquitatum. Dumi interpretantur spinae. Hi ergo qui obscuraverunt persecutionibus suis terram tuam, repleti sunt sentibus iniquitatis. Tu vero, Domine, qui per Testamentum tuum, sive vetus, sive novum, quia utrumque a te processit, et quasi unum habetur, promisisti protegere tuos, succisis nunc spinis, erue nos.

Ne avertatur humilis factus confusus. Non obliviscatur a te, qui in tribulationibus multis atteritur. Pauper et inops laudabunt nomen tuum. Cum promissa tua perceperint.

Exsurge, Deus, judica causam tuam. Pro his improperiis quae vel tu sustinuisti pro nobis, vel nunc Ecclesia sustinet. Memor esto improperiorum tuorum: eorum quae ab insipiente sunt tota die. Ut in judicio confundantur.

Ne obliviscaris voces inimicorum tuorum. Qui te utique in praesentibus pressuris invocant, consolentur a te. Superbia eorum, qui te oderunt, ascendit semper. Nisi enim eorum superbia ascendat: hi non humiliantur. Sic enim et Dominus in Apocalypsi dicit: Impius impie agat, et iniquus amplius faciat iniquitatem (Apoc. XXII). Ecce ego venio cito, et merces mea mecum. Nos quoque supplices deprecamur, Domine, ut ereptos nos ab spinis iniquitatum, a superbiae ruinosae cothurno, post mundi contemptum attollere digneris in coelum.

PSALMUS LXXIV.

In finem, ne corrumpas, psalmus Cantici Asaph. interpretatur synagoga. In Hebraeo, non habet in finem, sed habetur, Victoria. Et LXX interpretes, non valde erraverunt; siquidem victoria perfecta est. Bene dixit, Infinem ne corrumpas. Hoc verbum multis modis interpretatur. Dicit et David ad aliquem de amicis suis: Ne corrumpas eum: hoc est, Saul. Videte quid dicat. Et in alio loco legimus, quoniam benedixit David Dominum: quia custoditae sunt manus ejus, id est, ne interficiat Saul. Et nos ergo, quando non interficimus aliquem: custodiuntur manus nostrae.

"Remember this, the enemy hath reproached the Lord: and a foolish people hath provoked thy name." Thy martyrs stand in the contest, the devil reproaches, the gentile people exasperate. Thou, Lord, be mindful of those who suffer such things for the love of thy name.

"Deliver not up to beasts the souls that confess to thee." O devil, O ministers of the devil, who wish not to devour bodies, but souls. For then is the soul devoured by the mouth of the beast, when it yields connivance to the diabolical will. "The souls of thy poor forget not unto the end." And if for an hour they are subjected to tribulations, let them not perish; but being proved, let them be made manifest.

"Have regard to thy covenant: for they who are obscured of the earth are filled with the thickets of iniquities." Thickets are interpreted as thorns. These therefore who have obscured thy earth with their persecutions, are filled with the brambles of iniquity. But thou, O Lord, who through thy Testament, whether old or new, because both proceeded from thee and are held as almost one, hast promised to protect thy own, the thorns being now cut down, deliver us.

"Let not the humble be turned away with confusion." Let him who is crushed in many tribulations not be forgotten by thee. "The poor and needy shall praise thy name." When they shall have received thy promises.

"Arise, O God, judge thy own cause." For these reproaches which either thou hast sustained for us, or now the Church sustains. "Remember thy reproaches: those which are from the foolish man all the day." That they may be confounded in judgment.

"Forget not the voices of thy enemies." Who indeed invoke thee in present pressures, let them be consoled by thee. "The pride of them that hate thee ascendeth continually." For unless their pride ascends, these are not humbled. For so also the Lord saith in the Apocalypse: "He that is unjust, let him do unjustly still: and he that is filthy, let him be filthy still" (Apoc. 22). "Behold I come quickly, and my reward is with me." We also as suppliants pray, Lord, that having been snatched from the thorns of iniquities, from the cothurnus of ruinous pride, thou mayest deign to lift us up into heaven after the contempt of the world.

PSALM 74.

"Unto the end, corrupt not, a psalm of a canticle for Asaph." Asaph is interpreted as synagogue. In Hebrew, it does not have "unto the end," but it is had, "Victory." And the seventy interpreters did not err greatly; since indeed victory is perfect. Well did he say, "Unto the end, corrupt not." This word is interpreted in many ways. David also says to one of his friends: "Corrupt him not": that is, Saul. See what he says. And in another place we read, that David blessed the Lord: because his hands were kept, that is, lest he should kill Saul. And we therefore, when we do not kill someone: our hands are kept.

Alii dicunt quoniam iste psalmus a David compositus est, et ab Asaph cantatus est. Alii autem, quoniam ipse Asaph, et composuit, et cantavit. Ergo secundum LXX hoc dicit: O Domine, qui me custodisti: ut non mitterem manum meam super Christum tuum Saul, usque ad finem custodi me.

Confitebimur tibi, Deus. Hic, confitebimur, non poenitentiam significat, sed gloriam. Et invocabimus nomen tuum. Nomen Dei, Pater est: antea enim ignorabatur. Dicit enim Dominus: Pater, revelavinomen tuum hominibus (Joan. XXVII). Omnis enim Filius nomen est Patris.

Narrabimus mirabilia tua. Hoc dicit Ecclesia: hoc dicit multitudo credentium. Narrabimus mirabilia tua. Iste versus cum prioribus jungitur; iste autem qui sequitur, ex persona Domini dicitur. Sic enim interpretati sunt Veteres.

Cum accepero tempus, ego justitias judicabo. Nunc enim non est judex, sed erit. Si enim esset nunc judex, peccatores non erigerentur, et in saeculo non obtinerent divitias. Hoc vos scandalizat: quoniam justi fugiunt, et peccatores persequuntur? Hoc vos scandalizat: quoniam iniquitas regnat in mundo? Audite Dominam dicentem: Cum accepero tempus, ego justitias judicabo. Tempus enim judicii reservatum est. In praesenti non est judecium, sed certamen. Non enim judicat Pater quemquam; sed omne judicium dedit Filio. Audiens autem hoc, ne scandalizeris, et dicas: quia minor est iste, qui accipit ab eo qui dat; sed vide quid dicat in Evangelio: Neque enim judicat Pater quemquam; sed omne judicium dedit Filio: quoniam Filius hominis est (Joan. III). Reddit causam quare accepit judicium: quoniam Filius hominis est. Audis Filium hominis, et dubitas quare accepit?

PSALMUS LXXV.

In finem, in carminibus, psalmus Asaph, Canticum ad Assyrios.

Notus in Judaea Deus: in Israel magnum nomen ejus. Antequam illuminaret crux mundum, et antequam videretur Dominus in terra, notus erat in Judaea Deus, in Israel autem magnum nomen ejus. Quando autem venit Salvator, in omnem terram exiit sonus ejus, et in fines orbis terrae verba ejus (Psal. XVIII).

Others say that this psalm was composed by David, and sung by Asaph. Others however, that Asaph himself both composed and sang it. Therefore according to the Septuagint he says this: O Lord, who hast kept me: that I might not put my hand upon thy Christ Saul, keep me unto the end.

"We will praise thee, O God." Here, "we will praise" (confitebimur) signifies not penance, but glory. "And we will call upon thy name." The name of God is Father: for previously it was unknown. For the Lord saith: "Father, I have revealed thy name to men" (John 17). For every Son is the name of the Father.

"We will relate thy wondrous works." This the Church says: this the multitude of believers says. "We will relate thy wondrous works." This verse is joined with the previous ones; but this which follows is said from the person of the Lord. For so the Ancients interpreted.

"When I shall take a time, I will judge justices." For now he is not judge, but he will be. For if he were judge now, sinners would not be lifted up, and would not obtain riches in the world. Does this scandalize you: that the just flee, and sinners persecute? Does this scandalize you: that iniquity reigns in the world? Hear the Lord saying: "When I shall take a time, I will judge justices." For the time of judgment is reserved. In the present there is not judgment, but a contest. For the Father judgeth no man; but hath given all judgment to the Son. But hearing this, be not scandalized, and say: because this one is minor, who receives from him who gives; but see what he says in the Gospel: "For neither doth the Father judge any man; but hath given all judgment to the Son: because he is the Son of man" (John 5/3). He renders the cause why he received judgment: because he is the Son of man. You hear the Son of man, and do you doubt why he received it?

PSALM 75.

"Unto the end, in hymns, a psalm for Asaph, a canticle to the Assyrians."

"In Judea God is known: his name is great in Israel." Before the cross illuminated the world, and before the Lord was seen on earth, God was known in Judea, but in Israel his name was great. But when the Savior came, "their sound hath gone forth into all the earth: and their words unto the ends of the world" (Ps. 18).

Terribili. Cui? Deo. Et ei qui aufert spiritum principum. Quando videmus aliquos potentes, verbi causa, imperatores, praefectos, et in saeculo isto nimium potentes, dicamus et nos ad Deum: Qui aufert spiritum principum. Spiritum possumus et de anima dicere: possumus et de superbia dicere. Intelligamus et de superbia dicere. Intelligamus, et aliter: qui aufert spiritum principum. Principes hic intelligimus sanctos. Ac si dicat: Princeps fuit Salomon, princeps fuerunt caeteri sancti, princeps fuit etiam et Apostolus Judas, et quoniam peccaverunt, Deus tulit ab eis Spiritum sanctum. Nemo ergo dicat: Ego episcopus sum, aut diaconus, aut monachus; ego princeps sum in isto saeculo: potens est Deus tollere spiritum principum. Denique ut sciatis, quia tollit Deus spiritum; recessit spiritus Dei a Saul bonus, et suffocabat eum spiritus malignus. Sequitur: Et suffocabat eum spiritus Dei malus (I Reg. XVI). Ergo malum habet spiritum Deus? Nequaquam: sed ideo recesserat spiritus Dei, ut postea suffocaret eum spiritus malus: propterea spiritus Dei dicitur malus. Denique sanctus David, sciens quia spiritus tolleret principum: rogat Deum, et dicit: Spiritum sanctum tuum ne auferas a me (Psal. L). Terribili apud reges terrae. Et secundum litteram intelligitur. Caeterum praestet Deus nobis, ut reges terrae simus. Reges terrae, ut imperemus carni nostrae. Unde dicit et Apostolus: Non regnet peccatum in mortali vestro corpore (Rom. VI). Et in alio loco scriptum est: Cor regis in manu Dei (Prov. XXI). Juliani persecutoris cor in manu Dei fuit. Saul cor in manu Dei fuit. Manasse cor in manu Dei fuit, et omnium impiorum regum Juda in manu Domini fuerunt. Videtis quoniam secundum litteram stare non potest. Reges ergo sancti sunt, et istorum cor in manu Domini est. Et nos ergo petamus Deum, ut reges simus, ut imperemus carni nostrae, ut subjecta sit nobis. Unde dicit et Apostolus: Ideo castigo corpus meum, et in servitutem redigo, ne forte aliis praedicans, ipse reprobus efficiar (I Cor. IX).

PSALMUS LXXVI.

In finem, pro Idithun, Psalmus Asaph. In Hebraeo per Idithun: ut significet non pro eo, sed per cum psalmum fuisse cantatum. Quod autem sequitur Asaph psalmus, in veteribus exemplaribus non habetur.

To the terrible one. To whom? To God. And to him who takes away the spirit of princes. When we see some powerful ones, for example, emperors, prefects, and those too powerful in this world, let us also say to God: "Who takes away the spirit of princes." We can speak of the "spirit" regarding the soul; we can also speak of it regarding pride. Let us understand it as speaking of pride. Let us understand it also in another way: "who takes away the spirit of princes." We understand the "princes" here as the saints. As if he were to say: Solomon was a prince, the other saints were princes, even the Apostle Judas was a prince, and because they sinned, God took the Holy Spirit from them. Therefore, let no one say: I am a bishop, or a deacon, or a monk; I am a prince in this world: God is powerful to take away the spirit of princes. Finally, that you may know that God takes away the spirit; the good spirit of God departed from Saul, and an evil spirit suffocated him. It follows: "And an evil spirit of God suffocated him" (1 Kings 16). Therefore, does God have an evil spirit? By no means: but the spirit of God had departed for this reason, so that afterwards an evil spirit might suffocate him: therefore the spirit of God is called "evil." Finally, holy David, knowing that the spirit would take away the princes: asks God, and says: "Take not thy holy spirit from me" (Ps. 50). To the terrible one among the kings of the earth. It is also understood according to the letter. Moreover, may God grant to us that we may be kings of the earth. Kings of the earth, that we may rule our flesh. Whence the Apostle also says: "Let not sin reign in your mortal body" (Rom. 6). And in another place it is written: "The heart of the king is in the hand of God" (Prov. 21). The heart of Julian the persecutor was in the hand of God. The heart of Saul was in the hand of God. The heart of Manasseh was in the hand of God, and those of all the impious kings of Judah were in the hand of the Lord. You see that according to the letter it cannot stand. Therefore the kings are the saints, and the heart of these is in the hand of the Lord. And let us therefore ask God that we may be kings, that we may rule our flesh, that it may be subject to us. Whence the Apostle also says: "Therefore I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway" (1 Cor. 9).

PSALM 76.

Unto the end, for Jeduthun, a Psalm for Asaph. In Hebrew, "through Jeduthun": so that it signifies that the psalm was sung not "for him," but "through him." What follows, "a psalm for Asaph," is not had in the ancient copies.

Voce mea ad Dominum clamavi: voce mea ad Deum, et intendit mihi. In die tribulationis meae Deum exquisivi. Videte quomodo in tribulatione est, et Dominum et Deum deprecatur, et tamen unus Deus est. Voce mea ad Dominum clamavi. Clamare eo tempore necessarium est: quando longe est ille qui clamat. Ergo iste quod dicit: hoc est, quoniam propter peccata mea longe sum a te: propterea clamo ut me exaudias. Voce ad Dominum, et intendit mihi. Ipsum est quod dicit et in alio loco: Ad Dominum cum tribularer clamavi, et exaudivit me (Psal. CXIX).

In die tribulationis meae, Deum exquisivi. Difficilem rem dicit: Nos quando tribulamur, in terram dejicimur: nihil aliud nisi de tribulatione cogitamus. Iste vero in tribulatione commovetur: ut Deum deprecetur. Ac si aperte dicat, Filium perdidi: incensa est domus mea, ad mendicitatem veni: non quaero illud quod perdidi, sed Dominum quaero. Si enim istum invenero, in isto invenio omnia. Quaerite primum regnum Dei, et haec omnia apponentur vobis (Matth. VI). Manibus meis nocte contra eum: et non sum deceptus. In Hebraeo aliter habet: Manus mea nocte extenditur, et non quiescit. Manibus meis nocte contra eum. Subauditur, clamavi. Videte ergo quod et opera nostra, nobis tacentibus, clamant ad Dominum: propterea dicitur: Factum est verbum Domini in manu Aggei prophetae (Aggei I). Non ei fit in ore, hoc est, in sermone, sed in manu, hoc est in opere. Manibus meis nocte: hoc est, clamavi, manibus clamavi. Propterea dicitur et ad Moysen: Quid clamas ad me? Et certe non est scriptum ibi quia clamaret Moyses ad Deum, sed quoniam cor ipsius clamabat: Abba, Pater (Exod. XIV). Inde est quod dicitur in Jeremia: Non siluit pupilla oculi mei (Thren. II). Videte ergo quod et pupilla oculi nostri non tacet, sed quotienscumque lacrymas proferimus, totiens clamamus ad Deum, Manibus meis nocte contra Deum: Id est, quod dicitur: In noctibus extollite manus vestras in sancta, et benedicite Dominum (Psal. CXXXIII). In nocte istius saeculi, et in tenebris cum alii ad vitia properarent, ego opera mea ad te solum levabam. Et non sum deceptus: Quoniam sic clamavi et opere clamavi. Non sum deceptus. Dupliciter intelligitur. Aut consecutus sum quod volebam, aut certe non sum deceptus ab insidiis diaboli, qui me circumvenire cupiebat. In Hebraeo autem scriptum est: Manus mea in nocte extenditur, et non quiescit. Semper extenditur manus virtutibus, nonnunquam peccatis contrahitur.

Renuit consolari anima mea. Quantum in peccatis meis est, spe me nulla poteram consolari. Memor fui Dei, et delectatus sum. Quantum in peccatis meis fuit: nullam invenire potui consolationem. Rursum cogitavi de Deo, et in misericordia ipsius delectatus sum. In Hebraico aliter habet: Memor fui Dei, et conturbatus sum. Consideravi mansuetudinem ipsius: consideravi pietatem, consideravi munditiam, et videns meipsum immundum, vehementer conturbabar. Exercitatus sum, et defecit spiritus meus. In Hebraeo melius habet: Loquebar in memetipso, et defecit spiritus meus: sive desperatione, sive desiderio Dei.

I cried to the Lord with my voice: with my voice to God, and he gave ear to me. In the day of my trouble I sought God. See how he is in tribulation, and prays to the Lord and to God, and yet there is one God. I cried to the Lord with my voice. Crying at that time is necessary: when he who cries is far away. Therefore what this man says is this: because on account of my sins I am far from thee: therefore I cry that thou mayest hear me. With my voice to the Lord, and he gave ear to me. It is the same as what he says also in another place: "In my trouble I cried to the Lord, and he heard me" (Ps. 119).

In the day of my trouble I sought God. He speaks of a difficult thing: when we are in trouble, we are cast down to the earth: we think of nothing else except the trouble. But this man is moved in tribulation: so that he prays to God. As if he were to say openly: I have lost a son: my house is burned, I have come to beggary: I do not seek that which I lost, but I seek the Lord. "For if I find him, I find all things in him." "Seek ye first the kingdom of God, and all these things shall be added unto you" (Matt. 6). With my hands in the night towards him: and I was not deceived. In the Hebrew it has it otherwise: "My hand is stretched out in the night, and it resteth not." With my hands in the night towards him. It is understood: "I cried." See therefore that even our works, while we are silent, cry out to the Lord: therefore it is said: "The word of the Lord was made in the hand of Haggai the prophet" (Haggai 1). It is not made to him "in the mouth," that is, in speech, but "in the hand," that is, in work. With my hands in the night: that is, I cried, I cried with my hands. Therefore it is said also to Moses: "Why criest thou to me?" And certainly it is not written there that Moses cried to God, but that his heart cried: "Abba, Father" (Exod. 14). Thence is what is said in Jeremiah: "The apple of my eye hath not been silent" (Lam. 2). See therefore that even the apple of our eye is not silent, but as often as we bring forth tears, so often do we cry to God. With my hands in the night towards God: that is, what is said: "In the nights lift up your hands in the holy places, and bless the Lord" (Ps. 133). In the night of this world, and in the darkness when others hasten to vices, I lifted up my works to thee alone. And I was not deceived: because thus I cried, and I cried by work. I was not deceived. It is understood in two ways. Either I obtained what I wanted, or certainly I was not deceived by the snares of the devil, who desired to circumvent me. But in the Hebrew it is written: "My hand is stretched out in the night, and it resteth not." The hand is always stretched out for virtues, sometimes it is contracted by sins.

My soul refused to be comforted. Insofar as it is in my sins, I could be comforted by no hope. I was mindful of God, and was delighted. Insofar as it was in my sins: I could find no consolation. Again I thought of God, and in his mercy I was delighted. In the Hebrew it has it otherwise: "I was mindful of God, and I was troubled." I considered his mildness: I considered his piety, I considered his purity, and seeing myself impure, I was vehemently troubled. I was exercised, and my spirit fainted. In the Hebrew it has it better: "I spoke within myself, and my spirit fainted": either from desperation, or from desire for God.

Anticipaverunt vigilias oculi mei. In Hebraeo aliter habet: Prohibebam suspectum oculorum meorum, constupebam, et non loquebar. Quod dicit hoc est: Considerans peccata mea, oculos ad coelum erigere non audebam: peccatori enim dicit Deus: ut quid tu enarras justitias meas (Psal. XLIX)? Propterea stupebam, timebam, loqui non poteram. Hoc juxta Hebraeos. Anticipaverunt vigilias oculi mei: Antequam aliquis vigilaret: ego vigilabam. Legimus et in Daniele (Cap. X). Et ecce, inquit, ir, id est, vigil. Non dormitavit neque dormiet, qui custodit Israel. Ergo monachus qui non vigilat hunc versum non potest dicere.

Turbatus sum, et non sum locutus. Hoc est, quod dicit Apostolus: Sol non occidat super iracundiam vestram (Ephes. IV). Turbatus sum, quasi homo: non sum locutus, quasi Christianus. Iracundia coepit in corde meo; sed iracundiam in verba non protuli.

Cogitavi dies antiquos, et annos aeternos in mente habui. Quantum pro peccatis meis est, desperabam: et renuerat consolari anima mea. Coepi cogitare ab initio mundi, quando hominem fecit Deus, usque ad annum meum: ab Adam usque ad tempus meum.

Meditatus sum nocte cum corde meo, et scopebam spiritum meum: Non cogitabam de iracundia, non cogitabam de inimico meo; sed tota mea cogitatio de Deo erat. Nox quae solet esse, vel ad quietem, vel ad libidinem: mihi erat cogitatio de virtutibus. Meditatus sum nocte cum corde meo, et scopebam spiritum meum: hoc est, fodiebam quasi agrum, ut ibi mitterem semen doctrinarum Domini.

Numquid in aeternum projiciet Deus? Haec erat tota cogitatione mea; Deus hominem fecit de terra, et promisit ei vitam aeternam: quomodo ergo de paradiso ejectus est? Et non adjiciet ei, ut placeat adhuc. Aut in finem misericordiam suam abscidet a generatione in generationem? Hoc est, utramque generationem projiciet, et prioris populi: et sequentis? Et si projecerat Judaeorum populum: Numquid et gentium projiciet?

Aut continebit in ira misericordias suas. Non potuit pulchrius dicere; quamvis se teneat, ut non misereatur: tamen vincit illum misericordia sua.

Et dixi, nunc coepi. In Hebraeo aliter habet: Et dixi, imbecillitas mea: id est, hoc quod patior, non est de crudelitate Dei; sed de peccatis meis. Haec mutatio dexterae Excelsi: Ut Dominus misereatur, ut det gratiam suam universo mundo: ut non retineat in ira sua misericordias suas. Haec mutatio dexterae Excelsi: Nisi dextera ejus, hoc est, Filius ejus mutatus fuerit, et hominis corpus acceperit: nos misericordiam accipere non possumus. Et dixi, nunc coepi, haec mutatio dexterae Excelsi.

My eyes prevented the watches. In the Hebrew it has it otherwise: "I prohibited the suspect of my eyes, I was astonished, and I spoke not." What he says is this: Considering my sins, I did not dare to lift up my eyes to heaven: for to the sinner God saith: "Why dost thou declare my justices" (Ps. 49)? Therefore I was astonished, I was afraid, I could not speak. This is according to the Hebrews. My eyes prevented the watches: Before anyone would keep watch, I was watching. We read also in Daniel (Chap. 10). "And behold," he says, "ir," that is, a watcher. He shall not slumber nor sleep, who keepeth Israel. Therefore the monk who does not keep watch cannot say this verse.

I was troubled, and I spoke not. This is what the Apostle says: "Let not the sun go down upon your anger" (Ephes. 4). I was troubled, as a man: I spoke not, as a Christian. Anger began in my heart; but I did not bring forth the anger into words.

I thought upon the days of old, and I had in my mind the eternal years. Insofar as it is for my sins, I was despairing: and my soul had refused to be comforted. I began to think from the beginning of the world, when God made man, even to my own year: from Adam even to my own time.

I meditated in the night with my own heart, and I swept my spirit: I did not think about my anger, I did not think about my enemy; but my whole thought was about God. The night which is wont to be either for rest or for lust: to me was a thought about virtues. I meditated in the night with my own heart, and I swept my spirit: that is, I was digging as if a field, so that I might put there the seed of the doctrines of the Lord.

Will God cast off for ever? This was my whole thought; God made man from the earth, and promised him eternal life: how then was he cast out of paradise? And will he never be favorable again? Or will he cut off his mercy for ever from generation to generation? That is, will he cast off both generations, both of the first people and of the following? And if he had cast off the people of the Jews: Will he also cast off the Gentiles?

Or will he in his anger shut up his mercies. He could not have said it more beautifully; although he restrains himself, so as not to have mercy: yet his mercy overcomes him.

And I said, now I have begun. In the Hebrew it has it otherwise: "And I said, my infirmity": that is, this which I suffer is not from the cruelty of God; but from my sins. This is the change of the right hand of the Most High: That the Lord may have mercy, that he may give his grace to the whole world: so that he may not retain his mercies in his anger. This is the change of the right hand of the Most High: Unless his right hand, that is, his Son, had been changed, and had taken the body of man: we could not receive mercy. And I said, now I have begun, this is the change of the right hand of the Most High.

Qui cum in forma Dei esset constitutus, non rapinam arbitratus est esse se aequalem Deo, sed exinanivit semetipsum, formam servi accipiens (Philipp. II).

Memor fui operum Domini. Quae fecerat Moysi, quae fecerat sanctis. Quia memor ero ab initio mirabilium tuorum, et meditabor in omnibus operibus, etc. Tota mea cogitatio de virtutibus tuis est. Considero quomodo illis misertus es, et de me non despero.

Deus, in sancto via tua. Quicumque ergo sanctus non est, via Dei in eo non est. Via Dei quae est? Ego sum via et veritas (Joan. XIV). Hoc Salvator dicit. Via ergo Dei filius est, via autem Dei non est nisi in sancto. Volumus, ut Christus habitet in nobis, simus sancti. Dei enim via in sancto est. Quis Deus magnus sicut Deus noster? Sicut enim sunt dii multi: et domini multi. Hoc loquitur Apostolus, Deus stetit in synagoga deorum (I Cor. VIII). Ego dixi, dii estis, et filii excelsi omnes (Psal. LXXXI). Et ad Moysen: Dedi te Deum Pharaonis (Exod. VII). Sancti dii dicuntur. Illi secundum gratiam dii: tu autem natura Deus es. Tu es Deus qui facis mirabilia. Non dixit, quia fecisti; sed, qui facis mirabilia. Quotidie facit Deus mirabilia, et operatur, et Filius, et Spiritus sanctus. Tu es Deus, qui facis mirabilia. Heri latro, hodie Christianus. Heri fornicator, hodie continens. Heri rapiebas aliena, nunc tua porrigis.

Notam fecisti in populis virtutem tuam. Christus Dei virtus, et Dei sapientia, mysterium quod a saeculis fuerat absconditum, nunc notum fecit in populis. Redemisti in brachio tuo populum tuum. Domine, quis credidit auditui nostro, et brachium Domini cui revelatum est? Redemisti in brachio tuo populum tuum: id est, in Christo. Filios Jacob, et Joseph. Utrumque populum et Judaeorum, et Christianorum. Jacob in populo Judaeorum, et Joseph in populo gentium. Denique Joseph interpretatur lingua Hebraea, augmentum. Illi ergo praecesserunt, et nos adjuncti sumus: propterea dicit, filios Jacob et Joseph.

Viderunt te aquae, Deus: viderunt te aquae, et timuerunt. Interim dicamus secundum litteram; haereamus terrae propter simpliciores. Quando populus transivit per mare Rubrum, et per Jordanem: creatorem suum intellexerunt aquae, et populus non intellexit. Et turbatae sunt abyssi. Mare vidit, et fugit: Jordanis conversus est retrorsum (Psal. XIII).

Multitudo sonitus aquarum, discusserunt nubes. Pro nubibus, aquas habet in Hebraeo. Quod ait, Vocem dederunt nubes, hoc interpretantur quando visus est Deus in Sina monte.

"Who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant" (Philipp. 2).

I was mindful of the works of the Lord. Which he had done to Moses, which he had done to the saints. "For I will be mindful of thy wonders from the beginning, and I will meditate on all thy works," etc. My whole thought is about thy virtues. I consider how thou hadst mercy on them, and I do not despair of myself.

Thy way, O God, is in the holy. Whoever therefore is not holy, the way of God is not in him. What is the way of God? "I am the way and the truth" (John 14). This the Savior says. Therefore the way of God is the Son, but the way of God is not except in the holy. If we wish that Christ should dwell in us, let us be holy. For God's way is in the holy. Who is the great God like our God? For as there are many gods: and many lords. This the Apostle speaks, "God hath stood in the synagogue of gods" (1 Cor. 8). "I have said, You are gods, and all of you the sons of the most High" (Ps. 81). And to Moses: "I have made thee the God of Pharaoh" (Exod. 7). The saints are called gods. They are gods according to grace: but thou art God by nature. Thou art the God that dost wonders. He did not say, because thou hast done; but, "who dost wonders." Daily God does wonders, and works, both the Son and the Holy Spirit. Thou art the God that dost wonders. Yesterday a robber, today a Christian. Yesterday a fornicator, today continent. Yesterday you were seizing the things of others, now you offer your own.

Thou hast made thy power known among the peoples. Christ is the power of God, and the wisdom of God, the mystery which had been hidden from the ages, he has now made known among the peoples. Thou hast redeemed thy people with thy arm. O Lord, who hath believed our report, and to whom is the arm of the Lord revealed? Thou hast redeemed thy people with thy arm: that is, in Christ. The sons of Jacob and Joseph. Both peoples, both of the Jews and of the Christians. Jacob in the people of the Jews, and Joseph in the people of the Gentiles. Finally, Joseph is interpreted in the Hebrew language as "increase." They therefore preceded, and we were added: therefore he says, "the sons of Jacob and Joseph."

The waters saw thee, O God: the waters saw thee, and they were afraid. For the time being let us speak according to the letter; let us stick to the earth for the sake of the simpler ones. When the people passed through the Red Sea, and through the Jordan: the waters understood their creator, and the people did not understand. And the depths were troubled. The sea saw and fled: Jordan was turned back (Ps. 113).

The multitude of the sound of the waters, the clouds sent out a sound. For clouds, it has "waters" in the Hebrew. What he says, "The clouds gave a voice," they interpret this as when God was seen on Mount Sinai.

Etenim sagittae tuae perambulabant: vox tonitrui tui in rota. Et hoc interpretantur de fulgoribus, et dicunt: quando tonitruat Deus, similem vocem facit rotae. Videtis quomodo adhuc in terra haeream, et loquar secundum litteram occidentem.

Illuxerunt coruscationes tuae orbi terrae. Hic quid facis tu, Judaee? In mari via tua, et semitae tuae in aquis multis. Et hoc fac, aut de mari dici, aut de Jordane. Et vestigia tua non cognoscentur. Hoc secundum litteram, quomodo intelligis? Propter simpliciores secundum litteram diximus: revertamur ergo ad intelligentiam spiritualem.

Viderunt te aquae, Deus. Loquamur de revelatione Joannis. Aquae, inquit, multae, populi multi sunt (Apoc. XVII). Viderunt te aquae, Deus. Quae aquae? Et aquae quae super coelos sunt, laudent nomen Domini (Ps. CXLVIII). Viderunt te aquae, Deus. Mentes et animae purae. Viderunt te aquae et timuerunt. Timor non fuit de odio, sed de fide.

Et turbatae sunt abyssi. Dicamus aliquid secundum intelligentiam spiritualem. In principio Geneseos scriptum est: Et super aquas, inquit, ferebatur spiritus. Et deinde scriptum est: Super abyssos, inquit, ferebantur tenebrae. Videte ergo quid dicitur in principio Geneseos: hoc est, secundum intelligentiam spiritualem. Super aquas, inquit, ferebatur spiritus. Jam eo tempore baptismum significabatur. Non enim poterat esse baptismum sine spiritu. Super abyssos vero tenebrae. Ista est abyssus ad quam daemones postulant, ne mittantur a Jesu. Super abyssos ergo tenebrae. In aquis erat munditia: in abyssis, tenebrae. Quae sint abyssi, me tacente, intelligitis: quoniam daemones formidant ire in abyssum.

Vocem dederunt nubes. Nubes, prophetae: quae Judaeis tacuerunt, nobis locuti sunt. Vocem dederunt nubes, etenim sagittae tuae transierunt. Praedicatio sermonis Christi in universum orbem cucurrit. Vox tonitrui tui in rota. Tonitrus proprie, grandis vox est. Denique eo tempore quando Deus locutus est: Hic est Filius meus dilectus, in quo mihi complacui: facta est vox tonitrui rotae similis (Matth. III). Denique propterea scribitur: Abyssus abyssum invocat in voce cataractarum tuarum (Psal. XLI): hoc est duo Testamenta, novum et vetus. Vox tonitrui tui in rota. Vox praedicationis tuae in rota.

For thy arrows passed to and fro: the voice of thy thunder in a wheel. And this they interpret concerning the lightnings, and they say: when God thunders, he makes a voice similar to a wheel. You see how I still stick to the earth, and speak according to the killing letter.

Thy lightnings enlightened the world. Here what dost thou, O Jew? "Thy way is in the sea, and thy paths in many waters." And this also, let it be said either of the sea, or of the Jordan. "And thy footsteps shall not be known." This according to the letter, how dost thou understand it? For the sake of the simpler ones we have spoken according to the letter: let us return therefore to spiritual understanding.

The waters saw thee, O God. Let us speak of the revelation of John. "The many waters," he says, "are many peoples" (Apoc. 17). The waters saw thee, O God. Which waters? "And let the waters that are above the heavens praise the name of the Lord" (Ps. 148). The waters saw thee, O God. Pure minds and souls. The waters saw thee and they were afraid. The fear was not from hatred, but from faith.

And the depths were troubled. Let us say something according to spiritual understanding. In the beginning of Genesis it is written: "And the spirit," he says, "moved over the waters." And then it is written: "Over the depths," he says, "darkness moved." See therefore what is said in the beginning of Genesis: this is, according to spiritual understanding. "The spirit," he says, "moved over the waters." Already at that time baptism was signified. For there could not be baptism without the spirit. "But darkness over the depths." This is the abyss to which the demons ask that they be not sent by Jesus. Darkness therefore over the depths. In the waters was purity: in the depths, darkness. Which the depths are, though I be silent, you understand: because the demons dread to go into the abyss.

The clouds gave a voice. The clouds are the prophets: who were silent to the Jews, but have spoken to us. The clouds gave a voice, for thy arrows passed through. The preaching of the word of Christ ran into the whole world. The voice of thy thunder in a wheel. Thunder properly is a great voice. Finally, at that time when God spoke: "This is my beloved Son, in whom I am well pleased": a voice was made like to the thunder of a wheel (Matt. 3). Finally, for this reason it is written: "Deep calleth on deep at the voice of thy floodgates" (Ps. 41): that is, the two Testaments, the New and the Old. The voice of thy thunder in a wheel. The voice of thy preaching in a wheel.

In mari via tua. Ubi fluctus, ubi amara aqua, ubi draco habitat: ubi pisciculi minuti haerent. In mari via tua. Qui eras in coelo, descendisti in terram. Secundum litteram possumus dicere: Eo tempore quo eduxit Moyses Israel, tu eras qui educebas (Exod. XIV). In mari via tua. Deinde possumus, et secundum historiam aliter dicere: maria tibi fuerunt via. Sed illud semel fecit. Caeterum quotidie loquitur ad mare: Tace, obmutesce. Dominus te mitigat, ut nos per istud saeculum transire possimus. In mari via tua. Ille venit fons vitae, ut dulcoraret mare. Mare amarum, mare mortuum. Propterea juxta Ezechielem: egreditur de templo Domini fons aquae vivae, et vadit ad mare Mortuum, quod nihil habebat vivens (Ezech. XLVII). Nulli enim pisciculi esse poterant in mari Mortuo, nihil vivebat in mari Mortuo. De templo Domini, hoc est, de sinu ejus egressus est Salvator, et dulcoravit mare Mortuum, et amaras aquas. In mari via tua, et semitae tuae in aquis multis. Propterea in mari via tua: ut tu faceres viam, et sequerentur te apostoli tui.

Et semitae tuae in aquis multis, et vestigia tua non cognoscentur: deduxisti sicut oves populum tuum. Bonus pastor deduxit quasi oves populum suum. In manu Moysi, et Aaron. Hoc fecit secundum litteram. Caeterum quotidie facit in nobis. In manu Moysi, id est in lege. Scimus autem quoniam lex spiritualis est. In lege tua spirituali et Aaron: hoc est, in sacerdotio. In lege tua spirituali, et in sacerdotio tuo spirituali, nos deduxisti populum tuum (Rom. VII). Hoc secundum litteram intelligamus de Moyse et Aaron. Eductus quidem est Moyses et Aaron, sed non introductus in terram repromissionis. Successit ei Jesus. Videte quod scriptum est: Moyses in deserto mortuus est: Aaron mortuus est; Maria mortua est, et hoc est quod scriptum est in propheta: et percutiam, inquit, tres pastores in mense uno. Illi mortui sunt: neque enim potuerunt intrare in terram repromissionis (Zach. I). Viderunt tantummodo contra terram repromissionis, et intrare non potuerunt. Judaei viderunt terram repromissionis, et intrare non potuerunt. Mortui enim in deserto, et cadavera eorum sunt in solitudine, eorum qui mortui sunt in deserto. Nos filii sub Jesu duce venimus ad Jordanem et intravimus terram repromissionis, et venimus ad Galgala, et secundo circumcisi sumus spirituali circumcisione, et ablatum est a nobis opprobrium Aegypti. Nunc ipse Jesus dux noster gladium tenet, et semper nos praecedit, et pugnat pro nobis et vincit adversarios, et septem diebus circuimus Jericho: hoc est, istum mundum. Canimus sacerdotalibus tubis, et circuimus Jericho: hoc est, istum mundum, et cadunt muri ejus, et nos ingredimur, et victores existimus.

Thy way is in the sea. Where the waves are, where the bitter water is, where the dragon dwells: where the tiny little fishes cling. Thy way is in the sea. Thou who wast in heaven, didst descend to the earth. According to the letter we can say: At that time when Moses led forth Israel, thou wast he who led them forth (Exod. 14). Thy way is in the sea. Then we can also say otherwise according to history: the seas were a way for thee. But he did that once. Moreover, he speaks daily to the sea: "Be silent, be still." The Lord mitigates thee, so that we may be able to pass through this world. Thy way is in the sea. He came as the fountain of life, so that he might sweeten the sea. The bitter sea, the dead sea. Therefore according to Ezekiel: a fountain of living water comes out from the temple of the Lord, and goes to the Dead Sea, which had nothing living (Ezek. 47). For no little fishes could be in the Dead Sea, nothing lived in the Dead Sea. From the temple of the Lord, that is, from his bosom the Savior went forth, and sweetened the Dead Sea, and the bitter waters. Thy way is in the sea, and thy paths in many waters. Therefore thy way is in the sea: so that thou mightest make a way, and thy apostles might follow thee.

And thy paths in many waters, and thy footsteps shall not be known: thou hast conducted thy people like sheep. The good shepherd conducted his people like sheep. By the hand of Moses and Aaron. He did this according to the letter. Moreover, he does it daily in us. By the hand of Moses, that is in the law. For we know that the law is spiritual. In thy spiritual law and Aaron: that is, in the priesthood. In thy spiritual law, and in thy spiritual priesthood, thou hast conducted us, thy people (Rom. 7). Let us understand this according to the letter concerning Moses and Aaron. Moses and Aaron indeed were led out, but were not introduced into the land of promise. Joshua succeeded him. See what is written: Moses died in the desert: Aaron died; Miriam died, and this is what is written in the prophet: "and I will cut off," he says, "three shepherds in one month." They died: for they could not enter into the land of promise (Zech. 1). They saw only over against the land of promise, and could not enter. The Jews saw the land of promise, and could not enter. For they died in the desert, and their carcasses are in the solitude, of those who died in the desert. We sons under Jesus as leader came to the Jordan and entered the land of promise, and we came to Gilgal, and a second time we were circumcised with a spiritual circumcision, and the reproach of Egypt was taken away from us. Now Jesus himself our leader holds the sword, and always precedes us, and fights for us and overcomes the adversaries, and for seven days we go around Jericho: that is, this world. We sing with priestly trumpets, and we go around Jericho: that is, this world, and its walls fall, and we enter, and we exist as victors.

Deinde vincimus civitatem Ahi: venimus postea ad Jebus: venimus ad Azor: venimus ad alias civitates, vincimus adversarios, quos sub Moyse vincere non potuimus. Gratias ergo agamus duci nostro Jesu; illo enim duce, illo pugnante, nos vincimus. Ille imperavit soli ut staret, et stetit: et istius typo ille magnus erat, ille imperabat, sed Dominus efficiebat. Ille vi...

PSALMUS LXXVII.

Praecipit Scriptura divina, quando ad divitis prandium invitati fuerimus, cum intelligentia mittamus manum nostram ad epulas. Igitur et nobis dives prandium praepositum Scripturarum est. Venimus in pratum, ubi herbae florent: hinc rosa rubet, inde candent lilia, diversi flores sunt. Anima nostra huc, illucque trahitur, unde flores pulchriores capiat. Si rosam colligimus, lilium relinquimus: si lilium tulerimus, violae nobis supersunt. Ita et in septuagesimo septimo psalmo, qui mysticus est, et sacramentis plurimis involutus: quamcumque aspexeris litteram, flores sunt. Flores diversi, et non possumus totos colligere. Eligamus autem omne quod possumus, e paucis potest et caetera florum dignitas contemplari. Intellectus Asaph. Hoc titulo praenotatur. Ipse nos titulus ad intelligentiam provocat. Asaph unus fuit de chorodidascalis, sicut fuerunt et filii Core, et Idithun, et caeteri. Ergo de caeteris ex chorodidascalis, et iste unus est propheta. Quia ergo intellectus est simplex, et in psalmo narratur historia: necessitate compellimur omne quod scriptum est, secundum intelligentiam intelligere. Scriptum est: In terra Aegypti in campo Taneos; Interrupit mare, et eduxit eos in nube diei, et tota nocte in illuminatione ignis, et caetera. Videmus quia simplex narratur historia. Si ergo sic intellexerimus ut scriptum est, sine causa titulus praenotatus est: Intellectus Asaph. Sin autem intellexerimus ut titulus praenotatur, necessitate compellimur, aliud in littera habere, aliud in spiritu reperire.

Quanta audivimus et cognovimus ea. Hi versiculi ab: Attendite, populus meus, legem meam: usque in istum versiculum, loquar propositiones ab initio: ex persona Christi dicuntur, et ipse Salvator loquitur. Jam caeteros versiculos usque ad finem psalmi, ex persona apostolorum debemus accipere. Dicente ergo Domino: Inclinate aurem vestram ad verba oris mei. O apostoli, quod, inquit, andistis in secreto, praedicate super tecta (Matt. X). Quid dicunt apostoli? Quanta audivimus et cognovimus ea; et patriarchae et prophetae locuti sunt nobis. Et patres nostri narraverunt nobis.

Then we conquer the city of Ai: we come afterwards to Jebus: we come to Hazor: we come to other cities, we conquer the adversaries, whom under Moses we could not conquer. Let us therefore give thanks to our leader Jesus; for with him as leader, with him fighting, we conquer. He commanded the sun to stand still, and it stood: and in a type of him that man was great, he commanded, but the Lord brought it to pass. He vi...

PSALM 77.

Divine Scripture commands that when we have been invited to the banquet of a rich man, we should put our hand to the feast with intelligence. Therefore also for us a rich banquet of the Scriptures is set forth. We have come into a meadow, where the herbs flourish: here the rose is red, there the lilies are white, there are diverse flowers. Our soul is drawn here and there, whence it may take more beautiful flowers. If we gather the rose, we leave the lily: if we have taken the lily, violets remain for us. So also in the seventy-seventh psalm, which is mystical, and involved in very many sacraments: whatever letter you look at, they are flowers. Diverse flowers, and we cannot gather all of them. But let us choose all that we can, from a few the remaining dignity of the flowers can also be contemplated. Understanding of Asaph. By this title it is pre-notated. The title itself provokes us to intelligence. Asaph was one of the choir-masters, just as were also the sons of Korah, and Jeduthun, and the others. Therefore of the others from the choir-masters, even this one is a prophet. Because therefore the understanding is simple, and in the psalm history is narrated: we are compelled by necessity to understand everything that is written according to intelligence. It is written: In the land of Egypt in the field of Tanis; He divided the sea, and brought them out in a cloud of the day, and all the night in the illumination of fire, and the rest. We see that a simple history is narrated. If therefore we have understood it as it is written, the title is pre-notated without cause: Understanding of Asaph. But if we have understood as the title is pre-notated, we are compelled by necessity to have one thing in the letter, and to find another in the spirit.

The things we have heard and known. These verses from: Attend, O my people, to my law, up to that verse, I will speak propositions from the beginning: are said in the person of Christ, and the Savior himself speaks. Now the remaining verses up to the end of the psalm, we ought to receive in the person of the apostles. Therefore, since the Lord says: Incline your ear to the words of my mouth. O apostles, what, he says, you have heard in secret, preach upon the housetops (Matt. 10). What do the apostles say? The things we have heard and known them; and the patriarchs and prophets have spoken to us. And our fathers have told us.

Non sunt occulta a filiis eorum, etc. Propterea illi locuti sunt, ut nos filii eorum sciremus. Et legem posuit in Israel: quanta mandavit patribus nostris. Illis carnaliter locuti sunt: sed nos ea spiritualiter intelligimus. Ut nota facerent ea filiis suis. Hoc est, nobis. Propterea illis locutus est, ut nobis proderent.

Filiis qui nascentur et exsurgent, et narrabunt filiis suis. Pro patribus, inquit, tuis nati sunt tibi filii (Psal. XLIV). Nos filii sumus illorum. Illi nobis narraverunt, et nos narravimus filiis nostris, filii eorum nos sumus.

Ut ponant in Deo spem suam. Ut jam non credant in idolis, sed in Deo credant. Ut non obliviscantur opera Dei. Ut videant ordinem creaturae, et ex creatura intelligant creatorem. Et mandata ejus exquirant. Non contemnant sicut Judaei, sed exquirant sicut Christiani (I Cor. X).

Nec fiant sicut patres eorum. Ne murmurent sicut murmuraverunt quidam in deserto, et perierunt. Generatio prava et exasperans. Non ego hoc loquor: Propheta tuus hoc loquitur de te. Generatio prava et exasperans. Generatio adultera et pessima signum quaerit, et signum non dabitur ei, nisi signum Jonae (Matt. XVI). Quare dixit, prava? Quia facti sunt in arcum perversum. Arcus enim numquam extenditur in eum qui se mittit, sed contra adversarios. Ista autem generatio cum esset recta a Deo condita, et haberetur in manu Dei quasi arcus, ut mitteret per eam sagittas, versa est quasi arcus perversus, blasphemans in Creatorem suum.

Generatio quae non direxit cor suum. Usque hodie perversus est Israel. Et non est creditus cum Deo spiritus ejus. Quoniam non recepit Filium, propterea non recepit Spiritum sanctum. Denique Spiritus sanctus, quando descendit in specie columbae, non descendit super turbas Judaeorum, sed super unum Jesum. Si vis ergo, Judaee, spiritum accipere, crede in Jesum, quoniam Spiritus sanctus sedet in Jesu.

Filii Ephraim intendentes et mittentes arcum. O quanta mysteria! o quanti flores! Non dico dies, sed et totus mensis ad intelligentiam istius psalmi non potest sufficere. In singulis verbis sensus sunt. Habemus et thesaurum in vasis istis fictilibus. Multi hoc interpretantur de corpore, et de Spiritu sancto: hoc est, habemus thesaurum in vasis fictilibus. Est quidem et ista intelligentia: sed ista multo melior est, quoniam habemus thesaurum pretiosissimum in vasis fictilibus: hoc est, in verbis rusticis Scripturarum.

They are not hidden from their sons, etc. Therefore they spoke, that we their sons might know. And he set a law in Israel: as many things as he commanded our fathers. He spoke to them carnally: but we understand them spiritually. That they might make them known to their sons. That is, to us. Therefore he spoke to them, that they might deliver them to us.

To the sons who shall be born and shall rise up, and shall tell their sons. Instead of thy fathers, he says, sons are born to thee (Psalm 44). We are their sons. They told us, and we have told our sons; we are their sons.

That they may put their hope in God. That they may no longer believe in idols, but believe in God. That they may not forget the works of God. That they may see the order of the creature, and from the creature understand the creator. And seek out his commandments. Let them not despise like the Jews, but seek out like Christians (1 Cor. 10).

Nor become like their fathers. Lest they murmur as some murmured in the desert, and perished. A perverse and exasperating generation. It is not I who speak this: thy Prophet speaks this of thee. A perverse and exasperating generation. An adulterous and wicked generation seeketh a sign, and a sign shall not be given to it, but the sign of Jonah (Matt. 16). Why did he say, perverse? Because they have become like a perverse bow. For a bow is never stretched against him who shoots himself, but against adversaries. But this generation, although it was created upright by God, and was held in the hand of God like a bow, that he might shoot arrows through it, was turned like a perverse bow, blaspheming against its Creator.

A generation that did not direct its heart. Even until today Israel is perverse. And its spirit was not trusted with God. Since it did not receive the Son, therefore it did not receive the Holy Spirit. Finally the Holy Spirit, when he descended in the likeness of a dove, did not descend upon the crowds of the Jews, but upon Jesus alone. If therefore you wish, O Jew, to receive the spirit, believe in Jesus, because the Holy Spirit rests in Jesus.

The sons of Ephraim bending and shooting the bow. O how great the mysteries! O how many the flowers! I do not say a day, but even a whole month cannot suffice for the understanding of this psalm. There are meanings in every single word. We also have a treasure in these earthen vessels. Many interpret this concerning the body, and concerning the Holy Spirit: that is, we have a treasure in earthen vessels. Indeed, that is also an understanding: but this one is much better, since we have a most precious treasure in earthen vessels: that is, in the rustic words of the Scriptures.

Filii Ephraim intendentes et mittentes arcum, conversi sunt in die belli, et caetera. Legimus in Regum libris: quoniam sub Roboam filio Salomonis, Jeroboam filius Nabath scidit populum a reliquo populo, et decem tribus duxit in Samariam (III Reg. XII). Judae vero tribus, et Benjamin remanserunt sub imperio Roboam, et multi de tribu Levi, qui habitabant in Jerusalem sacerdotes et Levitae, sicut scriptum est in Paralipomenon, reversi sunt in templum Dei, hoc est, in Jerusalem (II Par. XI). Tres ergo tribus fuerunt: hoc est, Juda: Juda ipsa regalis tribus, et Benjamin, et postea Levitae ibi venerant de diversis tribubus ad templum. Qui erant ergo in Samaria, de tribu Ephraim habebant regem. Quomodo enim qui regnabant in Judaea, habebant regem de tribu Juda, et genere David: sic qui regnabant in Samaria, habebant regem de tribu Ephraim, et reges ipsorum vocabantur Ephraim. Legamus Osee prophetam, et omnem prophetiam ejus contra Ephraim reperiemus (Osee VII). Et dicitur ibi: Ephraim, inquit, factus est quasi columba insipiens. Vide quid dicat. Columba enim insipiens relinquit templum, et habitat in silvis. Columba semper in domibus habitat. Ephraim vero columba mea reliquit templum, reliquit domum, et habitat in silvis, habitat in desertis. Hoc interim secundum litteram, debemus enim et historiam ponere. Nunc vero post litteram, quasi per quosdam gradus debemus ad majora conscendere. Dicamus ergo, filios Ephraim, omnes esse haereticos. Et isti enim recesserunt de domo Dei, et isti dimiserunt David, et habitabant in desertis. Et dicuntur quidem columbae, quia legunt ipsi Scripturas, sed insipienter intelligunt. Multi sunt qui dicuntur, filii Ephraim, intendentes et mittentes arcum. Vide omnes haereticos, qui dereliquerunt Jerusalem, qui dereliquerunt templum Dei, qui habitant in Samaria. Ubi fecerunt vitulos aureos? In Bethel, et in Dan. Et vide quid dicat: Fecerunt vitulos aureos in Bethel, in domo Dei, idololatrae facti sunt. Et fecerunt illud in Dan: hoc est, in judicium suum, et in condemnationem. Dereliquerunt domum Domini, et nihil aliud nisi de auro cogitant. Dicat aliquis, Quare fecerunt vitulos aureos? Noster thesaurus repositus est in vasis fictilibus. Ecclesiastici enim, rustici sunt et simplices: omnes vero haeretici, Aristotelici et Platonici sunt. Denique ut sciatis, quoniam omnis eloquentia saecularis, aurum dicitur: hoc est, quoniam lingua eorum quasi propter splendorem auri dicitur: Calix aureus Babylon in manu Domini. Videte quid dicat: Babylon confusionis. Ergo mundus iste, calix aureus est. De hoc calice aureo omnibus gentibus propinatur (Jerem. LI). Filii Ephraim intendentes et mittentes arcum. Quamcumque videris scripturam haereticorum, omnes superstitiones habent. Reversi sunt in die belli.

The sons of Ephraim bending and shooting the bow, were turned back in the day of battle, and the rest. We read in the books of Kings: that under Rehoboam the son of Solomon, Jeroboam the son of Nebat split the people from the rest of the people, and led ten tribes into Samaria (1 Kings 12). But the tribes of Judah and Benjamin remained under the empire of Rehoboam, and many from the tribe of Levi, who dwelt in Jerusalem as priests and Levites, as it is written in Chronicles, returned into the temple of God, that is, into Jerusalem (2 Chron. 11). There were therefore three tribes: that is, Judah: Judah itself the royal tribe, and Benjamin, and afterwards the Levites had come there from diverse tribes to the temple. Those therefore who were in Samaria, had a king from the tribe of Ephraim. For just as those who reigned in Judea had a king from the tribe of Judah, and the lineage of David: so those who reigned in Samaria had a king from the tribe of Ephraim, and their kings were called Ephraim. Let us read the prophet Hosea, and we shall find all his prophecy against Ephraim (Hosea 7). And it is said there: Ephraim, he says, is become like a senseless dove. See what he says. For a senseless dove leaves the temple and dwells in the woods. A dove always dwells in houses. But Ephraim, my dove, has left the temple, left the house, and dwells in the woods, dwells in the deserts. This in the meantime according to the letter, for we ought also to set down the history. But now after the letter, as if by certain steps we ought to ascend to greater things. Let us say therefore, that the sons of Ephraim are all heretics. For these too have departed from the house of God, and these have dismissed David, and were dwelling in the deserts. And they are indeed called doves, because they themselves read the Scriptures, but they understand them senselessly. Many are they who are called the sons of Ephraim, bending and shooting the bow. See all the heretics, who have forsaken Jerusalem, who have forsaken the temple of God, who dwell in Samaria. Where did they make the golden calves? In Bethel, and in Dan. And see what he says: They made the golden calves in Bethel, in the house of God, they became idolaters. And they did that in Dan: that is, unto their own judgment, and unto condemnation. They forsook the house of the Lord, and think of nothing else but gold. Someone might say, Why did they make golden calves? Our treasure is laid up in earthen vessels. For the members of the Church are rustic and simple: but all the heretics are Aristotelians and Platonists. Finally, that you may know, since all secular eloquence is called gold: that is, since their tongue is spoken of as if because of the splendor of gold: Babylon is a golden cup in the hand of the Lord. See what he says: Babylon of confusion. Therefore this world is a golden cup. From this golden cup it is drunk to all nations (Jer. 51). The sons of Ephraim bending and shooting the bow. Whatever writing of the heretics you see, they all have superstitions. They were turned back in the day of battle.

Nesciunt eum qui dixit: Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV): sed ad verba sunt praeparati. Habent verba, sed audient illud quod scriptum est: Dissipa gentes quae bella volunt (Psal. LXVII). Dicat aliquis, nostram esse sententiam: Videamus consequentia:

Non custodierunt testamentum Dei, et in lege ejus noluerunt ambulare, et obliti sunt benefactorum ejus. Consurrexerunt contra eum, qui eos regeneravit in baptismate. Et mirabilium ejus quae ostendit eis. Videte sensum Scripturarum, quomodo de filiis Ephraim venit ad historias praeteritas: ut illud quod scriptum est: Aperiam in parabolis os meum, loquar propositiones ab initio: parabolice dictum ostendit.

Coram patribus eorum quae fecit mirabilia in terra Aegypti, in campo Taneos: interrupit mare, et perduxit eos, statuit aquas quasi in utre, et deduxit eos in nube diei. Dicat aliquis: Vim facis Scripturae: simpliciter enim dicitur de populo Israel, quando eductus est de terra Aegypti, et propterea secundum historiam dicitur. Et legimus decem tribus quoniam dereliquerunt Deum, et idololatrae effecti sunt, et quasi secuti sunt vitulos aureos. Videamus Asaph propheta quo tempore fuerit. Utique illo tempore, quando fuit David quadraginta annis. Rursum Salomon aliis quadraginta annis. Post octoginta annos sub Roboam, postea scissae sunt decem tribus. Vides ergo quod dicitur, non dicitur de decem tribubus, sed de haereticis prophetatur. Coram patribus eorum fecit mirabilia. Obliti ergo sunt haeretici patris sui, qui fecit mirabilia in terra Aegypti, in tenebris istius saeculi, quomodo illos liberavit. In Ecclesia renati sunt, et postea ubi nati sunt, displicet eis Ecclesia. In terra Aegypti in campo Taneos: ubi idololatria, ubi rex Aegypti, ubi equitatus Aegypti, ubi Joannes et Mambres adversarii Moysi, ubi idololatria. Nos omnes eramus in Aegypto, et a Domino liberati sumus. Interrupit mare, et eduxit eos. Ambulabat Dominus super mare, et fluctus maris mitigavit, et nos perduxit. Interrupit mare, et eduxit eos. Usque hodie, o Monache fidelis, quando educeris de Aegypto, interrumpitur mare, et sic educeris. Statuit aquas quasi in utre. In Hebraeo non habet, utrem: sed, sicut acervum. Et deduxit eos in nube diei. Ecce Dominus venit in Aegyptum in nube levi. Nubem levem, aut proprie Salvatoris corpus debemus accipere: qui leve fuit, et nullo peccato praegravatum est.

They do not know him who said: My peace I give to you, my peace I leave to you (John 14): but they are prepared for words. They have words, but they shall hear that which is written: Scatter the nations that want wars (Psalm 67). Someone might say that this is our opinion: let us see the following:

They kept not the covenant of God, and in his law they would not walk, and they forgot his benefits. They rose up against him, who regenerated them in baptism. And his wonderful works which he showed them. See the sense of the Scriptures, how from the sons of Ephraim he comes to past histories: that he might show that what is written: I will open my mouth in parables, I will speak propositions from the beginning: was spoken parabolically.

In the sight of their fathers the wonderful things he did in the land of Egypt, in the field of Tanis: he divided the sea, and brought them through, he made the waters to stand as in a vessel, and he led them in a cloud of the day. Someone might say: You are doing violence to the Scripture: for it is said simply concerning the people of Israel, when they were led out from the land of Egypt, and therefore it is said according to history. And we read that the ten tribes forsook God, and became idolaters, and as it were followed golden calves. Let us see at what time the prophet Asaph lived. Surely at that time when David was for forty years. Again Solomon for another forty years. After eighty years under Rehoboam, afterwards the ten tribes were split. You see therefore that what is said, is not said of the ten tribes, but is prophesied of the heretics. In the sight of their fathers he did wonderful things. Therefore the heretics have forgotten their father, who did wonderful things in the land of Egypt, in the darkness of this world, how he delivered them. They were reborn in the Church, and afterwards where they were born, the Church displeases them. In the land of Egypt in the field of Tanis: where there was idolatry, where the king of Egypt was, where the cavalry of Egypt was, where Jannes and Mambres were the adversaries of Moses, where there was idolatry. We were all in Egypt, and we were delivered by the Lord. He divided the sea, and led them out. The Lord walked upon the sea, and mitigated the waves of the sea, and led us through. He divided the sea, and led them out. Until today, O faithful Monk, when you are led out from Egypt, the sea is divided, and thus you are led out. He made the waters to stand as in a vessel. In the Hebrew it does not have vessel (utrem): but as a heap. And he led them in a cloud of the day. Behold the Lord comes into Egypt in a light cloud. We ought to receive the light cloud either properly as the Savior's body: which was light, and weighed down by no sin.

Aut certe nubem levem debemus sanctam Mariam accipere: nullo semine humano praegravatam. Ecce Dominus venit in Aegyptum, saeculi istius: super nubem levem, Virginem. Et deduxit eos in nube diei. Pulchre dixit, diei: Nubes enim illa non fuit in tenebris, sed semper in luce. Et tota nocte in illuminatione ignis. Et tenebrae non sunt absconsae a te. Sicut lux tibi, ita et nox tibi (Deut. IV). Et tota nocte in illuminatione ignis. Dominus noster, ignis consumens est. Ignis consumens. Non dixit quid consumens, nobis intelligentiam dereliquit. Qui super fundamentum Christi aedificaverunt, lignum, fenum, stipulam (I Cor. III): Dominus illis ignis consumens est. Fire has a double nature: it both shines and burns. Si peccatores sumus, incendit: si justi, lucet nobis.

Interrupit petram in deserto. Interrupta nobis est petra in eremo. Percussa est petra, et fluxerunt aquae. Illa petra quae dicit: qui sitit, veniat et bibat; de cujus ventre fluxerunt flumina (Joan. VII). Et adaquavit eos velut in abysso multa . . . In deserto, ubi aqua non erat, abundantia nobis aquarum facta est.

Et eduxit aquam de petra, et eduxit tamquam flumina aquas, et apposuerunt adhuc peccare ei, etc. O perversitas cordis pravi, in Deum male loquitur, et qui justitiam esurire debuerat, carnes requirit et olera. Nam sicut Moyses percussit in eremo petram, et produxit populo aquas (Num. XX), ita et Dominus quem Paulus percussum ait propter peccata nostra, immensos nobis protulit fontes (Rom. IV): apostolos scilicet, quos petra monstravit, et per quos fluxerunt torrentes. Torrentes autem doctores accipimus: per quos torrentes, id est, subsequentes Ecclesiarum doctores repleti sunt. Ex quorum nos praedicatione, sitim verbi Dei restinguimus. Sed et ad fontem Baptismi nobis atque martyrii, eadem petra ostendit. De latere enim ejus cum percussus est, sanguis et aqua processit, quod baptismum et martyrium figuravit (Joan. XIX). Torrentes autem doctores dicti, quia priusquam crederent, ab imbribus et volutabris hujus saeculi erant repleti. Nunc autem baptismo abluti, a fonte vitae perennis inundaverunt. Addit murmuratio Judaica, dicens:

Numquid et panem poterit dare, aut parare mensam populo suo? Difficilem putat virtutem Dei: ut qui eduxerit aquam de saxo, quasi non possit manna dare de coelo.

Or certainly we ought to receive the light cloud as holy Mary: weighed down by no human seed. Behold the Lord comes into Egypt, of this world: upon a light cloud, the Virgin. And he led them in a cloud of the day. He said beautifully, of the day: for that cloud was not in darkness, but always in light. And all the night in the illumination of fire. And darkness is not hidden from thee. As the light is to thee, so also the night to thee (Deut. 4). And all the night in the illumination of fire. Our Lord is a consuming fire. A consuming fire. He did not say what he consumes, he left the understanding to us. Those who have built upon the foundation of Christ wood, hay, stubble (1 Cor. 3): to them the Lord is a consuming fire. Fire has a double nature: it both shines and burns. If we are sinners, it burns: if just, it shines for us.

He divided the rock in the desert. The rock was divided for us in the wilderness. The rock was struck, and the waters flowed. That rock which says: he who thirsts, let him come and drink; from whose belly flowed rivers (John 7). And he gave them water as in a great abyss... In the desert, where there was no water, an abundance of waters was made for us.

And he brought forth water from the rock, and brought forth waters as rivers, and they added yet to sin against him, etc. O the perversity of a wicked heart, it speaks ill against God, and he who ought to have hungered for justice, seeks meats and herbs. For as Moses struck the rock in the wilderness, and produced waters for the people (Num. 20), so also the Lord, whom Paul says was struck for our sins, produced immense fountains for us (Rom. 4): namely the apostles, whom the rock showed, and through whom the torrents flowed. Now we receive the torrents as teachers: by which torrents, that is, the subsequent teachers of the Churches were filled. From whose preaching we quench our thirst for the word of God. But the same rock also points us to the fountain of Baptism and of martyrdom. For from his side when he was struck, blood and water came forth, which figured baptism and martyrdom (John 19). Now the teachers were called torrents, because before they believed, they were filled from the rains and wallowings of this world. But now washed by baptism, they have overflowed from the fountain of perennial life. The Jewish murmuring adds, saying:

Can he also give bread, or prepare a table for his people? It thinks the power of God is difficult: as if he who brought forth water from the stone, could not give manna from heaven.

Ideo audivit Dominus, et distulit. Utique se ab eis, ne in terram repromissionis intrarent. Et ignis accensus est in Jacob, et ira ascendit in Israel. Jacob non semper supplantator vitiorum intelligitur; nec Israel in omnibus videns Deum accipitur. Apostolus autem docet esse Israelem secundum carnem (I Cor. X), de quo dicitur: Et fornicatus est Israel (Judic. VIII). Si enim vidisset mente Deum, fornicatus utique non fuisset. Sic de Jacob, cum Esau pollutum idolis adorabat, dicens: Video faciem tuam tamquam faciem angeli Dei (Gen. XXIII); vel, cum impinguatus recalcitravit, non erat supplantator vitiorum. Ideo et hic ita intelligendum est: quia accensus est in Jacob terrenus ignis concupiscentiae, et ita in ultione divina, super Israel carnalem ascendit.

Quia non crediderunt in Deum, nec speraverunt in salutari ejus. Nec Patrem, nec Filium, qui salus mundi est, crediderunt.

Et mandavit nubibus desuper, et januas coeli aperuit. Et pluit illis manna ad manducandum. Praestita haec sunt Hebraeis: sed et modo in Ecclesia prophetis et apostolis praecipitur, ut nobis verbum praedicationis, quo anima spiritualiter pascatur, annuntient. Panem coeli dedit eis, panem angelorum manducavit homo. Ipse homini cibum praebuit, qui dixit: Ego sum panis vitae, qui de coelo descendi: qui manducaverit ex eo, vivet in aeternum (Joan. VI). Ex hoc enim pane coeli, sancti reficiuntur et angeli. Cibaria misit eis in abundantia. Ut jam non litterae hordeo, sed spiritualis tritici dogmate satientur.

Et transtulit Austrum de coelo, et induxit in virtute sua Africum, et pluit super eos sicut pulverem carnes, etc. In ventis, flatum Spiritus sancti demonstrat. Collatio autem multitudinis, quae pulveri vel arenae maris assimilatur, terrenum et durum eorum arguit sensum.

Et ceciderunt in medio castrorum eorum, circa tabernacula eorum, et manducaverunt, et saturati sunt nimis. Castra, synagogas dicit. Tabernacula vero, corda eorum in quibus haec defluxerunt. Quod autem eos nimis indicat saturatos, ingluviem eorum carnalem increpat: quod hi qui de Dei praeceptis refici debuerant, de pulvereis se carnibus sentiunt satiatos. Et desiderium eorum attulit eis: non sunt fraudati a desiderio suo. Immensa pietas Domini, ut terreno victu esurientes pascit: sic et qui eum desideraverit, coelesti, quem superius diximus, pane replet. Ergo hi qui carnes tantum, et non Deum desideraverunt, quid in sequenti tulerint, videamus.

Therefore the Lord heard, and deferred. Certainly himself from them, lest they should enter into the land of promise. And a fire was kindled in Jacob, and wrath ascended in Israel. Jacob is not always understood as a supplanter of vices; nor is Israel in all things accepted as seeing God. Now the Apostle teaches that there is an Israel according to the flesh (1 Cor. 10), of whom it is said: And Israel committed fornication (Judges 8). For if he had seen God in his mind, he certainly would not have committed fornication. So of Jacob, when he was adoring Esau polluted with idols, saying: I see thy face as the face of an angel of God (Gen. 23); or, when being fattened he kicked, he was not a supplanter of vices. Therefore also here it is thus to be understood: because an earthly fire of concupiscence was kindled in Jacob, and so in divine vengeance, it ascended upon the carnal Israel.

Because they believed not in God, nor hoped in his salvation. They believed neither the Father, nor the Son, who is the salvation of the world.

And he commanded the clouds from above, and opened the doors of heaven. And he rained manna upon them to eat. These things were granted to the Hebrews: but even now in the Church it is commanded to the prophets and apostles, that they should announce to us the word of preaching, by which the soul may be spiritually fed. He gave them the bread of heaven, man ate the bread of angels. He himself provided food for man, who said: I am the bread of life, who descended from heaven: he who shall eat of it, shall live forever (John 6). For from this bread of heaven, the saints and angels are refreshed. He sent them provisions in abundance. That they may no longer be satiated with the barley of the letter, but with the dogma of spiritual wheat.

And he translated the South wind from heaven, and brought in the South-west wind in his power, and rained flesh upon them like dust, etc. In the winds, he demonstrates the breath of the Holy Spirit. Now the comparison of the multitude, which is likened to dust or the sand of the sea, argues their earthly and hard sense.

And they fell in the midst of their camps, round about their tabernacles, and they ate, and were filled exceedingly. Camps, he calls the synagogues. But the tabernacles, their hearts into which these things flowed. Now that he indicates them to be exceedingly filled, rebukes their carnal gluttony: because these who ought to have been refreshed from the precepts of God, feel themselves satiated from dusty meats. And he brought their desire to them: they were not defrauded of their desire. The immense piety of the Lord, as he feeds those hungering with earthly food: so also him who shall have desired him, he fills with the celestial bread, of which we spoke above. Therefore these who desired flesh only, and not God, let us see what they carried away in what follows.

Adhuc esca eorum erat in ore ipsorum, et ira Dei ascendit super eos, et occidit pingues eorum. Haec de his qui Deum post acceptum manna dereliquerunt. Nam et nunc in Ecclesia si quis Carne et Sanguine Christi reficitur, et declinat ad vitia, noverit sibi Dei judicium imminere, sicut Paulus apostolus ait: Qui acceperit corpus et Sanguinem Christi indigne, judicium sibi sumit, et bibit (I Cor. XI). Et electos Israel impedivit. Impediuntur, et nunc electi Ecclesiae: si ne ipsi quoque sacerdotes innocenter haec sacramenta percipiant.

In omnibus his peccaverunt adhuc: et non crediderunt in mirabilibus ejus. Et defecerunt, etc. Peccant quotidie iniqui, quoadusque deficiant, et cum festinatione deficiunt: qui sacerdotibus Dei obaudire contemnunt, sicut et populus ille qui contra famulum Dei Moysen murmurabat.

Cum occideret eos, quaerebant eum, et revertebantur, et diluculo veniebant ad eum. Flagellati in peccatis revertebantur: excussoque infidelitatis somno, maturabant ut audirent verbum Dei.

Et rememorabant, quia Deus adjutor est eorum, et Deus excelsus redemptor eorum est. Nullum posse intellexerunt adjutorium ferre, nisi illum qui eos de servitute Aegypti liberavit.

Et dilexerunt eum in ore suo. Cum dicerent: Omnia quaecumque praeceperit Moyses, faciemus (Exod. II). Et lingua sua mentiti sunt ei. Dicentes Moysi: Omnia quaecumque dixerit Dominus, faciemus.

Cor autem ipsorum non erat rectum cum eo, nec fideles habiti sunt in testamento ejus. Nam et Dominus testimonio utens Isaiae prophetae, dicebat: Populus hic labiis me honorat: cor autem ejus longe est a me (Isa. XXIX).

Ipse autem est misericors, et propitius fiet peccatis eorum, etc. Multitudo enim misericordiarum continet eum, ut dum exspectat poenitentiam, non puniat delinquentem: quia non vult mortem peccatoris, sed ut convertatur et vivat (Ezech. XVIII).

Et rememoratus est, quia caro sunt. Scit enim, quia caro semper resistit legi Dei. Spiritus vadens, et non rediens. Novit enim quia homo, amisso spiritu, in pulverem revertitur. Nam et Spiritus sanctus cum recedit a peccatoribus, quamdiu in volutabris peccaminum sunt, non revertitur ad eos.

Quoties exacerbaverunt eum in deserto: in iram concitaverunt eum in inaquoso. In incredulitate utique atque ariditate cordis sui.

Et conversi sunt, et tentaverunt Deum, et Sanctum Israel exacerbaverunt. Erat tunc Moyses sanctus Israel, qui Deum et mente videbat et oculis, quem saepius exacerbabant. Sed et nunc exacerbant, cum audiunt, quod Christum Dominum in carne nasciturum annuntiat.

While their meat was yet in their mouth, and the wrath of God ascended upon them, and killed their fat ones. This is of those who forsook God after receiving the manna. For even now in the Church if anyone is refreshed with the Flesh and Blood of Christ, and declines to vices, let him know that the judgment of God is imminent for him, as the apostle Paul says: He who shall have received the body and Blood of Christ unworthily, takes and drinks judgment to himself (1 Cor. 11). And he impeded the chosen ones of Israel. They are impeded even now, the chosen of the Church: if not even the priests themselves should perceive these sacraments innocently.

In all these things they sinned yet: and they believed not in his wonderful works. And they failed, etc. The wicked sin daily, until they fail, and they fail with haste: who despise to obey the priests of God, just as also that people who was murmuring against the servant of God, Moses.

When he killed them, they sought him, and they returned, and came to him at daybreak. Struck in their sins they returned: and the sleep of infidelity being shaken off, they hastened that they might hear the word of God.

And they remembered that God is their helper, and the high God is their redeemer. They understood that no help could be brought, except by him who delivered them from the servitude of Egypt.

And they loved him in their mouth. When they said: All things whatsoever Moses has commanded, we will do (Exod. 2). And with their tongue they lied to him. Saying to Moses: All things whatsoever the Lord has said, we will do.

But their heart was not right with him, nor were they counted faithful in his covenant. For even the Lord, using the testimony of the prophet Isaiah, said: This people honors me with their lips: but their heart is far from me (Isa. 29).

But he is merciful, and will become propitious to their sins, etc. For a multitude of mercies contains him, so that while he expects penance, he does not punish the delinquent: because he does not wish the death of the sinner, but that he be converted and live (Ezek. 18).

And he remembered that they are flesh. For he knows, that the flesh always resists the law of God. A spirit going, and not returning. For he knows that man, having lost his spirit, returns to dust. For also the Holy Spirit, when he recedes from sinners, as long as they are in the wallowings of sins, does not return to them.

How often did they exasperate him in the desert: they provoked him to wrath in the waterless place. Certainly in the infidelity and aridity of their heart.

And they were converted, and tempted God, and exasperated the Holy One of Israel. Moses was then the holy one of Israel, who saw God both with his mind and with his eyes, whom they quite often exasperated. But even now they exasperate, when they hear what he announces concerning Christ the Lord to be born in the flesh.

Non sunt recordati manus ejus: die qua redemit eos de manu tribulantis. Pharaonis utique, qui figuraliter diabolus dicitur.

Sicut posuit in Aegypto signa sua, et prodigia sua in campo Taneos. Sicut enim tunc in decem signis, id est, plagis, Moyses populum ex Aegypto liberavit: ita et Paulus apostolus decem Epistolis praesentis mundi tenebras oppressit.

Convertit in sanguinem flumina eorum, et imbres eorum ne biberent. Vana philosophorum verba, quae in doctrinis Platonicis Ecclesiae parvulos interimebant: in ultionem divinam illis conversa est et in cruorem, ut qui sanguinem fundebant, id est, animas jugulaverant seducendo, sanguine deinceps potarentur.

Misit in eos cynomyiam, et comedit eos. In cynomyia Cynicorum sectam indicavit, quae libidinem atque luxuriam, summum praedicat bonum. Et ranam, et disperdidit eos. In ranarum vocibus, et poetarum carmina designantur, quae per inflationem verbositatis exterminationum fabulas intulerunt.

Et dedit aerugini fructus eorum. In aerugine, sive canicula, fornicationis forma monstratur. Nam sicut haec lento repens conamine, crudelissime arborum fructibus insidiatur: ita et haec blande illiciens homines, iniquis eos atque occultis morsibus saevissime vorat. Et labores eorum locustae. In locusta, humani generis discordiae confutantur. Quae cum sine rege ordinatum ducat exercitum, humanum tamen genus semper dissidet ac discordat.

Occidit in grandine vineas eorum, et moros eorum in pruina. Et tradidit grandini jumenta eorum, et possessiones eorum igni. In grandine castigatio divina monstratur: in qua vel vineae, vel arbores flagellantur: hae scilicet quae pro bonis fructibus, tribulos protulerunt. Ab hac enim grandine et jumenta occiduntur, ut eorum insipientia arguatur, qui divinum nomen bestiis indiderunt. Ignis quoque ad depascenda vitia et illuminanda credentium corda mittitur, sicut Dominus ait: Ignem veni mittere in terram: et quid volo, nisi ut accendatur (Luc. XII)?

Misit in eos iram indignationis suae: indignationem, et iram et tribulationem, immissionem per angelos malos. Ut qui divinis plagis non arguebantur, diabolicis insidiis tunderentur. Qui autem sint angeli, ipse Dominus in Evangelio declaravit: Ite, inquit, in ignem, quem praeparavit Pater meus diabolo et angelis ejus (Matt. XXV).

Viam fecit semitae irae suae, et non pepercit a morte animabus eorum, et jumenta eorum in morte conclusit. Habet viam divina ira, cum in peccati ultione quis traditus non liberat animam suam a supplicio gehennae. Vel cum insipientia, quae jumentis est similis, in morte sempiterna concluditur.

They did not remember his hand: in the day when he redeemed them from the hand of the afflicter. Of Pharaoh certainly, who figuratively is called the devil.

As he set his signs in Egypt, and his prodigies in the field of Tanis. For as then in ten signs, that is, plagues, Moses delivered the people from Egypt: so also the apostle Paul with ten Epistles oppressed the darkness of the present world.

He turned their rivers into blood, and their rains that they might not drink. The vain words of the philosophers, which in Platonic doctrines were killing the little ones of the Church: in divine vengeance was turned into gore for them, so that those who were pouring out blood, that is, had jugulated souls by seducing them, might henceforth drink blood.

He sent the dog-fly among them, and it ate them. In the dog-fly (cynomyia) he indicated the sect of the Cynics, which preaches lust and luxury as the supreme good. And the frog, and it destroyed them. In the voices of the frogs, even the songs of the poets are designated, which through the inflation of verbosity brought in fables of exterminations.

And he gave their fruits to the mildew. In the mildew (aerugine), or the dog-star (canicula), the form of fornication is shown. For just as this, creeping with slow effort, most cruelly lies in wait for the fruits of trees: so also this, blandly enticing men, devours them most savagely with wicked and hidden bites. And their labors to the locust. In the locust, the discords of the human race are confuted. Which, although it leads an ordered army without a king, yet the human race always dissents and disagrees.

He killed their vines with hail, and their sycamores with frost. And he delivered their cattle to the hail, and their possessions to the fire. In the hail divine chastisement is shown: in which either vines or trees are scourged: these namely which instead of good fruits, brought forth thistles. For by this hail even the cattle are killed, that their senselessness may be argued, who gave the divine name to beasts. Fire also is sent to feed upon vices and to illuminate the hearts of the believers, as the Lord says: I came to cast fire upon the earth: and what will I, but that it be kindled (Luke 12)?

He sent upon them the wrath of his indignation: indignation, and wrath and tribulation, a sending by evil angels. So that those who were not argued by divine plagues, might be pounded by diabolical snares. Now who the angels are, the Lord himself declared in the Gospel: Go, he says, into the fire, which my Father has prepared for the devil and his angels (Matt. 25).

He made a way for the path of his wrath, and spared not their souls from death, and shut up their cattle in death. Divine wrath has a way, when someone delivered in the vengeance of sin does not free his soul from the punishment of Gehenna. Or when senselessness, which is like cattle, is shut up in eternal death.

Et percussit omne primogenitum in terra eorum: primitias omnis laboris eorum in tabernaculis Cham. Sicut haec gesta in Aegypto referuntur: ita et Dominus, principatus, et potestates, sive daemoniorum, sive vitiorum, in hoc mundo, sacrosancto adventu suo delevit, ac triumphavit in ligno crucis suae, et ab eorum corde depulit, qui calliditati diabolicae dediti fuerant, quia Cham calliditas interpretatur. Et abstulit sicut oves populum suum, et perduxit eos tamquam gregem in deserto. His plagis verberata Dominus Aegypto, eduxit populum suum de suprascripta servitute, quem sanguine suo redemerat, et collocavit eum in Ecclesia, quae prius sterilis fuerat ac deserta: de qua ait: Multi filii desertae, magis quam ejus quae habet virum (Isa. LIV). Et eduxit eos in spe, et non timuerunt, et inimicos eorum operuit mare. Collocatis his in spe aeternitatis, operuit mare inimicos eorum, scilicet ut cum hi abluebantur baptismo, diabolus cum suis exercitibus mergeretur. Et induxit eos in montem sanctificationis suae: in montem quem acquisivit dextra ejus. In ipsam Ecclesiam quam virtute gloriosae resurrectionis suae acquisivit. Et ejecit a facie eorum gentes, et sorte divisit eis terram in funiculo distributionis, et habitare fecit in tabernaculis eorum tribus Israel. Ejectis peccatis gentibus a cordibus humanis, data est eis possessio terrae viventium: factumque est, ut ubi quondam sortilegus hariolusque habitaverat, nunc mente videns Deum inhabitet. Et tentaverunt, et exacerbaverunt Deum excelsum: et testimonia ejus non custodierunt. Et averterunt se, et non servaverunt pactum: quemadmodum patres eorum. Ad Judaeos nunc sermo convertitur, quos nec virtus, nec beneficia mollierunt divina: sed sicut patres eorum occiderunt prophetas, ita et isti ipsum Dominum persequuntur. Conversi sunt in arcum pravum. Arcus enim perversus est, qui dum contra inimicos sagittam putatur jacere, sauciat tenentem. Sic et Judaei, qui in Deum liberatorem suum, iniquas jaculantur verborum sagittas. In iram concitaverunt eum in collibus suis: et in sculptilibus suis ad aemulationem eum provocaverunt. Relicto enim eo, servierunt idolis ac simulacris, adorantes etiam in montibus. Audivit Dominus et sprevit: et ad nihilum redegit valde Israel. Illum qui tantum nomine, et non visione Israel erat. Et repulit tabernaculum Silo, tabernaculum suum, in quo habitavit inter homines. Vel in tabernaculis Silo sub Eli, vel in Jerusalem sub Salomone. Sed his repulsis, elegit potius templum regis virginis incorruptae, sive Eclesiae sanctae ex gentibus evocatae.

And he struck every firstborn in their land: the firstfruits of all their labor in the tents of Ham. Just as these deeds are recounted in Egypt: so also the Lord, by his most holy coming, destroyed and triumphed on the wood of his cross over principalities and powers, whether of demons or of vices in this world; and he drove them out from the hearts of those who had been devoted to diabolical cunning, because Ham is interpreted as cunning. And he took away his people like sheep, and led them like a flock in the desert. The Lord, having struck Egypt with these plagues, led out his people from the aforementioned servitude—whom he had redeemed with his blood—and placed them in the Church, which previously had been barren and deserted; of which he says: 'Many are the children of the desolate, more than of her who has a husband' (Isa. 54). And he led them out in hope, and they did not fear, and the sea covered their enemies. When these were placed in the hope of eternity, the sea covered their enemies, namely so that while these were being washed by baptism, the devil with his armies would be drowned. And he brought them into the mountain of his sanctification: into the mountain which his right hand acquired. Into the very Church which he acquired by the power of his glorious resurrection. And he cast out the nations from before their face, and by lot he divided to them the land in a line of distribution, and made the tribes of Israel dwell in their tents. When the sins of the nations were cast out from human hearts, the possession of the land of the living was given to them: and it came to pass that where once the soothsayer and the diviner had dwelt, now he who sees God with his mind may dwell. And they tempted and provoked the most high God: and they did not keep his testimonies. And they turned away, and did not keep the covenant: just as their fathers. The discourse now turns to the Jews, whom neither power nor divine benefits softened: but just as their fathers killed the prophets, so also these persecute the Lord himself. They were turned into a crooked bow. For a bow is perverse which, while it is thought to shoot an arrow against enemies, wounds the one holding it. So also the Jews, who shoot wicked arrows of words against God their liberator. They provoked him to anger on their hills: and with their graven images they provoked him to jealousy. For having abandoned him, they served idols and images, even worshipping on the mountains. The Lord heard and despised: and he reduced Israel greatly to nothing. Him who was Israel only in name, and not in vision. And he rejected the tabernacle of Shiloh, his tabernacle, in which he dwelt among men. Either in the tabernacles of Shiloh under Eli, or in Jerusalem under Solomon. But these being rejected, he chose rather the temple of the king—the incorrupt virgin—namely the holy Church called out from the nations.

Tradidit in captivitatem virtutem eorum, et pulchritudinem eorum in manus inimici: et conclusit in gladio populum suum, et haereditatem suam sprevit. Juvenes eorum, etc. Manifeste hic excidium illud quod in Jerosolymis sub Tito Vespasianoque actum est, praeconavit. Et quia tamquam acta agenda praedixit, noverit qui legit, quia apud Deum futura jam facta sunt. Sed utinam et in nobis haec, Domino cooperante, fiat, ut concupiscentia decidat, erecta potestate virtutum. Forma iniqui amoris corruat, erecta Ecclesiae pulchritudine. Interimatur populus vitiorum, vivificata numerositate virtutum. Respuatur terrena haereditas, acquiratur regnum Dei. Juvenculus, id est, incipiens peccatum, a virtute Sancti Spiritus exuratur, et virgo anima collaetetur. Incentores vitiorum, gladio, id est, verbo Dei trucidentur, ut exsultent mentes ab his viduatae cum Christo. Et excitatus est tamquam dormiens Dominus, tamquam potens crapulatus a vino, et percussit inimicos suos in posteriora, opprobrium sempiternum dedit eis. Ut dormiens et quasi ebrius, habetur Dominus in cordibus iniquorum. Quum autem poenitentiam agere coeperint, excitatur. Et percussis vitiis usque in posteriora temporum, traditisque in opprobrium sempiternum, vigilat in eis.

Et repulit tabernaculum Joseph, et tribum Ephraim non elegit: sed elegit tribum Juda, montem Sion quem dilexit. Non ad hoc repulit tribum Joseph vel Ephraim, ut in aeternum sperneret: sed noluit de ea suscipere carnem, eligens tribum Juda, de qua beata Maria procederet, ex qua nasceretur ipse, ut dilectionis suae montem, id est, Ecclesiam elevaret. Et aedificavit sicut unicornium sanctificium suum in terra, quam fundavit in saecula. Ipsam Ecclesiam suam singulari virtute firmavit, ut immobilis in saecula sempiterna persisteret. Elegit David servum suum, et sustulit eum de gregibus ovium, et de post fetantes accepit eum. Pascere, etc. Omnia haec ad Christum Dominum referenda sunt, qui a paterno consilio, ad redemptionem nostram electus est de grege mortalium: carnem assumens, pascens Christianum populum, sive supplantatorem vitiorum, sive mente videntem Deum. Qui nunc Ecclesiam suam suis voluntatibus inhaerentem, in bonitate cordis sui pascere, et in coelesti Jerusalem collocare dignetur. Ipsi gloria cum aeterno Patre et Spiritu sancto, in saecula saeculorum. Amen. PSALMUS LXXVIII. Psalmus Asaph. Iste psalmus vocem continet prophetae, captivitatem terrenae Jerusalem deplorantis: quae captivitas non tantum ad illam civitatem, quantum ad animam, quae saepe civitas scribitur, referenda est.

He delivered their strength into captivity, and their beauty into the hands of the enemy: and he shut up his people in the sword, and despised his inheritance. Their young men, etc. Clearly he here foretold that destruction which was carried out in Jerusalem under Titus and Vespasian. And because he foretold things to be done as if they were already done, let him who reads know that with God future things are already accomplished. But would that this also happened in us, by the cooperation of the Lord, so that concupiscence might fall and the power of virtues be raised up. Let the form of wicked love collapse, and the beauty of the Church be raised up. Let the people of vices be slain, and the multitude of virtues be quickened. Let the earthly inheritance be rejected, and the kingdom of God be acquired. Let the young man—that is, beginning sin—be burned up by the power of the Holy Spirit, and let the virgin soul rejoice. Let the inciters of vices be slaughtered by the sword—that is, the word of God—so that minds widowed of these may exult with Christ. And the Lord was awakened as if sleeping, as a mighty man surfeited with wine, and he struck his enemies in the hinder parts, he gave them an everlasting reproach. The Lord is held as one sleeping and as if drunk in the hearts of the wicked. But when they begin to do penance, he is awakened. And having struck vices even to the later times, and delivered them to everlasting reproach, he watches in them.

And he rejected the tabernacle of Joseph, and chose not the tribe of Ephraim: but he chose the tribe of Judah, Mount Zion which he loved. He did not reject the tribe of Joseph or Ephraim for this purpose, that he might despise them forever: but he did not wish to take flesh from them, choosing the tribe of Judah, from which the blessed Mary would proceed, from whom he himself would be born, so that he might lift up the mountain of his love, that is, the Church. And he built his sanctuary as of unicorns in the land, which he founded for ages. He strengthened his Church itself with singular power, so that it might remain immovable for everlasting ages. He chose David his servant, and took him from the flocks of sheep, and brought him from following the ewes great with young. To feed, etc. All these things are to be referred to Christ the Lord, who by the Father's counsel was chosen from the flock of mortals for our redemption: assuming flesh, feeding the Christian people—whether the supplanter of vices or he who sees God with his mind. Who may now deign to feed his Church, which clings to his will, in the goodness of his heart, and to place it in the heavenly Jerusalem. To him be glory with the eternal Father and the Holy Spirit, for ages of ages. Amen. PSALM 78. A Psalm of Asaph. This psalm contains the voice of the prophet, lamenting the captivity of the earthly Jerusalem: which captivity is to be referred not so much to that city, as to the soul, which is often written of as a city.

Deus, venerunt gentes in haereditatem tuam: polluerunt templum sanctum tuum. Apostolus dicit: Vos estis templum Dei, et Spiritus Dei habitat in vobis (I Cor. III). Si quis templum Dei violaverit, disperdet illum Deus. Ergo si increscentibus vitiis succumbit anima Christiana: tunc haereditas quae Dei esse debuerat, adversario subditur, et tunc templum Spiritui sancto dedicatum, coinquinatum a gentium criminibus disperditur. Posuerunt Jerusalem in pomorum custodiam. Sicut enim poma cum maturescere coeperint, a suis custodiuntur, maturaque facilius devorantur: ita et adversarius noster irruentibus vitiis custodit sibi consentientem animam donec eam ad plenum voluntatis suae consensum adducens, valeat devorare. Quamdiu enim in ea scintilla lucet fidei, acerba est deutibus inimici. Posuerunt morticina servorum tuorum escas volatilibus coeli: carnes sanctorum tuorum bestiis terrae. Effuderunt sanguinem ipsorum tamquam aquam in circuitu Jerusalem, et non erat qui sepeliret. Haec quidem in Jerusalem ante adventum acta sunt Salvatoris: sed passionem infantum figuraverunt, ubi carnes eorum bestiis atque volucribus, id est, persecutoribus expositae sunt, et tanta multitudo sanguinis est effusa, ut vix omnium sepeliri corpuscula possent. Circuitus autem in Jerosolymis, plorantis Ecclesiae intelligitur luctus, juxta illud: Rachel plorans filios suos, et noluit consolari, quia non sunt (Jerem. XXXI; Matth. II). Facti sumus opprobrium vicinis nostris, etc. Opprobrium fiunt sancti his qui prius fratres fuerant, et tunc separati ab Ecclesia, timentes Deum persequuntur: quod ad haereticos refertur: Usquequo, Domine, irasceris in finem, accendetur velut ignis zelus tuus? Effunde iram tuam in gentes quae te non noverunt, et in regna quae nomen, etc. Ne nobis irascaris quaesumus, Domine, qui te novimus: sed in illos potius retorque furorem tuum, qui Christum tuum ignorant. Quia comederunt Jacob, et locum ejus desolaverunt. Illum carnalem, qui seductus est astu inimici. Ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuae, Domine, quia pauperes facti sumus nimis. Praeveniat nos quaesumus, Domine, misericordia, quae est unigenitus tuus, ut veniens propitietur iniquitatibus nostris, et eruat nos a peccatis. Pauperes enim facti sumus in mundo propter illum. Adjuva nos, Deus, salutaris noster; propter gloriam nominis tui, Domine, libera nos, et propitius esto peccatis nostris, etc. Tunc nobis, vel adjuvas, vel propitiaris: si claritas nominis tui, quae in gentibus benedicitur, nos morte sua a morte eripiat.

O God, the nations are come into your inheritance: they have defiled your holy temple. The Apostle says: 'You are the temple of God, and the Spirit of God dwells in you' (1 Cor. 3). If anyone violates the temple of God, God will destroy him. Therefore, if the Christian soul succumbs to increasing vices: then the inheritance which ought to have been God's is subjected to the adversary, and then the temple dedicated to the Holy Spirit, defiled by the crimes of the nations, is destroyed. They have made Jerusalem for a storehouse of fruits. For just as fruits, when they begin to ripen, are watched by their keepers, and being ripe are more easily devoured: so also our adversary, when vices rush in, watches the soul that consents to him until, bringing it to the full consent of its will, he is able to devour it. For as long as the spark of faith shines in it, it is bitter to the teeth of the enemy. They have given the dead bodies of your servants to be meat for the fowls of the air: the flesh of your saints to the beasts of the earth. They have poured out their blood like water round about Jerusalem, and there was none to bury them. These things indeed were done in Jerusalem before the coming of the Savior: but they figured the passion of the infants, where their flesh was exposed to beasts and birds, that is, to persecutors, and such a multitude of blood was shed that the small bodies of all could scarcely be buried. Moreover, the 'round about Jerusalem' is understood as the grief of the mourning Church, according to that saying: 'Rachel weeping for her children, and she would not be comforted, because they are not' (Jer. 31; Matt. 2). We are become a reproach to our neighbors, etc. The saints become a reproach to those who previously had been brothers, and then having been separated from the Church, persecute those who fear God: which is referred to heretics. How long, O Lord, will you be angry unto the end, will your jealousy be kindled like fire? Pour out your wrath upon the nations that have not known you, and upon the kingdoms that have not called upon your name, etc. Do not be angry with us, we beseech you, O Lord, who know you: but rather turn back your fury upon those who are ignorant of your Christ. For they have devoured Jacob, and have laid waste his place. That carnal one, who was seduced by the cunning of the enemy. Remember not our former iniquities: let your mercies speedily prevent us, O Lord, for we are become exceeding poor. Let mercy, which is your only-begotten Son, prevent us, we beseech you, O Lord, so that coming he may be propitious to our iniquities and rescue us from sins. For we have become poor in the world because of him. Help us, O God, our Savior; for the glory of your name, O Lord, deliver us, and be merciful to our sins, etc. Then you either help us or are propitious to us: if the brightness of your name, which is blessed among the nations, snatches us by its death from death.

Nequando dicant gentes, ubi est Deus eorum? et innotescat in nationibus coram oculis nostris. Gentes, sive nationes, potestates adversae sunt, quae invalescunt adversum nos, dicentes: Ubi est Deus verax vester? Sicut pagani martyribus saepe dicebant. Ultio sanguinis servorum tuorum qui effusus est. Judicium hic invocat: quo sanguis martyrum exquiratur a Domino, qui in Apocalypsi ait: Quiescite modicum, donec impleatur numerus conservorum vestrorum (Apoc. VI). Introeat in conspectu tuo gemitus compeditorum. Qui te per longas lacrymas requirentes, absolvi et tecum esse desiderant. Secundum magnitudinem brachii tui, posside filios mortificatorum. Eos scilicet qui per martyrum exempla currentes, crucifixerunt se vitiis et concupiscentiis. Redde vicinis nostris septuplum in sinu eorum. Ut non judicii poena damnentur, sed in hoc saeculo septuplam compositionem poenitendo dissolvant. Sinus autem saepe pectus hominis intelligitur, in quo anima requiescit. Improperium ipsorum quod exprobraverunt tibi, Domine. Tibi enim exprobrant: quia martyres tuos in quibus habitas, contumeliis affligunt. Nos autem populus tuus, et oves pascuae tuae. Propter innocentiam autem, quam gerunt, oves vocantur, vel quia Christum pastorem habent. Confitebimur tibi in saecula, et in generatione et generationem. Hoc est, a prophetis usque in Evangelia. Annuntiabimus laudem tuam. Quia tibi est cum aeterno Patre et Spiritu sancto honor et gloria, in saecula saeculorum. Amen. PSALMUS LXXIX. In finem pro his qui commutabuntur, testimonium Asaph. Iste psalmus vocem continet prophetae deprecantis, narrantisque magnalia Dei. Qui regis Israel, intende. A Deo regitur, qui mente videt Deum. Ergo hunc propheta intendere sibi deposcit. Qui educis tamquam oves Joseph. Non illum Joseph, cujus typum in alio psalmo repulit: sed illum qui triginta argenteis a discipulo venditus, paterna virtute ex inferno deductus est cum grege justorum. Qui sedes super Cherubim. Super plenitudinem omnis scientiae. Appare. Huic mundo te videndum praebe. Coram Ephraim, et Benjamin, et Manasse. Illum Ephraim Manassemque commemorat, quos alibi fortitudinem sui capitis dicit, id est, Ecclesiam vel apostolos. Quod autem Benjamin in medio posuit: significat Paulum apostolum, qui de tribu Benjamin descendit, caeteris apostolis sociandum (Philip. III). Excita potentiam tuam. Quam Aegyptiis ac filiis Israel ostendisti. Et veni, ut salvos facias nos. Ut sicut illos eruisti de Aegypto, ita nos salves a potestate daemonum. Deus, converte nos. Ad te cognoscendum. Et ostende faciem tuam, et salvi erimus. Ostende Filium tuum, ut salvemur. Domine Deus virtutum, quousque irasceris super orationem servi tui? Non enim irascitur, si justitiam petamus; sed conscientia delicti, putat etiam ab oratione irasci.

Lest the nations should say, where is their God? and let it be known among the nations before our eyes. The nations are adverse powers which prevail against us, saying: Where is your true God? Just as the pagans often said to the martyrs. The vengeance of the blood of your servants which has been shed. He here invokes judgment: by which the blood of the martyrs may be required by the Lord, who in the Apocalypse says: 'Rest for a little while, until the number of your fellow servants is fulfilled' (Rev. 6). Let the sighing of the prisoners come before your sight. Those who seeking you through long tears, desire to be loosed and to be with you. According to the greatness of your arm, possess the children of those who were put to death. Those namely who, running through the examples of the martyrs, have crucified themselves to vices and concupiscences. Render to our neighbors sevenfold into their bosom. So that they may not be condemned by the penalty of judgment, but in this world may pay a sevenfold compensation by repenting. For the bosom is often understood as the breast of man, in which the soul rests. Their reproach with which they have reproached you, O Lord. For they reproach you: because they afflict with insults your martyrs in whom you dwell. But we are your people, and the sheep of your pasture. On account of the innocence which they bear, they are called sheep, or because they have Christ as their shepherd. We will confess to you forever, and from generation to generation. That is, from the prophets even unto the Gospels. We will show forth your praise. Because to you with the eternal Father and the Holy Spirit is honor and glory, for ages of ages. Amen. PSALM 79. Unto the end, for those who shall be changed, a testimony of Asaph. This psalm contains the voice of the prophet praying and recounting the great deeds of God. Give ear, O you who rule Israel. He is ruled by God, who sees God with his mind. Therefore the prophet asks him to give ear to him. Who lead Joseph like sheep. Not that Joseph whose type he rejected in another psalm: but him who, sold for thirty pieces of silver by a disciple, was led out from hell by the Father's power with the flock of the just. Who sit upon the Cherubim. Upon the fullness of all knowledge. Appear. Show yourself to be seen by this world. Before Ephraim, and Benjamin, and Manasseh. He commemorates that Ephraim and Manasseh whom elsewhere he calls the strength of his head, that is, the Church or the apostles. But that he placed Benjamin in the middle: signifies Paul the apostle, who descended from the tribe of Benjamin, to be joined with the other apostles (Phil. 3). Stir up your power. Which you showed to the Egyptians and the children of Israel. And come, to save us. That just as you rescued those from Egypt, so you may save us from the power of demons. O God, convert us. To knowing you. And show your face, and we shall be saved. Show your Son, so that we may be saved. O Lord God of hosts, how long will you be angry against the prayer of your servant? For he is not angry if we seek justice; but the conscience of sin thinks that he is angry even at prayer.

Cibabis nos pane lacrymarum, et potum dabis nobis in lacrymis in mensura. Saepe ob desiderium Dei, sive recordationem peccati, lacrymae nobis panes, potusque fiunt. Quod autem ait, in mensura, illud indicat, ut in hac oratione, in qua peccatis absolvi cupimus, vel Deum videre desideramus: victus tenuis accipiatur, si in precatione, non in multiloquio proferatur. Posuisti nos in contradictionem vicinis nostris, etc. Judaeis atque haereticis, qui in circuitu Ecclesiae obstrepunt, nosque impugnant. Domine Deus virtutum, converte nos ad te, et ostende faciem tuam, etc. Illum qui dixit: Qui me videt, videt et Patrem (Joan. XIV). Vineam de Aegypto transtulisti: ejecisti gentes, et plantasti eam. Dux itineris fuisti in conspectu ejus, etc. Licet haec synagogam figuraverint, ad Ecclesiam referenda sunt, quae a tenebris saeculi ad coelestem dignitatem, ejectis vitiorum gentibus, fide favente, translata est. Cui etiam via, id est, mandata per quae graderetur, largita sunt, plantatis in ea doctoribus, per quos in omnem terram Evangeliorum sonus nuntiaretur. Ipse quoque a Domino super Cherubim residente custoditur, dirigitur, ac nutritur.

Operuit montes umbra ejus, et arbusta ejus cedros Dei. Cum patriarchis atque apostolis claritatis suae. Extendit palmites suos. Nos sumus vites, qui ex vinea illa fronduimus. Usque ad mare. Id est, usque ad baptismum accessimus, qui prius in vanitate saeculi hujus fluctuabamus. Mare enim Apocalypsis baptismum signat. Et ad flumen propagines ejus. Ut qui in ea renascebantur, baptismo abluerentur. Hinc ad synagogam revertitur. Ut quid destruxisti maceriam ejus? Tunc enim munitio synagogae deposita est, cum ei caecitas contigit, donec plenitudo gentium subintraret. Et vindemiant eam omnes transeuntes viam. Spoliatur ab his qui per hujus saeculi viam ad Deum transeunt: dum Judaeos converti faciunt praedicando. Exterminavit eam aper de silva, et singularis ferus depastus est eam. In apro atque singulari fero immanitas diaboli intelligitur, a quo exterminata est propter incredulitatem. Domine Deus virtutum, converte nos. Synagogam ad Ecclesiam.

You will feed us with the bread of tears, and give us tears for drink in measure. Often on account of the desire for God, or the remembrance of sin, tears become our bread and drink. But that he says, 'in measure,' indicates that in this prayer, in which we desire to be loosed from sins or desire to see God: a meager sustenance is received, if it is brought forth in prayer and not in much speaking. You have set us for a contradiction to our neighbors, etc. To the Jews and heretics, who make a noise round about the Church and assail us. O Lord God of hosts, convert us to you, and show your face, etc. Him who said: 'He who sees me, sees the Father also' (John 14). You have brought a vineyard out of Egypt: you have cast out the nations, and planted it. You were the guide of its journey in its sight, etc. Although these things figured the synagogue, they are to be referred to the Church, which from the darkness of the world to heavenly dignity —the nations of vices being cast out, faith favoring—was translated. To which also the way, that is, the mandates through which she should walk, were granted, teachers being planted in her, through whom the sound of the Gospels should be announced in all the earth. She also is guarded, directed, and nourished by the Lord residing upon the Cherubim.

The shadow of it covered the hills: and the branches thereof the cedars of God. With the patriarchs and apostles of his brightness. It stretched forth its branches unto the sea, and its boughs unto the river. We are the vines, who have sprouted from that vineyard. Unto the sea. That is, we have come unto baptism, who previously were tossing in the vanity of this world. For the Sea in the Apocalypse signifies baptism. And its boughs unto the river. So that those who were being reborn in it might be washed by baptism. From here he returns to the synagogue. Why have you broken down its wall? For then the protection of the synagogue was laid aside, when blindness befell it, until the fullness of the Gentiles should come in. And all they who pass by the way pluck the grapes thereof. It is despoiled by those who pass through the way of this world to God: while they cause the Jews to be converted by preaching. The boar out of the wood has exterminated it: and a singular wild beast has devoured it. In the boar and the singular wild beast the cruelty of the devil is understood, by whom it was exterminated on account of unbelief. O Lord God of hosts, convert us. The synagogue to the Church.

Respice de coelo, et vide, et visita vineam istam. De qua superius sum locutus. Et perfice eam quam plantavit dextera tua. Quam virtus, id est, Filius tuus resurrectione sua fundavit. Et super filium hominis. Filium virginis. Quem confirmasti tibi. Quem, devicta morte, ad tuam dexteram collocasti. Incensa igni et suffossa, ab increpatione vultus tui peribunt. Synagoga utique cum Judaeis non credentibus. Fiat manus tua super virum dexterae tuae. Super populum quem dextera, id est, Christus tuus salvabit. Et super filium hominis quem confirmasti tibi. Ipsum Mediatorem, Salvatoremque nostrum. Non discedimus a te, vivificabis nos. Si tibi fide adhaereamus, tunc pane illo vitae quem de coelo misisti, reficimur. Et nomen tuum invocabimus. Ipsum cui dedisti nomen super omne nomen. Domine Deus virtutum, converte nos, et ostende faciem tuam, et salvi erimus. Ipsum, qui est imago tua: ipsum, qui est facies tua, qui est illuminatio vultus tui, in quo manes, et qui manet in te. Qui purificatis mentibus nostris dignetur illabi, seque nobis mundi Salvatorem ostendere, nosque inspectione sancta salvare. Ipsi gloria et imperium tecum, et cum Spiritu sancto, et nunc, et in saecula saeculorum. Amen.

In finem, pro torcularibus, psalmus ipsi Asaph. In lege scriptum est tres esse solemnitates: Paschae, Pentecostes, et Scenopegiae. Ante Scenopegias, ante dies decem jejunium erat, et jejunium erat usque ad vesperum. Eo tempore tubis canebant, hoc est, jejunabant, et in jejunio tubis canebant: et post dies decem, Scenopegiae erant. Diligenter attendite: Tres solemnitates in lege scriptae habentur. Primum Pascha, deinde Pentecostes, deinde Scenopegiae. Ante Scenopegias, jejunium: in jejunio autem tubis canebant. Animadvertite Scriptura quid significet. Tollite velamen, quod positum est ante oculos Moysi; et videte quoniam tabernacula non possumus fieri, nisi ante jejunemus. Ipsum autem jejunium nisi habuerit signum victoriae, quod nostros adversarios deterreat, non vincitur Amalec. Quoniam ergo tres sunt solemnitates, Pascha, Pentecoste, Scenopegiae: ideo et tres psalmi habent titulos pro torcularibus: Octavus psalmus, et octogesimus, et octogesimus tertius. Videtis ergo quomodo tres psalmi scripti sint in psalterio, qui pro torcularibus, praenotantur.

Look down from heaven, and see, and visit this vineyard. Of which I have spoken above. And perfect the same which your right hand has planted. Which Power—that is, your Son—founded by his resurrection. And upon the son of man. The Son of the virgin. Whom you have confirmed for yourself. Whom, death having been conquered, you have placed at your right hand. Things set on fire and dug down shall perish at the rebuke of your countenance. The synagogue surely with the unbelieving Jews. Let your hand be upon the man of your right hand: and upon the son of man whom you have confirmed for yourself. Upon the people whom the Right Hand—that is, your Christ—shall save. And upon the son of man whom you have confirmed for yourself. Our Mediator and Savior himself. We depart not from you, you will quicken us. If we cling to you by faith, then we are refreshed by that bread of life which you sent from heaven. And we will call upon your name. That very name to which you gave a name above every name. O Lord God of hosts, convert us, and show your face, and we shall be saved. Him, who is your image: him, who is your face, who is the illumination of your countenance, in whom you abide, and who abides in you. Who may deign to glide into our purified minds, and show himself to us as the Savior of the world, and save us by his holy inspection. To him be glory and empire with you, and with the Holy Spirit, both now and for ages of ages. Amen.

Unto the end, for the winepresses, a psalm of Asaph himself. In the law it is written that there are three solemnities: of Passover, of Pentecost, and of Tabernacles. Before the Feast of Tabernacles, for ten days there was a fast, and the fast was until evening. At that time they sounded trumpets—that is, they fasted, and in the fast they sounded trumpets—and after ten days was the Feast of Tabernacles. Attend diligently: Three solemnities are held as written in the law. First Passover, then Pentecost, then Tabernacles. Before Tabernacles, a fast: and in the fast they sounded trumpets. Observe what the Scripture signifies. Take away the veil which was placed before the eyes of Moses; and see that we cannot become tabernacles unless we first fast. But the fast itself, unless it has the sign of victory which deters our adversaries, Amalek is not conquered. Since therefore there are three solemnities—Passover, Pentecost, Tabernacles—therefore also three psalms have the title 'for the winepresses': the eighth psalm, the eightieth, and the eighty-third. You see therefore how three psalms are written in the psalter which are pre-notated 'for the winepresses.'

Videte quid dicat psalmus octavus, et octogesimus, et octogesimus tertius: et antequam de numero disputemus, dicamus quid sibi significare velint torcularia. Pro torcularibus. Torcularia non sunt alibi, nisi ubi vineae et infinita vindemia. Pro torcularibus. Propterea dicit Dominus atque Salvator: Torcular calcavi solus, et de gentibus vir non erat mecum (Isai. LXIII). Propterea vineam de Aegypto transtulit et plantavit. Et dicit in Jeremia: Ego te plantavi vineam veram totam, electam: quomodo conversa es mihi in amaritudinem vitis alienae (Jerem. II)? Et Noe vinum bibit, et inebriatus est. Dicitur et Salomone, dicitur etiam in mysterio: Bibite, amici, et inebriamini (Cant. V). Legimus et in alio loco: quoniam Joseph ille vir sanctus, qui in typo praecessit Salvatoris, qui venditus est a fratribus suis: quem vendiderunt fratres sui, et regnavit in Aegypto (Gen. XLIII). Sic Dominus et Salvator noster venditus est a Judaeis, et regnavit in Aegypto istius saeculi. Ille ergo Joseph vir sanctus, ille praecipuus qui crudelitatem pietate superavit: qui ideo venditus est in Aegyptum, ut Aegyptum pasceret, et fratres suos qui eum vendiderunt. Ille igitur Joseph invitavit fratres suos. Sed videte: Et inebriatus esse in meridie dicitur. Hoc vero secundum litteram stare non potest, ut Vir sanctus inebriatus fuerit. Inebriatus est et Noe, sed vere fuerat inebriatus. Joseph inebriatus fuit ut Noe, et inebriatus est in domo sua. Videte mysterium: Videamus ante quid significet in mysterio, et postea disputemus quid significet in sensu. Post diluvium mundi istius bibit Noe, et inebriatus est in domo sua, et denudata sunt femora ejus, et ejus apparuit turpitudo: et venit frater major et irrisit, frater autem minor texit (Gen. IX). Hoc totum dicitur de Salvatore, quoniam dicebat in cruce passionis: Pater, si possibile est, transeat a me calix iste (Matth. XXVI). Bibit, et inebriatus est, et denudata sunt femora ejus, et apparuit ignominia crucis. Venit frater major populus Judaeorum, et irrisit: et minor, populus de gentibus, texit ignominiam. Propterea maledictus Chanaam, servus erit fratris sui. Ecce maledictio illa usque hodie perseverat. Nos minor populus, imperamus majori populo Judaeorum. Sicut ergo Dominus in Passione inebriatus est, sic et sancti in ardore fidei quotidie inebriantur in Spiritu sancto. Tu qui die hesterna aurum colligebas, hodie projicis: nonne apud ignotos videris insanus? Denique et apostoli quando Spiritus sanctus descenderat super eos, et impleverat eos, et loquebantur linguis variis, propterea dicebantur musto pleni (Act. II).

See what the eighth, the eightieth, and the eighty-third psalms say: and before we dispute about the number, let us say what the winepresses wish to signify for themselves. 'For the winepresses.' Winepresses are not found elsewhere except where there are vineyards and an infinite vintage. 'For the winepresses.' Therefore the Lord and Savior says: 'I have trodden the winepress alone, and of the nations there was not a man with me' (Isa. 63). Therefore he translated a vineyard out of Egypt and planted it. And he says in Jeremiah: 'I planted you a wholly true vineyard, a chosen one: how are you turned for me into the bitterness of a strange vine' (Jer. 2)? And Noah drank wine, and was drunk. It is said also of Solomon, it is said even in a mystery: 'Drink, friends, and be drunk' (Cant. 5). We read also in another place: that Joseph, that holy man who preceded the Savior in type, who was sold by his brothers: whom his brothers sold, and he reigned in Egypt (Gen. 43). So also our Lord and Savior was sold by the Jews, and reigned in the Egypt of this world. That Joseph therefore, the holy man, that preeminent one who overcame cruelty with piety: who was therefore sold into Egypt that he might feed Egypt and his brothers who sold him. That Joseph therefore invited his brothers. But see: he is also said to have been drunk at noon. But this indeed according to the letter cannot stand, that a holy man should have been drunk. Noah also was drunk, but he had truly been drunk. Joseph was drunk as Noah, and was drunk in his house. See the mystery: Let us first see what it signifies in a mystery, and afterwards let us dispute what it signifies in sense. After the deluge of this world Noah drank, and was drunk in his house, and his thighs were uncovered, and his shame appeared: and the elder brother came and mocked, but the younger brother covered him (Gen. 9). All this is said of the Savior, because he said on the cross of the passion: 'Father, if it is possible, let this chalice pass from me' (Matt. 26). He drank, and was drunk, and his thighs were uncovered, and the ignominy of the cross appeared. The elder brother, the people of the Jews, came and mocked: and the younger, the people of the nations, covered the ignominy. Therefore cursed be Canaan, he shall be a servant to his brother. Behold that curse perseveres even until today. We, the younger people, rule over the elder people of the Jews. As therefore the Lord was drunk in the Passion, so also the saints in the heat of faith are daily drunk in the Holy Spirit. You who yesterday were collecting gold, today cast it away: do you not seem insane among strangers? Finally, the apostles also, when the Holy Spirit had descended upon them and had filled them and they spoke in various tongues, were therefore said to be full of new wine (Acts 2).

Multa sunt quae dicantur de vini mysterio, et de ebrietate. In finem, pro torcularibus, Asaph. Octavus psalmus, et octogesimus, et octogesimus tertius. Nullus alius habere poterat torcularis numeros, nisi octavus, et octogesimus, et octogesimus tertius. Octavus dies resurrectionis in singulari numero. Rursum in octo decadibus, octogesimus alius major numerus. Videtis ergo quoniam haec torcularia non praescribuntur, nisi in die resurrectionis, octava, et octogesima. Dicat aliquis: Quare postea dicitur in octogesimo tertio torcularia? Haec torcularia ad Trinitatis mysterium pertinent. Propterea et tres sunt chorodidascali. In octavo psalmo, David; in octogesimo, Asaph; in octogesimo tertio, filii Core. Octavus est David, qui interpretatur fortis manu. Prima enim nostra victoria, pugnam habet atque luctam. Propterea dicitur fortis manu David. Secunda vero, hoc est, in octogesimo Asaph. Asaph autem interpretatur Synagoga. In octavo ergo vincimus, et in octogesimo cum Domino congregamur. In octogesimo vero tertio filiorum Core. Core, interpretatur Calvaria. Ascende, Calve; ascende, Calve (IV Reg. II). Haec dicebant etiam pueri Elisaeo, quoniam passus fuerat in loco Calvariae. Multa sunt quae dicantur, quomoda Elisaeus in Bethel irrisus sit a quadraginta duobus pueris. Ista sunt torcularia, de quibus dicit et Salvator: Facite vobis amicos de iniquo mammona, ut vos recipiant in aeterna tabernacula (Luc. XVI).

Exsultate Deo, adjutori nostro. Qui nos de tenebris Aegypti liberavit. Jubilate Deo Jacob. Supplantatori inimicorum.

Sumite psalmum, et date tympanum, psalterium jucundum cum cithara. Hymnum de corde puro, vel mente, ac attenuatione peccatorum mundi.

Buccinate in Neomenia tuba, in insigni die solemnitatis nostrae. Illi canebant tuba in Pascha, Pentecoste, et Scenopegia. Nos modo in Ecclesia licet omni tempore Deo canere debeamus: sed praecipue in resurrectione, in remissione, et in domus innovatione: hoc est, cum resurgimus in Christo: cum remissionem accipimus, cum domus pectoris nostri innovata fuerit post ruinam.

Quia praeceptum in Israel est, et judicium Deo Jacob. Ipsius enim praeceptum est, atque judicium, ut gratia salvemur, et non ex nobis.

Testimonium in Joseph. In Christo qui pro nobis venditus est. Posuit illud, cum exiret de terra Aegypti. Vel in rubo, vel in igne, vel in aliis mysteriis. Linguam quam non noverat, audivit. Populus ille gentium, in Ecclesia mandata, quae prius ignorabat, accepit.

There are many things which might be said concerning the mystery of wine and concerning drunkenness. Unto the end, for the winepresses, Asaph. The eighth psalm, and the eightieth, and the eighty-third. No other could have the numbers of the winepress, except the eighth, the eightieth, and the eighty-third. The eighth is the day of resurrection in the singular number. Again in eight decades, the eightieth is another greater number. You see therefore that these winepresses are not prescribed except on the day of resurrection, the eighth and the eightieth. Someone may say: Why is it said afterwards in the eighty-third 'winepresses'? These winepresses pertain to the mystery of the Trinity. Therefore also there are three chorus-teachers. In the eighth psalm, David; in the eightieth, Asaph; in the eighty-third, the sons of Korah. David is the eighth, who is interpreted as 'strong of hand.' For our first victory has a fight and a struggle. Therefore David is called strong of hand. But the second, that is, in the eightieth, is Asaph. Now Asaph is interpreted as 'Synagogue.' In the eighth therefore we conquer, and in the eightieth we are gathered with the Lord. But in the eighty-third it is of the sons of Korah. Korah is interpreted as 'Calvary.' 'Go up, you bald head; go up, you bald head' (4 Kings 2). These things also the boys said to Elisha, because he had suffered in the place of Calvary. There are many things which might be said, how Elisha in Bethel was mocked by forty-two boys. Those are the winepresses of which the Savior also says: 'Make for yourselves friends of the mammon of iniquity, that they may receive you into eternal tabernacles' (Luke 16).

Exult in God, our helper. Who delivered us from the darkness of Egypt. Rejoice in the God of Jacob. In the supplanter of enemies.

Take up the psalm, and bring the timbrel, the pleasant psaltery with the harp. A hymn from a pure heart, or mind, and by the thinning of the sins of the world.

Blow the trumpet at the New Moon, on the notable day of our solemnity. They used to blow the trumpet at Passover, Pentecost, and the Feast of Tabernacles (Scenopegia). We now in the Church, although we ought to sing to God at all times: but especially in the resurrection, in the remission, and in the innovation of the house: that is, when we rise again in Christ: when we receive remission, when the house of our breast has been renewed after its ruin.

For it is a precept in Israel, and a judgment to the God of Jacob. For it is his precept, and judgment, that we may be saved by grace, and not of ourselves.

A testimony in Joseph. In Christ who was sold for us. He placed it, when he went out of the land of Egypt. Either in the bush, or in the fire, or in other mysteries. A language which he knew not, he heard. That people of the Gentiles, in the Church, received mandates which they previously ignored.

Divertit ab oneribus dorsum ejus. Quando in Aegypto eramus, exstruebamus civitates Pharaonis, lutum et laterem portabamus, et tota anima nostra quaerebat paleas. Non habebamus frumentum, non habebamus coelestem panem qui de coelo venit: necdum acceperamus manna de coelo, necdum nobis serpens fuerat in eremo suspensus: necdum petra aquam nobis miserat: necdum extendebamus manus, et cadebat Amalec. Sedebamus in luto, et faciebamus opera Aegypti, civitates Pharaonis exstruebamus. Divertit ab oneribus dorsum ejus. Quam grandia ante habebamus onera! Propterea Moyses noster dicit: Venite ad me, omnes, qui onerati estis peccatis, et ego reficiam vos (Matth. XI). Manus ejus in cophino servierunt. Cujus? Israelis. Alii sunt cophini Aegypti, et alii Jesu. Habet et Jesus cophinos suos, et duodecim cophinos de fragmentis implevit Salvator noster (Luc. IX). O rem miram, et ingentia mysteria significantem! Quinque millia populi vescebantur in eremo, sine parvulis, et mulieribus: in loco deserto non inveniuntur nisi tantum quinque panes: locus enim desertus erat. Requiro te qui tantum litteram sequeris. In deserto loco non inveniuntur nisi quinque panes, et duodecim cophini quomodo inveniuntur? Si desertus erat locus, utique duodecim cophinos habere non poterat; sed hoc totum significatur, quod populum suum Dominus in deserto istius saeculi eduxit de Aegypto: pavit panibus suis, et quodcumque supererat, in duodecim cophinis condidit, hoc est, in duodecim apostolis, ut quod perierat in duodecim tribubus, salvaretur in duodecim apostolis.

In tribulatione invocasti me, et liberavi te. Prophetae et psalmi ideo obscuri sunt: quoniam subito cum nescis, persona mutatur. Denique hucusque locutus est propheta: nunc subito inducitur persona Dei loquentis ad populum. In tribulatione invocasti me, et liberavi te. Quicumque in tribulatione es, securus esto, invoca me, et exaudieris. Exaudivi te in abscondito tempestatis. Tempesta illa quando te premebat, et quasi fluctibus huc illucque trahebat: ego eram in media tempestate. Probavi te apud aquam contradictionis. Secundum litteram de Moyse et Aaron dicitur: quod ad aquam contradictionis offenderint Deum (Exod. XVII; Num. XX). Denique ideo non sunt ingressi terram repromissionis. Nobis autem dicit Deus: Probavi te apud aquam contradictionis. Simon probatus est ad aquam contradictionis: quia in hypocrisi accepit baptismum (Act. VIII). Quicumque ergo in hypocrisi accepit baptismum, iste probatur ad aquam contradictionis.

He turned away his back from the burdens. When we were in Egypt, we were building the cities of Pharaoh, we were carrying mud and brick, and our whole soul was seeking straw. We had no grain, we had no heavenly bread which comes from heaven: we had not yet received manna from heaven, the serpent had not yet been suspended for us in the desert: the rock had not yet sent us water: we were not yet extending our hands, and Amalek was falling. We were sitting in the mud, and we were doing the works of Egypt, we were building the cities of Pharaoh. He turned away his back from the burdens. How great were the burdens we had before! Therefore our Moses says: Come to me, all you who are burdened with sins, and I will refresh you (Matth. XI). His hands served in the basket (cophino). Whose? Israel's. There are some baskets of Egypt, and others of Jesus. Jesus also has his baskets, and our Savior filled twelve baskets with fragments (Luc. IX). O wonderful thing, and signifying great mysteries! Five thousand of the people were fed in the desert, without the little ones and the women: in a deserted place only five loaves are found: for the place was deserted. I ask you who follow only the letter. In a deserted place only five loaves are found, and how are twelve baskets found? If the place was deserted, surely it could not have twelve baskets; but all this signifies that the Lord led his people out of Egypt in the desert of this world: he fed them with his breads, and whatever remained, he stored in twelve baskets, that is, in the twelve apostles, so that what had perished in the twelve tribes might be saved in the twelve apostles.

In tribulation you called upon me, and I delivered you. The prophets and the psalms are obscure for this reason: because suddenly, when you do not know it, the person changes. Finally, up to this point the prophet has spoken: now suddenly the person of God speaking to the people is introduced. In tribulation you called upon me, and I delivered you. Whoever you are in tribulation, be secure, call upon me, and you shall be heard. I heard you in the secret place of the tempest. That tempest, when it was pressing upon you, and drawing you here and there as if by waves: I was in the midst of the tempest. I proved you at the water of contradiction. According to the letter it is said of Moses and Aaron: that they offended God at the water of contradiction (Exod. XVII; Num. XX). Finally, for this reason they did not enter the land of promise. But to us God says: I proved you at the water of contradiction. Simon was proved at the water of contradiction: because he received baptism in hypocrisy (Act. VIII). Whoever, therefore, has received baptism in hypocrisy, he is proved at the water of contradiction.

Audi, populus meus, et testificabor tibi. Nobis loquitur Deus. Quodcumque populo dixit, etiam nobis loquitur. Israel, si audieris me. Quid quaeris, ut audiant? Videamus quid praecipiat. Non erit in te Deus recens. Cui Deus venter est, Deus ei recens est. Quotcumque vitia habemus, quotcumque peccata, tot recentes habemus deos. Iratus sum: ira mihi Deus est. Vidi mulierem et concupivi: libido mihi Deus est. Unusquisque enim quod cupit et veneratur, hoc illi Deus est. Avarus aurum deum habet. Nec adorabis Deum alienum. Noster Deus, virtus est: aliorum, vitia.

Ego sum Dominus Deus tuus qui eduxi te de terra Aegypti. Nos sumus qui educti sumus de terra Aegypti: si tamen exivimus, si in eremo sumus, si terram repromissionis cupimus videre. Si reliquimus Sodomam, non respiciamus ad Sodomam. Salvati sumus in monte, non desideremus Aegyptias carnes, non dicamus: Quam bene nobis erat in Aegypto, cum manducabamus carnes in ollis, et allia, et cucumeres (Num. XI)! Vis accipere Domini cibos? Vis comedere ipsum Dominum Deum tuum et salvatorem? Audi quid dicat: Dilata os tuum, et implebo illud. Dilatate ora vestra, ipse est Dominus, et panis. Ipse hortatur nos ut comedamus, et ipse noster cibus est. Quantumcumque dilataveris, tantum accipies. Non est igitur in mea potestate, sed in tua est. Si volueris, totum me accipies: si nolueris, accipe saltem partem.

Et non audivit populus meus vocem meam. Ego sto ante ostium, et pulso. Volo ut aperias et ingrediar, et non vis aperire (Apoc. VIII).

Et Israel non intendit mihi: et dimisi eos secundum desideria cordis eorum, etc. Infelix est qui a Deo non corripitur. Si quis peccans non percutitur, iste miser est. Ideo dicit: Dimisi eos secundum desideria cordis eorum. Ideo eos dimisi: quoniam saepe percussi, et disciplinam non receperunt. Rogavi, non audierunt: percussi, non senserunt dolorem. Dimitto eos in voluntatibus suis, ut saturati vitiis suis, vel sic agant poenitentiam.

Si populus meus audisset me. O clementissime Pater, o misericors Deus! Rogavit, et non est auditus: quasi iratus dimittit filium lascivientem. Iterum videt perire, et dolet, quia perit. Et quid dicit: Israel si in viis meis ambulasset, pro nihilo, etc. Numquid grande mihi erat liberare te de tribulatione? Numquid non poteram majestatem meam mittere, et eruere te de periculo? Sed quia dimisi te libero arbitrio, et stadium tibi proposui, et non coronatur, nisi qui pugnaverit, propterea victoriam tuo arbitrio derelinquo (II Tim. II).

Hear, my people, and I will testify to you. God speaks to us. Whatever he said to the people, he also speaks to us. Israel, if you will hear me. What do you seek, that they may hear? Let us see what he commands. There shall be no new god in you. For him whose god is his belly (venter), a god is new to him. However many vices we have, however many sins, so many new gods we have. I am angry: anger is a god to me. I saw a woman and I lusted: lust is a god to me. For whatever each one desires and venerates, this is a god to him. The greedy man has gold as a god. Nor shall you adore a strange god. Our God is virtue: the god of others is vice.

I am the Lord your God who led you out of the land of Egypt. We are they who have been led out of the land of Egypt: if however we have gone out, if we are in the desert, if we desire to see the land of promise. If we have left Sodom, let us not look back to Sodom. We have been saved on the mountain, let us not desire Egyptian meats, let us not say: How well it was with us in Egypt, when we ate meats in pots, and garlic, and cucumbers (Num. XI)! Do you wish to receive the Lord's foods? Do you wish to eat the Lord your God and Savior himself? Hear what he says: Open your mouth wide, and I will fill it. Open your mouths wide, he is the Lord, and bread. He himself exhorts us to eat, and he himself is our food. As much as you open wide, so much will you receive. It is not, therefore, in my power, but in yours. If you will, you shall receive me whole: if you will not, receive at least a part.

And my people heard not my voice. I stand before the door, and knock. I want you to open and I may enter, and you do not want to open (Apoc. VIII).

And Israel did not attend to me: and I dismissed them according to the desires of their heart, etc. Unhappy is he who is not corrected by God. If anyone sinning is not struck, he is wretched. Therefore he says: I dismissed them according to the desires of their heart. I dismissed them for this reason: because I struck them often, and they did not receive discipline. I asked, they did not hear: I struck, they did not feel pain. I dismiss them to their own wills, so that being saturated with their vices, they may even כך perform penance.

If my people had heard me. O most clement Father, O merciful God! He asked, and was not heard: as if angry he dismisses the wanton son. Again he sees him perish, and grieves because he perishes. And what does he say: Israel if he had walked in my ways, for nothing, etc. Was it a great thing for me to deliver you from tribulation? Could I not send my majesty, and rescue you from danger? But because I dismissed you to free will (libero arbitrio), and proposed a stadium to you, and no one is crowned unless he has fought, therefore I leave the victory to your judgment (II Tim. II).

Inimici Domini mentiti sunt ei. In Hebraico melius habet: Inimici Domini negabunt eum, hoc est, Judaei: inimici enim ipsius negaverunt eum. Sed isti inimici qui negaturi sunt eum, ergo perient? ergo reliquiae non erunt? Et quomodo jurasti Abrahae, Isaac, et Jacob: quoniam semen ipsorum sit quasi stellae coeli et sicut arena maris? Quare promisisti patribus, et non reddis filiis? Inimici Domini negabunt eum. Sed quid dicit? Et erit tempus eorum in saeculum. Cum introierit plenitudo gentium, tunc omnis Israel salvus fiet (Rom. XI). In futuro credent, modo non crediderunt. Nunc dicam ad Judaeos. Solent sibi applaudere, et dicere: Et erit tempus eorum in aeternum. Nos dicamus, verum est: crediturі enim sunt de Judaeis. Denique legimus in Apocalypsi Joannis, duodecim millia de singulis tribubus, hoc est, centum quadraginta quatuor millia creditura, et hoc dicitur virginum esse. Ubi autem virginum tantus numerus erit, non virginum quantus erit? Ergo et nos dicamus Judaeis, et non erit tempus vestrum in aeternum, hoc est, in futuro saeculo. Sed ad te qui hodie non credis, quid pertinet? Et erit tempus eorum in saeculum. Inimicorum Dei quale tempus erit.

Et cibavit eos ex adipe frumenti. Induxit eos in terram repromissionis: cibavit non manna ut in deserto, sed frumento quod cecidit, quod surrexit. Et cibavit illos ex adipe frumenti. Videte mysterium Scripturarum: Ex adipe frumenti. Frumentum adipes habet: numquid et intestina habuit? Sed voluit largitatem et pinguedinem gratiae spiritualis ostendere, et ideo adipes nominavit. Et de petra melle saturavit eos. Ipse frumentum est: ipse petra est, qui populum Israel satiavit aqua in deserto. Spiritualiter melle, et non aqua saturavit eum, ut quicumque crediderunt et acceperunt cibum, mel sentiant in ore suo. Quam dulcia faucibus meis eloquentia tua, super mel et favum ori meo (Psal. CXVIII)! Denique et Dominus noster post resurrectionem propterea favum comedit, et de petra melle saturatus est (Luc. XXIV). Ergo rem dico novam: Ipsa petra mel comedit, ut nobis mel tribueret, et dulcedinem, ut qui in Lege biberant myrrham, hoc est, amaritudinem: postea in Evangelio comedant mel Evangelii: cui est gloria in saecula saeculorum. Amen.

PSALMUS LXXXI.

Psalmus Asaph.

Iste psalmus hortatur, ut si volumus Dominum habitare nobiscum, ea semper quae illi sunt placita, faciamus.

The enemies of the Lord have lied to him. In Hebrew it is better: The enemies of the Lord will deny him, that is, the Jews: for his enemies denied him. But will these enemies who are going to deny him, then perish? will there be no remnants? And how did you swear to Abraham, Isaac, and Jacob: that their seed should be as the stars of heaven and as the sand of the sea? Why did you promise the fathers, and do not render to the sons? The enemies of the Lord will deny him. But what does he say? And their time shall be for the age (in saeculum). When the fullness of the Gentiles shall have entered, then all Israel shall be saved (Rom. XI). In the future they will believe, now they have not believed. Now I will speak to the Jews. They are accustomed to applaud themselves, and say: And their time shall be for eternity. Let us say, it is true: for they of the Jews are going to believe. Finally, we read in the Apocalypse of John, twelve thousand from each tribe, that is, one hundred and forty-four thousand are going to believe, and this is said to be of virgins. But where there shall be so great a number of virgins, how many of non-virgins will there be? Therefore let us also say to the Jews, and your time shall not be for eternity, that is, in the future age. But to you who today do not believe, what does it pertain? And their time shall be for the age. What kind of time will it be for the enemies of God?

And he fed them with the fat of wheat (adipe frumenti). He led them into the land of promise: he fed them not with manna as in the desert, but with the wheat which fell, which rose again. And he fed them with the fat of wheat. See the mystery of the Scriptures: From the fat of wheat. Does wheat have fat: did it also have intestines? But he wished to show the bounty and richness of spiritual grace, and therefore he named it fat. And with honey from the rock he satisfied them. He himself is the wheat: he himself is the rock, who satisfied the people of Israel with water in the desert. Spiritually with honey, and not with water, he satisfied them, so that whoever believed and received food, might feel honey in their mouth. How sweet are your words to my throat, more than honey and the honeycomb to my mouth (Psalm CXVIII)! Finally, our Lord also after the resurrection for this reason ate honeycomb, and was satisfied with honey from the rock (Luc. XXIV). Therefore I say a new thing: The rock itself ate honey, that it might grant us honey, and sweetness, so that those who in the Law had drunk myrrh, that is, bitterness: afterwards in the Gospel they may eat the honey of the Gospel: to whom is glory for ages of ages. Amen.

PSALM LXXXI.

A Psalm of Asaph.

This psalm exhorts us that if we wish the Lord to dwell with us, we should always do those things which are pleasing to him.

Deus stetit in synagoga deorum. Multa sunt schemata. Frequenter enim sedemus, interdum stamus, interdum jacemus, interdum currimus, interdum ambulamus, ita et Deus describitur pro varietate hominum, et status ipsius diversus inducitur. Si sancti sumus, et sumus similes Moysi, dicitur ad nos: Tu vero hic sta mecum (Exod. XVII). Hoc enim dixit Deus ad Moysen. Stabat enim Moyses super petram, propterea et Dominus stabat illi. Si vero prius sancti fuerimus, et postea peccatores: jam non nobis stat Deus, sed ambulat: hoc est, movetur de loco suo, qui nobis ante steterat. Postquam nos moti fuerimus, et ipse nobiscum pariter movetur. Denique et Adam quamdiu in paradiso fuit, et mandatum servavit, stabat ei Deus. Postquam vero transgressus est: audivit vocem Dei ambulantis in paradiso. Vis scire quia ambulabat ei Deus? Quid ei dixit? Adam, ubi es? Qui ante stantem Deum non fugerat, postea ambulantem fugit (Gen. V). Diximus de stante, diximus de ambulante, dicamus de sedente. Quandocumque sedens inducitur Deus, dupliciter inducitur. Aut quasi rex, aut quasi judex. Si quasi rex, videtur sicut Isaias: Vidi Dominum sedentem super thronum excelsum et elevatum (Isai. VI). Ibi quasi rex regnans inducitur. Quando vero quasi judex inducitur: throni positi sunt, et libri aperti sunt, ut in Daniele scriptum est: Quid dicitur? Throni positi sunt, et libri aperti sunt (Dan. VII): hoc est, Dominus quasi judex sessurus, et omnium opera relecturus. Libri qui modo complicati sunt, tunc aperientur. Omne quod facimus, quod loquimur, quod cogitamus, etiam de otioso verbo reddituri sumus rationem. Scriptum est in libris Dei. Putat aliquis libros esse in coelo, ubi scribuntur peccata nostra: Ego libros puto conscientias nostras, quae tunc aperientur, et videbit unusquisque quod fecit. Nil occultum quod non revelabitur. Propterea throni positi sunt, et libri aperti sunt. Quanta scripta sunt in libro meo, et ne fratri quidem meo, neque amico meo audeo confiteri. Sciunt angeli quid fecerim, sciunt archangeli: et ille qui videt omnia, ipse solus tacet: ut ego loquar, et ille mihi ignoscat. Sciunt angeli quid fecerim, sciunt Throni, sciunt Seraphim; scit Pater, et Filius, et Spiritus sanctus. Diximus de Deo, quod aliis stet, aliis ambulet, aliis vero sedeat: aut quasi Rex, aut quasi judex: aliis vero dormit. Si quando nos derelinquit tentationibus, licet simus sancti: tamen relinquimur tentationibus ut probemur: eo tempore nobis dormit Dominus. Denique quid dicit Psalmista: Exsurge, ut quid dormitas, Domine (Psal. XLIII)? Et apostoli, quando erant in navi, et navis fluctibus tundebatur, dormiebat eis Dominus: Propterea enim navis fluctibus tundebatur. Denique excitant eum, et evigilat, et statim tempestas quiescit (Marc. IV).

God has stood in the synagogue of gods. There are many figures (schemata). For frequently we sit, sometimes we stand, sometimes we lie down, sometimes we run, sometimes we walk, so also God is described according to the variety of men, and his diverse state is introduced. If we are holy, and are similar to Moses, it is said to us: But you stand here with me (Exod. XVII). For God said this to Moses. For Moses was standing upon the rock, therefore also the Lord was standing for him. If indeed we were previously holy, and afterwards sinners: God no longer stands for us, but walks: that is, he is moved from his place, who had previously stood for us. After we have been moved, he also is moved equally with us. Finally, even Adam, as long as he was in paradise and kept the mandate, God stood for him. But after he transgressed: he heard the voice of God walking in paradise. Do you wish to know that God was walking for him? What did he say to him? Adam, where are you? He who before had not fled from God standing, afterwards fled from him walking (Gen. V). We have spoken of him standing, we have spoken of him walking, let us speak of him sitting. Whenever God is introduced sitting, he is introduced in two ways. Either as a king, or as a judge. If as a king, he is seen as Isaiah: I saw the Lord sitting upon a throne high and elevated (Isai. VI). There he is introduced as a reigning king. When indeed he is introduced as a judge: thrones are placed, and books are opened, as it is written in Daniel: What is said? Thrones were placed, and books were opened (Dan. VII): that is, the Lord as a judge about to sit, and about to re-read the works of all. The books which now are folded up, then shall be opened. Every thing that we do, that we speak, that we think, even for an idle word we are going to render an account. It is written in the books of God. Someone thinks there are books in heaven, where our sins are written: I think the books are our consciences, which then shall be opened, and each one shall see what he has done. Nothing hidden that shall not be revealed. Therefore thrones are placed, and books are opened. How many things are written in my book, which I do not dare to confess even to my brother, nor to my friend. The angels know what I have done, the archangels know: and he who sees all things, he alone is silent: so that I may speak, and he may forgive me. The angels know what I have done, the Thrones know, the Seraphim know; the Father knows, and the Son, and the Holy Spirit. We have spoken of God, that for some he stands, for others he walks, for others indeed he sits: either as King, or as judge: for others indeed he sleeps. If ever he leaves us to temptations, although we be holy: yet we are left to temptations that we may be proved: at that time the Lord sleeps for us. Finally, what does the Psalmist say: Arise, why do you sleep, O Lord (Psal. XLIII)? And the apostles, when they were in the ship, and the ship was being pounded by the waves, the Lord was sleeping for them: For therefore the ship was being pounded by the waves. Finally, they awaken him, and he wakes up, and immediately the tempest grows quiet (Marc. IV).

Diximus de quatuor schematibus Dei: quia aliis stet, aliis ambulet, aliis sedeat, et aliis quasi dormiat: aliis vero evigilat et consurgit. Deus stetit in synagoga deorum. Quia dii erant, propterea stabat ei Deus. In qua synagoga nostra, diversa Deus habet schemata: aliis stat, aliis sedet, aliis ambulat, aliis dormit. Cum ipse sit immutabilis, pro nostra varietate mutatur. Vide hominis dignitatem. Deus stetit in synagoga deorum. Largitur nobis nomen, ut largiatur et meritum. In medio autem deos dijudicat. Quasi imperator in medio exercitus dijudicat. Deus deos dijudicat. Res formidabilis, res terroris plena. Si deos dijudicat, de peccatore quid facit? Duos istos versiculos quasi propheta dixit; hoc vero quod sequitur:

Usquequo judicatis iniquitatem? Ipse Deus loquitur ad judices, hoc est, ad principes populi. Specialiter isti versiculi qui sequuntur, ad judices dicuntur. Si saeculi judices, manifestum est. Si vero Ecclesiae judices, de episcopis intelligamus atque presbyteris. Usquequo judicatis iniquitatem? Qui judicat iniquitatem, judex iniquitatis est. Ille erat judex iniquitatis, de quo dicitur in Evangelio: qui Dominum non timebat, et hominem non reverebatur. Usquequo judicatis iniquitatem? Dedi vobis potestatem in gregem meum, et in populum Dei: debetis judices esse, et non lupi. Et facies peccatorum sumitis. Judicate egeno et pupillo, humilem et pauperem justificate. Eripite pauperem, et egenum, etc. Quando venerit ad vos judicium, non consideratis causam, non consideratis judicium, sed personnas eorum qui habent causas. Ac si dicat: Si venerit pauper, habens justum negotium, et venerit dives, habens malum negotium: vos personam aspicitis, non negotium. Hoc interim secundum unam interpretationem. Caeterum est et alia interpretationatio sacratior. Solet in theatris unus homo frequenter diversas habere personas: nunc ingreditur in mulierem, nunc in virum, nunc in regem, et qui in regem processerat, rursum in servo procedit. Dixi exemplum, ut de carnali venire possimus ad spirituale. Et nos diversas personas accipimus. Quando enim irascor, personam leonis assumo. Quando res alienas rapio, lupi personam assumo. Quando vero crudelis sum et interficio, assumo personam crudelis. Sed quomodo qui sunt peccatores, in peccatis habent diversas personas, sic econtrario qui sancti sunt, habent et ipsi diversas personas, sed in bono. Quando eleemosynam facio, habeo personam quasi elementis. Quando vero bene judico, habeo personam boni judicis. Quando vero injuriam patior, et humilis sum, habeo personam humilis. Infelix est, qui plures in malo habet personas. Felix est, qui diversas personas habet in bono.

We have spoken of the four figures of God: that for some he stands, for others he walks, for others he sits, and for others as if he sleeps: for others indeed he wakes up and rises up. God has stood in the synagogue of gods. Because they were gods, therefore God was standing for him. In this our synagogue, God has diverse figures: for some he stands, for others he sits, for others he walks, for others he sleeps. Since he himself is immutable, he is changed according to our variety. See the dignity of man. God has stood in the synagogue of gods. He grants us the name, so that he may also grant the merit. But in the midst he judges the gods. Like a commander in the midst of the army he judges. God judges the gods. A formidable thing, a thing full of terror. If he judges the gods, what does he do concerning a sinner? These two verses he said as a prophet; but this which follows:

How long do you judge iniquity? God himself speaks to the judges, that is, to the princes of the people. Especially these verses which follow are said to the judges. If judges of the world, it is manifest. If indeed judges of the Church, let us understand it of bishops and priests. How long do you judge iniquity? He who judges iniquity is a judge of iniquity. He was that judge of iniquity, of whom it is said in the Gospel: who feared not the Lord, and revered not man. How long do you judge iniquity? I gave you power over my flock, and over the people of God: you ought to be judges, and not wolves. And you accept the persons of sinners. Judge for the needy and the fatherless (pupillo), justify the humble and the poor. Rescue the poor, and the needy, etc. When judgment comes to you, you do not consider the cause, you do not consider the judgment, but the persons of those who have the causes. As if he were to say: If a poor man comes, having a just business, and a rich man comes, having an evil business: you look at the person, not the business. This is meanwhile according to one interpretation. Moreover there is also another more sacred interpretation. It is customary in theaters that one man frequently has diverse persons (masks): now he enters as a woman, now as a man, now as a king, and he who had gone forth as a king, again goes forth as a servant. I have given the example, so that from the carnal we may be able to come to the spiritual. We also receive diverse persons. For when I am angry, I assume the person of a lion. When I seize the things of others, I assume the person of a wolf. When indeed I am cruel and I kill, I assume the person of a cruel one. But just as those who are sinners have diverse persons in sins, so on the contrary those who are holy have also themselves diverse persons, but in good. When I perform almsgiving (eleemosynam), I have a person as if merciful. When indeed I judge well, I have the person of a good judge. When indeed I suffer injury and am humble, I have the person of a humble one. Unhappy is he who has many persons in evil. Happy is he who has diverse persons in good.

Nescierunt neque intellexerunt, in tenebris ambulant. Qui? Mali judices. Quos ego deos vocabam, vitio suo mali appellati sunt. Nescierunt me, neque intellexerunt judicium meum: in tenebris ambulant. Quia dereliquerunt lucem: propterea in tenebris ambulant. Ego dixi: vos estis lux mundi, et vos declinastis a luce, et facti estis tenebrae. Quia ergo hoc fecerunt, videamus quid sequitur. Movebuntur omnia fundamenta terrae. Videte, principes mali qualem habent retributionem. Propter malos judices, terrae fundamenta quatiuntur. Hoc interim diximus primum secundum litteram: quoniam totius orbis concussio propter malos principes venit. Dicamus autem et aliter: Movebuntur omnia fundamenta terrae. Ego malos judices, qui fundamenta posuerunt in terram, et non in coelum, subvertam: qui debuerunt fundamentum habere Christum, quem posuit architectus Paulus: et noluerunt, sed in terram posuerunt fundamenta sua.

Ego dixi, dii estis, et filii excelsi omnes. Audiat Eunomius, audiat Arius, qui dicunt Filium Dei similiter esse filium, ut nos sumus. Quod dii sumus, non est naturae, sed gratiae. Quotquot enim eum receperunt, dedit eis potestatem filios Dei fieri (Joan. I). Propterea feci hominem, ut de hominibus dii fiant. Ego dixi, dii estis, et filii excelsi omnes. Videte quanta sit dignitas, et dii vocamur et filii. Ego feci vos deos, sicut feci Moysen Pharaonis Deum (Exod. VII): ut postquam dii fueritis, digni efficiamini filii mei. Considerate Scripturam divinam: Non est personarum acceptio apud Deum. Non dixit: Ego dixi, dii estis, reges et principes, sed omnes quibus aequaliter corpus dedi, et animam, et spiritum: aequaliter donavi, et deitatem, et adoptionem. Aequaliter omnes nascimur, et imperatores, et pauperes: aequaliter et morimur. Aequalis enim conditio est.

Vos autem sicut homines moriemini. Videtis ergo quoniam qui homo est, moritur. Deus enim non moritur. Et Adam quamdiu servabat praeceptum, et Deus fuit, non mortuus est. Postquam vero gustavit de arbore illicita, statim mortuus est. Denique dicit ei Deus: In quacumque die gustaveris, morte morieris (Gen. II). Melius habet in Hebraeo: Vos autem sicut Adam moriemini. Sicut ille ejectus est de paradiso, sic et nos ejecti sumus. Et sicut unus de principibus cadetis. Quoniam dixerat: Filii excelsi omnes, non potest filius esse excelsi, nisi et ipse excelsus fuerit.

They have not known nor understood, they walk in darkness. Who? The evil judges. Those whom I was calling gods, by their own fault are called evil. They have not known me, nor understood my judgment: they walk in darkness. Because they have forsaken the light: therefore they walk in darkness. I said: you are the light of the world, and you have declined from the light, and have become darkness. Because therefore they have done this, let us see what follows. All the foundations of the earth shall be moved. See what kind of retribution the evil princes have. Because of evil judges, the foundations of the earth are shaken. This meanwhile we have said first according to the letter: since the concussion of the whole world comes because of evil princes. But let us also say it otherwise: All the foundations of the earth shall be moved. I will subvert the evil judges, who have placed foundations on the earth, and not in heaven: who ought to have had Christ as a foundation, whom the architect Paul placed: and they would not, but placed their foundations on the earth.

I have said, you are gods, and all of you sons of the Most High. Let Eunomius hear, let Arius hear, who say that the Son of God is a son in the same way as we are. That we are gods is not of nature, but of grace. For as many as received him, he gave them power to become sons of God (Joan. I). Therefore I made man, that from men they may become gods. I have said, you are gods, and all of you sons of the Most High. See how great is the dignity, we are called both gods and sons. I made you gods, as I made Moses the God of Pharaoh (Exod. VII): so that after you shall have been gods, you may be made worthy to be my sons. Consider the divine Scripture: There is no acceptance of persons with God. He did not say: I have said, you are gods, kings and princes, but all to whom I equally gave a body, and a soul, and a spirit: I equally gave both deity and adoption. We are all born equally, both emperors and paupers: we also die equally. For the condition is equal.

But you shall die like men. You see therefore that he who is a man, dies. For God does not die. And Adam, as long as he kept the precept, and was a God, did not die. But after he tasted of the illicit tree, he immediately died. Finally, God says to him: In whatever day you shall have tasted, you shall die the death (Gen. II). It has it better in the Hebrew: But you shall die like Adam. Just as he was cast out of paradise, so also we were cast out. And like one of the princes you shall fall. Since he had said: All of you sons of the Most High, one cannot be a son of the Most High unless he himself were also lofty.

Ego dixi, ut omnes vos excelsi sitis, ut ego excelsus sum. Vos vero sicut unus de principibus cadetis. Quoniam excelsi eramus, propterea cecidisse dicimur. Ubi sunt qui dicunt diabolum, diabolum esse factum? Ubi sunt qui dicunt malam naturam a Deo creatam? Secundum Hebraeum hic duo dicuntur: Vos autem sicut Adam moriemini. Sicut Pater vester noluit audire praeceptum Domini, et cecidit: ita et vos moriemini. Ergo illud de Adam dictum est. Hoc vero quod sequitur: Et sicut unus de principibus cadetis, quis est iste unus de principibus qui cecidit? Si volueris dicere Adam, jam in superioribus versiculis dictum est: Vos autem sicut Adam moriemini. Simulque videte significantiam verbi: Vos autem sicut Adam moriemini. Quoniam Adam mortuus est, et nos morimur. Diabolus vero qui princeps fuit et cecidit, non mortuus est. Neque enim potest angelica dignitas mortem recipere, sed tantum ruinam. Idcirco dixit: Sicut unus de principibus cadetis. Quomodo cecidit lucifer qui mane oriebatur: Et ecce, et hic cecidit, et ibi cecidit. Propterea cecidit, quia semper in coelestibus versabatur. Iste est cui dicitur in Ezechiel: Tu es resignaculum similitudinis (Ezech. XXVIII). Videte quid dicat: Resignaculum similitudinis. Non dixit: tu es signaculum similitudinis: sed resignaculum similitudinis. Signaverat te, Deus, et similem sibi fecerat. Tu vero postea resignasti te ad similitudinem et imaginem Dei, et tu conditus es. Denique dicitur in ipsa prophetia: In medio Cherubim nutritus es: inter lapides jaspidis et carbunculi fuisti in paradiso Dei, et cecidisti, inquit, et a monte Dei vulneratus es. Iste est princeps Tyri ex eo tempore quo cecidit; siquidem Tyrus lingua Hebraea dicitur Sor (): hoc est, tribulatio. Ergo et iste princeps qui primo erat in coelo: nunc factus est princeps Tyri, hoc est tribulationis istius saeculi. Sicut unus de principibus cadetis. Quando dicit, sicut unus, ostendit esse et alios. Legite Apocalypsim Joannis: Draco quando de coelo cecidit, tertiam partem stellarum secum duxit (Apoc. XII). Hucusque Deus locutus est ad homines, et rursum per prophetam loquitur.

Surge, Deus, judica terram. Surge, quia navis nostra fluctibus tunditur. Surge: Deus, judica terram: quoniam mali judices non judicant, sed evertunt legem tuam, et pecora tua lacerant. Tu surge, qui verus judex es. Quia ergo mali judices mortui sunt sicut Adam et ceciderunt sicut unus de principibus: propterea tu surge, tu judica, tu salva creaturam tuam. Mercenarius enim cum lupum viderit, fugit (Joan. X), relinquit oves: non potest ita dolere alieno, quomodo dolet patri et matri. Dicamus et aliter: Surge, qui pro nobis passus es, pro nobis mortuus es: surge, et salva nos.

I said, that all of you might be lofty, as I am lofty. But you indeed shall fall like one of the princes. Since we were lofty, for that reason we are said to have fallen. Where are those who say the devil was made the devil? Where are those who say an evil nature was created by God? According to the Hebrew, two things are said here: But you shall die like Adam. Just as your father would not hear the precept of the Lord, and fell: so also you shall die. Therefore that was said concerning Adam. But this which follows: And like one of the princes you shall fall, who is this one of the princes who fell? If you wish to say Adam, it has already been said in the superior verses: But you shall die like Adam. And at the same time see the significance of the word: But you shall die like Adam. Since Adam died, we also die. But the devil who was a prince and fell, did not die. For neither can the angelic dignity receive death, but only ruin. Therefore he said: Like one of the princes you shall fall. How has lucifer fallen, who used to rise in the morning: And behold, both here he fell, and there he fell. He fell for this reason, because he was always conversant in heavenly things. This is he to whom it is said in Ezekiel: You are the counter-seal of likeness (Ezech. XXVIII). See what he says: The counter-seal of likeness. He did not say: you are the seal of likeness: but the counter-seal of likeness. God had sealed you, and had made you like himself. You indeed afterwards unsealed yourself from the likeness and image of God, and you were founded. Finally, it is said in the prophecy itself: You were nourished in the midst of the Cherubim: you were among the stones of jasper and carbuncle in the paradise of God, and you fell, he says, and you were wounded by the mountain of God. This is the prince of Tyre from that time in which he fell; since Tyre in the Hebrew language is called Sor: that is, tribulation. Therefore also this prince who was first in heaven: now has been made the prince of Tyre, that is of the tribulation of this world. Like one of the princes you shall fall. When he says, like one, he shows there are also others. Read the Apocalypse of John: When the dragon fell from heaven, he drew with him a third part of the stars (Apoc. XII). Thus far God has spoken to men, and again he speaks through the prophet.

Arise, O God, judge the earth. Arise, because our ship is beaten by the waves. Arise, O God, judge the earth: because evil judges do not judge, but they subvert your law, and they tear your sheep. You arise, who are the true judge. Because therefore evil judges have died like Adam and have fallen like one of the princes: for that reason you arise, you judge, you save your creature. For the hireling, when he sees the wolf, flees (John X), he leaves the sheep: he cannot grieve for what is another's in the way that he grieves for a father and mother. Let us say it also otherwise: Arise, you who have suffered for us, have died for us: arise, and save us.

Dicamus aliter: Qui venisti humilis et contemptus, veni quasi judex et vindica nos. Surge, Deus, judica terram. Videte significantiam proprietatesque sermonum. Non dixit: judica coelum, sed terram. Ergo terra judicatur, non coelum. Si ergo terra judicatur, et non coelum, ergo in coelo peccata non fiunt; si autem fierent in coelo peccata, diceret: Surge, Deus, judica terram, et coelum. Et videte clementiam prophetiae. Non dixit, interfice terram: sed judica, et salva. Non dixit, judica per angelos, judica per ministros tuos. Illi enim si judicaverint, non possunt misereri, quia exsecutores sunt sententiae tuae. Tu vero si judicaveris, poteris ipse misereri. Surge, Deus, judica terram. Imperator potest suam mutare sententiam: praefectus non potest. Propterea te judicem deprecamur, non contemnentes, sed precantes. Homines etenim et angeli ad comparationem tui crudeles sunt. Tu solus mitissimus judex es. Vultis scire quoniam Deus clemens est judex, et omnis homo crudelis est? Dormiente patrefamilias inimicus homo zizania superseminavit. Servi volunt evellere, et dicit paterfamilias: Dimittite ut simul crescant: ne cum zizania de frumento evellitis, eradicetis simul et triticum (Matt. XIII). Quoniam tu haereditabis in omnibus gentibus. Propterea te judicem deprecamur, quia omnibus gentibus misertus es. Quare non dixit, tu possidebis omnes gentes; sed, tu haereditabis? Ubicumque haereditas ponitur, ibi mors ante praecessit. Propterea haeredes et cohaeredes dicimur. Haeredes dixit Christi, quia pro nobis mortuus est. Cohaeredes, quia nobiscum regnaturus est. Tu haereditabis: Misisti enim servos tuos, revertamur ad apostolos, alium in circumcisionem, alium in gentes. Quamdiu Moysen miseras, quamdiu Isaiam, quamdiu Jeremiam, quamdiu alios prophetas: notus erat in Judaea Deus, in Israel magnum nomen ejus. In modica terra nominis Dei notitia ferebatur. Misisti Petrum piscatorem, qui dimiserat rete, qui ab opere callosam habebat manum. Non misisti oratorem, non misisti philosophum: Misisti hominem rusticanum, hominem piscatorem. Iste piscator, iste rusticanus de Jerosolyma perrexit Romam, et rusticanus cepit Romam quam eloquentes capere non potuerunt. Rursum ivit Paulus apostolus, et de Jerosolyma praedicavit usque in Illyricum, et praedicavit, ubi non erat praedicatum Evangelium, ne super alienum fundamentum poneret aedificium (Rom. XV). Deinde dicit, quod de urbe Roma iret ad Hispaniam. Videte Paulum persecutorem, qui in Judaea fuerat persecutor, praedicat gentibus. Ubi sunt qui praedicant Alexandrum Magnum Macedonum imperatorem, quod in brevi spatio vicerit tantas gentes? Habuit exercitum, habuit et ingentes turbas, et non tale aliquid potuit, sed modicum quiddam.

Let us say it otherwise: You who came humble and despised, come as a judge and avenge us. Arise, O God, judge the earth. See the significance and properties of the words. He did not say: judge heaven, but the earth. Therefore the earth is judged, not heaven. If therefore the earth is judged, and not heaven, then in heaven sins are not committed; but if sins were committed in heaven, he would say: Arise, O God, judge the earth, and heaven. And see the clemency of the prophecy. He did not say, kill the earth: but judge, and save. He did not say, judge through angels, judge through your ministers. For they, if they should judge, cannot have mercy, because they are executors of your sentence. But you, if you shall have judged, will be able yourself to have mercy. Arise, O God, judge the earth. An emperor can change his sentence: a prefect cannot. For that reason we pray to you as judge, not despising, but praying. For men and angels are cruel in comparison with you. You alone are the mildest judge. Do you wish to know that God is a merciful judge, and every man is cruel? While the master of the house was sleeping, an enemy man sowed tares over. The servants wish to pull them up, and the master of the house says: Let them grow together until both grow: lest when you pull up the tares from the wheat, you root up the wheat also at the same time (Matt. XIII). Because you shall inherit in all nations. For that reason we pray to you as judge, because you have had mercy on all nations. Why did he not say, you shall possess all nations; but, you shall inherit? Wherever inheritance is placed, there death has preceded before. For that reason we are called heirs and co-heirs. He said heirs of Christ, because he died for us. Co-heirs, because he is about to reign with us. You shall inherit: For you sent your servants, let us return to the apostles, one to the circumcision, another to the nations. As long as you had sent Moses, as long as Isaiah, as long as Jeremiah, as long as other prophets: God was known in Judea, in Israel his name was great. In a small land the knowledge of the name of God was carried. You sent Peter the fisherman, who had left his net, who from his work had a calloused hand. You did not send an orator, you did not send a philosopher: You sent a rustic man, a fisherman man. This fisherman, this rustic went from Jerusalem to Rome, and the rustic took Rome which the eloquent were not able to take. Again Paul the apostle went, and from Jerusalem he preached even into Illyricum, and he preached where the Gospel had not been preached, lest he should place a building upon another's foundation (Rom. XV). Then he says, that from the city of Rome he would go to Spain. See Paul the persecutor, who in Judea had been a persecutor, preaches to the nations. Where are those who preach Alexander the Great, the emperor of the Macedonians, that in a short space of time he conquered such great nations? He had an army, he had also huge crowds, and he was not able to do such a thing, but only a certain small thing.

Iste vero Paulus quondam persecutor fuit, qui dicebat: Et si imperitus sum sermone, non tamen scientia (I Cor. XI). Qui soloecismos facit in loquendo, crucem Christi portat, et quasi triumphans omnes capit. Totum orbem subegit ab Oceano usque in mare Rubrum. Dicat aliquis: hoc totum lucri causa fecerunt. Hoc enim dicit Porphyrius: Homines rusticani et pauperes, quoniam nihil habebant, magicis artibus operati sunt quaedam signa. Non est autem grande facere signa. Nam fecere signa in Aegypto magi contra Moysen (Exod. VII). Fecit et Apollonius, fecit et Apuleius. Infiniti signa fecerunt. Concedo tibi, Porphyri, magicis artibus signa fecerunt, ut divitias acciperent a divitibus mulierculis, quas induxerant: hoc enim tu dicis. Quare mortui sunt? Quare crucifixi? Hicere et alii signa magicis artibus, sed pro homine mortuo non sunt mortui, pro homine crucifixo non sunt crucifixi. Sciunt isti hominem esse mortuum, et moriuntur sine causa? Felix ergo nostra victoria, quae in sanguine apostolorum dedicata est. Fides nostra non probatur, nisi per illorum sanguinem. Benedicamus ergo Deum, cui est gloria in saecula saeculorum. Amen.

PSALMUS LXXXII.

Canticum psalmi Asaph.

Iste psalmus vocem prophetae continet collaudantis Deum. Ait ergo:

Deus, quis similis erit tibi? Quia nullus est similis tui: nullum alium auctorem, nisi te quaerimus. Ne taceas, neque compescaris, Deus. Nos tacemus, tu pro nobis loquere. Justi vox est quae dicit: Neque compescaris, Deus. De justitia sua securus est.

Quoniam ecce inimici tui sonuerunt. Possumus secundum tropologiam de Ecclesia interpretari et haeresibus. Possumus autem secundum litteram interpretari de populo Judaeorum, et de caeteris gentibus, quae in circuitu expugnant Judaeam. Quoniam ecce inimici tui sonuerunt. Vocem et detractionem adversariorum sonitum voluit appellare. Quoniam ecce inimici tui sonuerunt. Videte quid dicat: Sonuerunt, hoc est, quasi cymbalum tinniens, sic sonuerunt auribus meis. Sonus proprie dicitur, cum auditur tantummodo sonus, et vox non intelligitur. Ergo quod dicit, hoc est: Illi quidem loquebantur, et quasi volebant me arguere: caeterum ego non quasi vocem, sed quasi sonum audiebam. Et qui oderunt te, extulerunt caput. Videte quid dicat: Ergo qui elevat caput, odit Deum. Superbis enim Dominus resistit: humilibus autem dat gratiam (Jacob. IV, et I Petr. V). Et qui oderunt te, extulerunt caput. Si causam habes contra aliquem: si tibi detrahit frater tuus, et tu es humilis pro Christo, et ille superbus propter diabolum, tu imitaris eum qui dicit: Discite a me, quia mitis sum et humilis corde (Matt. XI).

But this Paul was once a persecutor, who said: And if I am unskillful in speech, yet not in knowledge (II Cor. XI). He who makes solecisms in speaking, carries the cross of Christ, and as if triumphing takes all. He subdued the whole world from the Ocean even unto the Red Sea. Someone may say: they did all this for the sake of gain. For this is what Porphyry says: Rustic and poor men, because they had nothing, worked certain signs by magic arts. It is not, however, a great thing to do signs. For the magicians in Egypt did signs against Moses (Exod. VII). Apollonius also did them, and Apuleius did them. Infinite people have done signs. I grant you, Porphyry, they did signs by magic arts, so that they might receive riches from wealthy little women, whom they had led on: for this is what you say. Why did they die? Why were they crucified? Others also did signs by magic arts, but for a dead man they did not die, for a crucified man they were not crucified. Do these men know the man is dead, and do they die without cause? Happy therefore is our victory, which was dedicated in the blood of the apostles. Our faith is not proved, except through their blood. Let us bless God, therefore, to whom is glory for ever and ever. Amen.

PSALM LXXXII.

A song of the psalm of Asaph.

This psalm contains the voice of the prophet praising God. He says therefore:

O God, who shall be like you? Since none is like you: we seek no other author but you. Do not be silent, and do not be restrained, O God. We are silent, you speak for us. It is the voice of the just which says: And do not be restrained, O God. He is secure in his justice.

For behold your enemies have sounded. We can interpret according to tropology concerning the Church and heresies. But we can also interpret according to the letter concerning the people of the Jews, and concerning the other nations, which in the circuit are expugning Judea. For behold your enemies have sounded. He wished to call the voice and the detraction of the adversaries a sound. For behold your enemies have sounded. See what he says: They have sounded, that is, like a tinkling cymbal, so they sounded in my ears. A sound is properly so called when only a sound is heard, and a voice is not understood. Therefore what he says is this: They indeed were speaking, and as if they wished to argue with me: but I, not as a voice, but as if I were hearing a sound. And they who hated you, have lifted up the head. See what he says: Therefore he who elevates the head, hates God. For the Lord resists the proud: but to the humble he gives grace (James IV, and I Pet. V). And they who hated you, have lifted up the head. If you have a cause against someone: if your brother detracts from you, and you are humble for Christ, and he is proud for the devil, you imitate him who says: Learn from me, because I am mild and humble of heart (Matt. XI).

Ille autem qui erigitur, illum imitatur qui dicit: In coelum ascendam, super sidera coeli ponam thronum meum, ero similis Altissimo (Isai. XIV). Et qui oderunt te, extulerunt caput.

Super populum tuum malignaverunt consilium. Sufficit alicui, si populus Dei sit. Cogitaverunt adversus sanctos tuos. Hoc interpretatione non indiget. Legisse, intellexisse est.

Dixerunt, venite et disperdamus eos de gente. Et non sit gens, quia populus Dei est. Et non memoretur nomen Israel ultra. Non memoretur hic, qui sensu videat Deum.

Quoniam cogitaverunt unanimiter simul. Infelices nos: Infelix populus Dei, non potest in bono tantam habere concordiam, quantam mali habent in malo. Adversus te testamentum disposuerunt tabernacula Idumaeorum et Ismaelitae: Moab Agareni, Gebal, et Amon et Amalec, alienigenae cum habitantibus Tyrum: etenim Assur venit cum illis, facti sunt in adjutorium Lot. Undecim sunt qui pugnant adversus sanctum. Quoniam ergo pugnaverunt contra sanctos, ad perfectum numerum, id est, duodecimum, venire non potuerunt.

Tabernacula Idumaeorum. Non habent domus fundamentum, sed tabernacula quae cito pertranseunt. Idumaea dupliciter interpretatur, aut sanguinea, aut terrena. Videte ergo qui pugnant adversus sanctos. Tabernacula Idumaeorum, terreni et Ismaelitae interpretantur, obedientes sibi, hoc est, quodcumque cor habuerit, et mala cogitatio, statim faciunt. Propterea dicitur in Ezechiele: Fili hominis, loquere adversus prophetas, qui sequuntur cor suum, et quodcumque impellit cogitatio, faciunt (Ezech. XIII). Nos autem non debemus sequi cogitationem nostram, nec dici Ismaelitae, hoc est obedientes sibi, sed Ismael, hoc est, obedientes Deo. Moab, ex patre, hoc est, recedentes a Deo Patre. Agareni, proselyti. Qui cum deberent esse habitatores Dei, proselyti facti sunt. Gebal interpretatur, vallis vana. Ge, dicitur vallis. Bal vero interpretatur, vana. Isti ergo qui contra Dei populum sunt, non sunt de monte, sed de valle vana. Et Ammon interpretatur, populus turbidus: hoc est, qui confidunt in multitudine, et non in simplicitate. Amalec, interpretatur lingens terram. Quicumque enim pugnant adversus populum Dei, non comedunt coelestem panem, sed lingunt terram sicut serpens. Alienigenae. Ubi dicitur, alienigenae, in Hebraeo habet Philistiim. Philistiim vero interpretantur, cadentes potione: hoc est, qui inebriati sunt de calice diaboli, et inebriati ceciderunt. Cum habitantibus Tyrum. Tyrus lingua Hebraea dicitur Sor, quod interpretatur, tribulatio et angustia. Qui debuerant esse peregrini in isto saeculo, facti sunt habitatores. Isti ergo qui expugnant populum Dei, habitant in Sor, hoc est, in angustia et tribulatione animae suae.

But he who is raised up imitates him who says: Into heaven I will ascend, above the stars of heaven I will place my throne, I will be like the Most High (Isa. XIV). And they who hated you, have lifted up the head.

Against your people they have taken malicious counsel. It suffices for anyone, if he be the people of God. They have thought against your saints. This does not need interpretation. To have read it, is to have understood it.

They said, come and let us destroy them from being a nation. And let it not be a nation, because it is the people of God. And let the name of Israel be remembered no more. Let him not be remembered here, who in sense sees God.

Because they have thought unanimously together. Unhappy are we: Unhappy is the people of God, it cannot have as much concord in good as the evil have in evil. Against you they have disposed a testament: the tabernacles of the Idumeans and the Ishmaelites: Moab and the Agarenes, Gebal, and Ammon and Amalek, the foreigners with the inhabitants of Tyre: for indeed Assur came with them, they were made for an aid to Lot. There are eleven who fight against the holy one. Because therefore they have fought against the saints, they were not able to come to the perfect number, that is, the twelfth.

The tabernacles of the Idumeans. They do not have a foundation for a house, but tabernacles which pass away quickly. Idumea is interpreted in two ways, either as bloody or as earthly. See therefore who they are who fight against the saints. The tabernacles of the Idumeans, the earthly; and the Ishmaelites are interpreted as obedient to themselves, that is, whatever the heart has, and an evil thought, they immediately do. For that reason it is said in Ezekiel: Son of man, speak against the prophets, who follow their own heart, and whatever the thought impels, they do (Ezech. XIII). But we ought not to follow our own thought, nor be called Ishmaelites, that is, obedient to self, but Ishmael, that is, obedient to God. Moab, from the father, that is, receding from God the Father. The Agarenes, proselytes. Those who, when they ought to have been inhabitants of God, were made proselytes. Gebal is interpreted as empty valley. Ge is said for valley. But Bal is interpreted as empty. Those therefore who are against the people of God are not of the mountain, but of the empty valley. And Ammon is interpreted as a turbid people: that is, those who trust in a multitude, and not in simplicity. Amalek is interpreted as licking the earth. For whoever fights against the people of God does not eat heavenly bread, but licks the earth like a serpent. Foreigners. Where it is said, foreigners, the Hebrew has Philistines. But the Philistines are interpreted as falling by drink: that is, those who are inebriated from the cup of the devil, and being inebriated they have fallen. With the inhabitants of Tyre. Tyre in the Hebrew language is called Sor, which is interpreted as tribulation and distress. Those who ought to have been pilgrims in this world have been made inhabitants. Those therefore who expugn the people of God inhabit Sor, that is, in the distress and tribulation of their soul.

Istae ergo tantae gentes quae pugnant adversus sanctum, videamus quem habent principem: Salvatorem, an diabolum. Quid sequitur? Etenim Assur venit cum illis. Assur, Nabuchodonosor adversarius Dei, qui populum Dei duxit in captivitatem: licet videatur gentes habere plurimas pro se dimicantes: tamen principem habent Assur, hoc est, diabolum. Facti sunt in adjutorium filiis Lot. Lot, interpretatur declinans. Daemones ante fuerunt angeli, et postea cum diabolo ceciderunt, et facti sunt satellites ejus, sicut scriptum est in Apocalypsi Joannis: Quia draco cecidit, et traxit secum tertiam partem stellarum (Apoc. XII). Ergo quid dicit? Isti qui venerunt cum tantis gentibus, et expugnaverunt populum tuum, et venit cum eis Assur, et principem habent diabolum, facti sunt in adjutorium filiis Lot, hoc est, daemonibus. Qui a te declinaverunt, hoc operantur quod et daemones. Videtis quia difficillima loca sunt; videtis quia obscura sunt, et in singulis sermonibus magna sunt sacramenta, et necessitate compellimur in verbis Hebraicis, et plenis mysteriis diutius immorari. Neque enim nunc rhetoricum locum eventilamus, sed id quod a Spiritu sancto dictum est, interpretari nitimur. Nisi enim sic interpretetur, ut diximus, quid prodest Ecclesiis Christi legere tabernacula Idumaeorum et Ismaelitae, et caetera nomina? Quoniam ergo venerunt contra populum tuum, videamus quid eis imprecetur Psalmista.

Fac illis sicut Madian et Sisarae, sicut Jabin. Legistis in Judicum libro: Iste est Madian quem expugnavit Gedeon (Judic. VII et VIII). Jabin, et Sisara isti sunt, quos expugnavit Debbora et Barach (Judic. IV). In torrente Cison disperiunt in Endor. Debbora et Barach interfecerunt Sisaram principem militiae. Ergo quod dicit, videte quid sit: Domine, quantam habent superbiam! quoniam cum tanto veniunt exercitu, quoniam Nabuchodonosor habent principem Assyriorum: quoniam facti sunt in adjutorium filiis Lot: quoniam hoc agunt quod agunt daemones: quoniam superbia ipsorum usque ad te elevata est: propterea te deprecor, ut ad ignominiam suam, non a viro vincantur, sed a muliere. Facti sunt ut stercus terrae. Qui? Madian, et Sisara, et Jabin. Isti tres facti sunt, sicut stercus terrae. Madian interpretatur relinquens judicium: Quicumque pugnat contra populum meum, non cogitat futurum esse judicium. Sisara interpretatur equi visio. Isti qui pugnant contra populum tuum, non sunt de grege tuo, et de pecoribus tuis, sed de equis qui insaniunt in feminas. Isti ergo equi semper parati in praelium sunt. Sicut Jabin. Jabin interpretatur intellectus. Qui sibi in sua sapientia confidunt, et non in gloria Dei. Facti sunt ut stercus terrae. Illi qui gloriabantur in exercitu, qui habebant principem Assur, et dicebant: In coelum ascendam, non solum in terram ceciderunt, sed in terra stercus facti sunt.

These so many nations therefore who fight against the holy one, let us see whom they have as prince: the Savior, or the devil. What follows? For indeed Assur came with them. Assur, Nabuchodonosor the adversary of God, who led the people of God into captivity: although he may seem to have very many nations fighting for him: yet they have Assur as prince, that is, the devil. They were made for an aid to the sons of Lot. Lot is interpreted as declining. The demons were previously angels, and afterwards they fell with the devil, and were made his henchmen, as it is written in the Apocalypse of John: Because the dragon fell, and drew with him a third part of the stars (Apoc. XII). Therefore what does he say? These who came with so many nations, and expugned your people, and Assur came with them, and they have the devil as prince, were made for an aid to the sons of Lot, that is, to the demons. Those who have declined from you work this which the demons also work. You see that these are very difficult places; you see that they are obscure, and in single words there are great sacraments, and we are compelled by necessity to stay longer in the Hebrew words and those full of mysteries. For we are not now ventilating a rhetorical place, but we are striving to interpret that which was said by the Holy Spirit. For unless it be interpreted thus, as we have said, what does it profit the churches of Christ to read of the tabernacles of the Idumeans and the Ishmaelites, and the other names? Since therefore they have come against your people, let us see what the Psalmist imprecates against them.

Do to them as to Midian and Sisera, as to Jabin. You have read in the book of Judges: This is Midian whom Gideon expugned (Judges VII and VIII). Jabin and Sisera are these, whom Deborah and Barak expugned (Judges IV). At the torrent Kishon they perished in Endor. Deborah and Barak killed Sisera the prince of the army. Therefore what he says, see what it is: Lord, how great pride they have! since they come with such a great army, since they have Nabuchodonosor the prince of the Assyrians: since they were made for an aid to the sons of Lot: since they do this which the demons do: since their pride has been raised up even unto you: for that reason I pray you, that to their ignominy, they may be conquered not by a man, but by a woman. They were made as the dung of the earth. Who? Midian, and Sisera, and Jabin. These three were made as the dung of the earth. Midian is interpreted as relinquishing judgment: Whoever fights against my people, does not think that there is a future judgment. Sisera is interpreted as the vision of a horse. These who fight against your people are not of your flock, and of your sheep, but of the horses which rage after women. These horses therefore are always ready for battle. As Jabin. Jabin is interpreted as intellect. Those who trust in themselves in their own wisdom, and not in the glory of God. They were made as the dung of the earth. Those who were glorying in their army, who had Assur as prince, and were saying: Into heaven I will ascend, not only fell to the earth, but in the earth they were made dung.

Pone principes eorum. Quorum? Qui pugnant contra populum tuum. Sicut Oreb et Zeb, et Zebee, et Salmana. Omnes principes eorum. Legisse vos puto historiam in Judicum libro: quoniam Gedeon qui vocatur alio nomine Jerobaal, pro populo Dei pugnans, hos quatuor reges vicerit et interfecerit eos (Judic. VI et VII).

Videte quales sunt principes Madianitarum, qui reliquerunt judicium Dei: Oreb, et Zeb, et Zebee, et Salmana. Quis putat in istis verbis esse mysteria Salvatoris? Legunt hoc philosophi, et irrident. Legunt rhetores, et putant esse deliramenta. Non solum autem rhetores, sed et Judaei non habent clavem scientiae: quoniam velamen positum est ante oculos eorum. Oreb interpretatur foramen, in quo coluber ingreditur. Zeb interpretatur lupus. Videte nomina principum adversariorum Christi. Zebee, hostia, hoc est, quos lupus suffocaverit. Et Salmana, perfecti in malitia. Videte ergo nominum sacramenta.

Qui dixerunt: haereditate possideamus sanctuarium Dei. Dixerunt, sed non perfecerunt: quia Dominus pugnabat pro populo suo.

Deus meus, pone illos ut rotam. Videte clementiam prophetae: Non precatur contra eos, sed pro eis. Videte quid dicat: Deus meus, qui Deus es omnium, meus proprie Deus. Deus meus, pone illos ut rotam. Qui quasi fundamentum habent in malitia: non habeant fundamentum, sed vacillent, et non stent in malitia. Sicut stipulam ante faciem venti, sicut ignis qui comburit silvam. Sicut stipulam: non sicut frumentum, sed, stipulam; quod dicit, hoc est: si quis est in eis stipula et palea, pereat. Sicut ignis qui comburit silvam. Non dixit, arbores frugiferas; sed, silvam, quae non habet fruges. Si quis ergo stipula est, et non habet frumentum: si quis silva est, et non habet fruges, hic pereat. Sicut flamma comburens montes. Superbia in eis pereat.

Ita persequeris illos in tempestate tua, et in ira tua. Quid? Occides eos? Non: sed, Turbabis eos. Ut salventur.

Imple facies eorum ignominia. Ut confundantur. Quare hoc? Ut quaerant nomen tuum, Domine. Videtis ergo quia non contra eos, sed pro salute ipsorum deprecatur. Denique et in sequentibus videte quid dicat:

Erubescant et conturbentur in saeculum saeculi, et confundantur et pereant. Pereant secundum hoc quod mali sunt, et salvetur quod bonum est. Denique videte, quoniam perditio hic non abolitionem sonat, sed salutem. Qui sequitur.

Et cognoscant quia nomen tibi Dominus: tu solus Altissimus in omni terra. Erigat se qui vult ut erigatur. Nos dicamus: Tu solus Altissimus in omni terra. Quantumvis aliquis exaltetur, nos habeamus Deum, cui excelsius nomen est, cui est gloria in saecula saeculorum. Amen.

Set their princes. Whose? Those who fight against your people. As Oreb and Zeeb, and Zebah and Zalmunna. All their princes. I think you have read the history in the book of Judges: that Gideon, who is called by another name Jerubbaal, fighting for the people of God, conquered these four kings and killed them (Judges VI and VII).

See what kind of princes the Midianites are, who relinquished the judgment of God: Oreb, and Zeeb, and Zebah, and Zalmunna. Who thinks that in these words there are mysteries of the Savior? Philosophers read this and mock. Rhetoricians read it and think they are ravings. Not only rhetoricians, however, but also the Jews do not have the key of knowledge: since a veil is placed before their eyes. Oreb is interpreted as a hole, into which a serpent enters. Zeeb is interpreted as a wolf. See the names of the princes of the adversaries of Christ. Zebah, a victim, that is, those whom the wolf has suffocated. And Zalmunna, perfect in malice. See therefore the sacraments of the names.

Who said: let us possess by inheritance the sanctuary of God. They said it, but they did not perform it: because the Lord was fighting for his people.

My God, set them like a wheel. See the clemency of the prophet: He does not pray against them, but for them. See what he says: My God, who are the God of all, my God properly. My God, set them like a wheel. Those who as it were have a foundation in malice: let them not have a foundation, but let them waver, and not stand in malice. As stubble before the face of the wind, as fire which burns the forest. As stubble: not as wheat, but stubble; what he says is this: if there is anything in them that is stubble and chaff, let it perish. As fire which burns the forest. He did not say, fruitful trees; but, the forest, which has no fruits. If anyone therefore is stubble, and has no wheat: if anyone is a forest, and has no fruits, let him perish here. As a flame burning the mountains. Let pride perish in them.

So you shall persecute them in your tempest, and in your wrath. What? Will you kill them? No: but, You shall trouble them. So that they may be saved.

Fill their faces with ignominy. So that they may be confounded. Why this? So that they may seek your name, O Lord. You see therefore that he prays not against them, but for their salvation. Finally also in the following things see what he says:

Let them be ashamed and troubled for ever and ever, and let them be confounded and perish. Let them perish according to this, that they are evil, and let that which is good be saved. Finally see, since perdition here does not sound of abolition, but of salvation. Which follows.

And let them know that your name is Lord: you alone are Most High in all the earth. Let him who wishes to be raised up, raise himself up. Let us say: You alone are Most High in all the earth. However much someone may be exalted, let us have God, whose name is more exalted, to whom is glory for ever and ever. Amen.

PSALMUS LXXXIII.

In fine pro torcularibus filiis Core, et Psalmus. Tres sunt psalmi qui pro torcularibus praescribuntur, octavus, et octogesimus, et octogesimus tertius. Octavus praescribitur David: octogesimus vero praescribitur Asaph: octogesimus vero tertius filiis Core. Do vobis aliquam regulam, ut sciatis in Scripturis quid observare debeatis. Quicumque psalmus praescribitur filiorum Core, nihil triste habet, sed semper laeta significat. Quoniam enim Core, et Dathan, et Abiron fecerunt contra Moysen, et a Domino puniti sunt: filii Core qui non sunt secuti patrem suum, aeterno gaudio benedicti sunt. Quoniam autem Core interpretatur Calvaria, et manifestum est, quod Calvaria significet locum resurrectionis: quicumque filius Core est, filius est resurrectionis; quicumque autem filius resurrectionis est, nihil potest habere quod triste est.

Quam dilecta tabernacula tua, Domine virtutum! concupiscit et deficit anima mea in atria Domini. Deinde dicitur: Beati qui habitant in domo tua. Vide tria esse tabernacula, et atria, et ad extremum domum. Quam dilecta tabernacula tua, Domine virtutum! Quae sunt ista tabernacula? Videamus Evangelium an nobis aliquam significantiam praebeat. Loquitur Dominus et dicit: Facite vobis amicos de iniquo mammona, ut cum defeceritis, recipiant vos in aeterna tabernacula (Luc. XVI). Videtis ergo quod iniquum mammona in isto saeculo deficit. Tamen considerate quod iste iniquus justitiam praeparat. Mammona in lingua Hebraea divitiae nuncupantur: non aurum, ut quidam putant. De iniquo mammona. Vera est et philosophi quaedam sententia: «Omnis dives aut iniquus, aut iniqui haeres est.» Propterea dicit Dominus atque Salvator quod divites difficile ingrediuntur in regnum coelorum (Matt. XIX). Dicat aliquis: Quomodo Zachaeus ingressus est in regnum coelorum, qui dives fuit? Sed dedit divitias, et statim commutavit divitias regno coelorum. Non dixit, quicumque divites fuerint, non intrabunt in regna coelorum: sed dixit, quod difficile divites intrabunt in regna coelorum. Quam dilecta tabernacula tua, Domine virtutum! Alii desiderant possessiones, alii saeculi istius divitias, alii parere in istius saeculi Ecclesiis, et gloriam aliquam habere apud homines: mihi hoc solum desiderium est videre aeterna tabernacula. Illa mihi dilecta sunt tabernacula, ubi congregatio virtutum est, non vitiorum. Concupiscit et deficit anima mea in atria Domini: hoc est solum desiderium, hic solus amor meus, ut videam atria tua. Videte ordinem. Primum desiderat tabernacula: tabernacula quae non habent fundamentum: tabernacula quae cito mutantur.

PSALM LXXXIII.

Unto the end for the wine-presses for the sons of Korah, and a Psalm. There are three psalms which are prescribed "for the wine-presses," the eighth, the eightieth, and the eighty-third. The eighth is prescribed for David: the eightieth truly is prescribed for Asaph: the eighty-third truly for the sons of Korah. I give you a certain rule, so that you may know what you ought to observe in the Scriptures. Whichever psalm is prescribed for the sons of Korah, has nothing sad, but always signifies joyful things. For since Korah, and Dathan, and Abiram acted against Moses, and were punished by the Lord: the sons of Korah who did not follow their father, were blessed with eternal joy. But since Korah is interpreted as Calvary, and it is manifest that Calvary signifies the place of resurrection: whoever is a son of Korah, is a son of the resurrection; and whoever is a son of the resurrection, can have nothing that is sad.

How beloved are your tabernacles, O Lord of hosts! my soul longs and faints for the courts of the Lord. Then it is said: Blessed are they who dwell in your house. See that there are three: tabernacles, and courts, and at the end, a house. How beloved are your tabernacles, O Lord of hosts! What are these tabernacles? Let us see if the Gospel provides us any significance. The Lord speaks and says: Make for yourselves friends of the unjust mammon, so that when you fail, they may receive you into eternal tabernacles (Luke XVI). You see therefore that unjust mammon fails in this world. However, consider that this unjust one prepares justice. Mammon in the Hebrew language is the name for riches: not gold, as some think. Of unjust mammon. A certain sentence of a philosopher is true: "Every rich man is either unjust, or is the heir of an unjust man." Therefore the Lord and Savior says that rich men enter with difficulty into the kingdom of heaven (Matt. XIX). Someone may say: How did Zacchaeus enter into the kingdom of heaven, who was rich? But he gave his riches, and immediately exchanged riches for the kingdom of heaven. He did not say, whoever shall be rich shall not enter into the kingdoms of heaven: but he said, that rich men shall enter with difficulty into the kingdoms of heaven. How beloved are your tabernacles, O Lord of hosts! Others desire possessions, others the riches of this world, others to appear in the Churches of this world, and to have some glory among men: to me this is the only desire, to see the eternal tabernacles. Those tabernacles are beloved to me, where the congregation of virtues is, not of vices. My soul longs and faints for the courts of the Lord: this is the only desire, this my only love, that I may see your courts. See the order. First he desires tabernacles: tabernacles which have no foundation: tabernacles which are quickly changed.

Tabernaculum enim semper mutatur, et huc illucque transfertur. Caeterum atria non sunt quidem domus, sed tamen habent aliqua fundamenta, et de atrio intramus in domum. Iste ergo primum tabernacula desiderat, et postea deficit, et amore tabescit ut videat atria, et cum fuerit in atrio, tunc dicit: Beati qui habitant in domo tua.

Cor meum et caro mea exsultaverunt in Deum vivum. Difficile est ut cor et caro alicujus in commune consentiant. Si enim secundum Apostolum spiritus pugnat contra carnem, et caro contra spiritum (Galat. V): quomodo hic dicit, cor meum et caro mea exsultavit? Hoc non potest dicere, nisi ille qui in amorem Dei tota mente defixus est. Cor meum, et caro mea. Illud est quod dicit et in alio loco: sitivit in te anima mea, quam multipliciter tibi caro mea (Psal. LXII)! Ista est caro quae desiderat Dominum, de qua in alio loco dicitur: Et videbit omnis caro salutare Dei (Isai. XL). Illa autem caro de qua dicitur: Omnis caro fenum (Eccli. XIV), non desiderat Dominum. Cor meum et caro mea. Vide mihi aliquem abstinentem, qui mortem carnis suae, lucrum putat animae suae. Haec autem carnis sunt jejunia, et injuriae. Denique et Apostolus quid dicit? Quem tradidit Satanae in interitum carnis, ut spiritus salvus fiat (I Cor. V). Nisi caro mortua fuerit, spiritus vivificari non potest. Propterea dicit et Apostolus: Quando infirmor, tunc fortior sum (II Cor. XII). Consideret se unusquisque quando jejunio lassus est et defectus: quomodo anima vigeat, quomodo nihil aliud mens nisi de Deo considerat: quomodo semper dicat, quam dilecta tabernacula tua, Domine virtutum!

Etenim passer invenit sibi domum, et turtur nidum sibi ubi reponat pullos suos. Altaria tua, Domine virtutum, rex meus, et Deus meus. Interim simpliciter interpretemur. Videte quid dicat: Desidero, Domine, aeterna tabernacula tua: concupiscit et deficit anima mea in atria Domini. Sedem aliquam et nidulum animae meae, et corpori meo habere desidero. Aves quae libere huc atque illuc vagantur: tamen postquam volaverint, habent locum et nidulos ubi requiescant: quanto magis anima mea, et caro mea debet sibi locum praeparare, ubi possit requiescere! Nunc altius aliquid ascendamus. In Domino confido: quomodo dicitis animae meae, transmigra in montes sicut passer? Videte ergo quia nemo transmigrat in montes nisi qui passer est. Et turtur nidum sibi. Iste est turtur, de quo dicitur in Cantico canticorum: Vox turturis audita est in terra nostra (Cant. II). Turtur nidum sibi. Turtur est animal castitatis. Turtur non habitat in humilibus, sed semper facit nidos sibi in excelsis arboribus. Sicut ergo passer et turtur aves castissimae nidos sibi in sublimioribus faciunt: sic ergo tabernacula, et atria et domus non sunt in humili ista terra, sed in excelso, hoc est, in regnis coelorum. Denique videte quid dicat.

For a tabernacle is always changed, and is transferred here and there. Moreover, courts are not indeed a house, but yet they have some foundations, and from the court we enter into the house. He therefore first desires tabernacles, and afterwards faints, and pines away with love so that he may see the courts, and when he is in the court, then he says: Blessed are they who dwell in your house.

My heart and my flesh have rejoiced in the living God. It is difficult for the heart and flesh of anyone to agree in common. For if according to the Apostle the spirit fights against the flesh, and the flesh against the spirit (Galat. V): how does he say here, my heart and my flesh have rejoiced? He cannot say this, except he who is fixed in the love of God with his whole mind. My heart, and my flesh. That is what he says also in another place: my soul has thirsted for you, how manifoldly my flesh for you (Psalm LXII)! This is the flesh which desires the Lord, of which it is said in another place: And all flesh shall see the salvation of God (Isaiah XL). But that flesh of which it is said: All flesh is grass (Ecclus. XIV), does not desire the Lord. My heart and my flesh. See for me someone who is abstinent, who thinks the death of his flesh is the gain of his soul. But these are the fasts and injuries of the flesh. Finally what does the Apostle say? Whom he delivered to Satan for the destruction of the flesh, so that the spirit may be saved (I Cor. V). Unless the flesh shall have been dead, the spirit cannot be quickened. Therefore the Apostle also says: When I am weak, then am I stronger (II Cor. XII). Let everyone consider himself when he is weary and failing from fasting: how the soul flourishes, how the mind considers nothing other than God: how he always says, how beloved are your tabernacles, O Lord of hosts!

For the sparrow has found itself a house, and the turtle-dove a nest for itself where it may lay its young. Your altars, O Lord of hosts, my king, and my God. Meanwhile let us interpret simply. See what he says: I desire, O Lord, your eternal tabernacles: my soul longs and faints for the courts of the Lord. I desire to have some seat and little nest for my soul and for my body. Birds which wander freely here and there: yet after they have flown, they have a place and little nests where they may rest: how much more should my soul, and my flesh prepare for itself a place where it can rest! Now let us ascend something higher. In the Lord I trust: how do you say to my soul, migrate into the mountains like a sparrow? See therefore that no one migrates into the mountains except he who is a sparrow. And the turtle-dove a nest for itself. This is the turtle-dove, of which it is said in the Canticle of Canticles: The voice of the turtle-dove has been heard in our land (Cant. II). The turtle-dove a nest for itself. The turtle-dove is an animal of chastity. The turtle-dove does not dwell in low places, but always makes nests for itself in high trees. As therefore the sparrow and the turtle-dove, most chaste birds, make nests for themselves in higher places: so therefore the tabernacles, and courts and house are not in this low earth, but on high, that is, in the kingdoms of heaven. Finally see what he says.

Beati qui habitant in domo tua. In tabernaculo non habitamus, sed peregrinamur. Et in atrio quamdiu sumus, non habitamus, sed peregrinamur. De atriis enim transimus in domum. Cum autem venerimus in domum, quid dicitur? Beati qui habitant in domo tua: Domus quae habet fundamentum. Quoniam de domo nobis exire non licet, de atriis licet.

Beatus vir cujus est auxilium abs te. Nos quidem desideramus tabernacula et atria et domum tuam, sed hoc ipsum ut capere possimus, non est virtutis nostrae, sed auxilii tui. Ascensiones in corde suo disposuit. Quis disposuit ascensiones in corde suo? Beatus vir cujus est auxilium a Domino: ille disposuit ascensiones in corde suo. Quicumque sanctus est, quotidie in priora extenditur, et praeteritorum obliviscitur. Propterea dicuntur et in Psalterio psalmi graduum quindecim, et primus dicitur: Ad Dominum cum tribularer clamavi. Et in secundo: Levavi oculos meos in montes, unde veniet auxilium mihi. Et in tertio: Laetatus sum in his quae dicta sunt mihi, et semper procedit, et proficit, et ascendit in sublimiora. Quod dicit, hoc est: Ascensiones in corde suo disposuit: Felix est qui quotidie proficit, qui non considerat quid heri fecerit, sed quid hodie faciat, ut proficiat. Sanctus ascensiones in corde suo ponit, peccator descensiones. Quomodo qui sanctus est, quotidie proficit: ita qui peccator est, quotidie decrescit. Beatus vir qui disponit ascensiones in corde. Videte consequentiam Scripturarum.

In valle lacrymarum in loco quem posuit. Ubi dicitur, in valle, necesse est ut econtrario intelligamus et montem. Ergo quicumque disponit ascensiones in corde suo, ubi positus est? In valle lacrymarum. Consideremus quod in valle sumus, non sumus in monte, non sumus in paradiso: nec in paradisi altitudine, sed in humilitate terrae, maledictae terrae, maledictae quae nobis tribulos et spinas generat, quae cibus serpentis est, de qua dicitur ad Adam: Terra es, et in terram ibis. Quamdiu ergo sumus in valle lacrymarum, non debemus ridere, sed plorare. Propterea dicit et Dominus: Beati flentes, quia ipsi ridebunt (Matth. V). Interim ergo dum sumus in valle lacrymarum, saeculum hoc lacrymarum est, non gaudii. Non debemus ridere, quoniam hoc saeculum et hoc tempus lacrymarum est, illud gaudii. In valle lacrymarum in loco quem posuit. Quid est quod dicitur: in loco quem posuit. In loco, hoc est, in valle lacrymarum. In loco quem posuit, Deus nos posuit ad certamen, ut semper in hoc pugnemus. Locus ergo iste, hoc est, vallis lacrymarum, non est pacis, non est securitatis, sed certaminis atque bellorum.

Blessed are they who dwell in your house. In a tabernacle we do not dwell, but we sojourn. And as long as we are in the court, we do not dwell, but we sojourn. For from the courts we pass into the house. But when we shall have come into the house, what is said? Blessed are they who dwell in your house: the house which has a foundation. Since it is not permitted for us to go out from the house, but from the courts it is permitted.

Blessed is the man whose help is from you. We indeed desire your tabernacles and courts and house, but that we may be able to reach this very thing is not of our virtue, but of your help. He has disposed ascensions in his heart. Who has disposed ascensions in his heart? Blessed is the man whose help is from the Lord: he has disposed ascensions in his heart. Whoever is holy, daily extends himself to the things that are before, and forgets the things that are behind. Therefore also in the Psalter fifteen psalms of degrees are mentioned, and the first is called: In my trouble I cried to the Lord. And in the second: I have lifted up my eyes to the mountains, from whence help shall come to me. And in the third: I rejoiced at the things that were said to me, and he always proceeds, and profits, and ascends into higher things. What he says is this: He has disposed ascensions in his heart: Happy is he who daily profits, who does not consider what he did yesterday, but what he may do today, so that he may profit. The holy man places ascensions in his heart, the sinner descents. As he who is holy daily profits: so he who is a sinner daily decreases. Blessed is the man who disposes ascensions in his heart. See the consequence of the Scriptures.

In the valley of tears in the place which he has set. Where it is said, "in the valley," it is necessary that we understand by contrast also "the mountain." Therefore whoever disposes ascensions in his heart, where is he placed? In the valley of tears. Let us consider that we are in the valley, we are not on the mountain, we are not in paradise: nor in the height of paradise, but in the humility of the earth, of the cursed earth, cursed which generates for us thistles and thorns, which is the food of the serpent, of which it is said to Adam: Earth you are, and to earth you shall go. As long therefore as we are in the valley of tears, we ought not to laugh, but to weep. Therefore also the Lord says: Blessed are they who mourn, for they shall laugh (Matt. V). Meanwhile therefore while we are in the valley of tears, this world is of tears, not of joy. We ought not to laugh, since this world and this time is of tears, that one of joy. In the valley of tears in the place which he has set. What is it that is said: "in the place which he has set." In the place, that is, in the valley of tears. In the place which he has set, God has set us for the contest, so that we may always fight in this. This place therefore, that is, the valley of tears, is not of peace, nor of security, but of contest and of wars.

Etenim benedictiones dabit legislator. Dicat aliquis: In valle lacrymarum, in loco quem posuit, ad agonem, hoc est, ad certamen: quare posuit ad agonem? quare pugnare nos voluit? Respondit sibi ipsi Psalmista, et dicit: Propterea in loco isto pugnare nos voluit, ut possit tribuere coronas. Etenim benedictiones dabit Legislator. Iste Legislator, hoc est, agonotheta noster, propterea nos pugnare voluit, ut nos possit benedicere. Videte consequentiam. Quae sunt autem benedictiones istius agonothetae? Ibunt de virtute in virtutem. Hic vincunt, ut ibi coronentur. Si hic vir fortis apparuerit, ibi robustior fit, ibunt de virtute in virtutem. Ergo nisi hic habuerimus virtutem: ibi virtutem majorem habere non possumus. Neque enim dixit, ibunt de imbecillitate in virtutem: sed, ibunt de virtute in virtutem. Vis ibi esse fortis? Ante hic esto fortis. Vis ibi coronari? Hic pugna. Ibunt de virtute in virtutem. Possumus et aliter dicere: Christus Dei virtus, et Dei sapientia (I Cor. I). Qui hic habuerit virtutem, et ibi habebit ipsam virtutem. Ibunt de virtute in virtutem. Quid habebunt lucri cum ierint de virtute in virtutem? Quid habebunt praemii? Videbitur Deus deorum in Sion. Beati mundo corde, quoniam ipsi Deum videbunt (Matth. V): Sufficit victoribus, sufficit eis qui pugnaverunt facies Christi. Deum videre, infinita corona est. Videbitur Deus deorum in Sion. Quanta laetitia est, quanta felicitate ire de virtute in virtutem, et hoc ipsum habere praemium, ut Christum videre mereamur!

Protector noster aspice, Deus, et respice in faciem Christi tui. Videte quid dicat: Et respice in faciem Christi tui. Et deprecatur homo, ut pater aspiciat in faciem filii. Sed vide quid dicat. Quoniam dixit Apostolus: An experimentum quaeritis ejus qui in me loquitur Christus (II Cor. XIII)? Et rursum ipse Salvator dixit: Qui vos recepit, me recipit (Matth. X)? Ergo hoc est quod dicit: respice in nos. In nobis enim respicis filium tuum, qui habitat in nobis.

Quia melior est dies una in atriis tuis. Videte quid dicat: Dies una. Putat aliquis sic intelligendum: Melius mihi est in regno coelorum parum habere, quam hic totum, hoc est, in isto saeculo. Est quidem et ista intelligentia non mala. Sed nos dicamus: Si posset fieri, ut aliquis una die esset in regno coelorum, et postea praecipitaretur, recte diceret: Melius est dies una in atriis tuis. Nunc vero quod dicit una dies, hoc est, quod dicit in regno coelorum. Una illa dies non habet noctem et tenebras, sed semper lux est. Qui ergo una die in regno coelorum fuerit, semper ibi est.

For the lawgiver shall give blessings. Someone may say: In the valley of tears, in the place which he has set, for the agon, that is, for the contest: why did he set it for the agon? why did he want us to fight? The Psalmist answered himself, and says: Therefore in this place he wanted us to fight, so that he might be able to bestow crowns. For the Lawgiver shall give blessings. This Lawgiver, that is, our agonothete, therefore wanted us to fight, so that he might be able to bless us. See the consequence. What however are the blessings of this agonothete? They shall go from virtue to virtue. Here they conquer, so that there they may be crowned. If here a man shall have appeared strong, there he becomes more robust, they shall go from virtue to virtue. Therefore unless we shall have had virtue here: we cannot have greater virtue there. For he did not say, they shall go from weakness to virtue: but, they shall go from virtue to virtue. Do you want to be strong there? First be strong here. Do you want to be crowned there? Fight here. They shall go from virtue to virtue. We can also say otherwise: Christ the virtue of God, and the wisdom of God (I Cor. I). He who shall have had virtue here, also there shall have that very virtue. They shall go from virtue to virtue. What gain will they have when they shall have gone from virtue to virtue? What reward will they have? The God of gods shall be seen in Zion. Blessed are the pure in heart, for they shall see God (Matt. V): The face of Christ is enough for the victors, enough for those who have fought. To see God is an infinite crown. The God of gods shall be seen in Zion. How great a joy it is, with how great a happiness to go from virtue to virtue, and to have this very thing as a reward, that we may merit to see Christ!

Behold, O God our protector, and look upon the face of your Christ. See what he says: And look upon the face of your Christ. And a man prays, that the father look upon the face of the son. But see what he says. For the Apostle said: Do you seek a proof of Christ who speaks in me (II Cor. XIII)? And again the Savior himself said: He who receives you, receives me (Matt. X). Therefore this is what he says: look upon us. For in us you look upon your son, who dwells in us.

For one day in your courts is better. See what he says: One day. Someone thinks it should be understood thus: It is better for me to have a little in the kingdom of heaven, than the whole here, that is, in this world. Indeed that understanding is not bad. But let us say: If it could happen, that someone were one day in the kingdom of heaven, and afterwards were cast down, he would rightly say: One day in your courts is better. But now what he says, "one day," is what he says in the kingdom of heaven. That one day has no night and darkness, but is always light. He therefore who shall have been one day in the kingdom of heaven, is always there.

Elegi abjectus esse in domo Dei mei, magis quam habitare in tabernaculis peccatorum. Hoc est quod etiam Salvator ait de Joanne: Amen, amen dico vobis, quoniam inter natos mulierum non est major Joanne Baptista (Matth. XI). Deinde dixit: quia ipse est angelus. Et deinde dixit: Qui autem minor est in regno coelorum, major est illo. Sensus ibi iste est: Joannes inter omnes homines major est. Et si vultis scire, ipse est angelus. Iste autem qui in terra angelus est, in coelorum regno novissimus est, hoc est, ab angelis minor est. Qui autem minimus est in regno coelorum, hoc est, angelus, major est ab isto, qui in terra omnibus major est. Hoc est ergo quod nunc propheta dicit: Elegi abjectus esse in domo Dei mei, hoc est, minus esse volui in regno coelorum, quam in isto saeculo primus. Elegi abjectus esse in domo Dei mei, quam habitare in tabernaculis peccatorum. Tabernacula non habent fundamentum, sed pertranseunt. Tamen qui peccator est, numquam incolit terram, sed inhabitat et possidet.

Quia misericordiam et veritatem diligit Deus. Duo diligit Deus: misericordiam et veritatem. Si tantum misericors esset, omnes nos ad peccata provocaret. Si tantum veritatem diligeret, nemo spem haberet poenitentiae. Propterea duo quaerit, ut ex altero alterum temperet. Si peccator es, audi misericordem Deum, et noli desperare, sed age poenitentiam. Si vero justus es, noli negligens esse, quia Deus clemens est: quoniam Deus et justus est, et veritatem diligit. Gratiam et gloriam dabit Dominus. Non dixit, gloriam et gratiam dabit; sed dixit, gratiam et gloriam dabit Dominus. Primum donat peccata, et postea coronat.

Non privabit bonis eos qui ambulant in innocentia. Melius habet in Hebraeo, in perfectione. Innocentia enim non est perfecta virtus; quoniam qui innocens est, nisi habuerit prudentiam, non est perfectae consummataeque virtutis. Propterea dicit etiam in Evangelio: Estote prudentes ut serpentes, et simplices ut columbae (Matth. X). Domine virtutum. Videte quid dicat, Domine virtutum. Ergo quando peccata aliqua habemus in nobis: Deus qui Dominus virtutum est, non est Dominus noster; quia Dominus non est peccatorum, sed justorum. Beatus vir qui sperat in te. Ille sperat in Domino, qui conscientiam non habet peccatorum, qui oculos liberos ad coelum levat. Iste sperat, qui scit non offendisse se Dominum suum; cui est gloria in saecula saeculorum. Amen.

PSALMUS LXXXIV.

I have chosen to be abject in the house of my God, rather than to dwell in the tabernacles of sinners. This is what the Savior also said of John: Amen, amen I say to you, that among those born of women there is not a greater than John the Baptist (Matt. XI). Then he said: that he himself is an angel. And then he said: But he who is lesser in the kingdom of heaven, is greater than he. The sense there is this: John is greater among all men. And if you wish to know, he himself is an angel. But he who is an angel on earth, is the last in the kingdom of heaven, that is, he is lesser than the angels. But he who is least in the kingdom of heaven, that is, an angel, is greater than he who is greater than everyone on earth. This is therefore what the prophet now says: I have chosen to be abject in the house of my God, that is, I wanted to be less in the kingdom of heaven, than first in this world. I have chosen to be abject in the house of my God, than to dwell in the tabernacles of sinners. Tabernacles have no foundation, but they pass away. However, he who is a sinner, never sojourns on the earth, but inhabits and possesses it.

For God loves mercy and truth. God loves two things: mercy and truth. If he were only merciful, he would provoke us all to sins. If he only loved truth, no one would have hope of repentance. Therefore he seeks two, so that he may temper the one with the other. If you are a sinner, hear the merciful God, and do not despair, but do penance. But if you are just, do not be negligent, because God is clement: for God is both just, and loves truth. The Lord will give grace and glory. He did not say, he will give glory and grace; but he said, the Lord will give grace and glory. First he forgives sins, and afterwards he crowns.

He will not deprive of good things those who walk in innocence. It is better in the Hebrew, "in perfection." For innocence is not a perfect virtue; since he who is innocent, unless he shall have had prudence, is not of perfect and consummate virtue. Therefore he also says in the Gospel: Be prudent as serpents, and simple as doves (Matt. X). Lord of hosts. See what he says, Lord of hosts. Therefore when we have some sins in us: God who is the Lord of hosts, is not our Lord; because he is not the Lord of sinners, but of the just. Blessed is the man who trusts in you. He trusts in the Lord, who has no conscience of sins, who lifts up free eyes to heaven. He trusts, who knows that he has not offended his Lord; to whom is glory for ever and ever. Amen.

PSALM LXXXIV.

In finem filiorum Core. Psalmus hoc titulo praenotatur. Frequenter dixi, ubicumque titulus est, filiorum Core, nihil triste est, sed semper laetum. Tristitia enim patris, filiorum gaudio consolatur. Denique diligenter psalmos relegite, et ubicumque inveneritis titulum, filiorum Core, nihil triste reperietis. Frequenter dixi Core, quod interpretatur Calvariae locus: necesse est ut laetum aliquid significet. Denique quis est iste Core? Qui de Jericho ascendebat in Bethel. Bethel domus Dei. Diligenter animadvertite. Quicumque in Jericho est, et vult ire ad domum Dei, necesse est ut ascendat. Ergo de Jericho Core noster, hoc est, Elisaeus, ascendit in domum Dei in Bethel, et egrediuntur de Bethel, hoc est, de domo Dei, hoc est, de synagoga ubi prius fuerat domus Dei, egrediuntur pueri quadraginta duo, et illudunt Elisaeum et Core nostrum, et dicunt: Ascende, Calve; ascende, Calve. Ille venit ad domum suam, et irridetur a parvulis Bethel. Verum Elisaeus ille patientissimus, qui propterea venerat in Bethel ut salvaret, respexit se aliquando: respexit, et jussit de saltu exire duos ursos, et interfecerunt quadraginta duos pueros (IV Reg. II). Sic et Dominus noster, hoc est, noster Core, cum venisset in Bethel, et vellet ascendere, irrisus a parvulis, jubet exire duos ursos, hoc est, Vespasianum et Titum, et interfecerunt quadraginta duos pueros. Qui sunt isti quadraginta et duo pueri? Ab ascensu Christi usque ad subversionem Jerusalem, quadraginta et duo anni sunt. Diligenter aspicite, et sic invenietis. Dedit itaque illis locum poenitentiae quadraginta et duos annos post resurrectionem suam, cum ad Bethel ascenderet. Sed quoniam illi irridebant: Ascende, Calve; ascende, Calve; egressi sunt duo ursi, et intefecerunt illos.

Benedixisti, Domine, terram tuam. De adventu dicitur Salvatoris. Hoc proprie secundum historiam. Caeterum secundum tropologiam, cum dixerimus de historia, postea dicemus. Benedixisti, Domine, terram tuam. Hoc diximus de adventu Salvatoris. Terra quae te offenderat, quae idololatriis fuerat inquinata, te veniente salvata est. Benedixisti, Domine, terram tuam. Loquitur peccator postea veniam consecutus. Benedixisti, Domine, terram tuam. Licet tribulos et spinas attulerit, tamen creatura tua est, et ideo salvata est. Avertisti captivitatem Jacob. Eorum qui in Christo crediderunt. Avertisti captivitatem Jacob. Quicumque in peccatis est, captus tenetur.

Unto the end for the sons of Korah. The psalm is pre-noted with this title. I have frequently said, wherever the title is "of the sons of Korah," there is nothing sad, but always joyful. For the sadness of the father is consoled by the joy of the sons. Finally, read the psalms carefully again, and wherever you find the title "of the sons of Korah," you will find nothing sad. I have frequently said that Korah, which is interpreted as the place of Calvary, must necessarily signify something joyful. Finally, who is this Korah? He who was ascending from Jericho into Bethel. Bethel, the house of God. Attend carefully. Whoever is in Jericho, and wishes to go to the house of God, must necessarily ascend. Therefore our Korah, that is, Elisha, ascended from Jericho into the house of God in Bethel, and there come out from Bethel, that is, from the house of God, that is, from the synagogue where previously the house of God had been, there come out forty-two boys, and they mock Elisha and our Korah, and say: Go up, you bald-head; go up, you bald-head. He came to his own house, and is mocked by the little ones of Bethel. But that most patient Elisha, who therefore had come into Bethel so that he might save, looked back at some point: he looked back, and commanded two bears to come out from the forest, and they killed the forty-two boys (IV Kings II). So also our Lord, that is, our Korah, when he had come into Bethel, and wished to ascend, being mocked by the little ones, commands two bears to come out, that is, Vespasian and Titus, and they killed the forty-two boys. Who are these forty and two boys? From the ascension of Christ until the subversion of Jerusalem, there are forty and two years. Look carefully, and so you will find. And so he gave them a place of repentance for forty and two years after his resurrection, when he ascended to Bethel. But because they were mocking: Go up, you bald-head; go up, you bald-head; two bears came out, and killed them.

Lord, you have blessed your land. It is said of the coming of the Savior. This is properly according to history. Moreover according to tropology, when we shall have spoken of the history, afterwards we shall speak. Lord, you have blessed your land. This we have said of the coming of the Savior. The land which had offended you, which had been defiled with idolatries, was saved at your coming. Lord, you have blessed your land. The sinner speaks after having obtained pardon. Lord, you have blessed your land. Although it brought forth thistles and thorns, yet it is your creature, and therefore it was saved. You have turned away the captivity of Jacob. Of those who believed in Christ. You have turned away the captivity of Jacob. Whoever is in sins, is held captive.

Remisisti iniquitatem plebis tuae. Non propter opera eorum, sed propter misericordiam tuam salvasti populum tuum. Et operuisti omnia peccata eorum. Usque ad finem de adventu Salvatoris psalmus est, sicut dixit, misericordia et veritas. Verumtamen prope timentes eum salutare ipsius, ut inhabitet gloria in terra nostra. Vere enim gloria Dei habitavit in terra nostra, et deinde justitia de coelo prospexit. Etenim Dominus dabit benignitatem. Quam benignitatem? Terra nostra dedit fructum suum. Maria, terra nostra, caro nostra, dedit fructum suum. Justitia ante eum ambulavit. Justum fructum dedit terra virgo. Hoc interim diximus secundum historiam: nunc dicamus secundum tropologiam: Remisisti iniquitatem plebis tuae. Nemo dimittit, nisi quod debetur. Operuisti omnia peccata eorum. Virtutibus operuisti, et propterea peccata non parent. Ac si diceret: Iniquitatem operuisti justitia; impudicitiam operuisti castitate; nigredinem operuisti candore.

Mitigasti omnem iram tuam: avertisti ab ira indignationis tuae. Converte nos, Deus salutum nostrarum, etc. Videte quid dicat: Tu quod in te fuit, aversus es ab ira propter clementiam tuam. Converte nos, Deus. Tu aversus ab ira, nos avertisti a peccatis. Converte nos, Deus salutum nostrarum. Quare non dixit, salutis nostrae, sed salutum nostrarum. Si semel peccaremus, una indigeremus salute. Multa peccavimus: propterea multis indigemus salutibus.

Deus, tu conversus vivificabis nos. Quamdiu ergo ad nos Dominus non convertitur, mortui sumus.

Ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis. Quod Salvator descendit, misericordia Dei est. Non venisset medicus, nisi aegrotarent plurimi. Quoniam aegrotabant plurimi, propterea venit medicus. Quoniam indigebamus misericordia, propterea venit Salvator.

Audiam quid loquatur in me Dominus Deus. Multi putant quando loquitur Moyses et dicit: haec dicit Dominus, et Isaias, et caeteri, et cum dicitur: Factum est verbum Domini ad Isaiam, sive ad Ezechiel prophetam; quoniam forinsecus sermo fiat, et per istas aures audiat propheta quod loquitur a Domino: Non est ita. Denique et Dominus noster quid loquitur ad Pharisaeos et Judaeos? qui habet aures audiendi audiat (Luc. VIII). Et Isaias ait: Dominus addidit mihi auriculam (Isai. V). Videte quid dicat: Dominus addidit mihi auriculam.

You have forgiven the iniquity of your people. Not because of their works, but because of your mercy you have saved your people. And you have covered all their sins. Until the end the psalm is about the coming of the Savior, as it said, mercy and truth. Nevertheless his salvation is near them that fear him, that glory may dwell in our land. For truly the glory of God dwelt in our land, and then justice looked down from heaven. For the Lord will give goodness. What goodness? Our land has given its fruit. Mary, our land, our flesh, gave its fruit. Justice has walked before him. The virgin land gave just fruit. This meanwhile we have said according to history: now let us speak according to tropology: You have forgiven the iniquity of your people. No one forgives, except what is owed. You have covered all their sins. You have covered them with virtues, and therefore sins do not appear. As if he were saying: You have covered iniquity with justice; you have covered impudicity with chastity; you have covered blackness with brightness.

You have mitigated all your wrath: you have turned away from the wrath of your indignation. Convert us, O God of our salvations, etc. See what he says: You, as far as was in you, were turned away from wrath because of your clemency. Convert us, O God. You being turned away from wrath, have turned us away from sins. Convert us, O God of our salvations. Why did he not say, of our salvation, but of our salvations. If we sinned once, we would need one salvation. We have sinned many times: therefore we need many salvations.

God, you being turned will quicken us. As long therefore as the Lord is not turned to us, we are dead.

Show us, O Lord, your mercy, and give us your salvation. That the Savior descended, is the mercy of God. The physician would not have come, unless many were sick. Because many were sick, therefore the physician came. Because we were in need of mercy, therefore the Savior came.

I will hear what the Lord God may speak in me. Many think when Moses speaks and says: thus says the Lord, and Isaiah, and the rest, and when it is said: The word of the Lord was made to Isaiah, or to Ezekiel the prophet; that the speech happens outwardly, and through these ears the prophet hears what is spoken by the Lord: It is not so. Finally also what does our Lord speak to the Pharisees and Jews? he who has ears to hear let him hear (Luke VIII). And Isaiah says: The Lord added to me an ear (Isaiah V). See what he says: The Lord added to me an ear.

Quoniam non habebam illam auriculam quae in corde est; addidit mihi ut Dei possim audire sermones. Et nunc ergo propheta quodcumque audit, audit in corde. Quando enim clamamus in cordibus nostris, abba pater, et clamor ille silentii est, et silentium auditur a Domino: sic et Dominus loquitur ad cor nostrum, quod clamat, abba pater. Ideo ergo nunc dicit propheta: Audiam quid loquatur in me Dominus Deus. Tale quid et Abacuc propheta dicit: Stabo in contemplatione, et videam quid respondeat mihi Dominus, et quid respondeam ad eum (Abac. II). Et audiam quid loquatur in me Dominus Deus. Ergo et hoc quod dicit: Audiam quid loquatur in me Dominus Deus: loquitur in corde, loquitur in sensu. Vultis scire qualis sit clamor cordis? Vultis scire quoniam clamor apud Deum non vocis, sed lacrymarum est? Dicitur in Lamentationibus Jeremiae: Non tacuit pupilla oculi mei (Thren. II).

Quoniam loquetur pacem in plebem suam. Proprie dicitur hoc de populo Judaeorum, qui in Christum crediturі sunt. Hoc est de adventu Christi. Dicitur et de fide populi Judaici, hoc est, de apostolis, et quicumque apostolis crediderunt. Quoniam loquetur pacem in plebem suam. Pax non dicitur, nisi quando bellum non est.

Et super sanctos suos et in eos qui convertuntur ad cor. Hoc est, qui primum sequebantur carnem, et postea convertuntur ad cor. Ut sciatis quia pro Judaeis dicitur iste versiculus, hoc est, de his qui crediderunt in Salvatorem: videte exempla quae diximus. Fac mihi Judaeum legere Leviticum, et omnia illa sacramenta quae scripta sunt, et quomodo leprosus ingreditur in synagogam, quomodo gallina tollitur et obtorquetur illi collum. Deinde dicitur de sanguine quomodo aspergatur: dicitur de aqua: dicitur de hyssopo: dicitur etiam quomodo scindantur illi vestimenta, et sic ingreditur in synagogam ille qui leprosus fuerat. Si secundum litteram legamus, quid nobis prodest quod legimus? Si vero conversi fuerimus ad cor, si spiritualiter intellexerimus: videbimus quoniam leprosus non potest intrare ad populum Dei, nisi scindantur vestimenta ejus, nisi quodcumque clausum fuerit reveletur. Denique videte, quoniam iste leprosus nisi per sanguinem et aquam, et hyssopum, non ingreditur synagogam. Ergo et tu qui usque hodie leprosus fuisti, non apparebat lepra tua antequam venires ad sacerdotem. Sed quoniam venisti ad sacerdotem, dissuit sacerdos vestimenta tua, et quod tectum videbatur et sanum esse, ostendit leprosum. Omnia peccata tua et lepram tuam posuit ante oculos tuos, et ideo te reducit in synagogam Dei per sanguinem et aquam. Per sanguinem, per passionem Christi, et per aquam, per baptismum. Ergo post lepram sanari non poteris, nisi per passionem et per baptismum.

Since I did not have that ear which is in the heart; he added it to me so that I might be able to hear the speeches of God. And now therefore whatever the prophet hears, he hears in the heart. For when we cry in our hearts, Abba Father, and that cry is of silence, and the silence is heard by the Lord: so also the Lord speaks to our heart, which cries, Abba Father. Therefore therefore now the prophet says: I will hear what the Lord God may speak in me. The prophet Habakkuk says something such: I will stand in contemplation, and I will see what the Lord may answer to me, and what I may answer to him (Habak. II). And I will hear what the Lord God may speak in me. Therefore also this which he says: I will hear what the Lord God may speak in me: he speaks in the heart, he speaks in the sense. Do you wish to know what kind of thing the cry of the heart is? Do you wish to know that the cry before God is not of the voice, but of tears? It is said in the Lamentations of Jeremiah: The apple of my eye has not been silent (Lam. II).

For he will speak peace unto his people. Properly this is said of the people of the Jews, who are to believe in Christ. This is of the coming of Christ. It is said also of the faith of the Jewish people, that is, of the apostles, and whoever believed the apostles. For he will speak peace unto his people. Peace is not spoken, except when there is no war.

And upon his saints, and unto them that are converted to the heart. This means those who first followed the flesh, and afterwards are converted to the heart. That you may know that this verse is said for the Jews, that is, for those who believed in the Savior: see the examples which we have mentioned. Make me a Jew read Leviticus, and all those sacraments which are written, and how a leper enters into the synagogue, how a hen is taken and its neck is twisted. Then it is told of the blood how it is sprinkled: it is told of the water: it is told of the hyssop: it is told also how his garments are rent, and thus he who had been a leper enters into the synagogue. If we read according to the letter, what does it profit us what we read? But if we be converted to the heart, if we understand spiritually: we shall see that a leper cannot enter unto the people of God, unless his garments be rent, unless whatever has been closed be revealed. Finally see, that this leper enters not the synagogue except through blood and water and hyssop. Therefore thou also who until this day hast been a leper, thy leprosy did not appear before thou camest to the priest. But because thou hast come to the priest, the priest has unripped thy garments, and what seemed covered and sound, he has shown to be leprous. All thy sins and thy leprosy he has placed before thy eyes, and therefore he leads thee back into the synagogue of God through blood and water. Through blood, through the passion of Christ, and through water, through baptism. Therefore after leprosy thou shalt not be able to be healed, except through the passion and through baptism.

Et cum hoc feceris, dicitur et illud: Asperges me hyssopo et mundabor: lavabis me, et super nivem dealbabor (Psal. L). Usque hodie in Aegypto es: quamdiu non veneris ad sanguinem et ad aquam, salvari non poteris. Vis ut exterminator qui interfecit Aegyptum, non te interficiat? Tolle hyssopum, intinge in sanguine, asperge postes tuos. Exterminator cum viderit sanguinem in fronte tua, accedere non poterit. Hoc totum quare dixi? Quia scriptum est: Et in eos qui convertuntur ad cor. Ergo non poterit Deus loqui pacem plebi suae, nisi eis qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsius. Ostendo viam salutis, do misericordiam, licet necdum conversus es ad cor: tamen exspecto, do locum poenitentiae. Et hoc totum quid est. Ut inhabitet gloria in terra nostra. Propterea te ad poenitentiam vocat: ut qui leprosus eras, habeas hospitem Christum.

Misericordia et veritas obviaverunt sibi, justitia et pax osculatae sunt. O quam praeclara amicitia! Misericordia et veritas obviaverunt sibi. Peccator es: audi quid dicat, misericordia. Sanctus es: audi quid dicat, et veritas. Nec si peccator es, desperes: nec si justus es, superbias. Dicamus aliter: Duo sunt credentes populi: unus de gentium populo, et alius de Judaeorum. Judaeis repromissum est quod veniret Salvator: nobis autem qui extranei eramus a lege Dei, non est repromissum. Misericordia igitur est in populo gentilium, veritas in populo Judaeorum: quia quod repromissum est, venit hoc est, quod repromissum est, patribus, hoc completur in filiis. Justitia et pax osculatae sunt. Videte quid dicat: Justitia et pax osculatae sunt. Ipsum est quod supra dixit: Misericordia et veritas. Misericordia ipsum est quod et pax: veritas autem ipsum est quod et justitia. Si quid enim ad pacem pertinet, hoc et ad misericordiam, et si quid ad veritatem, hoc ad justitiam. Videte ergo quid dicat: Justitia et pax deosculatae sunt, hoc est, misericordia et veritas amicitiam fecerunt, hoc est, et gentilium populus et Judaeorum sub uno pastore Christo est.

Veritas de terra orta est. Ego sum via, et vita, et veritas (Joan. XIV). Ille qui dicit, ego sum veritas, de terra ortus est. Quae est ista veritas quae de terra orta est. Exiet virga de radice Jesse, et flos de radice ejus exiet (Isai. XI). Et in alio loco: Quoniam Deus operatus est salutem in medio terrae (Psal. LXXIII). Quid dicis, Manichaee, qui negas carnem habuisse Salvatorem? Ecce veritas, id est, Salvator de terra, hoc est, de Maria ortus est. Et justitia de coelo prospexit. Justum enim erat, ut Salvator misereretur populo suo.

And when thou shalt have done this, that also is said: Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow (Ps. 50). Until today thou art in Egypt: as long as thou shalt not come to the blood and to the water, thou shalt not be able to be saved. Dost thou wish that the exterminator who slew Egypt, slay thee not? Take hyssop, dip it in blood, sprinkle thy door-posts. The exterminator, when he shall see the blood on thy forehead, shall not be able to approach. Why have I said all this? Because it is written: And unto them that are converted to the heart. Therefore God shall not be able to speak peace to his people, except to those who are converted to the heart.

Nevertheless, his salvation is near them that fear him. I show the way of salvation, I give mercy, although thou art not yet converted to the heart: yet I wait, I give a place for repentance. And what is all this. That glory may dwell in our land. Therefore he calls thee to repentance: that thou who wast a leper, mayest have Christ as a guest.

Mercy and truth have met each other; justice and peace have kissed. O how excellent a friendship! Mercy and truth have met each other. Thou art a sinner: hear what it says, mercy. Thou art a saint: hear what it says, and truth. Neither if thou art a sinner, shouldst thou despair: nor if thou art just, shouldst thou be proud. Let us say it another way: There are two believing peoples: one from the people of the Gentiles, and the other from that of the Jews. To the Jews it was promised that the Savior would come: but to us who were strangers to the law of God, it was not promised. Mercy therefore is in the people of the Gentiles, truth in the people of the Jews: because what was promised, has come, that is, what was promised to the fathers, is fulfilled in the children. Justice and peace have kissed. See what it says: Justice and peace have kissed. It is the same as what it said above: Mercy and truth. Mercy is the same as peace: but truth is the same as justice. For if anything pertains to peace, it pertains also to mercy, and if anything to truth, it pertains to justice. See therefore what it says: Justice and peace have kissed each other, that is, mercy and truth have made friendship, that is, both the people of the Gentiles and that of the Jews is under one shepherd, Christ.

Truth is sprung out of the earth. I am the way, and the life, and the truth (John 14). He who says, I am the truth, is sprung from the earth. What is this truth that is sprung out of the earth? A rod shall come forth out of the root of Jesse, and a flower shall rise up out of his root (Isa. 11). And in another place: For God has wrought salvation in the midst of the earth (Ps. 73). What sayest thou, Manichaean, who deniest that the Savior had flesh? Behold truth, that is, the Savior, is sprung from the earth, that is, from Mary. And justice has looked down from heaven. For it was just, that the Savior should have mercy on his people.

Videte quid dicat: O justa judicia Dei et ininvestigabiles viae ejus! Veritas de terra orta est, hoc est, Salvator. Et rursum: Et justitia de coelo prospexit. Justitia ipse Salvator est. Quomodo de terra orta est? Quomodo de coelo prospexit? De terra orta est, quod homo natus est; de coelo prospexit, quoniam Deus semper in coelis est, hoc est, natus quidem est de terra; sed ille qui de terra natus est, semper in coelo est, hoc est, sic apparebat in terris, ut coelum non derelinqueret. Deus enim ubique prospexit: quoniam donec peccabamus, avertebat oculos suos a nobis. Quod dicit, hoc est: Justum est ut figulus misereatur operibus suis, ut pastor misereatur gregi suo. Nos populus ejus sumus, nos creatura ejus sumus. Propterea ergo de terra ortus est, et de coelo prospexit, ut impleat justitiam suam, et misereatur operi suo. Denique ut sciatis quoniam justitia non crudelitatem sonat, sed misericordiam, videte quid dicat:

Etenim Dominus dabit benignitatem. Propterea prospexit de coelo, ut misereatur operibus suis. Et terra nostra dabit fructum suum. Veritas quidem de terra orta est. Hoc de praeterito. Nunc de futuro dicitur: Et terra nostra dabit fructum suum. Nolite desperare: quod semel natum est ex Maria, quotidie et in nobis nascitur. Et terra nostra dabit fructum suum. Et nos possumus parere Christum, si volumus. Et terra nostra dabit fructum suum, de quo fiat coelestis panis, de quo dicitur: Ego sum panis, qui de coelo descendi (Joan. VI). Haec quidem omnia diximus de misericordia Domini, quoniam propterea venit ut salvaret humanum genus. Verumtamen scire debemus, quoniam ipse judicaturus est vivos et mortuos, ipse veniet ad judicium.

Justitia ante eum ambulabit, et ponet in via gressus suos. Nolite negligentes esse. Justitia ante eum ambulabit, et ponet in via gressus suos. Videte quid dicat, gressus suos: ubi non sunt lapides, ubi non sunt spinae et tribuli, ubi aequalis est via, ubi ambulare potest, ubi non potest impingere. Et nos ergo faciamus in corde nostro viam Domino; de qua via laborabat et Joannes, et clamabat in eremo, ut faceremus viam Domino (Matt. III). Ergo et nunc dicitur: Et ponet in via gressus suos. Ubi invenit viam, ambulat. Licet ante habebamus spinas et tribulos, licet et lapides, dicitur nobis in Isaia: Et lapides de via projicite (Isa. LVII). Hoc autem propterea dicit: ne cum voluerit deambulare in via nostra, impingat pedem suum. Lapides qui in via sunt, et projici jubentur, peccata nostra sunt. Non ambulat in corde nostro Christus, si peccatum aliquod fuerit, statim impingit in lapides. Et ponet in via gressus suos. Faciamus viam, et ponet in via gressus suos Jesus, cui sit gloria et honor in saecula saeculorum. Amen.

See what it says: O the just judgments of God and his unsearchable ways! Truth is sprung out of the earth, that is, the Savior. And again: And justice has looked down from heaven. Justice is the Savior himself. How is it sprung from the earth? How has it looked down from heaven? It is sprung from the earth, because he was born a man; it has looked down from heaven, because God is always in the heavens, that is, he was indeed born from the earth; but he who was born from the earth, is always in heaven, that is, he so appeared on earth, that he did not forsake heaven. For God looked down everywhere: because as long as we were sinning, he turned away his eyes from us. What it says is this: It is just that the potter should have mercy on his works, that the shepherd should have mercy on his flock. We are his people, we are his creature. Therefore he is sprung from the earth, and has looked down from heaven, that he may fulfill his justice, and have mercy on his work. Finally, that you may know that justice does not sound of cruelty, but of mercy, see what it says:

For the Lord will give goodness. Therefore he looked down from heaven, that he might have mercy on his works. And our land shall yield her fruit. Truth indeed is sprung out of the earth. This is of the past. Now it is said of the future: And our land shall yield her fruit. Despair not: what was once born of Mary, is daily born in us also. And our land shall yield her fruit. And we can bring forth Christ, if we will. And our land shall yield her fruit, from which may be made the heavenly bread, of which it is said: I am the bread which came down from heaven (John 6). All these things we have said of the mercy of the Lord, because for this reason he came, that he might save the human race. Nevertheless we ought to know, that he himself is to judge the living and the dead, he himself shall come to judgment.

Justice shall walk before him, and shall set his steps in the way. Be not negligent. Justice shall walk before him, and shall set his steps in the way. See what it says, his steps: where there are no stones, where there are no thorns and thistles, where the way is level, where he can walk, where he cannot stumble. And let us therefore make in our heart a way for the Lord; for which way John also labored, and cried in the wilderness, that we should make a way for the Lord (Matt. 3). Therefore even now it is said: And he shall set his steps in the way. Where he finds a way, he walks. Although before we had thorns and thistles, although also stones, it is said to us in Isaiah: And cast out the stones from the way (Isa. 57). But for this reason he says it: lest when he should wish to walk in our way, he should strike his foot. The stones which are in the way, and are commanded to be cast out, are our sins. Christ walks not in our heart, if there be any sin, immediately he strikes against the stones. And he shall set his steps in the way. Let us make a way, and Jesus shall set his steps in the way, to whom be glory and honor for ever and ever. Amen.

PSALMUS LXXXV.

Oratio David. Iste psalmus vocem continet nostri Mediatoris venientis ad passionem. In fine vero ipsius prophetae tenet orationem.

Inclina, Domine, aurem tuam, et exaudi me: quoniam sanctus sum. Juxta fragilitatem assumpti corporis ad Patrem fundit orationem. Secundum deitatem vero sanctum se dicit, sicut quondam dixerat ad Moysen: Sancti estote, quoniam ego sanctus sum (Lev. XIX et XX). Salvum fac servum tuum, Deus meus, sperantem in te. Miserere mei, Domine, quoniam ad te clamavi tota die. Formam servi suscepit, quam in omni tempore praesentis vitae salvari precatur. Scit enim quia et si spiritus promptus est, caro autem infirma est.

Laetifica animam servi tui. A tribulationibus praesentibus moestam. Quia ad te, Domine, animam meam levavi: Ad te eam resuscitari credens.

Quia tu, Domine, suavis et mitis, et multae misericordiae omnibus invocantibus te. His qui te de puro corde invocant, mitem te praebes, et copiosam misericordiam eis indulges.

Auribus percipe, Domine, orationem meam, etc. Quoniam justa peto.

In die tribulationis meae. Hoc est, in die passionis. Clamavi ad te. De cruce. Quia exaudisti me. Ut commendatum tibi restitueres spiritum meum.

Non est similis tui in diis, Domine, et non est secundum opera tua. Non reperitur in simulacris gentium, qui sic possit ut tu operari.

Omnes gentes quascumque fecisti, venient et adorabunt coram te, Domine, etc. Per passionem enim meam cognoscent magnitudinem virtutis tuae. Hinc propheta loquitur.

Deduc me, Domine, in via tua, et ingrediar in veritate tua. Si enim me ad Christum tuum, qui est via, deducas, nulla me fallacia retinebit. Laetetur cor meum ut timeat nomen tuum. Cum a moerore facinorum erutus fuero, tunc in te laetitia spirituali gaudebo.

Confitebor tibi, Domine Deus meus, in toto corde meo: et glorificabo nomen tuum in aeternum, etc. Cur confiteatur nomini Domini, aut honoret eum, versiculus sequens exponit, dicens:

Eripuisti animam meam ex inferno inferiori. Non quod duo inferna sint, sed iste superiorem infernum, peccatum dixit: inferiorem vero, qui est verus infernus, in quo peccatores damnantur. Laudat ergo ob hoc misericordiam Domini, quod sit erutus a supplicio inferioris inferni.

PSALM 85.

A prayer of David. This psalm contains the voice of our Mediator coming to his passion. But at the end of it, it holds the prayer of the prophet.

Incline, O Lord, thy ear, and hear me: for I am holy. According to the fragility of the assumed body he pours out prayer to the Father. But according to his deity he calls himself holy, as he had once said to Moses: Be ye holy, because I am holy (Lev. 19 and 20). Save thy servant, O my God, that trusts in thee. Have mercy on me, O Lord, for I have cried to thee all the day. He took the form of a servant, which he prays to be saved in all the time of the present life. For he knows that although the spirit is willing, yet the flesh is weak.

Gladden the soul of thy servant. From the present tribulations, [which is] sorrowful. Because to thee, O Lord, I have lifted up my soul: Believing that it is to be raised up to thee.

Because thou, O Lord, art sweet and mild, and of much mercy to all that call upon thee. To those who call upon thee from a pure heart, thou showest thyself mild, and grantest them copious mercy.

Give ear, O Lord, to my prayer, etc. Because I ask just things.

In the day of my tribulation. That is, in the day of the passion. I have cried to thee. From the cross. Because thou hast heard me. That thou mightest restore my spirit commended to thee.

There is none like to thee among the gods, O Lord, and there is none according to thy works. There is none found in the idols of the Gentiles, who can work as thou dost.

All the nations whatsoever thou hast made, shall come and adore before thee, O Lord, etc. For through my passion they shall know the greatness of thy virtue. From here the prophet speaks.

Lead me, O Lord, in thy way, and I will walk in thy truth. For if thou leadest me to thy Christ, who is the way, no fallacy shall hold me back. Let my heart rejoice that it may fear thy name. When I shall have been rescued from the sorrow of crimes, then I shall rejoice in thee with spiritual joy.

I will praise thee, O Lord my God, with my whole heart: and I will glorify thy name for ever, etc. Why he should praise the name of the Lord, or honor him, the following verse explains, saying:

Thou hast delivered my soul from the lower hell. Not that there are two hells, but he called the upper hell, sin: and the lower, the true hell, in which sinners are damned. Therefore he praises for this the mercy of the Lord, that he has been rescued from the punishment of the lower hell.

Deus, iniqui insurrexerunt adversus me: et synagoga potentium quaesierunt animam meam. Vitiorum, seu daemoniorum. Non ex persona Christi haec propheta loquitur, sed intelligitur de Judaeis. Non proposuerunt Deum ante conspectum suum. Obcaecaverat eos malitia eorum.

Et tu, Domine Deus, miserator et misericors: patiens et multae misericordiae et verax. Misericors, cum remittis: patiens, cum peccatorem, ut convertatur, exspectas: verax, cum promissa restitues.

Respice in me, et miserere mei: da imperium tuum puero tuo. Ad repugnandum potestatibus adversis. Et salvum fac filium ancillae tuae. Ecclesiae, in qua sum renatus.

Fac mecum signum in bonum, ut videant qui me oderunt et confundantur: quoniam tu, Domine, adjuvisti me, et consolatus es me. Muniar crucis tuae signo, quod videntes, potestates adversae fugiant confusae, et discedant a me. Haec enim pro nostro populo propheta rogat. Sed et nos precamur, Domine, ut crucis tuae signo tutati, atque ejus praesidio custoditi, mereamur ab omnibus diaboli insidiis liberari: quia tibi est honor et gloria cum aeterno Patre et Spiritu sancto in saecula saeculorum. Amen.

PSALMUS LXXXVI.

Psalmus Cantici filiis Core. Inter psalmum et canticum quid interest, frequenter dixi: Psalmus ex Psalterio dicitur: Canticum vero ex voce profertur. Psalmus refertur ad manus, hoc est, ad opera: canticum ad theoriam.

Fundamenta ejus in montibus sanctis. Non praedixit cujus; et dixit: Fundamenta ejus in montibus sanctis. Qui loquitur, propheta est. Filii sunt Core. Core quid interpretatur, frequenter dixi: Calvaria, hoc est filii resurrectionis. Fundamenta ejus, sive Dei, sive certe Ecclesiae. Quae sunt autem fundamenta, nisi Pater, et Filius, et Spiritus sanctus? Haec ergo fundamenta non sunt in vallibus, sed sunt in montibus, et non in montibus quibuscumque, sed in montibus sanctis. Loquitur Paulus: Quasi sapiens architectus fundamentum posui (I Cor. III), hoc est fidem Trinitatis. Denique dicit, et in alio loco: Exspectabant enim civitatem habentem fundamenta: cujus artifex et conditor Deus (Hebr. XI): Fundamenta ejus in montibus sanctis. Ideo dixit in montibus sanctis: quia sunt et alii montes non sancti. Denique dicitur in Isaia: Super montem tenebrosum levate signum (Isai. XIII). Et in alio loco dicitur: Quis es tu, mons corrupte (Zach. IV)? Dicitur et in Jeremia: Dicat Domino Deo vestro gloriam, antequam offendant pedes vestri ad montes tenebrosos (Jerem. XIII).

O God, the wicked are risen up against me: and the assembly of the mighty have sought my soul. [The assembly] of vices, or of demons. Not from the person of Christ the prophet speaks these things, but it is understood of the Jews. They have not set God before their eyes. Their malice had blinded them.

And thou, O Lord God, art a compassionater and merciful: patient and of much mercy and true. Merciful, when thou forgivest: patient, when thou waitest for the sinner, that he may be converted: true, when thou shalt restore the promises.

Look upon me, and have mercy on me: give thy command to thy boy. For resisting adverse powers. And save the son of thy handmaid. Of the Church, in which I am reborn.

Show me a token for good, that they who hate me may see, and be confounded: because thou, O Lord, hast helped me, and hast comforted me. Let me be fortified with the sign of thy cross, which seeing, the adverse powers may flee confounded, and depart from me. For these things the prophet asks for our people. But we also pray, O Lord, that being protected by the sign of thy cross, and guarded by its defense, we may deserve to be delivered from all the snares of the devil: because to thee is honor and glory with the eternal Father and the Holy Spirit for ever and ever. Amen.

PSALM 86.

A psalm of a canticle to the sons of Korah. What the difference is between a psalm and a canticle, I have frequently said: a psalm is said from the Psaltery: but a canticle is brought forth from the voice. A psalm refers to the hands, that is, to works: a canticle to theory.

Its foundations are in the holy mountains. He did not say beforehand whose; and he said: Its foundations are in the holy mountains. He who speaks is a prophet. They are the sons of Korah. What Korah is interpreted as, I have frequently said: Calvary, that is, the sons of the resurrection. Its foundations, whether of God, or certainly of the Church. But what are the foundations, if not the Father, and the Son, and the Holy Spirit? These foundations therefore are not in the valleys, but they are in the mountains, and not in any mountains whatsoever, but in holy mountains. Paul speaks: As a wise architect I have laid the foundation (1 Cor. 3), that is, the faith of the Trinity. Finally he says, also in another place: For they looked for a city having foundations: whose builder and maker is God (Heb. 11): Its foundations are in the holy mountains. Therefore he said in the holy mountains: because there are also other mountains not holy. Finally it is said in Isaiah: Upon a dark mountain lift ye up a banner (Isa. 13). And in another place it is said: Who art thou, O corrupt mountain (Zech. 4)? It is said also in Jeremiah: Give glory to the Lord your God, before your feet stumble upon the dark mountains (Jer. 13).

Videtis ergo quia sunt et montes tenebrosi, et dicitur nobis a Jeremia, ut demus gloriam Deo, antequam offendant pedes nostri ad montes tenebrosos. Si enim pedes nostri impegerint ad illos montes, gloriam Domino dare non possumus. Fundamenta ejus in montibus sanctis. Quos nos possumus dicere fundamenta? Apostolos. In illis erant fundamenta: ibi primum posita est fides Ecclesiae, et ibi fundamenta sunt posita. Et quia unusquisque superaedificat fundamento: alius aurum, alius argentum, alius lapides pretiosos: diligit Dominus portas Sion super omnia tabernacula Jacob. Istas portas diligit, quas videmus corruisse. Istas portas diligit, et istam Sion diligit, quae arata est sicut ager. Et videte quid dicat: Diligit Dominus portas Sion, super omnia tabernacula Jacob. Videte quid dicat: Super omnes civitates Jacob, hoc est, Judae: istam tantum diligit civitatem. Et quomodo videmus alias ex parte stare, et istam penitus corruisse? Legamus Apocalypsim Joannis (Cap. XXI): legamus et Isaiam (Cap. LXII). Ubi aedificatur civitas Jerusalem, et duodecim portae ipsius dicuntur esse de lapidibus pretiosis constructae, et ipsa civitas de coelo descendit, et dicuntur muri ejus aurei, et dicuntur plateae ejus stratae esse smaragdo, et dicuntur singulae portae ex singulis lapidibus pretiosis (Ezech. XXVIII). Hae sunt totae Domini divitiae, et hoc diligit Dominus quod et homines? Prohibet nos ab avaritia, et ipse de avaritia exstruit civitatem? Ergo, diligit Dominus portas Sion. Illas portas duodecim Sion, manifestum est quod de apostolis scripsit. Super omnia tabernacula Jacob, super omnes veteres sanctos. Hoc interim diximus secundum unum tropum. Dicamus autem et aliter: Diligit Dominus portas Sion. Mihi videntur portae Sion esse virtutes. Sicut enim portae mortis sunt vitia atque peccata: ita portae Sion videntur mihi esse virtutes. Denique dicit in alio loco: qui exaltas me de portis mortis (Psalm. IX). Si autem portae mortis peccata sunt: ergo portae Jerusalem virtutes sunt. Super omnia tabernacula Jacob. Videte quomodo Jacob, hoc est, vetus populus, non habet fundamentum, nec domum fundamentis positam, sed tabernacula quae cito pertranseunt.

Gloriosa dicta sunt de te, civitas Dei. Ergo hoc quod dictum est, fundamenta ejus in montibus sanctis, possumus et de Deo dicere. Possumus autem et hoc dicere: Gloriosa dicta sunt de te, civitas Dei. Quae est ista civitas ubi dicta sunt gloriosa? In omnibus prophetis dictum est de hac civitate. Isaias dicit: Exsurge, exsurge, Jerusalem, induere fortitudinem brachii tui (Isai. LII). Iterum ipse Isaias: Ego civitas firma, civitas quae non oppugnatur. Dicit et David: Fluminis impetus laetificat civitatem Dei (Psal. XLV). Et in alio loco: Domine, in civitate tua imagines eorum dissipabis (Psal. LXXII). Et Salvator gloriosa locutus est de hac civitate. Non potest abscondi civitas super montem posita (Matt. V).

You see therefore that there are also dark mountains, and it is said to us by Jeremiah, that we should give glory to God, before our feet stumble upon the dark mountains. For if our feet shall have struck against those mountains, we cannot give glory to the Lord. Its foundations are in the holy mountains. Whom can we call the foundations? The apostles. In them were the foundations: there first was laid the faith of the Church, and there the foundations were laid. And because everyone builds upon the foundation: one gold, another silver, another precious stones: the Lord loveth the gates of Zion above all the tabernacles of Jacob. He loves these gates, which we see to have fallen. He loves these gates, and he loves this Zion, which is plowed as a field. And see what it says: The Lord loveth the gates of Zion, above all the tabernacles of Jacob. See what it says: Above all the cities of Jacob, that is, of Judah: he loves this city only. And how do we see others standing in part, and this one to have utterly fallen? Let us read the Apocalypse of John (Chap. 21): let us read also Isaiah (Chap. 62). Where the city of Jerusalem is built, and its twelve gates are said to be constructed of precious stones, and the city itself descends from heaven, and its walls are said to be golden, and its streets are said to be paved with emerald, and individual gates are said [to be] of individual precious stones (Ezek. 28). Are these all the riches of the Lord, and does the Lord love this which men also [love]? Does he prohibit us from avarice, and does he himself construct a city out of avarice? Therefore, the Lord loveth the gates of Zion. It is manifest that he wrote of the apostles [as] those twelve gates of Zion. Above all the tabernacles of Jacob, [that is] above all the ancient saints. This we have said for now according to one trope. But let us say it also another way: The Lord loveth the gates of Zion. To me the gates of Zion seem to be the virtues. For as the gates of death are vices and sins: so the gates of Zion seem to me to be the virtues. Finally he says in another place: thou who liftest me up from the gates of death (Ps. 9). But if the gates of death are sins: therefore the gates of Jerusalem are virtues. Above all the tabernacles of Jacob. See how Jacob, that is, the old people, has no foundation, nor a house placed on foundations, but tabernacles which quickly pass away.

Glorious things are said of thee, O city of God. Therefore this which was said, 'its foundations are in the holy mountains', we can also say of God. But we can also say this: Glorious things are said of thee, O city of God. What is this city where glorious things are said? In all the prophets it has been spoken of this city. Isaiah says: Arise, arise, O Jerusalem, put on the strength of thy arm (Isa. 52). Again Isaiah himself [says]: I am a firm city, a city which is not attacked. David also says: The rush of the river maketh glad the city of God (Ps. 45). And in another place: O Lord, in thy city thou shalt bring their images to nothing (Ps. 72). And the Savior spoke glorious things of this city. A city seated on a mountain cannot be hid (Matt. 5).

Memor ero Raab, et Babylonis, scientium me. Quoniam dixit: gloriosa dicta sunt de te, civitas Dei, et tamen ipsam civitatem Ecclesiam intelligimus de gentibus congregatam, propterea nunc de vocatione gentium dicitur: Memor ero Raab, et Babylonis scientium me. Quicumque peccator est, securus sit. Dominus memor fuit Raab. Securum dixi, si revertatur ad Dominum. Caeterum securitas sine lacrymis, non habet remedium. Memor ero Raab. Raab illius meretricis quae suscepit exploratores Jesu: quae erat in Jericho, quo venerat Jesus, et misit duos exploratores Jericho (Josue II). Mundus iste, qui in septem diebus subvertitur, vult interficere exploratores. Et cum ille cupiat interficere exploratores, sola meretrix Raab suscepit. Et suscepit eos non in inferiori loco, sed in coenaculo. Dicamus ergo primum secundum quod vulgo dicitur: neque enim debemus et illam interpretationem dimittere. Et suscepit eos non in inferiori loco, sed in coenaculo. In domate, hoc est, in sublimitate fidei suae, et abscondit eos in lino, hoc est, in stupa lini. Hoc interim diximus secundum historiam, et videtis quomodo de ipsa historia paulatim ad mystica ascendimus sacramenta. Jesus dux, qui populum eduxerat de Aegypto: Jesus dux, qui interpretatur Salvator, Mose mortuo, et sepulto in terra Moab, in terra Arabiae, hoc est, Lege mortua, in Evangelium cupit inducere populum suum. Emittit duos exploratores Jericho. Duos exploratores, unum in circumcisionem, alium in gentibus, Petrum et Paulum. Jericho quaerit eos occidere: illa eos suscepit meretrix, Ecclesia de gentibus congregata. Credit in Jesum, et quos volebat Jericho interficere, ipsa salvat in domate suo. Et ponet eos in domate suo, in excelsa fide sua, et abscondit eos in lini calamo. Licet meretrix sit, tamen ponet eos in lino. Linum multo labore, et diligentia in candorem venit. Scitis ipsi, quoniam linum de terra nascitur, et cum in terra natum fuerit, nigrum est: nullam speciem habet, nullum usum. Primum ergo tollitur de terra, frangitur, deinde torquetur, postea lavatur, deinde tunditur, deinde plectitur, et multa cura et labore vix venit ad candorem. Ergo hoc dicitur, quod ista quidem meretrix suscepit exploratores in lino suo, ut illi exploratores linum ipsius verterent in candorem. Quid igitur? Dat illis consilium, et sic dicit: Exspectate his tribus diebus. Non erat una dies, non duo, nisi tres dies. Videte quid dicat. Exspectate tribus diebus. Non nominat tres noctes, sed tres dies: quia illuminatum habebat cor. Et deinde dicit post tres dies. Et quid dicit: Nolite, inquit, ire per campestria, sed in montana conscendite. Ecclesiae enim fides non est in vallibus, sed in montibus constituta. Jericho ergo postea subvertitur ab Jesu, et ista sola meretrix reservatur incolumis.

I will be mindful of Rahab and Babylon knowing me. Because it said: 'Glorious things are said of thee, O city of God', and yet we understand that city [to be] the Church gathered from the Gentiles, therefore now it is said of the vocation of the Gentiles: I will be mindful of Rahab and Babylon knowing me. Whoever is a sinner, let him be secure. The Lord was mindful of Rahab. I said 'secure', if he should return to the Lord. Otherwise security without tears has no remedy. I will be mindful of Rahab. Rahab that harlot who received the spies of Joshua: who was in Jericho, where Joshua had come, and sent two spies to Jericho (Josh. 2). This world, which is subverted in seven days, wishes to kill the spies. And while it desires to kill the spies, only the harlot Rahab received [them]. And she received them not in a lower place, but in an upper room. Let us say therefore first according to what is commonly said: for neither ought we to let go that interpretation. And she received them not in a lower place, but in an upper room. On the roof, that is, in the sublimity of her faith, and she hid them in flax, that is, in the stalks of flax. This we have said for now according to the history, and you see how from the history itself we gradually ascend to mystical sacraments. Joshua the leader, who had led the people out of Egypt: Joshua the leader, who is interpreted as 'Savior', Moses being dead and buried in the land of Moab, in the land of Arabia, that is, the Law being dead, desires to lead his people into the Gospel. He sends two spies to Jericho. Two spies, one to the circumcision, the other to the Gentiles, Peter and Paul. Jericho seeks to kill them: that harlot received them, the Church gathered from the Gentiles. She believes in Jesus, and those whom Jericho wished to kill, she saves on her roof. And she places them on her roof, in her exalted faith, and hides them in the stalk of flax. Although she be a harlot, yet she places them in flax. Flax comes to whiteness with much labor and diligence. You yourselves know, that flax is born of the earth, and when it has been born in the earth, it is black: it has no beauty, no use. First therefore it is taken from the earth, it is broken, then it is twisted, afterwards it is washed, then it is beaten, then it is woven, and with much care and labor it hardly comes to whiteness. Therefore this is said, that this harlot indeed received the spies in her flax, that those spies might turn her flax into whiteness. What then? She gives them counsel, and says thus: Wait these three days. It was not one day, not two, but three days. See what it says. Wait three days. It does not name three nights, but three days: because she had an enlightened heart. And then it says 'after three days'. And what does it say: Go not, she said, through the plains, but go up into the mountains. For the faith of the Church is not established in the valleys, but in the mountains. Jericho therefore is afterwards subverted by Joshua, and this harlot alone is kept safe.

Ergo hoc dicitur: Memor ero Raab, hoc est, quae suscepit exploratores meos, et ego in die judicii memor ero ejus. Memor ero Raab. Raab quid interpretatur? diximus secundum historiam: dicamus et secundum nominis interpretationem. Juxta anagogen Raab dupliciter interpretatur. Aut interpretatur latitudo: aut certe interpretatur superbia. Ergo videte quid dicat. Illa quae quondam ambulabat in lata et spatiosa via quae ducit ad mortem (Matth. VII): illa quae superba erat, et habebat impetum ad ruinam, postea conversa est in humilitatem. Memor ero Raab, et Babylonis. Babylon interpretatur confusio. Videte quid dicat: Non solum Raab memor ero, sed etiam Babylonis: quaecumque anima a vitiis peccatisque confusa est. Et Babylonis scientium me. Videte quid dicat: Licet aliquis Raab fuerit, licet Babylon fuerit: tamen memor ero quicumque me scierit. Ergo si fuerimus Raab, et Babylon, etiam debemus esse securi, et dicere: Deus dixit: memor ero Raab, et Babylonis. Sed videte quid sequitur: Scientium me. Fuerunt Raab et Babylon, sed postea conversi sunt ad me. Memor ero Raab et Babylonis scientium me. Illa quae quondam erat in latitudine peccatorum, ascendit postea ad memoriam Dei. Hucusque quasi per aenigma locutus est: nunc vero apertius loquitur ad vocationem gentium. Videte enim quid dicat:

Ecce alienigenae et Tyrus, et populus Aethiopum, hi fuerunt illic. Alienigenas vocat ad distinctionem Israel. Nos enim sumus alienigenae, et Tyrus. Tyrus interpretatur tribulatio, hoc est, sor: et populus Aethiopum niger, et in peccatorum sordibus involutus. Et populus Aethiopum. Hoc est, quod dicitur: Aethiopia praeveniet manus ejus Deo (Psal. LXVII). Ecce alienigenae, et Tyrus, et populus Aethiopum. Quod dicit, hoc est: Illi qui ante alieni erant, illi erant in tribulatione: qui erant positi in corde maris. Dicitur enim de Tyro: Tyrus posita in corde maris. Illi igitur qui prius erant in mari, et fluctibus tundebantur, postea inventi sunt in Ecclesia. Et populus Aethiopum. Nos quondam Aethiopes fuimus, Aethiopes vitiis atque peccatis: quoniam peccata nos nigros fecerant, sed postea audivimus: Lavamini, mundi estote (Isai. I). Et diximus: Lavabis me, et super nivem dealbabor (Psal. L). Nos ergo Aethiopes versi sumus in candorem. Ecce alienigenae, et Tyrus, et populus Aethiopum, hi fuerunt illic. Ubi fuerunt? Ubi gloriosa dicta sunt de te, civitas Dei.

Therefore this is said: I will be mindful of Rahab, that is, of her who received my spies, and I in the day of judgment will be mindful of her. I will be mindful of Rahab. What is Rahab interpreted as? we have spoken according to the history: let us speak also according to the interpretation of the name. According to anagoge Rahab is interpreted in two ways. Either it is interpreted as 'breadth': or certainly it is interpreted as 'pride'. Therefore see what it says. She who once walked in the broad and spacious way which leadeth to death (Matt. 7): she who was proud, and had an impetus to ruin, afterwards was converted to humility. I will be mindful of Rahab, and of Babylon. Babylon is interpreted as 'confusion'. See what it says: Not only of Rahab will I be mindful, but also of Babylon: whatever soul is confounded by vices and sins. And of Babylon knowing me. See what it says: Although one has been a Rahab, although he has been a Babylon: yet I will be mindful of whoever shall have known me. Therefore if we have been Rahab and Babylon, we also ought to be secure, and to say: God has said: I will be mindful of Rahab and Babylon. But see what follows: 'knowing me'. They were Rahab and Babylon, but afterwards they were converted to me. I will be mindful of Rahab and Babylon knowing me. She who once was in the breadth of sins, afterwards ascended to the memory of God. Hitherto he has spoken as if through an enigma: but now he speaks more openly to the vocation of the Gentiles. For see what it says:

Behold the foreigners and Tyre, and the people of the Ethiopians, these were there. He calls them 'foreigners' in distinction to Israel. For we are foreigners, and Tyre. Tyre is interpreted as 'tribulation,' that is, sor; and the people of the Ethiopians is black, and involved in the filth of sins. 'And the people of the Ethiopians.' This is what is said: 'Ethiopia shall stretch out her hands to God' (Psalm 67). 'Behold the foreigners, and Tyre, and the people of the Ethiopians.' What is said is this: Those who were previously alien, they were in tribulation; they were placed in the heart of the sea. For it is said of Tyre: 'Tyre placed in the heart of the sea.' Those, therefore, who were previously in the sea and were beaten by the waves, were afterwards found in the Church. 'And the people of the Ethiopians.' We once were Ethiopians, Ethiopians in vices and sins; for sins had made us black, but afterwards we heard: 'Wash yourselves, be clean' (Isaiah 1). And we said: 'Thou shalt wash me, and I shall be made whiter than snow' (Psalm 50). Therefore, we Ethiopians have been turned into whiteness. 'Behold the foreigners, and Tyre, and the people of the Ethiopians, these were there.' Where were they? Where glorious things were spoken of thee, O city of God.

Numquid Sion dicet homo, et homo natus est in ea? Septuaginta interpretes ita transtulerunt: Numquid Sion dicet homo? Spreverunt ergo multi, nec intellexerunt μήti Σiὼν, quid est, et addiderunt ρ et legunt μήτiρ Σiὼν ἐreῖ ἄnθrwpoς. Et hoc propterea dicunt: quoniam sequitur: et homo natus est in ea. Speraverunt etiam ita debere dici: mater Sion dicet homo, quoniam filius natus dicitur: propterea errant in matris vocabulo. Dicamus ergo primum secundum quod vulgo dicitur: neque enim debemus et illam interpretationem dimittere. Dicamus ergo et nos: Mater Sion dicet homo, et homo natus est in ea. Isti qui nati fuerunt in Ecclesia, alienigenae, Tyrus, et populus Aethiopum: isti sunt qui nascuntur in Ecclesia: credunt in Ecclesiam, et nascuntur in Ecclesia. Nisi enim baptizati fuerint, filii Ecclesiae non erunt. Isti vero qui baptizati sunt in Ecclesia, matrem appellant Ecclesiam. Dicamus, et secundum Hebraicam Veritatem: Numquid Sion dicet homo, et homo natus est in ea? Quod dicit, hoc est, quis poterit nuntiare Sion? quis ei poterit nuntiare hominum: quoniam homo nascetur in ea, et ipse salvabit eam? Hoc est, nullus hominum potest ei nuntiare, quia Sion salvetur in homine qui in ea nascitur. Et homo natus est in ea. Quis est iste homo? Et ipse fundavit eam Altissimus. Respondeant Ariani: quoniam dicunt Altissimum solum Patrem esse: ecce hic de Filio dicitur: Et ipse fundavit eam Altissimus. Non dixit: Filius Dei, qui erat in principio apud Patrem. Sed quid dixit? Homo natus est in ea, et ipse fundavit eam Altissimus. Si autem, Altissimus dicitur, quanto magis verbum Dei!

Dominus narrabit in scriptura populorum, et principum horum qui fuerunt in ea. Non dixit, qui sunt in ea, sed qui fuerunt in ea. Dominus narrabit: et quo modo narrabit? Non verbo, sed scriptura. In cujus scriptura? In populorum. Non sufficit in populorum, sed etiam principum dicit. Et quorum principum? Qui sunt in ea. Non dixit hoc, sed qui fuerunt in ea. Videte ergo quomodo Scriptura sancta sacramentis plena est. Legimus apostolum Paulum: legimus Petrum, et legimus illum dicentem: An experimentum ejus quaeritis, qui in me loquitur Christus (II Cor. XIII)? Et quod Paulus loquitur, loquitur Christus. Qui enim vos recipit, me recipit (Matth. X). Dominus ergo noster atque Salvator, narrat nobis et loquitur, in scripturis principum suorum. Dominus narrabit in Scripturis populorum: in Scripturis sanctis. Quae Scriptura populis omnibus legitur, hoc est, ut omnes intelligant. Quod dicit, hoc est: Sicut scripserunt apostoli, sic et ipse Dominus, hoc est, per Evangelia sua locutus est, non ut pauci intelligerent, sed ut omnes. Plato scripsit in scriptura, sed non scripsit populis, sed paucis. Vix enim intelligunt tres homines.

'Shall not a man say to Zion, and a man was born in her?' The Seventy interpreters translated it thus: 'Shall not a man say to Zion?' Many, therefore, despised it, nor did they understand what meti Sion is, and they added rho (ρ) and read meter Sion erei anthropos ('Mother Zion shall a man say'). And they say this for this reason: because there follows: 'and a man was born in her.' They even hoped it ought to be said thus: 'Mother Zion shall a man say,' because he is said to be a 'born son'; for this reason they err in the word for 'mother.' Let us say therefore first according to what is commonly said; for neither ought we to let go that interpretation. Let us also say: 'Mother Zion shall a man say, and a man was born in her.' These who were born in the Church—the foreigners, Tyre, and the people of the Ethiopians—these are those who are born in the Church; they believe in the Church, and are born in the Church. For unless they be baptized, they will not be sons of the Church. But those who are baptized in the Church call the Church 'mother.' Let us say also according to the Hebrew Truth: 'Shall not a man say to Zion, and a man was born in her?' What he says is this: who will be able to announce to Zion? who of men will be able to announce to her: that a man shall be born in her, and he himself shall save her? That is, no man can announce to her that Zion is saved in the man who is born in her. 'And a man was born in her.' Who is this man? 'And the Most High himself hath founded her.' Let the Arians respond, since they say that only the Father is the Most High; behold, here it is said of the Son: 'And the Most High himself hath founded her.' He did not say: The Son of God, who was in the beginning with the Father. But what did he say? 'A man was born in her, and the Most High himself hath founded her.' But if he is called 'Most High,' how much more the Word of God!

The Lord shall tell in the scripture of the peoples, and of these princes who were in her. He did not say, 'who are in her,' but 'who were in her.' The Lord shall tell: and in what way shall He tell? Not by word, but by scripture. In whose scripture? In that of the peoples. It is not enough to say 'in that of the peoples,' but He also says 'of the princes.' And of which princes? Who are in her. He did not say this, but 'who were in her.' See, therefore, how Holy Scripture is full of sacraments. We read the apostle Paul: we read Peter, and we read him saying: 'Do you seek a proof of him who speaketh in me, Christ?' (2 Cor. 13). And what Paul speaks, Christ speaks. 'For he who receiveth you, receiveth me' (Matt. 10). Our Lord and Savior, therefore, tells us and speaks in the scriptures of His princes. The Lord shall tell in the scriptures of the peoples: in the Holy Scriptures. Which Scripture is read to all peoples, that is, so that all may understand. What he says is this: Just as the apostles wrote, so also the Lord Himself, that is, through His Gospels, has spoken, not so that a few might understand, but so that all might. Plato wrote in scripture, but he did not write for the peoples, but for a few. For hardly three men understand [him].

Isti vero, hoc est, principes Ecclesiae et principes Christi, non scripserunt paucis, sed universo populo. Et principum, hoc est, apostolorum, et evangelistarum, horum qui fuerunt in ea. Videte quid dicat: Qui fuerunt, non qui sunt: ut, exceptis apostolis, quodcumque aliud postea dicetur, abscindatur, non habeat postea auctoritatem. Quamvis ergo sanctus sit aliquis post apostolos: quamvis disertus sit, non habet auctoritatem. Quoniam Dominus narrat in scriptura populorum, et principum horum qui fuerunt in ea.

Sicut laetantium omnium, habitatio est in te. Propheta loquitur ad Ecclesiam, et dicit ei: Sicut laetantium omnium habitatio est in te. Quare non dixit: laetantium omnium habitatio est in te: sed dixit, sicut laetantium omnium? Dicitur in alio psalmo: In convertendo Dominus captivitatem Sion, facti sumus sicut consolati (Psal. CXXX), et non dixit, consolati. Sic et in isto loco dicit: Sicut laetantium omnium habitatio in te. Hoc totum quare dixit? Quoniam in praesenti saeculo quamvis aliquis sanctus sit, quamvis renuntiet saeculo, non habet perfectam victoriam. Denique dicitur in Evangelio: Beati qui lugent, quoniam ipsi consolabuntur (Matth. V). Si autem dictum est: Beati qui flent, quoniam ipsi ridebunt: manifestum est, quoniam in praesenti saeculo non est certa laetitia: ergo laetitia nostra quasi laetitia est. Habitatio in te. Videte quid dicat, ut aliquis numquam recedat ab Ecclesia. Scire debemus, quoniam quod interpretati sumus de Ecclesia, potest et intelligi de anima nostra. Si enim Sion interpretatur specula, anima autem nostra, non aliter, nisi semper sublimiora considerat: vera Ecclesia verum templum Christi non est, nisi anima humana. Ecclesia Christi non est alia, nisi anima credentium in Christum. Vos, inquit, estis templum Dei, et spiritus Dei habitat in vobis (I Cor. III). Fundamenta ejus in montibus sanctis, hoc est, Dei fundamenta non sunt, nisi in montibus sanctis, in dogmatibus animae credentis. Diligit Dominus portas Sion. Habet Sion nostra plurimas portas, quas si aperuimus, ingreditur ad nos sponsus, et dormit nobiscum. Denique ipse dicit: Ecce ego sto ante ostium, et pulso: Si quis mihi aperuerit, intrabo et coenabo cum ipso (Apoc. III). Gloriosa dicta sunt de te, civitas Dei. Civitas non est unum aedificium, sed in multis aedificiis consistit. Sic et Sion nostra, nisi plures virtutes habuerit, civitas Dei non erit. Memor ero Raab et Babylonis scientium me. Illa quae quondam erat in latitudine peccatorum, ascendit postea in memoriam Dei.

PSALMUS LXXXVII.

But these, that is, the princes of the Church and the princes of Christ, did not write for a few, but for the whole people. 'And of the princes,' that is, of the apostles and evangelists, 'of these who were in her.' See what he says: 'Who were,' not 'who are': so that, with the exception of the apostles, whatever else shall be said afterwards may be cut off, and not have authority afterwards. Although someone may be holy after the apostles, although he may be eloquent, he does not have authority. For 'the Lord shall tell in the scripture of the peoples, and of these princes who were in her.'

'As if of all rejoicing, the habitation is in thee.' The prophet speaks to the Church, and says to her: 'As if of all rejoicing, the habitation is in thee.' Why did he not say, 'the habitation of all rejoicing is in thee,' but said, 'as if of all rejoicing'? It is said in another psalm: 'When the Lord turned back the captivity of Zion, we became as if comforted' (Psalm 125), and he did not say, 'comforted.' So also in this place he says: 'As if of all rejoicing, the habitation is in thee.' Why did he say all this? Because in the present world, although someone may be holy, although he may renounce the world, he does not have perfect victory. Finally, it is said in the Gospel: 'Blessed are they that mourn, for they shall be comforted' (Matt. 5). If, however, it is said: 'Blessed are they that weep, for they shall laugh,' it is manifest that in the present world there is no certain joy; therefore, our joy is, as it were, joy. 'The habitation is in thee.' See what he says, so that someone may never depart from the Church. We ought to know that what we have interpreted concerning the Church can also be understood concerning our soul. For if Zion is interpreted as 'watchtower,' and our soul, if it does not otherwise, except always to consider more sublime things: the true Church, the true temple of Christ, is nothing else but the human soul. The Church of Christ is nothing other than the soul of those believing in Christ. 'You,' he says, 'are the temple of God, and the Spirit of God dwelleth in you' (1 Cor. 3). 'Her foundations are in the holy mountains,' that is, God's foundations are only in the holy mountains, in the dogmas of the believing soul. 'The Lord loveth the gates of Zion.' Our Zion has many gates, which if we have opened, the bridegroom enters to us and sleeps with us. Finally, he himself says: 'Behold I stand at the door and knock: if any man shall open to me, I will enter in and will sup with him' (Rev. 3). 'Glorious things are said of thee, O city of God.' A city is not one building, but consists in many buildings. So also our Zion, unless it has many virtues, will not be the city of God. 'I will be mindful of Rahab and Babylon knowing me.' She who once was in the breadth of sins, afterwards ascended into the memory of God.

PSALM 87.

Canticum Psalmi filiis Core: in finem pro Mahalath, ad respondendum intellectus Heman Israelitae. Iste psalmus passionis Dominicae continet sacramenta, ea proferens usque ad consummationem, quae idem Dominus passus pro mundi salute ad Patrem locutus est.

Domine Deus salutis meae, in die clamavi. In illa claritate tecum degens quam semper habui: poenitentiam populis praedicavi. Et nocte coram te. Inter tenebras Judaeorum.

Intret in conspectu tuo oratio mea: inclina aurem tuam ad precem meam. Quam in hoc corpore positus profundo.

Quia repleta est malis anima mea. Peccatis populi pereuntis. Et via mea in inferno appropinquavit. Cum pro his qui pereunt, trador.

Aestimatus sum cum descendentibus in lacum. Sicut reliquos peccatores me in mortem redigere arbitrati sunt: nec resurgere crediderunt. Factus sum sicut homo sine adjutorio. Cum non est libertati meae socius in inferno: nec adjutor ad liberandum. Inter mortuos liber. Nemo me in inferno vinxit: sed ego vinctorum catenam propria virtute laxavi.

Sicut vulnerati dormientes in sepulcris: quorum non es memor amplius. Sicut satiati divitiis saeculi, et in stupris atque obscoenitatibus sepulti, a te non memorantur, ita et ego a corde raptus sum Judaeorum. Et ipsi de manu tua repulsi sunt. A virtute tua separati.

Posuerunt me in lacu inferiori. Cum latronibus et peccatoribus obnoxiis. In tenebris et in umbra mortis. Ad infernales angustias, in quibus mors sola dominabitur.

Super me confirmatus est furor tuus, et omnes fluctus tuos induxisti super me. Iram et procellam macellationis furoris tui, quas in gentibus effusurus eras, super me induxisti, qui peccata eorum suscepi: sicut alibi ait: Propter peccata populi mei percussi eum (Isai. LIII).

Longe fecisti notos meos a me. Angelos vel apostolos, ut nullus praeberet auxilium. Nam et ego poteram te rogare, Pater, ut exhiberes mihi plusquam duodecim legiones angelorum (Matt. XXVI), sed silui, ut implerentur Scripturae. Posuerunt me abominationem sibi. Non noti, sed Judaei.

Traditus sum morti, et non egrediebar. Non sum disjunctus a paterna divinitate: sed nec de sepulcro statim prodii, ut dilatio resurrectionis veritatem ostenderet mortis. Oculi mei languerunt prae inopia. Sensus utique tenuitate, cum apostoli, relicto eo, vel fugerunt, vel negaverunt: quia eum resurgere nescierunt, sicut ille dilectus discipulus. Nondum enim sciebat Scripturas, quia oporteret illum a mortuis resurgere.

A song of a Psalm for the sons of Korah: unto the end, for Mahalath, to respond, an understanding of Heman the Israelite. This psalm contains the sacraments of the Lord's Passion, bringing forth those things even unto the consummation, which the same Lord, having suffered for the salvation of the world, spoke to the Father.

'O Lord God of my salvation, I have cried in the day.' Living with Thee in that clarity which I always had: I have preached repentance to the peoples. 'And in the night before thee.' Amidst the darkness of the Jews.

'Let my prayer enter into thy sight: incline thy ear to my petition.' Which I, placed in this body, pour forth from the deep.

'For my soul is filled with evils.' With the sins of the perishing people. 'And my life hath drawn nigh to hell.' When I am delivered up for those who perish.

'I am counted with them that go down into the pit.' Just as they thought to bring me down into death like other sinners: nor did they believe I would rise again. 'I am become as a man without help.' When there is no companion for my freedom in hell: nor a helper to deliver. 'Free among the dead.' No one bound me in hell: but I, by my own power, loosened the chain of the bound.

'As the wounded sleeping in the sepulchers: of whom thou art mindful no more.' Just as those satiated with the riches of the world, and buried in lusts and obscenities, are not remembered by Thee, so also I was snatched from the heart of the Jews. 'And they are cast off from thy hand.' Separated from Thy power.

'They have laid me in the lower pit.' With thieves and guilty sinners. 'In darkness and in the shadow of death.' To the infernal anguishes, in which death alone shall dominate.

'Thy wrath is confirmed upon me, and thou hast brought all thy waves upon me.' The anger and storm of the slaughter of Thy wrath, which Thou wast about to pour out upon the Gentiles, Thou hast brought upon me, who took up their sins: as he says elsewhere: 'For the sins of my people I struck him' (Isaiah 53).

'Thou hast put away my acquaintance far from me.' The angels or the apostles, so that no one would provide help. For I also could have asked Thee, Father, to provide me more than twelve legions of angels (Matt. 26), but I was silent, so that the Scriptures might be fulfilled. 'They have set me as an abomination to themselves.' Not the acquaintance, but the Jews.

'I was delivered up to death, and I came not forth.' I am not disjoined from the paternal divinity: but neither did I immediately come forth from the sepulcher, so that the delay of the resurrection might show the truth of death. 'My eyes have grown weak through poverty.' By the thinness of the senses, surely, when the apostles, having left him, either fled or denied [him]: because they did not know he would rise again, like that beloved disciple. For as yet he did not know the Scriptures, that it behooved him to rise again from the dead.

Clamavi ad te, Domine. Dicens: Eli eli lamma azabthani (Matt. XXVII). Tota die expandi manus meas ad te. Extensus in cruce.

Numquid mortuis facies mirabilia? Non illis qui viventes mortui sunt, sed mihi qui in te vivo. Aut medici suscitabunt, et confitebuntur tibi. Non aromata medicorum, sed tu, Pater, me resuscitas. Neque illi, sed ego confitebor tibi in populis.

Numquid narrabit aliquis in sepulcro misericordiam tuam, et veritatem tuam in perditione? Non te laudabit sepultus in divitiis saeculi, neque habitans in perditione peccati.

Numquid cognoscentur in tenebris mirabilia tua, et justitia tua in terra oblivionis? Omnis enim qui facit peccatum, odit lucem, et a corpore terrenis oppresso vitiis, justitia tua occultatur.

Nam ego ad te, Domine, clamavi. In orationis arcano. Et mane oratio mea preveniet te. Quia matutina me resurrectione clarificabis.

Utquid, Domine, repellis orationem meam: avertis faciem tuam a me? Ut non transeat calix iste.

Pauper sum ego, et in laboribus a juventute mea. A tempore carnis assumptae. Exaltatus autem. In cruce. Humiliatus sum. In sepulcro. Et conturbatus. In morte.

In me transierunt irae tuae. Transierunt, et non perstiterunt. Et terrores tui conturbaverunt me. Ipsos quos superius in gentes me effusurum pronuntiavi.

Circumdederunt me sicut aqua tota die. Judaei in fluctibus persecutionum. Circumdederunt me simul. Pharisaei cum sacerdotibus: Pilatus cum principibus, et populis.

Elongasti a me amicum et proximum. Proximus est, qui facit misericordiam: qui mecum non est inventus: Et notos meos a miseria. Prae confusione passionis, etiam ipsi apostoli elongati sunt a me. Hinc jam descendens ad infernum, de manu alligati fortis, spolia reportans, praevenit matutina ejus operatio Patrem: cum mane resurgens apparuit multis. Quem nos supplices deprecamur, ut plebem sua passione a laqueo inferni liberam, sua fortitudine roborare, ac de secundae mortis nexibus dignetur absolvere: ut expediti ac liberi, regno ejus mereamur adjungi. Ipsi gloria et imperium cum aeterno Patre et Spiritu sancto in cuncta saecula saeculorum. Amen.

PSALMUS LXXXVIII.

'I have cried to thee, O Lord.' Saying: 'Eli, Eli, lamma azabthani' (Matt. 27). 'All the day I have stretched out my hands to thee.' Extended on the cross.

'Wilt thou show wonders to the dead?' Not to those who, being alive, are dead, but to me who am alive in Thee. 'Or shall physicians raise [them] up, and they shall confess to thee?' Not the spices of physicians, but Thou, Father, dost raise me up. Neither shall they, but I will confess to Thee among the peoples.

'Shall any one tell of thy mercy in the sepulcher, and of thy truth in perdition?' He buried in the riches of the world will not praise Thee, nor he dwelling in the perdition of sin.

'Shall thy wonders be known in the dark, and thy justice in the land of oblivion?' For every one that doth sin, hateth the light; and from a body oppressed by earthly vices, Thy justice is hidden.

'But I to thee, O Lord, have cried.' In the secret of prayer. 'And in the morning my prayer shall prevent thee.' Because Thou shalt clarify me by the morning resurrection.

'Why, O Lord, dost thou cast off my prayer: dost thou turn away thy face from me?' So that this cup may not pass.

'I am poor, and in labors from my youth.' From the time of the flesh assumed. 'But having been exalted.' On the cross. 'I have been humbled.' In the sepulcher. 'And troubled.' In death.

'Thy wraths have passed over me.' They passed, and did not persist. 'And thy terrors have troubled me.' Those very things which I pronounced above that I would pour out upon the nations.

'They have surrounded me like water all the day.' The Jews in the waves of persecutions. 'They have surrounded me at once.' The Pharisees with the priests: Pilate with the princes, and the peoples.

'Thou hast put away friend and neighbor far from me.' The neighbor is he who does mercy: who was not found with me. 'And my acquaintance because of misery.' Before the confusion of the Passion, even the apostles themselves were put far from me. From here, now descending into hell, bringing back spoils from the hand of the bound strong man, his morning operation prevents the Father: when rising in the morning he appeared to many. Whom we suppliantly pray, that He may deign to strengthen with His fortitude the people made free by His Passion from the snare of hell, and to absolve [them] from the bonds of the second death: so that, being dispatched and free, we may merit to be joined to His kingdom. To Him be glory and empire with the eternal Father and the Holy Spirit for all ages of ages. Amen.

PSALM 88.

Intellectus Aethan Israelitae. Iste psalmus in multis vocibus continetur. Habet enim vocem Patris ad Filium, Filii ad Patrem: Ecclesiae, ipsiusque prophetae, vel apostolorum. Ex prophetica ergo voce sic inchoat ad Patrem:

Misericordias Domini in aeternum cantabo. Illas misericordias, quibus hominem peccato mortuum dignatus es visitare per Filium.

A generatione et generatione. A veteri in novo Testamento. Annuntiabo veritatem tuam. Christum tuum. In ore meo. In quo confessio fit ad salutem.

Quoniam dixisti: in aeternum misericordia aedificabitur. Semper enim miseratio tua sublimatur, et numquam destruitur. In coelis praeparabitur veritas tua. In apostolis praedestinatur. Hinc vox Patris:

Disposui testamentum meum electis meis. Doctoribus Ecclesiarum, ut acquisitos per gratiam populos, vel doceant, vel informent: Juravi David servo meo. Dei quippe juratio, promissionis est confirmatio. David servo meo, id est, Christo Domino: qui ex genere David carnem assumpsit. Usque in aeternum praeparabo semen tuum. In credentibus Ecclesiae.

Et aedificabo in generatione, et generationem sedem tuam. Ipsam Ecclesiam in qua ceu rex sedebis in aeternum. Iterum propheta ait:

Confitebuntur coeli mirabilia tua, Domine: etenim veritatem tuam in Ecclesia sanctorum. Apostoli enim praedicabunt Jesum Christum, et quae per eum operaris in congregatione sanctorum.

Quoniam quis in nubibus aequabitur Domino? In prophetis utique. Aut quis similis erit Domino in filiis Dei? Multi sunt filii Dei per adoptionem: sed nullus unigenito Filio vero Deo potest assimilari.

Deus, qui glorificatur in consilio sanctorum. Paracletus scilicet, qui in congregatione apostolica adorandus erat, aequalis esse Patri ac Filio praedicatur. Nam et Dominus Jesus Christus cum Patre et Spiritu sancto, una subsistit omnipotentia. Magnus et horrendus super omnes qui in circuitu ejus sunt. Qui ei per innocentiam vitae appropinquare meruerunt.

Domine Deus virtutum, quis similis tibi? Potentia et virtute. Potens es, Domine, et veritas tua in circuitu tuo. Hi de quibus ipse qui es veritas, ais: Pater volo, ut ubi ego sum, et ipsi sint mecum (Joan. XVII).

Tu dominaberis potestati maris. Hujus saeculi potestatibus. Motum autem fluctuum ejus tu mitigas. Tentationes quas commovent servis tuis.

An understanding of Ethan the Israelite. This psalm is contained in many voices. For it has the voice of the Father to the Son, of the Son to the Father: of the Church, and of the prophet himself, or of the apostles. From the prophetic voice, therefore, it thus begins to the Father:

'The mercies of the Lord I will sing for ever.' Those mercies by which Thou didst deign to visit through the Son man dead in sin.

'From generation to generation.' From the Old in the New Testament. 'I will announce thy truth.' Thy Christ. 'In my mouth.' In which confession is made unto salvation.

'For thou hast said: for ever mercy shall be built up.' For Thy miseration is always being sublimated, and is never destroyed. 'In the heavens thy truth shall be prepared.' In the apostles it is predestinated. Hence the voice of the Father:

'I have disposed my testament to my elect.' To the teachers of the Churches, that they may either teach or inform the peoples acquired through grace. 'I have sworn to David my servant.' Surely God's swearing is the confirmation of a promise. 'To David my servant,' that is, to Christ the Lord: who assumed flesh from the race of David. 'I will prepare thy seed for ever.' In the believers of the Church.

'And I will build up thy throne from generation to generation.' The Church itself, in which as king Thou shalt sit for ever. Again the prophet says:

'The heavens shall confess thy wonders, O Lord: for [they shall confess] thy truth in the church of the saints.' For the apostles shall preach Jesus Christ, and the things which Thou workest through Him in the congregation of the saints.

'For who in the clouds shall be compared to the Lord?' In the prophets surely. 'Or who shall be like to the Lord among the sons of God?' There are many sons of God through adoption: but no one can be assimilated to the only-begotten Son, the true God.

'God, who is glorified in the counsel of the saints.' The Paraclete, surely, who was to be adored in the apostolic congregation, is preached to be equal to the Father and the Son. For also the Lord Jesus Christ, with the Father and the Holy Spirit, subsists in one omnipotence. 'Great and terrible above all them that are round about him.' Who have merited to draw near to Him through innocence of life.

'O Lord God of hosts, who is like to thee?' In power and virtue. 'Thou art mighty, O Lord, and thy truth is round about thee.' These concerning whom Thou, who art the truth, sayest: 'Father, I will that where I am, they also may be with me' (John 17).

'Thou shalt rule the power of the sea.' Over the powers of this world. 'And thou mitigatest the motion of the waves thereof.' The temptations which they move against Thy servants.

Tu humiliasti sicut vulneratum superbum. Diabolum, qui clavis crucis tuae sauciatus, humiliatus est in spoliis. Tu in virtute brachii tui dispersisti inimicos tuos. Satellites ejus.

Tui sunt coeli, et tua est terra. Apostoli vel reliqui sancti: qui in terris positi, coelestem vitam agunt. Orbem terrarum et plenitudinem ejus tu fundasti. Haud dubium est hujus mundi plenitudinem a te procreatam. Sed et illam vivorum terram, in qua plenitudo sanctitatis, te introducente, inhabitabit, tu praeparasti electis tuis. Aquilonem et mare tu creasti. Aquilo Antichristus intelligitur. De quo ait Deus ad Jeremiam: Ab aquilone pandetur malum super cunctos habitatores terrae (Jerem. I).

Thabor, et Hermon in nomine tuo exsultabunt. Hermon, inquam, anathema interpretatur: sicut in quadragesimo primo exposuimus psalmo. Thabor vero veniens lumen, vel veniat lux. Igitur iste qui vel optative, vel prophetice advenire pronuntiatur lumen, vetus intelligitur Testamentum. Ille vero qui anathema, id est, perditionem profert, novum Testamentum ostendit, in quo peccata anathematizari jubentur, dicente Domino: Nisi poenitentiam egeritis, omnes similiter peribitis. Exsultent ergo ambo in nomine Domini: cum vel ille lumen mundi venire vaticinatur: vel iste eum in ipso mundo jam lucere, signis virtutibusque demonstrat. Tuum brachium cum potentia. Fortitudo tua cum ea qua volueris, efficacia praevalebit.

Firmetur manus tua. Opera quae facis in mundo. Et exaltetur dextera tua. Majestas tua, vel Ecclesia in gentibus acquisita. Justitia et judicium praeparatio sedis tuae. Nisi quis prius justitiam judiciumque fecerit, non potest effici sedes tua.

Misericordia et veritas praecedunt faciem tuam. Ubi enim misericordia ac veritas comitantur, illic et inspectio faciei tuae convertitur. Beatus populus qui scit jubilationem. Spiritualem utique jubilationem, per quam mundi nequitiae collidentur: sicut quondam ad jubilationem Jesu, et sacerdotum, Jericho corruit, mundi figuram tenens (Josue).

Domine, in lumine vultus tui ambulabunt. In illuminatione utique Spiritus sancti. Et in nomine tuo exsultabunt tota die. In nomine illo novo quod benedicitur in terris, id est, Christiano. Et in tua justitia exaltabuntur. Sequentes atque custodientes eam.

Quoniam gloria virtutis eorum tu es. In te enim gloriantur, et non in alio. Et in beneplacito tuo exaltabitur cornu nostrum. Sicut enim eis beneplacita fuerunt praecepta tua: ita tibi beneplacitum est, ut in te exaltetur virtus eorum.

'Thou hast humbled the proud one as one that is wounded.' The devil, who, wounded by the nails of Thy cross, was humbled in the spoils. 'Thou in the power of thy arm hast scattered thy enemies.' His satellites.

'Thine are the heavens, and thine is the earth.' The apostles or the rest of the saints: who, placed on earth, lead a heavenly life. 'The world and the fullness thereof thou hast founded.' There is no doubt that the fullness of this world was procreated by Thee. But also that land of the living, in which the fullness of holiness shall inhabit, with Thee introducing, Thou hast prepared for Thy elect. 'The north and the sea thou hast created.' By the 'north' (aquilo) the Antichrist is understood. Concerning whom God says to Jeremiah: 'From the north shall an evil be opened upon all the inhabitants of the earth' (Jer. 1).

Tabor and Hermon shall rejoice in thy name. Hermon, I say, is interpreted as 'anathema,' as we explained in the forty-first psalm. Tabor, however, means 'coming light' or 'let light come.' Therefore, that light which is pronounced to come either optatively or prophetically is understood as the Old Testament. That, however, which brings forth anathema, that is, perdition, shows the New Testament, in which sins are commanded to be anathematized, the Lord saying: 'Unless you shall do penance, you shall all likewise perish.' Let both, therefore, exult in the name of the Lord: since either that one prophesies that the light of the world is coming, or this one demonstrates that He is already shining in the world itself by signs and virtues. Thy arm with power. Thy fortitude shall prevail with that efficacy which Thou shalt will.

Let thy hand be strengthened. The works which Thou doest in the world. And let thy right hand be exalted. Thy majesty, or the Church acquired among the nations. Justice and judgment are the preparation of thy throne. Unless someone has first done justice and judgment, he cannot be made Thy throne.

Mercy and truth shall go before thy face. For where mercy and truth accompany, there also the inspection of Thy face is turned. Blessed is the people that knoweth jubilation. Surely spiritual jubilation, through which the wickednesses of the world are collided: as once at the jubilation of Joshua and the priests, Jericho fell, holding the figure of the world (Josh.).

O Lord, they shall walk in the light of thy countenance. In the illumination surely of the Holy Spirit. And in thy name they shall rejoice all the day. In that new name which is blessed on earth, that is, 'Christian.' And in thy justice they shall be exalted. Following and guarding it.

For thou art the glory of their virtue. For they glory in Thee, and not in another. And in thy good pleasure shall our horn be exalted. For just as Thy precepts were well-pleasing to them, so it is well-pleasing to Thee that their virtue be exalted in Thee.

Quoniam Domini est assumptio nostra. Carnis utique. Et sancti Israel regis nostri. Ipsius Domini nostri Jesu Christi, qui in Ecclesia regnat. Hinc iterum propheta ad Patrem loquitur:

Tunc locutus es in visione sanctis tuis. Prophetis, reliquisque electis. Et dixisti, posui adjutorium. Populo scilicet. In potentem. Id est, super diabolum, qui opprimeret superbiam ejus. Et exaltavi electum de plebe mea. Christum Dominum. Qui propterea electus de populo dicitur: quia carnem assumpsit ex homine.

Inveni David servum meum. Inveni eum: elegit utique, ut ex ejus genere assumeret carnem. Quod autem ait, servum, Apostolus explanat: Non rapinam arbitratus est esse se aequalem Deo: sed formam servi accepit (Philipp. II). Oleo sancto meo unxi eum. Non tristi et corrupto, sed pleno laetitia, et sanctitate.

Manus enim mea auxiliabitur ei: et brachium meum confortabit eum. In assumpto corpore.

Nihil proficiet inimicus in eo. Diabolum scilicet. Et filius iniquitatis non apponet nocere ei. Judas traditor, qui merito filius iniquitatis, id est diaboli, dicitur: quia diabolus intravit in cor ejus, ut traderet Christum.

Et conscindam a facie ipsius inimicos ejus. Judaeos utique, qui saepe a Domino confusi tamquam conscissi gladiis, discedebant a conspectu ejus. Et audientes eum in fugam convertam. De daemonibus dicit iniquis: qui coram eo saepius fugiebant, clamantes: Quid venisti ante tempus torquere nos? Scimus quia tu es Filius Dei (Matth. VIII).

Et veritas mea, et misericordia mea cum ipso. Veritas, quia ea quae a me audivit, loquitur. Misericordia, quia sanat infirmos, tam in mente quam in corpore. Et in nomine meo exaltabitur cornu ejus. Fortitudo Ecclesiae sanguine suo redemptae.

Et ponam in mari manum ejus. Ostendam opera ejus mundo. Et in fluminibus dexteram ejus. Super principatus et potestates mundi.

Ipse invocabit me, Pater meus es tu: Deus meus et susceptor salutis meae. Saepius eum invocasse Patrem Deum, in Evangeliis legimus: sicut illud est: Pater, clarifica me apud temetipsum (Joan. XVII). Et iterum: Pater, in manus tuas commendo spiritum meum (Luc. XXIII). Deus meus. Deus autem vocat cum dicit: Deus, Deus meus, utquid me dereliquisti? et multa alia.

Et ego primogenitum ponam illud excelsum prae regibus terrae. Est enim Dominus Jesus primogenitus ex mortuis (Coloss. I): sicut ait Apostolus: Excelsus factus, coelos ascendens: regna mundi cuncta subjiciens.

For our taking up is of the Lord. Of the flesh, surely. And of the holy one of Israel our king. Of the Lord Jesus Christ Himself, who reigns in the Church. Hence again the prophet speaks to the Father:

Then thou spokest in a vision to thy saints. To the prophets and the rest of the elect. And thou saidst: I have laid help. Surely for the people. Upon one that is mighty. That is, over the devil, who would oppress his pride. And I have exalted one chosen out of my people. Christ the Lord. Who is therefore called 'chosen out of the people' because He assumed flesh from man.

I have found David my servant. He found him: He chose him, surely, that from his race He might assume flesh. But what he says, 'servant,' the Apostle explains: 'He thought it not robbery to be equal to God: but he took the form of a servant' (Phil. 2). With my holy oil I have anointed him. Not with a sad and corrupt [oil], but with one full of joy and holiness.

For my hand shall help him: and my arm shall strengthen him. In the assumed body.

The enemy shall have no advantage over him. The devil surely. And the son of iniquity shall not approach to hurt him. Judas the traitor, who is deservedly called the 'son of iniquity,' that is, of the devil: because the devil entered into his heart to betray Christ.

And I will cut down his enemies before his face. The Jews surely, who often confounded by the Lord as if cut down by swords, departed from His sight. And them that hate him I will turn to flight. He speaks of the wicked demons: who often fled before Him, crying out: 'Why hast thou come before the time to torment us? We know that thou art the Son of God' (Matt. 8).

And my truth and my mercy shall be with him. Truth, because He speaks those things which He heard from me. Mercy, because He heals the infirm, as much in mind as in body. And in my name shall his horn be exalted. The fortitude of the Church redeemed by His blood.

And I will set his hand in the sea. I will show His works to the world. And his right hand in the rivers. Over the principalities and powers of the world.

He shall cry out to me: Thou art my Father: my God, and the support of my salvation. That He often invoked God the Father, we read in the Gospels: as is that [word]: 'Father, clarify me with thyself' (John 17). And again: 'Father, into thy hands I commend my spirit' (Luke 23). My God. But He calls [him] God when He says: 'God, my God, why hast thou forsaken me?' and many other things.

'And I will make him my firstborn, high above the kings of the earth.' For the Lord Jesus is the firstborn from the dead (Col. 1); as the Apostle says: 'Having become high, ascending into the heavens: subjecting all the kingdoms of the world.'

In aeternum servabo illi misericordiam meam, et testamentum meum fidele ipsi. In Ecclesia quam per misericordiam, et testamentum praeceptorum suorum redemit, haec in ea perpetualiter conservantur.

Et ponam in saeculum saeculi semen ejus, et thronum ejus sicut dies coeli. Congregatio enim sanctorum quae in Ecclesia est, in qua Deus tamquam in throno residet, sicut sol fulgebit in regno Patris.

Si autem dereliquerint filii ejus legem meam, etc. Quod derelictores legis, judiciorum oblitores, profanatores justificationum, mandatorumque transgressores, in virga, id est, in disciplina Dei corripiantur, et misericordia divina non auferatur: illud ostenditur, ut nullus sine spe recuperationis ab Ecclesia arceatur: quia sicut severitas divina terret, arguente justitia: ita pietas reparat, moderante clementia.

Semper juravi in sancto meo. In homine illo Dominico. Si David mentiar. Nullo enim mendacio circumscribitur Deus: sicut ait evangelista: Iota unum aut unus apex non praeteribit a lege, donec omnia fiant (Matt. V). Semen ejus in aeternum manebit. Populus acquisitus. Et thronus ejus sicut sol in conspectu meo. Ipsam Ecclesiam in claritate futurae beatitudinis permanere, iterum atque iterum promittit. Et sicut luna perfecta in aeternum. Tota lucida, tota perfecta: nil obscuritatis continens in se. Et testis in coelo fidelis. Ipse Christus Dominus, qui fidele testimonium reddidit de opere Patris in mundo, in coelos est evehendus. Hinc ad Patrem vox apostolica.

Tu vero repulisti et despexisti. Quia separamur a rege nostro, dum patitur. Distulisti Christum tuum. Tradendo eum inimicis.

Avertisti testamentum servi tui. Per quod promiserat nos secum regnare. Profanasti in terra sanctuarium ejus. Promiseras enim quod non dares sanctum tuum videre corruptionem, et nunc jam in sepulcro tegitur.

Deduxisti omnes sepes ejus. Verba Legis et prophetarum in quibus retinebatur. Posuisti firmamentum ejus formidinem. Nos qui eum audiebamus cum doceret turbas.

Diripuerunt eum omnes transeuntes viam. Transeunt enim illum qui dixit: Ego sum via, et veritas, et vita (Joan. XIV): cum vel vestimenta ejus dividunt, vel corpus clavis, et mucrone confodiunt. Factus est opprobrium vicinis suis. Judaeis, ac principibus sacerdotum, qui dicebant: Vah! qui destruebas templum Dei, et post triduum reaedificas illud: descende de cruce (Matt. XXVII).

Exaltasti dexteram deprimentium eum. Cum humilias eum in mortem. Laetificasti omnes inimicos ejus. Pilatum cum gentibus et Judaeis.

'I will keep my mercy for him for ever, and my testament faithful to him.' In the Church which He redeemed through mercy and the testament of His precepts, these are perpetually preserved in her.

'And I will make his seed to endure for evermore, and his throne as the days of heaven.' For the congregation of the saints which is in the Church, in which God resides as if on a throne, shall shine like the sun in the kingdom of the Father.

'But if his children forsake my law,' etc. That the forsakers of the law, the forgetters of judgments, the profaners of justifications, and the transgressors of commandments, are corrected with the rod, that is, in the discipline of God, and divine mercy is not taken away: this is shown, so that no one without hope of recovery may be barred from the Church: because as divine severity terrifies, while justice argues, so piety repairs, while clemency moderates.

'Once have I sworn by my holy one.' In that man of the Lord. 'If I lie unto David.' For by no lie is God circumscribed: as the evangelist says: 'One jot or one tittle shall not pass from the law, till all be fulfilled' (Matt. 5). 'His seed shall endure for ever.' The acquired people. 'And his throne as the sun before me.' He promises again and again that the Church itself shall remain in the clarity of future beatitude. 'And as the moon perfect for ever.' All lucid, all perfect: containing nothing of obscurity in itself. 'And a faithful witness in heaven.' Christ the Lord Himself, who rendered faithful testimony of the Father's work in the world, is to be carried up into the heavens. Hence to the Father the apostolic voice:

'But thou hast rejected and despised.' Because we are separated from our king while He suffers. 'Thou hast deferred thy Christ.' By delivering Him up to enemies.

'Thou hast turned away the testament of thy servant.' By which He had promised that we would reign with Him. 'Thou hast profaned his sanctuary on the earth.' For Thou hadst promised that Thou wouldst not give Thy holy one to see corruption, and now already he is covered in the sepulcher.

'Thou hast broken down all his hedges.' The words of the Law and the prophets in which He was retained. 'Thou hast made his strength fear.' We who heard him when he taught the crowds.

'All that pass by the way have robbed him.' For they pass by Him who said: 'I am the way, and the truth, and the life' (John 14): when either they divide His garments, or pierce His body with nails and a point. 'He is become a reproach to his neighbors.' To the Jews, and the princes of the priests, who said: 'Vah! thou that destroyest the temple of God, and in three days dost rebuild it: come down from the cross' (Matt. 27).

'Thou hast set up the right hand of them that oppress him.' When Thou humblest Him into death. 'Thou hast made all his enemies to rejoice.' Pilate with the Gentiles and the Jews.

Avertisti adjutorium gladii ejus. Cum non profuit Judaeis sermo praedicationis illius. Et non es auxiliatus ei in bello. In conflictu utique passionis.

Destruxisti eum ab emundatione. Si enim alligata fuisset munditia ejus, non utique vestimenta ejus nostra facinora inquinassent: sicut ipse ait: Aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea inquinavi (Isai. LIII). Nam et inter iniquos deputatus, et cum latronibus crucifixus est. Et sedem ejus in terra collisisti. Sanctorum animas super quas quiescebat; quae conturbabantur de obitu ejus.

Minorasti dies temporis ejus. Dies illius sunt diminuti, ut velocius remearet ad Patrem. Perfudisti eum confusione. Confusione utique mortis. Haec dicebant apostoli, ignorantes eum a mortuis debere resurgere. Quod autem hoc nescirent, evangelista commemorat. Nam de dilecto discipulo ait: Nondum enim sciebat Scripturas: quia oporteret illum a mortuis resurgere (Joan. XX). Et Petro quasi deliramenta visa sunt verba resurrectionis hujus. Thomas autem ait: Nisi videro, non credam (Ibid.). Ideo ergo talia loquebantur apostoli quasi exprobrantes Patri: quia ignorabant eum ab inferno redire. His igitur succedens, Ecclesia dicit:

Usquequo, Deus, irasceris in finem: exardescet sicut ignis ira tua? Quamdiu irasceris, ut eum a morte non revoces?

Memorare, Domine, quae sit substantia mea. Nulla mihi est vitae substantia, nisi in eum quem praestolor reverti de tartaro. Numquid enim vane constituisti omnes filios hominum. Si enim illos non vane, sed veraciter in spe resurrectionis constituisti, quanto magis Filium tuum debes resuscitare!

Quis est homo qui vivet, et non videbit mortem: aut quis eruet animam suam de manu inferi? Scio quia nullus homo carneus evadit mortem, neque animam suam servabit ab inferis. Sed novi quia Deus sub velamento carnis latebat absconditus, quem mors et infernus non debeant retinere.

Ubi sunt misericordiae tuae antiquae, Domine: sicut jurasti David in veritate tua? Si hic non resuscitatur?

Memor esto, Domine, opprobrii servorum tuorum. Qui eum exspectant. Quod continui in sinu meo multarum gentium. Quos congregavi tamquam in sinu, in una domo credulitatis.

Quod exprobraverunt inimici tui, Domine. Judaei, Pharisaei, Sadducaeique. Quod exprobraverunt. Quid exprobraverunt? Commutationem Christi tui. Cum se ab his commutans, ad gentes diceret: Ecce relinquetur vobis domus vestra deserta (Luc. XIII).

'Thou hast turned away the help of his sword.' When the word of His preaching did not profit the Jews. 'And thou hast not assisted him in battle.' In the conflict, surely, of the Passion.

'Thou hast destroyed him from purification.' For if His purity had been bound, surely His garments would not have been defiled by our crimes: as He himself says: 'Their blood is sprinkled upon my garments, and I have defiled all my raiment' (Isaiah 53). For He was also counted among the wicked, and crucified with thieves. 'And thou hast dashed his throne to the ground.' The souls of the saints upon whom He rested; which were troubled by His death.

'Thou hast shortened the days of his time.' His days were diminished, that He might more swiftly return to the Father. 'Thou hast covered him with confusion.' With the confusion surely of death. These things the apostles said, being ignorant that He ought to rise again from the dead. But that they did not know this, the evangelist commemorates. For of the beloved disciple he says: 'For as yet he knew not the Scripture: that he must rise again from the dead' (John 20). And to Peter the words of this resurrection seemed as if delirious tales. But Thomas said: 'Unless I shall see, I will not believe' (Ibid.). Therefore the apostles spoke such things as if reproaching the Father: because they were ignorant that He would return from hell. Succeeding these, therefore, the Church says:

'How long, O God, turnest thou away unto the end: shall thy anger burn like fire?' How long wilt Thou be angry, that Thou dost not recall Him from death?

'Remember, O Lord, what my substance is.' I have no substance of life, except in Him whom I wait for to return from hell. 'For hast thou made all the children of men in vain?' For if Thou didst not constitute them in vain, but truly in the hope of resurrection, how much more oughtest Thou to raise up Thy Son!

'Who is the man that shall live and not see death: or who shall deliver his soul from the hand of hell?' I know that no carnal man escapes death, nor shall save his soul from the infernal regions. But I know that God lay hidden under the veil of flesh, whom death and hell ought not to retain.

'Where are thy ancient mercies, O Lord: as thou swarest to David in thy truth?' If He is not raised up here?

'Be mindful, O Lord, of the reproach of thy servants.' Who wait for Him. 'Which I have held in my bosom of many nations.' Whom I have gathered as if in a bosom, in one house of belief.

'Wherewith thy enemies have reproached, O Lord.' The Jews, Pharisees, and Sadducees. Wherewith they have reproached. What have they reproached? 'The change of thy Christ.' When changing Himself from these, He said to the Gentiles: 'Behold your house shall be left to you desolate' (Luke 13).

Benedictus Dominus in aeternum, fiat, fiat. Ecce benedictus, ecce gloriosus cum redit ex inferis: cum se praebet discipulis, cum Ecclesiae vota et pia desideria restituit, dicens sanctis: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Matt. ult.). Qui nos a malis actibus commutare dignetur in bonos, ac sua pietate dignos effectos, Spiritu sancto repletos, in regno suo solita miseratione constituat. Quia ipsi est gloria et imperium cum aeterno Patre et Spiritu sancto in saecula saeculorum. Amen.

PSALMUS LXXXIX.

Oratio Moysi hominis Dei. Quatuor sunt psalmi qui oratione praenotantur, sextus decimus et octogesimus quintus, et octogesimus nonus, et centesimus primus. In centesimo primo dicitur: Oratio pauperis cum anxiatus fuerit, et in conspectu Dei fuderit orationem suam. Iste, Oratio Moysi hominis Dei. Legimus canticum Moysi, quod in Exodo eo tempore quando populus mare transivit Rubrum, et demerso Pharaone, et omni ejus exercitu, Maria cecinit et Moyses (Exod. XV). Deinde legimus et in Deuteronomio, quod canticum illud scripserat in Deuteronomio (Cap. XXXII). Si igitur psalmi isti, et cantica ista Moysi sunt, quare in propriis voluminibus non habentur? Diximus ergo quomodo centesimus primus psalmus inscribitur, Oratio pauperis, et alius est qui scripsit de ipso, et ille pauper qui pro nobis deprecatur, Dominus est: qui cum dives esset, pauper factus est propter nos, et caetera (II Cor. VIII). Sic et hic Moyses, quoniam a principio generis humani historia ipse scripsit: ipse enim scripsit quomodo coelum et terra facta sint, quomodo et homo factus sit, de conditione hominis. Et iste psalmus de conditione hominis loquitur: quid sit homo, et quare natus sit. Qui ergo in Genesi scripsit de hominum conditione, ipse et nunc inducitur a Spiritu sancto disputare quid sit homo.

Domine, refugium factus es nobis in generatione et generationem. Qui refugium quaerit, aut ab aestu nimio quaerit et calore, aut bestia illum persequitur, aut hostes illum persequuntur, ut interficiant. Et nos igitur in aestu sumus istius saeculi, et nos bestia persequitur, de qua dicimus: Ne tradas bestiis animam confitentem tibi (Ps. LXXIII). Et nos hostes prosequuntur: propterea subtus alas tuas refugimus. In generatione, et generationem. Et in praeterito, et in praesenti, et in futuro. Aliter: In generatione, et generationem. Et in veteri populo Judaeorum, et in novo Christianorum.

'Blessed be the Lord for evermore: so be it, so be it.' Behold He is blessed, behold He is glorious when He returns from the infernal regions: when He presents Himself to the disciples, when He restores the vows and pious desires of the Church, saying to the saints: 'Behold I am with you all days, even to the consummation of the world' (Matt. last). May He deign to change us from evil acts into good ones, and having made us worthy by His piety, filled with the Holy Spirit, constitute us in His kingdom with His wonted miseration. Because to Him is glory and empire with the eternal Father and the Holy Spirit for ages of ages. Amen.

PSALM 89.

A prayer of Moses the man of God. There are four psalms which are prenoted with 'prayer': the sixteenth, the eighty-fifth, the eighty-ninth, and the hundred and first. In the hundred and first it is said: 'A prayer of the poor man when he was anxious, and poured out his prayer in the sight of God.' This one is: 'A prayer of Moses the man of God.' We read the song of Moses, which [is] in Exodus at that time when the people crossed the Red Sea, and Pharaoh having been submerged with all his army, Mary and Moses sang (Exod. 15). Then we read also in Deuteronomy, that he had written that song in Deuteronomy (Chap. 32). If, therefore, these psalms and these songs are Moses's, why are they not held in their own volumes? We said, therefore, how the hundred and first psalm is inscribed 'A prayer of the poor man,' and it is another who wrote concerning him, and that poor man who prays for us is the Lord: who though he was rich, was made poor for us, etc. (2 Cor. 8). So also here Moses, since from the beginning of the human race he himself wrote the history: for he himself wrote how heaven and earth were made, how also man was made, concerning the condition of man. And this psalm speaks of the condition of man: what man is, and why he was born. He, therefore, who in Genesis wrote of the condition of men, the same is now also brought in by the Holy Spirit to dispute what man is.

'Lord, thou hast been our refuge from generation to generation.' He who seeks a refuge, either seeks [it] from excessive heat and warmth, or a beast pursues him, or enemies pursue him to kill [him]. And we, therefore, are in the heat of this world, and the beast pursues us, concerning which we say: 'Deliver not up to beasts the soul that confesseth to thee' (Ps. 73). And enemies pursue us: for this reason we fly for refuge under Thy wings. 'From generation to generation.' Both in the past, and in the present, and in the future. Otherwise: 'From generation to generation.' Both in the old people of the Jews, and in the new of the Christians.

Priusquam montes fierent, et formaretur terra et orbis. Subrepit in hoc loco haeresis. Si refugium factus est nobis antequam montes fierent, et formaretur orbis: ergo animae erant antequam fieret orbis. Quid enim dicit Scriptura? Domine refugium factus es nobis, in generatione, inquit, et generationem. A principio mundi: ante principium mundi. Hoc illi dicunt. Et ne putes me, inquit, dicere priusquam montes fierent, et formaretur terra, et orbis, tu, inquit, refugium factus es nobis. Si autem refugium nostrum fuit antequam orbis fieret: ergo ante animae fuerunt, quam mundus fieret. Male distinguis, haeresis. Quare calumniam facis Spiritui sancto? Sic loquere, quomodo Spiritus sanctus locutus est. Sic ergo legendum est: Domine, refugium factus es nobis, in generatione et generationem, hucusque distinctio. Rursum aliud principium: Priusquam montes fierent, et formaretur terra, et orbis, a saeculo et usque in saeculum tu es Deus. Tu es Deus antequam montes fierent: tu es Deus antequam formaretur terra, et orbis. A saeculo et usque in saeculum tu es Deus. Tu es semper, tu es aeternus.

Ne avertas hominem in humilitatem, et dixisti, convertimini, filii hominum. O Domine, ut hoc audemus petere, et dicamus: Ne avertas hominem in humilitatem: tu nobis dedisti fiduciam, dicens: Revertimini ad me, filii, revertentes, et ego sanabo contritiones vestras (Ezech. XVIII; Osee, XIV). Et dixisti, convertimini, filii hominum.

Quoniam mille anni ante oculos tuos, tamquam dies una quae praeteriit. Et custodia in nocte quae pro nihilo habentur eorum anni erunt. Debemus secundum historiam scire, quia nox in quatuor vigilias dividitur. Denique et in Evangelio dicitur: In quarta autem vigilia (Matt. XIV, et Marc. IV). Una ergo vigilia tres horae sunt. Nox ergo dividitur in quatuor vigilias. Denique milites quatuor stationes habent, quando vigilant, et excubant, et serviunt. Videte ergo quid dicat. O brevis nostra aeternitas! Adam ille propagator noster qui vixit nongentis et triginta annis: etiam ille Mathusalem, qui vixit nongentis, et sexaginta quinque annis (Gen. V); fac, quod vixerit mille, ad comparationem aeternitatis tuae, quod grande fuerit, breve est. Quid enim potest grande esse quod finem habet? Mille anni nostri antequam offenderemus, una dies apud te erat. Quid dico una dies? Una vigilia. Vide quid dicat: Dignatus es pro nostra salute descendere: fudisti pro nobis sanguinem: ne patiaris perire nos, et mori in humilitate. Ipse dixisti: Cum exaltatus fuero, omnia traham ad me (Joan. XII). Exaltatus es et exaltasti nos: noli derelinquere, ut contrahamur.

"Before the mountains were made, and the earth and the world were formed." A heresy creeps in at this place. If He was made a refuge for us before the mountains were made and the world was formed: therefore souls existed before the world was made. For what does the Scripture say? "Lord, thou hast been our refuge from generation," it says, "to generation." From the beginning of the world: before the beginning of the world. This is what they say. And so that you do not think that I say [this], it says, "before the mountains were made, and the earth and the world were formed, thou," it says, "wast made a refuge for us." But if He was our refuge before the world was made: then souls existed before the world was made. You distinguish poorly, heresy. Why do you bring a false accusation against the Holy Spirit? Speak thus, as the Holy Spirit has spoken. Thus, therefore, it must be read: "Lord, thou hast been our refuge, from generation to generation," here [is] the distinction. Again, another beginning: "Before the mountains were made, and the earth and the world were formed, from age even unto age thou art God." Thou art God before the mountains were made: thou art God before the earth and the world were formed. "From age even unto age thou art God." Thou art always, thou art eternal.

"Turn not man away into lowliness (*humilitatem*), and thou hast said: be converted, O ye sons of men." O Lord, that we dare to ask this, and let us say: "Turn not man away into lowliness": thou hast given us confidence, saying: "Return to me, O returning children, and I will heal your contritions" (Ezek. 18; Hos. 14). "And thou hast said: be converted, O ye sons of men."

"For a thousand years in thy sight are as one day which is past." And a watch in the night which are held for nothing, their years shall be. We ought to know according to history that the night is divided into four watches. Finally, it is also said in the Gospel: "But in the fourth watch" (Matt. 14, and Mark 4). One watch, therefore, is three hours. The night, therefore, is divided into four watches. Finally, soldiers have four stations when they watch, and keep guard, and serve. See, therefore, what he says. O our brief eternity! That Adam, our propagator, who lived nine hundred and thirty years: also that Methuselah, who lived nine hundred and sixty-five years (Gen. 5); suppose that he lived a thousand: in comparison to thy eternity, that which was great is brief. For what can be great that has an end? Our thousand years before we offended was one day with thee. What do I say, one day? One watch. See what he says: Thou didst deign to descend for our salvation: thou didst shed thy blood for us: suffer us not to perish, and to die in lowliness. Thou thyself hast said: "When I shall be exalted, I will draw all things to myself" (John 12). Thou wast exalted and thou hast exalted us: do not forsake [us], lest we be contracted.

Mane sicut herba transeat: mane floreat et pertranseat: vespere decidat, induret et arescat. O mysteria Scripturarum! Mane sicut herba transeat. Loquitur Dominus noster atque Salvator in Evangelio de feno quod in una die oritur, et una die arescit (Matt. VI). Quomodo herba quae viret et floret, mane videtur quasi flos esse et virens: caeterum sol cum venerit et texerit illud, ad vesperam quasi demarcescit, et decidit, sic et omnis vita nostra quasi flos videtur esse cum viret et arescit. Vidistis ante decem annos adolescentulum. Nihil illo pulchrius: huc illucque currebat. Si eum nunc aspexeris, videtur in senectute quasi mortuus. Licet vivat senectute, tamen adolescentia perit. Mane sicut herba transeat, hoc est, juventus nostra: Ipsum est enim mane. Sicut herba transeat: mane floreat, et transeat. Floremus in adolescentia: arescimus in senectute. Vespere decidat, induret et arescat.

Quia defecimus in ira tua, et in furore tuo turbati sumus. Nongentis triginta annis antea vivebamus, usque ad mille fere veneramus. Ecce in brevem vitam vita nostra contracta est.

Posuisti iniquitates nostras in conspectu tuo. Nihil te celat, hoc est, peccata nostra, nec nox celat, nec involutum tenebrae. Omnia apud te lucent. Saeculum nostrum in illuminatione vultus tui. Melius habetur in Hebraico: Vita nostra in illuminatione vultus tui. Quidquid agimus, quidquid in secreto nos facere putamus, patet in oculis tuis.

Quoniam omnes dies nostri defecerunt. Cucurrit aetas: et dum ignoramus, graviter perimus. Et hoc ipsum quod loquimur, de morte est, et non intelligimus.

Anni nostri sicut aranea meditabuntur. Videte quid dicat. Quomodo aranea quasi mittit fila, et huc illucque discurrit, et texit tota die, et labor quidem grandis est, sed effectus nullus est, sic et vita hominum huc illucque discurrit. Possessiones quaerimus, divitias appetimus, procreamus filios, laboramus, in regna sustollimur, et omnia facimus, et non intelligimus, quia araneae telam teximus.

Dies annorum nostrorum in ipsis septuaginta annis. Ubi sunt mille anni? In septuaginta annis contracti sumus. Si autem multum, octoginta. Si autem plus vixerimus, jam non est vita, sed mors.

"In the morning like grass let it pass away: in the morning let it flourish and pass away: in the evening let it fall, harden, and wither." O mysteries of the Scriptures! "In the morning like grass let it pass away." Our Lord and Savior speaks in the Gospel concerning the hay which in one day arises, and in one day withers (Matt. 6). Just as the grass which is green and flourishes, in the morning is seen as if to be a flower and greening: but when the sun has come and has covered it, toward evening it as if fades away and falls; so also all our life is seen to be as if a flower when it greens and withers. You saw a youth ten years ago. Nothing [was] more beautiful than he: he was running hither and thither. If you should look at him now, he is seen in old age as if dead. Although he lives in old age, yet youth perishes. "In the morning like grass let it pass away," that is, our youth: for that itself is the morning. "Like grass let it pass away: in the morning let it flourish, and pass away." We flourish in youth: we wither in old age. "In the evening let it fall, harden, and wither."

"For we have fainted in thy wrath, and in thy fury we are troubled." For nine hundred and thirty years we lived before, we had come almost to a thousand. Behold, our life is contracted into a brief life.

"Thou hast set our iniquities in thy sight." Nothing is hidden from thee, that is, our sins, neither does the night hide [them], nor [are they] wrapped in darkness. All things shine before thee. "Our age in the illumination of thy countenance." It is better held in the Hebrew: "Our life in the illumination of thy countenance." Whatever we do, whatever we think we do in secret, is open in thy eyes.

"For all our days have failed." Age has run [its course]: and while we are ignorant, we perish heavily. And this very thing that we speak, is of death, and we do not understand.

"Our years shall be meditated upon like a spider." See what he says. Just as a spider as if sends out threads, and runs hither and thither, and weaves all day, and the labor indeed is great, but the effect is none, so also the life of men runs hither and thither. We seek possessions, we long for riches, we procreate children, we labor, we are lifted up into kingdoms, and we do all things, and we do not understand, because we weave a spider's web.

"The days of our years in them [are] seventy years." Where are the thousand years? We are contracted into seventy years. But if [there be] much, eighty. But if we should live more, it is no longer life, but death.

Si autem in potentatibus, octoginta anni. Quem enim invenies octogenarium esse et sanum? Dicit et Graeca sententia: senectus ipsa morbus est. Et amplius eorum labor et dolor. Quidquid plus fuerit, non est vita, sed dolor. Hoc interim diximus secundum historiam. Caeterum dicamus secundum anagogen. Et omnis quidem psalmus recipit tropologiam, et poteram nunc per singulos versiculos currere, et spiritualem intelligentiam in singulis dicere, sed hora excludimur. Uno tamen versiculo quasi gustum vobis do spiritualis intelligentiae, ut quidquid hic tacuero, putetis hic dictum esse. Dies annorum nostrorum in ipsis septuaginta annis. Septuaginta anni, septem decades sunt, et octoginta anni, octo decades sunt. Videte ergo quomodo septimus, et octavus numerus praedicatur. Et quomodo diximus: tu refugium factus es nobis in generatione et generationem, et in veteri et in novo Testamento: propterea nunc et septimum et octavum numerum ponit. Hoc dicit in Ecclesiaste: Da partem septem, et da partem octo (Eccle. XI). Propterea et quindecim sunt graduum psalmi, hoc est, septem et octo: quindecim pariter nos ducunt ad regna coelorum: Denique postquam septimus graduum psalmus expletus est, quid dicitur in scriptura ipsius psalmi? Psalmus, inquit, Salomonis, qui exstruxerat veterem domum. Et quid dicit: Nisi Dominus aedificaverit domum, in vanum laboraverunt, qui aedificant eam (Psal. CXXVI). Quid ergo dicit ipse Salomon, qui praescribitur in ipso titulo? Ergo aedificavi templum, sed nisi octavus numerus aedificaverit, in vanum est domus aedificata. Legimus et in Evangelio secundum Matthaeum: Beati pauperes: Beati mites: Beati esurientes, et sitientes, et caetera, et sunt octo Beatitudines (Matt. V). Ergo Dominus noster octonario numero conclusit Evangelium. Denique nusquam invenimus octo pariter Beatitudines, nisi in Evangelio. Octonario numero, hoc est, in die resurrectionis. Dies annorum nostrorum in ipsis septuaginta annis. Vultis ostendam vobis interim quod septimus et octavus numerus continent plurima sacramenta? Legamus Ezechiel, et in una porta dicitur: Et ingrediatur, inquit, per portam orientis in templum quod aedificatur. In Ezechiel, in extrema parte: Et ascendet, inquit, sacerdos primum, per septem et octo gradus. Et fieri poterat, ut in ea porta, et septem essent gradus et octo. Sed videte quid dicit: Orientalis porta unde lumen venit, Dominus noster atque Salvator. Una quidem porta est, et nemo ingreditur in eam nisi sacerdos magnus. Et quid dicitur ibi? Porta haec semper clausa erit. Non autem aperitur nisi sacerdoti (Ezech. XLIV). Sic igitur, et novum, et vetus Testamentum semper clausum fuit: non est apertum nisi Salvatori. Iste est enim qui habet clavem, qui aperit, et nemo claudit; qui claudit, et nemo aperit. Una ergo porta habet septem, et octo gradus.

"But if [they be] in powers, eighty years." For whom will you find to be an octogenarian and healthy? The Greek sentiment also says: old age itself is a disease. "And more of them [is] labor and sorrow." Whatever shall be more, is not life, but sorrow. We have said this in the meantime according to history. For the rest, let us speak according to anagogy. And every psalm indeed receives a tropology, and I could now run through individual verses, and speak the spiritual understanding in each, but we are excluded by the hour. Yet with one verse I give you as if a taste of spiritual understanding, so that whatever I shall keep silent here, you may think has been said here. "The days of our years in them [are] seventy years." Seventy years are seven decades, and eighty years are eight decades. See, therefore, how the seventh and the eighth number are preached. And as we said: "thou hast been made a refuge for us from generation to generation," both in the Old and in the New Testament: for this reason he now places both the seventh and the eighth number. This he says in Ecclesiastes: "Give a portion to seven, and give a portion to eight" (Eccl. 11). For this reason also the psalms of degrees are fifteen, that is, seven and eight: fifteen likewise lead us to the kingdoms of heaven: Finally, after the seventh psalm of degrees was completed, what is said in the scripture of that psalm? "A psalm," it says, "of Solomon," who had built the old house. And what does it say: "Unless the Lord build the house, they have labored in vain who build it" (Ps. 126). What, therefore, does Solomon himself say, who is prescribed in that title? Therefore I have built the temple, but unless the eighth number shall have built [it], the house is built in vain. We read also in the Gospel according to Matthew: "Blessed [are] the poor: Blessed [are] the mild: Blessed [are] they who hunger and thirst," etc., and there are eight Beatitudes (Matt. 5). Therefore our Lord concluded the Gospel with the number eight. Finally, nowhere do we find eight Beatitudes likewise, except in the Gospel. In the number eight, that is, on the day of resurrection. "The days of our years in them [are] seventy years." Do you want me to show you in the meantime that the seventh and eighth numbers contain very many mysteries (*sacramenta*)? We read Ezekiel, and in one gate it is said: "And let him enter," it says, "through the gate of the east into the temple which is being built." In Ezekiel, in the furthest part: "And the priest," it says, "shall ascend first, through seven and eight steps." And it was possible that in that gate there were both seven and eight steps. But see what it says: The eastern gate from where the light comes, our Lord and Savior. There is indeed one gate, and no one enters into it except the high priest. And what is said there? "This gate shall be always closed." "But it is not opened except to the priest" (Ezek. 44). So, therefore, both the New and the Old Testament were always closed: they were not opened except to the Savior. For He is the one who has the key, who opens, and no one shuts; who shuts, and no one opens. One gate, therefore, has seven and eight steps.

Et in veteri quidem Testamento sacramenta sunt Evangelica, et in novo Testamento sacramenta sunt Legis. Audite majora mysteria. Eo tempore quando Salomon, hoc est, pacificus noster (qui dicit (Joan. XIV): Pacem meam do vobis, pacem meam relinquo vobis: ipse est enim pax nostra, et pax quae exsuperat omnem sensum) ipse aedificavit templum Deo. Et vide ibi Scriptura quid dicat. Et erant, inquit, latomorum septuaginta millia, et eorum qui portabant octoginta millia (III Reg. V). Videte numerum. Latomi qui lapides caedunt, qui quasi fundamenta aedificiorum praeparant, qui lapides ad aedificandum in templo Dei de terra tollunt, in septimo numero ponuntur, in prophetis, in patriarchis. Illi enim humanum genus quasi de terra ejicientes, in templum Domini praeparaverunt. Isti vero, hoc est, octoginta millia: Apostolica praedicatio et Evangelica: isti qui cum Deo Salvatore et ipso Salomone gravia gentium peccata portabant. Hucusque videtur finitum esse mysterium. Audite majora mysteria. Et qui praeerant, inquit, istis operibus et templo, tria millia erant. Non possunt esse majores. Et qui praesunt operibus, nisi illi qui praedicant Trinitatem? Dies annorum nostrorum in ipsis septuaginta annis. Multa sunt quae dicantur, sed hora excludimur.

Dexteram tuam sic notam fac, et compeditos corde in sapientia. In quibusdam codicibus dicitur, eruditos: in aliis dicitur, compeditos. Aliud eruditus, aliud compeditus significat. Quid ergo dicit: Dexteram tuam notam fac. Quid tamdiu dexteram tuam contrahis? Deus quare avertis manum tuam in sinum tuum? in alio psalmo dicitur. Quid dicitur? Hoc est, in aegritudine positi sumus, in peccatis jacemus: mitte dexteram tuam, et eleva nos. Quare tamdiu dexteram tuam habes in sinu tuo? Eructet cor tuum verbum bonum: mitte dexteram tuam, et libera nos. Notum nobis fac mysterium, quod absconditum fuit a generationibus. Dexteram tuam notam fac. Quid subrepis, Ari? Non dixit, dexteram tuam fac. Deus enim sine dextera sua numquam fuit. Sed quid dixit? Dexteram tuam, quae semper fuit, et in sinu tuo fuit, notam fac. Quoniam illum permanentem in deitate sua nosse non possumus: assumat hominem, et sic intelligamus eum. Dexteram tuam sic notam fac, et compeditos corde in sapientia. Eos qui sapientiae habent compedes, hoc est, qui compediti sunt in corde per sapientiam tuam. Non vobis sit molestum, quia obscurus est locus. Prophetae habebant sapientiam: sed ipsa sapientia compediebat eos, non poterant volare sine Christo. Videte ergo qui dicat: Mitte dexteram tuam, hoc est, Filium tuum. Notum nobis illum fac: ut et prophetae qui quasi prophetaverunt umbram, incipiant Dominum manifestius praedicare.

And in the Old Testament indeed there are Evangelical mysteries, and in the New Testament there are mysteries of the Law. Hear greater mysteries. At that time when Solomon, that is, our Peaceful One (who says [John 14]: "My peace I give to you, my peace I leave to you": for He himself is our peace, and the peace which surpasses all understanding), He himself built the temple to God. And see there what the Scripture says. "And there were," it says, "seventy thousand stonecutters, and eighty thousand of those who carried" (3 Kings 5). See the number. The stonecutters who cut stones, who as if prepare the foundations of the buildings, who lift up stones from the earth for building in the temple of God, are placed in the seventh number, in the prophets, in the patriarchs. For they, as if ejecting the human race from the earth, prepared [them] for the temple of the Lord. These truly, that is, eighty thousand: Apostolic and Evangelical preaching: these who with God the Savior and Solomon himself were carrying the heavy sins of the nations. Hitherto the mystery seems to be finished. Hear greater mysteries. "And those who presided," it says, "over these works and the temple, were three thousand." They cannot be greater. And who preside over the works, except those who preach the Trinity? "The days of our years in them [are] seventy years." Many are the things that might be said, but we are excluded by the hour.

"Make thy right hand so known, and those fettered in heart in wisdom." In certain codices it is said, "the learned (*eruditos*)": in others it is said, "the fettered (*compeditos*)." "Learned" signifies one thing, "fettered" another. What, therefore, does he say: "Make thy right hand known"? Why for so long dost thou contract thy right hand? "God, why dost thou turn away thy hand into thy bosom?" is said in another psalm. What is said? This is, we are placed in sickness, we lie in sins: send thy right hand, and lift us up. Why for so long hast thou thy right hand in thy bosom? "Let thy heart belch forth a good word": send thy right hand, and deliver us. Make known to us the mystery, which was hidden from generations. "Make thy right hand known." Why do you creep in, Arius? He did not say, "make thy right hand." For God never was without His right hand. But what did he say? "Thy right hand," which always was, and was in thy bosom, "make known." Since Him remaining in His deity we cannot know: let Him assume man, and so let us understand Him. "Make thy right hand so known, and those fettered in heart in wisdom." Those who have the fetters of wisdom, that is, who are fettered in the heart through thy wisdom. Let it not be troublesome to you, because the place is obscure. The prophets had wisdom: but wisdom itself was fettering them, they could not fly without Christ. See, therefore, what he says: Send thy right hand, that is, thy Son. Make Him known to us: so that even the prophets who as if prophesied a shadow, may begin to preach the Lord more manifestly.

Convertere, Domine, usquequo. Multum peccavimus, avertis faciem tuam: non sunt digna peccata nostra tuis videri oculis. Propterea deprecamur, convertere, Domine, usquequo. Ecce jam tanta fluxerunt saecula: semper te prophetae venturum praedicaverunt gentibus, et adhuc non venisti. Et dirige filios hominum. Qui pravi sumus, a te dirigamur. Et dirige filios hominum. Propterea eos dirige, quia filii hominum sunt. Si enim essent filii tui, directi essent. Tu enim dixisti: Ego dixi, dii estis, et filii Excelsi omnes (Psal. LXXXI). Vos autem ut homines moriemini, et quasi unus de principibus cadetis. Et in alio loco: Non permanebit spiritus meus in hominibus istis: quia caro sunt (Gen. VI). Quoniam homines sunt, propterea caro sunt. Ergo quia filii hominum, et perdidimus esse filii Dei, et pravi facti sumus: propterea dirige nos, et rursum tui efficiamur filii.

Et sit splendor Domini Dei nostri super nos. Dicit et Apostolus ad Hebraeos: Quoniam Dominus atque Salvator splendor sit gloriae Patris (Hebr. I). Et sit splendor Domini Dei nostri super nos. Hoc est quod dicitur et in alio loco: Signatum est super nos lumen vultus tui, Domine (Psal. IV). Signum crucis, vexillum nostrum est. Haec interim de psalmo diximus, et ut aestimo, diutius quam debueramus, immorati sumus. Intelligimus nos multo plura dixisse, quam debuimus dicere; sed non possumus Domini nostri verba reticere, non possumus inchoatum psalmum relinquere. Non est multum, quodcumque prodest animae: nihil satis est, quod bonum est, si tamen bonum. Rogemus igitur Dominum nostrum Salvatorem, ut splendor ejus luceat in cordibus nostris, ut ejiciat a nobis tenebrarum impugnationes, et sordidas cogitationes, et omnia peccata propellat de cordibus nostris, ut illuminet nostras tenebras, ut fugiant tenebrae, et habitet splendor lucis in cordibus nostris. Templum Domini, et tabernaculum, et Sancta sanctorum, semper lucernam habeant ardentem: semper superluceat lucerna in domo Domini. Si enim exstincta fuerit lucerna, Dominus in tenebris non habitat. Dicamus igitur et nos: Lucerna pedibus meis verbum tuum, Domine (Psal. CXVIII): cui sit gloria in saecula saeculorum. Amen.

PSALMUS XC.

Iste psalmus non habet titulum, eo quod de capite, vel membris cantatur. Caput in coelo: membra in terra. Et proprie intelligitur de jejunio, et illa tentatione eremi. Praevidebat propheta, quod venturus erat Christus in carne, ut tentaretur a diabolo (Matt. IV).

"Turn, O Lord, how long?" We have sinned much, thou turnest away thy face: our sins are not worthy to be seen by thy eyes. For this reason we deprecate, "turn, O Lord, how long?" Behold now so many ages have flowed by: the prophets always preached that thou wouldst come to the nations, and yet thou hast not come. "And direct the sons of men." We who are crooked, let us be directed by thee. "And direct the sons of men." For this reason direct them, because they are sons of men. For if they were thy sons, they would have been directed. For thou hast said: "I said, ye are gods, and all of you sons of the Most High" (Ps. 81). "But you like men shall die, and like one of the princes you shall fall." And in another place: "My spirit shall not remain in these men: because they are flesh" (Gen. 6). Since they are men, for that reason they are flesh. Therefore because [we are] sons of men, and we have lost being sons of God, and we have been made crooked: for this reason direct us, and let us again be made thy sons.

"And let the splendor of the Lord our God be upon us." The Apostle also says to the Hebrews: "Since the Lord and Savior is the splendor of the glory of the Father" (Heb. 1). "And let the splendor of the Lord our God be upon us." This is what is said also in another place: "The light of thy countenance, O Lord, is signed upon us" (Ps. 4). The sign of the cross is our standard. These things in the meantime we have said concerning the psalm, and as I estimate, we have lingered longer than we ought. We understand that we have said much more than we ought to have said; but we cannot keep silent the words of our Lord, we cannot leave the psalm we have begun. It is not much, whatever profits the soul: nothing is enough, which is good, if yet [it be] good. Let us, therefore, ask our Lord [and] Savior, that His splendor may shine in our hearts, that He may eject from us the attacks of darkness and filthy thoughts, and propel all sins from our hearts, that He may illuminate our darkness, that the darkness may flee, and the splendor of light may dwell in our hearts. The temple of the Lord, and the tabernacle, and the Holy of Holies, let them always have a lamp burning: let the lamp always shine above in the house of the Lord. For if the lamp shall have been extinguished, the Lord does not dwell in darkness. Let us also say: "Thy word, O Lord, is a lamp to my feet" (Ps. 118): to whom be glory for ages of ages. Amen.

PSALM 90.

This psalm has no title, for the reason that it is sung concerning the head, or the members. The head in heaven: the members on earth. And properly it is understood concerning fasting, and that temptation of the desert. The prophet was foreseeing that Christ was to come in the flesh, that He might be tempted by the devil (Matt. 4).

Qui habitat in adjutorio Altissimi. Adjutorium interpretatur, Ezras. Denique βοήθὸς Ezras propheta dicitur. Iste est qui reduxit populum de captivitate Babyloniae, et induxit in terram repromissionis. Qui ergo habitat in Ezras, habitat in Jesu. Interim secundum tropologiam: Qui aedificavit domum sine manibus juxta Apostolum, illam domum quam aedificaverat Dominus etiam obstetricibus in Aegypto (Exod. I). In protectione Dei coeli commorabitur. Dicet Domino: Susceptor meus es tu, et refugium meum, Deus meus. Multi enim me persequuntur hostes: propterea tu es refugium meum, Deus meus. Sperabo in Domino: quoniam ipse liberabit me de laqueo venantium. Non dixit, spero: sed, sperabo. Quamdiu enim peccamus, non speramus. Si peccare desierimus, speramus. Quoniam ipse liberabit me de laqueo venantium. Multi sunt venatores in isto mundo, qui animam nostram venari conantur. Denique et Nemrod ille gigas, magnus in conspectu Dei venator fuit (Gen. X), et Esau venator erat (Gen. XXVII): quoniam peccator erat: et penitus non invenimus in Scripturis sanctis, sanctum aliquem venatorem. Piscatores invenimus sanctos.

Quoniam ipse liberabit me de laqueo venantium. Anima nostra sicut passer erepta est de laqueo venantium. Laqueus contritus est, et nos liberati sumus (Ps. CXXIII). Quis est iste laqueus qui contritus est? Dominus, inquit, conterat Satanam sub pedibus nostris velociter; et Apostolus dicit: Ut liberemini a laqueo diaboli (Rom. XVI). Vides ergo quoniam iste venator est, qui animas nostras venari cupit ad perditionem? Multos habet diabolus laqueos, et diversos habet laqueos. Avaritia diaboli laqueus est: ira, detractio, etc. Et a verbo aspero. Quamdiu in sanctitate sumus, anima nostra tranquilla est. Quando vero de peccatis cogitare coeperit anima nostra, turbatur, et quasi quibusdam fluctibus concutitur.

Scapulis suis obumbrabit tibi. Sed haec secundum illud Deuteronomii: Dominus quasi pullos suos, alis suis protegit nos quasi aquila (Deut. XXXII), Dicitur enim ibi, quasi aquila protegere pullos suos. Licet ergo possimus dicere hoc, quod Deus quasi pater nos protegit, et quasi gallina protegit pullos suos, ne rapiantur ab accipitre (Matth. XXIII). Tamen et aliud possumus dicere: Scapulis suis obumbrabit tibi. Exaltabitur in cruce, extendet manus, et proteget nos. Et sub pennis ejus sperabis. Aspiciens, inquit, manus ejus crucifixas, et si te serpens momorderit, sanaberis (Num. XXI). Licet ambules in deserto istius saeculi: si te percusserit scorpio, si regulus, si aspis, si caetera venenata animalia, securus esto de sanitate: Serpens in eremo suspensus est.

"He that dwelleth in the aid of the Most High." "Aid" is interpreted as "Ezra" (*Ezras*). Finally, the prophet Ezra is called *Boethos* (Helper). He is the one who led back the people from the Babylonian captivity, and led [them] into the land of promise. He, therefore, who dwells in Ezra, dwells in Jesus. In the meantime according to tropology: He who built the house without hands according to the Apostle, that house which the Lord had built even for the midwives in Egypt (Exod. 1). "In the protection of the God of heaven he shall abide." He shall say to the Lord: Thou art my upholder, and my refuge, my God." For many enemies pursue me: for this reason thou art my refuge, my God. "I will hope in the Lord: for he shall deliver me from the snare of the hunters." He did not say, "I hope": but, "I will hope." For as long as we sin, we do not hope. If we shall have ceased to sin, we hope. "For he shall deliver me from the snare of the hunters." There are many hunters in this world, who try to hunt our soul. Finally, even that Nimrod the giant was a great hunter in the sight of God (Gen. 10), and Esau was a hunter (Gen. 27): since he was a sinner: and we find absolutely no saint in the Holy Scriptures as a hunter. We find saints [as] fishers.

"For he shall deliver me from the snare of the hunters." Our soul like a sparrow is delivered from the snare of the hunters. The snare is broken, and we are delivered (Ps. 123). Who is that hunter whose snare is broken? The Lord, he says, shall crush Satan under our feet swiftly; and the Apostle says: "That you may be delivered from the snare of the devil" (Rom. 16). Do you see, therefore, that he is a hunter, who desires to hunt our souls to perdition? The devil has many snares, and he has diverse snares. The avarice of the devil is a snare: wrath, detraction, etc. "And from the harsh word." As long as we are in holiness, our soul is tranquil. But when our soul shall have begun to think of sins, it is troubled, and is as if shaken by certain waves.

"He shall overshadow thee with his shoulders." But these things [are] according to that of Deuteronomy: The Lord, like an eagle, protects us with his wings like his chicks (Deut. 32). For it is said there, that like an eagle he protects his chicks. Although, therefore, we can say this, that God like a father protects us, and like a hen protects her chicks, lest they be snatched by the hawk (Matt. 23). Yet we can also say another thing: "He shall overshadow thee with his shoulders." He shall be exalted on the cross, he shall extend his hands, and he shall protect us. "And under his wings thou shalt hope." Looking, he says, at his crucified hands, and if the serpent shall have bitten thee, thou shalt be healed (Num. 21). Although thou walkest in the desert of this world: if a scorpion shall have struck thee, if a basilisk, if an asp, if other venomous animals, be secure of health: the serpent is suspended in the desert.

Scuto circumdabit te veritas ejus. Scutum nostrum rotundum est, hoc est, ex omni parte nos sepit. Non solum scutum est, sed et murus. Domine, ut scuto bonae voluntatis tuae coronasti nos. Aliquos de scuto coronat. Videte quid dicat: Domine, ut scuto bonae voluntatis tuae coronasti nos (Psal. V). Quid dicit? Proteges nos; et facies vincere, et post victoriam coronabis. Scuto circumdabit te veritas ejus. Quoniam dixerat, a verbo aspero, et verbum asperum, possumus intelligere haereticorum et philosophorum, et Judaeorum, et hoc quasi verbum asperum, non est verum, sed mendax est. Propterea enim turbidum est, quia mendax est. Propterea turbidum est, quia conturbat animas nostras, per mendacium suum. Dominus ergo qui veritas est, et dicit: Ego sum veritas (Joan. XIV), scuto circumdat nos veritas ejus, ne ardentibus sagittis diaboli percutiamur. Propterea Christus qui est veritas, supponit scutum suum, ut scuto veritatis superet mendacium. Non timebis a timore nocturno. Diabolus enim semper in tenebris est; ut percutiat, inquit, in occultis innocentem (Ps. IX et LXIII). Vides ergo quod qui simplex est, innocens est, et semper in occultis percutitur. Non timebis a timore nocturno. Quod dicit, hoc est: licet in errore fueris, quae nox est, tamen non timebis, quia habes scutum veritatis.

A sagitta volante in die. Sagitta volans diaboli, videtur mihi sermo esse haereticorum, et philosophorum. Et isti enim lucem scientiae promittunt, et dicunt se habere diem; et non possunt decipere, nisi lucem promiserint. Verum lux ista quam promittunt, de ardentibus sagittis est. Et propterea dicitur: A sagitta volante in die, a negotio perambulante in tenebris. Sagitta quidem volat quasi in die, sed negotium est perambulans in tenebris. Ab incursu et daemonio meridiano. Melius est dicere Graece ἀπὸ συμπτώματος. Σύμπτωμα autem dicitur eventus, hoc est, quando non speramus, et aliquid novi evenerit. Aut *σύμπτωμα* dicitur, quando simul multi cadunt. Videte ergo quid dicat: Licet plures indocti fuerunt, tamen tu qui sanctus es, non inducaris. Do exemplum, ut simpliciores possint intelligere quid dicitur: Si ieris in civitatem monachus solus, et coeperis deambulare, et audieris clamorem in circo, et aliquis tibi dixerit, veni et specta: circus est; et coeperis ei tu dicere, non licet: non possum ire.

"His truth shall compass thee with a shield." Our shield is round, that is, it hedges us in from every side. It is not only a shield, but also a wall. Lord, as with a shield of thy good will thou hast crowned us. Some he crowns from a shield. See what he says: "Lord, as with a shield of thy good will thou hast crowned us" (Ps. 5). What does he say? Thou shalt protect us; and thou shalt make [us] to conquer, and after victory thou shalt crown [us]. "His truth shall compass thee with a shield." Since he had said, "from the harsh word," and the harsh word we can understand [to be that] of heretics and philosophers and Jews, and this as it were harsh word is not true, but is a liar. For for this reason it is turbid, because it is a liar. For this reason it is turbid, because it troubles our souls, through its lie. The Lord, therefore, who is truth, and says: "I am the truth" (John 14), His truth compasses us with a shield, lest we be struck by the burning arrows of the devil. For this reason Christ, who is the truth, places His shield underneath, so that with the shield of truth He may overcome the lie. "Thou shalt not be afraid of the nightly fear." For the devil is always in darkness; that he may strike, he says, the innocent in secret (Ps. 9 and 63). You see, therefore, that he who is simple, is innocent, and is always struck in secret. "Thou shalt not be afraid of the nightly fear." What he says is this: although thou shalt have been in error, which is night, yet thou shalt not fear, because thou hast the shield of truth.

"From the arrow that flieth in the day." The flying arrow of the devil, seems to me to be the speech of heretics and philosophers. For these also promise the light of knowledge, and say that they have the day; and they cannot deceive, unless they have promised light. But this light which they promise, is of the burning arrows. And for this reason it is said: "From the arrow that flieth in the day, from the business that walketh about in the dark." The arrow indeed flies as if in the day, but it is a business walking about in the dark. "From the invasion and the noonday devil." It is better to say in Greek *apo symptōmatos*. *Symptōma* however is called an event, that is, when we do not hope, and something new happens. Or *symptōma* is said, when many fall together. See therefore what he says: Although many were unlearned, yet thou who art holy, let [thee] not be led in. I give an example, so that the simpler people can understand what is said: If thou shalt have gone into the city [as] a monk alone, and shalt have begun to walk about, and shalt have heard a clamor in the circus, and someone shall have said to thee: "Come and watch: it is the circus"; and thou shalt have begun to say to him: "It is not allowed: I cannot go."

Si ille tibi ostenderit infinita hominum millia, et dixerit tibi: ducenta hominum millia ibi sunt: ergo illi omnes perituri sunt; et tu solus salvus eris? Tu debes intelligere, quia symptoma diaboli est, hoc est, scire debes quia plures cadunt. Et daemonio meridiano. Dicunt quidem multi: quia sunt daemones et meridiani, et hoc vulgo dicitur. Caeterum ego dico simpliciter: quoniam daemonium eo tempore potestatem habet in nos, quando peccamus. Sive mane peccaverimus, daemon ingreditur in nobis, sive vespere, sive nocte: quacumque peccaverimus hora, daemon ingreditur in nobis. Videtis ergo quod frivolum est quod vulgo dicitur. Quid ergo dicit, a daemonio meridiano? Quoniam Abraham angelos susceperat in meridie, et Joseph fratres suos ad prandium invitaverat in meridie (Gen. XVIII et XLIII). Sancti enim erant, et Abraham et Joseph, et propterea convivium eorum in clara luce erat, et sole perfecto. Propterea pascunt in meridie. Et ego, si plenam habuero scientiam Scripturarum, licet hora tertia sit, tamen pasco vos in meridie. Denique et sponsa in Cantico canticorum dicit: Ubi pascis, inquit, ubi cubas? In meridie (Cant. I)? Videtis quoniam sponsus non pascit, non recumbit in hora tertia, sed in meridie. Ubi pascis, ubi cubas, ubi te invenio, ubi deliciis frueris, ubi te possum invenire, o sponse meus? Vis me invenire? In meridie, in scientia perfecta: in bonis operibus: in claro lumine. Quoniam ergo habemus nos meridiem: propterea etiam diabolus transformatur in angelum lucis (II Cor. XI), et ipse simulat habere se lucem, habere se meridiem. Quando haeretici quasi mysteria aliqua promittunt, quando regna coelorum, quando continentiam, quando jejunia, quando sanctitatem, quando renuntiationem saeculi, promittunt meridiem. Sed quoniam non est Christi lumen: non est meridies, sed daemonium meridianum.

Cadent a latere tuo mille, et decem millia a dextris tuis. Singula verba Scripturarum, singula sacramenta sunt. Ista verba, quae rustica putantur a saeculi hominibus, plena sunt sacramentis. Habemus enim thesaurum istum in vasis fictilibus (II Cor. IV). Thesaurum, sensum divinum, habemus in verbis vilissimis. Cadent a latere tuo mille, et decem millia a dextris tuis. Ex latere cujus? Ab ejus cui dictum fuerat: Scuto circumdabit te veritas ejus: non timebis a timore nocturno. Quis est iste? De quo supra dictum est; Qui habitat in adjutorio Altissimi, in protectione Dei coeli commorabitur.

If he shall have shown to thee infinite thousands of men, and shall have said to thee: "Two hundred thousand men are there: therefore are all those to perish; and shalt thou alone be saved?" Thou oughtest to understand, that it is a symptom of the devil, that is, thou oughtest to know that many fall. "And the noonday devil." Many indeed say: that there are also noonday demons, and this is said commonly (*vulgo*). For the rest I say simply: since the devil has power in us at that time, when we sin. Whether we shall have sinned in the morning, the demon enters into us, whether in the evening, whether in the night: in whatever hour we shall have sinned, the demon enters into us. You see therefore that what is commonly said is frivolous. What therefore does he say, "from the noonday devil"? Since Abraham had received the angels at noonday, and Joseph had invited his brothers to a meal at noonday (Gen. 18 and 43). For they were saints, both Abraham and Joseph, and for this reason their banquet was in the clear light, and the sun being perfect. For this reason they feed at noonday. And I, if I shall have had full knowledge of the Scriptures, although it be the third hour, yet I feed you at noonday. Finally even the bride in the Canticle of Canticles says: "Where dost thou feed," she says, "where dost thou lie down at noonday" (Cant. 1)? You see that the bridegroom does not feed, does not lie down at the third hour, but at noonday. "Where dost thou feed, where dost thou lie down, where do I find thee, where dost thou enjoy delights, where can I find thee, O my bridegroom?" "Dost thou wish to find me? In the noonday, in perfect knowledge: in good works: in clear light." Since therefore we have the noonday: for this reason also the devil is transformed into an angel of light (2 Cor. 11), and he himself simulates that he has light, that he has noonday. When heretics as it were promise some mysteries, when the kingdoms of heaven, when continence, when fasts, when holiness, when renunciation of the world, they promise noonday. But since it is not the light of Christ: it is not noonday, but the noonday devil.

"A thousand shall fall at thy side, and ten thousand at thy right hands." Every single word of the Scriptures are individual mysteries (*sacramenta*). These words, which are thought rustic by the men of the world, are full of mysteries. For we have this treasure in earthen vessels (2 Cor. 4). The treasure, the divine sense, we have in the vilest words. "A thousand shall fall at thy side, and ten thousand at thy right hands." From whose side? From his to whom it had been said: "His truth shall compass thee with a shield: thou shalt not be afraid of the nightly fear." Who is this? Concerning whom it was said above: "He that dwelleth in the aid of the Most High, in the protection of the God of heaven he shall abide."

Ab eo ergo qui habitat in adjutorio Domini, cadent a latere ejus mille, et decem millia a dextris ejus. Dextera sancti dicitur: sinistra non dicitur, sed latus. Videte enim quid dicitur: Et decem millia a dextris tuis. Et quomodo dixeras: Cadent a latere tuo mille? Quando enim dextera dicitur, et sinistra non nominatur: pro sinistra, latus nominatur. Non enim poterat justum esse, ut justus haberet sinistram. Qui te, inquit, percusserit in dexteram maxillam, praebe ei et alteram. Non dixit, et sinistram: non enim est sinistra quae praebetur, sed dextera altera. Ergo simpliciter dico: quoniam justus duas dexteras habet. Denique et ille Ajoth, qui scribitur in Judicum libro, propterea duas dexteras habere dicitur: quia justus erat, et interfecit illum pinguissimum regem. Cadent a latere tuo mille: et decem millia a dextris tuis. Plures sunt, qui insidiantur dexterae nostrae; et non sunt plures, qui insidiantur sinistrae. Propterea a latere mille cadent, et a dextris decem millia. Ubi enim major pugna, major victoria. Pauci insidiantur lateri: plures insidiantur dexterae.

Quoniam angelis suis mandavit de te, ut custodiant te in omnibus viis tuis, etc. Istum locum diabolus super Domino interpretatus est, eo enim tempore quo tentavit Dominum: Si, inquit, Filius Dei es, mitte te deorsum (Matt. IV). Scriptum est enim de te, Quoniam angelis suis mandavit de te, ut custodiant te in omnibus viis tuis. In manibus portabunt te, ne forte offendas ad lapidem pedem tuum. Diabolus nihil amplius dixit, nisi hoc: Quoniam angelis suis mandavit de te, ut in manibus portent te, ne forte ad lapidem offendas pedem tuum. Mediam partem dimisit. Hic enim dicitur: Quoniam angelis suis mandavit de te, ut custodiant te in omnibus viis tuis. Hoc non dixit, ut custodiant te: sciebat enim contra se esse. Poterat enim Dominus ei respondere: Si custodit me Dominus in omnibus viis: ergo et a te custodior. Tacuit ergo quod sciebat contra se esse, et posuit quod pro se erat. Vere diabolus quasi diabolus, interpretatur de Salvatore, quod non est de Salvatore. Si enim de Salvatore est totus psalmus, sicut interpretaris, o diabole, et de ipso est quod dicitur: Protegam eum, quoniam cognovit nomen meum. Hoc est, ego Pater protegam Filium meum. Si sic interpretatur, diabole, quomodo tu intelligis: videamus si stet sensus: Protegam eum, quia cognovit nomen meum: hoc est, ego Pater Filium meum protegam. Clamavit ad me, et exaudiam eum. Hoc est in die crucis. Cum ipso sum in tribulatione, eripiam eum et glorificabo eum. Hoc est, eum faciam resurgere. Longitudine dierum replebo eum. Hoc est, in aeternum vivet. Et hoc intelligamus de Filio Dei. Longitudine dierum replebo eum. Hoc quod sequitur, quomodo stat in Salvatore? Et ostendam illi salutare meum. Salutare Dei, Filius Dei est.

From him, therefore, who dwells in the aid of the Lord, a thousand shall fall at his side, and ten thousand at his right hands. The right hand of the saint is spoken of: the left is not spoken of, but the side. For see what is said: "And ten thousand at thy right hands." And how hadst thou said: "A thousand shall fall at thy side"? For when the right hand is spoken of, and the left is not named: for the left, the side is named. For it could not be just, that a just man should have a left hand. "He who," he says, "shall have struck thee on the right cheek, offer him also the other." He did not say, "and the left": for it is not the left which is offered, but the other right. Therefore I say simply: since a just man has two right hands. Finally, also that Ehud (*Ajoth*), who is written [of] in the book of Judges, for this reason is said to have two right hands: because he was just, and he killed that very fat king. "A thousand shall fall at thy side: and ten thousand at thy right hands." There are more who lie in wait for our right hand; and there are not more who lie in wait for the left. For this reason a thousand shall fall at the side, and ten thousand at the right hands. For where [there is] a greater fight, [there is] a greater victory. Few lie in wait for the side: more lie in wait for the right hand.

"For he hath given his angels charge over thee, to keep thee in all thy ways," etc. The devil interpreted this place concerning the Lord, at that time when he tempted the Lord: "If," he says, "thou be the Son of God, cast thyself down" (Matt. 4). "For it is written of thee: For he hath given his angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone." The devil said nothing more, except this: "For he hath given his angels charge over thee, that in their hands they may bear thee up, lest perhaps thou dash thy foot against a stone." He left out the middle part. For here it is said: "For he hath given his angels charge over thee, to keep thee in all thy ways." This he did not say, "to keep thee": for he knew it was against himself. For the Lord could have answered him: "If the Lord keeps me in all ways: then I am also kept from thee." He kept silent, therefore, [about] what he knew was against himself, and he placed what was for himself. Truly the devil as a devil, interprets concerning the Savior what is not of the Savior. For if the whole psalm is of the Savior, as thou interpretest, O devil, also of Him is what is said: "I will protect him, because he hath known my name." This is, I the Father will protect my Son. If it is so interpreted, O devil, as thou understandest: let us see if the sense stands: "I will protect him, because he hath known my name": that is, I the Father will protect my Son. "He hath cried to me, and I will hear him." This is on the day of the cross. "I am with him in tribulation, I will deliver him and I will glorify him." That is, I will make him rise again. "With length of days I will fill him." That is, he shall live forever. And let us understand this concerning the Son of God. "With length of days I will fill him." This which follows, how does it stand in the Savior? "And I will show him my salvation (*salutare*)." The salvation of God is the Son of God.

Si ergo de Filio dicitur, quomodo potest stare: quia salutare Dei, Filius Dei est? Vides ergo quoniam male interpretatus es, o diabole. Sed fac ut sic interpretetur, ut tu dicis. Dixisti; Quoniam angelis suis mandavit de te, ut in manibus portent te, ne forte offendas ad lapidem pedem tuum. Dic quod sequitur. Quid taces? Super aspidem, et basiliscum ambulabit, et conculcabit leonem et draconem Christus Dominus noster, qui vivit et regnat in saecula saeculorum. Amen.

PSALMUS XCI.

PSALMUS XCI.

Psalmis cantici in die sabbati. Iste psalmus hoc titulo praenotatur. Non potest diem sabbati agere, nisi qui sex dies transierit. Sex diebus laboramus, in septima die requiescimus. Ergo Domino cantare non possumus, nisi in die sabbati. Quamdiu opera istius mundi facimus, hoc est, sex diebus, Domino cantare non possumus. Denique dicitur in Levitico: Non facietis in die sabbati omne opus servile (Levit. XXIII). Quicumque ergo in sabbato est, et in requie Domini, opus servile facere non debet, hoc est, quod ad mundum istum pertinet: sed illud debet opus facere, quod ad sabbatum pertinet. Vultis scire quoniam in sabbato operantur sacerdotes in templo Domini? Non licet in sabbato cuicumque ligna caedere (Num. V). Denique unus qui inventus est in eremo, lapidatus est, et occisus. Denique non licet ignem succendere: non licet etiam aliquid operis facere. Videtis autem quoniam omnia haec quae in mundo alicui facere non licet in sabbato, sacerdotibus solis licet. Nam et ligna caedunt, et ignem supponunt, et alia faciunt ministeria, et hostias immolant. Hoc totum quare dixi? Ut ostenderem scriptum esse in lege, debere nos cessare etiam in die sabbati ab operibus mundi, et ea facere quae ad Deum pertinent. Psalmus igitur cantici est in die sabbati: quando non operamur mundo, et operamur Deo. Videamus quid nobis sit cantandum in sabbato, quando a mundi cessamus operibus.

Bonum est confiteri Domino, et psallere nomini tuo, Altissime. Non dixit: bonum est psallere, et postea confiteri: sed vide ordinem: Bonum est confiteri, et bonum est psallere. Primum age poenitentiam, et lacrymis dele peccata, et postea canta Domino: Bonum est confiteri Domino; non hominibus, sed Deo; illi confitere peccata, qui sanare potest. Et psallere nomini tuo, Altissime.

If, therefore, it is said concerning the Son, how can it stand: that the salvation of God is the Son of God? You see, therefore, that you have interpreted poorly, O devil. But suppose that it is so interpreted, as you say. You said: "For he hath given his angels charge over thee, that in their hands they may bear thee up, lest perhaps thou dash thy foot against a stone." Say what follows. Why are you silent? "He shall walk upon the asp and the basilisk, and he shall trample under foot the lion and the dragon," Christ our Lord, who lives and reigns for ages of ages. Amen.

PSALM 91.

PSALM 91

A Psalm of a canticle on the sabbath day. This psalm is pre-notated with this title. No one can keep the sabbath day, except him who has passed through six days. Six days we labor, on the seventh day we rest. Therefore we cannot sing to the Lord, except on the sabbath day. As long as we do the works of this world, that is, for six days, we cannot sing to the Lord. Finally, it is said in Leviticus: "You shall do no servile work on the sabbath day" (Lev. 23). Whoever, therefore, is in the sabbath, and in the rest of the Lord, ought not to do servile work, that is, what pertains to this world: but he ought to do that work which pertains to the sabbath. Do you wish to know that the priests work in the temple of the Lord on the sabbath? It is not permitted for anyone to cut wood on the sabbath (Num. 5). Finally, one who was found in the desert [doing so] was stoned and killed. Finally, it is not permitted to kindle a fire: it is not permitted even to do any work. But you see that all these things which it is not permitted for anyone in the world to do on the sabbath, are permitted to the priests alone. For they both cut wood, and they place fire beneath, and they perform other ministries, and they immolate hosts. Why have I said all this? So that I might show it to be written in the law, that we ought to cease even on the sabbath day from the works of the world, and to do those things which pertain to God. The psalm, therefore, is of a canticle on the sabbath day: when we do not work for the world, and we work for God. Let us see what we must sing on the sabbath, when we cease from the works of the world.

"It is good to give praise to the Lord, and to sing to thy name, O Most High." He did not say: it is good to sing, and afterwards to give praise: but see the order: "It is good to give praise," and "it is good to sing." First perform penance, and wash away sins with tears, and afterwards sing to the Lord: "It is good to give praise to the Lord;" not to men, but to God; confess thy sins to Him who can heal. "And to sing to thy name, O Most High."

Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. Diligenter intelligite quod dicitur: Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. Singuli versiculi ad singulos referuntur. Bonum est confiteri Domino: ad annuntiandum mane misericordiam tuam. Si confiteris Domino, annuntians mane misericordias Domini. Et psallere nomini tuo, Altissime. Istum versiculum refert ad hunc qui sequitur, et veritatem tuam per noctem. Quando enim confitemur Domino, speramus misericordiam. Quando vero psallimus, operamur virtutes. Ad annuntiandum mane misericordiam tuam. Ubi sunt qui secundum litteram Scripturas intelligunt? Media die misericordiam Dei annuntiare non possumus? Et certe Christianorum et monachorum est, maxime in noctibus peccata sua confiteri. Et quomodo nunc dicit: Ad annuntiandum mane misericordiam tuam? Quod dicit, hoc est: Non possumus confiteri Domino, et misericordiam ejus consequi, nisi coeperit in corde nostro clarum lumen lucere. Nisi praecesserint tenebrae, et mane factum fuerit, misericordiam Domini consequi non possumus. Tunc autem annuntias mane misericordiam Domini, cum sol justitiae ortus in corde tuo fuerit. Et veritatem tuam per noctem. Veritas Domini non annuntiatur, nisi ad noctem: in die non potest annuntiari. Non enim possunt imbecilles ferre quae magna sunt: neque possunt ea sustinere quae pretiosa sunt. Unde dicitur et in alio loco de Deo: Posuit tenebras latibulum suum (Psal. XVII), hoc est, Dominus posuit tenebras latibulum suum. Et veritas ergo Domini annuntiatur in nocte: quasi quibusdam verborum tenebris obvolvitur. In aenigmate dicitur, et in parabolis: ut videntes non videant, et audientes non intelligant (Marc. IV). Legimus in Osee, et dicitur ad prophetam: Tu vade, et accipe tibi uxorem, uxorem fornicariam (Osee I): Judaei et gentiles rident. Quare rident? Quoniam veritas in nocte posita est, non in die. Vultis scire quoniam veritas Dei in nocte est, et quasi in tenebris, et in parabolis posita est? Moyses ascendit in montem Sina, et ingressus est, inquit, in turbinem, et caliginem, et in tenebras, et ibi locutus est cum Domino (Exod. XXIV): Neque enim poterat Israel populus vedere mysteria Dei: quia in caliginem Dei non intraverat.

In decachordo psalterio, cum cantico et cithara. Simpliciter dico, quotiescumque levamus manus sine cogitationibus et disceptationibus, in decachordo psallimus Domino. In decachordo psalterio, cum cantico in cithara. In cithara nostra, et corpus, et anima, et spiritus, omnibus chordis composita sunt.

"To show forth thy mercy in the morning, and thy truth by night." Understand diligently what is said: "To show forth thy mercy in the morning, and thy truth by night." Individual verses refer to individual [things]. "It is good to give praise to the Lord: to show forth thy mercy in the morning." If thou confessest to the Lord, thou announcest in the morning the mercies of the Lord. "And to sing to thy name, O Most High." This verse he refers to this one which follows, "and thy truth by night." For when we confess to the Lord, we hope for mercy. But when we sing, we work virtues. "To show forth thy mercy in the morning." Where are they who understand the Scriptures according to the letter? Can we not announce the mercy of God at midday? And certainly it is the [custom] of Christians and monks, especially in the nights, to confess their sins. And how does he now say: "To show forth thy mercy in the morning"? What he says is this: We cannot confess to the Lord, and obtain his mercy, unless a clear light begins to shine in our heart. Unless darkness has preceded, and morning has been made, we cannot obtain the mercy of the Lord. But then thou announcest in the morning the mercy of the Lord, when the sun of justice shall have arisen in thy heart. "And thy truth by night." The truth of the Lord is not announced except by night: in the day it cannot be announced. For the weak cannot bear those things which are great: nor can they sustain those things which are precious. Whence it is said also in another place concerning God: "He made darkness his hiding place" (Ps. 17), that is, the Lord made darkness his hiding place. And the truth, therefore, of the Lord is announced in the night: it is as if wrapped in certain darknesses of words. It is said in an enigma, and in parables: "that seeing they may not see, and hearing they may not understand" (Mark 4). We read in Hosea, and it is said to the prophet: "Go, and take to thee a wife, a wife of fornications" (Hos. 1): Jews and gentiles laugh. Why do they laugh? Because the truth is placed in the night, not in the day. Do you wish to know that the truth of God is in the night, and is placed as if in darkness, and in parables? Moses ascended into Mount Sinai, and he entered, he says, into the whirlwind, and the mist, and the darkness, and there he spoke with the Lord (Ex. 24): Nor indeed could the people of Israel see the mysteries of God: because they had not entered into the mist of God.

"Upon a ten-stringed psaltery, with a canticle and the cithara." I say simply, whenever we lift up hands without thoughts and disputes, we sing in a ten-stringed psaltery to the Lord. "Upon a ten-stringed psaltery, with a canticle in the cithara." In our cithara, both body, and soul, and spirit, are composed with all the strings.

Quia delectastione, Domine, in factura tua, et in operibus manuum tuarum exsultabo. Christianus quodcumque viderit, semper aedificatur. Monachum nihil destruet, nisi peccatum. Quodcumque aspexeris, aedificium tuum est. Vides coelum, vides solem, vides stellas, vides lunam, hoc aedificat te. Debes enim cogitare et dicere: Si sol, et luna, et coelum, et stellae Deo serviunt: quare ego non serviam? Vides terram, vides animalia, et omnia quae in terris sunt, et hoc confer cum animo tuo, et aedificat te, et dic animo tuo: Omnia in suo tempore currunt. Siquidem ver et aestas, autumnus et hyems, numquam mutantur haec tempora, sed secundum dispositionem Domini omnia serviunt. Coelum servit, et terra servit, et infelix ego homo non servio. Veniamus ad minuta animalia: dimitto nunc de elephantis, dimitto de leonibus, dimitto de diversis animalibus, venio ad minuta animalia. Respice apem, respice formicam: vide corpus, et inquire sapientiam (Prov. VI et XXX). Major sapientia, quam corporis magnitudo. Apes et formicae cogitant hyemem esse venturam; et monachus et Christianus non cogitant judicium esse venturum. Illae cogitant quoniam fame periclitari possunt, si non laboraverint in aestate unde vivant in hyeme; nos non cogitamus, quia sine opere torquebimur in gehenna. Hoc totum quare dixi? Quoniam nunc scriptum est: Quia delectasti me, Domine, in factura tua. Quodcumque aspexero, delectat me. Intelligo enim factorem, et benedico Deum. Et in operibus manuum tuarum exsultabo. Video arborem, et considero quomodo cortex arboris est quasi tunica, qua vestitur, et quasi germen viret. Et deinde video quomodo flos fit: quomodo flos cadat, ipse et flos vertatur in pomum. Video paulatim per singulos dies, in singula tempora mihi naturam operari, et in meos cibos crescere. Video quomodo Deus in omnibus mihi laborat, ut mihi nihil desit. Propterea exsulto in te, Domine.

Quam magnificata sunt opera tua, Domine! In hoc loco Marcion et Manichaeus erumpunt. Quid enim dicunt? Si omnia Deus fecit, et in utilitatem hominum fecit: quid necesse fuit cimicem facere et pulicem? Ego tibi breviter respondeo: ut ostenderetur, o homo, fragilitas tua. Qui enim cogitationem tuam in coelum ponis, respice, morderis a cimice, et contremiscis. Quid erigeris in coelum, et cogitatio tua transcendit in coelum? Ecce a pulice vulneraris. Quam magnificata sunt opera tua, Domine! Parva quidem corpora, sed magna ratio. Singula habent utilitates suas.

"For thou, O Lord, hast made me glad in thy work, and in the works of thy hands I shall rejoice." Whatever a Christian shall have seen, he is always edified. Nothing shall destroy a monk, except sin. Whatever thou shalt have looked upon, is thy edifice. Thou seest the heaven, thou seest the sun, thou seest the stars, thou seest the moon, this edifies thee. For thou oughtest to think and to say: If the sun, and the moon, and the heaven, and the stars serve God: why should I not serve? Thou seest the earth, thou seest the animals, and all things which are upon the earth, and confer this with thy mind, and it edifies thee, and say to thy mind: All things run in their time. Indeed spring and summer, autumn and winter, these times are never changed, but according to the disposition of the Lord all things serve. Heaven serves, and earth serves, and I, unhappy man, do not serve. Let us come to minute animals: I let go now of elephants, I let go of lions, I let go of diverse animals, I come to minute animals. Behold the bee, behold the ant: see the body, and inquire into the wisdom (Prov. 6 and 30). Greater wisdom than the magnitude of the body. Bees and ants think that winter is about to come; and the monk and the Christian do not think that the judgment is about to come. Those think that they can be endangered by hunger, if they shall not have labored in summer whence they may live in winter; we do not think that without work we shall be tortured in Gehenna. Why have I said all this? Because now it is written: "For thou, O Lord, hast made me glad in thy work." Whatever I shall have looked upon, delights me. For I understand the Maker, and I bless God. "And in the works of thy hands I shall rejoice." I see a tree, and I consider how the bark of the tree is like a tunic, with which it is clothed, and like a bud it grows green. And then I see how a flower is made: how the flower falls, and the flower itself is turned into a fruit. I see little by little through individual days, in individual times, nature working for me, and growing for my foods. I see how God labors in all things for me, that nothing may be lacking to me. Therefore I rejoice in thee, O Lord.

"How magnified are thy works, O Lord!" In this place Marcion and Manichaeus burst forth. For what do they say? If God made all things, and made [them] for the utility of men: what necessity was there to make the bug (*cimicem*) and the flea? I answer thee briefly: so that thy fragility might be shown, O man. Thou who placest thy thought in heaven, behold, thou art bitten by a bug, and thou tremblest. Why dost thou raise thyself to heaven, and thy thought transcends to heaven? Behold thou art wounded by a flea. "How magnified are thy works, O Lord!" Small bodies indeed, but great reason. Individual [things] have their utilities.

Ego sic miror Dominum in elephantis, quomodo et in formica: sic illum praedico in camelo, quomodo et in culice. Vide culicem quomodo quasi punctum cujusdam corpusculi est, et tamen vide in ipso puncto corpusculi, omnia esse membra divisa. Habet sex pedes, habet duos oculos, habet os, habet et ventrem, habet et tubam vocis, habet et alas. Si consideraveris membra, corpus non invenis, et tamen magnificatur Deus, quia sine corpore membra sunt omnia. Nimis profundae factae sunt cogitationes tuae. Quodcumque cogitavero, invenire non possum. Abyssus judicia tua. O profundum divitiarum sapientiae et scientiae Dei. Dicam et ego cum Ecclesiaste: Dixi, sapiens efficiar, et ipsa longius facta est a me: longius multo quam erat. Et profunda quis invenire potest (Eccles. VII)? Ecclesiastes quod dicit, hoc est: Antequam cogitationem meam in opere ponerem, non videbam magnificentiam Dei. Dixi, sapiens efficiar, hoc est, dixi, debeo quaerere rationes singularum causarum, et ipsa longe facta est a me, longius multo quam erat, hoc est, sapientiam quam ante non inquirens, ignorabam: postea quaerere coepi, quam invenire non poteram.

Vir insipiens non cognoscit, et stultus non intelligit haec. Quicumque non est Christianus, et in operibus non intelligit Creatorem, iste insipiens est.

Cum exorti fuerint peccatores sicut fenum. Vidisti imperatores: vidisti praefectos: vidisti exercitus: vidisti victorias et triumphos. Heri fuit, et hodie non est. Et apparuerint omnes qui operantur iniquitatem, ut intereant in saeculum saeculi. Heri apparuit quasi flos: hodie flos ipse non comparet. Heri virebat herba: hodie siccata est. Ubi est illa pulchritudo? Nihil bonum est, nisi quod aeternum est. Nihil bonum est, nisi quod perpetuum est. Quodcumque finem habet, nec inter bona numerandum est. Quid enim mihi prodest, si heri praefectus fui, et hodie fame morior? Quid enim mihi prodest, si anteriori die rex fui, et hodie in carcere morior? Omne quod praeteritum est, et finem habet, nihil est. Unusquisque nostrum de saeculo venit ad hanc vitam. Alius matrem reliquit, alius filios, alius uxorem, alius parentes. Recordemur infantiae nostrae: recordemur adolescentiae: recordemur quod aliquando habuerimus divitias, et unusquisque pro viribus suis habuit quod potuit. Ecce transivimus ad hanc vitam. Ubi sunt illa omnia? Cogitata magis dolorem faciunt, quam voluptatem. Nihil est itaque bonum, nisi quod perpetuum est.

I so admire the Lord in elephants, as also in the ant: I so preach Him in the camel, as also in the gnat (*culice*). Behold the gnat how it is like a point of some small body, and yet see in that very point of a small body, all the members are divided. It has six feet, it has two eyes, it has a mouth, it has also a belly, it has also a trumpet of a voice, it has also wings. If thou shalt have considered the members, thou dost not find a body, and yet God is magnified, because all the members are without a body. "Thy thoughts are made exceeding deep." Whatever I shall have thought, I cannot find. Thy judgments [are] an abyss. O the depth of the riches of the wisdom and of the knowledge of God. I will say also with Ecclesiastes: "I said, I will be made wise, and it was made far from me: much farther than it was." "And who can find the deep?" (Eccles. 7). What Ecclesiastes says is this: Before I placed my thought in the work, I did not see the magnificence of God. I said, I will be made wise, that is, I said, I ought to seek the reasons of individual causes, and it was made far from me, much farther than it was, that is, the wisdom which before, not inquiring, I was ignorant of: afterwards I began to seek, which I could not find.

"A senseless man shall not know, and a fool shall not understand these things." Whoever is not a Christian, and does not understand the Creator in [his] works, he is senseless.

"When the wicked shall have sprung up as grass." Thou hast seen emperors: thou hast seen prefects: thou hast seen armies: thou hast seen victories and triumphs. Yesterday it was, and today it is not. "And all they that work iniquity shall appear, that they may perish for ever and ever." Yesterday it appeared like a flower: today the flower itself does not appear. Yesterday the grass was green: today it is dried up. Where is that beauty? Nothing is good, except what is eternal. Nothing is good, except what is perpetual. Whatever has an end, is not even to be numbered among good things. For what does it profit me, if yesterday I was a prefect, and today I die of hunger? For what does it profit me, if on the previous day I was a king, and today I die in prison? Everything which is past, and has an end, is nothing. Every one of us comes from the world to this life. One left a mother, another sons, another a wife, another parents. Let us remember our infancy: let us remember our youth: let us remember that sometimes we have had riches, and every one according to his strength had what he could. Behold we have passed to this life. Where are all those things? Thought [of them] causes more pain than pleasure. Nothing is therefore good, except what is perpetual.

Tu autem Altissimus in aeternum, Domine, quoniam ecce inimici tui, Domine: quoniam ecce inimici tui peribunt, et dispergentur omnes qui operantur iniquitatem. Si peribunt, quomodo dispergentur? Qui enim semel perierit, dispergi non potest. Debuit dicere: Ecce dispergentur et peribunt. Quod ergo dicit, hoc est: inimici tui, Domine, peribunt, cum omnia tibi subjecta fuerint: omnis qui inimicus tuus fuerit, postea efficietur amicus, hoc est, non peribit homo: sed peribit inimicus. Qui inimicus fuit, amicus erit, et sic peribit inimicus. Quoniam ecce inimici tui peribunt, et dispergentur omnes qui operantur iniquitatem. Quomodo si sancti simul sunt, gratiosum est: sic si peccatores simul fuerint, quasi pessima congregatio est (Gen. XVIII). Quanto enim plures simul fuerint, tanto pejores sunt. Denique eo tempore quo turris aedificabatur contra Deum, dispergebantur in utilitatem suam. Consensus eorum malus fuit: dispersion vero profuit etiam illis ipsis qui dispersi sunt.

Exaltabitur sicut unicornis cornu meum. Semper cornu in regno ponitur. In te inimicos nostros ventilabimus cornu (Psal. XLIII). Denique nullum animal in templo immolatur Domino nisi quod cornu habet. Tria immolabantur Domino in templo, immolabatur taurus, immolabatur aries, immolabatur hircus. Tria immolabantur, et universa cornuta sunt. Nisi enim aliquis habuerit cornu in quo inimicos ventilet, non est dignus immolari Deo. Propterea et Dominus cornu dicitur, his qui credunt in eum: Et in cornibus crucis suae ventilavit inimicos. Ibi confudit diabolum, et omnem ejus exercitum: Christus quidem crucifixus erat in corpore: sed vere crucifigebat ibi daemones. Non fuit crux: sed triumphus fuit, sed vexillum fuit. Propterea conscendit crucem, ut nos de terra in altum tolleret. Et puto crucem Salvatoris istam esse scalam quam vidit Jacob. In ista scala descendebant angeli, et conscendebant (Gen. LXXXII). In ista scala, hoc est, cruce, descendunt Judaei, et conscendunt gentiles. Et exaltabitur sicut unicornis cornu meum. Alii habeant plura cornua: ego unum solum cornu habeo. Mihi autem absit gloriari nisi in cruce Domini: per quem mihi mundus crucifixus est, et ego mundo (Gal. VI). Et senectus mea in misericordia uberi. Senectus nostra oleo Dei indiget. Quomodo enim corpora nostra quando laboramus (loquor simplicius propter simpliciores fratres, qui non possunt intelligere sublimius) quomodo corpora nostra, quando laborant, non reficiuntur, nisi unctione olei: quomodo lumen quod in lucerna est, nisi oleum miseris, exstinguitur: sic et lumen senectutis meae, oleo et misericordia Dei indiget ut crescat.

"But thou, O Lord, art Most High for evermore, for behold thy enemies, O Lord: for behold thy enemies shall perish, and all they that work iniquity shall be scattered." If they shall perish, how shall they be scattered? For he who once has perished, cannot be scattered. He ought to have said: Behold they shall be scattered and they shall perish. What he says, therefore, is this: "thy enemies, O Lord, shall perish," when all things shall have been subjected to thee: every one who shall have been thy enemy, shall afterwards be made a friend, that is, the man shall not perish: but the enemy shall perish. He who was an enemy, shall be a friend, and thus the enemy shall perish. "For behold thy enemies shall perish, and all they that work iniquity shall be scattered." Just as if the saints are together, it is gracious: so if the sinners shall have been together, it is as it were a most wicked congregation (Gen. 18). For by how much more they shall have been together, by so much the worse they are. Finally, at that time when the tower was being built against God, they were scattered for their own utility. Their consensus was evil: but the dispersion indeed profited even those themselves who were scattered.

"My horn shall be exalted like that of the unicorn." A horn is always placed in [reference to] a kingdom. "In thee we shall toss our enemies with the horn" (Ps. 43). Finally, no animal is immolated to the Lord in the temple except that which has a horn. Three were immolated to the Lord in the temple: a bull was immolated, a ram was immolated, a buck-goat was immolated. Three were immolated, and all are horned. For unless someone shall have had a horn in which he may toss the enemies, he is not worthy to be immolated to God. For this reason also the Lord is called a horn, to those who believe in him: And in the horns of his cross he tossed the enemies. There he confounded the devil, and all his army: Christ indeed was crucified in the body: but truly he was crucifying the demons there. It was not a cross: but it was a triumph, it was a standard. For this reason he ascended the cross, so that he might lift us from the earth on high. And I think that this cross of the Savior is that ladder which Jacob saw. On that ladder angels were descending and ascending (Gen. 28). On that ladder, that is, the cross, the Jews descend, and the gentiles ascend. "And my horn shall be exalted like that of the unicorn." Others may have more horns: I have one only horn. "But God forbid that I should glory, save in the cross of the Lord: by whom the world is crucified to me, and I to the world" (Gal. 6). "And my old age [shall be] in plentiful mercy." Our old age has need of the oil of God. For just as our bodies when we labor (I speak more simply because of the simpler brothers, who cannot understand more sublimely) just as our bodies, when they labor, are not refreshed, except by the anointing of oil: just as the light which is in a lamp, unless thou puttest in oil, is extinguished: so also the light of my old age, has need of the oil and mercy of God so that it may grow.

Denique et apostoli ascendunt in montem Oliveti, ut quoniam lassi erant, et indigebant lucernae ipsorum oleo Domini, de oleo Domini illuminentur. Unde dicit et justus: Ego autem sicut oliva fructifera in domo Domini (Psal. LI). Et in alio loco dicitur: Filii tui sicut novellae olivarum in circuitu mensae tuae (Psal. CCXXVII). Nullus alius mons erat, de quo ascendit Dominus regna coelorum, nisi mons Oliveti? Numquid non erat mons sublimior in Galilaea, Thabor? Quid necesse fuit ut Dominus de monte Oliveti conscenderet in regnum coelorum? Sed vide quid te Scriptura doceat: Nisi tibi et lampadibus tuis oleum miseris, non poteris ascendere in regna coelorum. Debes esse in monte Oliveti, et non in valle Olivarum, sed in monte Oliveti. Dicat aliquis: Quae est ista vallis Olivarum? Habet diabolus olivas suas: habet philosophos: habet haereticos: habent et ipsi oleum. Et ipsi lumen scientiae promittunt, sed illa oliveta in perditionem deducunt: Oleum autem peccatoris non impinguet caput meum (Psal. CXL). Nos ergo rogemus Dominum, ut senectus nostra, et omnis noster labor, et omnes tenebrae nostrae, oleo Domini illuminentur. Diligenter attendo in Scripturis, ubi primum legerim senectutem. Adam nongentis triginta annis vixit, et tamen senex non dicitur: Mathusalem nongentis sexaginta novem annis vixit, et senex non dicitur. Venio usque ad diluvium, et post diluvium per annos ferme tria millia, et nullum invenio qui dictus est senex. Primus Abraham senex dicitur: et certe multo minoris aetatis fuit quam Mathusalem. Sed propterea dicitur senex, quoniam senectus ipsius inuncta fuit oleo uberi. Denique scriptum est ibi: Et mortuus est Abraham, nutritus in senectute bona: plenus, inquit, dierum (Gen. XXV). Propterea in senectute bona, quoniam plenus dierum. Omne enim tempus vitae ipsius, dies fuerunt, et non nox. Hoc ipsum quod dictum est de Abraham, dictum est de Isaac et de Jacob. Qui enim simul servierunt Domino, recte simul senes Domini nuncupantur. Ut cedrus Libani multiplicabitur: lignum bene olens, lignum unde templi tecta contecta sunt. Ut cedrus Libani multiplicabitur: lignum imputribile.

Plantati in domo Domini: in atriis Dei nostri florebunt. Alibi plantamur, in regno coelorum florebimus. Ego vero plantavi: Appollo rigavit, sed Dominus incrementum dedit (I Cor. III). Plantatus in domo Domini, hoc est, in Ecclesia: non muris, sed in dogmatibus. Regnum enim Dei, inquit, intra vos est (Luc. XVII). Quicumque plantatus fuerit in domo Domini, si hic radices miserit, ibi flores affert. Plantati in domo Domini: in atriis Dei nostri florebunt. Ista sunt aeterna tabernacula. Quae sunt ista atria? Diversae in coelo mansiones.

Finally, the apostles also ascend into the mount of Olives, so that since they were weary, and their lamps had need of the oil of the Lord, they may be illuminated from the oil of the Lord. Whence also the just man says: "But I, as a fruitful olive tree in the house of the Lord" (Ps. 51). And in another place it is said: "Thy children as olive plants round about thy table" (Ps. 127). Was there no other mountain, from which the Lord ascended to the kingdoms of heaven, except the mount of Olives? Was there not a more sublime mountain in Galilee, Tabor? What necessity was there that the Lord should ascend from the mount of Olives into the kingdom of heaven? But see what the Scripture teaches thee: Unless thou shalt have put oil for thee and thy lamps, thou shalt not be able to ascend into the kingdoms of heaven. Thou oughtest to be on the mount of Olives, and not in the valley of Olives, but on the mount of Olives. Someone may say: What is this valley of Olives? The devil has his olives: he has philosophers: he has heretics: they also have oil. They also promise the light of knowledge, but those oliveyards lead into perdition: "But let not the oil of the sinner fatten my head" (Ps. 140). Let us therefore ask the Lord, that our old age, and all our labor, and all our darknesses, may be illuminated by the oil of the Lord. I carefully observe in the Scriptures, where I first read of old age. Adam lived nine hundred and thirty years, and yet is not called an old man: Methuselah lived nine hundred and sixty-nine years, and is not called an old man. I come down to the flood, and after the flood through almost three thousand years, and I find no one who was called an old man. Abraham is the first called an old man: and certainly he was of much lesser age than Methuselah. But for this reason he is called an old man, because his old age was anointed with plentiful oil. Finally, it is written there: "And Abraham died, nourished in a good old age: full," he says, "of days" (Gen. 25). For this reason in a good old age, because full of days. For all the time of his life was days, and not night. This same [thing] which was said of Abraham, was said of Isaac and of Jacob. For they who together served the Lord, are rightly together called old men of the Lord. "As the cedar of Libanus he shall be multiplied:" a wood of good odor, a wood from which the roofs of the temple were covered. "As the cedar of Libanus he shall be multiplied:" an incorruptible wood.

"Planted in the house of the Lord: in the courts of our God they shall flourish." Elsewhere we are planted, in the kingdom of heaven we shall flourish. "I indeed have planted, Apollo watered, but the Lord gave the increase" (1 Cor. 3). Planted in the house of the Lord, that is, in the Church: not in walls, but in dogmas. "For the kingdom of God," he says, "is within you" (Luke 17). Whoever shall have been planted in the house of the Lord, if he has sent down roots here, there he brings forth flowers. "Planted in the house of the Lord: in the courts of our God they shall flourish." These are the eternal tabernacles. What are these courts? Diverse mansions in heaven.

Simul videte quid dicat: Plantati in domo Domini: in atriis Dei nostri florebunt. Hic domus est: ibi atrium est. Debuit utique primum dicere secundum ordinem, atrium: et sic domum. Sed videte quid dicat. Hic licet videamur in domo esse: cum migraverimus ad regna coelorum, ad comparationem angelorum, et virtutum caeterarum, non sumus in domo, sed in atrio sumus: in initio sumus, non in perfectione. Non enim erimus angeli, sed quasi angeli (Matt. XXII). Non tibi quasi parum videatur homo, si sicut angelus fueris.

Adhuc multiplicabuntur in senecta uberi. Felix ille qui crescit quotidie, qui senescit aetate, senescit et virtutibus. Haec interim de Psalterio diximus: locuti sumus et de Evangelio pauca, diximus quoque et de Apostolo. Oremus Dominum, ut omne quod diximus nos, et quae audistis, opere compleamus, et verba vertamus in opera: ut qui hic plantati sumus in domo Domini, in atrio Christi floreamus: cui sit gloria in saecula saeculorum. Amen. PSALMUS XCII. Laus cantici ipsi David in die ante sabbatum, quando fundata est terra. Iste psalmus vocem continet prophetae, virtutem atque magnificentiam Domini decantantis. Dominus regnavit, decorem induit. Cum resurgens a mortuis, sanctorum sibi chorum adjunxit; Induit Dominus fortitudinem. Quia diabolum oppressit. Et praecinxit se virtute. Quando multitudine angelica circumdatus, remeavit ad Patrem. Etenim firmavit orbem terrae, qui non commovebitur. Instabilis enim, et mobilis esset adhuc nisi sua fuisset resurrectione firmatus. Parata sedes tua. In animabus sanctis.. Tu enim praeelegisti eas ante constitutionem mundi, ut essent genus electum. Et tunc a saeculo tu es. Et ante resurrectionem mundi. Elevaverunt flumina, Domine: elevaverunt flumina vocem suam. Apostoli: quorum fluenta praedicationum, ariditates gentium irrigaverunt. A vocibus aquarum multarum. Detrahentium populorum. Mirabiles elationes maris. In saeculi hujus fluctibus. Mirabilis in altis Dominus. Gloriosus residens ad dexteram Patris. Testimonia tua, Domine, credibilia facta sunt nimis. Per apostolos tuos. Domum tuam decet sanctitudo, Domine, in longitudine dierum. Ecclesiam tuam quam exhibuisti tibi non habentem maculam aut rugam in qua nos digneris mundos ac splendidos custodire (Ephes. V); nec polluere baptismi gratiam, per quod in te renati sumus ad vitam: quia tibi est cum aeterno Patre et Spiritu sancto, honor et gloria in saecula saeculorum. Amen.

At the same time see what he says: "Planted in the house of the Lord: in the courts of our God they shall flourish." Here is the house: there is the court. He ought certainly first to have said according to the order, the court: and thus the house. But see what he says. Although here we may seem to be in the house: when we shall have migrated to the kingdoms of heaven, in comparison to the angels, and the other virtues, we are not in the house, but we are in the court: we are in the beginning, not in perfection. For we shall not be angels, but as the angels (Matt. 22). Let it not seem to thee as a little thing, O man, if thou shalt be like an angel.

They shall still be multiplied in a fruitful old age. Happy is he who grows daily, who grows old in age, and grows old also in virtues. We have said these things meanwhile concerning the Psalter: we have spoken also a few things concerning the Gospel, and we have also spoken concerning the Apostle. Let us pray the Lord that all that we have said, and what you have heard, we may fulfill in work, and turn words into deeds: so that we who are here planted in the house of the Lord, may flourish in the court of Christ: to whom be glory for ages of ages. Amen. PSALM 92. A praise of a canticle for David himself, on the day before the Sabbath, when the earth was founded. This psalm contains the voice of the prophet, singing of the power and magnificence of the Lord. The Lord has reigned, he is clothed with beauty. When rising from the dead, he joined to himself the choir of the saints. The Lord is clothed with strength. Because he oppressed the devil. And has girded himself with power. When surrounded by the angelic multitude, he returned to the Father. For he has established the world, which shall not be moved. For it would still be unstable and movable unless it had been established by his resurrection. Your throne is prepared. In holy souls. For you chose them before the constitution of the world, that they should be a chosen generation. And then from of old you are. And before the resurrection of the world. The floods have lifted up, O Lord: the floods have lifted up their voice. The apostles: whose streams of preaching have irrigated the parched lands of the nations. At the voices of many waters. Of the disparaging peoples. Wonderful are the surges of the sea. In the waves of this world. The Lord is wonderful on high. Glorious residing at the right hand of the Father. Your testimonies, O Lord, are made exceedingly credible. Through your apostles. Holiness becomes your house, O Lord, unto length of days. Your Church which you presented to yourself not having spot or wrinkle, in which you may deign to keep us clean and bright (Eph. 5); nor to defile the grace of baptism, through which we are reborn in you unto life: because to you with the eternal Father and the Holy Spirit is honor and glory for ages of ages. Amen.

PSALMUS XCIII. Psalmus David quarta sabbati. Semper de titulo disputamus, ut ex titulo intelligatur et psalmus. Psalmus David quarta sabbati. Quarta sabbati, in medio sabbati est: quasi in corde sabbati, hoc est, in medio hebdomadis. Dies enim quarta est, et quarta dies habet ex utroque latere aequales dies. Habet enim ex uno latere diem primum, secundum, tertium: et ex alio latere habet diem quintum, sextum, septimum. Videtis igitur quoniam dies quarta, hoc est, quarta sabbati, ex utroque latere duplici trinitate firmatur. Simulque considerandum: quia quartus numerus, virtute decimus est. Quomodo? si enim computes, et ordinem facias: unum, duo, tres, quatuor, decimus numerus efficitur. Vidistis igitur quoniam quartus numerus efficit decimum, et considerate ex hoc: quia quatuor Evangelia in decalogo computantur, ut quodcumque dicebatur in decalogo hoc compleatur in quatuor Evangeliis, ut non dissentiat lex vetus ab evangelica dignitate. Hoc interim diximus de titulo, nunc veniamus ad psalmum.

Deus ultionum Dominus, Deus ultionum libere egit. Qui tanto tempore latuit, et non apparebat in populo: postea libere egit. Quia antea ignorabatur, postea triumphavit in cruce. Deus ultionum Dominus. Si Deus ultionum Dominus est, mihi vindictam et ego retribuam, dicit Dominus, quid te cupis vindicare, homo? Habes ultorem Deum. Dicit hoc et Apostolus: Si esurierit inimicus tuus, ciba illum. Si sitit, da illi potum. Haec enim faciens, carbones ignis congregabis super caput ejus (Deut. XXXII; Rom. XII). Hoc non videtur pietatis esse, sed crudelitatis. Si enim bene illi facio, ut illi malefaciat Deus; non venit hoc de pietate, sed de crudelitate mentis. Quod enim dicit Apostolus: Si esurierit inimicus tuus, ciba illum: si sitit, da illi potum: hucusque videtur misericordia. Hoc vero quod infert; Haec enim faciens, carbones ignis congregabis super caput ejus. Videtis enim propterea panem dare, et aquam dare bibere, ut ille in saeculis torqueatur. Et hoc dicit Apostolus, et misericordiae praedicator crudelitatem docet? Non igitur sic accipiendum, sed alio sensu. Si te percutit inimicus, tu ei praebe et alteram maxillam (Matth. V). Si tibi ille malefacit, tu illi fac bene. Si enim hoc feceris, carbones ignis congregabis super caput ejus. Quod dicit, hoc est, mundabis eum a peccato. Vincitur enim crudelitas illius patientia tua. Si sagittam dirigas in lapidem, et lapis durus fuerit: non solum non infigitur, sed resilit. Sic inimicus tuus si percusserit, et repercussus non fuerit, patientia tua superatus, ad meliora convertitur.

PSALM 93. A psalm of David on the fourth day of the week. We always dispute concerning the title, so that from the title the psalm also may be understood. A psalm of David on the fourth day of the week. The fourth day of the week is in the middle of the week: as if in the heart of the week, that is, in the middle of the seven days. For the day is the fourth, and the fourth day has equal days on both sides. For it has on one side the first, second, and third day: and on the other side it has the fifth, sixth, and seventh day. You see therefore that the fourth day, that is, the fourth day of the week, is established on both sides by a double trinity. And at the same time it is to be considered: that the number four is, in power, ten. How? For if you compute and make an order: one, two, three, four, the number ten is produced. You have seen therefore that the number four produces ten, and consider from this: that the four Gospels are computed in the Decalogue, so that whatever was said in the Decalogue may be fulfilled in the four Gospels, so that the old law may not disagree with the evangelical dignity. We have said these things meanwhile concerning the title, now let us come to the psalm.

"The Lord is the God to whom revenge belongeth: the God of revenge hath acted freely." He who for so long a time lay hid, and did not appear among the people: afterwards he acted freely. Because before he was ignored, afterwards he triumphed on the cross. "The Lord is the God to whom revenge belongeth." If the Lord is the God of revenge, "Revenge is mine, and I will repay," saith the Lord; why dost thou desire to avenge thyself, O man? Thou hast God as an avenger. The Apostle also says this: "If thy enemy be hungry, give him to eat." "If he thirst, give him to drink." For doing these things, thou shalt heap coals of fire upon his head" (Deut. 32; Rom. 12). This does not seem to be of piety, but of cruelty. For if I do good to him, so that God may do evil to him; this comes not from piety, but from cruelty of mind. For what the Apostle says: "If thy enemy be hungry, give him to eat: if he thirst, give him to drink:" thus far it seems mercy. This however which he adds: "For doing these things, thou shalt heap coals of fire upon his head." For you see that for this reason he gives bread, and gives water to drink, so that he may be tortured in the ages. And does the Apostle say this, and does the preacher of mercy teach cruelty? It is not therefore to be taken thus, but in another sense. If an enemy strikes thee, "offer him also the other cheek" (Matt. 5). If he does evil to thee, do thou good to him. For if thou shalt have done this, thou shalt heap coals of fire upon his head. What he says, is this: thou shalt cleanse him from sin. For his cruelty is conquered by thy patience. If thou directest an arrow against a stone, and the stone be hard: not only is it not fixed in, but it rebounds. So thy enemy if he shall have struck, and shall not have been struck back, overcome by thy patience, is converted to better things.

Usquequo peccatores, Domine, usquequo peccatores gloriabuntur? Impatientia humana non vult Dei habere patientiam. Miseri nos, qui volumus nobis Deum esse patientem, et inimicis impatientem. Si quando peccamus, patientem cupimus Deum. Si quando aliquis in nos deliquerit, in ipsum non volumus esse patientem Deum. Usquequo peccatores gloriabuntur? Non eis sufficit peccare, sed etiam in peccatis gloriantur. Prima infelicitas est peccare: secunda infelicitas, immo novissima, non agere poenitentiam. Isti ergo peccatores non solum non flectunt cervicem, sed libere post peccatum suum gloriantur.

Effabuntur et loquentur iniquitatem. Proprie haec de haereticis loquitur. Loquentur omnes qui operantur iniquitatem. Videte signum: Qui loquitur, necesse est ut male faciat. Ex abundantia enim cordis os loquitur (Luc. VI). Ubicumque conscientia vulnerata est, ibi in ore facile peccatur.

Populum tuum, Domine, humiliaverunt. Semper Dei populus humiliatur: Dei populus opprimitur: Populum tuum, Domine, humiliaverunt. Semper populus Dei humiliatur, et imitatur Deum qui humilis fuit, et mitis corde.

Viduam et advenam interfecerunt, et pupillos occiderunt: et dixerunt, non videbit Dominus. Licet hoc manifestum sit secundum historiam, semper enim quicumque praesidio indiget, facile opprimitur, et quanto aliquis humilior fuerit, tanto ille magis qui opprimit, offendit Deum: tamen et secundum tropologiam interpretemur: dixeram enim de haereticis hoc dici. Viduam et advenam interfecerunt. Vidua illa quae Deum virum habere desivit, anima est peccatoris. Advena est qui non est habitator, hoc est, qui non habitat. Ille qui nuper crediderat, repente scandalizatus perit. Et pupillos occiderunt, et dixerunt: non videbit Dominus. Miramur si pupilli dicuntur, ubi vidua est? sicut enim vidua, anima peccatoris est: sic pupillos illos dicit, qui Patrem amiserunt habere Deum.

Et dixerunt. Quid dixerunt? Non videbit Dominus: nec intelliget Deus Jacob. Hoc dicit omnis qui opprimit sanctos. Illis hoc dicentibus videte Spiritus sanctus quid respondeat.

"How long shall sinners, O Lord, how long shall sinners glory?" Human impatience does not wish to have the patience of God. Wretched are we, who wish God to be patient toward us, and impatient toward our enemies. If ever we sin, we desire God to be patient. If ever someone has offended against us, we do not wish God to be patient toward him. "How long shall sinners glory?" It does not suffice for them to sin, but they also glory in sins. The first unhappiness is to sin: the second unhappiness, indeed the last, is not to do penance. These sinners therefore not only do not bend the neck, but freely after their sin they glory.

"They shall utter and speak iniquity." Properly this speaks concerning heretics. "All that work iniquity shall speak." See the sign: He who speaks, must of necessity do evil. "For out of the abundance of the heart the mouth speaketh" (Luke 6). Wherever the conscience is wounded, there in the mouth it is easily sinned.

"Thy people, O Lord, they have brought low." Always the people of God is brought low: the people of God is oppressed: "Thy people, O Lord, they have brought low." Always the people of God is brought low, and imitates God who was humble, and meek of heart.

"They have slain the widow and the stranger, and they have murdered the fatherless: and they have said: The Lord shall not see." Although this may be manifest according to history, for always whoever lacks protection is easily oppressed, and the more humble someone shall have been, so much more he who oppresses offends God: nevertheless let us also interpret according to tropology: for I had said that this is said of heretics. "They have slain the widow and the stranger." That widow who has ceased to have God as a husband, is the soul of a sinner. The stranger is he who is not an inhabitant, that is, he who does not dwell. He who had recently believed, suddenly scandalized perishes. "And they have murdered the fatherless, and they have said: The Lord shall not see." Do we wonder if they are called fatherless, where there is a widow? For just as the widow is the soul of a sinner: so he calls those fatherless, who have lost having God as Father.

And they said. What did they say? "The Lord shall not see: neither shall the God of Jacob understand." This says everyone who oppresses the saints. To them saying these things see what the Holy Spirit responds.

Intelligite qui insipientes estis in populo: et stulti aliquando sapite: Qui plantavit aurem, non audiet? aut qui finxit oculum, non considerat? Qui figulus est, ignorat vas suum? Qui alium facit audire, ergo ipse non audiet? Qui mihi dedit oculos, ergo ipse non videt? Qui auctor est intelligentiae meae, ipse non intelligit? Iste locus adversus eos maxime facit, qui Antropomorphitae sunt, qui dicunt Deum habere membra, quae etiam nos habemus. Verbi causa: Dicatur Deus habere oculos: oculi Domini respiciunt omnia: manus Dei facit omnia. Et audivit, inquit, Adam sonum pedum Domini deambulantis in paradiso (Gen. III). 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. Ergo videte quid dicat: Qui plantavit aurem, non audiet? Non dixit: qui plantavit aurem, ergo ipse aurem non habet. Non dixit: ergo ipse oculos non habet. Sed quid dixit? Qui plantavit aurem, non audiet? et qui finxit oculos, non considerat? Membra tulit: efficientias dedit?

Qui corripit gentes, non arguet. Qui alios docet, ergo ipse non novit? Qui docet hominem scientiam. Subauditur, ergo ipse non habet scientiam?

Dominus scit cogitationes hominum: quoniam vanae sunt. Legimus in poeta saeculari: O curas hominum! o quantum est in rebus inane! Et gentiles, et philosophi istum versiculum ad coelum levant. Et quid dicen? Nihil potuit prudentius dici: Ecce rusticanus noster Hebraeus ante tanta saecula hoc locutus est. Et quid dixit? Dominus scit cogitationes hominum: quoniam vanae sunt. Vultis scire quoniam cogitationes hominum vanae sunt? Pater et mater nutriunt filium: promittunt sibi de illo felicitatem: mittunt ad studia, erudiunt: venit usque ad adolescentiam, disponunt ut etiam militet. Cum omnia cogitaverint per annos triginta, una febricula venit, et tollit omnes cogitationes. Inimicum habeo: et dies judicii est ad triginta dies, diebus et noctibus nihil aliud cogito, nisi quod illi respondeam. In lectulo meo sum, et cogitatio mea absenti respondet inimico. Non est tibi inimicus, et verba respondent inimico. Diebus et noctibus in cogitatione sum. Cum autem dies judicii venerit, omnia illa quae cogitaveram, pereunt: et quodcumque Deus dixerit, hoc loquor. Propterea et Dominus in Evangelio ait: Quando stabitis ante judices, non cogitetis quid respondeatis: quia Dominus dabit vobis in illa hora quid respondeatis (Luc. XII). Dominus scit cogitationes hominum quoniam vanae sunt. Una cogitatio felix est, cogitare de Domino.

"Understand, ye senseless among the people: and, you fools, be wise at last: He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider?" Is he who is the potter ignorant of his own vessel? Does he who makes another hear, therefore not hear himself? Does he who gave me eyes, therefore not see himself? Does he who is the author of my understanding, not understand himself? This passage acts especially against those who are Anthropomorphites, who say that God has members, which we also have. For example: God may be said to have eyes: "the eyes of the Lord behold all things": "the hand of God doeth all things." And "Adam heard," he says, "the sound of the feet of the Lord walking in paradise" (Gen. 3). These things they hear simply, and refer human imbecilities to the magnificence of God. But I say that God is all eye: all hand: all foot. He is all eye: because he sees all things. He is all hand: because he works all things. He is all foot: because he is everywhere. See therefore what he says: "He that planted the ear, shall he not hear?" He did not say: he that planted the ear, therefore he himself does not have an ear. He did not say: therefore he himself does not have eyes. But what did he say? "He that planted the ear, shall he not hear? and he that formed the eye, doth he not consider?" He took away the members: he gave the efficiencies.

"He that chastiseth nations, shall he not rebuke?" He who teaches others, does he therefore not know himself? "He that teacheth man knowledge." It is understood, does he therefore not have knowledge himself?

"The Lord knoweth the thoughts of men: that they are vain." We read in a secular poet: "O cares of men! O how much vanity is in things!" Both the gentiles and the philosophers lift up this little verse to the sky. And what do they say? Nothing more prudent could be said: Behold our Hebrew rustic spoke this so many ages ago. And what did he say? "The Lord knoweth the thoughts of men: that they are vain." Do you wish to know that the thoughts of men are vain? A father and mother nourish a son: they promise themselves happiness from him: they send him to studies, they erudite him: he comes even to adolescence, they arrange that he may even serve in the military. When they shall have thought all things through thirty years, one little fever comes, and takes away all the thoughts. I have an enemy: and the day of judgment is thirty days away, days and nights I think of nothing else, except what I should respond to him. I am in my little bed, and my thought responds to the absent enemy. There is no enemy to thee, and words respond to the enemy. Days and nights I am in thought. But when the day of judgment shall have come, all those things which I had thought, perish: and whatever God shall have said, this I speak. For this reason also the Lord says in the Gospel: "When you shall stand before judges, think not what you should respond: for the Lord will give you in that hour what you should respond" (Luke 12). "The Lord knoweth the thoughts of men that they are vain." One thought is happy, to think of the Lord.

Beatus homo quem tu erudieris, Domine. Felix est qui Deo magistro utitur. Et de lege tua docueris eum: ut mitiges ei a diebus malis. Videte quid dicat: Beatus homo quem tu erudieris, Domine, et de lege tua docueris eum: hoc est, Scripturis tuis. Hoc autem quid prodest, ut doceatur ille de lege tua? Ut mitiges ei a diebus malis. Videtis igitur quoniam scientia, et exercitatio, et opera de Scripturis mitigat nobis dies malos? Donec fodiatur peccatori fovea. Quando tu erudieris de lege Domini, unum tibi in duplex dividitur. Tibi enim dies mitigat malos; et peccatori fodit foveam.

Quis consurget mihi adversus malignantes: aut quis stabit mihi adversus eos qui operantur iniquitatem? Obscuri sunt psalmi, et semper personas mutant, et propterea obscuri sunt, et nimiae difficultatis est scire in singulis versiculis quis loquatur. Quis consurget mihi adversus malignantes: aut quis stabit mecum adversus operantes iniquitatem? Hos versiculos Salvator loquitur: Ego sanctus sum, in cruce sublevatus sum: mortuus sum, resurrexi, et ad coelos victor ascendi. Quis est putas de sanctis, qui mecum resurget? Ergo quod dicit, hoc est: Propterea resurrexi, ut et alii mecum resurgerent. Quis resurget mihi? Quando dicit Quis, caeteros provocat ad surgendum. Quomodo enim legimus in Isaia: Quem mittam ad populum istum, et quis ibit nobis (Isai. VI)? etc. Sicut Isaias ipse se offert: sic et Dominus provocat nos dicens: Quis resurget mihi adversus malignantes? Quicumque resurrexerit, mihi resurget: de meo exercitu est. Adversus malignantes, adversus diabolum, et exercitum ejus. Aut quis stabit mecum? Videte ordinem: Non dixit primum, quis stabit, et quis resurget: sed, quis resurget et quis stabit. Primum enim surgimus, deinde stamus. Aut quis stabit mecum adversus operantes iniquitatem? Quasi imperator stet et dicat: Quis venit in exercitu meo?

Nisi quia Dominus adjuvit me, paulominus habitavit in inferno anima mea. Propterea, Domine, resurgo, quia tu fuisti ad inferos, et resurrexisti. Detenta fuisset anima mea apud inferos, si non tua anima de inferis resurrexisset.

Si dicebam: motus est pes meus. Considerans fragilitatem meam, et imbecillitatem humanam, non putabam pedem meum firmo stare gradu: ubicumque ponebam pedem, lapsum timebam. Rursum cogitabam nomen tuum, et firmo stabam pede.

"Blessed is the man whom thou shalt instruct, O Lord." Happy is he who uses God as teacher. "And shalt teach him out of thy law: that thou mayest give him rest from the evil days." See what he says: "Blessed is the man whom thou shalt instruct, O Lord, and shalt teach him out of thy law:" that is, by thy Scriptures. But what does this profit, that he be taught out of thy law? "That thou mayest give him rest from the evil days." You see therefore that knowledge, and exercise, and works from the Scriptures mitigate for us the evil days? "Until a pit be dug for the sinner." When thou shalt have been instructed out of the law of the Lord, one thing is divided into two for thee. For it mitigates the evil days for thee; and it digs a pit for the sinner.

"Who shall rise up for me against the evil doers? or who shall stand with me against the workers of iniquity?" The psalms are obscure, and they always change persons, and for this reason they are obscure, and it is of too much difficulty to know in each verse who is speaking. "Who shall rise up for me against the evil doers: or who shall stand with me against those who work iniquity?" The Savior speaks these verses: I am holy, I was lifted up on the cross: I died, I rose again, and as a victor I ascended to the heavens. Who among the saints, thinkest thou, shall rise again with me? Therefore what he says, is this: For this reason I rose again, so that others also might rise again with me. "Who shall rise again for me?" When he says "Who," he provokes the others to rising. For just as we read in Isaiah: "Whom shall I send to this people, and who shall go for us?" (Isa. 6) etc. Just as Isaiah himself offers himself: so also the Lord provokes us saying: "Who shall rise again for me against the evil doers?" Whoever shall have risen again, shall rise again for me: he is of my army. "Against the evil doers," against the devil, and his army. "Or who shall stand with me?" See the order: He did not say first, who shall stand, and who shall rise again: but, "who shall rise again and who shall stand." For first we rise, then we stand. "Or who shall stand with me against the workers of iniquity?" As if a general should stand and say: Who comes in my army?

"Unless the Lord had been my helper, my soul had almost dwelt in hell." For this reason, O Lord, I rise again, because thou wast at the lower regions, and thou didst rise again. My soul would have been detained among the lower regions, if thy soul had not risen again from the lower regions.

"If I said: My foot is moved." Considering my fragility, and human imbecility, I did not think my foot stood on a firm step: wherever I placed my foot, I feared a slip. Again I thought upon thy name, and I stood on a firm foot.

Secundum multitudinem dolorum meorum in corde meo; consolationes tuae laetificaverunt animam meam. Hoc ipsum et Apostolus loquitur: quoniam secundum labores, et miserias quas in isto saeculo patimur, habemus mercedem apud Deum in coelis (I Cor. III). Magnitudo tribulationum, magnitudo praemiorum est. Quot patimur vulnera, tot meremur et coronas. Hoc est quod dicit: Quotiens egi poenitentiam, totiens me consolatus es. Unam fudi lacrymam: unam merui consolationem. Decem fudi lacrymas: decem merui consolationes. Quantumcumque fuit pondus poenitentiae, tantus fuit et consolationum numerus.

Qui fingit laborem in praecepto. Nemo dormiens coronatur, nemo securus possidet regna coelorum; nemo, referto ventre, potest digne de jejuniis disputare. Vides ergo quid dicat: Qui fingit laborem in praecepto. Omnia praecepta Domini laborem habent. Sine labore non possumus possidere regna coelorum. Vultis scire quia ita est? Si vis, inquit, perfectus esse, vade, vende omnia quae possides, et da pauperibus, et veni sequere me (Matth. XIX). Qui vult, inquit, consequi regna coelorum, diebus et noctibus oret, vigilet, jejunet, jaceat in sacco, non in pluma, non in serico. Poenitentia non amat delicias. Quia cinerem, inquit, tamquam panem manducavi: et potum meum cum fletu miscebam (Psal. CI). Qui fingit laborem in praecepto: captabunt in animam justi. Videte quomodo non videtur esse consonans. Quae enim est consequentia: Qui fingit laborem in praecepto: captabunt in animam justi? Sed quod auris carnea non intelligit, auris spiritualis intelliget. Quid ergo dicit? Qui fingit laborem in praecepto. Propterea, inquit, laboramus in praeceptis Domini diebus ac noctibus, vigilamus, oramus jejunamus, quoniam multos habemus adversarios, qui captant animam justi. Videte quid dicat: justi captant animam; non injusti. Non enim volunt eos decipere qui decepti sunt, sed justos. Unde dicitur in Abacuc: Escae ejus electae (Abac. I). Et sanguinem innocentem condemnabunt. Solent aliqui dicere: Ille qui occisus est, non occideretur, nisi fornicator esset, aut aliquod peccatum habuisset. Ruina illum non occupasset, nisi fuisset peccator. Naufragium illum non oppressisset, nisi peccator fuisset. Videte ergo quid dicat sancta Scriptura: Et sanguinem innocentem condemnabunt. Quamdiu in isto saeculo sumus, omnia in commune patimur.

"According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul." This very thing also the Apostle speaks: because according to the labors, and miseries which we suffer in this world, we have a reward with God in the heavens (1 Cor. 3). The greatness of tribulations is the greatness of rewards. As many wounds as we suffer, so many crowns also do we deserve. This is what he says: As often as I have done penance, so often hast thou comforted me. I shed one tear: I deserved one comfort. I shed ten tears: I deserved ten comforts. However great was the weight of penance, so great was also the number of comforts.

"Who frameth labor in a commandment." No one sleeping is crowned, no one secure possesses the kingdoms of heaven; no one, with a filled belly, can worthily dispute concerning fasts. Thou seest therefore what he says: "Who frameth labor in a commandment." All the commandments of the Lord have labor. Without labor we cannot possess the kingdoms of heaven. Do you wish to know that it is so? "If thou wilt," he says, "be perfect, go, sell all that thou hast, and give to the poor, and come follow me" (Matt. 19). He who wishes, he says, to attain the kingdoms of heaven, let him pray day and night, let him watch, let him fast, let him lie in sackcloth, not in down, not in silk. Penance does not love delicacies. "Because," he says, "I did eat ashes like bread: and mingled my drink with weeping" (Ps. 101). "Who frameth labor in a commandment: they shall hunt after the soul of the just." See how it does not seem to be consonant. For what is the consequence: "Who frameth labor in a commandment: they shall hunt after the soul of the just?" But what the fleshly ear does not understand, the spiritual ear will understand. What therefore does he say? "Who frameth labor in a commandment." For this reason, he says, we labor in the commandments of the Lord day and night, we watch, we pray, we fast, because we have many adversaries, who hunt after the soul of the just. See what he says: they hunt after the soul of the just; not of the unjust. For they do not wish to deceive those who are deceived, but the just. Whence it is said in Habakkuk: "His meat is choice" (Hab. 1). "And they shall condemn innocent blood." Some are wont to say: He who was slain, would not have been slain, unless he were a fornicator, or had had some sin. Ruin would not have occupied him, unless he had been a sinner. Shipwreck would not have oppressed him, unless he had been a sinner. See therefore what holy Scripture says: "And they shall condemn innocent blood." As long as we are in this world, we suffer all things in common.

Justus et peccator aequaliter naufragantur: Aequalem habent carnem, et aequales conditiones carnis. Justus et peccator aequaliter pereunt. Similis exitus, sed diversa praemia justus et peccator habent. Alius ducitur ad gehennam: alius ducitur ad regna coelorum. Et factus est mihi Dominus in refugium. Locus iste contra Arianos facit. Quoniam enim contradicunt Domino Salvatori, quod factus dicitur: ecce nos dicimus: Factus est mihi Dominus in refugium. Nulli dubium, quin de Patre hoc interpretemur. Si autem de Patre dicitur: Dominus factus est mihi in refugium, hoc sensu intelligendum est: Dominus qui semper erat, mihi factus est in refugium. Sic et Salvator qui semper erat, mihi Salvator factus est.

PSALMUS XCIV.

Laus cantici ipsi David. Iste psalmus vocem continet prophetae, cohortantis homines ad Deum de toto corde transire.

Venite, exsultemus Domino: jubilemus Deo salutari nostro. Intelligamus quia ipse est Dominus, et ipse morte sua contulit nobis salutem.

Praeoccupemus faciem ejus in confessione. Priusquam nobis aversa facie irascatur, confiteamur peccata nostra. Et in psalmis jubilemus ei. Psallentes in cordibus nostris. Deo gratias agentes.

Quoniam Deus magnus Dominus. Nullus enim aequatur magnitudini, id est potentiae ejus. Et rex magnus super omnes Deos. Ipse enim omnia regit.

Quoniam non repellet Dominus plebem suam; quam proprio cruore redemit.

Quia in manu ejus sunt omnes fines terrae. Pugillo enim id est, potestate, concludit omnem latitudinem terrae. Et altitudines montium ipsius sunt. Praedicationes apostolicae, quas ipse inspirat.

Quoniam ipsius est mare, et ipse fecit illud. Haec et de saeculo intelligenda sunt, et de isto vero mari, ad confutationem eorum qui dicunt aquas a Deo non esse creatas. Nam et Salomon ex persona sapientiae, qui est Christus, ait: Priusquam produceret fontes aquarum, ego eram (Prov. III). Et siccam manus ejus formaverunt. Sive arva, sive humana corpora.

Venite, adoremus, et procidamus et ploremus coram Domino qui fecit nos: quia ipse est Lord Deus noster. Coram illo prosterni, et ipsi peccata cum fletu et lacrymis confiteri, iterum atque iterum propheta hortatur, quem sciunt esse Deum omnium saeculorum. Et nos populus pascuae ejus et oves manus ejus. Cujus sanguine vel redimimur, vel alimur.

The just and the sinner are equally shipwrecked: they have equal flesh, and equal conditions of the flesh. The just and the sinner perish equally. A similar outgoing, but diverse rewards the just and the sinner have. One is led to Gehenna: another is led to the kingdoms of heaven. "And the Lord is become my refuge." This passage acts against the Arians. For since they contradict the Lord Savior, because he is called "become" (factus): behold we say: "The Lord is become my refuge." No one doubts, but that we interpret this of the Father. If however it is said of the Father: "The Lord is become my refuge," it is to be understood in this sense: The Lord who always was, is become to me a refuge. So also the Savior who always was, is become to me a Savior.

PSALM 94

"A song of praise for David himself." This psalm contains the voice of the prophet, exhorting men to pass over to God with all their heart.

"Come, let us praise the Lord with joy: let us joyfully sing to God our Savior." Let us understand that he himself is the Lord, and he himself by his death conferred salvation upon us.

"Let us come before his presence with thanksgiving." Before he be angry with us with a face turned away, let us confess our sins. "And make a joyful noise to him with psalms." Singing in our hearts. Giving thanks to God.

"For the Lord is a great God." For no one is equaled to his greatness, that is, to his power. "And a great King above all gods." For he himself rules all things.

"For the Lord will not reject his people;" whom he redeemed with his own blood.

"For in his hand are all the ends of the earth." For in his fist, that is, in his power, he encloses all the breadth of the earth. "And the heights of the mountains are his." The apostolic preachings, which he himself inspires.

"For the sea is his, and he made it." These things are to be understood both of the world, and of this true sea, for the confutation of those who say that the waters were not created by God. For Solomon also in the person of wisdom, which is Christ, says: "Before he produced the fountains of waters, I was" (Prov. 3). "And his hands formed the dry land." Whether the fields, or human bodies.

"Come, let us adore, and fall down, and weep before the Lord who made us: for he is the Lord our God." The prophet exhorts us again and again to prostrate ourselves before him, and to confess our sins to him with weeping and tears, whom they know to be the God of all ages. "And we are the people of his pasture, and the sheep of his hand." By whose blood we are either redeemed, or nourished.

Hodie si vocem ejus audieritis, etc. Evidentissime haec pandit Apostolus ad Hebraeos: nec aliam interponere praesumimus expositionem. Qui ita ait: Quidam enim exacerbaverunt; sed non omnes, qui profecti sunt ex Aegypto per Moysen (Heb. III). Quibus autem offensus fuit quadraginta annis? nempe illis qui peccaverunt: quorum et corpora prostrata sunt in deserto. Quibus autem juravit non introire in requiem, nisi illis qui increduli fuerunt? Et vidimus quia non potuerunt introire propter incredulitatem. Timeamus ergo: ne forte accepta pollicitatione introeundi in regnum ejus, existimetur aliquis ex nobis deesse. Etenim nobis nuntiatum est, quemadmodum et illis. Igitur exhibeamus nos sanctos, ut introire mereamur per crudelitatem in illam requiem, quam speramus accipere. Per Christum Dominum nostrum: cui est cum aeterno Patre, et Spiritu sancto, honor et gloria in saecula saeculorum. Amen.

PSALMUS XCV.

Quando domus aedificabatur post captivitatem, canticum David. Iste psalmus hoc titulo praenotatur. Totum mysterium in titulo est. Totius vitae nostrae sacramentum, et salus in titulo est. Quando domus aedificabatur post captivitatem Canticum David. Judaei locum istum sic intelligunt. Quando post Babyloniae captivitatem, sub Ezra et Zorobabel et Jesu filio Josedec rursum aedificatum est templum, David in spiritu ante quingentos annos sciebat rursum aedificandum esse templum. Hoc illi dicunt. Si hoc ita est, o Judaee, ut interpretaris, quid sibi vult quod sequitur: Cantate Domino canticum novum: et deinde: Annuntiate inter gentes gloriam ejus? Quod est istud canticum novum: quae sunt istae gentes? Videtis ergo quoniam secundum litteram interficientem penitus stare non potest. Ergo mystice interpretandum est: quando domus aedificabatur post captivitatem. Multi de nobis capti sunt: multi ducti sunt in Babyloniam: multi jugum Nabuchodonosor suis portavere cervicibus: multi missi sunt in caminum ignis, et arserunt: multi templum perdiderunt, et in illis domus Dei subversa est. Infelix Judas quando apostolus erat, domus Dei erat. Venit diabolus, et accepit buccellam, et statim intravit Satanas in illum (Joan. XIII), et domus ejus subversa est, et non est instaurata: quia non egit poenitentiam. Si quis vero post peccatum agit poenitentiam; istius domus post captivitatem reaedificatur. Oremus ergo et nos Dominum, primum quidem, ut non subvertatur domus nostra, ne veniat Chaldaeus et Assyrius, et templum Christi in nobis subvertat. Si autem subversum fuerit quasi naufragio, secundo solatio per tabulam possumus salvari. Quando domus aedificabatur post captivitatem.

"Today if you shall hear his voice," etc. Most clearly the Apostle opens these things to the Hebrews: nor do we presume to interpose another exposition. Who says thus: "For some exasperated; but not all who went out of Egypt by Moses" (Heb. 3). But with whom was he offended for forty years? surely with those who sinned: whose bodies also were laid low in the desert. But to whom did he swear that they should not enter into his rest, but to those who were incredulous? And we saw that they could not enter in because of incredulity. Let us fear therefore: lest perhaps, the promise being accepted of entering into his kingdom, any of us should be thought to be wanting. For it has been announced to us, even as to them. Therefore let us show ourselves holy, that we may merit to enter through hardship into that rest, which we hope to receive. Through Christ our Lord: to whom is honor and glory with the eternal Father, and the Holy Spirit, for ages of ages. Amen.

PSALM 95

"When the house was being built after the captivity, a song of David." This psalm is pre-noted by this title. The whole mystery is in the title. The sacrament of our whole life, and salvation, is in the title. "When the house was being built after the captivity, a Song of David." The Jews understand this place thus. When after the Babylonian captivity, under Ezra and Zerubbabel and Joshua the son of Jozadak, the temple was built again, David in the spirit five hundred years before knew that the temple was to be built again. This they say. If this is so, O Jew, as you interpret, what does that mean which follows: "Sing to the Lord a new song": and then: "Announce his glory among the nations"? What is that new song: what are those nations? You see therefore that according to the killing letter it cannot stand at all. Therefore it must be interpreted mystically: when the house was being built after the captivity. Many of us are captured: many are led into Babylon: many have carried the yoke of Nebuchadnezzar on their necks: many have been sent into the furnace of fire, and have burned: many have lost the temple, and in them the house of God was subverted. Unhappy Judas when he was an apostle, was the house of God. The devil came, and he took the morsel, and immediately Satan entered into him (John 13), and his house was subverted, and was not restored: because he did not perform penance. But if anyone performs penance after sin; the house of this one is rebuilt after captivity. Let us therefore also pray to the Lord, first indeed, that our house may not be subverted, lest the Chaldean and the Assyrian come, and subvert the temple of Christ in us. But if it should be subverted as if by shipwreck, we can be saved by a second consolation through a plank. "When the house was being built after the captivity."

Quotidie domus ista Christi in poenitentibus instruitur. Denique non dixit: quando domus aedificata est: ne tantum videretur fuisse praeteritum; sed, aedificabatur, ut quotidie hoc fieri demonstret. Hoc interim diximus de anima nostra. Caeterum possumus et aliter dicere: quando Ecclesia Christi instruebatur post ruinam. Videamus ergo post istum titulum quid sequatur.

Cantate Domino canticum novum. Felix poenitentia: licet rueris, tamen si egeris poenitentiam nova domus Dei diceris. Cantate Domino canticum novum. Nova domus, novum meretur canticum. Cantate Domino canticum novum. Cui cantate? Cantate Domino, omnis terra. Si de templo Jerosolymae dicitur, o Judaee, quomodo omnis terra provocatur ad laudem? Cantate Domino, omnis terra. Iste locus et Judaeum vincit, et Novatianum. Cantate Domino, omnis terra. Non Jerusalem, sed omnis mundus. Hic Judaeus occiditur. Cantate Domino, omnis terra. Novatianus occiditur. Quomodo? Dicit enim Novatianus: Sunt aliqua peccata, pro quibus debemus agere poenitentiam. Ac si dicat: De mendacio, de perjurio, de furto. Caeterum qui fornicatus fuerit, qui homicidium fecerit: iste agere non potest poenitentiam. Audi quid dicat; Cantate Domino, omnis terra. Omnis autem terra, et adultera est, et homicida, et omnia peccata terrena sunt. Si autem universa peccata terrena sunt: qualiacumque peccata habueris, age poenitentiam et salvus eris.

Cantate Domino, et benedicite nomini ejus. Nomen Domini Salvator est, ex eo quod in nobis factus est. Cantate Domino. Annuntiate de die in diem salutare ejus. Quid vult dicere: Annuntiate de die in diem salutare ejus? Qui simplex est: sic intelligit: Omnibus diebus laudate Dominum, hoc est, diei succedat dies, hoc est, laudasti hodie, lauda et crastino. Videtur quidem sensus esse simplex: sed mihi videtur aliquid sacramenti latere. Annuntiate de die in diem salutare ejus. Non potest laudari Salvator, nisi in die. Debuerat enim dicere: Laudate Dominum die ac nocte, si de ista die diceretur. Debemus enim dicere hoc, si secundum litteram intelligimus. Si ergo in die laudamus Dominum iterum in nocte laudare non possumus? Videte ergo quid dicat: Quandocumque laudatis Dominum, semper illum in luce laudate: non in tenebris peccatorum, sed in luce virtutum. Semper in anima tua sol Christi oriatur: ut semper in te nascatur lumen novum. Annuntiate de die in diem salutare ejus. Dicamus et aliter: Duo sunt dies, non tres, non quatuor, non quinque. Duo sunt dies, vetus Testamentum, et novum. Et in illo Christus lucet, et in isto Christus lucet.

Daily this house of Christ is instructed in penitents. Finally he did not say: when the house was built: lest it should seem only to have been in the past; but, "was being built," that he might demonstrate this to be done daily. This in the meantime we have said of our soul. But we can say otherwise: when the Church of Christ was being instructed after its ruin. Let us see therefore after this title what follows.

"Sing to the Lord a new song." Happy penance: although you have fallen, nevertheless if you perform penance you are called a new house of God. "Sing to the Lord a new song." A new house merits a new song. "Sing to the Lord a new song." To whom sing? "Sing to the Lord, all the earth." If it is said of the temple of Jerusalem, O Jew, how is all the earth provoked to praise? "Sing to the Lord, all the earth." This passage conquers both the Jew and the Novatian. "Sing to the Lord, all the earth." Not Jerusalem, but the whole world. Here the Jew is slain. "Sing to the Lord, all the earth." The Novatian is slain. How? For Novatian says: There are some sins for which we ought to perform penance. As if he should say: Of lying, of perjury, of theft. But he who has committed fornication, who has committed homicide: this one cannot perform penance. Hear what he says; "Sing to the Lord, all the earth." But all the earth is both adulterous and homicidal, and all sins are earthly. If however all sins are earthly: whatever kind of sins you have had, perform penance and you shall be saved.

"Sing to the Lord, and bless his name." The name of the Lord is Savior, from this that he is become in us. "Sing to the Lord. Announce from day to day his salvation." What does he want to say: "Announce from day to day his salvation"? He who is simple understands it thus: On all days praise the Lord, that is, let day succeed day, that is, you praised today, praise also tomorrow. Indeed the sense seems to be simple: but it seems to me that some sacrament lies hidden. "Announce from day to day his salvation." The Savior cannot be praised, except in the day. For he ought to have said: Praise the Lord day and night, if it were said of this day. For we ought to say this, if we understand according to the letter. If therefore we praise the Lord in the day, can we not praise him again in the night? See therefore what he says: Whenever you praise the Lord, always praise him in the light: not in the darkness of sins, but in the light of virtues. Always let the sun of Christ rise in your soul: so that always a new light may be born in you. "Announce from day to day his salvation." Let us say otherwise: There are two days, not three, not four, not five. There are two days, the Old Testament, and the New. And in that one Christ shines, and in this one Christ shines.

Nolite eum tantum laudari in veteri Testamento, ne sitis Judaei: nolite eum tantum laudare in novo Testamento, ne sitis Manichaei. Laudate illum de die in diem, hoc est, in veteri et in novo Testamento: quae duo dies unam lucem faciunt. Propterea scribitur et in Levitico: Omne autem animal quod findit ungulam et ruminat, mundum est (Levit. XI). Hoc est, si duas ungulas habet, et ruminat, mundum est. Si ergo unam habet ungulam, non est mundum. Judaeus habet unam ungulam, et propterea immundus est. Manichaeus unam habet ungulam, et propterea immundus est. Et quia unam habet ungulam, non ruminat cibos suos: nec id quod semel in ventrem miserit, rursum educit ad guttur, et ruminat illud, et tenue facit: ut quod grossum fuerat, rursum tenue mittatur in ventrem: hoc quidem pertinet ad sacramenta divina dicere. Omne animal quod findit ungulam, ruminat, mundum est. Judaeus unam ungulam habet: in unum enim tantum credit Testamentum, et non ruminat. Legit enim tantummodo litteram, et nihil considerat: nihil quaerit intrinsecus. Ecclesiasticus vero ungulas findit et ruminat, hoc est, in utrumque credit Testamentum, et in utroque Testamento saepe requirit. Et quodcumque latet in littera, in spiritu profert. Hoc totum quare dixi? Quia scriptum est: Annuntiate de die in diem salutare ejus. Propterea et apostoli bini mittuntur: propterea non habemus unum oculum, sed duos. Propterea duas habemus aures, propterea duas nares, propterea duas lips, propterea duas manus, duos pedes. Nihil in nobis unum habemus, nisi quod turpe est. Et corporis nostri membra duorum Testamentorum sacramenta testantur.

Afferte Domino, patriae gentium: afferte Domino gloriam et honorem. Si de templo Jerosolymae dicitur; quid sibi nunc vult, afferte Domino patriae gentium: afferte Domino gloriam et honorem? Gentium multitudo, vocatio gentium, et Ecclesiae congregatio est. Afferte Domino gloriam et honorem. Quando honoramus Dominum in corpore nostro, gloriatur Dominus in nobis. Afferte Domino gloriam nomini ejus. Gloria servi, gloria Domini est. Qui vos recipit, me recipit (Matth. X). Felix servus, propter quem Dominus gloriatur.

Tollite hostias, et introite in atria ejus. Hostiam sanctam, vivam, placentem Deo (Rom. XII, et Philip. IV). Tollite hostias. Vos ipsi afferte hostias. Quas hostias? Vos ipsi estote hostiae. Virginitas, holocaustum Christi est. Universa castitas, sive in virginitate, sive in viduitate, sive in continentia, hostia Christi est. Rem novam loquor, hostia castitatis ipsa se portat. Tollite hostias, et introite in atria ejus. Adorate Dominum in atrio sancto ejus. Video plura atria: video unum atrium. Tollite hostias, et introite in atria ejus. Ecce plura atria.

Do not let him only be praised in the Old Testament, lest you be Jews: do not only praise him in the New Testament, lest you be Manichaeans. Praise him from day to day, that is, in the Old and in the New Testament: which two days make one light. Therefore it is written also in Leviticus: "But every animal that cleaves the hoof and ruminates, is clean" (Levit. 11). That is, if it has two hoofs, and ruminates, it is clean. If therefore it has one hoof, it is not clean. The Jew has one hoof, and therefore is unclean. The Manichaean has one hoof, and therefore is unclean. And because he has one hoof, he does not ruminate his foods: nor that which he has once sent into the belly, does he lead back again to the throat, and ruminate it, and make it thin: so that what had been coarse, is sent again thin into the belly: this indeed pertains to divine sacraments to say. Every animal that cleaves the hoof, ruminates, is clean. The Jew has one hoof: for he believes in only one Testament, and he does not ruminate. For he reads only the letter, and considers nothing: he seeks nothing within. But the ecclesiastical man cleaves the hoofs and ruminates, that is, he believes in both Testaments, and in both Testaments he often seeks. And whatever is hidden in the letter, he brings forth in the spirit. Why have I said all this? Because it is written: "Announce from day to day his salvation." Therefore also the apostles are sent two by two: therefore we have not one eye, but two. Therefore we have two ears, therefore two nostrils, therefore two lips, therefore two hands, two feet. We have nothing single in us, except what is shameful. And the members of our body testify to the sacraments of the two Testaments.

"Bring to the Lord, O you kindreds of the nations: bring to the Lord glory and honor." If it is said of the temple of Jerusalem; what does it mean now, "bring to the Lord, O you kindreds of the nations: bring to the Lord glory and honor"? It is the multitude of nations, the vocation of the nations, and the congregation of the Church. "Bring to the Lord glory and honor." When we honor the Lord in our body, the Lord is glorified in us. "Bring to the Lord glory to his name." The glory of the servant, is the glory of the Lord. "He who receives you, receives me" (Matth. 10). Happy is the servant, on account of whom the Lord is glorified.

"Bring up sacrifices, and come into his courts." A sacrifice holy, living, pleasing to God (Rom. 12, and Philip. 4). "Bring up sacrifices." You yourselves bring sacrifices. What sacrifices? Be you yourselves sacrifices. Virginity is the holocaust of Christ. All chastity, whether in virginity, or in widowhood, or in continence, is the sacrifice of Christ. I speak a new thing, the sacrifice of chastity carries itself. "Bring up sacrifices, and come into his courts." "Adore the Lord in his holy court." I see several courts: I see one court. "Bring up sacrifices, and come into his courts." Behold several courts.

Rursum: Adorate Dominum in atrio sancto ejus: ecce unum atrium. Videte ergo quoniam non potest de uno atrio veniri ad plura atria: sed de plurimis atriis venitur ad unum atrium. Vultis scire hoc ipsum mysterium? Ecce in alio loco negotiator ille qui habebat plurimas margaritas: vendidit plures, ut emeret unam (Matt. XIII). Et in Michaea dicitur: State, inquit, in viis Domini, et inquirite, inquit, viam Domini (Mich. IV). Nisi steterimus in viis plurimis, unam viam invenire non possumus. Quae sunt istae margaritae plures? Quae sunt viae plures? Quae sunt ista atria plura: ut inveniamus unam margaritam, et unam viam, et unum atrium? Abraham, Isaac, et Jacob, Moyses, Jesu Nave, Isaac, Jeremias, Ezechiel, duodecim Prophetae, David, Salomon fuerunt atria, hoc est, atria nostra sunt. Primum in illa intramus, de illis atriis postea venimus ad atrium Evangelii, ubi invenitur Christus.

Commoveatur a facie ejus universa terra. Videte quid dicat: Coelum non movetur a facie Dei: sed quicumque terrenus est, ille respicit Dominum: et commovetur, et tremiscit. Dicite in gentibus quia Dominus regnavit. Nisi terra commota fuerit, et a suo terreno opere recesserit, Dominus non regnabit in gentibus.

Etenim correxit orbem terrae qui non commovebitur. Numquam corrigitur, nisi quod ante rectum fuit, et postea depravatum est. Sic igitur et nos, et omne humanum genus naturaliter intelligit Deum. Nullae enim gentes sunt, quae naturaliter non intelligant Creatorem suum. Licet enim lapides, et ligna venerentur: tamen intelligunt aliquid majus esse quam ipsi sunt, et in errore suo indicant se habere sapientiam, hoc est, nulla gens est quae naturaliter non intelligat Deum. Denique gentiles idola colunt: hoc est, lapides et ligna venerantur: et si forte rixam fecerint, et si juramentum aliquod inter illos venerit, non dicunt lapides isti vident, ligna vident: sed Deus videt, et Deus audit. Videte ergo quid dicat: Etenim correxit orbem terrae qui non commovebitur. Ideo venit Christus, et correxit genus humanum, quod ante fuerat depravatum, ut in aeternum non moveatur. Crux enim ipsius columna est generis humani. In ipsa columna aedificata est domus ejus. Ego crucem dico, non lignum, sed passionem. Caeterum crux ista et in Britannia est, et in India est, et in universo orbe terrarum. Denique quid dicit et Dominus in Evangelio? Nisi tuleritis crucem meam, et quotidie secuti fueritis me (Luc. IX). Videte quid dicat: Nisi anima vestra ita ad crucem fuerit praeparata, sicut mea fuit pro vobis, mei discipuli esse non potestis. Felix qui crucem, et resurrectionem, et locum nativitatis Christi, et locum ascensionis portat in pectore suo. Felix est qui Bethlehem habet in corde suo: in cujus corde Christus quotidie nascitur. Denique quid dicitur Bethlehem? Domus panis.

Again: "Adore the Lord in his holy court": behold one court. See therefore that one cannot come from one court to several courts: but from very many courts one comes to one court. Do you wish to know this very mystery? Behold in another place that merchant who had very many pearls: he sold many, that he might buy one (Matt. 13). And in Micah it is said: "Stand," he says, "in the ways of the Lord, and search," he says, "the way of the Lord" (Mich. 4). Unless we have stood in several ways, we cannot find one way. What are those many pearls? What are those many ways? What are those many courts: so that we may find one pearl, and one way, and one court? Abraham, Isaac, and Jacob, Moses, Joshua, Isaac, Jeremiah, Ezekiel, the twelve Prophets, David, Solomon were courts, that is, they are our courts. First we enter into those, from those courts afterwards we come to the court of the Gospel, where Christ is found.

"Let all the earth be moved at his face." See what he says: Heaven is not moved at the face of God: but whoever is earthly, he regards the Lord: and is moved, and trembles. "Say among the nations that the Lord has reigned." Unless the earth be moved, and recede from its earthly work, the Lord will not reign among the nations.

"For he has corrected the world, which shall not be moved." Never is anything corrected, unless what was right before, and afterwards was depraved. So therefore both we, and all the human race naturally understand God. For there are no nations which naturally do not understand their Creator. For although they venerate stones and wood: nevertheless they understand something to be greater than they themselves are, and in their error they indicate themselves to have wisdom, that is, there is no nation which naturally does not understand God. Finally the gentiles worship idols: that is, they venerate stones and wood: and if perhaps they have made a quarrel, and if some oath has come between them, they do not say "these stones see," "these woods see": but "God sees," and "God hears." See therefore what he says: "For he has corrected the world, which shall not be moved." Therefore Christ came, and corrected the human race, which before had been depraved, so that in eternity it might not be moved. For his cross is the column of the human race. In that very column his house is built. I say the cross, not the wood, but the passion. But that cross is both in Britain, and in India, and in the whole world. Finally what does the Lord also say in the Gospel? "Unless you take up my cross, and daily follow me" (Luke 9). See what he says: Unless your soul has been so prepared for the cross, as mine was for you, you cannot be my disciples. Happy is he who carries the cross, and the resurrection, and the place of Christ's birth, and the place of ascension in his breast. Happy is he who has Bethlehem in his heart: in whose heart Christ is daily born. Finally what is Bethlehem called? House of bread.

Simus et nos domus panis ejus, qui de coelo descendit. Quotidie nobis Christus crucifigitur: nos mundo crucifigimur: et Christus in nobis crucifigitur. Felix est, in cujus corde quotidie Christus resurgit: si quotidie pro peccatis suis, etiam levibus, agit poenitentiam. Felix est qui de monte Oliveti ascendit ad regna coelorum: ubi sunt olivae Domini uberes, ubi lumen Christi nascitur: ubi sunt oliveta Domini. Ego enim quasi oliva uberis in domo Domini. Accendamus ergo et nos lucernam nostram de ista oliva, et statim cum Christo ibimus ad regna coelorum. Etenim correxit orbem terrae, qui non commovebitur, qui prius pro peccatis tortuosus erat. Judicabit populos in aequitate. De futuro hoc judicio dixit: in quo iterato adveniet judicare de vivis et mortuis.

Laetentur coeli. Apostoli, vel reliqui sancti. Exsultet terra. Corpora scilicet coelestia. Moveatur mare, et plenitudo ejus: orbis terrarum, et universi qui habitant in eo. Saeculum utique ut in melius commutetur. Gaudebunt campi, et omnia quae in eis sunt. Animae sanctae, et praesertim virgines, quae diversis florum suavitatibus pollent.

Tunc exsultabunt omnia ligna silvarum a facie Domini. Quia non sunt obnoxia combustioni. Quoniam venit. Primo adventu ad redimendum. Quoniam venit judicare terram. Iterato ad judicandum.

Judicabit orbem terrarum in aequitate, et populos in veritate sua: ut peccatores subdat poenis: justos praemiis muneret aeternis. Qui nobis timorem nominis sui tribuens, praestare dignetur ut in illo tremendo judicii tempore non collocemur in sinistro numero: qui nos redemptos ejus sanguine confitemur ipsi gloria cum aeterno Patre et Spiritu sancto in saecula saeculorum. Amen.

PSALMUS XCVI.

Psalmus ipsi David quando terra ejus restituta est ei.

Legimus in Regum et Paralipomenon libris, quoniam David bellicosus vir fuit, et universas gentes in circuitu subjecerit, et in suam redegerit potestatem. Hoc interim secundum litteram intelligamus hoc modo: Psalmus David quem cecinit Domino: quando victis adversariis reddidit terrae suae, hoc est, Judaeae pacem. Hoc secundum historiam. Caeterum si David interpretatur fortis manu: fortis autem manu nemo est, nisi ille qui vicit omnes gentes, noster David, ad quem clamabant daemones: Quid venisti torquere nos ante tempus, fili David (Matt. VIII)?

Let us also be the house of his bread, who descended from heaven. Daily Christ is crucified for us: we are crucified to the world: and Christ is crucified in us. Happy is he, in whose heart daily Christ rises again: if daily for his sins, even light ones, he performs penance. Happy is he who from the mount of Olives ascends to the kingdoms of heaven: where the fruitful olives of the Lord are, where the light of Christ is born: where the olive groves of the Lord are. For I am as a fruitful olive in the house of the Lord. Let us also therefore light our lamp from this olive, and immediately with Christ we shall go to the kingdoms of heaven. "For he has corrected the world, which shall not be moved," which before was crooked because of sins. "He shall judge the peoples in equity." He spoke of this future judgment: in which he shall come again to judge the living and the dead.

"Let the heavens rejoice." The apostles, or the other saints. "Let the earth exult." Namely the heavenly bodies. "Let the sea be moved, and the fullness thereof: the world, and all who dwell in it." Surely the world, that it may be changed for the better. "The fields shall rejoice, and all things that are in them." Holy souls, and especially virgins, who are powerful with the diverse sweetnesses of flowers.

"Then shall all the trees of the woods exult before the face of the Lord." Because they are not liable to burning. "For he comes." In the first advent to redeem. "For he comes to judge the earth." In the second to judge.

"He shall judge the world in equity, and the peoples in his truth": that he may subject sinners to punishments: and reward the just with eternal prizes. Who, granting to us the fear of his name, may deign to grant that in that tremendous time of judgment we may not be placed in the number on the left: who confess ourselves redeemed by his blood, to him be glory with the eternal Father and the Holy Spirit for ages of ages. Amen.

PSALM 96

"A psalm for David himself, when his land was restored to him."

We read in the books of Kings and Chronicles, that David was a warlike man, and subjected all the nations round about, and reduced them into his power. Let us in the meantime understand this according to the letter in this way: A psalm of David which he sang to the Lord: when, his adversaries being conquered, he restored peace to his land, that is, to Judea. This according to history. But if David is interpreted "strong in hand": but no one is strong in hand, except he who conquered all nations, our David, to whom the demons cried out: "Why have you come to torture us before the time, son of David" (Matt. 8)?

Iste psalmus ab eo compositus est, quando restituta est terra. Et egregie dixit quidam: quoniam terra ista quae restituitur, corpora nostra sunt. Vere enim eo tempore debemus cantare Domino, quando terra nostra composita est. Dicamus autem nos et aliter: Non enim nocet, si eamdem rem duobus, et tribus modis intelligamus. Scriptum est enim in Salomone: Assumes, inquit, ea in tabula cordis tui tripliciter (Prov. III et VII). Non nocet diversum aliquid dicere, cum uno spiritu dicitur: Quando terra ejus constituta est. Terra ista antequam David noster omnes vinceret, non habebat pacem; sed ubique erat discordia. Alia gens colebat Jovem, alia Mercurium, alia Junonem, et omnes gentes diversa idola habebant. Vexillum crucis elevatum est, et omnis terra constituta est.

Dominus regnavit, exsultet terra. Universa terra, et omnis orbis, qui daemonibus et idolis fuerat ante subjectus, Deo nostro regnante laetetur. Dominus regnavit. Dominus, Creator qui nos fecit, ipse regnavit. O vos qui ante subjecti eratis sub dominio diaboli, nunc subjecti estis sub Domino creatore. Laetentur insulae multae. Bene dixit de animabus nostris: quae variis cogitationibus, quasi variis hinc inde tunduntur fluctibus. Nos autem dicamus, et insulas Ecclesias. Denique dicitur, et in alio loco: Convertentur ad me insulae multae. Vultis scire quoniam insulae dicantur Ecclesiae? Dictum est in propheta ex persona Domini: Loquere, inquit, habitatoribus insulae hujus. Laetentur insulae multae. Quomodo enim insulae in medio mari positae sunt: sic et Ecclesiae quasi in medio mari saeculi istius positae sunt: et ita persecutionibus, quasi diversis tunduntur fluctibus. Verum istae insulae tunduntur quotidie, sed non subruuntur. In mari quidem sunt, sed habent fundamentum Christum qui moveri non potest.

Nubes et caligo in circuitu ejus. Ego puto nubem istam esse, de qua dicitur in Evangelio: Et operuit, inquit, eos nubes lucida (Matt. VII). Eo tempore quando transformatus est Dominus, et apostoli ceciderunt, operuit eos nubes lucida. Ego puto istas esse nubes, quibus mandavit Dominus ne pluant super Israel imbrem (Isai. V). Ego puto istas esse nubes, de quibus in alio loco dicitur: Veritas tua usque ad nubes (Ps. XXXV). Veritas Domini illa, quae dicit in Evangelium: Ego sum via, veritas et vita. (Joan. XIV). Veritas Dei, Christus est. Veritas Domini usque ad nubes.

This psalm was composed by him, when the land was restored. And excellently some one said: that this land which is restored, is our bodies. For truly at that time ought we to sing to the Lord, when our land has been composed. But let us say otherwise: For it does not hurt, if we understand the same thing in two, and three ways. For it is written in Solomon: "You shall take," he says, "these things in the table of your heart triply" (Prov. 3 and 7). It does not hurt to say something different, when it is said with one spirit: "When his land was established." This land before our David conquered all, had no peace; but everywhere there was discord. One nation worshiped Jupiter, another Mercury, another Juno, and all nations had diverse idols. The standard of the cross was raised, and all the earth was established.

"The Lord has reigned, let the earth exult." Let the whole earth, and the whole world, which before had been subject to demons and idols, rejoice in our God reigning. "The Lord has reigned." The Lord, the Creator who made us, he himself has reigned. O you who before were subject under the dominion of the devil, now you are subject under the Lord creator. "Let many islands be glad." He said well of our souls: which are buffeted on this side and that by various thoughts, as if by various waves. But let us call both the islands Churches. Finally it is said, also in another place: "Many islands shall be converted to me." Do you wish to know that the Churches are called islands? It is said in the prophet from the person of the Lord: "Speak," he says, "to the inhabitants of this island." "Let many islands be glad." For as islands are placed in the middle of the sea: so also the Churches are placed as if in the middle of the sea of this world: and so they are buffeted by persecutions, as if by diverse waves. But these islands are buffeted daily, but they are not overthrown. Indeed they are in the sea, but they have Christ as a foundation who cannot be moved.

"Clouds and darkness are round about him." I think that cloud is the one of which it is said in the Gospel: "And a bright cloud overshadowed them" (Matt. 7). At that time when the Lord was transformed, and the apostles fell down, a bright cloud overshadowed them. I think those are the clouds to which the Lord commanded that they should not rain rain upon Israel (Isai. 5). I think those are the clouds of which it is said in another place: "Thy truth even unto the clouds" (Ps. 35). That truth of the Lord, which he says in the Gospel: "I am the way, the truth, and the life" (John 14). The truth of God is Christ. The truth of the Lord even unto the clouds.

Nubes apostoli sunt et prophetae: istis mandatum est, ne pluant super Israel imbrem. Ex quo enim, secundum historiam, quod scriptum est in libro Judicum, vellus illud siccatum est (Judic. VI): pluvia in universo orbe discurrit. Quod dicitur, hoc est, Israel siccatus est, et pluvia super omnem orbem discurrit. Nubes et caligo in circuitu ejus. Dominus venit in Aegyptum super nubem levem (Isai. XIX). Videte quid dicat. Dominus venit: Dominus atque Salvator in Aegyptum istam in qua nos sumus: in locum tenebrarum ubi Pharao est, Dominus venit. Non venit, nisi in nube levi. Nubes ista levis, quae est? Videtur mihi sancta Maria nullo humano semine praegravata. Ista nubes levis venit in mundum, et secum portat mundi creatorem. Et quid dicitur ibi in Isaia? Dominus venit in Aegyptum super nubem levem: et confringentur idola Aegypti. Venit Dominus, et idola Aegypti commota sunt, et concussa, atque destructa. Nubes ista destruxit Serapim in Alexandria: non imperator homo mortalis; sed nubes ista quae venit in Aegyptum, Nubes et caligo in circuitu ejus: Diximus de nube: dicamus de caligine. Dominus in caligine est. Dominus aut in lumine est, aut in caligine. In lumine incipientibus est. Incipientibus enim simpliciter loquitur: qui vero perfecti sunt, illis mystice loquitur. Denique apostolis non loquebatur quasi turbis, sed intrinsecus loquebatur: et quid dicit? Qui habet aures audiendi, audiat. Ergo hoc quod dicit? et caligo in circuitu ejus. Hoc est, et mysteria in circuitu ejus. Propterea dicitur et in Exodo: Et omnis, inquit, populus stabat deorsum: Moyses autem solus ingressus est in montem Sina in caligine (Exod. XIX). Non enim poterat omnis populus Dei scire mysteria, quae solus poterat nosse Moyses. Dicitur de Deo: Posuit tenebras latibulum suum (Ps. XVII). Justitia et judicium correctio sedis ejus. Quid vult dicere, correctio sedis ejus? Debuit dicere stabilitas sedis ejus. Quando ergo dicitur, correctio sedis ejus, ostenditur quodcumque corrigitur, pravum fuisse antequam corrigeretur. Judicium ergo Dei antequam veniat ad judicandum, quasi pravum videtur. Nunc videtur injustum, et pravum esse judicium. Quando enim iniqui homines ditantur, et sancti pauperes sunt: nonne videtor judicium Dei esse pravum? Quando autem venerit ad judicandum, ut reddat unicuique secundum opera sua, eo tempore quasi corrigetur sedes ejus. Denique vultis scire quia de die judicii dicitur?

Ignis ante ipsum praecedet: Ignem istum qui sanctus est, timeat: qui peccator est, timeat. Ignis iste sanctos purgat: peccatores consumit. Ignis ante ipsum praecedet. Qui facit angelos suos spiritus, et ministros suos ignem ardentem (Ps. CIII). Ego puto istos esse ignes, hoc est, angelos ejus. Isti ergo angeli, hoc est, ignis ejus, praecedent ante eum. Iste ignis quos consumit? Quicumque est lignum, fenum, stipula. Qui autem aurum, argentum est, et lapides pretiosi, mittitur quidem in ignem, sed mundior invenitur.

The clouds are the apostles and prophets: to these it was commanded, that they should not rain rain upon Israel. For from the time when, according to history, what was written in the book of Judges, that fleece was dried (Judic. 6): rain runs through the whole world. Which is said, that is, Israel was dried up, and rain runs over all the world. "Clouds and darkness are round about him." The Lord comes into Egypt upon a light cloud (Isai. 19). See what he says. The Lord comes: the Lord and Savior into this Egypt in which we are: into the place of darkness where Pharaoh is, the Lord comes. He does not come, except upon a light cloud. What is that light cloud? It seems to me holy Mary, weighted down by no human seed. That light cloud comes into the world, and carries with it the creator of the world. And what is said there in Isaiah? "The Lord comes into Egypt upon a light cloud: and the idols of Egypt shall be broken." The Lord came, and the idols of Egypt were moved, and shaken, and destroyed. This cloud destroyed Serapis in Alexandria: not a mortal man as emperor; but this cloud which came into Egypt. "Clouds and darkness are round about him": We have spoken of the cloud: let us speak of the darkness. The Lord is in darkness. The Lord is either in light, or in darkness. He is in light for beginners. For to beginners he speaks simply: but to those who are perfect, he speaks to them mystically. Finally to the apostles he did not speak as to the crowds, but he spoke inwardly: and what does he say? "He who has ears to hear, let him hear." What therefore does he say? "And darkness is round about him." This is, and mysteries are round about him. Therefore it is said also in Exodus: "And all," he says, "the people stood below: but Moses alone entered into mount Sinai in the darkness" (Exod. 19). For all the people of God could not know the mysteries, which Moses alone could know. It is said of God: "He made darkness his hiding place" (Ps. 17). "Justice and judgment are the correction of his throne." What does he want to say, "the correction of his throne"? He ought to have said the stability of his throne. When therefore it is said, "the correction of his throne," it is shown that whatever is corrected, was crooked before it was corrected. The judgment of God therefore, before he comes to judge, seems as if crooked. Now the judgment seems to be unjust and crooked. For when wicked men are enriched, and saints are poor: does not the judgment of God seem to be crooked? But when he shall come to judge, that he may render to each one according to his works, at that time as if his throne shall be corrected. Finally do you wish to know that it is said of the day of judgment?

"Fire shall go before him." Let him who is holy fear this fire: let him who is a sinner fear it. This fire purges the holy: it consumes sinners. "Fire shall go before him." "Who makes his angels spirits, and his ministers a burning fire" (Ps. 103). I think those are the fires, that is, his angels. These angels therefore, that is, his fire, shall go before him. This fire whom does it consume? Whoever is wood, hay, stubble. But he who is gold, silver, and precious stones, is indeed sent into the fire, but he is found cleaner.

Alluxerunt fulgura ejus orbi terrae, vidit et commota est terra. Dicunt philosophi, quod fulgura ex nubium collisione generentur. Nisi enim prius sonitus auditus fuerit, fulgura non prospiciuntur. Hoc dicitur et de lapide ignario: qui, nisi collisus fuerit, medius ignis non egredietur. Hoc dicimus secundum historiam, et parvuli adhuc loquimur. Diximus ergo naturam rerum: ut ex natura rerum spirituale aliquid proferamus. Lapis qui vulgo vocatur ignarius, si solus est, ignem non potest mittere: sin autem cum alio lapide collisus fuerit, medius ignis excutitur. Fac mihi esse nubem Jeremiam, Isaiam, Eliam: nubem autem, et Paulum et Petrum, et caeteros apostolos. Istae ergo nubes quando collisae fuerint inter se, emittunt medium ignem, et lucet orbi terrae. Alluxerunt fulgura ejus orbi terrae; vidit et commota est terra. Apostolorum fulgura alluxerunt in toto orbe terrarum. Commota est. Illi loquebantur, et tonitruum vocis eorum universus mundus audiebat. Duo habebant pariter et grandem vocem, et splendida fulgura. Haec fulgura credentes illuminabant: non credentes comburebant.

Montes sicut cera fluxerunt a facie Domini. Mihi videntur isti montes esse daemonum potestates. Sive certe montes, superbi quique homines. Ignis iste non consumit humiles, sed quicumque montuosi sunt: Denique quando fulgur emittitur, difficile illos percutit, qui in valle sunt; sed semper illos qui in monte sunt.

Annuntiaverunt coeli justitiam ejus. Isti sunt coeli, de quibus, et in octavo decimo psalmo dicitur: coeli enarrant gloriam Dei. Coeli annuntiant justitiam ejus: terra non annuntiat. Quicumque coelum est, non timet justum Deum. Quicumque de coelis est, non timet ejus annuntiare justitiam. Quicumque sanctus est et coelum est, iste justum Deum non timet. Peccator autem misericordem quaerit Deum.

Annuntiaverunt coeli justitiam ejus: evangelistae scilicet. Et viderunt omnes populi gloriam ejus. Quia etiam, quibus non est annuntiatum de eo, intellexerunt Deum in carne venisse.

Confundantur omnes qui adorant sculptilia, qui gloriantur in simulacris suis. Ut dum in spe vana confunduntur, ad illam veram valeant pervenire

Adorate eum omnes angeli ejus. Annuntiatores regni illius. Audivit et laetata est Sion. Ecclesia quae gloriam ejus speculabatur.

Et exsultaverunt filiae Judae. Animae confessorum. Propter judicia tua, Domine. Quia custodierunt ea.

Quoniam tu Dominus Altissimus super omnem terram: nimis superexaltatus es super omnes deos. Et non solum super deos, sed etiam super coelos coelorum.

Qui diligitis Dominum, qui solus est bonus; odite malum, diabolum. Custodit Dominus animas sanctorum suorum: de manu peccatoris liberabit eas. Ne eis aliquid noceat.

"His lightnings enlightened the world: the earth saw and trembled." Philosophers say that lightnings are generated from the collision of clouds. For unless a sound is first heard, lightnings are not seen. This is said also of the flint stone: which, unless it has been struck, the fire within will not go forth. This we say according to history, and we speak as little children. We have said therefore the nature of things: that from the nature of things we may bring forth something spiritual. The stone which is commonly called flint, if it is alone, it cannot send fire: but if it has been struck with another stone, the fire within is shaken out. Make for me a cloud Jeremiah, Isaiah, Elijah: and a cloud, also Paul and Peter, and the rest of the apostles. These clouds therefore when they have been collided among themselves, emit the fire within, and it shines to the world. "His lightnings enlightened the world; the earth saw and trembled." The lightnings of the apostles enlightened in the whole world. "It trembled." They spoke, and the thunder of their voice the whole world heard. They had both a great voice and splendid lightnings equally. These lightnings illuminated believers: they consumed non-believers.

"The mountains melted like wax before the face of the Lord." It seems to me these mountains are the powers of demons. Or surely mountains, all proud men. This fire does not consume the humble, but whoever are mountainous: Finally when lightning is emitted, it difficultly strikes those who are in the valley; but always those who are on the mountain.

"The heavens have announced his justice." These are the heavens, of which it is said also in the eighteenth psalm: "The heavens declare the glory of God." The heavens announce his justice: the earth does not announce it. Whoever is heaven, does not fear the just God. Whoever is of the heavens, does not fear to announce his justice. Whoever is holy and is heaven, this one does not fear the just God. But the sinner seeks the merciful God.

"The heavens have announced his justice": the evangelists namely. "And all the peoples have seen his glory." Because even those to whom it has not been announced concerning him, understood that God had come in the flesh.

"Let all them be confounded that adore graven things, and that glory in their idols." That while they are confounded in vain hope, they may be able to reach that true one.

"Adore him, all you his angels." The announcers of his kingdom. "Sion heard, and was glad." The Church which was beholding his glory.

"And the daughters of Judah rejoiced." The souls of confessors. "Because of thy judgments, O Lord." Because they kept them.

"For thou art the Most High Lord over all the earth: thou art exalted exceedingly above all gods." And not only above gods, but also above the heavens of heavens.

"You that love the Lord," who alone is good; "hate evil," the devil. "The Lord preserves the souls of his saints: he will deliver them from the hand of the sinner." Lest anything should hurt them.

Lux orta est justo. Christus refulget in corde ejus. Et rectis corde laetitia. Quia quem exspectabant, cernere meruerunt.

Laetamini justi in Domino, et confitemini memoriae sanctitatis ejus. Qui eum in recti cordis lumine contemplamini, jugiter collaudate, vel sanctitatem ejus: quia vestrum memor fuit, ut sanctificaret: vel pietatem, qua vos in regno suo ascivit. Qui nobis praestare dignetur, ut, ejus lumine nostris cordibus oriente, mereamur ab eo de praesentibus erui: cujus sumus baptismo a noxiis originalibus liberati. Ipsi gloria cum aeterno Patre et Spiritu sancto in saecula saeculorum. Amen.

PSALMUS XCVII.

Psalmus David.

Iste psalmus vocem prophetae continens, potentiam narrat Dominici nominis ac virtutis.

Cantate Domino canticum novum. Canticum novum, est Dei Filius crucifixus, quod numquam auditum fuerat. Nova res, novum habet canticum. Cantate Domino canticum novum. Homo quidem est, qui passus est: sed vos cantate Domino. Passus est quidem quasi homo, sed salvavit quasi Deus. Cantate Domino canticum novum. Canticum novum, mereatur nomen novum. Propterea dicitur et alibi: Et vocabitur, inquit, nomen novum (Isai. LXII). Novum nomen, novum meretur canticum. Et in Apocalypsi dicitur: Qui vicerit, inquit, dabo ei calculum, et nomen novum scribam super eum (Apoc. III). Nomen novum Christianorum est. Cantate Domino. Quare? Quid enim fecit? Quare enim novum mereatur canticum? Quia mirabilia fecit. Signa fecit in Judaeis: paralyticos sanavit: leprosos purgavit: mortuos suscitavit. Hoc et alii fecerunt prophetae. Vertit panes paucos in plures, et pavit infinitum populum. Hoc fecit et Eliseus. Quid ergo fecit novi, ut mereatur novum canticum? Vultis scire quid novum fecerit Deus? Quasi homo mortuus est, ut homines viverent. Filius Dei crucifixus est, ut nos levaret ad coelum. Quoniam mirabilia fecit. Vultis scire quoniam mirabilia fecit? Filius viduae jacebat in coenaculo: venit Eliseus et contraxit se, et os ad os posuit, et manus ad manus, et pedes ad pedes (IV Reg. IV). Si enim expandisset se, non reversus esset filius viduae. Ideo se contraxit, ut vivificaret. Cum esset in forma Dei: ideo accepit formam hominis (Philip. II): ideo se contraxit, ut nos faceret altiores.

"Light is risen to the just." Christ shines in his heart. "And joy to the right of heart." Because whom they were expecting, they merited to discern.

"Rejoice, you just, in the Lord, and confess to the memory of his holiness." You who contemplate him in the light of a right heart, praise continually, either his holiness: because he was mindful of you, that he might sanctify: or the piety, by which he received you into his kingdom. Who may deign to grant to us, that, his light rising in our hearts, we may merit to be rescued by him from present things: by whose baptism we have been delivered from original harms. To him be glory with the eternal Father and the Holy Spirit for ages of ages. Amen.

PSALM 97

"A psalm of David."

This psalm containing the voice of the prophet, narrates the power of the Lord's name and virtue.

"Sing to the Lord a new song." The new song is the Son of God crucified, which had never been heard of before. A new thing has a new song. "Sing to the Lord a new song." It is indeed a man who suffered: but you, sing to the Lord. He suffered indeed as a man, but he saved as God. "Sing to the Lord a new song." A new song should merit a new name. Therefore it is said elsewhere: "And a new name shall be called," it says (Isa. 62). A new name merits a new song. And in the Apocalypse it is said: "To him that overcomes," it says, "I will give a stone, and I will write a new name upon it" (Apoc. 3). The new name is that of Christians. "Sing to the Lord." Why? For what has he done? Why should he merit a new song? "Because he has done wonderful things." He performed signs among the Jews: he healed paralytics: he cleansed lepers: he raised the dead. Other prophets did this too. He turned a few loaves into many, and fed an infinite people. Elisha did this too. What new thing did he do, then, that he should merit a new song? Do you want to know what new thing God has done? He died as a man, so that men might live. The Son of God was crucified, so that he might lift us up to heaven. "For he has done wonderful things." Do you want to know how he has done wonderful things? The son of the widow was lying in the upper chamber: Elisha came and contracted himself, and put mouth to mouth, and hand to hand, and foot to foot (4 Kings 4). For if he had expanded himself, the son of the widow would not have returned. Therefore he contracted himself, that he might give life. Although he was in the form of God: therefore he took the form of man (Phil. 2): therefore he contracted himself, that he might make us higher.

Salvavit sibi dextera ejus. Quod dicit, hoc est: Salvavit homines, non alienum, sed suum opus, hoc est, quod fecerit sibi, sibi ipse salvavit. Fecerat hominem in salutem, qui vitio suo perierat. Iste mortuus est, ut salvaret sibi hominem dextera sua. Dextera hic pro virtute ponitur, et brachium pro robore. Et brachium sanctum ejus. Licet et brachium, et dextera Christus dicatur: Dextera Domini fecit virtutem, et brachium Domini cui revelatum est (Psal. CXVII), tamen hic de Christo dicitur.

Notum fecit Dominus salutare suum. Non dixit, ostendit, sed, notum fecit. Quod dicit, hoc est; quod ante noverant Deum, et suo vitio obliti sunt. Ergo Deus veniens, sua gratia hoc quod perdiderant, manifestavit eis. Ergo hoc dicit: Ille quem noverat Adam, quem noverat Seth (Gen. IV): quem noverat Enoch: qui invocavit Dominum, et speravit in eum: et noverat Noe: et postea oblitus fuerat humanum genus, venit iterum in mundum, ut homines qui postea obliti fuerant, iterum cognoscerent. Notum fecit Dominus salutare suum. In Hebraico legitur: Notum fecit Dominus Jesum suum. Ubicumque enim Salvator dicitur, in Hebraico Jesus ponitur. In conspectu gentium revelavit justitiam suam. Nequaquam in sola Judaea, sed, in conspectu gentium. Justum enim erat, ut Salvator salvaret creaturam suam. Revelavit justitiam suam, quae incredulitate hominum fuerat obscurata.

Recordatus est misericordiae suae. Conclusit omnia sub peccato, ut omnibus misereatur (Rom. XI). Et veritatis suae domui Israel. Misericordiae recordatur: veritatem implet. Recordatus est misericordiae suae, hoc est, in gentium populo. Et veritatem suam domui Israel. Hoc opere complens, quod patriarchis promiserat.

Viderunt omnes fines terrae salutare Dei nostri. Non solus Israel vidit et Juda, sed, omnes fines: simulque secundum mysticum intellectum, fines terrae. Quamdiu in medio terrae sumus, Deum videre non possumus. Quando ergo quasi relinquimus terram, et in summitate sumus, tunc meremur videre Deum. Vultis scire quomodo fines terrae videant Deum? Legimus in Ezechiel: Et rotae, inquit, illae quae volvuntur, dicebatur eis, Gelgel, quod dicitur revolutio (Ezech. I). Gel enim volutio: Gelgel, revolutio. Rotae ergo illae audiunt, revolutio.

"His right hand has saved for him." What it says is this: He saved men, not someone else's work, but his own; that is, what he made for himself, he himself saved for himself. He had made man for salvation, who had perished by his own fault. He died, that he might save man for himself by his right hand. "Right hand" here is placed for power, and "arm" for strength. "And his holy arm." Although both the arm and the right hand may be called Christ: "The right hand of the Lord has wrought strength," and "To whom is the arm of the Lord revealed?" (Ps. 117), nevertheless here it is said concerning Christ.

"The Lord has made known his salvation." He did not say, he showed, but, "he made known." What he says is this: that they had known God before, and by their own fault they forgot. Therefore God coming, by his grace manifested to them that which they had lost. Therefore he says this: He whom Adam had known, whom Seth had known (Gen. 4): whom Enoch had known: who called upon the Lord, and hoped in him: and whom Noah had known: and afterwards the human race had forgotten, he came again into the world, so that men who afterwards had been forgotten, might know again. "The Lord has made known his salvation." In Hebrew it is read: "The Lord has made known his Jesus." For wherever "Savior" is said, in Hebrew "Jesus" is placed. "He has revealed his justice in the sight of the Gentiles." By no means in Judea alone, but, "in the sight of the Gentiles." For it was just, that the Savior should save his creature. He revealed his justice, which had been obscured by the unbelief of men.

"He has remembered his mercy." He has shut up all under sin, that he may have mercy on all (Rom. 11). "And his truth to the house of Israel." He remembers mercy: he fulfills truth. "He has remembered his mercy," that is, among the people of the Gentiles. "And his truth to the house of Israel." Completing by this work what he had promised to the patriarchs.

"All the ends of the earth have seen the salvation of our God." Not Israel and Judah alone saw, but "all the ends": and at the same time according to the mystical understanding, "the ends of the earth." As long as we are in the middle of the earth, we cannot see God. When therefore we as it were leave the earth, and are at the summit, then we merit to see God. Do you want to know how the ends of the earth see God? We read in Ezekiel: "And those wheels which were revolving, it was said to them, Gelgel, which is called revolution" (Ezek. 1). For "Gel" is rolling; "Gelgel," revolution. Those wheels therefore hear, "revolution."

Quoniam rota quasi parvo quodam spatio terram tangit, et tota festinat ad coelum. Ideo dicitur et in alio loco: Sancti lapides volvuntur super terram (Zach. IX). Et quid dicitur in Ezechiele? Quocumque, inquit, ibat spiritus, illuc sequebantur et rotae. Et nos sequamur Spiritum sanctum, ut dicamur rotae. Et quid dicitur ibi? Et non, inquit, ibant retrorsum, sed semper ibant ante se. Simulque considerate quid dicat: Non, inquit, revertebantur, sed semper ante se ibant. Praeteritorum enim obliviscebantur, et ad priora se extendebant (Philip. III). Et plena erant, inquit, oculis. Omnia enim rotarum istarum plena erant lumine Dei. Non est istius temporis, ut de rotis, et de Cherubim, et de animalibus Ezechiel disputemus.

Jubilate Deo, omnis terra. Non solum Judaea, sed, omnis terra, jubilate Domino. Signa mittite victoris exercitus. Cantate, et exsultate, et psallite. Cantate, cogitatione: psallite, verbo, hoc est, omnibus membris vestris. Psallat manus in eleemosyna: psallat pes vadens in opere bono.

Psallite Domino in cithara. Omnes cordae vestrae vocales sint. Non potest esse cithara, si una corda defuerit. Quid tibi prodest si sis castus, si sis largus in eleemosyna, et invidiosus sis? Quid tibi prodest, si sex cordas integras habueris, et unam ruptam? Si una corda defuerit, perfectus citharae sonus esse non poterit. In tubis ductilibus, et voce tubae corneae. Legimus in Numerorum libro, duo genera esse tubarum: unum genus esse tubarum ductile ex argento; aliud esse genus tubarum cornearum (Num. X). Ergo hic utrumque dicitur: In tubis ductilibus, et voce tubae corneae. Quod dicitur, hoc est? Tuba ductilis ex argento, sermo Dei est, et eloquia Domini, eloquia casta: argentum igne examinatum, purgatum septuplum (Ps. XI et XIV). Rursum, in voce tubae corneae, hic regnans inducitur vir Dei. In Scripturis proprie cornu pro regno dicitur, et pro potentia: sicut ibi scriptum est: Erexit cornu salutis nobis (Luc. I). Et in alio loco scriptum est: In te inimicos nostros ventilabimus cornu (Ps. XLIII). Ergo videte hic quid dicat: Duas habetote tubas, et argenteam, et corneam. Argenteam, ut habeatis sermonem: corneam, ut habeatis virtutem. Vultis scire quoniam cornu semper in bonam partem ponitur. Legimus in Levitico: Nullum: animal offeratur, nisi quodcumque cornutum est. Tria genera animalium offeruntur: bos, qui cornu habet, et aries, qui cornu habet, et hircus, qui cornu habet. Sine causa putas dicitur, ut nullum offeratur animal, nisi quod cornutum est? Et nos ergo quamdiu habemus cornu, meremur victima esse Dei. Si autem cornu nostrum fuerit excussum, quasi debiles sumus, et inter sacerdotes Dei venire non possumus. Moveatur mare et plenitudo ejus. Moveatur mare, et amarae aquae mutentur in dulces.

For the wheel touches the earth with as it were a certain small space, and its whole self hastens toward heaven. Therefore it is said also in another place: "Holy stones are rolled over the earth" (Zech. 9). And what is said in Ezekiel? "Whithersoever the spirit went," it says, "thither the wheels also followed." Let us also follow the Holy Spirit, that we may be called wheels. And what is said there? "And they went not backward," it says, "but they always went before them." At the same time consider what it says: "They did not return," it says, "but they always went before them." For they were forgetting the things that were behind, and stretching themselves forth to those that were before (Phil. 3). "And they were full of eyes," it says. For all these wheels were full of the light of God. It is not for this time that we should dispute concerning the wheels, and the Cherubim, and the animals of Ezekiel.

"Sing joyfully to God, all the earth." Not Judea alone, but "all the earth, sing joyfully to the Lord." Send forth the signs of a victorious army. "Sing, and rejoice, and sing psalms." Sing with the thought: sing psalms with the word, that is, with all your members. Let the hand sing psalms in almsgiving: let the foot sing psalms going in a good work.

"Sing psalms to the Lord on the cithara." Let all your strings be vocal. There cannot be a cithara if one string is missing. What does it profit you if you are chaste, if you are generous in almsgiving, and you are envious? What does it profit you if you have six strings intact, and one broken? If one string is missing, the perfect sound of the cithara cannot be. "With ductile trumpets, and the voice of a horny trumpet." We read in the book of Numbers that there are two kinds of trumpets: one kind of trumpet ductile from silver; another kind of trumpets made of horn (Num. 10). Therefore here both are said: "With ductile trumpets, and the voice of a horny trumpet." What is said is this? The ductile trumpet from silver is the word of God, and the speeches of the Lord, chaste speeches: silver tried by fire, purged sevenfold (Ps. 11 and 14). Again, "in the voice of a horny trumpet," here the man of God is introduced as reigning. In the Scriptures properly "horn" is said for kingdom, and for power: as it is written there: "He has raised up a horn of salvation for us" (Luke 1). And in another place it is written: "In thee we will toss our enemies with the horn" (Ps. 43). Therefore see here what he says: Have two trumpets, both the silver and the horny. The silver, that you may have the word: the horny, that you may have virtue. Do you want to know that the horn is always placed in a good sense? We read in Leviticus: No animal may be offered, unless it is horned. Three kinds of animals are offered: the ox, which has a horn, and the ram, which has a horn, and the goat, which has a horn. Do you think it is said without cause, that no animal should be offered unless it is horned? And we therefore as long as we have a horn, merit to be the victim of God. But if our horn should be struck off, we are as it were weak, and cannot come among the priests of God. "Let the sea be moved and the fullness thereof." Let the sea be moved, and let the bitter waters be changed into sweet.

Denique et Mara mutata est et facta est in dulcem saporem (Exod. XV). Aquam illam amaram non fecit aliud dulcem, nisi lignum crucis, quod missum erat in eam. Mihi videtur amarum mare, lex esse Moysi. Hoc est quod dicitur mara, hoc est, amara. Haec amara aqua legis veteris, accepit lignum crucis, et effecta est dulcis.

Flumina plaudent manu simul. Interrogemus Judaeos, qui secundum litteram intelligunt: flumina ventrem habent: flumina voces habent: flumina pedes habent: flumina manus habent. Dicat aliquis: Non est scriptum de ventre, de pedibus. Sed dico tibi: ex uno membro intelligimus et caetera. Non enim possumus intelligere manus sine pedibus, sine ventre, sine membris caeteris. Flumina plaudent manu simul. Flumina quae biberunt de fonte Jesu. Me, inquit, dereliquerunt fontem aquae vivae (Jerem. II). Flumina ipsa de fonte Christi currunt. Ille fons est; nos flumina sumus: si tamen meremur esse flumina. Christus, fons est: sancti, flumina sunt. Qui autem inferiores sunt, rivuli sunt. Alii vero torrentes sunt. Qui sunt torrentes? Qui ad horam habent aquas, et, tentatione veniente, siccantur. Flumina plaudent manu simul. Non est unum flumen, plura sunt flumina. Quot sancti sunt, tot et flumina sunt. Sed ista flumina non habent inter se dissensionem. Quoniam sunt flumina Christi, propterea habent inter se concordiam. Flumina plaudent manu simul. Plaudent, quia opera sanctorum, laus Dei est. Christus non voce laudatur, sed opere. Non audit vocem, sed opera. Flumina plaudent manu simul. Propterea dicit et ipse in Evangelio: Qui sitit, veniat et bibat, et fluent, inquit, flumina de ventre ejus (Joan. VII). Montes exsultabunt in conspectu Domini. Quid simile flumina et montes? Sed quoniam de perfectis sanctis dicit, non dixit, rivuli plaudent manu simul: sed, flumina plaudent manu simul. Videte ordinem: Moveatur mare, et totus orbis. Flumina plaudent manu simul. Montes nihilominus, qui ad summam justitiam pervenerunt. Dicam et aliter: Moveatur mare, quod ante fuerat immotum, moveatur in adventu Christi. Moveatur mare, jam diximus, hoc est, lex Moysi. Flumina plaudent manu simul, hoc est, prophetae. Montes exsultabunt a conspectu Domini, hoc est, apostoli. Quoniam venit judicare terram. Nequaquam venit humilis tantum in carne, sed gloriosus venit in majestate sua. Quoniam venit judicare.

Finally even Marah was changed and made into a sweet flavor (Exod. 15). Nothing else made that bitter water sweet, except the wood of the cross, which was cast into it. To me the bitter sea seems to be the law of Moses. This is what is called Marah, that is, bitter. This bitter water of the old law received the wood of the cross, and was made sweet.

"The rivers shall clap their hand together." Let us ask the Jews, who understand according to the letter: do rivers have a belly? Do rivers have voices? Do rivers have feet? Do rivers have hands? Someone may say: It is not written concerning the belly, concerning the feet. But I say to you: from one member we understand also the rest. For we cannot understand hands without feet, without a belly, without the other members. "The rivers shall clap their hand together." The rivers which have drunk from the fountain of Jesus. "Me," he says, "they have forsaken, the fountain of living water" (Jer. 2). Those rivers run from the fountain of Christ. He is the fountain; we are the rivers: if indeed we merit to be rivers. Christ is the fountain: the saints are the rivers. Those who are lower, are rivulets. Others indeed are torrents. Who are the torrents? Those who have waters for an hour, and, when temptation comes, they are dried up. "The rivers shall clap their hand together." It is not one river, there are many rivers. As many saints as there are, so many rivers there are. But these rivers do not have dissension among themselves. Since they are the rivers of Christ, for that reason they have concord among themselves. "The rivers shall clap their hand together." They shall clap, because the work of the saints is the praise of God. Christ is not praised with the voice, but with the work. He does not hear the voice, but the works. "The rivers shall clap their hand together." Therefore he himself says in the Gospel: "He that thirsts, let him come and drink," and "rivers," he says, "shall flow from his belly" (John 7). "The mountains shall rejoice in the sight of the Lord." What is similar between rivers and mountains? But because he speaks concerning the perfect saints, he did not say, rivulets shall clap their hand together: but, "the rivers shall clap their hand together." See the order: "Let the sea be moved," and all the world. "The rivers shall clap their hand together." The mountains likewise, which have reached the height of justice. I will say it otherwise: "Let the sea be moved," which before had been unmoved, let it be moved at the coming of Christ. "Let the sea be moved," we have already said, that is, the law of Moses. "The rivers shall clap their hand together," that is, the prophets. "The mountains shall rejoice at the sight of the Lord," that is, the apostles. "Because he is come to judge the earth." By no means is he come only humble in the flesh, but he is come glorious in his majesty. "Because he is come to judge."

Judicabit orbem terrarum in justitia, et populos in aequitate. Justitia ponitur et aequitas. Primum justitia ponitur, et postea aequitas, εὐθύτης proprie dicitur, quae pravum rectum facit. Venit ergo judicare in sua justitia, ut quod pravum est, in illo rectum fiat. Cui sit gloria in saecula saeculorum. Amen.

PSALMUS XCVIII.

Psalmus David.

Iste psalmus vocem continet prophetae sacerdotis Domini, commonentis ad Dei omnipotentis gratiam referendam.

Dominus regnavit, irascantur populi. Tres psalmi idem habent principium: nonagesimus secundus, et nonagesimus sextus, et nonagesimus octavus. Sed cum idem habeant principium in versiculo, in fine diversi sunt. Quando enim dicitur in nonagesimo secundo: Dominus regnavit, decorem indutus est; in nonagesimo vero sexto: Dominus regnavit, exsultet terra; in nonagesimo autem octavo: Dominus regnavit, irascantur populi: videtur quasi ordo sibi esse contrarius. Debuit enim primum dicere: Dominus regnavit, irascantur populi; et postea dicere: Dominus regnavit, exsultet terra; et in ultimo: Dominus regnavit, decorem indutus est. Verum diversus ordo dat nobis aliquam intelligentiae suspicionem. Dominus regnavit, decorem indutus est. Dominus regnavit, et indutus est patriarchis, et prophetis, et populo credenti. Decorem indutus est, quia patriarchae et prophetae, quasi Christi vestimentum fuerunt. Illud est perizoma, quod in Jeremia scribitur: illud est perizoma, quod habuit, circa lumbos suos, Jeremias. Vultis scire quoniam sancti quasi perizoma, vestimentum Dei sunt (Jerem. XIII, 11)? Propterea ipse Deus loquitur ad Jeremiam: Sicut tu, inquit, posuisti lumbare istud ad lumbos tuos: ita et ego applicavi populum meum ad me. Quomodo ergo vestimentum circa hominem: sic populus circa Deum. Verum quia hoc perizoma, verum quia hic decor, quo Dominus fuerat indutus, trans Euphraten expositus est in foramine petrae, et ibi computruit, et ab Assyriis ductus est in captivitatem: Dominus quid facit? Non est nudus, non potest esse sine lumbari, et non potest esse sine veste; priore populo perdito, facit sibi vestem de populo gentilium. Et quid dicitur: Dominus regnavit, exsultet terra. Exsultet terra universa, hoc est, credentium populus. Denique, vultis scire quoniam secundum lumbare de gentium populo dicitur? Dominus, inquit, regnavit, exsultet terra: laetentur insulae multae. Non una insula Judaea, sed insulae multae, hoc est, totus mundus. Dicat mihi aliquis: Da mihi exemplum de Scripturis, ubi Judaea sola insula dicta sit.

"He shall judge the world in justice, and the peoples in equity." Justice and equity are placed. First justice is placed, and afterwards equity; euthytes is properly called that which makes the crooked straight. He comes therefore to judge in his justice, so that what is crooked, may become straight in him. To whom be glory for ages of ages. Amen.

PSALM 98.

"A psalm of David."

This psalm contains the voice of the prophet, a priest of the Lord, admonishing for the returning of thanks to the grace of Almighty God.

"The Lord has reigned, let the peoples be angry." Three psalms have the same beginning: the ninety-second, and the ninety-sixth, and the ninety-eighth. But although they have the same beginning in the verse, in the end they are different. For when it is said in the ninety-second: "The Lord has reigned, he is clothed with beauty"; in the ninety-sixth: "The Lord has reigned, let the earth rejoice"; but in the ninety-eighth: "The Lord has reigned, let the peoples be angry": the order seems as it were contrary to itself. For he ought first to have said: "The Lord has reigned, let the peoples be angry"; and afterwards to say: "The Lord has reigned, let the earth rejoice"; and in the last: "The Lord has reigned, he is clothed with beauty." Truly the diverse order gives us some suspicion of understanding. "The Lord has reigned, he is clothed with beauty." The Lord has reigned, and he is clothed with the patriarchs, and the prophets, and the believing people. He is clothed with beauty, because the patriarchs and prophets were as it were the garment of Christ. That is the loincloth (perizoma) which is written of in Jeremiah: that is the loincloth which Jeremiah had about his loins. Do you want to know that the saints are as it were the loincloth, the garment of God (Jer. 13:11)? Therefore God himself speaks to Jeremiah: "As you," he says, "have placed this loincloth (lumbare) at your loins: so also have I applied my people to me." As therefore the garment is around a man: so the people are around God. Truly because this loincloth, truly because this beauty, with which the Lord had been clothed, was exposed across the Euphrates in a hole of a rock, and there it rotted, and was led into captivity by the Assyrians: what does the Lord do? He is not naked, he cannot be without a loincloth, and he cannot be without a garment; the former people being lost, he makes for himself a garment from the people of the Gentiles. And what is said? "The Lord has reigned, let the earth rejoice." Let the whole earth rejoice, that is, the people of believers. Finally, do you want to know that the second loincloth is spoken of concerning the people of the Gentiles? "The Lord," he says, "has reigned, let the earth rejoice: let many islands be glad." Not one island, Judea, but many islands, that is, the whole world. Let someone say to me: Give me an example from the Scriptures, where Judea alone is called an island.

Omne quod loquimur, debemus affirmare de Scripturis sanctis: In ore enim duorum et trium testium stabit omne verbum (Deut. XVII, 6). Non habet tantam auctoritatem sermo dicentis, quantum Domini praeceptum. Legimus in propheta Ezechiel: Et tu, inquit, fili hominis, loquere ad habitatores insulae hujus (Ezech. XXVII), hoc est, Judaeae. Quoniam ergo una insula dimissa est, nunc dicitur: Laetentur insulae multae. Tergo lumbare dicitur in priori populo: Dominus regnavit, decorem indutus est. In secundo populo de gentibus congregato: Dominus regnavit, exsultet terra; laetentur insulae multae. Nunc in tertio dicitur: Dominus regnavit, irascantur populi. Sive de Gentibus, sive de Judaeis sunt: quicumque non credunt: irascantur. Quare fremuerunt gentes, et populi meditati sunt inania (Psal. II)? Dominus regnavit, irascantur populi. Dominus passus est: Dominus crucifixus est: Dominus mortuus est: Dominus resurrexit: Dominus ad coelum victor ascendit. Dominus regnavit, irascantur populi. Qui sunt isti populi? Dicamus exemplum de Evangelio: Quidam paterfamilias ivit accipere sibi regnum de longe (Luc. XIX). Quid longius, quam coelum a terra? Dereliquit terram: ivit ad coelos, ut acciperet sibi regnum. Et cives, inquit, illi qui oderant eum, miserunt legationem, dicentes: Nolumus eum regnare super nos. Verum ille accepit regnum, et venit ad cives pessimos. Venit ad illos, qui regem eum nolebant habere. Et nunc dicit Spiritus sanctus ad cives malos: Velitis, nolitis, Dominus regnavit, irascantur populi. O clementia Spiritus sancti: non dixit, pereant: sed, irascantur. Vitium voluit significare, non poenas. Illi irascuntur, et Dominus deprecatur. Et quid dicit? Venite ad me, omnes, qui laboratis et onerati estis (Matt. XI). Regnum accepi a Patre, immo homo quem suscepi, do quasi Deus, accipio quasi homo. Qui sedes super Cherubim, moveatur terra. Quamdiu terra immobilis est, sanari non potest. Non de terrae motu loquitur, quo videmus terras concuti, et omne mortalium timere genus; sed de nostra terra loquitur. Quae quamdiu immota fuerit, sanari non potest. Quando vero mota fuerit, et intremuerit, tunc recipiet sanitatem. Super quem, inquit, requiescam, nisi super humilem et quietum, et trementes sermones meos (Isai. LXVI)?

Everything that we speak, we ought to affirm from the holy Scriptures: "For in the mouth of two and three witnesses every word shall stand" (Deut. 17:6). The word of the speaker does not have as much authority as the precept of the Lord. We read in the prophet Ezekiel: "And thou, son of man, speak to the inhabitants of this island" (Ezek. 27), that is, of Judea. Since therefore one island has been dismissed, now it is said: "Let many islands be glad." Therefore the loincloth is spoken of in the former people: "The Lord has reigned, he is clothed with beauty." In the second people gathered from the Gentiles: "The Lord has reigned, let the earth rejoice; let many islands be glad." Now in the third it is said: "The Lord has reigned, let the peoples be angry." Whether they are from the Gentiles or from the Jews: whoever does not believe: let them be angry. "Why have the Gentiles raged, and the peoples devised vain things" (Ps. 2)? "The Lord has reigned, let the peoples be angry." The Lord suffered: the Lord was crucified: the Lord died: the Lord rose again: the Lord ascended to heaven as victor. "The Lord has reigned, let the peoples be angry." Who are these peoples? Let us tell an example from the Gospel: "A certain householder went to receive for himself a kingdom from afar" (Luke 19). What is further than heaven from earth? He left the earth: he went to the heavens, that he might receive for himself a kingdom. "And those citizens," it says, "who hated him, sent a legation, saying: We will not have him to reign over us." Truly he received the kingdom, and came to the worst citizens. He came to those who did not want to have him as king. And now the Holy Spirit says to the evil citizens: Whether you will or not, "The Lord has reigned, let the peoples be angry." O clemency of the Holy Spirit: he did not say, let them perish: but, "let them be angry." He wanted to signify the fault, not the punishments. They are angry, and the Lord entreats. And what does he say? "Come to me, all you that labor and are burdened" (Matt. 11). I have received the kingdom from the Father, or rather the man whom I have assumed, I give as God, I receive as man. "Thou that sittest upon the Cherubim, let the earth be moved." As long as the earth is immobile, it cannot be healed. He does not speak concerning an earthquake, by which we see the lands shaken, and every kind of mortals fear; but he speaks concerning our earth. Which as long as it shall be unmoved, cannot be healed. But when it shall be moved, and shall tremble, then it will receive health. "Upon whom," he says, "shall I rest, but upon him that is humble and quiet, and trembling at my words" (Isa. 66)?

Quoniam terra tremens commota est: propterea ille qui sedet super Cherubim incipit sedere in terra tremente. Felix est qui solium Dei est. Felix est in quo Deus semper sedet. Diversa sunt schemata. Aut enim sedemus, aut stamus, aut ambulamus, aut jacemus. Infelix est ille cui jacet Deus: jacet etenim cum jacente. Quomodo plangit cum plangente, et ridet cum ridente: ita et jacet cum jacente. Quomodo sitit cum sitiente, et esurit cum esuriente, et nudus est cum nudo, sic et jacet cum jacente. Qui ergo vulneratus est, et jacet; et ipse quodammodo jacere dicitur cum eo. Qui autem ambulat, et ille ambulat cum eo. Qui ambulat, videtur quidem melior esse ab eo qui jacet, tamen necdum venit ad ejus felicitatem qui stat. Denique et Adam quando se abscondit a facie Dei: ambulabat ei Deus post meridiem (Gen. III). Dicat aliquis: Si Adam offenderat, et de paradiso fuerat ejectus: ergo imperfecta felicitate est cuicumque ambulat Deus. Et ego dico: Si Adam penitus occisus fuisset, et non ei datus fuisset locus poenitentiae, jacuisset ei Deus. Nunc vero quia datur ei locus poenitentiae: propterea ambulat ei Deus.

Dominus in Sion magnus, et excelsus super omnes populos. Ascendens ad coelos, excelsior est omnibus factus: unde nos actusque nostros per singulos dies speculatur.

Confiteantur nomini tuo magno: quoniam terribile et sanctum est. Praeparent se sancti ad confitendum nomini tuo: quod est sanctum, siquidem tu dixisti: Sancti estote: quia ego sanctus sum (Levit. XIX et XX). Et honor regis judicium diligit. Debet se prius homo dijudicare, et proprio judicio condemnare mala sua, et sic honoret aeternum regem Deum.

Tu parasti dilectiones in populis. Sed proprio vitio depravati sunt. Judicium et justitiam in Jacob tu fecisti. Non solum in patriarchis: sed etiam in populo Christiano, qui meruit primogenita senioris.

Exaltate Dominum Deum nostrum. Ut sit excelsus in cordibus vestris. Et adorate scabellum pedum ejus, quoniam sanctum est. Multae de scabello opiniones sunt: sed hic propheta corpus Dominicum dicit, in quo majestas divinitatis tamquam super scabellum stat. Sanctum enim eum dici saepe docuimus. Quod autem adorari debeatur, eo ascendente apostoli docuerunt, cum adorantes regressi sunt in Jerusalem (Act. I). Sed et ad crucem Dominicam, et ad animam sanctam haec referenda sunt.

Since the trembling earth is moved: for that reason he who sits upon the Cherubim begins to sit in the trembling earth. Happy is he who is the throne of God. Happy is he in whom God always sits. There are diverse figures (schemata). For either we sit, or we stand, or we walk, or we lie down. Unhappy is he for whom God lies down: for he lies down with the one who is lying down. As he mourns with the mourning, and laughs with the laughing: so also he lies down with the one who is lying down. As he thirsts with the thirsty, and hungers with the hungry, and is naked with the naked, so also he lies down with the one who is lying down. He therefore who is wounded, and lies down; he also is said in a certain way to lie down with him. But he who walks, he also walks with him. He who walks, indeed seems to be better than he who lies down, yet he has not yet come to the happiness of him who stands. Finally even Adam when he hid himself from the face of God: God walked for him in the afternoon (Gen. 3). Someone may say: If Adam had offended, and had been cast out of paradise: therefore he is in imperfect happiness for whomsoever God walks. And I say: If Adam had been entirely killed, and the place of penance had not been given to him, God would have lain down for him. But now because the place of penance is given to him: therefore God walks for him.

"The Lord is great in Zion, and high above all peoples." Ascending to the heavens, he is made higher than all: from where he watches us and our acts through each day.

"Let them confess to thy great name: for it is terrible and holy." Let the saints prepare themselves to confess to thy name: which is holy, since thou hast said: "Be you holy: for I am holy" (Lev. 19 and 20). "And the king's honor loves judgment." A man ought first to judge himself, and by his own judgment condemn his own evils, and thus let him honor the eternal King God.

"Thou hast prepared loves among the peoples." But they have been depraved by their own fault. "Thou hast wrought judgment and justice in Jacob." Not only in the patriarchs: but also in the Christian people, who merited the birthright of the elder.

"Exalt the Lord our God." That he may be high in your hearts. "And adore his footstool, for it is holy." There are many opinions concerning the footstool: but here the prophet says the Lord's body, in which the majesty of the divinity stands as if upon a footstool. For we have often taught that he is called holy. Moreover, that it ought to be adored, the apostles taught when he was ascending, when adoring they returned into Jerusalem (Acts 1). But these are to be referred also to the Lord's cross, and to the holy soul.

Moyses et Aaron in sacerdotibus ejus. Quamquam unus legis, alter sacerdotii regulam teneat: tamen uterque adventum Domini sacerdotali praeconio, vel in legalibus tubis, vel in tintinnabulis nuntiavit. Et Samuel inter eos qui invocant nomen ejus. Samuel Levitici ordinis regulam tenet: quod Ephod illud lineum atque candidum figuravit (II Reg. VI): ostendens candidum effici posse, qui per poenitentiam nomen Domini invocans, lacrymis nigredinem peccati diluerit.

Invocabant Dominum. Apostoli. Et ipse exaudiebat eos: in columna nubis loquebatur ad eos. Locutus est Dominus de nube filiis Israel (Exod. XVI et XIX): sed et deinceps affatus est apostolos de velamento carnis assumptae: in quo divinitas obumbrata latebat.

Custodiebant testamentum ejus: et praeceptum quod dedit illis. Nihil de his ad irritum deduxerunt.

Domine Deus noster, tu exaudiebas eos; Deus, tu propitius fuisti eis, et ulciscens in omnes adinventiones eorum. Omnia enim quae agere studuerunt, ad perfectum deduxisti: quia placita erant tibi.

Exaltate Dominum Deum nostrum, et adorate in monte sancto ejus: quoniam sanctus Dominus Deus noster. Sanctos vos exhibete in Ecclesia ejus, sicut ipse eam exhibuit sanctam, non habentem maculam aut rugam (Ephes. V). Qui nobis praestare dignetur, ut modum sacerdotalis ordinis cum sanctitate perfecta tenentes, quae studemus agere de bono, ipse perducere dignetur ad effectum.

PSALMUS XCIX.

Psalmus pro confessione.

Iste psalmus vocem prophetae continet, qui fideles provocat in laudibus Dominicis incessabiliter exercere.

Jubilate Deo omnis terra, servite Domino in laetitia, Qui, excusso a cervicibus vestris legis jugo, non in moerore veteris servitutis, sed in libertate novi hominis exsultatis.

Introite in conspectu ejus in exsultatione. Non jocis turpibus dissolvimini: sed omnia quaecumque facitis, in gloriam Dei facite.

Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos. Ab eo enim sumus non solum corporaliter facti, sed etiam in novum hominem recreati. Et hoc non nostro merito, sed suo dono.

"Moses and Aaron among his priests." Although one may hold the rule of the law, the other of the priesthood: nevertheless both announced the coming of the Lord with a priestly proclamation, either in the legal trumpets, or in the bells. "And Samuel among those who call upon his name." Samuel holds the rule of the Levite order: which that linen and white Ephod figured (2 Kings 6): showing that he can be made white, who calling upon the name of the Lord through penance, has washed away the blackness of sin with tears.

"They called upon the Lord." The apostles. "And he heard them: he spoke to them in the pillar of a cloud." The Lord spoke from the cloud to the children of Israel (Exod. 16 and 19): but he also afterwards addressed the apostles from the veil of the assumed flesh: in which the divinity lay hidden, overshadowed.

"They kept his testament: and the precept which he gave them." They brought nothing of these to naught.

"O Lord our God, thou heardest them; O God, thou wast merciful to them, and taking vengeance on all their inventions." For all the things which they studied to do, thou hast led to perfection: because they were pleasing to thee.

"Exalt the Lord our God, and adore on his holy mountain: for holy is the Lord our God." Exhibit yourselves holy in his Church, as he himself exhibited her holy, not having spot or wrinkle (Eph. 5). Who may deign to grant to us, that holding the manner of the priestly order with perfect holiness, he himself may deign to lead to effect those things which we study to do concerning good.

PSALM 99.

"A psalm for confession."

This psalm contains the voice of the prophet, who provokes the faithful to exercise themselves in the Lord's praises unceasingly.

"Sing joyfully to God, all the earth, serve the Lord in gladness." You who, the yoke of the law having been shaken from your necks, rejoice not in the mourning of the old servitude, but in the liberty of the new man.

"Enter into his sight in exultation." Do not be dissolved by base jests: but everything whatsoever you do, do for the glory of God.

"Know that the Lord himself is God: he made us, and not we ourselves." For by him we are not only made corporally, but also recreated into a new man. And this not by our merit, but by his gift.

Nos populus ejus, et oves pascuae ejus. Ipse est pastor bonus, qui animam suam pro ovibus suis posuit (Joan. X). Nos autem sumus oves, qui eum sequimur, et vocem ejus audivimus. Introite portas ejus in confessione. Sicut enim ipse porta est Patris cum dicit: Per me si quis introierit salvabitur (Ibid.), ita et apostoli portae sunt ejus per quas ad eum acceditur: quas nemo potest ingredi, nisi se peccata confitendo purgaverit. Atria ejus in hymnis confitemini illi. Dilatatas ei mentes cum hymnis spiritualibus canticisque deferte.

Laudate nomen ejus, quoniam suavis est Dominus. Nihil enim acerbum habet: In aeternum misericordia ejus. Quia nos redemit, et jugiter salvat. Et usque in generationem, et generationem veritas. Qua populos judicabit. Qui nobis praestare dignetur, ut ab ipso facti, ab ipso redempti, mereamur et in laetitia sempiterna jubilum exsultationis cum gratiarum actione concinere. Ipsi gloria cum aeterno Patre et Spiritu sancto in saecula saeculorum. Amen.

PSALMUS C.

Psalmus ipsi David.

Iste psalmus vocem continet prophetae, Dei misericordias enarrantis.

Misericordiam et judicium cantabo tibi, Domine. Misericordiam audiant peccatores qui desperant de sua salute, qui sunt in poenitentia. Judicium audiant contemptores, qui dicunt: Misericors est Dominus: peccemus, indulgebit nobis.

Psallam et intelligam in via immaculata. Ut intelligat quis quod psallit, et sensus ipsius contempletur psalmum, ut non vagetur mens ejus foras, et corpore quidem videatur psallere, mens autem sine fructu sit. In via immaculata: ut ambulans in hoc mundo juste agam, et maculam non habeam.

Quando venies ad me. Quando autem intellectum recepero, et juste egero: tunc cum fiducia dico ad Dominum: Quando venies ad me? Venies autem, de secundo ejus adventu accipiendum est.

Perambulabam in innocentia cordis mei: in medio domus meae. Nihil sic placet Deo, ut simplicitas et innocentia. Denique Spiritus sanctus in aliis volatilibus non complacuit nisi in columba, propter simplicitatem, et in quadrupedibus in ove, propter mansuetudinem.

Non proponebam ante oculos meos rem injustam. Non anteponebam aliquid Domino, neque consentiebam iniquitati: sed totus ad Deum eram.

Facientes praevaricationem odivi. Sive pater meus erat, sive mater, sive frater, aut soror, sive amicus, tamen si declinasset a timore Domini: hunc odio habebam, et omnino ad eum non accedebam. Non anteponebam propinquitatem aut amicitiam pietati Domini.

"We are his people, and the sheep of his pasture." He is the good shepherd, who laid down his life for his sheep (John 10). We however are the sheep, who follow him, and have heard his voice. "Enter his gates in confession." For as he himself is the gate of the Father when he says: "By me if any man shall enter in, he shall be saved" (Ibid.), so also the apostles are his gates through which he is approached: which no one can enter, unless he has purged himself by confessing his sins. "Confess to him his courts in hymns." Bring to him expanded minds with spiritual hymns and songs.

"Praise his name, for the Lord is sweet." For he has nothing bitter: "His mercy is forever." Because he has redeemed us, and continually saves us. "And his truth is unto generation and generation." By which he will judge the peoples. Who may deign to grant to us, that having been made by him, redeemed by him, we may merit also to sing together the jubilation of exultation with thanksgiving in everlasting gladness. To him be glory with the eternal Father and the Holy Spirit unto ages of ages. Amen.

PSALM 100.

"A psalm for David himself."

This psalm contains the voice of the prophet, narrating the mercies of God.

"I will sing to thee, O Lord, mercy and judgment." Let the sinners who despair of their salvation, who are in penance, hear mercy. Let the contemners hear judgment, who say: "The Lord is merciful: let us sin, he will indulge us."

"I will sing and I will understand in the immaculate way." That one may understand what he sings, and his sense may contemplate the psalm, so that his mind may not wander outside, and he may indeed seem to sing with his body, but his mind be without fruit. "In the immaculate way": that walking in this world I may act justly, and have no spot.

"When wilt thou come to me?" But when I shall have received understanding, and shall have acted justly: then with confidence I say to the Lord: "When wilt thou come to me?" "Thou wilt come," however, is to be understood concerning his second advent.

"I walked in the innocence of my heart: in the midst of my house." Nothing so pleases God as simplicity and innocence. Finally, the Holy Spirit was not well pleased in other birds except in the dove, on account of simplicity, and in quadrupeds in the sheep, on account of mildness.

"I did not set before my eyes any unjust thing." I did not put anything before the Lord, nor did I consent to iniquity: but I was wholly toward God.

"I hated those who work prevarication." Whether it was my father, or mother, or brother, or sister, or friend, yet if he had turned aside from the fear of the Lord: him I held in hatred, and did not approach him at all. I did not put proximity or friendship before the piety of the Lord.

Non adhaesit mihi cor pravum. Non erat in me aliquid difficile, aut perversum aliquid: sed aequitas et justitia. Declinantem a me malignum non cognoscebam. Hoc est, si erat mihi amicus aut proximus, sive episcopus aut presbyter, sive in quacumque dignitate constitutus: tamen si pervertebat vias suas, sic eum fugiebam, ut penitus ejus memoriam non facerem.

Detrahentem proximo suo, hunc persequebar. Intantum non oportet consentire detrahenti, ut etiam quantum in nobis est persequamur talem, providentes in utroque utilitatem, ut nec libenter audiamus, nec illum permittamus peccare. Tanta enim distantia est inter fornicantem, et detrahentem: ut ille qui fornicatur, se tantum occidat: ille autem qui detrahit, et se et illum qui audit demergat.

Superbo oculo, et insatiabili corde, cum hoc non edebam. Si quis erat superbus aut avarus, cum hoc penitus non edebam.

Oculi mei super fideles terrae, ut sedeant mecum. Non dixit divites, aut imperatores, aut episcopos, aut presbyteros, aut diaconos: sed fideles: cum istis sedebam. Potest hoc dicere, et episcopus sanctus vir, quoniam non ordinabam presbyterum illum qui mihi obsequebatur, aut propinquum meum, sed eum quem sciebam fidelem. Et iterum idem potest dicere: Quoniam omnes clericos meos, et laicos fideles habebam. Potest ex persona Domini dici iste versiculus: Ambulans in via immaculata, hic mihi ministrabat. Quoniam non ordinabam eos qui mihi propinqui erant, sed justos et fideles.

Qui loquitur iniqua, non direxit in conspectu oculorum meorum. Intantum enim declinabam ab eo qui detrahebat proximo suo, ut nec illi crederem, nec audirem talem.

In matutino interficiebam omnes peccatores terrae, bene dixit, peccatores terrae. Peccatores enim terreni sunt. Hoc vult dicere, quod immissiones diaboli quas mihi suggerebat, ejiciebam de corde meo, et non suscipiebam. Cogitationibus enim malis ejectis, daemones occiduntur. Judaei hunc versum audientes, et sequentes litteram occidentem, et desiderantes sanguinem fundere, si quis praevaricatus fuerit de lege, interficiunt eum. Siquidem non sunt contenti occisione prophetarum: sed et ipsum Dominum crucifixerunt. Ut disperderem de civitate Domini omnes qui operantur iniquitatem. Utinam et nos disperdamus de civitate Domini operantes iniquitatem. Civitas Domini est Ecclesia sanctorum, congregatio justorum. Disperdam, hoc est, arguam, increpem eum qui peccat, ut poenitentiam agat, et disperdat iniquitatem de corde suo. Non enim dixit, ut abjiciatur, sed ut salvetur.

"A perverse heart did not cleave to me." There was not in me anything difficult, or anything perverse: but equity and justice. "The malignant man turning aside from me I did not know." That is, if he was my friend or neighbor, or bishop or priest, or established in whatever dignity: yet if he perverted his ways, I so fled him, that I made no memory of him at all.

"The one detracting his neighbor, him I persecuted." To such an extent it is not fitting to consent to one detracting, that even as much as is in us we should persecute such a one, providing utility in both, so that we neither listen willingly, nor permit him to sin. For there is such a distance between one committing fornication and one detracting: that he who commits fornication kills only himself: but he who detracts, drowns both himself and him who hears.

"With a haughty eye, and an insatiable heart, with this one I did not eat." If any one was haughty or greedy, with this one I did not eat at all.

"My eyes are upon the faithful of the earth, that they may sit with me." He did not say the rich, or emperors, or bishops, or priests, or deacons: but the faithful: with these I sat. A bishop who is a holy man can say this, since I did not ordain that priest who was obsequious to me, or my relative, but him whom I knew to be faithful. And again the same can say: Because I had all my clerics and laity as faithful. This little verse can be said from the person of the Lord: "Walking in the immaculate way, this one ministered to me." Since I did not ordain those who were near to me, but the just and faithful.

"He who speaks iniquitous things, did not direct in the sight of my eyes." For to such an extent I turned aside from him who detracted his neighbor, that I neither believed him, nor listened to such a one.

"In the morning I destroyed all the sinners of the earth," he said well, "sinners of the earth." For sinners are earthly. He wishes to say this, that the injections of the devil which he suggested to me, I cast out from my heart, and did not receive. For by casting out evil thoughts, demons are killed. The Jews hearing this verse, and following the killing letter, and desiring to shed blood, if any one has prevaricated concerning the law, they kill him. Since they are not content with the killing of the prophets: but they even crucified the Lord himself. "That I might destroy all those who work iniquity from the city of the Lord." Would that we also might destroy those who work iniquity from the city of the Lord. The city of the Lord is the Church of the saints, the congregation of the just. I will destroy, that is, I will argue, I will rebuke him who sins, so that he may do penance, and destroy iniquity from his heart. For he did not say, that he should be cast away, but that he should be saved.

PSALMUS CI.

Oratio pauperis cum anxiaretur, et in conspectu Domini funderet precem suam.

Iste psalmus in principio vocem prophetae continet ex persona peccatoris: dein laus in ea Dominici nominis continetur.

Domine, exaudi orationem meam, etc. Quia de toto corde profertur.

Non avertas faciem tuam a me. Si quis in corde mundo orat, et non arguitur sua conscientia: hoc potest dicere: Peccator enim non audet dicere: Non avertas faciem tuam a me, sed magis dicit: Averte faciem tuam a peccatis meis. In quacumque die tribulor, inclina ad me aurem tuam: In quacumque die invocavero te: velociter exaudi me. Pro praesentibus pressuris orat, ut ab his contemplatione divina eripiatur.

Quia defecerunt sicut fumus dies mei. Ac si dicat: Infantulus fui, et dum nescio, veni in juvenilem aetatem, et iterum in perfectam aetatem, et dum nescio, senui. Et defecerunt sicut fumus dies mei. Quidan autem putant se esse sempiternos, et perseverant in suo peccato. Et ossa mea sicut cremium aruerunt. Ossa dicit ipsam fortitudinem. Si ergo quod est in me forte, hoc aruit, et infirmum factum est: quanto magis quae per naturam infirma est caro?

Percussus sum ut fenum, et aruit cor meum. Sicut et alibi scriptum est: Homo sicut fenum dies ejus. Sic enim vita hominum viret, et cito arescit. Quia oblitus sum manducare panem meum. Non dixit, non desideravi manducare, aut contempsi manducare. Intantum mihi venit memoria peccatorum meorum, et talem poenitentiam egi, ut etiam obliviscerer manducare: desiderium Dei habens, et ipsum solum considerans.

A voce gemitus mei: adhaesit os meum carni meae. Discant qui agunt poenitentiam, quomodo debeant agere poenitentiam. Ita enim exsiccavi memetipsum ut sine carne essem, et pelles meae cohaererent ossibus meis. Carnem pro pelle dixit.

Similis factus sum pellicano solitudinis. Duo genera dicuntur esse horum volatilium. Unum in aquis est, et esca ejus pisces sunt: et unum in solitudine, et esca ejus venenata animalia, hoc est, serpentes, et crocodili, et lacertae. Dicuntur autem ista volatilia Latine onocrotali. Illi ergo similis factus sum qui est in solitudine: qui comedit venenata animalia, hoc est, esca mea quasi venenum erat mihi. Factus sum sicut nycticorax in domicilio. Scimus quia corvus niger est: et nihil habet in se album. Hyperbolice voluit dicere: quia, Factus sum sicut nycticorax. Sic ergo in die niger est: quanto magis in nocte? Sic ergo factus sum propter peccata mea, memetipsum considerans.

PSALM 101.

"A prayer of the poor man when he was anxious, and poured out his prayer in the sight of the Lord."

This psalm in the beginning contains the voice of the prophet from the person of a sinner: then praise of the Lord's name is contained in it.

"O Lord, hear my prayer," etc. Because it is brought forth from the whole heart.

"Turn not away thy face from me." If any one prays in a clean heart, and is not rebuked by his conscience: he can say this: For a sinner does not dare to say: "Turn not away thy face from me," but rather says: "Turn away thy face from my sins." "In whatever day I am in trouble, incline thy ear to me: In whatever day I shall call upon thee: hear me speedily." He prays for present pressures, that he may be snatched from these by divine contemplation.

"For my days have vanished like smoke." As if he were to say: I was an infant, and while I know not, I came into youthful age, and again into perfect age, and while I know not, I have grown old. "And my days have vanished like smoke." For some think themselves to be everlasting, and persevere in their sin. "And my bones have withered like brushwood." He calls strength itself bones. If therefore that which is strong in me has withered, and has been made infirm: how much more the flesh which by nature is infirm?

"I am smitten as grass, and my heart is withered." As also it is written elsewhere: "Man, his days are as grass." For thus the life of men flourishes, and quickly withers. "Because I have forgotten to eat my bread." He did not say, I did not desire to eat, or I despised eating. To such an extent the memory of my sins came to me, and I performed such penance, that I even forgot to eat: having the desire of God, and considering him alone.

"From the voice of my groaning: my bone has cleaved to my flesh." Let those who perform penance learn how they ought to perform penance. For thus I dried myself up that I was without flesh, and my skin cleaved to my bones. He said flesh for skin.

"I am become like to a pelican of the wilderness." Two kinds are said to be of these birds. One is in the waters, and its food is fish: and one in the wilderness, and its food is poisonous animals, that is, serpents, and crocodiles, and lizards. These birds, moreover, are called in Latin onocrotali. To that one therefore I am become like who is in the wilderness: who eats poisonous animals, that is, my food was as poison to me. "I am become like a night-raven in the house." We know that a raven is black: and has nothing white in itself. He wished to say by hyperbole: because, "I am become like a night-raven." Thus therefore it is black in the day: how much more in the night? Thus therefore I am become on account of my sins, considering myself.

Quia cinerem tamquam panem manducavi. In cinerem intingebam panem meum: et sic comedebam. Si ergo propheta hoc dicit, nos quid facimus? Et poculum meum cum fletu miscebam. Nihil mihi erat suave, neque panis, neque poculum: sed tantum coelestem panem desiderabam, id est Christum.

A facie irae indignationis tuae. Et haec omnia faciebam, considerans adventum tuum et futurum judicium. Quia elevans allisisti me. Hoc dicant qui aliquando fuerunt sancti, et ceciderunt. Exaltati enim in virtutibus, postea ceciderunt. Siquidem sancti dicunt: quia elevans tenuisti me.

Dies mei sicut umbra declinaverunt. Si dies, quanto magis noctes? hoc est, si lumen, quanto magis tenebrae? Et ego sicut fenum arui. Quoniam sicut fenum, sic pertransit homo, et siccatur.

Tu exsurgens, misereberis Sion. Ex hoc versiculo manifestum est quod ex persona Sion dictus est iste psalmus: et non ex persona prophetae. Sion autem est quae in specula posita est, et ea quae veniunt de longe prospiciens. Haec ergo Sion, quae in alto posita est, in sublime cecidit. Ergo qui stat, videat ne cadat (I Cor. X). Quia tempus miserendi ejus: quia venit tempus. Aut propter poenitentiam tempus est miserendi: aut secundum adventum Salvatoris significat. Confidat ergo qui agit poenitentiam: quoniam venit tempus salvandi. Misericors est enim Dominus (Psal. LXXVII et Eccl. II).

Quoniam placuerunt servis tuis lapides ejus. Lapides sancti sunt. Terra autem, hoc est, peccatores, misericordia Domini indigent. Et terrae ejus miserebuntur. Ut fructum exhibeat sanctitatis.

Timebunt gentes nomen Domini: et omnes reges terrae gloriam tuam. Quae prius idola metuebant, et daemoniorum nomina invocabant: nunc nomen tuum venerentur et timeant.

Quia aedificabit Dominus Sion. Ecclesiam suam super fundamentum apostolorum et prophetarum: Et videbitur in gloria sua. Cum omne corpus ejus glorificaverit ad similitudinem imaginis gloriae suae.

Et respexit in orationem humilium: et non sprevit preces eorum. Sed adventu suo visitavit mundum: qui olim desiderabatur.

Scribantur haec in generatione altera. In novo Testamento. Et populus qui creabitur, laudabit Dominum. Christianus utique, qui prius peccatis mortuus, in eo est recreatus.

Quia prospexit de excelso sancto suo: Dominus de coelo in terram aspexit. Ut audiret gemitus compeditorum: ut solvat filios interemptorum. Respexit ut misereretur. Descendit ut vincula, quibus nexi eramus, absolveret.

"For I did eat ashes like bread." I dipped my bread into ashes: and thus I ate. If therefore a prophet says this, what do we do? "And I mingled my drink with weeping." Nothing was sweet to me, neither bread, nor drink: but I desired only the heavenly bread, that is, Christ.

"From the face of thy wrath and indignation." And all these things I did, considering thy advent and the future judgment. "For having lifted me up, thou hast thrown me down." Let those who at some time were holy, and fell, say this. For having been exalted in virtues, afterwards they fell. Since the saints say: "because lifting me up, thou hast held me."

"My days have declined like a shadow." If days, how much more nights? That is, if light, how much more darkness? "And I am withered like grass." Since as grass, so man passes through, and is dried up.

"Thou arising, wilt have mercy on Zion." From this little verse it is manifest that this psalm was said from the person of Zion: and not from the person of the prophet. Moreover, Zion is she who is placed on a watch-tower, and looking forth at those things which come from afar. This Zion therefore, which is placed on high, has fallen from on high. Therefore let him who stands, see that he does not fall (1 Cor. 10). "Because it is the time of having mercy on her: for the time is come." Either on account of penance it is the time of having mercy: or it signifies the second advent of the Savior. Therefore let him who performs penance trust: since the time of being saved has come. For the Lord is merciful (Ps. 77 and Eccl. 2).

"For her stones have pleased thy servants." The stones are the saints. Moreover, the earth, that is, sinners, stand in need of the Lord's mercy. "And they shall have mercy on her earth." That she may exhibit the fruit of holiness.

"The Gentiles shall fear the name of the Lord: and all the kings of the earth thy glory." Those who before feared idols, and called upon the names of demons: now let them venerate and fear thy name.

"Because the Lord will build Zion." His Church upon the foundation of the apostles and prophets: "And he shall be seen in his glory." When he shall have glorified his whole body unto the likeness of the image of his glory.

"And he hath had regard to the prayer of the humble: and he hath not despised their prayers." But by his advent he visited the world: which of old was desired.

"Let these things be written in another generation." In the New Testament. "And the people that shall be created, shall praise the Lord." The Christian surely, who previously dead in sins, has been recreated in him.

"Because he hath looked forth from his high sanctuary: the Lord from heaven hath looked upon the earth." "That he might hear the groans of the fettered: that he might release the children of the slain." He looked that he might have mercy. He descended that he might loose the bonds, by which we were bound.

Ut annuntient in Sion nomen Domini, et laudem ejus in Jerusalem. Semper bonus nuntius, nova exhibet gaudia: sicut Angelus ad Mariam: Spiritus, inquit, sanctus superveniet in te (Luc. I). Et iterum pastoribus: Ecce ego annuntio vobis hodie gaudium magnum: quia natus est vobis Salvator (Ibid., II). Sic et nunc in Sion vel in Jerusalem nuntiatur: quia natus est in terris is qui mundo peccatis mortuo vitam afferret.

In conveniendo populos in unum: et reges ut serviant Domino. Convenient in una credulitate, ut serviant Redemptori.

Respondit ei in via virtutis suae: paucitatem dierum meorum nuntia mihi. Respondit Dominus Jerusalem in die virtutis, id est, cum ad passionem accederet: et annuntiavit paucitatem dierum suorum, dicens: Quia venient dies cum circumdaberis ab inimicis, et eradicaberis (Luc. XIX), et reliqua.

Et ne revoces me in dimidio dierum meorum: in generatione et generationem anni tui. Iniqui nec dimidiant dies (Ps. LIV). Iste vero orat, ut non revocetur a dimidio dierum, scilicet ut ad perfectum veniens virum perennitate temporum cum Domino perfruatur.

Initio tu, Domine, terram fundasti, et opera manuum tuarum sunt coeli. Sicut enim in principio ista creasti: ita et nunc vel terram corporis nostri in novum reparas hominem: vel mentes nostras coelorum dignitate componis. Sed de prioribus coelis ait:

Ipsi peribunt, tu autem permanes. Juxta illud: Coelum et terra transibunt: verba vero mea non praeteribunt (Matth. XXIII, et Marc. XIII). Et omnes sicut vestimentum veterascent. Et sicut opertorium mutabis eos, et mutabuntur: tu autem idem ipse es, et anni tui non deficient. Hoc est, qui eras in coelis, ipsum te ostendis in terris. Idem in utero virginis: ipse in infernum descendens. Idem resurgens a mortuis: ipse regressus es in coelum.

Filii servorum tuorum habitabunt. Quia tibi per apostolos sunt renati. Et semen eorum in saeculum dirigetur. Vel praedicatio, vel virtus eorum in omni gente distenditur. Nos vero deprecemur Dominum, ut exaudiat orationes supplicum, mentibus nostris inserat lumen suum: ut ejus magnificentiam enarrantes, mereamur sanctis ejus consortes effici in coelestibus regnis. Cui gloria et imperium in saecula saeculorum. Amen.

PSALMUS CII.

Psalmus David.

Iste psalmus maxime circa pietatem atque misericordiam Dei commoratur: ait enim:

"That they may declare the name of the Lord in Zion, and his praise in Jerusalem." Always a good messenger exhibits new joys: as the Angel to Mary: "The Holy Spirit," he said, "shall come upon thee" (Luke 1). And again to the shepherds: "Behold, I announce to you today a great joy: for a Savior is born to you" (Ibid., 2). So also now in Zion or in Jerusalem it is announced: because he is born on earth who would bring life to the world dead in sins.

"In the assembling of the peoples together: and kings to serve the Lord." They shall assemble in one belief, that they may serve the Redeemer.

"He answered him in the way of his strength: declare to me the fewness of my days." The Lord answered Jerusalem in the day of strength, that is, when he was approaching his passion: and he announced the fewness of his days, saying: "Because the days will come when thou shalt be surrounded by enemies, and shalt be uprooted" (Luke 19), and the rest.

"And call me not back in the midst of my days: thy years are unto generation and generation." The iniquitous do not even halve their days (Ps. 54). This one truly prays, that he may not be called back from the midst of his days, namely that coming to a perfect man he may enjoy with the Lord the perennity of times.

"In the beginning thou, O Lord, didst found the earth, and the heavens are the works of thy hands." For as in the beginning thou didst create these things: so also now thou either repairest the earth of our body into a new man: or thou composest our minds with the dignity of the heavens. But concerning the former heavens he says:

"They shall perish, but thou remainest." According to that: "Heaven and earth shall pass away: but my words shall not pass away" (Matt. 24, and Mark 13). "And all shall grow old like a garment." "And as a vesture thou shalt change them, and they shall be changed: but thou art the selfsame, and thy years shall not fail." That is, thou who wast in the heavens, showest thyself the same on the earth. The same in the womb of the virgin: the same descending into hell. The same rising from the dead: thou thyself hast returned into heaven.

"The children of thy servants shall inhabit." Because they have been reborn to thee through the apostles. "And their seed shall be directed forever." Either their preaching or their virtue is spread abroad among every nation. We however deprecate the Lord, that he may hear the prayers of the suppliants, and insert his light into our minds: that narrating his magnificence, we may merit to be made consorts of his saints in the heavenly kingdoms. To whom be glory and empire unto ages of ages. Amen.

PSALM 102.

A psalm of David.

This psalm dwells especially upon the piety and mercy of God: for it says:

Benedic, anima mea, Domino: et omnia quae intra me sunt, nomini sancto ejus. Dicitur et in alio loco: Et scitote, quoniam Dominus ipse est Deus (Ps. XCIX). Et nunc dicitur: Et omnia quae intra me sunt, nomini sancto ejus. Si dixerimus, Benedic, anima mea, Domino: et Dominus, Dominus est: quod nomen hic quaerit Dominus? Si Dominus, Dominus appellatur: quid dicit: Et omnia quae intra me sunt nomini sancto ejus? Adventus Filii, nomen Patris est. Ante adventum Christi sciebatur Deus: Pater ignorabatur. Denique ipse dicit in Evangelio: Pater, revelavi nomen tuum hominibus (Joan. XVII). Non possumus in singulis versiculis immorari: quoniam longus est psalmus: sed breves sententiolas debemus singulis versiculis coaptare, magis sensum exponentes, quam verba texentes.

Benedic, anima mea, Domino: et noli oblivisci omnes retributiones ejus. Multas retributiones nobis praestitit Dominus: grandia nobis beneficia praestitit: quia coelum, quia terram, quia elementa omnia pro nobis fecit.

Qui propitiatur omnibus iniquitatibus tuis. Ut eas quasi nubem deleat. Qui sanat omnes infirmitates tuas. Peccata quibus infirmaris. Multas infirmitates habet anima nostra. Quot peccata, tot infirmitates. Denique et illa mulier, in Evangelio, quae decem et octo annis habebat spiritum infirmitatis, et caput sursum erigere non poterat (Luc. XIII). Videte quid dicat: Quando aliquis habet spiritum infirmitatis, contractus est, deorsum conspicit, terram intuetur, coelum videre non potest.

Qui redimit de interitu vitam tuam. Pretio, inquit, redempti estis: nolite fieri servi hominum (I Cor. VI et VII). Quod est majus pretium quam Creatorem pro creatura sua sanguinem fundere? Qui coronat te in misericordia et miserationibus. Praecurrente misericordia dat victoriam, tribuit palmam.

Qui replet in bonis desiderium tuum. Conjungens te sanctis in coelesti Jerusalem.

Renovabitur ut aquilae juventus tua. Ut a veteri in novum hominem muteris.

Faciens misericordias Domini, et judicium omnibus injuriam patientibus. Ut, oppressis impiis, erigat pauperes suos.

Notas fecit vias suas Moysi: filiis Israel voluntates suas. Ei qui legem spiritualiter intelligit, vel ei qui eum mentis oculis contemplatur.

Misericors et miserator Dominus: patiens et multum misericors. Quia cito flectitur ad misericordiam.

Non in perpetuum irascetur, neque in aeternum comminabitur, etc. Meliora enim quam merebamur, indulsit.

Quoniam secundum altitudinem coeli a terra corroboravit misericordiam suam super timentes se. Distat multum coelum a terra; sed divina misericordia jugiter suos et protegit, et confirmat.

"Bless the Lord, O my soul: and let all that is within me bless his holy name." It is said also in another place: "And know, that the Lord himself is God" (Ps. 99). And now it is said: "And all that is within me, to his holy name." If we shall have said: "Bless the Lord, O my soul": and the Lord is the Lord: what name does the Lord seek here? If the Lord is called the Lord: why does he say: "And all that is within me to his holy name?" The advent of the Son is the name of the Father. Before the advent of Christ God was known: the Father was ignored. Finally he himself says in the Gospel: "Father, I have revealed thy name to men" (John 17). We cannot dwell on individual little verses: since the psalm is long: but we ought to fit short little sentences to individual verses, explaining the sense rather than weaving words.

"Bless the Lord, O my soul: and forget not all his retributions." Many retributions the Lord has granted to us: great benefits he has granted to us: because he made the heaven, because he made the earth, because he made all elements for us.

"Who is propitious to all thy iniquities." That he may delete them as a cloud. "Who healeth all thy infirmities." The sins by which thou art made infirm. Our soul has many infirmities. As many sins, so many infirmities. Finally also that woman in the Gospel, who for eighteen years had a spirit of infirmity, and could not lift up her head (Luke 13). See what he says: When any one has a spirit of infirmity, he is contracted, he looks downward, he gazes at the earth, he cannot see heaven.

"Who redeemeth thy life from destruction." "By a price," he says, "you have been redeemed: do not become servants of men" (1 Cor. 6 and 7). What is a greater price than the Creator shedding blood for his creature? "Who crowneth thee in mercy and commiserations." With mercy running before, he gives victory, he bestows the palm.

"Who filleth thy desire with good things." Joining thee to the saints in the heavenly Jerusalem.

"Thy youth shall be renewed like the eagle's." That thou mayest be changed from the old into the new man.

"Doing the mercies of the Lord, and judgment to all that suffer injury." That, the impious having been oppressed, he may lift up his poor.

"He hath made his ways known to Moses: his wills to the children of Israel." To him who understands the law spiritually, or to him who contemplates him with the eyes of the mind.

"The Lord is merciful and compassionate: patient and of much mercy." Because he is quickly turned to mercy.

"He will not be angry forever, nor will he threaten eternally," etc. For he has indulged better things than we merited.

"For according to the height of the heaven from the earth, he hath strengthened his mercy upon those who fear him." Heaven is far distant from the earth; but divine mercy continually both protects and confirms its own.

Quantum distat ortus ab occidente, longe fecit a nobis iniquitates nostras. Ubi Deus appropinquat, elongantur delicta: ut, juxta Apostolum, ubi abundat peccatum, superabundet et gratia (Rom. V).

Quomodo miseretur pater filiorum, misertus est Dominus timentibus se. Miseretur pater filio, cum eum verberat ut emendet. Ita et Dominus corripit nos interdum ut salvos faciat: non tamen in perpetuum derelinquit ut perdat.

Quoniam ipse cognovit figmentum nostrum. Scit enim propheta genus humanum tamquam testam figuli de luto formatam, in honorem filiorum ascitum: ideoque considerans ei judicium mortis pro delictis appropinquare, ait misericordiam deprecans:

Recordatus est quoniam pulvis sumus, homo sicut fenum dies ejus. Ac si diceret: Non irasceris, ut conteras; sed recordaris quod vasa figuli sumus: quae semel confracta, reparari non possunt; sed protinus decidunt et arescunt. Tamquam flos agri sic efflorebit. Ad tempus.

Quoniam spiritus pertransiit in illo, et non subsistit: et non cognoscit amplius locum suum. Transeunte autem spiritu, omnis jucunditas viriditatis ejus traditur oblivioni.

Misericordia autem Domini ab aeterno, et usque in aeternum super timentes eum. Quia cum peccatores arguit, justis misericordiam praebet.

Et justitia ejus in filios filiorum his qui servant testamentum ejus, et memores sunt mandatorum ipsius ad faciendum ea. In operibus utique bonis: quibus mandata Dei jugiter memorantur, ut custodiantur ab ipsis.

Dominus in coelo paravit sedem suam, et regnum ipsius omnibus dominabitur. Ascensionem Dominicam praedicit, quae post reparationem hominis facta est: per quam Christus Dominus universos mundi fines suae dominationi subegit.

Benedicite Dominum, angeli ejus. Nuntii veritatis. Potentes virtute, facientes verbum illius. Illico quae fuerit locutus, explentes. Ad audiendam vocem sermonum ejus. Hoc est, intelligere quae praeceperit.

Benedicite Domino, omnes virtutes ejus, ministri ejus qui facitis voluntatem ejus. Qui, virtute illius roborati, verbum Ecclesiis ministratis.

Benedicite Domino, omnia opera ejus. Vos utique qui in eo vivitis. Quia omne opus quod factum est in eo vita est (Joan. I). In omni loco dominationis ipsius. Nihil enim reperitur ubi non dominetur. Omnia continet, et se ubique diffundit. Benedic, anima mea, Dominum.

"As far as the east is distant from the west, he hath put our iniquities far from us." Where God approaches, sins are elongated: so that, according to the Apostle, "where sin abounds, grace may superabound" (Rom. 5).

"As a father hath mercy on his children, so hath the Lord had mercy on those who fear him." A father has mercy on a son when he beats him so that he may amend. So also the Lord corrects us at times that he may make us safe: nevertheless he does not desert us forever that we should perish.

"For he himself knew our frame." For the prophet knows the human race as if the potter's vessel formed from clay, adopted into the honor of children: and therefore considering that the judgment of death for sins approaches it, he says, deprecating mercy:

"He remembered that we are dust, man, his days are as grass." As if he were to say: Thou art not angry, so as to crush; but thou rememberest that we are potter's vessels: which once broken, cannot be repaired; but immediately fall and wither. "As a flower of the field so shall he flourish." For a time.

"Because the spirit hath passed through in him, and he shall not stand: and he shall know his place no more." But the spirit passing through, all the joy of his greenness is delivered to oblivion.

"But the mercy of the Lord is from eternity, and unto eternity upon those who fear him." Because while he rebukes sinners, he offers mercy to the just.

"And his justice unto children's children to those who keep his testament, and are mindful of his commandments to do them." In good works surely: by which the commandments of God are continually remembered, so that they may be kept by them.

"The Lord hath prepared his seat in heaven, and his kingdom shall rule over all." He foretells the Lord's Ascension, which was made after the restoration of man: through which Christ the Lord subjected the whole ends of the world to his dominion.

"Bless the Lord, all ye his angels." Messengers of truth. "Mighty in strength, doing his word." Immediately fulfilling those things which he shall have spoken. "To hear the voice of his words." That is, to understand what he shall have commanded.

"Bless the Lord, all ye his hosts, ye ministers of his that do his will." You who, strengthened by his power, minister the word to the Churches.

"Bless the Lord, all his works." You surely who live in him. Because every work that was made in him is life (John 1). "In every place of his dominion." For nothing is found where he does not rule. He contains all things, and diffuses himself everywhere. "Bless the Lord, O my soul."

Haec autem propheta non de sua tantum anima, sed et ad nostras quoque animas loquitur, ut eum jugiter benedicant qui bona largitur, qui peccatis propitiatur, qui de interitu redimit; qui in bonis omne desiderium complet: qui nunc nobis misereri dignetur ut pater filiis, delictorum molibus hic remissis; cui est cum aeterno Patre et Spiritu sancto honor et gloria in saecula saeculorum. Amen.

PSALMUS CIII.

Psalmus David.

Iste psalmus ipsius creaturae vocem continet laudantem ac benedicentem Deum. Sed hoc ipsum spiritualiter debemus advertere.

Benedic, anima mea, Domino. Ut dum benedicis illum, tu benedicaris ab illo. Provocat semetipsum propheta in benedicendo Deo. Benedicere autem Domino, hoc est, qui laudat Dominum, semetipsum benedicit. Domine Deus meus. Omnibus quidem es et Deus, et Dominus; sed mihi proprie, quia non sum servus peccati. Magnificatus es vehementer. Vel in me, vel in reliquis sanctis tuis. Qui omnium Deus, meus specialiter Deus: quia non sum servus peccati, quia merui vocari servus tuus. Magnificatus es vehementer.

Confessionem et decorem induisti. Induisti confessionem dicens: Confitebor tibi, Domine, Pater coeli et terrae (Matth. XI). Induisti decorem, illo de nube splendida respondente: Hic est Filius meus dilectus in quo bene complacui: ipsum audite (Matth. XVII). Confessio dupliciter intelligitur. Aut in poenitentia, aut in gloria Dei: Hoc est, gloriam induisti: quemadmodum in Evangelio ipse Salvator dicit: Confitebor tibi, Pater: hoc est, glorifico te: aut quia confitemur peccata nostra Domino. In eo enim quod confitemur Deo peccata nostra, glorificamus eum. Et decorem induisti. Videte ordinem. Primum aliquis confitetur, et sic accepit pulchritudinem, et decorem, et postea lumen. Hoc enim sequitur: Amictus lumine sicut vestimento. Contrarius videtur hic versiculus illi qui ait: Posuit tenebras latibulum suum: Vel illi qui dicit: Nubes et caligo in circuitu ejus. Sed sciendum quia de occultis mysteriis ista dicuntur: nam de istius lucis plenitudine tota terra refulget.

Extendens coelum sicut pellem. In modum enim libri cujusdam, sive voluminis, coelum, cum majestas Dei voluerit, vel extenditur, vel plicatur: sicut Evangelica testatur fides. Qui tegis aquis superiora ejus. Superiora coeli, juxta Genesim, ab aquis teguntur (Gen. I): quia aquas super firmamentum positas dicit: quas multitudinem angelorum intelligimus: juxta illud: Aquae quae super coelos sunt laudent nomen Domini (Psal. CXLVIII).

Moreover the prophet speaks these things not of his soul only, but also to our souls likewise, that they may continually bless him who bestows good things, who is propitious to sins, who redeems from destruction; who fills every desire with good things: who may now deign to have mercy on us as a father on children, the masses of sins having been remitted here; to whom is honor and glory with the eternal Father and the Holy Spirit unto ages of ages. Amen.

PSALM 103.

A psalm of David.

This psalm contains the voice of creation itself praising and blessing God. But this very thing we ought to observe spiritually.

"Bless the Lord, O my soul." So that while thou blessest him, thou mayest be blessed by him. The prophet provokes himself in blessing God. Moreover, to bless the Lord, that is, he who praises the Lord, blesses himself. "O Lord my God." To all indeed thou art both God and Lord; but to me properly, because I am not a servant of sin. "Thou art magnified exceedingly." Either in me, or in the rest of thy saints. Who is the God of all, is my God specially: because I am not a servant of sin, because I merited to be called thy servant. "Thou art magnified exceedingly."

"Thou hast put on confession and beauty." Thou hast put on confession saying: "I confess to thee, O Lord, Father of heaven and earth" (Matt. 11). Thou hast put on beauty, with him answering from the splendid cloud: "This is my beloved Son in whom I am well pleased: hear ye him" (Matt. 17). Confession is understood in two ways. Either in penance, or in the glory of God: That is, thou hast put on glory: just as the Savior himself says in the Gospel: "I will confess to thee, Father": that is, I glorify thee: or because we confess our sins to the Lord. For in that we confess our sins to God, we glorify him. "And thou hast put on beauty." See the order. First someone confesses, and thus he has received loveliness and beauty, and afterwards light. For this follows: "Clothed with light as with a garment." This little verse seems contrary to that which says: "He made darkness his covert": Or to that which says: "Clouds and darkness are round about him." But it is to be known that those things are said concerning occult mysteries: for from the fullness of this light the whole earth shines.

"Stretching out the heaven like a skin." For in the manner of a certain book, or a volume, the heaven, when the majesty of God has willed, is either stretched out, or folded: as the Evangelical faith witnesses. "Who coverest the higher parts thereof with water." The higher parts of heaven, according to Genesis, are covered by waters (Gen. 1): because he says the waters placed above the firmament: which we understand as the multitude of angels: according to that: "Let the waters that are above the heavens praise the name of the Lord" (Ps. 148).

Qui ponis nubem ascensum tuum. Dominus enim Jesus, benedictis discipulis, elevatus est, et nubes suscepit illum, et intuebantur eum euntem in coelum (Act. I). Qui ambulas super pennas ventorum. Super omnem alacritatem ventorum Dominus incedit. Sed et super sanctorum animas quae ad coelestia tendunt, et inambulat et quiescit.

Qui facis angelos tuos spiritus. Ut inspirent hominibus ejus facere voluntatem: quia carnalis homo non capit ea quae sunt Dei. Et ministros tuos ignem urentem. Ut in aliis lumen veritatis infundant: in aliis peccata consumant.

Qui fundasti terram super stabilitatem suam, etc. Discordare videntur haec cum illo, ubi ait: Coelum et terra transibunt. Sed haec visibilis terra praeterit: corporis vero terra quae fructum exhibet sanctitatis, mysteriorum coelestium pallio circumdatur.

Super montes stabunt aquae. Super excelsam superbiam insipientes populi commorantur. Ab increpatione tua fugient: a voce tonitrui tui formidabunt. Vox enim tua est cum dicis: Poenitentiam agite: appropinquabit regnum coelorum (Matth. III). Tamquam tonitruum vero, ut hi timeant, cum minaris, cum ais: Nisi poenitentiam egeritis, omnes simul peribitis (Luc. XIII).

Ascendunt omnes. Sancti in spiritualem proficiunt intelligentiam. Et descendunt campi. Populi eorum doctrinis subditi, ut virtutum floribus repleantur. In locum quem fundasti eis. In conventum Ecclesiasticum.

Terminum posuisti quem non transgredientur. Catholicam utique fidem, quam usque ad terminum praesentis vitae custodiunt. Neque convertentur operire terram. In flagitiis quibus prius vixerant.

Qui emittis fontes in convallibus. Inter deserta gentium, baptismi gratiam tribuit. Inter medium montium. Id est, Ecclesiarum. Pertransibunt aquae. Ipsius lavacri, sive doctoris: irrigando donis coelestibus populum.

Et potabunt omnes bestiae agri, exspectabunt onagri in siti sua. Ut omnibus haec gratia aequaliter ministretur: sicut ait Paulus: Sapientibus et insipientibus debitor sum (Rom. I).

Super ea volucres coeli habitabunt. Qui excelsiorem ad intelligendum meruerunt sensum. De medio petrarum. Id est, Ecclesiarum. Dabunt vocem suam. Ad collaudandum Deum.

Rigans montes. Hoc est, apostolos. De superioribus suis. De coelestibus, effundens super eos Spiritum sanctum. De fructu operum tuorum satiabitur terra. De beneficiis largitionis tuae.

"Who makest the cloud thy ascent." For the Lord Jesus, the disciples having been blessed, was lifted up, and a cloud received him, and they looked upon him going into heaven (Acts 1). "Who walkest upon the wings of the winds." Above all alacrity of the winds the Lord proceeds. But also over the souls of the saints which tend toward heavenly things, he both walks and rests.

"Who makest thy angels spirits." That they may inspire men to do his will: because the carnal man does not receive those things which are of God. "And thy ministers a burning fire." That in some they may infuse the light of truth: in others they may consume sins.

"Who hast founded the earth upon its own stability," etc. These things seem to disagree with that, where he says: "Heaven and earth shall pass away." But this visible earth passes away: but the earth of the body which exhibits the fruit of holiness, is surrounded by the pallium of heavenly mysteries.

"The waters shall stand above the mountains." Upon high pride the foolish peoples dwell. "At thy rebuke they shall flee: at the voice of thy thunder they shall be afraid." For it is thy voice when thou sayest: "Do penance: for the kingdom of heaven is at hand" (Matt. 3). But as if thunder, so that these may fear, when thou threatenest, when thou sayest: "Unless you shall do penance, you shall all likewise perish" (Luke 13).

"They all ascend." The saints profit in spiritual understanding. "And the plains descend." The peoples subject to their doctrines, so that they may be filled with the flowers of virtues. "Into the place which thou hast founded for them." Into the Ecclesiastical assembly.

"Thou hast set a bound which they shall not pass over." The Catholic faith surely, which they keep even unto the end of the present life. "Neither shall they return to cover the earth." In the crimes in which they previously lived.

"Who sendest forth springs in the valleys." Among the deserts of the nations, he granted the grace of baptism. "Between the midst of the mountains." That is, of the Churches. "The waters shall pass through." Of the laver itself, or of the teacher: irrigating the people with heavenly gifts.

"And all the beasts of the field shall drink, the wild asses shall expect in their thirst." That this grace may be ministered equally to all: as Paul says: "To the wise and the unwise I am a debtor" (Rom. 1).

"Over them the birds of the air shall dwell." Those who merited a higher sense for understanding. "From the midst of the rocks." That is, of the Churches. "They shall give forth their voice." To praise God together.

"Watering the mountains." That is, the apostles. "From his upper rooms." From the heavenly things, pouring out the Holy Spirit upon them. "The earth shall be satiated with the fruit of thy works." From the benefits of thy largess.

Producens fenum jumentis, et herbam servituti hominum. Unicuique secundum propriam tribuens necessitatem.

Ut educas panem de terra, et vinum laetificet cor hominis. A terreni corporis agro quem a nobis assumpsit, mysterium proferens coelestis panis ac poculi salutaris, quo reficiatur Ecclesia.

Ut exhilaret faciem ejus in oleo. Exhilaratur enim oleo misericordiae, justorum facies coram Deo. Et panis cor hominis confirmat. Ipse panis ipsa corda nostra confirmat: qui descendens de coelo vitam tribuit mundo.

Saturabuntur ligna campi. Sive rationabiles, sive irrationabiles homines, sicut superius de bestiis atque onagris exposuimus. Et cedri Libani. Excelsiores merito sancti. Quas plantavit. In unitate Ecclesiasticae fidei. Illic passeres nidificabunt. Sapientes aedificant.

Erodii domus dux est eorum. Erodius major est omnibus volatilibus, qui aquilam vincit et comedit. Igitur talis homo, qui in domo Dei habitat, ducatum praebeat ad vincendum diabolum, quia aquila saepe pro diabolo ponitur. Montes excelsi cervis. Hoc animal serpentes occidit, et ipsos comedit. Ergo bene in montibus habitat, qui interficit intelligibilem serpentem: qui sapientior erat in paradiso prae omnibus bestiis, qui decepit Evam (Gen. III). Petra refugium herinaciis. Qui timidus est, refugium habet petram: petra autem Christus est.

Fecit lunam in tempore. Aiunt quando crescit luna, crescere fructus omnes, et quando minuitur, iterum fructus minui. Ergo bene dixit: Fecit lunam in tempore. Aut aliter intelligamus lunam Ecclesiam. In proficiendo enim Ecclesiam, proficimus et cum ipsa, et cum persecutionem patitur, et minuitur, et nos cum illa minuimur, et persecutionem patimur. Sol cognovit occasum suum. Si sol occidit: nos putamus nosmetipsos sempiternos esse? In hoc autem mirandum est: quomodo tantum lumen, et tanta claritas quae operit universum mundum lumine suo: in momento occidit. Oremus autem ut non nobis occidat sol justitiae.

Posuisti tenebras et facta est nox, in ipsa pertransibunt omnes bestiae silvae. Et secundum litteram ordinem habet: quoniam ideo facta est nox, ut homines requiescerent ab operibus suis, et bestiae egrederentur ad pastionem. Secundum tropologiam autem: quando nobis occubuerit sol justitiae: omnia nobis tenebrosa sunt, et tunc in nos pertranseunt bestiae: et leo rugiens, volens rapere et devorare nos.

Catuli leonum rugientes, ut rapiant et quaerant a Deo escam sibi. Bene dixit, a Deo: quoniam sanctos cupit decipere: ac si dicat, Judam, David, Salomonem, Petrum: sicut scriptum est: escae ejus electae (Abac. I).

"Bringing forth grass for cattle, and herb for the service of men." Granting to each one according to his own necessity.

"That thou mayest bring forth bread from the earth, and may wine cheer the heart of man." From the field of the earthly body which he assumed from us, bringing forth the mystery of the heavenly bread and the cup of salvation, by which the Church may be refreshed.

"That he may make his face cheerful with oil." For the face of the just is cheered by the oil of mercy before God. "And bread strengthens the heart of man." The bread itself strengthens our hearts themselves: who descending from heaven granted life to the world.

"The trees of the field shall be filled." Either rational or irrational men, as we explained above concerning the beasts and the wild asses. "And the cedars of Libanus." The saints, higher in merit. "Which he hath planted." In the unity of the Ecclesiastical faith. "There the sparrows shall make their nests." The wise build.

"The house of the heron is their leader." The heron is greater than all birds, which overcomes and eats the eagle. Therefore, such a man, who dwells in the house of God, should provide leadership for overcoming the devil, because the eagle is often put for the devil. "The high hills for the stags." This animal kills serpents and eats them. Therefore, he rightly dwells in the mountains who kills the intelligible serpent, who was wiser in paradise than all the beasts, who deceived Eve (Gen. 3). "The rock a refuge for the hedgehogs." He who is fearful has the rock as a refuge; but the rock is Christ.

"He made the moon for seasons." They say that when the moon waxes, all fruits wax, and when it wanes, the fruits wane again. Therefore he said well: "He made the moon for seasons." Or let us understand the moon in another way as the Church. For in the Church's profiting, we also profit with it, and when it suffers persecution and is diminished, we also are diminished with it and suffer persecution. "The sun knoweth his going down." If the sun sets, do we think ourselves to be eternal? But in this it is to be wondered at: how such a great light and such great brightness, which covers the whole world with its light, sets in a moment. Let us pray, however, that the sun of justice may not set for us.

"Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about." And according to the letter it has its order: for night was made for this reason, that men might rest from their works, and the beasts might go forth to pasture. But according to tropology: when the sun of justice has set for us, all things are dark to us, and then the beasts pass into us: even the roaring lion, wishing to seize and devour us.

"The young lions roaring after their prey, and seeking their meat from God." He said well, "from God": because he desires to deceive the saints; as if he were to say, Judas, David, Solomon, Peter: as it is written: "his meat is choice" (Hab. 1).

Ortus est sol, et congregati sunt. Ne tristetur ille qui cecidit, sed poenitentiam agat. Oritur illi sol justitiae, et fugiunt ab eo omnes bestiae et peccata, et efficitur talis, qualis, et antea fuit. Iterum enim ortus est sol justitiae.

Exibit homo ad opus suum et ad operationem suam usque ad vesperum. Postquam autem ortus fuerit sol justitiae: iterum eximus ad operationem nostram usque ad vesperum, hoc est, usque ad consummationem. Oportet ergo nos omni tempore operari justitiam.

Quam magnificata sunt opera tua, Domine. In excessum mentis venit propheta. Non inveniens quomodo laudaret Dominum, dixit: Quam magnificata sunt opera tua, Domine. Excedunt humanum sensum tua opera. Omnia in sapientia fecisti. In Domino nostro Jesu Christo. Ipse enim est sapientia Dei secundum Apostolum dicentem: quod in ipso creata sunt omnia (Rom. XI). Impleta est terra possessione tua. Et revera omnia opera Domini plena sunt sapientia. Quando enim videmus formicam scire quando hyems venit; et reponit sibi escam, et iterum culicem tam minutum, habere oculos, ventrem et universa membra sicut et nos habemus, et pulicem et alia. Videmus autem elephantem tam magnam bestiam habere oculos, nares, pedes, ventrem sicut et nos in ipsis locis. Similiter autem et apem, quomodo faciat mel et ceram. Nonne sunt haec miratione digna, et sapientia plena?

Hoc mare magnum et spatiosum manibus: illic reptilia quorum non est numerus. Animalia pusilla cum magnis. Nonne est hoc mirae sapientiae quomodo in mari sunt reptilia, quorum non est numerus? Et pisces tam majores quam minores: quomodo sint in profundo, et inde resumunt vitam, ubi si homo ceciderit, moritur, et ipsi si venerint in terra, moriuntur? Illic naves pertransibunt. Quis ex nobis est navis fortis qui possit istud saeculum fugere et non submergatur aut offendat in petram: sed habeat sensum qui eum gubernet, ut possit salvus fieri.

Draco iste quem formasti ad illudendum ei. Judaei dicunt, draconem magnum fecit Deus, qui dicitur Leviathan, et est in mari: et quando, aiunt, recedit Oceanus, draco vertitur. Nos autem dicamus: Iste est draco, qui de paradiso ejectus est, qui decepit Evam: et datus est in hoc mundo ad illudendum nobis. Quantos enim monachos et clericos praecipitavit. Omnia a te exspectant ut des illis escam in tempore, etc. Quia omnia Dei nutu vivunt.

Auferes spiritum ipsorum et deficient, et in pulverem suum revertentur. Consummationem mundi significat: quando praecepto Dei omnia exterminantur, sicut scriptum est: Terra es et in terram ibis (Gen. III).

Emitte spiritum tuum et creabuntur. In die consummationis. Si spiritus creat: ergo Deus est. Ita enim creat, quomodo et Pater.

Sit gloria Domini in saeculum. Ergo et nos qui glorificamus, sempiterni erimus. Laetabitur Dominus in operibus suis. Laetitia est enim Domini, quando nos creatura ipsius, benedicimus eum in die resurrectionis.

"The sun is risen, and they are gathered together." Let him who has fallen not be sad, but let him do penance. The sun of justice rises for him, and all the beasts and sins flee from him, and he becomes such as he was before. For again the sun of justice has risen.

"Man shall go forth to his work, and to his labour, until the evening." But after the sun of justice has risen: we go forth again to our labour until the evening, that is, until the consummation. It behoves us, therefore, at all times to work justice.

"How magnified are thy works, O Lord." The prophet came into an excess of mind. Not finding how he might praise the Lord, he said: "How magnified are thy works, O Lord." Thy works exceed human sense. "Thou hast made all things in wisdom." In our Lord Jesus Christ. For he himself is the wisdom of God according to the Apostle saying: "that in him all things were created" (Rom. 11). "The earth is filled with thy possession." And indeed all the works of the Lord are full of wisdom. For when we see the ant know when winter comes, and it stores up food for itself, and again the gnat so minute, having eyes, a belly and all members just as we have, and the flea and others. Moreover, we see the elephant, such a great beast, having eyes, nostrils, feet, a belly just as we have in the same places. Similarly also the bee, how it makes honey and wax. Are not these things worthy of wonder, and full of wisdom?

"This great sea, which stretcheth with its arms: there are creeping things without number. Creatures little and great." Is not this of wonderful wisdom, how in the sea there are creeping things without number? And fishes both greater and smaller: how they are in the deep, and from there resume life, where if a man falls, he dies, and they if they come onto the land, die? "There the ships shall go." Which of us is a strong ship that can flee this world and not be submerged or strike against a rock: but may have the sense which may govern him, that he may be able to be saved?

"This dragon which thou hast formed to play therein." The Jews say that God made a great dragon, which is called Leviathan, and it is in the sea; and when, they say, the Ocean recedes, the dragon turns. But let us say: This is the dragon who was cast out of paradise, who deceived Eve; and he was given in this world to mock us. For how many monks and clerics has he cast down! "All expect of thee that thou give them food in season," etc. Because all things live by God's nod.

"Thou shalt take away their breath and they shall fail, and shall return to their dust." It signifies the consummation of the world: when by God's command all things are exterminated, as it is written: "Dust thou art and into dust shalt thou go" (Gen. 3).

"Send forth thy spirit and they shall be created." In the day of consummation. If the spirit creates, therefore he is God. For he creates in the same way as the Father.

"Let the glory of the Lord be for ever." Therefore we also who glorify him shall be eternal. "The Lord shall rejoice in his works." For it is the joy of the Lord when we, his creature, bless him in the day of resurrection.

Qui respicit terram, et facit eam tremere. Tremet enim terra nostra in die judicii. Significat autem peccatores terrenos. Qui tangit montes et fumigant. Si montes fumigant, quanto magis terra? Sancti fumigant: quoniam omnes per ignem salvabimur. Non enim haberent fumum, nisi ignis esset.

Cantabo Domino in vita mea: psallam Deo meo quamdiu sum. Quemadmodum et alibi dixit: Dimitte me ut refrigerer priusquam abeam, et amplius non ero (Ps. XXXVIII). Dimitte me paululum temporis, ut agam poenitentiam pro peccatis meis: quoniam in inferno non est qui possit confiteri peccata sua.

Jucundum sit ei eloquium meum. Jucundum sit ei ut merito aliquis possit laudare et benedicere Deum. Optativo modo dixit, non imperativo. Ego vero delectabor in Domino. Beati qui post judicium hoc dicunt.

Deficiant peccatores a terra. Non dixit ut peccatores pereant, sed ipsum peccatum, ut non appareat. Peccato autem non apparente, utique jam non sunt peccatores: sed omnes justi invenientur. Et iniqui ita ut non sint. Scilicet iniqui, sed justi.

PSALMUS CIV.

Alleluia. Iste psalmus maxime patrum replicat historiam: sed spiritualiter debet intelligi. Omnia enim quae contingebant antiquitus, in figura contingebant, ut nos erudiremur (II Cor. X).

Confitemini Domino, et invocate nomen ejus. Confitemini et dicite: quoniam peccatores sumus. Tu autem misericors, et misereris nobis. Et invocate nomen ejus. Ut non fingamus idola in cordibus nostris, sed Dominum nostrum invocemus, et ipse erit redemptio nostra. Annuntiate inter gentes opera ejus. Erubescant Judaei qui dicunt in Israel tantum facta esse mirabilia et opera ejus.

Cantate ei, et psallite, ei. Qui intelligit sanctas Scripturas, et in lege Domini meditatur jugiter, et mens ejus contemplatur coelestia, hic canit Deo. Qui autem habet in se omnes virtutes, hoc est, operarius est boni operis, hic quasi cytharam componens virtutum, psallit Domino. Narrate omnia mirabilia ejus. In centesimo sexto psalmo dicit: Qui descendunt mare in navibus, facientes operationem in aquis multis. Ipsi viderunt opera Domini, et mirabilia ejus in profundo. Si in navi nostra corporali transierimus illaesi, et nusquam nos tempestas opprimat: nec in petram offenderimus et frangamus navem nostram, possumus narrare mirabilia Dei. Et revera grande miraculum est, transire mundum istum sine macula. Laudamini in nomine sancto ejus. Prophetat enim de populo gentilium. Hoc est, ut simus et vocemur Christiani, ex nomine Domini nostri Jesu Christi.

"Who looketh upon the earth, and maketh it tremble." For our earth shall tremble in the day of judgment. Moreover, it signifies earthly sinners. "Who toucheth the mountains and they smoke." If the mountains smoke, how much more the earth? The saints smoke, because we shall all be saved through fire. For they would not have smoke unless there were fire.

"I will sing to the Lord in my life: I will sing psalms to my God as long as I am." Just as he said elsewhere: "Forgive me that I may be refreshed before I go away, and be no more" (Ps. 38). Forgive me for a little time, that I may do penance for my sins: because in hell there is no one who can confess his sins.

"Let my speech be pleasant to him." Let it be pleasant to him so that one may worthily praise and bless God. He spoke in the optative mood, not the imperative. "But I will be delighted in the Lord." Blessed are those who say this after the judgment.

"Let sinners fail from the earth." He did not say that sinners should perish, but sin itself, so that it may not appear. For when sin does not appear, surely they are no longer sinners, but all shall be found just. "And the unjust, so that they be not." Unjust, that is, but just.

PSALM CIV.

Alleluia. This psalm especially repeats the history of the fathers: but it ought to be understood spiritually. For all things which happened of old, happened in figure, that we might be instructed (2 Cor. 10).

"Confess to the Lord, and call upon his name." Confess and say: because we are sinners. But thou art merciful, and hast mercy on us. "And call upon his name." That we may not fashion idols in our hearts, but call upon our Lord, and he himself will be our redemption. "Declare his works among the nations." Let the Jews be ashamed who say that only in Israel have wonders and his works been done.

"Sing to him, and play to him." He who understands the holy Scriptures, and meditates in the law of the Lord continually, and whose mind contemplates heavenly things, he sings to God. But he who has in himself all virtues, that is, is a worker of good work, he as if composing a cithara of virtues, plays to the Lord. "Tell ye all his wondrous works." In the hundred and sixth psalm he says: "They that go down to the sea in ships, doing business in many waters. These have seen the works of the Lord, and his wonders in the deep." If we pass through unharmed in our corporal ship, and the storm nowhere overwhelms us, nor do we strike against a rock and break our ship, we can tell the wonders of God. And indeed it is a great miracle to pass through this world without stain. "Glory ye in his holy name." For he prophesies concerning the people of the Gentiles. That is, that we may be and be called Christians, from the name of our Lord Jesus Christ.

Laetetur cor quaerentium Dominum. Gaudeant monachi: quoniam quaerentium Dominum laetantur corda. Si quaerentium: quanto magis eorum qui inveniunt eum? Qui enim eum inveniunt, immobiles sunt. Quaerite Dominum et confirmamini. Antequam quaereremus Dominum, infirmi eramus. Nunc autem quaerentes, firmi et fortes sumus. Si autem et invenerimus: quanto magis perfecti erimus? Quaerite faciem ejus semper. Hebraeis quidem scriptum est, ut ter in anno appareant coram Domino (Exod. XIII). Et quae justitia haec erat: quid autem grande aliquid faciebant, ter in anno apparere in conspectu Dei? Ibi ad parvulos loquebatur: hic autem propheta dicit credentibus in Deum, semper eum quaerere, quemadmodum et in Evangelio scriptum est: Sine intermissione orate (I Thess. V).

Mementote mirabilium ejus quae fecit. In Aegypto, et in mari Rubro, et in deserto.

Semen Abraham servi ejus: filii Jacob, electi ejus. Si quis est semen; non jam filius, secundum quod in Evangelio scriptum est: Si filii Abraham essetis, opera patris vestri faceretis (Joan. VIII). Ergo quod gloriantur non sunt, et si semen sunt. Servi sunt sub timore constituti: non habentes perfectam charitatem quae foras mittit timorem (I Joan. IV). Nos filii sumus Jacob, ejus qui supplantavit fratrem suum, et tulit primitiva ejus. Multi autem vocati, pauci vero electi.

Et pertransierunt de gente in gentem. Multi putant quod de captivitate dicat Judaeorum. Non est ita. De Abraham enim dicit. Exiit de terra Chaldaeorum, et venit in Mesopotamiam, et de Mesopotamia in terram repromissionis, et iterum in Aegyptum. Et de regno ad populum alterum. Multa regna transimus, ut perveniamus ad terram repromissionis.

Non permisit hominem nocere eis. Pharaonem, ut noceret Abraham in Sara, nec Abimelech Isaac in Rebecca (Genes. XII et X). Et corripuit pro eis reges. Et idipsum dicit, Pharaonem et Abimelech.

Nolite tangere christos meos, et in prophetis meis nolite malignari. De ipsis patriarchis dicit: Erubescant ergo Judaei, qui dicunt, quoniam si non aliquis ungatur regali unguento, non potest Christus vocari. Hoc enim dicunt quoniam Dominus noster non est Christus: quia non est unctus unguento regali. Ecce ante legem patriarchae non uncti regali unguento, Christi dicuntur: Christi autem sunt qui Spiritu sancto unguntur. Ergo et Dominus noster juste vocatur Christus. Quod illi negant, euntes contra Scripturas.

"Let the heart of them rejoice that seek the Lord." Let monks rejoice: because the hearts of them that seek the Lord rejoice. If of those that seek: how much more of those who find him? For those who find him are immovable. "Seek the Lord and be strengthened." Before we sought the Lord, we were weak. But now seeking him, we are firm and strong. If, however, we also find him: how much more perfect shall we be? "Seek his face always." It was written for the Hebrews indeed, that three times in a year they should appear before the Lord (Exod. 13). And what justice was this: what great thing did they do, to appear three times in a year in the sight of God? There he was speaking to children: but here the prophet tells those who believe in God to seek him always, just as it is written in the Gospel: "Pray without ceasing" (1 Thess. 5).

"Remember his marvellous works which he hath done." In Egypt, and in the Red Sea, and in the desert.

"The seed of Abraham his servant: the children of Jacob his chosen." If anyone is seed; he is not yet a son, according to what is written in the Gospel: "If you were the children of Abraham, you would do the works of your father" (John 8). Therefore what they boast of they are not, even if they are seed. They are servants constituted under fear: not having perfect charity which casteth out fear (1 John 4). We are the sons of Jacob, of him who supplanted his brother, and took his birthright. Many, however, are called, but few chosen.

"And they passed from nation to nation." Many think that he speaks of the captivity of the Jews. It is not so. For he speaks of Abraham. He went out from the land of the Chaldeans, and came into Mesopotamia, and from Mesopotamia into the land of promise, and again into Egypt. "And from one kingdom to another people." We pass through many kingdoms, that we may arrive at the land of promise.

"He suffered no man to hurt them." Pharaoh, that he might hurt Abraham in Sarah, nor Abimelech Isaac in Rebecca (Gen. 12 and 10). "And he reproved kings for their sakes." And he says the very same thing, Pharaoh and Abimelech.

"Touch not my anointed, and do no evil to my prophets." He speaks of the patriarchs themselves: Let the Jews be ashamed, therefore, who say that unless someone is anointed with royal ointment, he cannot be called Christ. For they say this because our Lord is not Christ: because he was not anointed with royal ointment. Behold, before the law the patriarchs, not anointed with royal ointment, are called Christs: for they are Christs who are anointed with the Holy Spirit. Therefore our Lord is also rightly called Christ. Which they deny, going against the Scriptures.

Et vocavit famem super terram. Saepius evenit ut quae putantur contraria esse, haec providentia Dei pro utilitate fiant. Nisi enim fratres Joseph zelati fuissent eum, si non vendidissent eum: quomodo descenderet in Aegyptum? Si non fames facta fuisset, quomodo patriarchae descenderent in Aegyptum, et cognoscerentur a fratre suo? Quomodo Pharao percuteretur decem plagis? Quomodo exirent de Aegypto? Quomodo in eremo de petra exirent aquae: quomodo mysteria quae in deserto facta sunt in figura, nos ea spiritualiter intelligeremus? Si non Judas Dominum prodidisset: quomodo nos salvaremur? Si non Judaei crucifixissent, et increduli fuissent: quomodo nos crederemus? Joseph ergo ivit in Aegyptum, praeparare hospitium et alimenta fratribus suis.

Misit ante eos virum. Ipsum dicit Joseph. In servum venundatus est Joseph. Bene natus et sanctus vir venditur.

Humiliaverunt in compedibus pedes ejus. Quia noluit consentire dominae Aegyptiae. Humiliaverunt in compedibus pedes ejus, sed non potuerunt justitiam humiliare: sedecim enim annorum cum esset, adamatus est a domina, et in tali aetate constitutus, quae magis voluptati dedita est, noluit consentire iniquitati, sed magis timuit periculum animae.

Ferrum pertransiit animam ejus. Ferrum ipsum dicit peccatum, quod occidit animam. Aliter. Quia in periculo erat, accusatus a domina in tali crimine. Ardebat enim domina in eum, sicut scriptum est: Omnes adulterantes, sicut clibanus corda ipsorum (Ose. VII). Donec veniret verbum ejus. Verbum ipsius Domini dicit, qui eum liberavit.

Eloquium Domini inflammavit eum. Nisi enim inflammatus esset Spiritu sancto, non poterat libidinem vincere. Spiritus enim Domini inflammavit eum, et exstinguit ignem libidinis. Misit rex et solvit eum. Secundum litteram Pharao misit, et solvit eum. Aliter: Si aliquis tentatur a libidine, nisi Dominus apparuerit et solverit eum: non potest effugere peccatum. Misit rex, et solvit eum: princeps populorum, et dimisit eum. Rex ac princeps, pater accipitur, ut illud: Rex magnus super omnem terram, et illud: Dominus princeps noster: Dominus judex noster (Psal. XLVI). Ipse ergo misit angelum suum qui revolvit lapidem ab ostio monumenti, et dissolvit sudaria funeris ejus (Marc. XV). Ipse quoque paterna virtute, devicta morte, ab inferno remissus est. Nihil hic negligenter sentiendum aut putandum: quia ab angelis suscitatus est. Minoratus est enim paulo minus ab angelis: cum ut homo suscepit mortem (Psal. VIII). Nam in resurrectione ut Deus verus, angelico usus est ministerio. Regnum hoc ad principatus nec ad Pharaonem pertinebit, qui exterminator est, nec ad illum qui tantum princeps eoquorum est.

Constituit eum Dominum domus suae. Ecclesiae ejus sanguine acquisitae. Et principem omnis possessionis suae. Quam a diaboli abstraxit potestate.

"And he called a famine upon the land." It often happens that those things which are thought to be contrary, these are done for utility by the providence of God. For unless Joseph's brothers had been jealous of him, if they had not sold him: how would he have descended into Egypt? If the famine had not happened, how would the patriarchs have descended into Egypt, and been recognized by their brother? How would Pharaoh be struck with ten plagues? How would they go out from Egypt? How in the desert would waters come out from the rock: how would we understand spiritually the mysteries which were done in figure in the desert? If Judas had not betrayed the Lord: how would we be saved? If the Jews had not crucified him, and been incredulous: how would we believe? Joseph, therefore, went into Egypt, to prepare a lodging and food for his brothers.

"He sent a man before them." He speaks of Joseph himself. "Joseph was sold for a servant." A well-born and holy man is sold.

"They humbled his feet in fetters." Because he would not consent to the Egyptian mistress. "They humbled his feet in fetters," but they could not humble justice: for when he was sixteen years old, he was loved by the mistress, and constituted in such an age, which is more given to pleasure, he would not consent to iniquity, but rather feared the danger of his soul.

"The iron pierced his soul." He calls sin itself iron, which kills the soul. Otherwise: Because he was in danger, accused by the mistress of such a crime. For the mistress burned for him, as it is written: "All adulterers, their hearts are like an oven" (Hos. 7). "Until his word came." He speaks of the word of the Lord himself, who delivered him.

"The word of the Lord enflamed him." For unless he had been enflamed by the Holy Spirit, he could not have overcome lust. For the Spirit of the Lord enflamed him, and extinguished the fire of lust. "The king sent and loosed him." According to the letter Pharaoh sent and loosed him. Otherwise: If anyone is tempted by lust, unless the Lord appears and looses him, he cannot escape sin. "The king sent and loosed him: the prince of the people, and let him go." King and prince, the Father is understood, as that: "A great king over all the earth," and that: "The Lord is our prince: the Lord is our judge" (Ps. 46). He himself, therefore, sent his angel who rolled away the stone from the door of the monument, and loosed the napkins of his funeral (Mark 15). He also by paternal power, death being conquered, was sent back from hell. Nothing here is to be felt or thought negligently: because he was raised by angels. For he was made a little lower than the angels: when as man he underwent death (Ps. 8). For in the resurrection as true God, he used angelic ministry. This kingdom will belong neither to principalities nor to Pharaoh, who is the exterminator, nor to him who is only the prince of those things.

"He made him Lord of his house." Of his Church acquired by his blood. "And prince of all his possession." Which he abstracted from the power of the devil.

Ut erudiret principes suos sicut semetipsum, et senes ejus prudentiam doceret. Principes ac seniores erant populorum apostoli, et sui a proprietate dicti, non a principatu, quos ipse sacris erudivit eloquiis. Nam et ipsos sacerdotum principes ac populorum seniores saepius docens, erudivit in templo, cum eis divinas aperuit Scripturas.

Et intravit Israel in Aegyptum, et Jacob incola fuit in terra Cham. Omnis qui coeperit Deum videre mente, vel vitia supplantare, in tribulationem descendit, et inter gentes adversas inhabitat.

Et auxit populum suum vehementer, et firmavit eum super inimicos ejus. Quoniam in septuaginta quinque animabus descenderunt in Aegyptum, et sexcenta millia exierunt de Aegypto (Deut. X). Vide mysterium. Qui quondam erant numero brevi: nunc aucti, et firmati dicuntur. Augentur autem, et confirmantur justi a Domino, ne eis adversae praevaleant potestates.

Convertit cor eorum, ut odirent populum ejus, et dolum facerent in servis ejus. Scilicet, ut contemplarentur iniquitates eorum.

Misit Moysen servum suum, Aaron quem elegit ipsum. Legem utique et sacerdotium.

Posuit in eis verba signorum suorum et prodigiorum in terra Cham. Attende, o Judaee, qui secundum litteram dicta intelligis: Numquid Moyses et Aaron in terra Cham acceperunt mandatum de signis, et non potius in terra Madian? Aut in terra Cham fecerunt prodigia, et non in Aegypto? Sed ut intelligas haec per legem et sacerdotium usque hodie inter gentes incredulas agi: ideo propheta terram posuit Cham.

Misit tenebras et obscuravit eos. Coeperunt ei exponere arcana mysteriorum Dei, et claritas mundanae sapientiae obscurata est. Sic enim alibi: Comprehendam sapientes in astutia eorum (II Cor. I). Et exacerbavit sermones ejus. Quia duri eis erant: sicut quosdam Evangelium dixisse refert: Durus est hic sermo: quis eum audire possit (Joan. VI)?

Convertit aquas eorum in sanguinem. Ut qui seducendo sanguinem effuderant parvulorum, ipsi deinceps pro aquis cruorem haurirent. Sed maxime hic versiculus haereticos respicit. Et occidit pisces eorum. Qui inter fluctuosas hujus mundi felicitates regnum esse putabant.

Et dedit terra eorum ranas in penetralibus regum ipsorum. In ranis, poetarum carmina designantur, qui a catholica regula discrepantes, regum terrenorum corda deceptionum fabulis replent.

"That he might instruct his princes as himself, and teach his ancients prudence." The apostles were the princes and elders of the peoples, and were called "his" from ownership, not from principality, whom he himself instructed with sacred words. For also instructing the princes of the priests and the elders of the peoples more often, he instructed them in the temple, when he opened the divine Scriptures to them.

"And Israel entered into Egypt, and Jacob was a stranger in the land of Ham." Everyone who begins to see God with the mind, or to supplant vices, descends into tribulation, and dwells among adverse nations.

"And he increased his people exceedingly, and strengthened them over their enemies." Since in seventy-five souls they descended into Egypt, and six hundred thousand went out of Egypt (Deut. 10). See the mystery. Those who once were in a brief number: now increased, are said to be strengthened. Moreover, the just are increased and strengthened by the Lord, lest adverse powers prevail over them.

"He turned their heart, so that they hated his people, and dealt deceitfully with his servants." That is, that they might contemplate their iniquities.

"He sent Moses his servant, Aaron whom he himself chose." The law surely and the priesthood.

"He put in them the words of his signs and wonders in the land of Ham." Attend, O Jew, who understand the things said according to the letter: Did Moses and Aaron in the land of Ham receive the mandate concerning signs, and not rather in the land of Midian? Or in the land of Ham did they do wonders, and not in Egypt? But that you may understand that these things through the law and the priesthood are done even today among incredulous nations: therefore the prophet put the land of Ham.

"He sent darkness and obscured them." They began to explain to him the secrets of the mysteries of God, and the brightness of worldly wisdom was obscured. For so elsewhere: "I will catch the wise in their craftiness" (2 Cor. 1). "And he exacerbated his words." Because they were hard to them: as he reports some to have said in the Gospel: "This word is hard: who can hear it?" (John 6).

"He turned their waters into blood." That they who by seducing had shed the blood of little ones, themselves henceforth instead of water should draw gore. But especially this verse respects heretics. "And he killed their fishes." Who thought that the kingdom was among the fluctuating felicities of this world.

"And their land brought forth frogs in the inner chambers of their kings." In the frogs, the songs of poets are designated, who disagreeing from the Catholic rule, fill the hearts of earthly kings with the fables of deceptions.

Dixit, et venit cynomyia. In cynomyia, id est, canina musca, quae in coeno ac stercore volutatur, luxuriam indicat: quae plerumque compressa pullulat. Sicut Petrus, inquit, apostolus: Canis reversus ad vomitum, et sus lota a squalore coeni (II Petr. II). Et cinifes in omnibus finibus eorum. In cinife, dialecticae artis stimulus intelligitur: quae licet parvum videatur habere seductionis aculeum, gravissime tamen sauciat mentes humanas.

Posuit pluvias eorum grandinem. Ut divinis arguerentur verberibus. Ignem urentem in terra eorum. Non illuminantem, sed urentem: quia sanctus ignis justos illuminat, peccatores exurit.

Et percussit vineas eorum, et ficulneas eorum, et contrivit omne lignum finium eorum. In vineis ficulneisque ac reliquis lignis, omne humanum genus ostendit plagis coelestibus verberatum, ob emendationis causam.

Dixit, et venit locusta et bruchus: cujus non erat numerus. Et comedit omne fenum in terra eorum, et comedit omnem fructum terrae eorum. In feno fructuque reliquo terrae, castigationem humanam docet. Datur enim potestas adversae parti, ut noceat hominibus qui nolunt agere poenitentiam, sicut Apocalypsis docet (Apoc. IX).

Et percussit omne primogenitum in terra Aegypti primitias omnis laboris eorum. Principalia vitia: quae homines ceu primogenitos diligebant.

Et eduxit eos in argento, et auro, et non erat in tribubus eorum infirmus. His plagis Aegyptum, id est, vel hoc saeculum, vel humanam carnem verberat. Sed educuntur animae in argento confessionis lucidae, et auro puritatis splendidae, sublata omni infirmitate peccati.

Laetata est Aegyptus in profectione eorum: quia incubuit timor eorum super eos. Cohabitante enim luce, non poterant opera tenebrarum exercere: quia omnis qui male agit, odit lucem (Joan. III).

Expandit nubem in protectionem eorum, et ignem ut luceret eis per noctem. Nubem et ignem, Spiritum sanctum dicit: qui nos et ab aestu diei defendit, et in nocturnis tenebris illuminat.

Petierunt carnem, et venit coturnix. Ex hac enim coturnice satiatus Israel nauseat. Unde cavendum est, ne qui se sentit liberum ex Aegypto, illuminatum a Spiritu sancto, rursum desideret ollas Aegypti, id est, concupiscentias carnis, quae ei generant latuitatem vel vitia. Quia nemo ponens manum in aratro, et respiciens retro, aptus est regno Dei (Luc. IX). Pane coeli saturavit eos. Sicut enim illi de coelis fluente manna refecti sunt: ita nos hodie in Ecclesia corpore agni accepto reficimur.

"He spoke, and there came the dog-fly." In the dog-fly, that is, the canine fly, which wallows in filth and dung, he indicates luxury: which for the most part being compressed, buds forth. As Peter, he says, the apostle: "The dog returned to his vomit, and the sow washed from the filth of the mire" (2 Pet. 2). "And gnats in all their borders." In the gnat, the sting of the dialectical art is understood: which although it may seem to have a small sting of deception, nevertheless most gravely wounds human minds.

"He gave them hail for rain." That they might be reproved by divine stripes. "A burning fire in their land." Not illuminating, but burning: because the holy fire illuminates the just, it burns up sinners.

"And he smote their vineyards, and their fig-trees, and he broke every tree of their borders." In the vineyards and fig-trees and the rest of the trees, he shows all the human race smitten with heavenly plagues, for the cause of amendment.

"He spoke, and the locust came and the bruchus: of which there was no number. And it ate all the grass in their land, and ate all the fruit of their land." In the grass and the rest of the fruit of the land, he teaches human chastisement. For power is given to the adverse part, that it may hurt men who will not do penance, as the Apocalypse teaches (Apoc. 9).

"And he smote every first-born in the land of Egypt the first-fruits of all their labour." The principal vices: which men loved as if they were first-born.

"And he brought them out in silver and gold, and there was not among their tribes a feeble one." By these stripes he smites Egypt, that is, either this world, or human flesh. But the souls are brought out in the silver of lucid confession, and the gold of splendid purity, all infirmity of sin being taken away.

"Egypt was glad at their departing: for their fear lay upon them." For while light cohabited, they could not exercise the works of darkness: because everyone who does evil, hates the light (John 3).

"He spread a cloud for their protection, and fire to give them light through the night." He calls the Holy Spirit a cloud and fire: who both defends us from the heat of the day, and illuminates us in the nocturnal darkness.

"They asked for flesh, and the quail came." For being satiated from this quail, Israel is nauseated. Whence care must be taken, lest he who feels himself free from Egypt, illuminated by the Holy Spirit, should again desire the flesh-pots of Egypt, that is, the concupiscences of the flesh, which generate for him hiddenness or vices. Because no one putting his hand to the plough, and looking back, is fit for the kingdom of God (Luke 9). "He filled them with the bread of heaven." For just as they were refreshed from the manna flowing from the heavens: so we today in the Church are refreshed by the body of the lamb being accepted.

Disrupit petram, et fluxerunt aquae, et abierunt in sicco flumina. Percussus est enim ille lapis pretiosus angularis, et immensos nobis protulit fontes, qui nostros errores abluunt, et aridilates irrigant.

Quoniam memor fuit verbi sancti sui quod habuit ad Abraham puerum suum. Implevit enim non de seminibus; sed de semine ejus, id est, de Christo promissionem suam. Nam Deus natus ex Virgine; sua morte devicit mortem: per quam nunc quod Abrahae promissum erat in spe, Ecclesia suscepit in specie.

Et eduxit populum suum in exsultatione, et electos suos in laetitia. Semper enim victores ac liberi, canticum in laetitia et exsultatione concelebrant: sicut Moyses, Maria, vel Debbora.

Et dedit eis regiones gentium, et labores populorum possederunt. Animas sanctas et corpora, in quibus prius peccatum regnabat.

Ut custodiant justificationes ejus, et legem ejus requirant. Ut cum justitia vivant, et mysteria legis diligenter intelligant. Et nos Dominum deprecemur, ut deletis gentibus noxiis coram facie nostra, ipse dux nostri fiat itineris: ut in eo jugiter exsultantes, in terram repromissionis mereamur induci, et in regno ejus asciti, valeamus cum sanctis ejus laetitia sempiterna gaudere: quia ipsi est cum aeterno Patre et Spiritu sancto honor et gloria, in saecula saeculorum. Amen.

PSALMUS CV.

Alleluia, alleluia. Iste psalmus poenitentes roborat, negligentes arguit, misericordiam repromittit. Hanc regulam debemus tenere, ubicumque duo Alleluia praescribuntur in psalmo, ut unum de fine sciamus esse prioris psalmi, et alterum ejus qui sequitur.

Confitemini Domino, quoniam bonus. O vos qui graviter peccatis, et desperatis de vestra salute, et putatis quoniam propter magnitudinem peccatorum non potestis veniam adipisci: ego vobis praecipio, hoc est, propheto: Confitemini Domino, quoniam bonus. Grandia sunt peccata vestra: sed magnus est Dominus, qui miseretur vestri. Confitemini ergo Domino. Poenitentiam agite: nolite desperare de salute vestra: benignus est Dominus. Confitemini Domino, qui habetis grandia peccata. Nolite confidere in vestra virtute; sed in misericordia Domini. Quoniam in saeculum misericordia ejus. Videte quid dicat, in saeculum. In inferno autem quis confitebitur Domino (Psal. VI)? Nemo est enim qui possit in inferno agere poenitentiam. Cum estis in hoc saeculo, hortor vos agere poenitentiam. Confitemini ergo Domino, quoniam in isto tantum saeculo misericors est. Hic misereri potest poenitenti: quia ibi judex est, non est misericors. Hic misericors est, ibi judex est. Hic porrigit manum cadenti: ibi sedet judex. Hoc autem totum dixi ad eos qui dicunt, quoniam in inferno est poenitentia.

"He burst the rock, and waters flowed, and rivers went in the dry land." For that precious corner stone was struck, and brought forth immense fountains for us, which wash away our errors, and irrigate our aridities.

"Because he was mindful of his holy word which he had to Abraham his servant." For he fulfilled his promise not of seeds, but of his seed, that is, of Christ. For God born of a Virgin, by his death conquered death: through which now what was promised to Abraham in hope, the Church has received in reality.

"And he brought out his people in exultation, and his chosen ones in joy." For always victors and free men, they celebrate together a song in joy and exultation: like Moses, Miriam, or Deborah.

"And he gave them the regions of the nations, and they possessed the labours of the peoples." Holy souls and bodies, in which sin previously reigned.

"That they might keep his justifications, and seek after his law." That they may live with justice, and diligently understand the mysteries of the law. And let us pray to the Lord, that the noxious nations being destroyed before our face, he himself may become the leader of our journey: that exulting continually in him, we may merit to be led into the land of promise, and being received into his kingdom, we may be able to rejoice with his saints in sempiternal joy: because to him with the eternal Father and the Holy Spirit is honor and glory, for ever and ever. Amen.

PSALM CV.

Alleluia, alleluia. This psalm strengthens the penitent, reproves the negligent, promises mercy again. This rule we ought to hold, wherever two Alleluias are prescribed in a psalm, that we may know one to be from the end of the previous psalm, and the other of that which follows.

Give thanks to the Lord, for he is good. O you who sin gravely, and despair of your salvation, and think that because of the magnitude of your sins you cannot obtain pardon: I command you, that is, I prophesy to you: Give thanks to the Lord, for he is good. Great are your sins: but great is the Lord, who has mercy on you. Give thanks, therefore, to the Lord. Do penance: do not despair of your salvation: the Lord is kind. Give thanks to the Lord, you who have great sins. Do not trust in your own strength; but in the mercy of the Lord. For his mercy endures forever. See what he says, forever. But in hell, who shall give thanks to the Lord (Ps. 6)? For there is no one who can do penance in hell. While you are in this world, I exhort you to do penance. Give thanks, therefore, to the Lord, because in this world only is he merciful. Here he can have mercy on the penitent: because there he is judge, he is not merciful. Here he is merciful, there he is judge. Here he reaches out his hand to the one falling: there he sits as judge. All this, however, I have said to those who say that there is penance in hell.

Quis loquetur potentias Domini. Nemo dignus est praedicare potentias Patris, nisi Filius. Nemo potest potentiam Patris loqui, nisi ille qui et ipse potens est, potentias potentis ipse qui potens est, potest praedicare et loqui. Auditas faciet omnes laudes ejus. Antequam Dominus noster in Evangelio praedicaret, laudes Patris non erant auditae in mundo. Omne quod in lege veteri scribitur, si spiritualiter intelligatur, hoc potest de Patre intelligi.

Beati qui custodiunt judicium, et faciunt justitiam in omni tempore. Recte David id dicere poterat, et ipse judicium fecerat, et justitiam: sed quoniam non fecit in omni tempore; propterea cecinit. Quid enim dicit? Beati qui custodiunt judicium, et faciunt justitiam in omni tempore. Quid enim prodest alicui viginti annis esse in continentia, et postea cadere? Secundum quod scriptum est in propheta: non proderit justitia justi in quacumque via erraverit: non eum liberabit, nec salvabit (Ezech. XXXIII). Et peccatum peccatoris non ei nocebit in quacumque die convertatur et agat poenitentiam. Neque justus debet esse securus, neque peccator desperare debet de sua salute. In utroque enim eorum et timor est, et spes. Qui facit justitiam. Justitia Dominus noster est. Justitia enim Domini, Dominus noster dicitur, et Salvator. Beatus ergo qui facit justitiam, hoc est, qui facit Christum. Quomodo ergo facimus Christum, hoc est, justitiam? Si juste agamus, concipitur in nobis justitia, et paritur ex nobis justitia, et sumus mater justitiae. Felix est et beatus qui omni tempore et pater, et mater est justitiae.

Memento nostri, Domine, in beneplacito populi tui. Quod dicit beatus David, hoc est: Scio, Domine, veterem legem: Beatitudo perfecta non est in veteri Lege, sed in Evangelio. Scio quoniam prior populus offendit te, et novus populus creatur, qui serviat tibi. Scio quia veniet filius tuus, et salvabit omne genus humanum, et credent in eum, qui electi erunt. Propterea ergo rogo quoniam ego prius natus sum in veteri Lege, ut imputes mihi mercedem cum novo populo. Videtur nostra esse sententia haec. Legamus ipsos versiculos, et inveniemus ipsum sensum esse quem diximus. Visita nos in salutari tuo. Hoc est, in Filio tuo, quando venerit.

Ad videndum in bonitate electorum tuorum. Hoc est, da nobis partem cum apostolis. Quoniam nos quidem antecessimus eos in tempore: Illi vero antecedent nos in spiritualibus: hoc est, ut videamus bonitatem tuam, quam facturus es cum electis tuis. Ad laetandum in laetitia gentis tuae. Gens Domini nos sumus; si tamen gens ipsius sumus. Populo, inquit, qui nascetur, quem fecit Dominus. Ut laudemur cum haereditate tua. Hoc est, ut cum Evangelio et nos habeamus partem, qui in veteri lege facti sumus (Joan. VIII). Abraham enim pater noster vidit diem tuum, et gavisus est. Videamus ergo et nos, et gaudeamus cum haereditate tua.

Who shall speak the powers of the Lord. No one is worthy to preach the powers of the Father, except the Son. No one can speak the power of the Father, except he who is himself powerful; he who is powerful can himself preach and speak the powers of the powerful one. He will make all his praises heard. Before our Lord preached in the Gospel, the praises of the Father were not heard in the world. Everything that is written in the old law, if it be understood spiritually, this can be understood of the Father.

Blessed are they that keep judgment, and do justice at all times. Rightly could David say this, and he himself had done judgment and justice: but because he did not do it at all times; therefore he sang. For what does he say? Blessed are they that keep judgment, and do justice at all times. For what does it profit someone to be in continence for twenty years, and afterwards to fall? According to what is written in the prophet: the justice of the just shall not profit him in whatever way he shall have erred: it shall not deliver him, nor save him (Ezek. 33). And the sin of the sinner shall not hurt him in whatever day he shall be converted and do penance. Neither should the just man be secure, nor should the sinner despair of his salvation. For in both of them there is both fear and hope. Who does justice. Our Lord is justice. For our Lord and Savior is called the justice of the Lord. Blessed, therefore, is he who does justice, that is, who "does" Christ. How then do we "do" Christ, that is, justice? If we act justly, justice is conceived in us, and justice is born from us, and we are the mother of justice. Happy and blessed is he who at all times is both father and mother of justice.

Remember us, O Lord, in the good will of thy people. What the blessed David says is this: I know, O Lord, the old law: perfect beatitude is not in the old Law, but in the Gospel. I know that the former people offended thee, and a new people is created, to serve thee. I know that thy Son will come, and save the whole human race, and those who shall be elect will believe in him. Therefore I ask, since I was born earlier in the old Law, that thou wouldst impute to me a reward with the new people. This seems to be our opinion. Let us read the verses themselves, and we shall find the same sense that we have spoken. Visit us in thy salvation. That is, in thy Son, when he shall come.

To see in the goodness of thy elect. That is, give us a part with the apostles. For though we indeed preceded them in time: they truly shall precede us in spiritual things: that is, that we may see thy goodness, which thou art about to do with thy elect. To rejoice in the joy of thy nation. We are the nation of the Lord; if indeed we are his nation. To the people, he says, who shall be born, whom the Lord has made. That we may be praised with thy inheritance. That is, that with the Gospel we also may have a part, we who were made in the old law (John 8). For Abraham our father saw thy day, and was glad. Let us also see, therefore, and let us rejoice with thy inheritance.

Peccavimus cum patribus nostris. Filii secuti sumus patres. Hoc fecimus quod et patres nostri fecerunt. Omnes enim sub peccato conclusit, ut omnibus misereretur (Galat. III). Injuste egimus: iniquitatem fecimus. Diligenter animadvertite quid dicat: Peccavimus cum patribus nostris, injuste egimus, iniquitatem fecimus. Numquid dixit, impie egimus? aliud est peccatorem esse et injustum, aliud est esse impium. Peccator frequenter vincitur infirmitate corporis: impius autem negat Deum. Propterea ergo quoniam ego non sum impius, sed peccator, propterea audeo rogare pro peccatis meis.

Patres nostri in Aegypto non intellexerunt mirabilia tua. Viderunt, et non viderunt. Viderunt carnalibus oculis, et spiritualibus oculis non viderunt. Non dixit, non viderunt: sed, non intellexerunt. Illi enim viderunt mirabilia, et non intellexerunt. Non enim ea spirituali contemplabantur intuitu. Et non fuerunt memores multitudinis misericordiae tuae. Qualiter eos de manibus inimicorum eripuisti. But today also thou workest wonders, O Lord: when thou deignest to illuminate us, rescued from the darkness of the world.

Et irritaverunt ascendentes in mare Rubrum: et salvavit eos, etc. Facta sunt enim haec in Israel. Sed animadvertendum est quia, quod ibi fuit umbra, in Ecclesia veritas est completa. Igitur baptismum vel crux Christi pereuntibus stultitia est. Irritatur ergo ab his Deus, cum non intelligunt. Eruditi autem tunc cognoscent potentiam Dei. Mare autem duas habet intelligentias: baptismum scilicet et saeculum.

Increpavit mare Rubrum, et exsiccatum est. Desistit coram populo Dei procellosum saeculum, cum cognoverit fontem vitae. Et eduxit eos in abyssis sicut in deserto (Exod. XIV.) Tamquam si per sicca deserti gradiantur, ita nullis sunt fluctibus occupati.

Et salvavit eos de manu odientium, et redemit eos de manu inimici. Liberatio ac redemptio hominis per passionem Christi facta est.

Et operuit aqua tribulantes eos: unus ex eis non remansit (Ibidem). Sic et nunc in nostro baptismo fit. Ablutur homo aquis, et perit diabolus cum satellitibus suis.

Et crediderunt in verbis ejus, et laudaverunt laudem ejus. Quia victores erant.

Cito fecerunt, obliti sunt operum ejus. Multi enim in Ecclesia male vivendo et non recte sentiendo de Deo, perdunt baptismi gratiam. Non sustinuerunt consilium ejus. Ut custodirent vitam, quam prius elegerunt.

Et concupierunt concupiscentias in deserto. In solitudine istius saeculi. Et tentaverunt Deum in inaquoso. Siccitas enim eis erat, quia non cognoscebant sancti Spiritus irrigationem, in columna nubis quae praecedebat eos.

We have sinned with our fathers. As sons we have followed our fathers. We have done what our fathers also did. For he has concluded all under sin, that he might have mercy on all (Gal. 3). We have acted unjustly: we have committed iniquity. Observe diligently what he says: We have sinned with our fathers, we have acted unjustly, we have committed iniquity. Did he say, we have acted impiously? It is one thing to be a sinner and unjust, it is another to be impious. A sinner is frequently overcome by the infirmity of the body: but the impious man denies God. Therefore, because I am not impious, but a sinner, I dare to ask for my sins.

Our fathers in Egypt did not understand thy wonders. They saw, and they did not see. They saw with carnal eyes, and with spiritual eyes they did not see. He did not say, they did not see: but, they did not understand. For they saw the wonders, and they did not understand. For they did not contemplate them with a spiritual gaze. And they were not mindful of the multitude of thy mercy. How thou didst rescue them from the hands of enemies. But today also thou workest wonders, O Lord: when thou deignest to illuminate us, rescued from the darkness of the world.

And they provoked as they went up into the Red Sea: and he saved them, etc. For these things were done in Israel. But it must be observed that, what there was a shadow, in the Church is the truth fulfilled. Therefore baptism or the cross of Christ is foolishness to those who perish. God is therefore provoked by these, when they do not understand. But the learned then shall know the power of God. The sea, however, has two understandings: namely, baptism and the world.

He rebuked the Red Sea, and it was dried up. The tempestuous world ceases before the people of God, when it has known the fountain of life. And he led them in the depths as in a desert (Exod. 14.) As if they were walking through the dry parts of the desert, so they are occupied by no waves.

And he saved them from the hand of those who hated them, and redeemed them from the hand of the enemy. The liberation and redemption of man was made through the passion of Christ.

And the water covered those who troubled them: one of them did not remain (Ibid.). So also it happens now in our baptism. Man is washed by waters, and the devil perishes with his satellites.

And they believed in his words, and they praised his praise. Because they were victors.

They quickly did, they forgot his works. For many in the Church, by living badly and not thinking rightly about God, lose the grace of baptism. They did not endure his counsel. That they might keep the life, which they first chose.

And they coveted concupiscences in the desert. In the solitude of this world. And they tempted God in the waterless place. For it was a dryness to them, because they did not know the irrigation of the Holy Spirit, in the pillar of cloud which preceded them.

Et dedit eis petitiones eorum, et misit saturitatem in animas eorum. Ut spirituali cibo poculoque reficerentur.

Et irritaverunt Moysen in castris, et Aaron sanctum Dei. Legem utique et sacerdotium stulti irritant: cum Dei praecepta, per eos nuntiata, non audiunt.

Aperta est terra, et deglutivit Dathan, et operuit super congregationem Abiron, et exarsit ignis in synagoga eorum, et flamma combussit peccatores. Facta sunt haec secundum litteram. Sed et nunc eos devorat terra et exardet ignis, qui terrena sapiunt et recedunt a mandatis Dei, quos non illuminat gratia Spiritus sancti; sed accendit flamma peccati.

Et fecerunt vitulum in Horeb, et adoraverunt sculptile, et mutaverunt gloriam suam in similitudinem vituli comedentis fenum. In Deo enim debuerat esse gloria eorum; sed relicto eo, simulacro muto et surdo dantes gloriam, dicebant: Hi sunt dii tui, Israel (Exod. XXXII). Sic et nunc si quis, relicta Ecclesia, sortes pythonesque consulit, mutatur gloria ejus, et similis pecudi fit: sicut quondam Nabuchodonosor (Dan. IV).

Obliti sunt Deum qui salvavit eos: qui fecit magnalia in Aegypto. Ut ea plagis verberata populum liberaret. Et mirabilia in terra Cham. Cum, derelictis gentibus, ipsos in eorum terra plantavit. Et terribilia in mari Rubro. Ut Pharaone exstincto, siccum populis praeberet incessum (Exod. XIV).

Dixit ut disperderet eos si non Moyses electus ejus stetisset in confractione in conspectu ejus, etc. Attende haec, o sacerdos: perierat enim populus, nisi Moyses confregisset iram omnipotentis Dei, et tu cum videris populum Dei delinquentem, cane tuba: annuntia eis delicta eorum, et sta in confractione ad Deum, ut avertatur furor ejus ab eis.

Et pro nihilo habuerunt terram desiderabilem. Quia istam transitoriam diligebant. Et non crediderunt in verbis ejus. Quibus promisit regna coelorum.

Et murmuraverunt in tabernaculis suis. De murmuratione enim Apostolus docet, dicens: Nolite murmurare sicut quidam ex ipsis murmuraverunt, et a serpentibus perierunt (I Cor. II). Non ergo murmuremus, ne nos daemones venenosis morsibus saucient ac depascant.

Elevavit manum suam super eos: ut prosterneret eos in deserto. Et ut dejiceret semen eorum in nationibus, et disperderet eos in regionibus. Dispersi sunt enim Judaei in diversis partibus. Sed et ille dispergitur per diversa, qui circumfertur omni vento doctrinae, et in Deum firma non consistit statione.

Et initiati sunt Beelphegor, et comederunt sacrificia mortuorum. Qui Deo se consecrare debuerant, idolo consecrati sunt. Et qui panem vivum esurire debuerant, mortuorum sacrificia comederunt.

And he gave them their petitions, and sent satiety into their souls. That they might be refreshed by spiritual food and drink.

And they provoked Moses in the camp, and Aaron the holy one of God. Truly the foolish provoke the law and the priesthood: when they do not hear the precepts of God, announced through them.

The earth was opened, and swallowed Dathan, and covered over the congregation of Abiron, and a fire was kindled in their synagogue, and a flame burned the sinners. These things were done according to the letter. But even now the earth devours them and fire kindles, who savor earthly things and recede from the mandates of God, whom the grace of the Holy Spirit does not illuminate; but the flame of sin sets on fire.

And they made a calf in Horeb, and adored a sculpture, and changed their glory into the likeness of a calf eating hay. For in God their glory ought to have been; but having left him, giving glory to a mute and deaf image, they said: These are thy gods, Israel (Exod. 32). So also now if anyone, having left the Church, consults lots and pythons, his glory is changed, and he becomes like a beast: as once Nebuchadnezzar (Dan. 4).

They forgot God who saved them: who did great things in Egypt. That he might liberate the people, having beaten it [Egypt] with plagues. And wonders in the land of Ham. When, having left the nations, he planted them in their land. And terrible things in the Red Sea. That Pharaoh being extinguished, he might provide a dry passage for the peoples (Exod. 14).

He said that he would destroy them, had not Moses his chosen stood in the breach in his sight, etc. Attend to these things, O priest: for the people would have perished, had not Moses broken the wrath of omnipotent God; and when you see the people of God delinquent, sound the trumpet: announce to them their offenses, and stand in the breach before God, that his fury may be turned away from them.

And they set at naught the desirable land. Because they loved this transitory one. And they did not believe in his words. By which he promised the kingdoms of heaven.

And they murmured in their tabernacles. Concerning murmuring the Apostle teaches, saying: Neither murmur you, as some of them murmured, and perished by the serpents (1 Cor. 10). Let us not murmur, therefore, lest demons wound and devour us with poisonous bites.

He lifted up his hand over them: to overthrow them in the desert. And to cast down their seed among the nations, and to scatter them in the regions. For the Jews were scattered in various parts. But also he is scattered through diverse things, who is carried about by every wind of doctrine, and does not consist in a firm station in God.

And they were initiated to Baal-peor, and ate the sacrifices of the dead. They who ought to have consecrated themselves to God, were consecrated to an idol. And they who ought to have hungered for the living bread, ate the sacrifices of the dead.

Et irritaverunt eum in adinventionibus suis. Quia perversi erant. Et multiplicata est in eis ruina. Ruina est cum parietes domorum ruunt: quae tunc multiplicatur cum fuerint a fundamentis eversi. Ergo isti cum fundamento, id est, cum ipsa legis littera in qua se putabant stare, diruti sunt: quia stabiliti non fuerunt super petram.

Stetit Phinees, et placuit, et cessavit quassatio. Et reputatum est ei ad justitiam, etc. Superius dixit Moysen in confractione stetisse: hic autem Phineen exorasse dicit (Num. XXV). Quod diligenter ausculta, sacerdos, cui animae commendatae sunt: evagina gladium: interime fornicatores, hoc est, profer verbum, insta importune, opportune; argue, increpa, obsecra cum omni patientia et doctrina (II Tim. IV): ut tibi reputetur ad justitiam. Quia qui reddiderit pretiosum ex vili, sicut os meum erit, ait Dominus Deus.

Et irritaverunt eum ad aquas contradictionis, et vexatus est Moyses propter eos, quia exacerbaverunt spiritum ejus. Aquae contradictionis, aquae baptismi accipiuntur: ad quas diabolo contradicitur et operibus ejus. Post quas si quis se coinquinaverit vitiis, vexatur sacerdos, pro eo quod exacerbaverit spiritum Dei per quem ille praedicat: sicut Paulus dicebat: Quis uritur, et ego non uror (I Cor. XI)? De hoc etiam spiritu testabatur dicens: Nolite contristare Spiritum sanctum Dei: in quo signati estis in die redemptionis (Ephes. IV).

Et distinxit in labiis suis. Ut jugiter supplicaret pro eis. Non disperdiderunt gentes quas dixerat Dominus illis. Idololatriam vel diversa facinora.

Et commixti sunt inter gentes et didicerunt opera eorum, et servierunt sculptilibus eorum, et factum est illis in scandalum. Sicut enim sacerdoti exoranti pro populo ad justitiam reputatur; ita his qui in desideriis fanaticis convertebantur, in scandalum.

Et immolaverunt filios suos et filias suas daemoniis. Sensus et animas suas.

Et effuderunt sanguinem innocentem, et sanguinem filiorum suorum, et filiarum suarum quas sacrificaverunt sculptilibus Chanaan. Tunc enim animae sanguis effunditur: quando homo idolis deditus a Dei, cultura recesserit.

Interfecta est terra in sanguinibus, et contaminata est in operibus eorum, et fornicati sunt in adinventionibus suis. Tabe enim iniquitatis inficitur: cum diversis fornicationibus corpus hominis inquinatur. Ideo et ira Dei in impios saevit: unde sequitur:

Et iratus est furore Dominus in populum suum et abominatus est haereditatem suam. Quia reliquit eum. Et qui quondam fuerat plebs Dei, facta est caterva diaboli.

And they provoked him in their inventions. Because they were perverse. And ruin was multiplied in them. It is ruin when the walls of houses fall: which is then multiplied when they shall have been overturned from the foundations. Therefore these were demolished with the foundation, that is, with the very letter of the law in which they thought they stood: because they were not established upon the rock.

Phinees stood, and placated, and the shaking ceased. And it was reputed to him for justice, etc. Above he said Moses had stood in the breach: but here he says Phinees [Phinehas] had prayed (Num. 25). Which listen to diligently, priest, to whom souls are commended: unsheathe the sword: slay the fornicators, that is, bring forth the word, insist out of season, in season; reprove, rebuke, beseech with all patience and doctrine (2 Tim. 4): that it may be reputed to you for justice. Because he who shall return the precious from the vile, shall be as my mouth, says the Lord God.

And they provoked him at the waters of contradiction, and Moses was vexed because of them, because they exacerbated his spirit. The waters of contradiction are understood as the waters of baptism: at which the devil and his works are contradicted. After which if anyone shall have defiled himself with vices, the priest is vexed, because he has exacerbated the spirit of God through whom he preaches: as Paul said: Who is burned, and I am not burned (2 Cor. 11)? Concerning this spirit he also testified saying: Grieve not the Holy Spirit of God: in whom you are sealed unto the day of redemption (Eph. 4).

And he distinguished with his lips. That he might continually supplicate for them. They did not destroy the nations which the Lord had said to them. Idolatry or diverse crimes.

And they were mixed among the nations and learned their works, and served their sculptures, and it became a scandal to them. For as it is reputed for justice to the priest praying for the people; so to these who were converted in fanatic desires, [it became] a scandal.

And they sacrificed their sons and their daughters to demons. Their senses and their souls.

And they shed innocent blood, and the blood of their sons, and of their daughters which they sacrificed to the sculptures of Canaan. For then the blood of the soul is shed: when man given to idols shall have receded from the culture of God.

The land was slain in bloods, and was contaminated in their works, and they fornicated in their inventions. For it is infected by the taint of iniquity: when the body of man is defiled by various fornications. Therefore also the wrath of God rages against the impious: whence follows:

And the Lord was angry with fury against his people and abominated his inheritance. Because he left him. And what formerly had been the people of God, was made a troop of the devil.

Et tradidit eos in manus gentium, et dominati sunt eorum qui oderunt eos. Et tribulaverunt eos inimici eorum, et humiliati sunt sub manibus eorum. Sed dices tu, o homo: Non est recta via Domini, qui nos in tantis malis inclinari permittit. Sed, quaeso, perspice: quia pro suis peccatores criminibus inclinantur, et Deus tanta pietate praeditus est, ut semper dignetur impartiri praesidium: sicut loquitur: Saepe liberavit. Semper ille liberat, et tu non corrigeris? Adhuc plaga illata in januis astat: et tu non emendaris?

Ipsi autem exacerbaverunt eum in consilio suo. Quod habuerunt, ut, relicto eo, idola sequerentur. Et humiliati sunt in iniquitatibus suis. Jam hi non a Deo, sed a suis delictis humiliantur. Sed praecurrit solita miseratio, dicente propheta:

Et vidit cum tribularentur, et audivit orationem eorum. Docet enim et te quod si conversus ingemueris: protinus appropinquant celsis auribus ejus preces humilitatis tuae.

Memor fuit testamenti sui. Quod cum Abraham initium fidei nostrae pepigit. Et poenituit eum secundum multitudinem misericordiae suae, et dedit eos in misericordias in conspectu omnium qui ceperant eos. Super poenitentes enim poenitet Deus de malitia quam locutus fuerat, ut faceret, et non fecit, constituens te in sinu Abrahae patris cujus es fidem secutus. Ideo et propheta exsultans ait:

Salvos nos fac, Domine Deus noster. Ne nobis vitia dominentur. Et congrega nos de nationibus. Quia gens Hebraeorum in regionibus est dispersa.

Ut confiteamur nomini tuo sancto, et gloriemur in laude tua. In Filio utique: quia nomen Filii laus tua est.

Benedictus Dominus Deus Israel, a saeculo et usque in saeculum, etc. Merito benedictus in saecula, per quem facta sunt saecula, et non solum facta sunt, sed etiam redempta. Qui et nunc nos recreare dignetur in salutari, id est, in Christo Jesu Domino nostro, cui est cum ipso et Spiritu sancto honor et gloria in saecula saeculorum. Amen.

PSALMUS. CVI.

Alleluia. Iste psalmus omnem causam conditionis humanae, quam vel delinquendo sumpsit, sive poenitendo suscepit: sive multitudinem miserationum Dei (ut in praesenti ait: quis sapiens, et custodiet haec; et tunc intelliget misericordias Domini) narrare dignoscitur: sed et repulsionem Judaeorum et vocationem gentium evidentissime pandit.

And he delivered them into the hands of the nations, and they who hated them ruled over them. And their enemies troubled them, and they were humbled under their hands. But you will say, O man: The way of the Lord is not right, who permits us to be inclined in such great evils. But, I ask, look: because for their own crimes sinners are inclined, and God is endowed with such great piety, that he always deigns to impart help: as it says: Often he liberated. Always he liberates, and you are not corrected? Still the plague inflicted stands at the doors: and you are not amended?

But they exacerbated him in their counsel. Which they had, so that, having left him, they might follow idols. And they were humbled in their iniquities. Now these are humbled not by God, but by their own offenses. But the usual mercy precedes, the prophet saying:

And he saw when they were troubled, and he heard their prayer. For he teaches you also that if having been converted you shall have groaned: the prayers of your humility will immediately approach his high ears.

He was mindful of his testament. Which he struck with Abraham the beginning of our faith. And it repented him according to the multitude of his mercy, and he gave them into mercies in the sight of all who had taken them. For God repents over the penitent concerning the malice which he had spoken, that he would do, and did not do, establishing you in the bosom of Abraham the father whose faith you followed. Therefore also the prophet exulting says:

Save us, O Lord our God. Lest vices rule over us. And gather us from the nations. Because the nation of the Hebrews is dispersed in [various] regions.

That we may give thanks to thy holy name, and glory in thy praise. In the Son truly: because the name of the Son is thy praise.

Blessed be the Lord God of Israel, from world unto world, etc. Meritedly blessed for worlds, through whom the worlds were made, and not only made, but also redeemed. Who also now deigns to recreate us in salvation, that is, in Christ Jesus our Lord, to whom is with himself and the Holy Spirit honor and glory for ever and ever. Amen.

PSALM CVI.

Alleluia. This psalm is known to narrate every cause of the human condition, which it either took by offending, or received by repenting: or the multitude of the mercies of God (as it says in the present: who is wise, and will keep these things; and then he shall understand the mercies of the Lord): but also it clearly opens the repulsion of the Jews and the vocation of the Gentiles.

Confitemini Domino quoniam bonus, quoniam in saeculum misericordia ejus. Ideo confitemini ei peccata vestra: quia bonus est et peccata dimittit. Si autem bonus non esset, non vobis diceret, confitemini; et, confitemini ei: quoniam in saeculum misericordia ejus. Hic est misericordia: caeterum supra justitia est. Quoniam in saeculum misericordia ejus. Quamdiu estis in saeculo, confitemini.

Dicant qui redempti sunt a Domino, quos redemit de manu inimici. Proprie de vocatione gentium loquitur. Iste enim psalmus eorum habet sacramentum: qui redempti sunt in Domini passione. Dicant qui redempti sunt. Ipse est enim Salvator et Redemptor et pretium. Dicant qui redempti sunt. Ipse redemit: ipse dat pretium sanguinem suum. Quare autem dedit pretium sanguinem suum? Ut redimeret nos de manu inimici. Captivi enim tenebamur in manu diaboli. Propterea autem ille venit et redemit nos, ut liberaret de diaboli manu. Quos redemit de manu inimici, ut destruat inimicum et defensorem. Inimicus homo superseminavit zizania. Inimicus autem diabolus est. Inimicus est ipse et possessor. Propterea manu sua nos tenet: non quia diligit, sed quia odit. Quos redemit de manu inimici. Grandis majestas et grandis potentia sanguinis Domini, qui solvit manum diaboli. Quomodo enim sunt aliqua animalia quae stringunt aliquid intra se inclusum, quod dicunt et medici, et physici, ut nisi fractum fuerit, a se non dividitur, nec dimittit illud quod intrinsecus clausum tenet: si autem missum fuerit oleum, statim dissolvitur, et quod strictum fuerat dissipatur et dividitur in partes: sic et manum durissimam diaboli solvit sanguis Christi. Nolebat nos dimitterere diabolus. Sanguinem suum fudit Dominus quasi oleum misericordiae, et per ipsum nos liberavit. De regionibus congregavit eos. Vide quam grandis sit manus diaboli. Quos redemit de manu inimici. Hos autem quos redemit de manu inimici, in cunctis regionibus tenebantur in manu inimici. De regionibus congregavit eos. In toto orbe manus diaboli possidebat nos.

A solis ortu et occasu, ab aquilone et mari. Videtur quidem quatuor dixisse climata: Orientem, Occidentem, Meridiem, et Boream: haec sunt quatuor climata mundi. Sed non ita psalmus continet. Hic enim habet: A solis ortu et occasu: Ecce duo climata: Ab aquilone, hoc est, a septentrione: Ecce tria climata. Et mari. Mare utique in occidente est. Ergo videte quoniam occidentem his nominavit, et meridiem nec semel. Quare igitur tria climata nominavit, et unum noluit nuncupare? Legimus in Abacuc: Deus ab austro veniet (Abac. III). De Salvatore dicitur: quoniam Deus natus est in austro.

Give thanks to the Lord because he is good, because his mercy endures forever. Therefore confess your sins to him: because he is good and dismisses sins. But if he were not good, he would not say to you, give thanks; and, give thanks to him: because his mercy endures forever. Here is mercy: elsewhere above is justice. Because his mercy endures forever. As long as you are in the world, give thanks.

Let them say who are redeemed by the Lord, whom he redeemed from the hand of the enemy. Properly he speaks of the vocation of the Gentiles. For this psalm has their mystery: who are redeemed in the passion of the Lord. Let them say who are redeemed. For he himself is the Savior and Redeemer and Price. Let them say who are redeemed. He himself redeemed: he himself gives the price his own blood. But why did he give the price his own blood? That he might redeem us from the hand of the enemy. For we were held captive in the hand of the devil. But for this reason he came and redeemed us, that he might liberate from the hand of the devil. Whom he redeemed from the hand of the enemy, that he may destroy the enemy and the defender. The enemy man oversowed tares. But the enemy is the devil. The enemy is he himself and the possessor. Therefore he holds us with his hand: not because he loves, but because he hates. Whom he redeemed from the hand of the enemy. Great majesty and great power of the blood of the Lord, which loosed the hand of the devil. For as there are some animals which squeeze something enclosed within themselves, which both physicians and physicists say, so that unless it be broken, it is not divided from them, nor does it let go of that which it holds closed within: but if oil should be sent in, immediately it is dissolved, and what had been tightened is dissipated and divided into parts: so also the blood of Christ loosed the most hard hand of the devil. The devil did not want to let us go. The Lord shed his blood as it were an oil of mercy, and through it he liberated us. From the regions he gathered them. See how great is the hand of the devil. Whom he redeemed from the hand of the enemy. These, however, whom he redeemed from the hand of the enemy, were held in the hand of the enemy in all regions. From the regions he gathered them. In the whole world the hand of the devil possessed us.

From the rising of the sun and the setting, from the north and the sea. He seems indeed to have said four climates [regions]: the East, the West, the South, and the North: these are the four climates of the world. But the psalm does not contain it thus. For here it has: From the rising of the sun and the setting: behold two climates: From the north, that is, from the septentrion: behold three climates. And the sea. The sea truly is in the west. Therefore see that he named the west twice, and the south not even once. Why therefore did he name three climates, and one he would not mention? We read in Habakkuk: God shall come from the south (Hab. 3). Concerning the Savior it is said: that God was born in the south.

A situ enim Jerusalem, Bethleem in austro posita est. Propterea dicitur, Deus ab austro veniet. Si autem Deus ab austro veniet: quomodo nunc dicitur, A solis ortu et occasu, et ab aquilone? Auster et notus tacitus est. A solis ortu et occasu. Amen, amen dico vobis, quia multi venient ab oriente et occidente, et recumbent in sinu Abrahae: filii autem generationis hujus longe erunt (Matth. VIII). A solis ortu et occasu: utique alienigenae. Et ab aquilone. Aquilo durissimus ventus est: nomine autem dexter vocatur. Ab aquilone, inquit, exardescent mala super terram (Jerem. I). Mare legitur in Numeris, et in Exodo, et in omni Scriptura sancta, et ubicumque mare auditis, secundum climata semper intelligitur occidens. A situ enim Jerusalem mare hoc magnum, quod dicitur, in occidente est. Videte igitur mysterium Scripturarum. In isto loco bis occidens nominatur, et nec semel notus. Hoc quare dicitur? Quoniam populus Judaeorum in isto psalmo non scribitur vocandus, sed tantum gentium. Denique quid dicit?

Erraverunt in solitudine in inaquoso: viam civitatis habitaculi non invenerunt. Esurientes et sitientes. Et ut sciatis quia proprie de vocatione gentium scribitur, et de expulsione Judaeorum, in sequentibus ipsius psalmi scriptum est: Posuit flumina in desertum, videlicet Judaeorum. Erraverunt in solitudine in inaquoso. Diximus quae essent aquae, diximus quae essent flumina. Viam civitatis habitaculi non invenerunt, esurientes et sitientes. Exponamus quomodo gentium populus fuerit in deserto, ubi non erant aquae, hoc est, in inaquoso, et quomodo viam civitatis habitaculi non invenerunt, esurientes et sitientes. De quibus dicitur, non invenerunt, manifestum est, quod quaesierunt viam civitatis habitaculi, sed non invenerunt. Quaesierunt ergo viam per quam venirent ad civitatem: esurientes quaesierunt et sitientes. Anima eorum in ipsis defecit. Defecerunt scrutantes scrutinio (Psal. LXIII). Defecerunt, quaesierunt, et non invenerunt, et in esurie sua et siti, viam civitatis habitaculi non invenerunt. Esurientes et sitientes. Multi fuerunt qui repromitterent istam viam quae deduceret ad civitatem. Promisit Socrates, promisit Plato, promisit Aristoteles. Haemorrhousa quae fluebat sanguine (Luc. VIII), multos quaesivit medicos, et a nullo sanari potuit. Viam civitatis habitaculi non invenerunt. Doctrina illorum magis famem faciebat veritatis, quam saturitatem. Haemorrhousa totam substantiam suam impendit in medicos. Esurientes et sitientes, anima eorum in ipsis defecit. Sed quoniam perdiderat suam universam substantiam, hoc est, Ecclesia de gentibus congregata: quia anima ejus in ipsa defecit, clamavit ad Dominum cum tribularetur. Tactus fimbriae Domini, clamor credentis fuit.

For from the position of Jerusalem, Bethlehem is placed in the south. Therefore it is said, God shall come from the south. But if God shall come from the south: how is it now said, From the rising of the sun and the setting, and from the north? The south [Auster] and the south wind [Notus] is silent. From the rising of the sun and the setting. Amen, amen I say to you, that many shall come from the east and the west, and shall sit down in the bosom of Abraham: but the children of this generation shall be far away (Matt. 8). From the rising of the sun and the setting: namely foreigners. And from the north. The north wind [Aquilo] is a most hard wind: by name however it is called right [dexter]. From the north, it says, evils shall burn over the earth (Jer. 1). The sea is read in Numbers, and in Exodus, and in all holy Scripture, and wherever you hear "sea", according to climates the west is always understood. For from the position of Jerusalem this great sea, which is so called, is in the west. See therefore the mystery of the Scriptures. In this place the west is named twice, and the south wind not once. Why is this said? Because the people of the Jews is not written as to be called in this psalm, but only the Gentiles. Finally what does it say?

They wandered in a wilderness in a waterless place: they found not the way of the city of habitation. Hungry and thirsty. And that you may know that it is written properly concerning the calling of the Gentiles, and concerning the expulsion of the Jews, it is written in the following parts of the same psalm: He turned the rivers into a desert, namely, of the Jews. They wandered in a wilderness in a waterless place. We have said what the waters were, we have said what the rivers were. They found not the way of the city of habitation, hungry and thirsty. Let us explain how the people of the nations was in the desert, where there were no waters, that is, in a waterless place, and how they found not the way of the city of habitation, hungry and thirsty. Concerning those of whom it is said, 'they found not,' it is manifest that they sought the way of the city of habitation, but they did not find it. They sought therefore the way through which they might come to the city: hungry they sought, and thirsty. Their soul fainted in them. They have failed in their search with scrutiny (Psalm 63). They failed, they sought, and they found not, and in their hunger and thirst, they found not the way of the city of habitation. Hungry and thirsty. There were many who promised this way which would lead to the city. Socrates promised, Plato promised, Aristotle promised. The woman with an issue of blood [Haemorrhousa] who flowed with blood (Luke 8), sought many physicians, and could be healed by none. They found not the way of the city of habitation. Their doctrine created more a hunger for truth than a satiety. The woman with an issue of blood spent her whole substance on physicians. Hungry and thirsty, their soul fainted in them. But because she had lost her entire substance, that is, the Church gathered from the nations: because her soul fainted in her, she cried to the Lord when she was troubled. The touch of the fringe of the Lord was the cry of the believer.

Et clamaverunt ad Dominum cum tribularentur, et de necessitatibus eorum eripuit eos. Ad Dominum, inquit, cum tribularer clamavi, et exaudivit me (Psal. XI). Tunc exaudimur a Domino, quando non simplex vox, sed tribulatio clamat ad Dominum.

Et eduxit eos in viam rectam, ut irent in civitatem habitationis. Quia viam civitatis habitaculi non invenerunt, propterea deduxit eos in viam rectam. Ergo ostendit, quia ante invenerunt quidem vias, sed pravas, et non rectas. Et deduxit eos in viam rectam. Via deduxit eos in viam. Ipse Dominus atque Salvator deduxit eos in viam rectam: fecit eos, ut in se ambularent: ipse et ductor, et via. Et deduxit eos in viam rectam, ut per hanc viam, hoc est, per Dominum Salvatorem irent in civitatem habitationis, in Ecclesiam ejus quae fundata fuerat super ipsum, et petram, et viam atque ductorem. Simulque considerandum, quia in isto psalmo tertio dicitur:

Confiteantur Domino misericordiae ejus, et mirabilia ejus filiis hominum. Quia satiavit animam inanem, et animam esurientem satiavit bonis. Eos qui inanes erant a gratia sua, et famem verbi patiebantur, bonis coelestibus satiavit.

Sedentes in tenebris et umbra mortis: vinctos in mendicitate et ferro. Vinctum enim erat genus humanum catenis criminum, et carceri diaboli mancipatum. Et cur hoc accidit? Vide quid sequitur.

Quia exacerbaverunt eloquium Domini. Quae mandaverat, non custodientes. Et consilium Altissimi irritaverunt. Quod dederat ut eligerent vitam.

Et humiliatum est in laboribus cor eorum. Quia non exaltabantur in operibus Dei. Infirmati sunt nec fuit qui adjuvaret. Eo quod in Deum firmi non essent: nec eum requirerent, qui verus est medicus.

Et clamaverunt ad Dominum dum tribularentur, et de necessitatibus eorum liberavit eos. Defecit post originale peccatum humanum genus: iterata vice non observans legem traditam per Moysen, sed et de hac necessitate illud eripuit.

Et eduxit eos de tenebris, etc. Et ob id:

Confiteantur Domino misericordiae ejus, et mirabilia ejus filiis hominum. Et cur ejus vel misericordiae confitendae sint, vel mirabilia praedicentur, sequentia docent.

Quia contrivit portas aereas, et vectes ferreos confregit. Visitavit enim nos oriens ex alto (Luc. I), et illuminavit errorum tenebras, disrupitque catenas legis, ut libero arbitrio serviremus.

And they cried to the Lord when they were troubled, and he delivered them out of their distresses. To the Lord, it says, when I was troubled I cried, and he heard me (Psalm 11). Then we are heard by the Lord, when not a simple voice, but tribulation cries to the Lord.

And he led them into the right way, that they might go into a city of habitation. Because 'they found not the way of the city of habitation,' therefore he led them into the right way. Therefore it shows that before they indeed found ways, but crooked ones, and not right ones. And he led them into the right way. The Way led them into the way. The Lord and Savior himself led them into the right way: he made them walk in himself: he himself is both the leader and the way. And he led them into the right way, that through this way, that is, through the Lord Savior, they might go into the city of habitation, into his Church which had been founded upon him, both the rock, and the way, and the leader. At the same time it is to be considered, because in this psalm for the third time it is said:

Let them confess to the Lord his mercies, and his wonderful works to the sons of men. For he hath satisfied the empty soul, and the hungry soul he hath filled with good things. Those who were empty of his grace, and suffered a hunger for the word, he satisfied with heavenly good things.

Such as sat in darkness and the shadow of death: bound in beggary and iron. For the human race was bound with the chains of crimes, and delivered over to the prison of the devil. And why did this happen? See what follows.

Because they provoked the word of the Lord. Those things which he had commanded, they did not keep. And they irritated the counsel of the Most High. Which he had given so that they might choose life.

And their heart was humbled in labors. Because they were not exalted in the works of God. They were weakened and there was none to help. Because they were not firm in God: nor did they seek him, who is the true physician.

And they cried to the Lord while they were troubled, and he delivered them out of their distresses. The human race failed after original sin: again and again not observing the law handed down through Moses, but from this necessity also he delivered them.

And he brought them out of darkness, etc. And on account of this:

Let them confess to the Lord his mercies, and his wonderful works to the sons of men. And why either his mercies are to be confessed, or his wonderful works preached, the following things teach.

Because he hath broken the gates of brass, and burst the iron bars. For 'the dayspring from on high hath visited us' (Luke 1), and illuminated the darkness of errors, and burst the chains of the law, so that we might serve with free will.

Suscepit eos de via iniquitatis eorum. Obseraverat igitur diabolus validissimis seris suarum aedium aereas valvas, ne ab ejus jure egredi valeret genus humanum. Quae omnia, ut diximus, sua Dominus visitatione contrivit, suscipiens eum in se. Propter injustitias enim suas humiliati sunt. Ut exaltarentur in eo.

Omnem escam abominata est anima eorum, et appropinquaverunt usque ad portas mortis. Et clamaverunt ad Dominum cum tribularentur, et de necessitatibus eorum liberavit eos. Sed vide qualiter eos liberaverit: quia omne verbum vitae, quod prophetae praenuntiaverunt, abominati sunt et appropinquaverunt morti.

Tunc misit verbum suum, et sanavit eos. Ipsum Filium, qui in principio erat Verbum: qui in Evangelio sanat omnem languorem et omnem infirmitatem in plebe. Et eripuit eos de interitionibus eorum. In quibus se ipsi demerserant.

Confiteantur Domino misericordiae ejus. Quibus excelsus se humiliavit, quibus Deus homo factus est: quibus immortalis pro mortalium vita subditur morti. Et mirabilia ejus filiis hominum. Quia inferni aereas portas vectesque confregit: quia rediit victor ad superos: quia remeavit ad coelos.

Et sacrificent sacrificium laudis. Cessent hirci et vituli: quia Deus sacrificium de puro corde requirit. Et annuntient opera ejus in exsultatione. Cum gaudio cunctis choris annuntient: qualiter eos sua visitatione salvarit.

Qui descendunt mare. Id est, saeculum. In navibus. In Ecclesiis, quae Christum portant, et a fluctibus hujus mundi tunduntur. Facientes operationem in aquis multis. In populis. Sed et ad apostolos haec referenda sunt: Ipsi viderunt opera Domini, et mirabilia ejus in profundo. In profunda enim caligine, per eorum praedicationem lumen veritatis illuxit, et viderunt, operante Domino, in tenebris densissimis clarere lumen verissimae Trinitatis.

Dixit, et stetit spiritus procellae. Cessavit mundana tentatio. Sic et in navi dormiens Dominus, cum excitatus a discipulis fuisset, imperavit vento, et mare siluit (Matt. VIII). Et exaltati sunt fluctus ejus. Suspensi sunt, ne nocerent: id est, hujus diabolicae tentationis motus, quos iniqui commovent super justos.

Ascendunt usque ad coelos. Elevantur in superbiis suis, ad sanctorum injuriam. Et descendunt usque ad abyssos. Humiliantur in confessione. Et ut intelligas figuraliter hoc de malis hominibus dici, sequitur: Anima eorum in malis tabescet. Fluctus enim aquarum animam non habent. Sed tabescit anima: cum verberata plagis coelestibus, se peccasse et sanctis injuriam intulisse cognoscit.

He took them up from the way of their iniquity. The devil therefore had barred with the strongest bolts the brazen valves of his houses, so that the human race might not be able to go out from his right. All which things, as we have said, the Lord by his visitation crushed, taking him up into himself. For they were humbled because of their injustices. That they might be exalted in him.

Their soul abhorred all manner of meat, and they drew nigh even unto the gates of death. And they cried to the Lord when they were troubled, and he delivered them out of their distresses. But see in what manner he delivered them: because every word of life, which the prophets foretold, they abhorred and drew nigh to death.

Then he sent his word, and healed them. The Son himself, who in the beginning was the Word: who in the Gospel heals every sickness and every infirmity among the people. And he delivered them from their destructions. In which they had immersed themselves.

Let them confess to the Lord his mercies. By which the Most High humbled himself, by which God was made man: by which the Immortal is subjected to death for the life of mortals. And his wonderful works to the sons of men. Because he broke the brazen gates and bars of hell: because he returned victor to the world above: because he returned to the heavens.

And let them sacrifice the sacrifice of praise. Let goats and calves cease: because God requires a sacrifice from a pure heart. And let them declare his works with exultation. With joy let all the choirs declare: how he saved them by his visitation.

They that go down to the sea. That is, the world. In ships. In the Churches, which carry Christ, and are beaten by the waves of this world. Doing business in many waters. In peoples. But these things are also to be referred to the apostles: These have seen the works of the Lord, and his wonders in the deep. For in deep darkness, through their preaching the light of truth shone forth, and they saw, while the Lord worked, the light of the most true Trinity shine in the densest darkness.

He said, and the spirit of the storm stood up. The worldly temptation ceased. So also the Lord sleeping in the ship, when he had been awakened by the disciples, commanded the wind, and the sea was silent (Matt. 8). And its waves were exalted. They were suspended, lest they should harm: that is, the movements of this diabolical temptation, which the wicked stir up over the just.

They mount up to the heavens. They are lifted up in their prides, to the injury of the saints. And they go down even to the depths. They are humbled in confession. And that you may understand that this is said figuratively of evil men, it follows: Their soul shall pine away in evils. For the waves of the waters have no soul. But the soul pines away: when, beaten by heavenly scourges, it recognizes that it has sinned and brought injury upon the saints.

Turbati sunt, et moti sicut ebrius. Nihil enim laetum, nihil stabile, nihil sobrium eorum sensus habebat. Et omnis sapientia eorum devorata est. A sapientia veri Dei: sicut quondam draco Moysi deglutivit dracones Aegyptiorum (Exod. VII).

Et clamaverunt ad Dominum cum tribularentur, et de necessitatibus eorum liberavit eos. Ut relinquentes luxuriosam ebrietatem, Dei sapientiam sequerentur.

Statuit procellam ejus in auram. Ut jam non cum igne et grandine, sed cum suavi sancti Spiritus flamine adveniret. Et siluerunt fluctus ejus. Poenitentiam agentes, in tranquillitatem conversi sunt.

Laetati sunt quia siluerunt. Illis quiescentibus, hi laetantur. Et eduxit eos in portum voluntatis eorum. De his quiescentibus fluctibus, apposuerunt integram voluntatem ad eum deduci: qui mitigans fluctus, verus est portus. Et de necessitatibus eorum liberavit eos. Ne ab his aestibus quaterentur.

Confiteantur Domino misericordiae ejus. Quibus protegit genus humanum. Et mirabilia ejus filiis hominum. Quia mirabiliter hos compescuit fluctus.

Exaltent eum in Ecclesia plebis. In congregatione fidelium. In cathedra seniorum laudent illum. Non in illa cathedra in qua Scribae et Pharisaei sederunt. qui legentes legem, non intellexerunt in ea Dominum nuntiatum, sed in illa in qua eum, vel prophetae, vel patriarchae, spirituali oculo contemplantes, cognoverunt in miraculis, vel oraculis cecinerunt.

Quia posuit flumina in desertum, et exitus aquarum in sitim: terram fructiferam in salsuginem, a malitia inhabitantium in ea. Merito exaltandus, merito laudandus, qui in Ecclesia quae prius fuerat deserta, et odio habita, posuit apostolos, qui eam et consolarentur alloquio, et alluvio foecundarent. Dedit et in animas sitientium suum verbum, exitus praedicationum, et terram corporis, quae prius spinas amaritudinis protulerat, fructibus replevit aeternis.

Posuit desertum in stagna aquarum. Praebens in Ecclesia baptismum. Et terram sine aqua in exitus aquarum. Praedicatores in nationum ariditate constituens.

Et collocavit illic esurientes. Ut bonis coelestibus reficerentur. Et constituerunt civitatem habitationis. Animas suas exhibuerunt ab incentivis vitiorum tutas: in quibus fructus spiritus habitaret.

Et seminaverunt agros, et plantaverunt vineas, et fecerunt fructum nativitatis. Ad apostolos ista referuntur, qui jecerunt semen in corda credentium, de quibus fructum aeternitatis accipiant, hoc est, centesimum, sexagesimum, et tricesimum (Matt. XIII).

They were troubled, and reeled like a drunken man. For their sense had nothing joyful, nothing stable, nothing sober. And all their wisdom was swallowed up. By the wisdom of the true God: just as once the dragon of Moses swallowed up the dragons of the Egyptians (Exod. 7).

And they cried to the Lord when they were troubled, and he delivered them out of their distresses. That leaving luxurious drunkenness, they might follow the wisdom of God.

He settled its storm into a breeze. So that it might now come not with fire and hail, but with the sweet breath [flamine] of the Holy Spirit. And its waves were silent. Doing penance, they were converted into tranquility.

They were glad because they were silent. Those being at rest, these are glad. And he brought them into the haven of their will. From these resting waves, they applied their whole will to be led to him: who, mitigating the waves, is the true haven. And he delivered them out of their distresses. Lest they should be shaken by these surges.

Let them confess to the Lord his mercies. By which he protects the human race. And his wonderful works to the sons of men. Because he wonderfully restrained these waves.

Let them exalt him in the church of the people. In the congregation of the faithful. And praise him in the chair of the elders. Not in that chair in which the Scribes and Pharisees sat. who reading the law, did not understand the Lord announced in it, but in that in which either the prophets or the patriarchs, contemplating him with a spiritual eye, knew him in miracles, or sang of him in oracles.

Because he hath turned rivers into a desert, and the sources of waters into a thirsty land: a fruitful land into saltness, from the malice of them that dwell therein. Worthily to be exalted, worthily to be praised, is he who in the Church which before had been deserted and held in hatred, placed apostles, who both might console her with their discourse [alloquio], and fertilize her with an overflow [alluvio]. He gave also into the souls of the thirsty his word, the outgoings of preachings, and the land of the body, which before had brought forth the thorns of bitterness, he filled with eternal fruits.

He hath turned the desert into pools of waters. Providing baptism in the Church. And a land without water into sources of waters. Establishing preachers in the aridity of the nations.

And there he hath settled the hungry. That they might be refreshed with heavenly goods. And they made a city of habitation. They exhibited their souls safe from the incentives of vices: in which the fruit of the spirit might dwell.

And they sowed fields, and planted vineyards, and yielded fruit of produce [nativitatis]. These things are referred to the apostles, who cast the seed into the hearts of believers, from whom they receive the fruit of eternity, that is, a hundredfold, sixtyfold, and thirtyfold (Matt. 13).

Et benedixit eis, et multiplicati sunt nimis. Quia quae erant placita ei, faciebant. Sic et in manu Joseph benedixit omnia Deus, quia se a pravis cogitationibus et concupiscentiis custodivit (Gen. XLI et seqq.). Et jumenta eorum non minoravit. Irrationabiles inter eos homines non sunt minorati in inferius, sed in melius reparati. Igitur explicita vocatione ac redemptione gentium, redit ad expulsionem Judaeorum, dicens:

Pauci facti sunt. Eo quod non fuissent in his multiplicata opera Dei. Et vexati sunt a tribulatione malorum et dolore. Quia insontem iniqui sunt persecuti.

Effusa est contentio super principes eorum. Ut qui Dominum contempserant, ipsi contemnerentur. Et seduxerunt eos vana ipsorum simulacra, utique quae adorabant. Et deduxit eos in invio, et non in via. Seducentes eos a via Domini, deduxerunt eos in invio Satanae. Denique, deductis istis in invio, videamus quid fecerit Deus plebi suae.

Et adjuvit pauperem de inopia. Populum Christianum dapibus satiavit aeternis. Et posuit sicut oves familias. Ut audientes vocem veri pastoris, fide sequerentur.

Videbunt recti, et laetabuntur. Quorum sunt praedicatione conversi. Et omnis iniquitas opilabit os suum. Diabolus, vel Judaei, sive haeretici: qui in excelsum iniquitatem loqui praesumpserant.

Quis sapiens et custodiet ea, et tunc intelliget misericordias Domini? Si enim sapienter consideres et spiritualiter intelligas, videbis in hoc psalmo quarto misericordias petitas et clementer indultas: quas et nobis pietate proflua dignetur quaesitas indulgere, pulsatas aperire, petitas non negare. Ipsi gloria cum aeterno Patre et Spiritu sancto in saecula saeculorum. Amen.

PSALMUS CVII.

Canticum Psalmi ipsi David.

Canticum semper refertur in sensum: psalmus vero refertur in corporalia. Ut autem manifestius dicamus, canticum in theoriam refertur: psalmus autem in practicen, hoc est, in opera. Quoniam ergo in titulo scriptum: Canticum psalmi: recte et consequenter in secundo versiculo ait: Cantabo et psallam in gloria mea.

And he blessed them, and they were multiplied exceedingly. Because they did those things which were pleasing to him. So also in the hand of Joseph God blessed all things, because he kept himself from evil thoughts and concupiscences (Gen. 41 et seq.). And he hath not let their cattle [jumenta] decrease. The irrational men among them have not decreased into lower things, but have been repaired into better things. Therefore, having explained the calling and redemption of the nations, he returns to the expulsion of the Jews, saying:

They were made few. For the reason that the works of God had not been multiplied in them. And they were vexed with the tribulation of evils and sorrow. Because the wicked persecuted the Innocent One.

Contempt [contentio] was poured out upon their princes. So that they who had despised the Lord, should themselves be despised. And their own vain idols seduced them, namely those which they were adoring. And he led them in a trackless place [invio], and not in the way. Seducing them from the way of the Lord, they led them into the trackless place of Satan. Finally, these being led in the trackless place, let us see what God has done for his people.

And he helped the poor man out of his poverty [inopia]. He satisfied the Christian people with eternal banquets. And he made families like sheep. So that hearing the voice of the true pastor, they might follow by faith.

The upright shall see, and shall rejoice. Those by whose preaching they were converted. And all iniquity shall stop its mouth. The devil, or the Jews, or the heretics: who had presumed to speak iniquity on high.

Who is wise and will keep these things, and then he will understand the mercies of the Lord? For if you wisely consider and spiritually understand, you will see in this psalm for the fourth time mercies sought and mercifully granted: which may he deign to grant to us also sought by flowing piety, to open to us when we knock, and not to deny when we ask. To him be glory with the eternal Father and the Holy Spirit for ever and ever. Amen.

PSALM 107.

A song of a psalm for David himself.

A song [canticum] is always referred to the sense: a psalm indeed is referred to corporal things. But that we may speak more clearly, a song is referred to theory [contemplation]: a psalm however to practice, that is, to works. Since therefore in the title it is written: 'A song of a psalm': rightly and consequently in the second verse he says: I will sing and give praise in my glory.

Paratum cor meum, Deus, paratum cor meum. Paratus sum non solum opere, sed etiam corde et sensu. Paratum cor meum, in sensu: paratum cor meum, in opere, hoc est, in practice. Quoniam non solum corde et sensu, sed et in opere paratus sum. Propterea et secundo dico: Cantabo et psallam in gloria mea. Cantabo, hoc est, in corde meo, et psallam. Sicut psalterium ex multis chordis compositum est, et si una chorda fuerit rupta, exterminatur psalterium, ita et in actibus nostris, si unum mandatum praetergressi fuerimus, psalterium nostrum rumpitur. Ideo dixit: Cantabo et psallam in gloria mea. In aliis codicibus legitur, in gloria tua. Sed melius est secundum Hebraicum legere, in gloria mea. Quod dicit, hoc est: Cantabo et psallam in gloria mea: Hoc, Domine, quod tibi psallo, quod tibi canto, non tibi gratiam facio, sed mihi. In alio enim psalmo dicit: Quoniam bonorum meorum non eges (Psal. XV). Quod ergo facio, pro me facio. Quod ergo servio tibi, gloria mea est. Jejunamus: numquid aliquid Deo donamus? Pro peccatis nostris hoc facimus. Jacemus in sacco. Quid ex hoc praestamus Domino? Hoc tantum illi praestamus, ut salvemus animas nostras. Ipse enim hoc desiderat. Sicut bonus et misericors medicus: si aliquem sanaverit, gaudet quidem et ipse et ille qui sanatus est: ita et Dominus noster.

Exsurge, psalterium et cithara. O psalterium, o cithara, facta es et creata es, ut psallas Deo: exsurge et psalle, quare jaces? O monache, qui stas corpore, quare jacet anima tua, et non psallis Domino? Maledictus homo qui facit opus Dei negligenter (Jerem. XLVIII). Si psalterium es, si cithara es, quare surdus es, et non glorificas Deum? Exsurgam diluculo. Deus in tenebris benedici et laudari non potest: sed in luce benedicitur. Rem dico miram: Et si nocte surgimus, Deum in luce benedicimus. Numquam Christiano nox est: semper Christiano sol justitiae oritur. Et haec quidem secundum Judaeos dicimus. Caeterum secundum altiorem sensum, Dominus est qui canit: Paratum cor meum, Deus, paratum cor meum. Paratus sum hic: paratus sum in futuro. Salvo et in terris; salvo et in coelis, hoc est, et angelos salvo et homines. Exsurge, psalterium et cithara. Loquitur Dominus suo corpori: Psalterium et cithara, qui descendisti in infernum et jacuisti, exsurge et lauda Dominum. Et vides quid dicit: Non ipse qui movet citharam et psalterium laudat; sed ipsa cithara et psalterium, ipsa benedicunt Patrem. Ille enim Deus est, et ab aliis benedicitur et laudatur. Corpus autem ejus et homo quem suscepit, ipse laudat Dominum. Ut autem sciatis quoniam propheta ex persona Domini loquitur, et non ex memetipso hoc loquor, videte quid sequitur.

My heart is ready, O God, my heart is ready. I am ready not only in work, but also in heart and sense. My heart is ready, in sense: my heart is ready, in work, that is, in practice. Since not only in heart and sense, but also in work am I ready. Therefore also for the second time I say: I will sing and give praise in my glory. I will sing, that is, in my heart, and give praise. Just as the psaltery is composed of many strings, and if one string should be broken, the psaltery is destroyed, so also in our acts, if we shall have transgressed one commandment, our psaltery is broken. Therefore he said: I will sing and give praise in my glory. In other codices it is read, in thy glory. But it is better to read according to the Hebrew, in my glory. What he says, is this: 'I will sing and give praise in my glory': This, Lord, which I praise to thee, which I sing to thee, I do not a favor to thee, but to myself. For in another psalm it says: Because thou hast no need of my goods (Psalm 15). What therefore I do, I do for myself. What therefore I serve thee, is my glory. We fast: do we give anything to God? We do this for our sins. We lie in sackcloth. What by this do we provide to the Lord? This only we provide to him, that we may save our souls. For he himself desires this. Just as a good and merciful physician: if he shall have healed someone, indeed both he rejoices and he who was healed: so also our Lord.

Arise, psaltery and cithara. O psaltery, O cithara, thou hast been made and thou hast been created, that thou mightest praise God: arise and praise, why dost thou lie still? O monk, who standest in body, why does thy soul lie still, and thou dost not praise the Lord? Cursed is the man who does the work of God negligently (Jer. 48). If thou art a psaltery, if thou art a cithara, why art thou deaf, and dost not glorify God? I will arise at daybreak. God cannot be blessed and praised in darkness: but in light he is blessed. I say a wonderful thing: Even if we rise at night, we bless God in the light. Night is never for a Christian: always for a Christian the sun of justice rises. And these things indeed we say according to the Jews. But according to a higher sense, it is the Lord who sings: My heart is ready, O God, my heart is ready. I am ready here: I am ready in the future. I save both on earth; I save both in the heavens, that is, I save both angels and men. Arise, psaltery and cithara. The Lord speaks to his body: 'Psaltery and cithara,' who didst descend into hell and didst lie still, arise and praise the Lord. And thou seest what he says: Not he himself who moves the cithara and the psaltery praises; but the cithara and psaltery themselves, they themselves bless the Father. For he is God, and by others is he blessed and praised. But his body and the man whom he took up, he himself praises the Lord. But that you may know that the prophet speaks from the person of the Lord, and I do not speak this from myself, see what follows.

Confitebor tibi in populis, Domine. Populos autem intellige Judaeos. Et psallam tibi in nationibus. De nobis dicit. Judaeos enim illos dicit, qui primi ex Judaeis crediderunt. Et videte ordinem: Primum laudat Deum in populis, et postea laudat Dominum in nationibus. Primum enim ex Judaeis crediderunt, et postea crediderunt ex gentibus.

Quia magna est misericordia tua super coelos. Non est creatura quae non indigeat misericordia Dei. Universi misericordia Dei indigemus. Gabriel, Michael, Seraphim, Cherubim, Potestates, Dominationes sunt quidem sanctae, sed indigent misericordia creatoris sui. Non detraho angelis, sed creatorem praedico, siquidem ipsi angeli libenter audiunt praedicari eorum creatorem. Et aliter possumus dicere, Quoniam misericordia tua de terra levat ad coelos. Et usque ad nubes veritas tua. Ubi sunt Judaei, ubi sunt similes Judaeorum, qui secundum litteram tantum sunt intelligentes? Quomodo usque ad nubes est veritas Dei? Filius Dei dicit: Ego sum via, veritas et vita (Joan. XIV), et descendit in terris, et cum hominibus conversatus est (Baruch. III). Et quomodo, usque ad nubes veritas tua? Manifestus est sensus, quod de apostolis loquitur et de sanctis, ut imbrem suum non pluant super Judaeos, sed super gentes, sicut scriptum est: Mandabo nubibus meis, ne pluant super Israel imbrem (Isai V). In istis ergo nubibus veritas Dei est. Si autem in istis nubibus veritas Dei est, quomodo Montanus dicit, et Cataphrygae dicunt: quod non est revelatum apostolis, nobis revelatum est.

Exaltare super coelos, Deus. Deus non exaltatur, nisi super coelos: non exaltatur super terram. Quando terreni sumus, non exaltamus Deum. Si autem de terrenis facti fuerimus coelestes, tunc exaltamus Deum, et Dominus noster quando erat in terra, non nos exaltavit. Dicat aliquis: Temerarie loqueris. Siquidem ipse dicit in Evangelio: Quando exaltatus fuero, omnia traham ad me (Joan. XII). Vide quid dicat: Quando exaltatus fuero in coelo, tunc omnia traham ad me. Prius quidem est iste sensus, sed ego aliud intelligo. Quando exaltatus fuero, quando crucifixus fuero, tunc omnes traham ad me. Ut liberentur dilecti tui. O mira intelligentia! Propterea crucifigitur Dominus, et exaltatur, ut liberentur dilecti ejus. Ut liberentur, inquit, dilecti tui. Exaltare super coelos, Deus. Factum est quod petivimus. Ille exaltatus est, et nos liberati sumus. Deus locutus est in sancto suo. Sive in templo, sive in unoquoque sanctorum, sive in propheta. Auditur in Moyse, auditur in apostolo; et verius dico: Locutus est in Filio suo. Quid ergo locutus est Deus? Haec quae sequuntur.

I will confess to thee among the peoples, O Lord. Understand the 'peoples' as the Jews. And I will praise thee among the nations. He speaks of us. For he calls those Jews, who first from the Jews believed. And see the order: First he praises God among the peoples, and afterwards he praises the Lord among the nations. For first they believed from the Jews, and afterwards they believed from the Gentiles.

For thy mercy is great above the heavens. There is no creature which does not need the mercy of God. All of us need the mercy of God. Gabriel, Michael, the Seraphim, the Cherubim, the Powers, the Dominations are indeed holy, but they need the mercy of their Creator. I do not detract from the angels, but I preach the Creator, since the angels themselves gladly hear their Creator preached. And otherwise we can say, 'Because thy mercy lifts up from the earth to the heavens.' And thy truth even unto the clouds. Where are the Jews, where are those like the Jews, who are understanding only according to the letter? How is the truth of God even unto the clouds? The Son of God says: 'I am the way, the truth and the life' (John 14), and he descended upon the lands, and conversed with men (Baruch 3). And how, 'thy truth even unto the clouds'? Manifest is the sense, that he speaks of the apostles and of the saints, that they should not rain their shower upon the Jews, but upon the nations, as it is written: 'I will command my clouds, that they rain no shower upon Israel' (Isaiah 5). In these clouds therefore is the truth of God. If however in these clouds is the truth of God, how does Montanus say, and the Cataphrygians say: 'what was not revealed to the apostles, has been revealed to us'?

Be thou exalted above the heavens, O God. God is not exalted, except above the heavens: he is not exalted above the earth. When we are earthly, we do not exalt God. If however from earthly we shall have been made heavenly, then we exalt God, and our Lord when he was on earth, did not exalt us. Someone may say: 'Thou speakest rashly.' Since he himself says in the Gospel: 'When I shall have been exalted, I will draw all things to myself' (John 12). See what he says: 'When I shall have been exalted in heaven, then I will draw all things to myself.' First indeed is that sense, but I understand another thing. When I shall have been exalted, when I shall have been crucified, then I will draw all to myself. That thy beloved may be delivered. O wonderful understanding! Therefore the Lord is crucified, and exalted, that his beloved may be delivered. That thy beloved, he says, may be delivered. Be thou exalted above the heavens, O God. It has been done what we asked. He was exalted, and we have been delivered. God hath spoken in his holy place [or in his Holy One]. Either in the temple, or in each one of the saints, or in the prophet. He is heard in Moses, he is heard in an apostle; and more truly I say: He hath spoken in his Son. What therefore hath God spoken? These things which follow.

Exaltabor et dividam Sicimam. Propterea, inquit, crucifigor, ut dividam Sicimam. Sicima interpretatur in nostra lingua, humeri. Humeri autem interpretantur, opera. Sensus ergo iste est: Propterea crucifigor, ut opera mea dividam sanctis meis. Propterea crucifigor, ut jugum meum suave, et onus meum leve imponam super cervices hominum. Fecisti, Domine, quod pollicitus es. Exaltatus es et divisisti Sicimam. Et convallem tabernaculorum dimetiar. Vere Dominus et Salvator noster in hanc convallem lacrymarum, in locum humilitatis nostrae subintravit, hoc est, in istum mundum: in quo, quantumvis quivis sanctus fuerit, necdum cognoscit secundum quod oportet nosse. Ex parte enim cognoscimus. et ex parte prophetamus (I Cor XIII).

Meus est Galaad, et meus est Manasses. Gaudet Dominus noster atque Salvator, habens plures divitias. Galaad interpretatur, transmigratio. Gaudet ergo quando populus ex gentibus migravit et venit ad eum. Manasses interpretatur, ex oblivione. Videte igitur quid dicit: Filius ille qui accepit substantiam, et comedit eam, et oblitus mei erat, nunc memoratus est mei (Luc. XV). Et dicitur Manasses, hoc est, ex oblivione: quia non est oblitus, sed remeavit ad suum patrem. Et Ephraim susceptio capitis mei. Ephraim interpretatur, fructifer. Ephraim, inquit, susceptio capitis mei. Susceptionem posuit nunc pro corona. Quod enim in capite ponitur, corona est, et in Scripturis diversis nominibus vocatur. In alio loco habet: Scuto circumdabit te veritas ejus (Ps. XC). Et in alio psalmo: Qui coronat te in misericordia et miserationibus (Ps. CII). Sicut enim ibi posuit scutum pro corona, ita et hic susceptionem posuit pro corona. Videte ergo quid dicit: Factus es Galaad, factus es Manasses, hoc est, migrasti ad Dominum, et post oblivionem remeasti ad patrem tuum. Esto Ephraim, esto fructifer. Habeto opera bona, et postea eris corona Domini.

Juda rex meus. Videte, in quanta gloria est qui agit poenitentiam. Judas enim, confessio interpretatur. Moab lebes spei meae. Grande mysterium in paucis verbis agnoscitur. Rogo vos, diligenter animadvertite. Siquidem et mihi qui loquor, et vobis qui auditis, prodest. Moab interpretatur, ex patre. Ab, dicitur pater: Mo, ex. Quis est iste ex patre? Qui perdidit patrem suum, qui reliquit suum patrem: qui non remeavit ad patrem proprium, nec est dignus vocari Manasses. Quis est iste Moab?

I will be exalted and I will divide Shechem [Sicimam]. Therefore, he says, I am crucified, that I may divide Shechem. Shechem is interpreted in our language, 'shoulders.' Shoulders however are interpreted, 'works.' This sense therefore is: Therefore I am crucified, that I may divide my works to my saints. Therefore I am crucified, that I may lay my sweet yoke, and my light burden upon the necks of men. Thou hast done, Lord, what thou hast promised. Thou wast exalted and thou hast divided Shechem. And I will measure out the valley of tabernacles. Truly our Lord and Savior entered into this valley of tears, into the place of our humility, that is, into this world: in which, however holy anyone shall have been, he does not yet know according to what it behooves to know. For we know in part, and we prophesy in part (1 Cor. 13).

"Gilead is mine, and Manasseh is mine." Our Lord and Savior rejoices, having many riches. Gilead is interpreted as "transmigration." Therefore, he rejoices when the people from the Gentiles have migrated and come to him. Manasseh is interpreted as "from oblivion." See therefore what he says: That son who received the substance, and consumed it, and was forgetful of me, is now mindful of me (Luke 15). And he is called Manasseh, that is, "from oblivion": because he was not forgotten, but returned to his father. "And Ephraim the taking up [susceptio] of my head." Ephraim is interpreted as "fruitful." Ephraim, he says, "the taking up of my head." He has put "taking up" here for a crown. For what is placed on the head is a crown, and in the Scriptures it is called by various names. In another place it says: "His truth shall compass thee with a shield" (Ps. 90). And in another psalm: "Who crowneth thee with mercy and compassion" (Ps. 102). For just as he put "shield" there for a crown, so also here he has put "taking up" for a crown. See therefore what he says: Thou hast become Gilead, thou hast become Manasseh, that is, thou hast migrated to the Lord, and after oblivion thou hast returned to thy father. Be Ephraim, be fruitful. Have good works, and afterwards thou shalt be the crown of the Lord.

"Judah is my king." See in how great glory is he who performs penance. For Judah is interpreted as "confession." "Moab is the pot [lebes] of my hope." A great mystery is recognized in few words. I ask you, attend diligently. Indeed, it profits both me who speak and you who hear. Moab is interpreted as "from the father." Ab is called "father"; Mo, "from." Who is this "from the father"? He who lost his father, who left his father: who did not return to his own father, nor is he worthy to be called Manasseh. Who is this Moab?

Inimicus Domini, de cujus genere usque ad quartam generationem et decimam et usque in saeculum non intrabit in Ecclesiam Domini. Quis est iste Moab? Qui ex immunda commixtione nascitur in spelunca tenebrosa. Ex Lot enim et filiabus illius nati sunt duo, Moab, et Amon, et Moab major est filius (Gen. XIX). Videte ergo quomodo in littera mysterium absconditur. In tenebris, in spelunca: non in sole, non in luce. Moab ergo diabolus interpretatur: qui oblitus est patris sui. Denique et Abessalon, qui persecutus est patrem suum, interpretatur diabolus. Iste ergo Moab, quomodo lebes spei Domini est? Lebes interpretatur, olla. Quomodo olla spei Domini est? Ergone credibile est, ut Moab qui interpretatur, diabolus, lebes spei Domini sit? Quomodo spes Domini est? Dicat Apostolus: Quos tradidi Satanae, ut discant non blasphemare (I Tim. I). Diabolus quasi quaestionarius Domini est. Qui non recte ambulant ad Deum, traduntur diabolo. Quare? Ut pereant in aeternum. Et ubi clementia Dei? ubi misericors pater? ubi est qui facit solem suum oriri super justos et peccatores, et pluit super peccatores et justos (Matth. V)? Quod dicit, hoc est: Tradidi, inquit, peccatores diabolo, ut ab ipso cruciati, convertantur ad me. Dicitur et in Jeremia: Quid vides tu, Jeremia? Ollam succensam, inquit (Jerem. I). Videte ergo quoniam in ista olla mittuntur carnes. Hoc scriptum est in Ezechiel: Et mitte, inquit, carnes in ollam, ut molles fiant (Ezech. XXIV). Ut dura convertantur ad Deum: ut ex corde lapideo fiat cor carneum. Et ubi prius non poterat scribi propter duritiam: postea scribatur propter mollitiem. Succendam, inquit, hanc ollam, et excoquam carnes et ossa, usque dum amittant omnem humorem et illuviem. Et videte postea quid dicatur: Et discant, inquit, quia ego Dominus. Magna misericordia, et magnum sacramentum. Mittuntur carnes in ollam, ut excoquantur et discant quia Dominus est. Multa sunt quae dicantur de Moab et olla, sed nunc longum est.

In Idumaeam extendam calciamentum meum. Idumaea interpretatur, terrena et sanguinea. Misericors Deus, non solum coelestia vult possidere, sed et terrestria. Mihi alienigenae amici facti sunt. De nobis dicit, qui ex gentibus credidimus.

An enemy of the Lord, from whose race even to the fourth generation and the tenth and even forever he shall not enter into the Church of the Lord. Who is this Moab? He who is born from an impure commingling in a dark cave. For from Lot and his daughters two were born, Moab and Ammon, and Moab is the elder son (Gen. 19). See therefore how the mystery is hidden in the letter. In darkness, in a cave: not in the sun, not in the light. Moab therefore is interpreted as the "devil": who has forgotten his father. Finally, Absalom also, who persecuted his father, is interpreted as the devil. This Moab therefore, how is he the pot of the Lord's hope? Lebes is interpreted as "pot" [olla]. How is the pot the hope of the Lord? Is it then believable that Moab, who is interpreted as the "devil," should be the pot of the Lord's hope? How is he the hope of the Lord? Let the Apostle say: "Whom I have delivered to Satan, that they may learn not to blaspheme" (1 Tim. 1). The devil is, as it were, the interrogator [quaestionarius] of the Lord. Those who do not walk rightly toward God are delivered to the devil. Why? That they may perish forever? And where is the clemency of God? Where is the merciful father? Where is he who makes his sun to rise upon the just and the sinners, and rains upon the sinners and the just (Matt. 5)? What he says is this: I have delivered, he says, sinners to the devil, so that being tortured by him, they may be converted to me. It is also said in Jeremiah: "What seest thou, Jeremiah? A seething pot," he says (Jerem. 1). See therefore that flesh is put into that pot. This is written in Ezekiel: "And put," he says, "the flesh into the pot, that they may become soft" (Ezech. 24). That hard things may be converted to God: that from a stony heart may become a heart of flesh. And where previously it could not be written because of hardness: afterwards let it be written because of softness. "I will kindle," he says, "this pot, and I will boil out the flesh and the bones, until they lose all moisture and filth." And see afterwards what is said: "And let them learn," he says, "that I am the Lord." Great mercy, and a great sacrament. Flesh is put into the pot, that they may be boiled out and learn that he is the Lord. There are many things which might be said of Moab and the pot, but now it is long.

"Into Edom [Idumaea] will I stretch out my shoe." Edom is interpreted as "earthly" and "bloody." Merciful God wants to possess not only heavenly things, but also earthly. "To me the foreigners [alienigenae] are made friends." He speaks of us, who have believed from the Gentiles.

Quis deducet me in civitatem munitam? Nemo, Domine. Tu es enim qui dicis: Torcular calcavi solus, et de gentibus vir non fuit mecum (Isai. LXIII). Omnes enim declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum (Psal. XIII). Quis ergo deducet me in civitatem munitam? Nemo, Domine. Siquidem et Petrus, qui promiserat pro te mori, postea te negavit. Quae est ista civitas munita? Infernus, ubi includuntur impii: unde exire non licet. Et vere ex ista civitate, nisi Dominus victor non exiit alter. Et vere civitas munita est ista. Moyses de ista civitate exire non potuit. Jacob similiter intravit in hanc civitatem, et non est reversus. Denique dicit ad filios suos: Lugens descendam ad inferos (Gen. XXXVII). Ad inferos autem descendit: quia necdum erat paradisus a latrone apertus. Munita est ista civitas ad egrediendum: aperta est autem ad introeundum. Quis deducet me usque in Idumaeam? Ubi locus est poenarum, et sanguinis. Idumaea enim interpretatur, sanguinea. Locus occisionis animarum, ubi multae interficiuntur animae. Nemo enim victor descendit in infernum, nisi tu solus, Domine.

Deus, qui repulisti nos. Non dixit, Qui repellis nos, sed, Qui aliquando repulisti nos. Et non exibis Deus, in virtutibus nostris? Haec interrogative legenda sunt. Et non exibis, Deus, in virtutibus nostris? Qui passus es pro nobis, quare non adjuvas nos: sed pateris conculcari nos a diabolo crudelissimo? Et non exibis, Deus, in virtutibus nostris. Videte quid dicat: Non dixit, non existi: sed, non exibis, Deus, in virtutibus nostris. Hoc vult dicere: Quando laboramus, tunc adjuvat nos Deus. Non est enim volentis neque currentis, sed miserentis est Dei (Rom. IX). Videte quid dicat: Non ait: non est jacentis, neque dormientis, sed miserentis est Dei. Sed vide quid dicit: Non est volentis neque currentis, sed miserentis Dei. Si non ergo voluerimus et cucurrerimus, Deus nobis nihil proderit. Nostrum est velle et currere, et postea Deus miseretur. Athleta enim dormiens perdit victoriam.

Da nobis auxilium de tribulatione. Non dixit, da nobis auxilium de deliciis: sed, de tribulatione. Ad Dominum cum tribularer clamavi, et exaudivit me (Psal. CXIX). Non dixit: cum essem in deliciis clamavi, aut dormiens clamavi. Vis exaudiri a Domino? Esto in tribulatione: clama, et exaudieris. Si quis ergo non est in tribulatione, auxilium Domini invocare non potest. Quia vana salus hominis. Maledictus homo qui spem habet in homine (Jer. XVII). Non est necesse hoc interpretari. Haec sententia omnibus patet. Aliquis speravit in imperatore, speravit in principe, in patre, aut matre: in aliquo negotio subito subtractus est spiritus ejus in quem ille speravit, et evanuit salus ejus. Non dixit, vana salus hominis; sed, salus ejus qui sperat in homine.

"Who will lead me into the fortified city?" No one, Lord. For it is thou who sayest: "I have trodden the winepress alone, and of the Gentiles there was not a man with me" (Isai. 63). "For all have turned aside, they are become unprofitable together: there is none that doth good, no not so much as one" (Ps. 13). Who therefore will lead me into the fortified city? No one, Lord. Indeed, even Peter, who had promised to die for thee, afterwards denied thee. What is this fortified city? Hell [Infernus], where the impious are shut in: from which it is not permitted to go out. And truly from that city, unless the Lord as victor, no other has gone out. And truly that is a fortified city. Moses could not go out from that city. Jacob likewise entered into this city, and did not return. Finally he says to his sons: "Mourning I will descend to the lower parts" (Gen. 37). But he descended to the lower parts [inferos] because paradise was not yet opened by the thief. That city is fortified for going out; but it is open for entering. "Who will lead me even into Edom?" Where there is a place of punishments and of blood. For Edom is interpreted as "bloody." The place of the slaying of souls, where many souls are killed. For no one descended as victor into hell, except thou alone, Lord.

"O God, who hast rejected us." He did not say, "Who rejectest us," but, "Who once rejected us." "And wilt not thou, O God, go out in our virtues?" These are to be read interrogatively. "And wilt not thou, O God, go out in our virtues?" Thou who hast suffered for us, why dost thou not help us, but sufferest us to be trodden under foot by the most cruel devil? "And wilt not thou, O God, go out in our virtues." See what he says: He did not say, "thou wentest not out," but, "thou wilt not go out, O God, in our virtues." This he wants to say: When we labor, then God helps us. "For it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9). See what he says: He did not say, "it is not of him that lieth down, nor of him that sleepeth," but, "it is of God that showeth mercy." But see what he says: "It is not of him that willeth, nor of him that runneth, but of God showing mercy." If therefore we shall not have willed and run, God will profit us nothing. It is ours to will and to run, and afterwards God shows mercy. For the sleeping athlete loses the victory.

"Give us help from tribulation." He did not say, "give us help from delights," but, "from tribulation." "To the Lord when I was in tribulation I cried, and he heard me" (Ps. 119). He did not say, "when I was in delights I cried," or, "sleeping I cried." Wilt thou be heard by the Lord? Be in tribulation: cry out, and thou shalt be heard. If anyone therefore is not in tribulation, he cannot invoke the help of the Lord. "For vain is the salvation of man." "Cursed is the man who hath hope in man" (Jer. 17). It is not necessary to interpret this. This sentence is open to all. Someone hoped in the emperor, hoped in a prince, in a father, or a mother: in some business suddenly his spirit was withdrawn in whom he hoped, and his salvation vanished. He did not say, "vain is the salvation of man," but the salvation of him who hopes in man.

In Deo faciemus virtutem. Non habeamus spem, nisi in Domino tantum. Non dicamus: si illud mihi eveniat, aut illud, unde habeo vivere? Respondeo tibi quod majus est. Si persecutio fiat, unde habes vivere? Semper Christiano persecutio est, semper nuditas proposita est. Nemo ergo debet de vita ista desperare, nemo timeat, nemo debet dicere: Si senuero, unde habeo vivere? si infirmus factus fuero, unde vivo? Christum habes, et times? Si volatilia coeli pascit, dubitas quod possit te pascere? Diabolus pascit suos homines, et Christus non pascet suos servos? Diabolus facit judices hujus mundi divites, et Christus non potest facere, ut non mendices? Diabolus dat aurum et gemmas, et Christus panem non potest dare? Nos omnem sollicitudinem projiciamus de cordibus nostris, et dicamus: In Deo faciemus virtutem. Ipse erit virtus nostra: ipse panis noster: ipse erit rector noster. Et ipse ad nihilum deducet inimicos nostros. Ipse nos coronat: ipse pugnat nobiscum: magis autem ipse vincet in nobis. Quid enim dicimus? In Deo faciemus virtutem. Quando enim fortes fuerimus, ipse ad nihilum deducet inimicos nostros. Non dixit: pugnabit, aut occidet: sed, ad nihilum deducet. Ideo eos ad nihilum deducet, ut, si voluerint, fortes eos faciat, et glorificet eos. Benedicamus ergo Deum: cui sit gloria in saecula saeculorum. Amen.

PSALMUS CVIII.

In finem, Psalmus David. Quod dicit, in finem: intelligamus non de praesenti dici, sed de futuro. Si autem de futuro dicitur, prophetia de Christo est.

Deus, laudem meam ne tacueris. Hoc est, Judas me tradidit, Judaei persecuti sunt, et crucifixerunt, et putaverunt me in finem perdere. Tu autem, Deus, laudem meam ne tacueris. Universa Ecclesia per singulos dies laudat Dominum, et completa est oratio Domini dicentis: Deus, laudem meam ne tacueris. Vide cujus dignitatis sunt sacerdotes. Sacerdotes loquuntur, et in sacerdotibus Deus laudem Filii sui non tacet. Quia os peccatoris et os dolosi super me apertum est. Videamus quomodo os Judae proditoris apertum est in Dominum.

"In God we shall do virtue." Let us have no hope, except in the Lord alone. Let us not say: "If that should happen to me, or that, whence have I to live?" I answer thee what is greater. If persecution should happen, whence hast thou to live? Always for the Christian there is persecution, always nakedness is set before him. No one therefore ought to despair of this life, no one should fear, no one ought to say: "If I shall have grown old, whence have I to live? if I shall have been made weak, whence do I live?" Thou hast Christ, and thou fearest? If he feeds the birds of the heaven, dost thou doubt that he can feed thee? The devil feeds his own men, and Christ will not feed his own servants? The devil makes the judges of this world rich, and Christ cannot make it so that thou dost not beg? The devil gives gold and gems, and Christ cannot give bread? Let us cast away all solicitude from our hearts, and let us say: "In God we shall do virtue." He himself will be our virtue: he himself our bread: he himself will be our ruler. "And he himself will bring our enemies to nothing." He himself crowns us: he himself fights with us: rather, however, he himself will conquer in us. For what do we say? "In God we shall do virtue." For when we shall have been strong, "he himself will bring our enemies to nothing." He did not say: "he will fight," or "he will kill": but, "he will bring to nothing." Therefore he will bring them to nothing, so that, if they should wish, he may make them strong, and glorify them. Let us therefore bless God: to whom be glory for ages of ages. Amen.

PSALM 108.

"To the end, a Psalm of David." What it says, "to the end": let us understand it to be said not of the present, but of the future. But if it is said of the future, it is a prophecy concerning Christ.

"O God, be not silent of my praise." This is: Judas betrayed me, the Jews persecuted, and crucified, and thought to lose me to the end. But thou, O God, be not silent of my praise. The universal Church through each single day praises the Lord, and the prayer of the Lord saying: "O God, be not silent of my praise" is fulfilled. See of what dignity are the priests. The priests speak, and in the priests God is not silent of the praise of his Son. "Because the mouth of the sinner and the mouth of the deceitful is opened against me." Let us see how the mouth of Judas the traitor was opened against the Lord.

Venit ad Dominum, ut eum tradat, et dicit: Rabbi, hoc est, magister (Marc. XIV). Ecce os peccatoris, et os dolosi. Ego eum mea clementia volo salvare, et osculum illi porrigo, et volo vincere malitiam ejus, et ille permanet ad malefaciendum, ut me tradat. Specialiter intelligitur de Juda: generaliter autem de Judaeis, in eo tempore quo dicebant: Crucifige, crucifige (Joan. XIX). Tale os peccatoris in Dominum apertum est. Ut autem videatis quod de omnibus Judaeis dixit, ex consequentibus cognoscetis. Quid enim dicit?

Locuti sunt adversum me lingua dolosa. Ego pro ipsis crucifigebar, et illi insultabant mihi. Vulnera mea medicina eorum erant, et videbar illis in derisum. Et sermonibus odii circumdederunt me. Non ut credant, sed ut expugnent. Et expugnaverunt me gratis. Dupliciter intelligitur gratis, hoc est, sine causa. Nec enim peccaveram, et non merebar ut debellarent me. Quae autem digna causa erat, ut expugnarent me? Quia sanaveram aegrotos eorum, quia mortuos resuscitaveram, quia alia signa feceram. Videte ergo quoniam gratis expugnaverunt eum. Et aliter intelligitur. Voluerunt exstinguere et delere nomen meum, et tamen non potuerunt. Quando aliquis aliquem persequitur, et nihil proficit: et non implet desiderium suum, gratis persequitur.

Pro eo ut me diligerent, detrahebant mihi: ego autem orabam. Pro beneficiis, quae eis contuleram, ipsi contumelias mihi faciebant. Ego autem quid faciebam? Orabam. Haec sunt arma Domini: haec sint et nostra arma, oratio. Si quando ergo nos persequitur aliquis, et odit nos, dicamus: Pro eo ut me diligerent, detrahebant mihi. Ego autem quid faciebam? Orabam: ut eos vincerem? Absit. Dominus non orabat, ut vinceret. Sed quid dixit? Ego autem orabam. Quid dicebam? Pater, ignosce eis: quod enim faciunt, nesciunt (Luc. XXIII).

Et posuerunt adversum me mala pro bonis. In cruce positus, rogabam pro crucifigentibus me, et illi dicebant: Vah! qui solvis templum, et in tribus diebus illud reaedificas. Salva temetipsum (Marc. XV). Si diligit te Pater, veniat nunc, et liberet te (Matt. XXVIII). Ego pro ipsis ex mortuis resurrexi, et illi dicunt: Discipuli illius venerunt nocte, et furati sunt eum (Luc. XXIII). Et odium pro dilectione mea. Considera, o Christiane; considera, o monache; si Dominus persecutorem suum et proditorem osculo suscepit, et pro crucifigentibus eum orat: nos pro fratribus nostris quid facere debemus?

He comes to the Lord, that he may betray him, and says: "Rabbi," that is, "master" (Mark 14). Behold "the mouth of the sinner, and the mouth of the deceitful." I by my clemency wish to save him, and I offer him a kiss, and I wish to overcome his malice, and he remains in doing evil, that he may betray me. Specially it is understood of Judas: generally however of the Jews, in that time when they were saying: "Crucify him, crucify him" (John 19). Such a mouth of the sinner was opened against the Lord. But that you may see that he spoke of all the Jews, you shall know from what follows. For what does he say?

"They have spoken against me with a deceitful tongue." I was being crucified for them, and they were insulting me. My wounds were their medicine, and I seemed to them a derision. "And with words of hatred they have compassed me." Not that they may believe, but that they may fight. "And they fought against me without cause [gratis]." Without cause is understood in two ways: that is, without a reason. For I had not sinned, and I did not deserve that they should war against me. But what worthy cause was there that they should fight against me? Because I had healed their sick, because I had raised the dead, because I had done other signs. See therefore that they fought against him without cause. And it is understood otherwise. They wished to extinguish and delete my name, and yet they could not. When anyone persecutes someone, and profits nothing, and does not fulfill his desire, he persecutes without cause.

"Instead of loving me, they detracted from me: but I prayed." For the benefits which I had conferred on them, they themselves did contumelies to me. But I, what did I do? I prayed. These are the weapons of the Lord: let these be also our weapons, prayer. If ever therefore someone persecutes us, and hates us, let us say: "Instead of loving me, they detracted from me." But I, what did I do? I prayed: that I might conquer them? Far be it. The Lord was not praying that he might conquer. But what did he say? "But I prayed." What was I saying? "Father, forgive them: for they know not what they do" (Luke 23).

"And they have set against me evil for good." Placed on the cross, I was asking for those crucifying me, and they were saying: "Vah! thou who destroyest the temple, and in three days rebuildest it, save thyself" (Mark 15). "If the Father loves thee, let him come now, and deliver thee" (Matt. 27). I rose from the dead for them, and they say: "His disciples came by night, and stole him away" (Matt. 28). "And hatred for my love." Consider, O Christian; consider, O monk; if the Lord received his persecutor and traitor with a kiss, and prays for those crucifying him: what ought we to do for our brothers?

Constitue super eum peccatorem. Quoniam rogavi pro ipsis in cruce, et viderunt vulnera mea. Dedi eis locum poenitentiae, et non agunt poenitentiam, et me nolunt habere regem, habeant regem diabolum: nolunt habere regem Jesum, habeant regem Barabbam, qui interpretatur, filius patris, hoc est, diaboli. Barabbas iste quis fuit? Seditiosus et latro. Et vere Barabbam habent regem, et usque in hodiernum diem seditiosum et latronem, qui occidit ipsos Judaeos. Barabbas latro, qui sanguine delectatur, antequam Dominus crucifigeretur: antequam eum crucifigerent Judaei, inclusus erat. Negaverunt Dominum, et Barabbas dimissus est (Joan. XVIII). Ex eo enim tempore Barabbas coepit in eos habere potestatem, et ille daemon qui ejectus fuerat de homine, et de illa generatione, et perambulabat in deserto, et locum invenire non poterat, adduxit secum alios septem daemones pejores se (Luc. XI), et intravit in synagogam, et facta sunt novissima hominis illius pejora prioribus. Denique et Synagoga Judaeorum antequam crucifigeret Dominum, erat quidem peccatrix, sed unum tantum habebat daemonem. Crucifixit Dominum, et octo simul in eam daemones ingressi sunt. Impletum est ergo quod dixit: Constitue super eum peccatorem, et diabolus stet a dextris ejus. Quoniam a dextris ejus stetit, propterea Synagoga siccam habebat manum dexteram, sicut scriptum est in Evangelio. Nos autem oremus, ut Dominus stet a dextris nostris, diabolus autem a sinistris (Luc. VI). Scriptum est in Zacharia: Et ostendit mihi Dominus Jesum Sacerdotem magnum, stantem coram angelo Domini, et Satan stabat a dextris ejus, ut pugnaret cum eo (Zach. III). Si ergo a dextris diabolus stat, quomodo nunc de Juda dicit, et diabolus stet a dextris ejus? Sed videte quid dicit: Stabat diabolus a dextris Jesu, ut adversaretur ei, hoc est, dexterae ejus adversari volebat. Hic autem non dicit, quia pugnare vult; sed quia jam vicerat Judam. Diabolus ibi contra dexteram desiderat pugnare: hic autem dominatus est dexterae Judae. Sed et hoc considerandum. In illo tempore stabat a dextris Domini, ut adversaretur ei, quando Jesus habebat vestimenta sordida. Sic enim et ibi scriptum est: Et Jesus habebat vestimenta sordida. Quamdiu habet Dominus Jesus vestimenta sordida, tamdiu stat diabolus a dextris ejus, quamdiu portat peccata nostra: in peccatis nostris adversatur illi diabolus. Quando autem dicitur in Zacharia: Tollite vestimenta ejus sordida, et induite eum mutatoriis, continuo dicit Jesus ad diabolum: Increpet Dominus in te, Satanas, increpet te qui elegit Jerusalem. Hoc totum ideo diximus; quia scriptum est: Et diabolus stet a dextris ejus.

"Set thou a sinner over him." Since I prayed for them on the cross, and they saw my wounds. I gave them a place of penance, and they do not perform penance, and they do not wish to have me as king: let them have the devil as king. They do not wish to have Jesus as king: let them have Barabbas as king, which is interpreted as "son of the father," that is, of the devil. Who was this Barabbas? Seditious and a robber. And truly they have Barabbas as king, and even to this present day a seditious man and a robber, who kills the Jews themselves. Barabbas the robber, who is delighted with blood, was shut in before the Lord was crucified: before the Jews crucified him. They denied the Lord, and Barabbas was released (John 18). For from that time Barabbas began to have power over them, and that demon who had been cast out of the man, and from that generation, and was walking through the desert, and could not find a place, brought with him seven other demons worse than himself (Luke 11), and entered into the synagogue, and the last state of that man became worse than the first. Finally even the Synagogue of the Jews before it crucified the Lord, was indeed a sinner, but had only one demon. It crucified the Lord, and eight demons entered into it together. Therefore it was fulfilled what he said: "Set thou a sinner over him, and let the devil stand at his right hand." Since he stood at his right hand, therefore the Synagogue had a dry right hand, as it is written in the Gospel. But let us pray that the Lord may stand at our right hand, and the devil at our left (Luke 6). It is written in Zachariah: "And the Lord showed me Jesus the great High Priest, standing before the angel of the Lord, and Satan stood at his right hand, that he might fight with him" (Zach. 3). If therefore the devil stands at the right hand, how does he say now concerning Judas, "and let the devil stand at his right hand"? But see what he says: The devil was standing at the right hand of Jesus, that he might oppose him, that is, he wished to oppose his right hand. Here however he does not say that he wishes to fight; but that he had already conquered Judas. The devil there desires to fight against the right hand: here however he has dominated the right hand of Judas. But this also is to be considered. In that time he was standing at the right hand of the Lord, that he might oppose him, when Jesus had filthy garments. For so it is written also there: "And Jesus had filthy garments." As long as the Lord Jesus has filthy garments, so long does the devil stand at his right hand, as long as he bears our sins: in our sins the devil opposes him. But when it is said in Zachariah: "Take away his filthy garments, and clothe him with change of garments," immediately Jesus says to the devil: "The Lord rebuke thee, Satan, may he rebuke thee who hath chosen Jerusalem." All this we have said for this reason: because it is written: "And let the devil stand at his right hand."

Cum judicatur, exeat condemnatus. Non veniat in judicium, sed in condemnationem. Ubi enim judicium est, ibi condemnatio: ubi autem condemnatio, jam manifesta est sententia. Et oratio ejus fiat in peccatum. Poenitentia Judae, pejus peccatum factum est. Quomodo pejus peccatum factum est poenitentia Judae? Ivit. et suspendio periit. Et qui proditor Domini factus est, hic et interemptor sui exstitit. Pro clementia Domini hoc dico: quia magis ex hoc offendit Dominum, quia se suspendit, quam quod Dominum prodidit. Oportebat orationem ipsius esse in poenitentiam, et versa est in peccatum. Vides haereticum orantem, vides Judaeum, vides Manichaeum: licet jejunent, licet orent, tamen oratio ipsorum vertitur in peccatum.

Fiant dies ejus pauci. Dies ejus pauci facti sunt: noctes vero creverunt. Receptus est enim in dimidio dierum suorum. Sol ab ipso recessit, et ecce tenebrae ei multiplicatae sunt. Et episcopatum ejus accipiat alter. Hoc et in Actibus apostolorum manifestius interpretatum est (Act. I). Non solum autem in illo tempore de Juda dictum est; sed usque hodie dicitur, et usque in diem judicii. Si ipse Judas apostolatum perdidit, custodiant se sacerdotes et episcopi, ut non et ipsi suum sacerdotium perdant. Si apostolus cecidit, facilius monachus potest cadere. Virtus non perit, licet homo cadat et pereat. Tamen Dominus denarios suos dat sub fenore. Si ille non duplicaverit, accipitur pecunia ejus, et dabitur habenti. Pecunia Domini otiosa esse non potest.

Fiant filii ejus orphani, et uxor ejus vidua. Videte quia sacramenta sunt quae dicuntur. Filios Judae quos putas? Judaeos. Et Judaei dicuntur non ab illo Juda sancto, sed ab isto proditore. Ex illo sancto nos sumus Judaei spirituales: ex illo autem proditore, isti sunt Judaei carnales. Denique duo sunt apostoli, qui vocantur Judae vocabulo. Undecimus apostolus est, qui dicitur Judas Jacobi. Duodecimus autem est, et novissimus, qui vocatur Judas Iscariotes. Ex illo ergo Juda Jacobi, nos dicimur Judaei spirituales, ex isto autem Iscariote, illi dicuntur Junaei carnales. Ille Judas pater noster dicitur Jacobi, hoc est, Judas filius supplantatoris. Nos enim supplantavimus populum Judaeorum et accepimus primitiva illorum, illi autem ex Iscariote dicuntur, quod dubium est, an patrem significet, an villam ejus. Caeterum quomodocumque interpretatus fueris, merces interpretatur et pretium. Igitur Judas qui proditurus erat Dominum, et pretium accepturus, de pretio nomen accepit. Licet reddiderit pretium sacerdotibus Judaeorum, sed tamen illi condemnant eum, quoniam nolunt recipere pretium sanguinis. Videte dissensionem Pharisaeorum et infelicitatem Judae.

"When he is judged, let him go out condemned." Let him not come for judgment, but for condemnation. For where there is judgment, there is condemnation: but where there is condemnation, the sentence is already manifest. "And let his prayer become sin." The penance of Judas became a worse sin. How did the penance of Judas become a worse sin? He went and perished by hanging. And he who was made the traitor of the Lord, here also stood forth as his own slayer. For the clemency of the Lord I say this: because he offended the Lord more by this, that he hanged himself, than because he betrayed the Lord. It behooved that his prayer should be unto penance, and it was turned into sin. Thou seest a heretic praying, thou seest a Jew, thou seest a Manichean: although they fast, although they pray, yet their prayer is turned into sin.

"Let his days be few." His days were made few: but his nights grew. For he was taken away in the midst of his days. The sun receded from him, and behold darkness was multiplied to him. "And let another take his bishopric [episcopatum]." This was more clearly interpreted also in the Acts of the Apostles (Acts 1). But not only was it said of Judas in that time; but even to this day it is said, and even to the day of judgment. If Judas himself lost his apostleship, let priests and bishops guard themselves, that they themselves also lose not their priesthood. If an apostle fell, more easily can a monk fall. Virtue does not perish, although a man fall and perish. Nevertheless the Lord gives his denarii under interest. If he shall not have doubled them, his money is taken away, and will be given to him who has. The money of the Lord cannot be idle.

"Let his children be orphans, and his wife a widow." See that they are sacraments which are said. Whom do you think the children of Judas are? The Jews. And they are called Jews not from that holy Judah, but from this traitor. From that holy one we are spiritual Jews: from this traitor, however, these are carnal Jews. Finally there are two apostles who are called by the name of Judah. The eleventh apostle is he who is called Judah of James. But the twelfth and the last is he who is called Judas Iscariot. From that Judah of James, therefore, we are called spiritual Jews; from this Iscariot, however, those are called carnal Jews. That Judah our father is called "of James," that is, Judah the son of the supplanter. For we have supplanted the people of the Jews and received their firstfruits; but those are called from Iscariot, which is doubtful whether it signifies his father or his village. For the rest, however you shall have interpreted it, it is interpreted as "reward" and "price." Therefore Judas who was about to betray the Lord, and to receive a price, took his name from the price. Although he returned the price to the priests of the Jews, yet they condemn him, since they do not wish to receive the price of blood. See the dissension of the Pharisees and the unhappiness of Judas.

Si bene emistis sanguinem Jesu, quare non recepistis pecuniam vestram? Si autem non vultis recipere, quoniam pretium sanguinis est: ostenditis vosmetipsos injuste et inique effudisse sanguinem. Sed vide quid faciunt. Ipsam, inquit, pecuniam non mittunt in corbonam, sed emunt ex ipsa agrum, et appellant cum Acheldemach, quod interpretatur, pretium sanguinis (Matth. XXVII). Quare illum emunt? In sepulturam peregrinorum. Nos beati quibus de pretio sanguinis Domini ager emitur. Et uxor ejus vidua. Synagoga, quae prima facta est uxor Dei, de qua dixit: Et dedit illi libellum repudii (Deut. XXIV). Et iterum: Recepi eam, et dixi illi: Convertere ad me (Jer. III). Illa ergo Synagoga repudium accepit a Salvatore, et facta est uxor Judae proditoris. Denique quid fecit? Non accepit dotem, sed dotem marito suo dedit. Iterum autem ille miserrimus Judas qui prodidit Dominum, non vult accipere malam dotem; sed reddidit meretrici uxori malam dotem, quam accepit ab illa. Et quid dicit? Displicuisti priori tuo marito, repudiavit te, et projecit, et dedit tibi libellum repudii. Ego nolo te habere in uxorem. Dedisti mihi pretium, et decepisti me. Et quae interfecisti Dominum Deum tuum, interficies et me. Non possum enim in Scriptura invenire, quod Judas habuerit aut uxorem, aut filios.

Nutantes transferantur filii ejus, et mendicent. Diligenter considerate: siquidem difficilia sunt quae sequuntur. Ex illo tempore ex quo Dominus crucifixus est, ex tunc semper moventur Judaei, non stant in suo loco. Denique dicitur et de Cain: Et exiit, inquit, Cain a facie Dei, et habitavit in terra Nod (Gen. IV): Nod autem interpretatur commotio. Quia egressus fuerat a facie Dei Cain: recte non stetit, sed habitavit in terra Nod, hoc est, in commotione. Ita igitur et isti, quoniam crucifixerunt Deum et Dominum suum, nutantes transferentur. Non enim sunt in suis locis; sed in toto orbe divisi sunt. Mendicitatem hic dicit divitiarum spiritualium. Non enim habent prophetas, non habent Legem, non habent sacerdotium, non habent sacrificium, sed vere mendici facti sunt.

Scrutetur fenerator omnem substantiam ejus. Dedisti illi pecuniam, Domine: dedisti illi sicut et aliis. Ille autem quid fecit? Non ligavit in sudario, et non infodit terrae, et negligens fuit; sed ubi habuit talentum et pecuniam Domini, accepit pretium ab inimicis Domini, et vendidit Dominum suum (Luc. XIX). Propterea tibi dico: Domine, exige ab illo fenus pecuniae tuae. Et diripiant alieni labores ejus. Feneratur Dominus, manifeste exigit, et quid factum est? Alieni diripient labores ejus. Sive de omnibus Judaeis generaliter intelligimus: quia vastati sunt a Romanis. Sive specialiter, quod a daemonibus direptus est Judas, et ipse populus.

If you bought the blood of Jesus well, why did you not receive your money? But if you do not wish to receive it because it is the price of blood: you show yourselves to have shed the blood unjustly and iniquitously. But see what they do. That money, he says, they do not put into the treasury [corbonam], but they buy with it a field, and they call it Acheldemach, which is interpreted as "the price of blood" (Matt. 27). Why do they buy it? For the burial of strangers. We are blessed for whom the field is bought with the price of the Lord's blood. "And let his wife be a widow." The Synagogue, which first was made the wife of God, of which he said: "And he gave her a bill of divorce" (Deut. 24). And again: "I received her, and said to her: Return to me" (Jer. 3). That Synagogue therefore received a divorce from the Savior, and was made the wife of Judas the traitor. Finally what did she do? She did not receive a dowry, but gave a dowry to her husband. But again that most miserable Judas who betrayed the Lord, does not wish to receive the evil dowry; but he returned to the harlot wife the evil dowry which he received from her. And what does he say? "Thou hast displeased thy former husband, he has divorced thee, and cast thee out, and given thee a bill of divorce." "I do not wish to have thee as a wife." "Thou gavest me a price, and thou hast deceived me." "And thou who hast killed the Lord thy God, wilt kill me also." For I cannot find in Scripture that Judas had either a wife or children.

"Let his children be moved and pass over, and let them beg." Diligently consider: indeed the things which follow are difficult. From that time from which the Lord was crucified, from then always the Jews are moved, they do not stand in their place. Finally it is said also of Cain: "And Cain went out," he says, "from the face of God, and dwelt in the land of Nod" (Gen. 4): but Nod is interpreted as "commotion." Because Cain had gone out from the face of God: rightly he did not stand, but dwelt in the land of Nod, that is, in commotion. Thus therefore also these, since they crucified their God and Lord, being moved shall be transferred. For they are not in their places; but are divided in the whole world. He speaks here of the beggary of spiritual riches. For they have not prophets, they have not the Law, they have not a priesthood, they have not a sacrifice, but they are made truly beggars.

"Let the usurer search all his substance." You gave him money, Lord: you gave it to him just as to the others. But what did he do? He did not bind it in a napkin, and he did not dig it into the earth, and he was negligent; but where he had the talent and the money of the Lord, he received a price from the enemies of the Lord, and sold his Lord (Luke 19). Therefore I say to you: Lord, exact from him the interest of your money. "And let strangers plunder his labors." The Lord acts as a usurer, he clearly exacts it, and what happened? Strangers shall plunder his labors. Either we understand this generally about all the Jews: because they were devastated by the Romans. Or specifically, because Judas was plundered by demons, and the people themselves.

Non sit illi adjutor, nec sit qui misereatur pupillis ejus. In illo tempore non habuit populus Judaeorum adjutorem. Respondete mihi, o Judaei. Fuistis in Babylonia: habuistis ibi prophetas, Daniel, Ezechiel, et revera idololatrae eratis. Septuaginta annis fuistis in captivitate, et postea venistis in propria. Ecce nunc quadringenti anni, quare non est missus ad vos propheta? In illo tempore idola colebatis, et miserebatur vestri Deus. Nunc autem non colitis idola, quare dereliquit vos Dominus? Ecce quadringenti anni sunt. Sed tunc dereliquistis Dominum, et idola colebatis: nunc autem Dominum crucifixistis et interfecistis, et ideo non erit vobis adjutor.

In generatione una deleatur nomen ejus. O prophetia, o sacramentum prophetiae! In generatione una deleatur nomen ejus. Post passionem Domini, quadraginta duo anni transierunt, et populus ille deletus est. Siquidem perfecta aetas quadragesimo anno venit. Post passionem ergo Domini, quadragesimo secundo anno deleta est Jerosolyma. Videte ergo quoniam in generatione una deletum est nomen ejus. Sed et in hoc clementia est Domini. Crucifixerunt eum, et quadraginta duos annos dedit eis ad poenitentiam. Ego simpliciter dico: Propterea interfecit eos post quadraginta duos annos, quia ex illis qui crucifixerunt Dominum, nemo remanserat ex eis. Judas maledicitur, ut in Juda Judaei maledicantur.

In memoriam redeat iniquitas patrum ejus in conspectu Domini. Peccaverunt in deserto, dimisisti eis. Nunc reputat illis quod tunc peccaverunt, quoniam Dominum crucifixerunt. Sive aliter interpretemur: Et reputat illis crudelitatem homicidiorum eorum, et nihil eis dimittit. Et peccatum matris ejus non deleatur. Quae est mater Judae? Jerusalem, quae in sanguine gaudet, quae occidit prophetas et ipsum Dominum suum.

Pro eo quod non est recordatus facere misericordiam. Videtis quanta clementia Domini est. Videt eum cum ministris venientem; videt eum venientem cum fustibus, et porrigit illi osculum. Ille venit ad prodendum, et Dominus osculum dat, ut qui magistrum non timuit, vel clementia vinceretur.

Et persecutus est hominem inopem et mendicum. Qui cum esset dives, propter nos pauper factus est (I Cor. VIII). Dominus inopem se dicit et mendicum, et quis in divitiis suis gloriatur? Habetis consolationem, pauperes, et Dominus vobiscum pauper est. Et compunctum corde mortificare. Quid est quod dixit, compunctum corde mortificare? Quod in Evangelio dixit: Tristis est anima mea usque ad mortem. Et iterum quando dixit: Pater, si possibile est, transeat a me calix iste (Matth. XXVI). Aliter: Hoc dolebat mihi, et contristabar pro persequentibus me: quia nolebant poenitentiam agere. Ego in cruce pendebam, et sanguine meo lavabam sordes eorum, et ipsi nolebant agere poenitentiam. Hae erant lacrymae, haec compunctio: quoniam persequentes me non potui salvare.

"Let there be none to help him, nor let there be any to have mercy on his orphans." At that time the people of the Jews had no helper. Answer me, O Jews. You were in Babylonia: you had prophets there, Daniel, Ezekiel, and truly you were idolaters. For seventy years you were in captivity, and afterwards you came into your own lands. Behold now four hundred years, why has no prophet been sent to you? At that time you worshipped idols, and God had mercy on you. Now, however, you do not worship idols, why has the Lord forsaken you? Behold, it is four hundred years. But then you forsook the Lord, and worshipped idols: now, however, you crucified and killed the Lord, and therefore there shall be no helper for you.

"In one generation let his name be blotted out." O prophecy, O mystery of prophecy! "In one generation let his name be blotted out." After the passion of the Lord, forty-two years passed, and that people was blotted out. Since the perfect age comes in the fortieth year. After the passion of the Lord, therefore, in the forty-second year Jerusalem was destroyed. See therefore that in one generation his name was blotted out. But even in this is the mercy of the Lord. They crucified him, and he gave them forty-two years for penance. I say simply: Therefore he killed them after forty-two years, because of those who crucified the Lord, none of them remained. Judas is cursed, so that in Judas the Jews may be cursed.

"May the iniquity of his fathers return into memory in the sight of the Lord." They sinned in the desert, you forgave them. Now he reckons to them that they sinned then, because they crucified the Lord. Or let us interpret it otherwise: And he reckons to them the cruelty of their homicides, and forgives them nothing. "And let not the sin of his mother be blotted out." Who is the mother of Judas? Jerusalem, which rejoices in blood, which killed the prophets and her own Lord.

"Because he remembered not to show mercy." You see how great the mercy of the Lord is. He sees him coming with the servants; he sees him coming with clubs, and he offers him a kiss. He comes to betray, and the Lord gives a kiss, so that he who did not fear the master might be overcome even by mercy.

"And he persecuted the poor and beggarly man." Who, though he was rich, for our sake became poor (2 Cor. 8). The Lord calls himself poor and a beggar, and who glories in his riches? You have consolation, you poor, and the Lord is poor with you. "And to put to death the broken in heart." What is it that he said, "to put to death the broken in heart"? What he said in the Gospel: "My soul is sorrowful even unto death." And again when he said: "Father, if it is possible, let this chalice pass from me" (Matt. 26). Otherwise: This was a grief to me, and I was saddened for those persecuting me: because they would not do penance. I was hanging on the cross, and with my blood I was washing their filth, and they themselves would not do penance. These were the tears, this the compunction: because I could not save those persecuting me.

Libera me, quia egenus et pauper sum ego. Dominus se pauperem dixit, ut pauperes consolaretur. Cum hominibus pauper factus est, ut saltem nemo pauperem despiceret. Et cor meum conturbatum est intra me. Videte quid dicat: Et cor meum conturbatum est intra me. Ipsum est quod alibi dicit: Turbatus sum, et non sum locutus. Quod turbor, hominis est: vincere autem turbationem et iram, hoc magnae virtutis est. Propterea dicit et propheta: Irascimini, et nolite peccare (Psal. IV). Irasci hominum est: non remanere in ira, Christiani est.

Excussus sum sicut locustae. Ego quidem veneram, ut protegerem populum meum, et dixi: Jerusalem, Jerusalem, quae occidis prophetas, et lapidas eos qui ad te missi sunt: quotiens volui congregare filios tuos, sicut gallina congregat pullos suos sub alas suas (Matth. XXIII)! Ego veneram ut gallina ad protegendum eos: illi autem inimicissima mente susceperunt me. Ego veneram ut mater, et illi quasi homicidam suum me interfecerunt. Excussus sum. Quid est hoc? persecuti sunt me, projecerunt me. Persecuti sunt me de Nazareth. Veni in Capharnaum, persecuti sunt me. De Capharnaum ivi in Bethsaidam, et inde me persecuti sunt. Veni in Jerusalem, nolebam recedere a populo meo, et inde me persecuti sunt, et sic me habebant quasi locustas. And quid feci? Iratus sum, defendi memetipsum, maledixi eos, et dereliqui illos? Nec unum horum feci; sed quid feci? Oravi pro ipsis.

Genua mea infirmata sunt a jejunio. Habete consolationem, o monache, jejunando: siquidem et Dominus hoc fecit. Ego dico quod quando jejunat monachus, fortior fit jejunio. Et quando infirmantur genua ejus jejunio, tunc maxime roboratur. Et caro mea immutata est propter oleum. Rem videor difficilem dicere, et secundum litteram interpretor, ut aedificem audientes. Aedificat enim me littera. Bonum est jejunare: bonum est fugere delicias. Antequam veniam ad spiritualem intelligentiam, miror in littera, quod dicit oleum se manducare. Longe est a caeteris desideriis. Hoc totum dixi, quia dixit: Et caro mea immutata est propter oleum. Hoc aliter interpretatus sum. Caeterum quod dicit, hoc est: Oleum, imago claritatis est: oleum quasi esca est luminis. Ita igitur et Judaei acceperunt a me oleum, acceperunt vitam, acceperunt lumen. Ne quis existimet, quod oleum dicat pro misericordia: in Hebraeo significat, intelligibile oleum. Immutatus est, non in gaudium, sed in tristitiam: non ut pulchrior inveniatur, sed ut foedior appareat. Propterea dicit: Vidimus eum, et non habebat pulchritudinem (Isai. LV). Quare? Quia caro ipsius immutata est propter oleum.

"Deliver me, for I am needy and poor." The Lord called himself poor, so that he might console the poor. He became poor with men, so that at least no one would despise a poor man. "And my heart is troubled within me." See what he says: "And my heart is troubled within me." It is the same as what he says elsewhere: "I am troubled, and I did not speak." That I am troubled belongs to man; but to overcome trouble and anger, this belongs to great virtue. Therefore the prophet also says: "Be angry, and sin not" (Psalm 4). To be angry belongs to men; not to remain in anger belongs to the Christian.

"I am shaken off like locusts." I indeed had come, that I might protect my people, and I said: "Jerusalem, Jerusalem, who killest the prophets, and stonest those who are sent to thee: how often would I have gathered thy children, as a hen gathers her chicks under her wings!" (Matt. 23). I had come as a hen to protect them: but they received me with a most hostile mind. I had come as a mother, and they killed me as if their own murderer. "I am shaken off." What is this? they persecuted me, they cast me out. They persecuted me from Nazareth. I came into Capernaum, they persecuted me. From Capernaum I went into Bethsaida, and from there they persecuted me. I came into Jerusalem, I did not wish to withdraw from my people, and from there they persecuted me, and so they held me as if locusts. And what did I do? Was I angry, did I defend myself, did I curse them, and did I forsake them? I did none of these; but what did I do? I prayed for them.

"My knees are weakened from fasting." Have consolation, O monk, in fasting: for the Lord also did this. I say that when a monk fasts, he becomes stronger by fasting. And when his knees are weakened by fasting, then he is especially strengthened. "And my flesh is changed because of the oil." I seem to say a difficult thing, and I interpret according to the letter, so that I may edify the hearers. For the letter edifies me. It is good to fast: it is good to flee delights. Before I come to the spiritual understanding, I wonder in the letter, that he says he eats oil. It is far from other desires. I said all this because he said: "And my flesh is changed because of the oil." I have interpreted this otherwise. Moreover, what he says is this: Oil is an image of brightness: oil is as it were the food of light. So therefore the Jews also received from me oil, they received life, they received light. Let no one think that he speaks of oil for mercy: in Hebrew it signifies intelligible oil. He is changed, not into joy, but into sadness: not that he may be found more beautiful, but that he may appear more foul. Therefore he says: "We saw him, and he had no beauty" (Isa. 53). Why? Because his flesh was changed because of the oil.

Non habebat delicias corporis, sed Dei spiritus. Et nos ergo quando jejunamus, quando facies nostrae pallidae sunt: quando foedi videmur, cognoscamus nosmetipsos tunc pulchiores apparere Christo. Tales diligit milites Christus, qui jejuniis vacent. Annona nostra et esca jejunium est. Quare? Quia in jejunio victoria est, et in victoria triumphus. Denique et Apostolus: Non in saturitate, sed in infirmitate gloriatur (I Cor. IV). Quando enim infirmor, tunc fortior sum (II Cor. XII).

Et ego factus sum opprobrium illis. Vocabant enim me Samaritanum, et dicebant: In Beelzebub principe daemoniorum ejicit daemonia (Joan. VIII). Nonne hic est filius Joseph fabri? Nonne fratres ejus et sorores omnes apud nos sunt (Luc. XI)? Et iterum: Qui solvis templum, et in tribus diebus aedificas illud (Marc. XV). Et iterum: Videamus si venit Elias salvare eum. Ille vocabat: Eli, Eli: quod est, Deus meus, Deus meus (Matth. XXVII), et illi Eliam putabant. Videte ineruditos Judaeos. Filius Dei Eliae auxilium petebat? Viderunt me, et moverunt capita sua. Quare moverunt capita sua? Quia et pedes jam moverant.

Salvum me fac propter misericordiam tuam. Dicit et in Evangelio: Potestatem habeo ponendi animam meam, et iterum resumendi eam (Joan. X). Et iterum: Nemo tollit eam a me. Et quomodo misericordiam petit? Ipse misericordiam petit, et ipse tribuit. Ipse ut homo rogat, et ut Deus tribuit.

Et sciant quia manus tua haec, et tu, Domine, fecisti eam. Quid est quod dicit: Et sciant quia manus tua haec, et tu, Domine, fecisti eam? Intelligant Judaei quoniam ipsi non praevaluerunt in me: sed mea et tua voluntas facta est ut patiar, et ego volui pati: propterea dico secundum quod homo sum: Deus meus, ut facerem voluntatem tuam, volui: et tua voluntas erat et mea ut patiar, non illorum. Ergo non insidiae et fortitudo fecit: sed ego et tu voluimus ut patiar. Tu enim percussisti pastorem tuum, et oves dispersae sunt. Hoc scriptum est in Zacharia: Percutiam pastorem, et dispergentur oves (Zach. XIII). Quod ut patiar, mea voluntas fuit et tua. Quod tu voluisti, et ego volui. Oportebat venire scandalum, sed vae per quem venit (Matth. XVIII).

Maledicent illi, et tu benedices. Usque hodie hoc fit: Illi maledicunt in synagoga, et Dominus benedicit in Ecclesia: Qui insurgunt in me, confundantur: servus autem tuus laetabitur. Illi insurgunt in me: ego autem servus tuus laetabor. Quare autem servus tuus? Quoniam qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo: sed exinanivit semetipsum, formam servi accipiens (Philipp. II).

He did not have the delights of the body, but of the Spirit of God. And we therefore when we fast, when our faces are pale: when we seem foul, let us know that we then appear more beautiful to Christ. Such soldiers Christ loves, who are free for fasts. Our provisions and food is fasting. Why? Because in fasting is victory, and in victory a triumph. Finally the Apostle also: "Not in fullness, but in infirmity he glories" (1 Cor. 4). For when I am weak, then am I strong (2 Cor. 12).

"And I became a reproach to them." For they called me a Samaritan, and said: "In Beelzebub the prince of demons he casts out demons" (John 8). "Is not this the son of Joseph the carpenter? Are not his brothers and sisters all with us?" (Luke 11). And again: "Thou who destroyest the temple, and in three days buildest it up" (Mark 15). And again: "Let us see if Elias comes to save him." He called: "Eli, Eli": which is, "My God, my God" (Matt. 27), and they thought he meant Elias. See the unlearned Jews. Did the Son of God seek help from Elias? "They saw me, and moved their heads." Why did they move their heads? Because they had already moved their feet.

"Save me according to thy mercy." He says also in the Gospel: "I have power to lay down my soul, and again to take it up" (John 10). And again: "No one takes it from me." And how does he ask for mercy? He himself asks for mercy, and he himself bestows it. He as man asks, and as God bestows.

"And let them know that this is thy hand, and thou, Lord, hast done it." What is it that he says: "And let them know that this is thy hand, and thou, Lord, hast done it"? Let the Jews understand that they did not prevail against me: but my will and thine was done that I should suffer, and I willed to suffer: therefore I say according to what I am as man: My God, to do thy will, I willed: and thy will was mine that I should suffer, not theirs. Therefore not snares and strength did it: but I and thou willed that I should suffer. For thou hast struck thy shepherd, and the sheep are dispersed. This is written in Zechariah: "I will strike the shepherd, and the sheep shall be dispersed" (Zech. 13). That I should suffer, it was my will and thine. What thou willed, I also willed. It was necessary that scandal should come, but woe to him through whom it comes (Matt. 18).

"They will curse, and thou wilt bless." Even today this is done: They curse in the synagogue, and the Lord blesses in the Church. "Let them that rise up against me be confounded: but thy servant shall rejoice." They rise up against me: but I thy servant shall rejoice. Why thy servant? Since he who, being in the form of God, thought it not robbery to be equal with God: but emptied himself, taking the form of a servant (Phil. 2).

Induantur qui detrahunt mihi pudore. Valde nobis prodest intelligere quod dicimus: Clementia Dei in hoc apparet, in dicendo, induantur. Non dicit, pereant: non dicit, deleantur in aeternum. Sed quid dicit? Confundantur, hoc est, intelligant errorem suum, et confundantur, et deficiat in poenitentia. Qui induitur pudore, prope est saluti: si quis enim vere confunditur, incipit poenitere. Considerate, o monachi, si aliquando habueritis aliquid contra fratrem vestrum, semper pro ipso rogare debetis Dominum. Dominus crucifigitur, et pro crucifigentibus rogat. Vos autem, si audieritis verbum malum, ne teneatis iram? Sol non occidat super iracundiam vestram (Ephes. V). Et operiantur sicut diploide confusione sua. Diplois genus est pallii. Denique et in Hebraico MAIL () dicitur. Diplois ideo, quia duplex est pallium. Propterea ego dico tibi: Domine, inimici mei sunt Judaei: persecuti sunt me, crucifixerunt me, fecerunt mihi omnia mala, blasphemaverunt me. Indulge illis: quoniam ego qui passus sum, rogo pro ipsis. Et quid rogo? Erubescant et confundantur, et sic salventur. Nudaverunt me tunica mea, et suam perdiderunt. Da illis confusionem, da illis ignominiam, et habeant duplex pallium, hoc est, ne simplicem habeant confusionem, sed duplicem, ut magis agant poenitentiam. Non dicit contra Judaeos, sed pro ipsis dicit. Creator enim est, et illorum, et noster, non enim eos omnino eradicavit. Vultis scire? Petrus ex ipsis erat, et omnes apostoli ex ipsis erant. Nos in radicem ipsorum inserti sumus. Nos rami sumus, illi radix, Non debemus maledicere radicibus, sed debemus orare pro radicibus nostris. Qui inserti sumus in radicem, deprecemur Dominum, ut sicut hi rami salvi facti sunt, sic et radix salvetur. Forte aliquis dicat: Tu pro Judaeis oras blasphemis? Oro Dominum pro ipsis. Si enim ipse persecutorum suorum miseretur, quanto magis mei miseretur?

Confitebor Domino nimis in ore meo. Hoc post resurrectionem dicitur, et de futura Ecclesia cantatur. Et in medio multorum laudabo eum. Non enim in Judea solum, sed in universo orbe, in Ecclesia laudabo te.

Quia astitit a dextris pauperis. Diabolus ad dexteram Judae stetit. Caeterum mihi Dominus stetit ad dexteram. Ut salvam faceret a persequentibus animam meam (Matth. XXVI). Animam, inquit, salvabit. Et alibi dicit: Tristis est anima mea usque ad mortem. Qui tristis est, sensum habuit. Insensibilis enim anima sensum non habet. Insensibilis anima non habet sensum, neque dolorem. Ubi enim dolor est et tristitia, ibi sensus est. Si ergo habuit tristitiam, si habuit dolorem, ergo habuit et sensum doloris.

"Let them that detract me be clothed with shame." It greatly profits us to understand what we say: The mercy of God appears in this, in saying, "let them be clothed." He does not say, let them perish: he does not say, let them be blotted out forever. But what does he say? Let them be confounded, that is, let them understand their error, and be confounded, and let them fail in penance. He who is clothed with shame is near to salvation: for if anyone is truly confounded, he begins to repent. Consider, O monks, if ever you have anything against your brother, you ought always to pray to the Lord for him. The Lord is crucified, and he prays for those crucifying him. You, however, if you hear an evil word, will you not hold your anger? Let not the sun go down upon your anger (Eph. 4). "And let them be covered with their confusion as with a double cloak." A *diplois* is a kind of mantle. Finally also in Hebrew it is called *MAIL*. A *diplois* therefore, because it is a double mantle. Therefore I say to you: Lord, my enemies are the Jews: they persecuted me, they crucified me, they did all evils to me, they blasphemed me. Forgive them: since I who suffered, pray for them. And what do I pray? Let them be ashamed and confounded, and so be saved. They stripped me of my tunic, and lost their own. Give them confusion, give them ignominy, and let them have a double mantle, that is, let them not have a simple confusion, but a double one, so that they may do penance more. He does not speak against the Jews, but for them he speaks. For he is the Creator, both of them and of us, for he did not completely root them out. Do you want to know? Peter was of them, and all the apostles were of them. We are engrafted into their root. We are branches, they the root. We ought not to curse the roots, but we ought to pray for our roots. We who are engrafted into the root, let us beseech the Lord, that just as these branches are made safe, so also the root may be saved. Perhaps someone may say: Do you pray for blasphemous Jews? I pray to the Lord for them. For if he himself has mercy on his persecutors, how much more does he have mercy on me?

"I will confess to the Lord exceedingly with my mouth." This is said after the resurrection, and it is sung of the future Church. "And in the midst of many I will praise him." For not in Judea alone, but in the whole world, in the Church I will praise thee.

"Because he stood at the right hand of the poor." The devil stood at the right hand of Judas. Moreover, the Lord stood at my right hand. "That he might save my soul from the persecutors" (Matt. 26). He will save, he says, the soul. And elsewhere he says: "My soul is sorrowful even unto death." He who is sorrowful, had feeling. For an insensible soul has not feeling. An insensible soul has not feeling, nor pain. For where there is pain and sorrow, there is feeling. If therefore he had sorrow, if he had pain, therefore he had also the feeling of pain.

Si ergo voluerint nobis dicere: Propterea non dicimus eum habuisse sensum, ut non videatur habere peccatum. Nos illis respondeamus: Habuit corpus sicut et nos, aut non habuit? Si dixerint, Habuit: respondeamus illis: Ergo habuit et passiones corporis nostri. Intelligat unusquisque quod dico. Si autem negaverint eum habuisse passiones corporis, ergo dicimus illis, quod nec corpus habuit. Et nos dicamus illis: Sicut corpus habuit verum, sicut et nos, et non habuit peccatum corporis, ita et animam veram habuit, et peccata animae non habuit. Nos ergo confiteamur verum corpus eum habuisse, et veram animam. Si enim non suscepit Dominus cuncta quae hominis sunt, non salvavit hominem. Si autem suscepit corpus, animam autem non suscepit, ergo corpus salvavit, animam autem non salvavit. Nos autem volumus magis salvari animam nostram quam corpus. Suscepit ergo Jesus, et corpus, et animam, ut utrumque salvet, ut perfectum hominem salvet, sicut et eum condidit. Si ergo dicunt illi: quia ideo Dominus non accepit sensum, ut non peccaret: et hoc putant, quod quicumque sensum habuerit humanum, vincere enim non potest. Dicant nobis: Joannes Baptista habuit sensum, an non habuit? Illo tempore quo erat in deserto, peccavit? Utique dicunt, quia non peccavit. Denique et Dominus noster dicit: Amen dico vobis, non fuit inter natos mulierum major Joanne Baptista (Matth. XI). Petrus habuit sensum, an non habuit, et caeteri sancti apostoli? Si ergo apostoli vicerunt sensum humanum: Dominus timuit accipere sensum, ne vinceretur ab illo? Et dum volunt glorificare Dominum; detrahunt illi. Quodo illi detrahunt? Ut videatur timere Dominus, quod apostoli non timuerunt. Nos ergo gratias agamus omnipotenti Deo, et dicamus: In sensu tuo non habuisti peccatum. Et venit princeps hujus mundi, et invenit in te nihil (Joan. XIV). Ita ergo praestes nobis, sicut in tuo sensu vicisti diabolum, et in sensu nostro vince diabolum, ut quemadmodum perfectos nos creasti, perfectos et salves nos. Tu enim es Creator, tu es Magister, tu es Dominus, tu es et qui pro nobis passus es: qui vivis et regnas in saecula saeculorum. Amen.

PSALMUS CIX.

Psalmus ipsi David.

Iste psalmus vocem vatis continet de Christo loquentis. Ait ergo propheta: Dixit Dominus Domino meo: Sede a dextris meis.

If therefore they wish to say to us: For this reason we do not say that he had feeling, so that he may not seem to have sin. Let us answer them: Did he have a body as also we, or did he not have? If they say, He had: let us answer them: Therefore he had also the passions of our body. Let each one understand what I say. But if they deny that he had the passions of the body, then we say to them, that neither did he have a body. And let us say to them: Just as he had a true body, as also we, and did not have the sin of the body, so also he had a true soul, and did not have the sins of the soul. Let us therefore confess that he had a true body, and a true soul. For if the Lord did not take up all things which are man's, he did not save man. But if he took up a body, but did not take up a soul, therefore he saved the body, but did not save the soul. We, however, wish our soul to be saved more than the body. Jesus therefore took up both body and soul, that he might save both, that he might save the perfect man, just as also he created him. If therefore they say: that for this reason the Lord did not receive feeling, so that he might not sin: and they think this, that whoever has human feeling, cannot overcome it. Let them tell us: Did John the Baptist have feeling, or did he not? At that time in which he was in the desert, did he sin? Certainly they say that he did not sin. Finally also our Lord says: "Amen I say to you, there has not risen among those born of women a greater than John the Baptist" (Matt. 11). Did Peter have feeling, or did he not, and the other holy apostles? If therefore the apostles overcame human feeling: did the Lord fear to receive feeling, lest he should be overcome by it? And while they wish to glorify the Lord, they detract from him. How do they detract from him? So that the Lord might seem to fear what the apostles did not fear. Let us therefore give thanks to almighty God, and let us say: In thy feeling thou hadst no sin. "And the prince of this world came, and found in thee nothing" (John 14). Thus therefore grant to us, that as in thy feeling thou didst overcome the devil, so also in our feeling overcome the devil, that just as thou didst create us perfect, so also thou mayest save us perfect. For thou art the Creator, thou art the Master, thou art the Lord, thou art also he who suffered for us: who livest and reignest for ages of ages. Amen.

PSALM 109.

Psalm of David himself.

This psalm contains the voice of the seer speaking of Christ. The prophet therefore says: "The Lord said to my Lord: Sit thou at my right hand."

David est qui loquitur, propheta, vir sanctus, rex. Rex ergo quid dicit? Rex et propheta quid dicit? Dixit Dominus Domino meo. Istum locum Salvator in Evangelio exposuit, dicens: Si Christus est, inquit, filius David: quomodo in spiritu vocat eum Dominum (Matth. XXII)? Vides ergo quid dicat: Si filius est David, quomodo vos dicitis: Quomodo in spiritu vocat eum Dominum? Dicat aliquis; Ergo non est filius David? Hoc dicebat de Pharisaeis, qui simplicem filium David confitebantur Christum. Ego ad Judaeum et Photinum hoc ipsum dico: Si filius est David, quomodo vocat filium suum Dominum? Qui autem Dominum Deum confitetur, et Dei Filium (verbi gratia Manichaeus, qui negat illum filium David), apud illum probo quod filius David est. Nobis ergo qui Filius Dei est, ipse est et filius David. Non alius Filius Dei, et alius filius David. Non facio duas personas in Deo et homine, sed ipse qui Filius Dei, ipse est et filius David. Dixit Dominus Domino meo: Sede a dextris meis. In Hebraeo primum nomen (), Domini, his litteris scribitur: quibus de Deo tantum scribitur. Secundum vero nomen Domini () his litteris scribitur, quibus solent homines Dominum vocare: quomodo et a quibusdam vocatur Dominus a servo, et reges vocantur Domini. Vide ergo quid dicat: Dixit Dominus Domino meo. Huic Domino, cui praecipitur ut sedeat, Deus non sedet, assumptio corporis sedet. Huic ergo praecipitur ut sedeat qui homo est, qui assumptus est. Hoc adversus Arianos dicimus, et adversus eos qui dicunt: Major est pater qui jubet ut sedeat, quam ille cui jubetur. Omnia Evangelia personant de persona hominis, et nunc non necesse est approbatio: quia omnia quaecumque vilia videntur, referuntur ad hominem, referuntur ad carnem. Nunc de Psalmo dicamus:

Virgam virtutis tuae emittet Dominus ex Sion. Virgam in Hebraeo non tam habet, quam sceptrum, hoc est, insigne regiae potestatis. Virgam virtutis tuae emittet Dominus ex Sion. Ex Sion enim egreditur lex, et verbum Domini ex Jerusalem (Isai. XXIII). Dominare in medio inimicorum tuorum. Non dixit: Interfice inimicos tuos: sed quid? Dominare in medio inimicorum tuorum. Inimicis tuis fac, ut qui alieni fuerant, tui esse incipiant. Dominare in medio inimicorum tuorum: inimici tui, de quibus scriptum est in sexagesimo septimo psalmo: Lingua canum tuorum ex inimicis ab ipso. Isti sunt inimici, qui in aliena erant potestate. Nunc ergo hoc precatur Psalmista: Inimicis tuis dominare, dignare esse Dominus inimicorum tuorum.

It is David who speaks, a prophet, a holy man, a king. What therefore does the King say? What do the King and prophet say? "The Lord said to my Lord." The Savior explained this place in the Gospel, saying: "If Christ is," he said, "the son of David: how in the spirit does he call him Lord?" (Matt. 22). You see therefore what he says: If he is the son of David, how do you say: How in the spirit does he call him Lord? Let someone say: Therefore is he not the son of David? He said this concerning the Pharisees, who confessed Christ as a simple son of David. I say this same thing to the Jew and to Photinus: If he is the son of David, how does he call his son Lord? But to him who confesses the Lord God, and the Son of God (for example, the Manichean, who denies that he is the son of David), among him I prove that he is the son of David. To us therefore he who is the Son of God, is himself also the son of David. Not one the Son of God, and another the son of David. I do not make two persons in God and man, but he himself who is the Son of God, is himself also the son of David. "The Lord said to my Lord: Sit thou at my right hand." In Hebrew the first name, of the Lord, is written with these letters: with which it is written concerning God alone. But the second name of the Lord is written with those letters with which men are accustomed to call a Lord: just as a Lord is called by some from a servant, and kings are called Lords. See therefore what he says: "The Lord said to my Lord." To this Lord, to whom it is commanded that he should sit, God does not sit, the assumption of the body sits. To this one therefore it is commanded that he should sit, who is man, who was assumed. This we say against the Arians, and against those who say: The Father who commands that he sit is greater than he to whom it is commanded. All the Gospels resound concerning the person of the man, and now an approval is not necessary: because all things whatsoever seem base, are referred to the man, are referred to the flesh. Now let us speak of the Psalm:

"The Lord will send forth the rod of thy power out of Zion." In Hebrew it does not have so much "rod" as "sceptre," that is, the insignia of royal power. "The Lord will send forth the rod of thy power out of Zion." For out of Zion goes forth the law, and the word of the Lord from Jerusalem (Isa. 2). "Rule thou in the midst of thy enemies." He did not say: Kill thy enemies: but what? "Rule thou in the midst of thy enemies." Make thy enemies so that those who had been strangers, may begin to be thine. "Rule thou in the midst of thy enemies": thy enemies, concerning whom it is written in the sixty-seventh psalm: "The tongue of thy dogs from the enemies by him." These are the enemies, who were in a strange power. Now therefore the Psalmist prays this: Rule over thy enemies, deign to be the Lord of thy enemies.

Tecum principium in die virtutis tuae, in splendoribus sanctorum. Versiculus obscurus. Videamus diem virtutis Domini: ut cum scierimus diem, tunc sciamus quod sit principium, et hoc principium quomodo cum eo sit, et cum eo fuerit: quomodo hoc ipsum principium in die virtutis ejus, in splendoribus sanctorum est. Hoc ergo principium quod est cum Domino in die virtutis ejus, ideo est cum Domino, ut splendeant sancti. Tecum principium in die virtutis tuae. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I). Hoc erat in principio apud Deum. Pater principium, sed et Filius principium. Principium enim non habet principium. Si enim habuerit aliud principium, jam ipsum desinit esse principium. Quidquid ergo dederimus Patri, hoc damus et Filio. Si enim Pater in Filio, et Filius in Patre, et omnia Patris, Filii sunt, et omnia Filii, Patris sunt, et principium Patris, principium Filii est. Ergo quod dicit, hoc est, eo tempore quo patiebaris et dicebas: Pater, in manus tuas commendo spiritum meum (Luc. XXIII): quasi de hominis loquebaris affectu, non quasi imbecillis rogabas. Tecum enim erat principium, tecum enim erat divinitas, sed propterea deprecabaris auxilium, ut, accepto auxilio, dares sanctis tuis, et illi splenderent. Hoc quod dicitur: Accipiens dares, nulli scandalum faciat: secundum hominem loquitur. Si enim hominis corpus assumpsit, necesse est ut et hominis verba suscipiat. Homo est Christus, et vere homo est: secundum assumptionem carnis dicimus. Si ergo homo est secundum corpus, vides corpus, et non scandalizaris, et miraris, si hominis verbis loquur? Si autem te scandalizat vilitas corporis, et crux, et injuriae, et alapae, et flagella, et omnis injuria crucis: si te hoc scandalizat, revertere ad principium, et non scandalizaberis.

Dicit enim Pater ad Filium: Ex utero ante Luciferum genui te. Miraris si Dominus noster atque Salvator, qui vere hominem assumpsit, loquitur secundum hominem: cum ipse Deus Pater, qui non assumpsit hominem, loquitur quasi homo: Ex utero ante Luciferum genui te. Non habeo uterum: sed non possum me aliter indicare Patrem, nisi hominis verbis locutus fuero. Ex utero ante Luciferum genui te. Ex utero, de mea substantia. Ex utero. Audi, Eunomi: audi, Arri. Si creatura est Dominus, si factura: numquid artifex generat opus suum? Numquid artifex filium vocat opus suum?

"With thee is the beginning in the day of thy power, in the brightness of the saints." An obscure verse. Let us see the day of the power of the Lord: so that when we know the day, then we may know what the beginning is, and how this beginning is with him, and has been with him: how this same beginning in the day of his power, is in the brightness of the saints. This beginning therefore which is with the Lord in the day of his power, is therefore with the Lord, that the saints may shine. "With thee is the beginning in the day of thy power." "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1). This was in the beginning with God. The Father is the beginning, but also the Son is the beginning. For the beginning has not a beginning. For if it should have another beginning, it now ceases to be the beginning. Whatever therefore we give to the Father, this we give also to the Son. For if the Father is in the Son, and the Son in the Father, and all things of the Father are the Son's, and all things of the Son are the Father's, and the beginning of the Father is the beginning of the Son. Therefore what he says is this, at that time in which thou didst suffer and say: "Father, into thy hands I commend my spirit" (Luke 23): thou didst speak as if from the affection of man, not as if weak didst thou ask. For with thee was the beginning, with thee was the divinity, but for this reason didst thou beseech help, so that, having received help, thou mightest give to thy saints, and they might shine. Let this which is said: "Receiving thou mightest give," cause a scandal to no one: he speaks according to man. For if he assumed the body of man, it is necessary that he also take up the words of man. Christ is man, and truly he is man: we speak according to the assumption of the flesh. If therefore he is man according to the body, thou seest the body, and art not scandalized, and dost thou wonder if he speaks with the words of man? But if the baseness of the body scandalizes thee, and the cross, and the injuries, and the slaps, and the scourges, and every injury of the cross: if this scandalizes thee, return to the beginning, and thou wilt not be scandalized.

For the Father says to the Son: "From the womb before the day-star have I begotten thee." Dost thou wonder if our Lord and Savior, who truly assumed man, speaks according to man: when God the Father himself, who did not assume man, speaks as a man: "From the womb before the day-star have I begotten thee." I have not a womb: but I cannot otherwise indicate myself as Father, unless I speak with the words of man. "From the womb before the day-star have I begotten thee." "From the womb," from my substance. "From the womb." Hear, Eunomius: hear, Arius. If the Lord is a creature, if a workmanship: does an artisan beget his work? Does an artisan call his work a son?

Artifex carpentarius fecit scamnum: numquid de utero illius generavit? numquid dicit ei: De utero meo genui te, o scamnum? Non utique hoc dicit. Sed quid dicit? Ego te feci manu mea. Quando autem uterus dicitur, filius significatur, et filius non adoptatus. Vocantur enim et filii adoptati. Quotquot enim receperunt eum, dedit eis potestatem filios Dei fieri (Joan. I). Ibi dedit eis potestatem. Hic vero de utero generavit: de sua natura, de suis visceribus, de sua substantia. Ex utero, hoc est, de medullis divinitatis suae. Totum quidquid Pater est in divinitate, dedit Filio quem generavit. Ex utero ante Luciferum genui te. Ante Luciferum. Hoc schema, Graece dicitur Î¤Ï... Î½Îµá½¹Î´Î¿Ï‡á½´, quod dicunt grammatici a parte totum. Quando ergo dicitur, ante Luciferum, unam creaturam nominat, et omnes indicat creaturas. Quando dicit, ante Luciferum: nos sic intelligamus, quasi dixerit, ante lunam, ante solem, ante omnem creaturam. Ex utero ante Luciferum genui te. Ante Luciferum. Ante istum Luciferum qui videtur in mundo, vera lux genita est. Unde dicit in alio loco psalmus: In lumine tuo videbimus lumen (Psal. XXXV). Sermo est ad Patrem: O Pater in lumine Filii, videbimus lumen Spiritum sanctum. Ex utero ante Luciferum genui te.

Juravit Dominus et non poenitebit eum. Juravit Dominus. Hoc quod dicit, juravit: non ei qui ante Luciferum genitus est: sed ei juravit, qui post Luciferum natus ex virgine est. Tu es sacerdos in aeternum secundum ordinem Melchisedec. Superfluum est nos de isto versiculo velle interpretari, cum sanctus Apostolus ad Hebraeos plenissime disputavit. Ipse enim ait: Iste est Melchisedec, sine patre, sine matre, sine generatione (Hebr. VII). Et interpretatur ibi diligentissime, quare sine patre, sine matre, sine generatione. Et ab omnibus ecclesiasticis dictum est, quoniam sine patre dicitur secundum carnem: sine matre dicitur secundum Deum. Hoc solum ergo interpretemur: Tu es sacerdos in aeternum secundum ordinem Melchisedec. Hoc solum dicamus, quare dixerit secundum ordinem. Secundum ordinem: nequaquam sacerdos eris secundum victimas Judaicas; sed eris sacerdos secundum ordinem Melchisedec (Gen. XIV). Quomodo enim Melchisedec, rex Salem, obtulit panem et vinum: sic et tu offeres corpus tuum et sanguinem, verum panem, et verum vinum. Iste Melchisedec ista mysteria quae habemus, dedit nobis. Ipse est qui dixit: Qui manducaverit carnem meam, et biberit sanguinem meum (Joan. VI). Secundum ordinem Melchisedec, tradidit nobis sacramentum suum.

An artisan carpenter made a bench: did he beget it from his womb? does he say to it: From my womb have I begotten thee, O bench? He certainly does not say this. But what does he say? I made thee with my hand. But when "womb" is said, a son is signified, and a son not adopted. For even adopted sons are called. "As many as received him, to them he gave power to become the sons of God" (John 1). There he gave them power. Here, however, he begot from the womb: from his nature, from his bowels, from his substance. "From the womb," that is, from the marrow of his divinity. All whatever the Father is in divinity, he gave to the Son whom he begot. "From the womb before the day-star have I begotten thee." "Before the day-star." This figure is called in Greek *synecdoche*, which grammarians call the whole from a part. When therefore it is said, "before the day-star," he names one creature, and indicates all creatures. When he says, "before the day-star": let us so understand it as if he had said, before the moon, before the sun, before every creature. "From the womb before the day-star have I begotten thee." "Before the day-star." Before this day-star which is seen in the world, the true light was begotten. Whence the psalm says in another place: "In thy light we shall see light" (Psalm 35). The speech is to the Father: O Father, in the light of the Son, we shall see the light, the Holy Spirit. "From the womb before the day-star have I begotten thee."

"The Lord hath sworn, and he will not repent." The Lord hath sworn. This which he says, "he hath sworn": not to him who was begotten before the day-star: but he swore to him, who after the day-star was born of a virgin. "Thou art a priest forever according to the order of Melchizedek." It is superfluous for us to wish to interpret concerning this verse, since the holy Apostle has disputed most fully to the Hebrews. For he himself says: "This is Melchizedek, without father, without mother, without genealogy" (Heb. 7). And it is interpreted there most diligently, why without father, without mother, without genealogy. And it has been said by all ecclesiastics, that he is called without father according to the flesh: without mother he is called according to God. This alone therefore let us interpret: "Thou art a priest forever according to the order of Melchizedek." Let us say this alone, why he said "according to the order." According to the order: by no means wilt thou be a priest according to the Jewish victims; but thou wilt be a priest according to the order of Melchizedek (Gen. 14). For just as Melchizedek, king of Salem, offered bread and wine: so also thou wilt offer thy body and blood, true bread, and true wine. This Melchizedek gave to us those mysteries which we have. He himself is the one who said: "He who shall eat my flesh, and drink my blood" (John 6). According to the order of Melchizedek, he delivered to us his sacrament.

Dominus a dextris tuis. Rem novam video. Dicitur in principio: Dixit Dominus Domino meo, Sede a dextris meis: et nunc dicitur ad eum, Dominus a dextris tuis. Si ipse ad dexteram Patris sedet, quomodo rursum Pater sedet ad dexteram Filii? Quando enim dicitur: Dixit Dominus Domino meo, Sede a dextris meis: manifestissime dicitur, quod ad dextram Patris sedet Filius. Quando autem dicitur: Dominus a dextris tuis, hoc dicitur, quod ad dexteram Filii sedeat Pater. Hoc totum propterea dicitur, ut aequalis sit Filius Patri. Multa sunt quae dicantur. Peccatori autem diabolus stat a dextris. Caeterum illa disputatio alia est. Quicumque peccator est, diabolus ei stat ad dexteram. Sed dicet aliquis: Quomodo et Jesu filio Josedec in Zacharia dicitur stare diabolus a dextris ejus: et diabolus stetit a dextris Salvatoris (Zach. III)? Videtis quia quaestio est. Sed eo tempore quando stabat diabolus ad dexteram Salvatoris: Jesus, inquit, habebat vestimenta sordida. Nostra peccata portabat, nostris vitiis involutus: propterea diabolus stabat a dextris ejus. Confregit in die irae suae reges. Haec omnia tradita sunt mihi. In momento, inquit, horae monstravit ei universa regna terrae. Regna mundi, diabolus monstrat. Et quid dicit? Haec omnia mihi tradita sunt. Si cadens adoraveris coram me, erunt tua omnia (Matth. IV). In die ergo belli, in die certaminis, confringet reges irae suae.

Judicabit in nationibus. Videte differentias: reges confringuntur, judicabit nationes. Implebit ruinas. Dominus noster ascendit in crucem, et multae ruinae factae sunt. Iste positus est in ruinam, et resurrectionem multorum, et in signum cui contradicetur (Luc. II). Implebit ruinas. Non credentium, qui non crediderunt exploratoribus apostolis (Num. XXI, et XXII). Et Moyses enim misit exploratores in mundum; et quia non credidit populus exploratoribus, propterea ceciderunt in deserto. Usque hodie corpora non credentium cadunt in deserto istius saeculi. Conquassabit capita in terra multorum. Implebit ruinas, non credentium: conquassabit capita, eorum qui dubii sunt: eorum qui non habent perfectam fidem. Conquassabit capita in terra multorum: non omnium. Si enim dixisset, omnium, nullus de nobis spem haberet. Multorum, dicitur, ut alii relinquantur.

"The Lord at thy right hand." I see a new thing. It is said in the beginning: "The Lord said to my Lord, Sit thou at my right hand": and now it is said to him, "The Lord at thy right hand." If he himself sits at the right hand of the Father, how again does the Father sit at the right hand of the Son? For when it is said: "The Lord said to my Lord, Sit thou at my right hand": it is most clearly said, that the Son sits at the right hand of the Father. But when it is said: "The Lord at thy right hand," this is said, that the Father sits at the right hand of the Son. All this is said for this reason, that the Son may be equal to the Father. There are many things which may be said. But the devil stands at the right hand of a sinner. Moreover, that dispute is another. Whoever is a sinner, the devil stands at his right hand. But someone will say: How also to Joshua the son of Josedech in Zechariah is the devil said to stand at his right hand: and the devil stood at the right hand of the Savior (Zech. 3)? You see that there is a question. But at that time when the devil was standing at the right hand of the Savior: "Jesus," he says, "had filthy garments." He was carrying our sins, wrapped in our vices: therefore the devil was standing at his right hand. "He hath broken kings in the day of his wrath." "All these things have been delivered to me." In a moment, he says, of an hour he showed him all the kingdoms of the earth. The kingdoms of the world, the devil shows. And what does he say? "All these things have been delivered to me." "If falling down thou wilt adore before me, they shall all be thine" (Matt. 4). In the day of war therefore, in the day of contest, he will break the kings of his wrath.

"He shall judge among the nations." See the differences: kings are broken, he will judge nations. "He shall fill ruins." Our Lord ascended onto the cross, and many ruins were made. This one was placed for the ruin and resurrection of many, and for a sign which shall be contradicted (Luke 2). "He shall fill ruins." Of those not believing, who did not believe the apostle spies (Num. 21 and 22). For Moses also sent spies into the world; and because the people did not believe the spies, therefore they fell in the desert. Even to this day the bodies of those not believing fall in the desert of this world. "He shall shatter heads in the land of many." "He shall fill ruins," of those not believing: "he shall shatter heads," of those who are doubtful: of those who have not perfect faith. "He shall shatter heads in the land of many": not of all. For if he had said, of all, none of us would have hope. "Of many," it is said, so that others may be left.

De torrente in via bibit. Quis bibit de torrente, in via? Iste, cui dictum est: Dixit Dominus Domino meo: Sede a dextris meis. Iste, qui audivit: Tu es sacerdos in aeternum secundum ordinem Melchisedec. Iste, Qui confregit in die irae suae reges: implebit ruinas: conquassabit capita in terra multorum. Iste quid facit aliud? De torrente in via bibit. Videamus ante viam, ut postea videamus in via torrentem. Via, saeculum istud dicitur, per quam ambulavit. Denique scriptum est in Evangelio: Esto consentiens adversario tuo dum es in via (Matth. VI), hoc est, dum ambulas in isto saeculo, et per viam vadis ad eum, qui vera est via. Unde dicitur et in centesimo decimo octavo Psalmo: Beati immaculati in via. Beati sunt, qui in ista saeculi via immaculati sunt, et in isto mundo. Ergo sacerdos secundum ordinem Melchisedec: quoniam venit in via saeculi, et ambulavit in via nostra, bibit et ipse de torrente, qui erat in saeculo. Torrens non habet aquas naturales, non habet aquas quae semper perfluunt: sed habet aquas de tempestatibus, de pluviis, de turbine, de procellis. Torrens numquam est in montibus, sed semper in vallibus, in praecipitibus locis. Alienas aquas concipit, et parturit, et tumens vadit. De torrente in via bibit. Torrens numquam habet mundam aquam, sed semper turbidam. Hoc dicitur: quoniam saeculi istius aquae semper turbidae sunt, semper plenae tempestate. Vultis scire quomodo de torrente turbido biberit? Et ipse dicit: Tristis est anima mea usque ad mortem (Matth. XXVI). Et dicitur in Evangelio: Et coepit, inquit, contristari, et conturbari (Ibid.). Bibit ergo etiam Dominus noster de torrente istius saeculi aquas turbidas, aquas tristes, aquas quae non habent laetitiam. Tulit calicem, et implevit de torrente mundi, et quoniam turbidae erant aquae, dicit: Pater, si possibile est, transeat calix iste a me. Bibit ergo de torrente mundi istius: sed non bibit quasi in domo sua, sed in via ad alia ire festinans. Bibit de torrente in via.

Propterea bibit de torrente, quia in via erat. De torrente bibit. Si Dominus bibit de torrente mundi istius, quanto magis sancti? Vultis scire quoniam sancti de torrente bibunt. Dicit et in alio loco: Torrentem pertransivit anima nostra (Psal. CXXIII). De torrente in viabibit. Diximus de torrente, dicamus etiam et testimonium. Torrentem pertransivit anima nostra. Vultis scire et alium torrentem?

"He shall drink of the torrent in the way." Who drinks of the torrent, in the way? He to whom it was said: "The Lord said to my Lord: Sit thou at my right hand." He who heard: "Thou art a priest forever according to the order of Melchizedek." He who "hath broken kings in the day of his wrath: shall fill ruins: shall shatter heads in the land of many." What else does he do? "He shall drink of the torrent in the way." Let us see the way first, so that afterwards we may see the torrent in the way. This world is called the "way," through which he walked. Finally it is written in the Gospel: "Be at agreement with thy adversary while thou art in the way" (Matt. 5), that is, while thou walkest in this world, and by the way thou goest to him who is the true way. Whence it is also said in the hundred and eighteenth Psalm: "Blessed are the undefiled in the way." They are blessed, who in this way of the world are undefiled, and in this world. Therefore the priest according to the order of Melchizedek: since he came in the way of the world, and walked in our way, he himself also drank of the torrent, which was in the world. A torrent does not have natural waters, it does not have waters which always flow through: but it has waters from storms, from rains, from a whirlwind, from tempests. A torrent is never in the mountains, but always in the valleys, in precipitous places. It conceives foreign waters, and brings them forth, and goes along swelling. "He shall drink of the torrent in the way." A torrent never has clean water, but always turbid. This is said: because the waters of this world are always turbid, always full of storm. Do you want to know how he drank of the turbid torrent? He himself says: "My soul is sorrowful even unto death" (Matt. 26). And it is said in the Gospel: "And he began," it says, "to be sorrowful and to be troubled." Therefore our Lord also drank of the torrent of this world turbid waters, sad waters, waters which have no joy. He took the cup, and filled it from the torrent of the world, and because the waters were turbid, he says: "Father, if it is possible, let this chalice pass from me." He drank therefore of the torrent of this world: but he did not drink as if in his own house, but in the way, hastening to go to other things. "He drank of the torrent in the way."

Therefore he drank of the torrent, because he was in the way. "He drank of the torrent." If the Lord drank of the torrent of this world, how much more the saints? Do you want to know that the saints drink of the torrent? It says also in another place: "Our soul hath passed through a torrent" (Psalm 123). "He shall drink of the torrent in the way." We have spoken of the torrent, let us also say a testimony. "Our soul hath passed through a torrent." Do you want to know also another torrent?

Elias sanctus propheta quando persequebatur eum Jezabel: quando accepit cibum, et quadraginta diebus transiens perrexit in eremum: Erat, inquit, in deserto, et bibebat de torrente Chobar (III Reg. XIX). Verum audientes torrentes istius saeculi, nolite desperare. Frequenter hic torrens deficit. Videtur quidem tumescere: videtur habere aquas multas: sed cito deficit, si sustineas. Et Elias bibit quidem in deserto aquam, eo tempore quo erat in tristitia, quo erat in angustia (Ibid.). Dimiserat Judaeam, et perrexerat in montem Sina: persequebatur enim eum Jezabel, et propterea bibebat de torrente Chobar. Verum quia perseveravit usque in finem, propterea defecit aqua torrentis. Et dicitur ad eum a Domino, quoniam defecerat aqua torrentis: Vade, inquit, ad viduam in Sarepta Sidoniorum, etc. Ecce bibit et Elias de torrente. Sed ipse Dominus atque Salvator bibit, et calicem de torrente Cedron. Sic enim Scriptura refert, quando venerunt et comprehenderunt eum. Venerunt, inquit, et comprehenderunt eum in torrente, etc. (Joan. XVIII). Videtis quam humilis sit locus torrentis, quam confragosus. Cedron lingua Hebraea interpretatur tenebrae. Videtis igitur quoniam torrentes istius saeculi in tenebris sunt. Dominus ergo cum traditur, non traditur rursum in monte Oliveti, non traditur in templo: sed traditur in torrente, et torrente tenebrarum, hoc est, Cedron. Omnes enim qui odio habent lucem, amant tenebras. De torrente in via bibit.

Quia ergo bibit Dominus de torrente, et gustavit mortem, propterea exaltavit eum Pater, et dedit ei nomen quod est super omne nomen. Deinde nunc dicitur: De torrente in via bibit. Et quia bibit de torrente in via, Propterea exaltavit caput. Et quid dicit? Cum exaltatus fuero, omnia traham ad me (Joan. XII). Ille est exaltatus, et nos exaltavit. Istius caput exaltatum est: caeterum draconis capita conquassavit, et confracta sunt in mari. Propterea exaltavit caput. Non dixit: propterea exaltatum est caput ejus, hoc est, ab alio exaltatus: sed qui se humiliaverat, ipse exaltavit. Ipse enim dicit in Evangelio: Potestatem habeo animam meam ponendi, et potestatem habeo resumendi eam (Joan. X). Propterea exaltavit caput. Seipsum exaltavit, qui caput est omnium. Aut certe quod dicit: exaltavit caput, non seipsum exaltavit. Propterea exaltavit caput. Semper enim ille altus fuit. Sed quando dicit: exaltavit caput, nostrum exaltavit caput: qui curvi non poteramus aspicere ad coelum, sed ad terram. Vultis scire quoniam ipse exaltavit caput? Et illam mulierem quam ligaverat diabolus, ipse liberavit (Luc. XIII). Exaltavit caput ejus, quae semper incurvata fuit: et adoravit eum. Cui sit gloria in saecula saeculorum. Amen.

The holy prophet Elijah, when Jezebel was persecuting him: when he received food, and passing for forty days went into the wilderness: "He was," it says, "in the desert, and drank of the torrent Chobar" (3 Kings 19). Truly you hearing of the torrents of this world, do not despair. Frequently this torrent fails. It seems indeed to swell: it seems to have many waters: but quickly it fails, if thou shouldst endure. And Elijah indeed drank water in the desert, at that time in which he was in sadness, in which he was in distress. He had left Judea, and had gone into Mount Sinai: for Jezebel was persecuting him, and for that reason he was drinking of the torrent Chobar. Truly because he persevered even to the end, therefore the water of the torrent failed. And it is said to him by the Lord, because the water of the torrent had failed: "Go," he says, "to the widow in Sarepta of the Sidonians," etc. Behold, Elijah also drank of the torrent. But the Lord and Savior himself drank, and the cup from the torrent Cedron. For so the Scripture relates, when they came and apprehended him. "They came," it says, "and apprehended him in the torrent," etc. (John 18). You see how humble the place of the torrent is, how rugged. Cedron in the Hebrew language is interpreted "darkness." You see therefore that the torrents of this world are in darkness. The Lord therefore when he is betrayed, is not betrayed again on Mount Olivet, he is not betrayed in the temple: but he is betrayed in a torrent, and a torrent of darkness, that is, Cedron. For all who hate the light, love darkness. "He shall drink of the torrent in the way."

Because therefore the Lord drank of the torrent, and tasted death, therefore the Father exalted him, and gave him a name which is above every name. Then now it is said: "He shall drink of the torrent in the way." And because he drank of the torrent in the way, "Therefore hath he lifted up his head." And what does he say? "When I shall be exalted, I will draw all things to myself" (John 12). He was exalted, and he exalted us. His head was exalted: moreover he shattered the heads of the dragon, and they were broken in the sea. "Therefore hath he lifted up his head." He did not say: therefore his head was lifted up, that is, exalted by another: but he who had humbled himself, himself exalted it. For he himself says in the Gospel: "I have power to lay down my soul, and I have power to take it up again" (John 10). "Therefore hath he lifted up his head." He exalted himself, who is the head of all. Or certainly what he says: "he lifted up the head," he did not exalt himself. "Therefore hath he lifted up his head." For he was always high. But when he says: "he lifted up the head," he exalted our head: who bent down could not look to heaven, but to the earth. Do you want to know that he himself exalted the head? And that woman whom the devil had bound, he himself liberated (Luke 13). He exalted the head of her who had always been bent over: and she adored him. To whom be glory forever and ever. Amen.

PSALMUS CX.

Alleluia. Psalmus iste, primus secundum ordinem scribitur litterarum; licet multi vigesimum quoque quartum psalmum, et trigesimum sextum scriptum putent in Hebraeo, secundum ordinem litterarum: sed in illis, vel desunt aliquae litterae, vel supersunt, et nonnumquam quia cum unus versus brevis sit, alius infinita longitudine major est. Ex quo puto magis observatione hoc legentium, quam studio Scriptoris effectum. Denique et Septuaginta interpretes, quia aliquis in eis scrupulus nascebatur, in translatione Hebraeas litteras ponere noluerunt.

Confitebor tibi, Domine, in toto corde meo. Si non fuisset simplex David, et habuisset dolum, non dixisset: Confitebor tibi, Domine, in toto corde meo. Non labiis tantum, sed toto corde. In consilio justorum et congregatione: magna opera Domini. Rectorum dicit eorum qui ante peccatores erant, nunc vero justi. Non est enim mirari. Videtis elephantem et camelum, similiter et muscam, et culicem, eamdem mobilitatem habere, et spiritum, et membra.

Escam dedit timentibus se. In fame pavit Eliam: in deserto, populo Judaeorum manna pluit (Exod. XVI), et completum est quod dicitur: Escam dedit timentibus se. Hoc secundum litteram. Escam autem dedit panem qui de coelo descendit (Joan. VI): quo si digni sumus, pascimur. Quanti enim martyres fame corrupti sunt, et nunc sunt cum Domino?

Sanctum et terribile nomen ejus. Sanctum, sanctis; terribile, peccatoribus. Initium sapientiae timor Domini. Qui non timent Dominum, non est in eis sapientia. Aut qui non habent sapientiam, non habent timorem.

Laudatio ejus manet in saeculum saeculi. Quoniam in titulo Alleluia praenotatum est, juste in laudatione finit psalmus. Siquidem Alleluia interpretatur, laudate Dominum.

PSALMUS CXI.

Alleluia. Iste psalmus provocat nos per timorem Dei in aeternae domus habitatione fundari.

PSALM 110.

Alleluia. This psalm is written first according to the order of the letters; although many think that the twenty-fourth psalm and the thirty-sixth were also written in Hebrew according to the order of the letters: but in those, some letters are either missing or redundant, and sometimes because while one verse is short, another is greater by an infinite length. From which I think this was effected more by the observation of those reading than by the study of the Writer. Finally even the Seventy interpreters, because some scruple was arising in them, were unwilling to put the Hebrew letters in the translation.

"I will praise thee, O Lord, with my whole heart." If David had not been simple, and had had guile, he would not have said: "I will praise thee, O Lord, with my whole heart." Not with lips only, but with the whole heart. "In the council of the just and the congregation: great are the works of the Lord." He says "of the upright," of those who before were sinners, but now are truly just. For it is not to be wondered at. You see that an elephant and a camel, and similarly a fly and a gnat, have the same mobility, and spirit, and limbs.

"He hath given food to them that fear him." In famine he fed Elijah: in the desert, he rained manna upon the people of the Jews (Exod. 16), and that which is said was fulfilled: "He hath given food to them that fear him." This according to the letter. But he gave food, the bread which descended from heaven (John 6): on which, if we are worthy, we are fed. For how many martyrs were consumed by famine, and now are with the Lord?

"Holy and terrible is his name." Holy, to the saints; terrible, to sinners. "The fear of the Lord is the beginning of wisdom." In those who do not fear the Lord, wisdom is not. Or those who have not wisdom, have not fear.

"His praise continueth for ever and ever." Since in the title "Alleluia" was pre-noted, the psalm justly ends in praise. For "Alleluia" is interpreted "praise the Lord."

PSALM 111.

Alleluia. This psalm provokes us to be founded in the habitation of the eternal house through the fear of God.

Beatus vir qui timet Dominum. Frequenter dixi, quoniam omnia quae in persona justi interpretantur, referuntur ad Christum. Si enim sancti, typus et figura Salvatoris sunt: si quis vere sanctus est, verbi causa: Isaac typus Domini Salvatoris est, Joseph, Salomon, David, et caeteri sancti. Ergo et iste beatus vir qui nunc describitur, refertur quidem ad virum justum. Et vere de viro justo dicitur: sed iste vir justus, typus est viri justi. Beatus vir qui timet Dominum. Interim dimisimus psalmum, nunc dicamus de viro justo: Beatus vir qui timet Dominum. Psalmus centesimus undecimus alphabeticus est. Siquidem et centesimus decimus, et ipse sub alphabeto est. Primus versiculus ex aleph scribitur: Beatus vir qui timet Dominum. Secundus, ex beth: In mandatis ejus cupiet nimis. Tertius, ex gimel: Potens in terra erit semen ejus, et usque ad vicesimam secundam litteram thau. Singulos igitur versiculos, vestris orationibus disseramus. Beatus vir qui timet Dominum: principium psalmi est: nondum dicit: Beatus vir qui diligit Dominum. Virorum enim incipientium est timere perfectorum vero diligere (I Joan. IV). Siquidem perfecta dilectio, foras mittit timorem. Ergo de principio dicit, hoc est, incipiente viro sancto. Videamus ergo ordinem Psalmi: Beatus vir qui timet Dominum. Qui timet Dominum, quid facit? Audit verba Dei, doctus in lege est? Non hoc dicit. Quid dicit? In mandatis ejus cupiet nimis. Qui timet Dominum: qui beatus est: mandata ipsius libenter facit. In mandatis ejus cupiet nimis. Videte quid dicat: Non dixit, mandata ejus facit. Multi enim et timore faciunt, et mercedem non habent. Qui enim gehennam timet, et propterea non fornicatur, non habet tantam mercedem, quantam ille qui propter dilectionem Dei facit. In mandatis ejus volet, hoc est, vult nimis, hoc est, mandata ejus facere desiderat. Quomodo aliquis, si in aestibus sit, sitit: ita ille desiderat mandata Domini. In mandatis Domini volet nimis. Anxie mandata ejus non facit, sed vult: et vult non transitorie, sed, nimis. Tertius versiculus est:

Potens in terra erit semen ejus. Qui mandata Dei feci voluntate, dignus sum ut fiam pater sanctorum. Breviter dicimus, ne longius trahatur oratio. Generatio rectorum benedicetur. Praestet Dominus, ut et vos qui me auditis, generatio rectorum sitis.

"Blessed is the man that feareth the Lord." I have frequently said, that all things which are interpreted in the person of the just man, are referred to Christ. For if the saints are a type and figure of the Savior: if anyone is truly holy, for example: Isaac is a type of the Lord Savior, Joseph, Solomon, David, and the other saints. Therefore also this blessed man who is now described, is indeed referred to the just man. And truly it is said of the just man: but that just man is a type of the Just Man. "Blessed is the man that feareth the Lord." Meanwhile we have dismissed the psalm, now let us speak of the just man: "Blessed is the man that feareth the Lord." The hundred and eleventh psalm is alphabetical. Since both the hundred and tenth, and this one itself is under the alphabet. The first verse is written from *aleph*: "Blessed is the man that feareth the Lord." The second, from *beth*: "In his commandments he shall take great delight." The third, from *gimel*: "His seed shall be mighty upon earth," and so on until the twenty-second letter *thau*. Let us therefore discuss the individual verses with your prayers. "Blessed is the man that feareth the Lord": is the beginning of the psalm: he does not yet say: "Blessed is the man who loveth the Lord." For it belongs to men beginning to fear, but to the perfect to love (1 John 4). Since perfect love casteth out fear. Therefore he speaks of the beginning, that is, of the holy man beginning. Let us see therefore the order of the Psalm: "Blessed is the man that feareth the Lord." He who fears the Lord, what does he do? Does he hear the words of God, is he learned in the law? He does not say this. What does he say? "In his commandments he shall take great delight." He who fears the Lord: he who is blessed: does his commandments willingly. "In his commandments he shall take great delight." See what he says: He did not say, he does his commandments. For many do them even out of fear, and have no reward. For he who fears Gehenna, and for that reason does not commit fornication, does not have as great a reward as he who does it because of the love of God. In his commandments he shall will, that is, he wills exceedingly, that is, he desires to do his commandments. Just as someone, if he should be in heats, thirsts: so he desires the commandments of the Lord. In the commandments of the Lord he shall will exceedingly. Anxiously he does not do his commandments, but he wills: and he wills not transitorily, but "exceedingly." The third verse is:

"His seed shall be mighty upon earth." I who have done the commandments of God with my will, am worthy that I should become the father of the saints. We speak briefly, lest the speech be drawn out too long. "The generation of the upright shall be blessed." May the Lord grant, that you also who hear me, may be the generation of the upright.

Gloria et divitiae in domo ejus. Gloria et divitiae. Putamus gloriam et divitias saeculi dici? Ideo quis facit voluntatem Dei et mandata ejus, ut divitias mundi istius consequatur? Et certe non facit mandata Dei nisi divitias mundi contempserit (Psal. CXI). Gloria et divitiae in domo ejus. Gloria credentium est, sicut dicit Apostolus: Nonne vos gloria mea estis et divitiae? Divitiae, de quibus dicit ipse Apostolus: quod divites facti sitis in omni scientia et justitia. Et justitia ejus manet in saeculum saeculi.

Exortum est in tenebris lumen rectis corde. Nos quondam errabamus in tenebris: sedebamus in tenebris et umbra mortis: sed lux orta est nobis, secundum Isaiam (Cap. LVIII): Misericors et miserator et justus. Misericors et justus. Si peccator es, noli desperare veniam: misericors est. Si vero superbus es, et confidis tibi de clementia Dei, noli esse negligens, et justus est. Misericors et miserator et justus. Videte quid fecerit prudentia Psalmistae: Justitia simplex est: misericordia duplex est. Misericors et miserator et justus. Quia misericors est Dominus et miserator, et vir justus imitetur Dominum suum, sit et ipse misericors.

Jucundus homo qui miseretur et commodat. Putat aliquis quod de auro dicat et argento, et de pecunia? Justi intantum non habuerunt quod aliis commodarent, ut ipsi cibum ab aliis acciperent. Ergo si non habuero quod dem, jam non sum justus? Si non fecero eleemosynam, in justorum numero non habebor? Quanti sanctorum fecerunt eleemosynam, sed in sanctitate ruerunt. Perfecti non fecerunt eleemosynas, quia non habebant unde facerent. Eleemosynas non facere, crimen habentis est. Caeterum qui non habet unde faciat eleemosynam, liber est. Quantumcumque dare voluerit, tantum dedit: quia voto dedit. Tamen habent et sancti unde faciant eleemosynas. Dicit et Petrus: Argentum et aurum non habeo: quod autem habeo, hoc do tibi (Act. III). In nomine Domini Jesu, surge et ambula. Quid est majus, pecuniam dare, an debilem sanum facere? Jucundus homo qui miseretur et commodat. Quae sunt istae eleemosynae, quid sit hoc quod commodat vir justus? secundus versiculus ostendit. Disponit sermones suos in judicio. Non dixit: aurum suum, et argentum, e pecuniam disponit in judicio: sed, sermones suos disponit in judicio. Ista est misericordia, si vir sanctus doceat alios qui non sunt sancti.

"Glory and riches are in his house." Glory and riches. Do we think that the glory and riches of the world are spoken of? Does anyone do the will of God and his commandments for this reason, that he may obtain the riches of this world? And certainly he does not do the commandments of God unless he has despised the riches of the world (Psalm 111). "Glory and riches are in his house." It is the glory of believers, just as the Apostle says: "Are not you my glory and riches?" Riches, concerning which the Apostle himself says: that you have been made rich in all knowledge and justice. "And his justice continueth for ever and ever."

"To the upright of heart a light has arisen in darkness." We once were wandering in darkness: we were sitting in darkness and the shadow of death: but a light has arisen for us, according to Isaiah (Chap. 58). "He is merciful, and compassionate, and just." Merciful and just. If thou art a sinner, do not despair of pardon: he is merciful. But if thou art proud, and trustest in the mercy of God, be not negligent, for he is just. "He is merciful, and compassionate, and just." See what the prudence of the Psalmist has done: Justice is simple: mercy is double. "He is merciful, and compassionate, and just." Because the Lord is merciful and compassionate, let the just man also imitate his Lord, let him also be merciful.

"A good man is he who showeth mercy and lendeth." Does someone think he speaks of gold and silver, and of money? The just were so far from having what they might lend to others, that they themselves received food from others. Therefore, if I have nothing to give, am I no longer just? If I do not give alms, shall I not be counted in the number of the just? How many of the saints have given alms, but have fallen in holiness. The perfect did not give alms, because they had nothing from which to give. Not to give alms is the crime of him who has. But he who has nothing from which to give alms is free. However much he wished to give, so much has he given: because he gave by his will. Yet even the saints have from which to give alms. Peter also says: "Silver and gold I have none: but what I have, I give thee" (Acts 3). In the name of the Lord Jesus, rise up and walk. Which is greater, to give money, or to make the weak man whole? "A good man is he who showeth mercy and lendeth." What are these alms, what is this which the just man lendeth? The second verse shows. "He shall order his words with judgment." He did not say: his gold, and silver, and money he orders with judgment: but, "he orders his words with judgment." This is mercy, if a holy man teaches others who are not holy.

Disponit sermones suos in judicio. Intelleximus ergo quae sunt pecuniae quae commodentur. Verum hoc quod dicit, disponit sermones suos in judicio, hoc est quod dicitur in Evangelio, ne mittamus margaritas nostras ante porcos (Matth. VII). Hoc est, ut sciat unusquisque cui tribuit, quid possit accipere, quid non possit. Unde vir sanctus dicit: In corde meo abscondi eloquia tua, ut non peccem tibi (Ps. CXVIII). Non ea dedi quibus libuit. Non sanctum tuum misi canibus, et margaritas dedi porcis. Grande igitur periculum est doctoris, verba Domini porcis effundere. Multa sunt quae dicantur de psalmo. Sed quoniam excludimur hora, benedicamus omnipotentem Dominum, et qui habet tales pecunias, tribuat non habentibus. Qui vero non habet, libenter accipiat. Praestet autem Dominus et mihi, ut et ego istas habeam divitias; ut et non habentibus dem, et habentibus divitias cumulem, ut beatitudinem istam, et dicens habeam et audiens. Beatus est enim qui in aures loquitur audientis. Quid enim mihi prodest loqui, si alius verba mea non suscipiat? Quid prodest mittere vinum, si statim quod mittitur, effundatur? Vides quod in Evangelio aqua illa in hydriam mittitur, et in vinum vertitur, et servatur ne pereat (Joan. II). Miseretur, id est, in corde, et credit in opere. Bonum est tribuere substantiam terrenam: sed melius est in annuntiandam misericordiam, id est, ut tradas in oblivionem, qui tibi male fecit, hoc est, ut indulgeas qui in te peccavit. Disposuit sermones suos in judicio, hoc est, judex suimetipsius est. Dicit apud semetipsum. Dominus dixit: Si dimittis, dimittetur tibi: si das, dabitur tibi (Matt. VI). Quia ille qui sic se judicat hic in praesenti, Deus illum coronat in futuro. Quia in aeternum non commovebitur. Iste talis non commovebitur: quia supra petram fundatus est.

In memoria aeterna erit justus. Ille justus semper in memoria Dei est. Ab auditu malo non timebit. Ab illo, discedite, o maledicti (Matth. XXV)!

Paratum cor ejus sperare in Domino. Hoc est, sua spes semper in Deo parata est. Confirmatum est cor ejus. Anima illius in fide. Non commovebitur. De ipsa fide ad infidelitatem: quia super petram fundatus est, id est, super Christum. Donec despiciat inimicos suos. Id est, vitia et peccata, omnes haereses, vel potestatem inimicorum despicit.

"He shall order his words with judgment." We have understood, therefore, what are the moneys which are lent. Truly this which he says, "he orders his words with judgment," this is what is said in the Gospel, "lest we cast our pearls before swine" (Matt. 7). This is, that each one should know to whom he bestows, what he can receive, what he cannot. Wherefore the holy man says: "In my heart have I hidden thy words, that I may not sin against thee" (Ps. 118). I have not given them to whomsoever I pleased. I have not cast your holy thing to dogs, nor given pearls to swine. Great, therefore, is the danger of the teacher, to pour out the words of the Lord to swine. There are many things which might be said of the psalm. But because we are excluded by the hour, let us bless the almighty Lord, and let him who has such moneys bestow them on those who have not. But let him who has not, receive them gladly. And may the Lord grant to me also, that I may have these riches; that I may both give to those who have not, and heap up riches for those who have, so that I may have that blessedness both in speaking and in hearing. For blessed is he who speaks into the ears of one who hears. For what does it profit me to speak, if another does not receive my words? What does it profit to pour in wine, if as soon as it is poured, it is spilled? You see that in the Gospel that water is put into the water-pot, and is turned into wine, and is kept lest it perish (John 2). "He showeth mercy," that is, in the heart, and he believes in work. It is good to bestow earthly substance: but it is better in announcing mercy, that is, that you should consign to oblivion who has done evil to you, that is, that you should forgive him who has sinned against you. "He has ordered his words with judgment," that is, he is his own judge. He says within himself. The Lord said: "If you forgive, it shall be forgiven you: if you give, it shall be given to you" (Matt. 6). Because he who thus judges himself here in the present, God crowns him in the future. "Because he shall not be moved for ever." Such a one shall not be moved: because he is founded upon a rock.

"The just shall be in everlasting remembrance." That just man is always in the memory of God. "He shall not fear the evil hearing." From him, "depart, you cursed" (Matt. 25)!

"His heart is ready to hope in the Lord." That is, his hope is always ready in God. "His heart is strengthened." His soul in faith. "He shall not be moved." From that very faith to infidelity: because he is founded upon a rock, that is, upon Christ. "Until he look down upon his enemies." That is, he looks down upon vices and sins, all heresies, or the power of enemies.

Dispersit, dedit pauperibus, justitia ejus manet in saeculum saeculi. Dispersit, hoc est, partitus est. Non dixit: Totum da uni homini, sed dicit: Vade et vende omnia quae habes, et da pauperibus (Marc. X, et Luc. XVIII). Quia per multos illa partitus est, vel dispersit: quia plus est oratio multorum quam unius hominis. Justitia ejus manet in saeculum saeculi, hoc est, opera illius ipsa permanent. Cornu ejus exaltabitur in gloria. Hoc est, regnum ipsius exaltabitur in gloria, hoc est, cum Deo erit.

Peccator videbit. Quomodo videbit, quia Propheta dicit: Tollatur impius ne videat gloriam Dei. Tamen subsequitur: Videant et confundantur (Zach. XII). Et alibi. Videbunt in quem compunxerunt, id est, visuri erunt illam formam servi et hominis, quam dignatus est suscipere de nostra humanitate: sed illam gloriam quam sancti habebunt, nec habebunt, nec videbunt, et quantum videbunt, ad illorum poenam videbunt. Et irascetur. Hoc est, contra seipsos; eo quod non fecerunt bona. Sera poenitentia erit illis. Dicturi erunt: Isti sunt, quos in despectionem habuimus: ecce inter ipsos Dei servos sunt reputati. Nihil profuerunt nobis abundantiae divitiarum: Sol non ortus est nobis. Dentibus suis fremet et tabescet. Per stridorem dentium, frigus intelligitur, ut illud: Ibi erit fletus et stridor dentium (Matt. V, et Luc. XIII). Quia et frigus et calor erit ibi, et nulla requies. Desiderium peccatorum peribit: hoc est, omnia bona quae hic in praesenti habuerunt. Diligenter igitur audiamus verba Dei: cui sit gloria in saecula saeculorum. Amen.

PSALMUS CXII.

Alleluia. Iste psalmus docet nos, ut, deposita veteri malitia, tamquam modo geniti infantes in Dei laudibus gloriemur. Ait enim:

Laudate, pueri, Dominum, laudate nomen Domini. Hic pueri provocantur ad laudem: de quibus in Isaia Salvator ait: Ecce ego et pueri, quos mihi dedit Dominus (Isai. VIII). Ex ore quippe infantium et lactentium, laus in Deum plena perficitur.

Sit nomen Domini benedictum. Cui omnis creatura benedicit. Forsitan non fuit antea benedictum? Fuit semper, sed tamen antea in una gente Judaeorum tantummodo illi benedicebant et credebant: sed modo in omnibus gentibus et creditur, et benedicitur. Ex hoc nunc et usque in saeculum. Ex hoc, id est, quo inceperunt homines, et credere et laudare. Et nunc, hoc est, in praesenti: et usque in saeculum, hoc est, sine fine. Nam et antea semper fuit benedictum.

"He hath distributed, he hath given to the poor: his justice remaineth for ever and ever." "He hath distributed," that is, he has divided. He did not say: Give everything to one man, but he says: "Go and sell all that thou hast, and give to the poor" (Mark 10, and Luke 18). Because through many he has divided those things, or distributed: because the prayer of many is more than that of one man. "His justice remaineth for ever and ever," that is, those very works of his remain. "His horn shall be exalted in glory." That is, his kingdom shall be exalted in glory, that is, he shall be with God.

"The sinner shall see." How shall he see, since the Prophet says: "Let the impious be taken away lest he see the glory of God." Yet there follows: "Let them see and be confounded" (Zech. 12). And elsewhere. "They shall look on him whom they have pierced," that is, they shall see that form of a servant and man, which he deigned to take upon himself from our humanity: but that glory which the saints shall have, they shall neither have, nor see, and as much as they shall see, they shall see for their punishment. "And shall be angry." That is, against themselves; for the reason that they did not do good things. There shall be late repentance for them. They shall say: "These are they whom we had in derision: behold, they are numbered among the servants of God." The abundance of riches has profited us nothing: "the Sun has not risen for us." "He shall gnash with his teeth and pine away." By the gnashing of teeth, cold is understood, as that: "There shall be weeping and gnashing of teeth" (Matt. 5, and Luke 13). Because both cold and heat shall be there, and no rest. "The desire of the wicked shall perish," that is, all the good things which they had here in the present. Let us, therefore, diligently hear the words of God: to whom be glory for ever and ever. Amen.

PSALM 112.

Alleluia. This psalm teaches us that, having laid aside the old malice, we should glory in the praises of God like newborn infants. For it says:

"Praise the Lord, ye children: praise ye the name of the Lord." Here children are provoked to praise: concerning whom the Savior says in Isaiah: "Behold, I and the children whom the Lord hath given me" (Isa. 8). For out of the mouth of infants and sucklings, full praise is perfected unto God.

"Blessed be the name of the Lord." Whom every creature blesses. Was it perhaps not blessed before? It was always, but yet before it was only in one nation of the Jews that they blessed and believed in him: but now in all nations he is both believed in and blessed. "From this time forth for evermore." From this, that is, from when men began both to believe and to praise. And "now," that is, in the present: and "for evermore," that is, without end. For even before it was always blessed.

A solis ortu usque ad occasum. Id est, ab initio nativitatis nostrae usque ad mortem. Laudabile nomen Domini. Ut supra dixi.

Excelsus Dominus super omnes gentes. Numquid antea non erat excelsus? Erat in Judaea, modo super omnes gentes. Dicit per prophetam: Quoniam voluit reprobare Judaeos, et eligere gentes. Et super coelos gloria ejus. Hoc est, super Sanctos sua gloria.

Quis sicut Dominus Deus noster? Ac si dicat: Nullus talis. Ut illud: Quis similis inter filios Dei? Et alibi dicit: Non est similis tibi in diis, Domine (Psal. LXXXV). Qui in altis habitat, et humilia respicit in coelo et in terra. In altis, hoc est, in sanctis. Numquid et in humilibus non habitat? Habitat: quia in humilibus respicit: ut illud: Super quem respiciam, nisi super humilem et trementem sermones meos (Isai. LXVI)? Quando sunt alti sancti? Quando contemplantur de coelestibus. Et tunc sunt humiles in terra: quando se humiliant in activa, elevantur in contemplativa. Et illi qui hic in terra sunt humiles, apud Deum sunt alti. Quare non dixit, in humilibus habitat: sed dixit, respicit. Ideo quia ubi respicit, ibi habitat, et ubi habitat, ibi respicit.

Suscitans a terra inopem. Et de capite, et de membris intelligitur. Suscitans, hoc est, suscitavit Deus Pater Christum, qui inops et pauper pro nobis factus est. Et nos inopes, id est, sine patre diabolo, sine matre gentilitate, suscitamur a Christo. Et de stercore erigens pauperem. Quod dixit, terra, hoc est, et stercus, et quod dixit, inopem, hoc est, et pauperem. Quia de terra et putredine peccatorum nostrorum erexit nos: ut illud: Quid superbis, pulvis et terra (Eccli. X)?

Ut collocet eum cum principibus, cum principibus populi sui. Collocavit Deus Pater Filium suum in coelestibus in dextera sua. Et dominabitur super principes, id est, super novem ordines angelorum, secundum illud: Princeps militiae, vel princeps virtutum ego sum. Et insuper sanctos, et sua membra collocavit cum ipsis novem ordines angelorum.

Qui habitare facit sterilem in domo, matrem filiorum laetantem. Sterilis, hoc est, sancta Ecclesia. Unde in propheta dicit: Laetare sterilis, etc. (Isai. LIV). Primitus sterilis fuit sancta Ecclesia: quia non generabat filios, nisi paucos: Synagoga habuit virum Deum, sed tamen paucos generavit (Act. II et seqq.). Postea Ecclesia, quae ante sterilis fuerat, in uno die vel duobus, grandes partus fudit, quando generavit octo millia. Et in propheta dicit: Qui sunt isti, aut quis genuit illos mihi (Isai. XLIX)? Fac mihi spatium et urbes ubi habitem. Et Dominus dixit: Ego faciam (Psal. XVIII).

"From the rising of the sun unto the going down of the same." That is, from the beginning of our birth until death. "The name of the Lord is worthy of praise." As I said above.

"The Lord is high above all nations." Was he not high before? He was in Judea, now above all nations. He says through the prophet: Because he wished to reprove the Jews, and to choose the nations. "And his glory above the heavens." That is, his glory is above the Saints.

"Who is like unto the Lord our God?" As if he should say: None is such. As that: "Who is like among the sons of God?" And elsewhere it says: "There is none like unto thee among the gods, O Lord" (Ps. 85). "Who dwelleth on high, and looketh down on the low things in heaven and in earth." "On high," that is, in the saints. Does he not also dwell in the humble? He dwells: because he looks down on the humble: as that: "Upon whom shall I look, but upon him that is humble and trembleth at my words" (Isa. 66)? When are the saints high? When they contemplate heavenly things. And then are they humble on earth: when they humble themselves in the active life, they are lifted up in the contemplative. And those who are humble here on earth are high with God. Why did he not say, he dwells in the humble: but said, "he looketh down"? Therefore, because where he looks down, there he dwells, and where he dwells, there he looks down.

"Raising up the needy from the earth." It is understood both of the head and of the members. "Raising up," that is, God the Father raised up Christ, who became needy and poor for us. And we who are needy, that is, without our father the devil, without our mother gentility, are raised up by Christ. "And lifting up the poor out of the dunghill." What he called "earth," that is also "dunghill," and what he called "needy," that is also "poor." Because he raised us up from the earth and the corruption of our sins: as that: "Why art thou proud, dust and earth?" (Ecclus. 10).

"That he may set him with princes, with the princes of his people." God the Father set his Son in the heavens at his right hand. And he shall have dominion over the princes, that is, over the nine orders of angels, according to that: "I am the prince of the host, or the prince of the virtues." And moreover, he set the saints and his members with those same nine orders of angels.

"Who maketh the barren woman to dwell in a house, the joyful mother of children." The barren woman, this is the holy Church. Whence it says in the prophet: "Rejoice, thou barren one," etc. (Isa. 54). At first the holy Church was barren: because she did not beget children, except a few: the Synagogue had God as husband, but yet she begot few (Acts 2 et seqq.). Afterwards the Church, which before had been barren, in one day or two, brought forth great offspring, when she begot eight thousand. And it says in the prophet: "Who are these, or who hath begotten these for me?" (Isa. 49). Make me space and cities where I may dwell. And the Lord said: "I will do it" (Ps. 18).

In omnem terram exivit sonus eorum, hoc est, in toto mundo. Qui habitare facit sterilem in domo, hoc est, in Ecclesia. Et ipsa est sterilis, et ipsa est mater, et ipsi sunt filii, et in semetipsa habitat. Hoc est, unitas Ecclesiae, una res est, et multa membra: sed unum corpus multi sunt, ut Paulus dicit, et ibi laetabitur in semetipsa, hoc est, in unitate (Rom. XII).

PSALMUS CXIII.

Alleluia. Iste psalmus vocem continet prophetae, ostendentis ut quae in eo historice narrantur, spiritualiter dicta intelligantur.

In exitu Israel de Aegypto, domus Jacob de populo barbaro. Iste psalmus secundum historiam commemorat, quando filii Israel exierunt de Aegypto (Exod. XIII). Sed plus pertinet ad sensum, quando nos liberati fuimus de Aegypto, hoc est, de tenebris ignorantiae peccatorum nostrorum per baptismum. Domus Jacob de populo barbaro. Liberati fuerunt illi Israelitici de populo barbaro, hoc est, de illis gentibus quae in Aegypto habitabant. Et ad sensum. Domus Jacob, supplantatores vitiorum intelligunt. Liberati sunt isti, et nos spiritualis domus Jacob liberati sumus ab illis infidelibus, qui in infidelitate permanserunt (Gen. XXXII). Domus Jacob. Primitus fuit vocatus Jacob, postea Israel. Unde dixit: Vidi Dominum facie ad faciem, et salva facta est anima mea. Et Dominus dixit ad illum: Jam non vocaberis Jacob, sed Israel erit nomen tuum. Et nos primitus debemus esse Jacob, hoc est, supplantatores vitiorum: ut postea possimus esse Israel, id est, animae videntes Deum, et oculis cordis contemplari Deum: secundum illud: Beati mundo corde, quoniam ipsi Deum videbunt (Matth. V).

Facta est Judaea sanctificatio ejus. In Judaea primitus fuit sanctificatio Dei. Sed Judaea, confessio interpretatur, id est, in illis qui confitentur fidem Trinitatis, et veniunt ad baptismum, ubi est sanctificatio Dei. Israel potestas ejus. Et potestas Dei est, ut Israel esse mereamur, id est, animae videntes Deum vocemur. Israel regnavit in ea.

Mare vidit et fugit. Mare vidit et fugit, quando Moyses cum populo suo venit (Exod. XIV). Et quomodo vidit? Id est, intellexit voluntatem Creatoris, et donavit locum illi populo. Aliter, secundum sensum: Mare, gentilitas, vidit sanctos praedicatores, supplantatores vitiorum, et animae videntes Deum fugerunt, id est, non potuerunt resistere apostolis, quia Deus in illis erat. Jordanis conversus est retrorsum.

"Their sound hath gone forth into all the earth," that is, in the whole world. "Who maketh the barren woman to dwell in a house," that is, in the Church. And she herself is barren, and she herself is mother, and they themselves are children, and she dwells in herself. This is the unity of the Church: it is one thing and many members: but many are one body, as Paul says, and there she shall rejoice in herself, that is, in unity (Rom. 12).

PSALM 113.

Alleluia. This psalm contains the voice of the prophet, showing that those things which are told in it historically are to be understood as spoken spiritually.

"When Israel went out of Egypt, the house of Jacob from a barbarous people." This psalm commemorates according to history when the children of Israel went out of Egypt (Exod. 13). But it pertains more to the sense, when we were liberated from Egypt, that is, from the darkness of the ignorance of our sins through baptism. "The house of Jacob from a barbarous people." Those Israelites were liberated from a barbarous people, that is, from those nations which were dwelling in Egypt. And according to the sense. "The house of Jacob," they understand the supplanters of vices. These were liberated, and we the spiritual house of Jacob were liberated from those infidels, who remained in infidelity (Gen. 32). "House of Jacob." At first he was called Jacob, afterwards Israel. Whence he said: "I have seen the Lord face to face, and my soul has been saved." And the Lord said to him: "No longer shalt thou be called Jacob, but Israel shall be thy name." And we first ought to be Jacob, that is, supplanters of vices: that afterwards we may be able to be Israel, that is, souls seeing God, and contemplate God with the eyes of the heart: according to that: "Blessed are the clean of heart, for they shall see God" (Matt. 5).

"Judea was made his sanctuary." In Judea at first was the sanctification of God. But "Judea" is interpreted as "confession," that is, in those who confess the faith of the Trinity, and come to baptism, where is the sanctification of God. "Israel his dominion." And it is the power of God, that we may deserve to be Israel, that is, that we may be called souls seeing God. Israel reigned in her.

"The sea saw it and fled." The sea saw it and fled, when Moses came with his people (Exod. 14). And how did it see? That is, it understood the will of the Creator, and gave place to that people. Otherwise, according to the sense: The sea, the gentiles, saw the holy preachers, the supplanters of vices, and the souls seeing God, and they fled, that is, they could not resist the apostles, because God was in them. "The Jordan was turned back."

Jordanem conversum esse retrorsum non legitur in historia (Josue III), nisi quando cum arca in ipsum intraverunt: quasi retrorsum ambulasset illa aqua, sic stetit quasi murus, et illa alia aqua perambulavit in mare. Quid ergo intelligitur per hoc? Jordanis interpretatur, descensio eorum. Illi intelliguntur, qui veniunt ad baptismum. Quando viderunt Martyres pati persecutiones multas, conversi sunt in mare, hoc est, in gentilitate negaverunt. Postea Dominus per suos praedicatores vocavit illos: Convertimini ad me, et ego revertar ad vos (Zach. I). Et conversi fuerunt postea multi ad Deum. Illa aqua perambulavit in mare, id est, sunt infideles qui perambulaverunt in mare, id est, in mare perditionis.

Montes exsultaverunt ut arietes, et colles sicut agni ovium. Exsultaverunt sancti praedicatores, quando viderunt illos conversos, qui antea blasphemi fuerunt. Exsultaverunt ut arietes, id est, principes gregum, qui generant filios, id est, sancti apostoli. Unde unus de illis dixit: Per Evangelium ego vos genui (I Cor. IV). Vel praedicatores altioris meriti intelliguntur, qui modo generant filios per praedicationem eorum. Unde Paulus dixit: Filioli mei, quos iterum parturio, donec Christus formetur in vobis (Galat. IV).

Quid est tibi, mare, quod fugisti; et tu, Jordanis, quare conversus es retrorsum? Propheta per semetipsum interrogat, et ipse respondit, ac si dicat: Quid tibi fuit, gentilitas, quod fugisti? Et tu, Jordanis, hoc est, et vos, Christiani, quid fuit quod conversi fuistis retrorsum? Quare? Vidistis sanctos praedicatores, id est, montes: vidistis arietes, hoc est, supplantatores vitiorum, et animas videntium Deum Patrem, ideo fugistis?

Montes, exsultastis ut arietes, et colles sicut agni ovium. Repetitio est.

A facie Domini mota est terra, a facie Dei Jacob. Exposuit hoc propheta alio loco cum dixit: Vidit, et commota est terra (Psal. LXIX). Et post paululum ait: A facie Domini, et reliqua. Mota est terra, hoc est, a praesentia Dei, quia Deus in suis praedicatoribus erat. Mota fuit gentilitas; a facie Dei Jacob, id est, a praesentia illius quem adoravit Jacob.

Qui convertit petram in stagna aquarum. Petra, Christus, et secundum historiam, de petra exierunt flumina (Exod. XVII). Antequam Christus veniret in carnem, non eruperant adhuc tantae aquae, hoc est, tanta doctrina: Postea exierunt de Christo quatuor flumina, quatuor Evangelia, et irrigaverunt totum mundum. Et rupem in fontes aquarum. Repetitio est. Rupes sunt, qui et petra. Petra, dicitur rupis. Et rupem in fontes aquarum. Doctrina multa de Christo. Mare Rubrum, quod ideo dicitur: quia sicut sanguis erat illa aqua maris, quae figurabat baptismum.

That the Jordan was turned back is not read in history (Josh. 3), except when they entered into it with the ark: as if that water had walked backward, so it stood like a wall, and that other water walked through into the sea. What therefore is understood by this? Jordan is interpreted as "their descent." Those are understood who come to baptism. When they saw the martyrs suffer many persecutions, they were turned into the sea, that is, they denied in gentility. Afterwards the Lord through his preachers called them: "Turn ye to me, and I will return to you" (Zech. 1). And many were afterwards turned to God. That water walked through into the sea, that is, they are the infidels who walked through into the sea, that is, into the sea of perdition.

"The mountains skipped like rams, and the hills like the lambs of the flock." The holy preachers exulted, when they saw those converted, who before were blasphemers. "They skipped like rams," that is, the princes of the flocks, who beget children, that is, the holy apostles. Whence one of them said: "Through the Gospel I have begotten you" (1 Cor. 4). Or preachers of higher merit are understood, who now beget children through their preaching. Whence Paul said: "My little children, of whom I am in labor again, until Christ be formed in you" (Gal. 4).

"What ailed thee, O thou sea, that thou fleddest; and thou, Jordan, that thou wast turned back?" The prophet asks through himself, and he himself answered, as if he should say: What was it to thee, gentility, that thou fleddest? "And thou, Jordan," that is, and you, Christians, what was it that you were turned back? Why? You saw the holy preachers, that is, the mountains: you saw the rams, that is, the supplanters of vices, and the souls of those seeing God the Father, and therefore you fled?

"Ye mountains, that ye skipped like rams, and ye hills like the lambs of the flock." It is a repetition.

"At the presence of the Lord the earth was moved, at the presence of the God of Jacob." The prophet explained this in another place when he said: "He looked, and the earth was moved" (Ps. 69). And after a little while he says: "At the presence of the Lord," and the rest. "The earth was moved," that is, at the presence of God, because God was in his preachers. Gentility was moved; "at the presence of the God of Jacob," that is, at the presence of him whom Jacob adored.

"Who turned the rock into pools of water." The rock, Christ, and according to history, from the rock came forth rivers (Exod. 17). Before Christ came in the flesh, such great waters, that is, such great doctrine, had not yet burst forth: afterwards there came forth from Christ four rivers, the four Gospels, and they watered the whole world. "And the stony hill into fountains of waters." It is a repetition. The stony hills are what the rock is. The rock is called a stony hill. "And the stony hill into fountains of waters." Much doctrine concerning Christ. The Red Sea, which is so called because that water of the sea was like blood, which figured baptism.

Non nobis, Domine, non nobis; sed nomini tuo da gloriam. Dicunt illi boni Judaei: Non nostrum meritum nos liberavit, sed tua potestas: ut nomen tuum glorificetur in omnibus gentibus. Vel praedicatores novi Testamenti similiter dicunt. Quando faciunt virtutes, Deus per illos facit: ut nomen illius glorificetur, et laudetur per ipsum.

Super misericordia tua et veritate tua. Tua misericordia, et tua veritas hoc facit. Ne quando dicant gentes, Ubi est Deus eorum? Propter hoc facit Deus ista mirabilia, ut non dicant gentes, quod non potuisset Deus illos salvare. Vel modo in novo Testamento similiter facit in sanctis suis.

Deus autem noster in coelo: omnia quaecumque voluit, fecit. Deus in coelo sursum. Dicunt sancti ad illos infideles, qui idola adorant: Vos vestros deos manu tangitis, et oculis animalibus cernitis, sed noster Deus in coelo est sursum. In coelo et in terra, omnia quaecumque voluit, fecit. In his qui coelestem vitam agunt, et adhuc terrena carne clauduntur, implevit voluntates suas.

Simulacra gentium argentum et aurum, opera manuum hominum. Ideo dicitur simulacrum, quia ad similitudinem alicujus hominis mortui, factum sit. Argentum et aurum. Quare non dixit, lapidea, aut aerea, sed fictilia, aut lignea; sed argentea et aurea? Quia praevidebat Spiritus sanctus: quoniam cum exinde increpati essent, quale responsum darent. Ideo posuit aurum et argentum, quia dicerent illi: Non adoro, nec ligneum Deum, nec lapideum, nec aereum; sed Deum aureum et argenteum. Dicis illi: Si aurum et argentum adorasses, non esset talis error. Et dicunt illi: Non adoramus aurum, nec argentum. Ille respondit: Non aurum et argentum, sed Deum meum adoro. Quae est ista imago, et illa potestas quae in ipsa est? Dicis illi: Diabolus ibi est. Ille dicit: Absit. Non volo diabolum adorare. Quomodo non adoras diabolum, quia in alio psalmo legimus: Omnes dii gentium daemonia (Psal. XCV)? Dicit ille: Nec hoc adoro. Quid ergo adoras? Ego solem, lunam, stellas adoro. Isti sunt mei dei, illi me salvant. Dicis illi; Si sol est tuus Deus, quare non semper tibi lucet? Dicis ad alterum, qui lunam adorat, vel isti qui solem adorat: Sol integer est. Tu lunam adoras, quare crescit et decrescit tuus Deus, et de nocte lucet? Quare non semper tibi lucet? Et in mare quando mergeris, tua luna, et tuae stellae cur te non liberant, et super tibi lucem dant? Quare addit: opera manuum hominum, argentum et aurum? De terra fodiunt illud homines, et colunt illud, et colorant, et sic evenit pulchrum. Ergo de tuis manibus facis Deum tuum quem adoras. Ista ad revincendum malos dicta sunt.

"Not to us, O Lord, not to us; but to thy name give glory." Those good Jews say: Not our merit liberated us, but thy power: that thy name may be glorified among all nations. Or the preachers of the New Testament say likewise. When they perform virtues, God performs them through them: that his name may be glorified and praised through himself.

"For thy mercy and for thy truth's sake." Thy mercy and thy truth do this. "Lest the Gentiles should say, Where is their God?" For this reason God does these wonders, lest the Gentiles should say that God could not have saved them. Or now in the New Testament he likewise acts in his saints.

"But our God is in heaven: he hath done all things whatsoever he would." God is in heaven above. The saints say to those infidels, who adore idols: You touch your gods with the hand, and discern them with animal eyes, but our God is in heaven above. In heaven and in earth, "he hath done all things whatsoever he would." In those who lead a heavenly life, and are yet shut up in earthly flesh, he has fulfilled his wills.

"The idols of the gentiles are silver and gold, the works of the hands of men." It is called an idol because it is made to the likeness of some dead man. "Silver and gold." Why did he not say, of stone, or of brass, but of clay, or of wood; but of silver and gold? Because the Holy Spirit foresaw what kind of answer they would give when they were rebuked for it. Therefore he put gold and silver, because they would say: I do not adore a wooden God, nor one of stone, nor of brass; but a God of gold and silver. You say to him: If you had adored gold and silver, it would not be such an error. And they say to him: We do not adore gold, nor silver. He answered: Not gold and silver, but my God I adore. What is this image, and that power which is in it? You say to him: The devil is there. He says: Far be it. I do not want to adore the devil. How do you not adore the devil, since in another psalm we read: "All the gods of the gentiles are demons" (Ps. 95)? He says: Nor do I adore this. What then do you adore? I adore the sun, the moon, the stars. These are my gods, they save me. You say to him: If the sun is your God, why does it not always shine for you? You say to another, who adores the moon, or to this one who adores the sun: The sun is whole. You adore the moon, why does your God wax and wane, and shine by night? Why does it not always shine for you? And in the sea when you are submerged, why do your moon and your stars not liberate you, and give light over you? Why does he add: "the works of the hands of men, silver and gold"? Men dig it from the earth, and cultivate it, and color it, and thus it turns out beautiful. Therefore from your hands you make your God whom you adore. These things were said to refute the wicked.

Oculos habent, et non videbunt: aures habent, et non audient: nares habent, et non odorabunt. Manus habent, et non palpabunt: pedes habent, et non ambulabunt: non clamabunt in gutture suo. Neque enim est spiritus in ore ipsorum. Dicis illi: Vel si bestiam adorasses, licet malum erat, sed tamen vel oculos habet, vel pedes: sed istud quod adoras, nec videt, nec audit. Quare addit: Non clamabunt in gutture suo? Quia bestiae clamant voce, sed confusus est clamor eorum. Non intelligis, neque potes per litteras, vel per syllabas comprehendere, quomodo vocem hominis comprehendis.

Similes illis fiant qui faciunt ea, et omnes qui confidunt in eis. Similes, hoc est, si oculos non emendat, quia vidit illud aurum, illam imaginem. Sed et in anima similis efficitur, dum non emendat, quia nec videt, nec intelligit, nec discernit, dum plus errori credit. Ideo similis dicitur. Et omnes qui confidunt in eis. Non solum qui faciunt, sed etiam qui confidunt.

Domus Israel speravit in Domino. Domus Israel, duodecim tribus Israel. Aaron, tribus Levi non speravit? Non speravit in tales deos mortuos, sed in Domino. Domus Israel, animarum domus videntium Deum in Domino sperant. Et Aaron, mons fortitudinis, id est, qui fortes et alti sunt in merito, in Domino sperant. Adjutor et protector eorum est. Illi dii non prosunt, secundum Jeremiae dictum: hominem non liberant de bello, regem non constituunt, sed iste illos defendit, et protegit, secundum Danielis dictum (Dan. II et III), vere ipse est Deus eorum, et ipse mutat tempora, et amovet reges, et constituit.

Domus Aaron speravit in Domino: adjutor eorum et protector eorum est. Qui timent Dominum, speraverunt in Domino. Exceptis istis, domus Israel, et Aaron, omnes qui illum timent et amant, protegit illos et defendit.

Dominus memor fuit nostri, et benedixit nobis. Memor fuit, quoniam liberavit filios Israel. Et nos, quoniam quod promisit, implevit opere. Misit Filium suum, qui carnem suscepit, et nos liberavit. Hoc dico, Deum memorare. Et benedixit nobis, hoc est, omni benedictione spirituali.

Benedixit domni Israel, benedixit domui Aaron. Benedixit omnes timentes Dominum, pusillis cum majoribus. Id est, altiores merito, et inferiores.

Adjiciat Dominus super vos. Alios praedicatores. Primitus pauci fuerunt, postea multi effecti sunt in mundo praedicatores.

Benedicti vos a Domino, qui fecit coelum et terram. Benedicti: hoc est, vos sancti benedicti estis a Domino.

"They have eyes and shall not see: they have ears and shall not hear: they have noses and shall not smell." "They have hands and shall not feel: they have feet and shall not walk: neither shall they cry out through their throat." "For there is no spirit in their mouth." You say to him: Even if you had adored a beast, although it was evil, yet at least it has eyes, or feet: but this which you adore, neither sees, nor hears. Why does he add: "Neither shall they cry out through their throat"? Because beasts cry out with a voice, but their cry is confused. You do not understand, nor can you comprehend by letters, or by syllables, how you comprehend the voice of a man.

"Let them that make them become like unto them, and all such as trust in them." Like, that is, if he does not amend his eyes, because he saw that gold, that image. But even in the soul he is made like, while he does not amend, because he neither sees, nor understands, nor discerns, while he believes the error more. Therefore he is called like. "And all who trust in them." Not only those who make, but also those who trust.

"The house of Israel hath hoped in the Lord." The house of Israel, the twelve tribes of Israel. Aaron, the tribe of Levi did not hope? He did not hope in such dead gods, but in the Lord. "The house of Israel," the house of souls seeing God hope in the Lord. And Aaron, mountain of strength, that is, those who are strong and high in merit, hope in the Lord. "He is their helper and protector." Those gods are of no use, according to the word of Jeremiah: they do not liberate a man from war, they do not appoint a king, but this one defends them and protects them, according to the word of Daniel (Dan. 2 and 3), truly he himself is their God, and he himself changes the times, and removes kings, and appoints them.

"The house of Aaron hath hoped in the Lord: he is their helper and protector." "They that fear the Lord have hoped in the Lord." Excepting these, the house of Israel and Aaron, all who fear and love him, he protects them and defends them.

"The Lord hath been mindful of us, and hath blessed us." He hath been mindful, because he liberated the children of Israel. And us, because what he promised, he fulfilled in work. He sent his Son, who took on flesh, and liberated us. This I say, that God is mindful. "And he hath blessed us," that is, with every spiritual blessing.

"He hath blessed the house of Israel: he hath blessed the house of Aaron." "He hath blessed all that fear the Lord, the little with the great." That is, those higher in merit, and the lower.

"May the Lord add blessings upon you." Other preachers. At first they were few, afterwards many preachers were made in the world.

"Blessed be you by the Lord, who made heaven and earth." Blessed: that is, you saints are blessed by the Lord.

Coelum coeli Domino, terram autem dedit filiis hominum. Coelum coeli, sicut dicit canticum psalmi, et psalmus cantici. Istud coelum subjectum est illi coelo superiori, ubi est firmamentum, et inde habet lumen. Et terra iterum subjecta est ad illud coelum aereum: exinde habet pluviam et omnem necessitatem. Secundum sensum, coelum altius, sancti apostoli, qui ab ipso Christo audierunt praedicationem, et illuminationem Spiritus sancti acceperunt, et exinde fuerunt edocti. Coelum iterum successores apostolorum, quibus illi praedicaverunt, et Dominus illos in anima illorum illuminavit. Terram autem dedit filiis hominum. Hi sunt illi simpliciores qui tantum incarnationem credunt, qui lac edunt, et nutriuntur per praedicationem, et ipsi qui terreni erant, coeli efficiuntur.

Non mortui laudabunt te, Domine. Hoc est, peccatores. Peccator enim cum venerit in profundum malorum, contemnit (Prov. XIII). Neque omnes qui descendunt in infernum. Hoc est, hahitatores inferni.

Sed nos qui vivimus, benedicimus Dominum. Nos fideles qui vivimus, id est, qui fidem et opera habent, ipsi laudant Deum. Ex hoc nunc et usque in saeculum. Ex hoc, id est, quo incipimus intelligere. Nunc, modo. Usque in saeculum, sine fine.

PSALMUS CXIV.

Alleluia. Iste psalmus vocem continet fidelis animae a Deo peregrinantis, quae post longos labores ab eo suscipitur.

Dilexi, quoniam exaudiet Dominus vocem orationis meae. Non dixit: diligam; sed, dilexi. Non promisit se facere, sed testatur se fecisse. Dilexi. Quare dilexi? Quoniam exaudiet Dominus vocem orationis meae. Dilexi, transacti temporis est: exaudiet autem, futuri. Non enim dixit: quoniam dilexi quod exaudivit me Dominus; sed, dilexi, quod exaudiet me Dominus.

Quia inclinavit aurem suam mihi. Quoniam nos parvi sumus et humiles, et non possumus nos extendere et exaltare: propterea Dominus inclinavit aurem suam, et dignatur exaudire nos. Denique quia nos homines sumus, et dii non possumus fieri: Deus homo factus est, et inclinavit se, secundum illud quod scriptum est: Et inclinavit coelos, et descendit (II Reg. XXII). Et in diebus meis invocabo te. Hic quaeritur quomodo in diebus invocet, et non invocet in noctibus. Et quomodo dicit in alio loco: Media nocte surgebam ad confitendum tibi, cum sancti in nocte plus soleant orare (Psal. CXIII).

"The heaven of heaven is the Lord's: but the earth he has given to the children of men." The heaven of heaven, as the song of the psalm says, and the psalm of the song. This heaven is subject to that higher heaven, where the firmament is, and from there it has light. And the earth again is subject to that aerial heaven: from there it has rain and every necessity. According to the sense, the higher heaven is the holy apostles, who heard the preaching from Christ himself, and received the illumination of the Holy Spirit, and from there were instructed. The heaven again is the successors of the apostles, to whom they preached, and the Lord illuminated them in their souls. "But the earth he has given to the children of men." These are those simpler ones who only believe in the incarnation, who eat milk, and are nourished through preaching, and they who were earthly, are made heavens.

"The dead shall not praise thee, O Lord." That is, sinners. For "the sinner, when he is come into the depth of evils, contemneth" (Prov. 13). "Nor any of them that go down into hell." That is, the inhabitants of hell.

"But we that live, bless the Lord." We faithful who live, that is, who have faith and works, they praise God. "From this time now and for ever." From this, that is, when we begin to understand. "Now," in this manner. "For ever," without end.

PSALM 114.

Alleluia. This psalm contains the voice of a faithful soul journeying away from God, who after long labors is received by him.

"I have loved, because the Lord will hear the voice of my prayer." He did not say: I will love; but, "I have loved." He did not promise to do it, but testifies that he has done it. "I have loved." Why have I loved? "Because the Lord will hear the voice of my prayer." "I have loved" is of past time: "will hear" however, of the future. For he did not say: because I loved that the Lord heard me; but, "I have loved," that the Lord "will hear" me.

"Because he hath inclined his ear unto me." Since we are small and humble, and cannot extend and exalt ourselves: therefore the Lord inclined his ear, and deigns to hear us. Finally, because we are men, and cannot become gods: God was made man, and inclined himself, according to that which is written: "He bowed the heavens also and came down" (2 Sam. 22). "And in my days I will call upon thee." Here it is asked how he may call upon him in the days, and not call upon him in the nights. And how he says in another place: "At midnight I rose to give thanks to thee" (Ps. 118), when the saints are more accustomed to pray in the night.

Et in alio loco dicitur: In noctibus extollite manus vestras in sancta, et benedicite Dominum (Psal. CXXXIII). Quomodo dicit, et in diebus meis invocabo? Non dixit, invocavi; sed, invocabo, in futuro. Dum enim in hoc mundo sumus, in nocte invocamus. In futuro in die invocamus Dominum: propterea dixit, in diebus meis. Peccatoribus enim nox est: mihi autem dies.

Circumdederunt me dolores mortis. Videntur mihi dolores mortis cogitationes esse foedae, quando anima cogitat, et peccare desiderat, quoniam parturit peccata, vicina est morti. Et pericula inferni invenerunt me. O nos infelices, et miseros, et lugendos: quia semper nos peccatum quaerit! Si autem semper nos quaerunt peccata, nos festinemus ut non nos inveniant. Haec autem distantia est inter dolores mortis, et pericula inferni. Dolores mortis, malae cogitationes sunt: pericula inferni, opera mala sunt. Ut est autem dicam: aliud in theoria, aliud in opere, hoc est, in practica. Ibi enim dolor et parturitio: hic autem periculum est vicinum morti.

Tribulationem et dolorem inveni. Novam rem dicit. Non dicit, Requiem inveni: non dicit, Saturitatem inveni. Si autem dixisset, Invenit me tribulatio, invenit me dolor, non erat quaestio. Nunc autem quid dicit? Tribulationem et dolorem inveni: quasi quaerens sic invenit. Non enim invenitur nisi quod quaeritur. Sanctus non quaerit requiem, sed tribulationem. Novit enim quoniam tribulatio patientiam operatur: patientia autem probationem, probatio vero spem: spes autem non confundit (Rom. V). Tale quid et in Jeremia dicitur (Jerem. VI et XIV). Tribulationem, inquit, et miseriam invocavi. Quoniam, inquit, amaro tuo verbo ridebo, hoc est, in hoc saeculo, quid aliud volo nisi tribulationem, ut in futurum requiem habeam et felicitatem? Et propterea, inquit, nunc amaritudinem sustineo, ut postea dulciora promerear. Et populus Domini de Aegypto egrediens venit in Mara, quod interpretatur amaritudo, et de Mara in Sina, quod interpretatur tentatio (Exod. XV). Et iterum Jeremias: Solus sedebam, quoniam amaritudine repletus eram (Jerem. XV).

O Domine, libera animam meam. Proprietatem Hebraicae linguae Graecus et Latinus exprimere non possunt. Pro o in Hebraeo habet ANNA (). Anna autem interpretatur rogo, et deprecor. Et quod dicit, hoc est: Deprecor, Domine, libera animam meam. Non est enim vocantis, sed deprecantis affectus. In ingenti enim periculo constitutus est. Misericors Dominus et justus, et Deus noster miserebitur. Erige aures, peccator. Misericors est Dominus, sed noli esse negligens: sequitur enim, et justus. Si multum peccator es: audi, misericors est Dominus: si negligens es: audi, et justus est.

And in another place it is said: "In the nights lift up your hands to the holy places, and bless the Lord" (Ps. 133). How does he say, "and in my days I will call"? He did not say, I called; but, "I will call," in the future. For while we are in this world, we call in the night. In the future, in the day, we call upon the Lord: therefore he said, "in my days." For to sinners it is night: but to me it is day.

"The sorrows of death have compassed me." The sorrows of death seem to me to be foul thoughts, when the soul thinks, and desires to sin, because it travails with sins, it is near to death. "And the perils of hell have found me." O we unhappy, and miserable, and to be bewailed: because sin always seeks us! But if sins always seek us, let us hasten so that they do not find us. Moreover, this is the difference between the sorrows of death, and the perils of hell. The sorrows of death are evil thoughts: the perils of hell are evil works. Or as I might say: one is in theory, the other in work, that is, in practice. For there is sorrow and travail: but here the peril is near to death.

"I met with trouble and sorrow." He says a new thing. He does not say, I found rest: he does not say, I found satiety. If however he had said, Tribulation found me, sorrow found me, there would be no question. But now what does he say? "I met with trouble and sorrow": as if seeking, thus he found. For nothing is found unless it is sought. The saint does not seek rest, but tribulation. For he knows that "tribulation worketh patience: and patience trial; and trial hope; and hope confoundeth not" (Rom. 5). Something of this kind is also said in Jeremiah (Jer. 6 and 14). I have called upon tribulation, he says, and misery. For, he says, by your bitter word I shall laugh, that is, in this world, what else do I want but tribulation, that in the future I may have rest and happiness? And therefore, he says, I now endure bitterness, that afterwards I may deserve sweeter things. And the people of the Lord going out from Egypt came to Mara, which is interpreted "bitterness", and from Mara to Sinai, which is interpreted "temptation" (Exod. 15). And again Jeremiah: "I sat alone, because I was filled with bitterness" (Jer. 15).

"O Lord, deliver my soul." The property of the Hebrew language the Greek and Latin cannot express. For "O" in Hebrew has ANNA. Now Anna is interpreted "I beseech", and "I pray". And what he says, is this: I beseech, O Lord, deliver my soul. For it is not the affection of one calling, but of one praying. For he is placed in immense danger. "The Lord is merciful and just, and our God sheweth mercy." Lift up your ears, sinner. The Lord is merciful, but do not be negligent: for there follows, "and just." If you are much a sinner: hear, the Lord is merciful: if you are negligent: hear, he is also just.

Sed videtur quasi aequale esse, misericors Dominus et justus. Verbi gratia, decem partibus est misericors, et decem partibus est justus, et hoc propter simpliciores ita loquor. Dicat aliquis: Si pensentur peccata mea, nonne possum tanta habere bona, quanta habeo mala? Nunc autem dicitur, quod misericors est et justus. Est misericors in peccatoribus, justus in bonis. Incipiunt me gravare peccata mea, et vincit in sua misericordia. Propterea semel justus posuit, et secundo, misericors. Poterat et de praeterito dicere. Et Deus noster, inquit, miseretur, ut semper eum misericordem ostendat.

Custodiens parvulos Dominus. Si quis magnus est, et se exaltat, et superbus est, hunc non custodit Dominus. Si quis se magnum putat, hujus non miseretur Dominus; sed si quis se humiliat, hujus miseretur, et custodit eum Dominus. Siquidem dicit: Ecce ego et pueri quos mihi dedit Dominus. Et iterum: Humiliatus sum; et salvavit me. Dupliciter intelligimus: Humiliatus sum, et salvavit me. Sive peccavi, et salvavit me, sive, cum essem superbus, et humiliavit me, et salvavit me.

Convertere, anima mea, in requiem tuam. Quando dicitur, Convertere in requiem tuam: ergo habuit ante requiem quam perdidit. Nemo enim convertitur, nisi qui pergit illuc ubi prius erat. Deus enim nos bonos creavit, et nostro arbitrio nos reliquit, et omnes cum Adam in paradiso posuit. Sed quia nostro arbitrio a beatitudine illa cecidimus, et venimus in vallem lacrymarum, propterea justus animam suam hortatur, ut convertatur illuc unde descendit. Convertere, anima mea, in requiem tuam. Locus enim iste, tribulationis locus est, terra pugnatorum est. Iste locus lacrymarum est, ubi non licet securum ambulare. Ubicumque enim aliquis fuerit, periculum est. Si in deserto, scorpiones sunt: si in civitatibus, oculus meretricis pernicies est homini: si in mari, latrones et piratae. Haec omnia mystice loquor. Nec enim nunc periculum est sancto viro a latronibus interfici, siquidem martyres sanguine suo vicerunt. Convertere, anima mea, in requiem tuam. Quia Dominus benefecit tibi. Quo, inquit, converteris, o anima? In paradisum. Non quia digna es, sed misericordia Domini est. Ut exires de paradiso, tuo vitio factum est, ut autem redeas, misericordiae Domini fuit. Et nos dicamus animae nostrae: Convertere in requiem tuam. Requies nostra, Christus est Deus noster. Si quando fuerimus in angustia, et coeperit nos cogitatio captivare in peccatum, dicamus: Convertere, anima mea, in requiem tuam.

But it seems to be as if equal, the Lord is merciful and just. For example, he is merciful in ten parts, and just in ten parts, and this I say for the sake of the simpler ones. Someone might say: If my sins be weighed, can I not have as many good things as I have evil? Now however it is said, that he is merciful and just. He is merciful to sinners, just to the good. My sins begin to weigh me down, and he overcomes in his mercy. Therefore he placed "just" once, and secondly, "merciful." He could also have spoken in the past. "And our God," he says, "sheweth mercy," that he may always show him to be merciful.

"The Lord is the keeper of little ones." If anyone is great, and exalts himself, and is proud, the Lord does not keep him. If anyone thinks himself great, the Lord does not show him mercy; but if anyone humbles himself, the Lord shows him mercy, and keeps him. Indeed he says: "Behold I and the children whom the Lord hath given me." And again: "I was humbled, and he delivered me." We understand this in two ways: "I was humbled, and he delivered me." Either I sinned, and he saved me, or, when I was proud, and he humbled me, and saved me.

"Turn, O my soul, into thy rest." When it is said, "Turn into thy rest": therefore it had rest before, which it lost. For no one turns back, except he who proceeds there where he was before. For God created us good, and left us to our own free will, and placed us all with Adam in paradise. But because by our own will we fell from that beatitude, and came into the valley of tears, therefore the just man exhorts his soul, that it may turn back to that place from which it descended. "Turn, O my soul, into thy rest." For this place is a place of tribulation, it is a land of fighters. This place is of tears, where it is not permitted to walk secure. For wherever anyone may be, there is danger. If in the desert, there are scorpions: if in the cities, the eye of a harlot is the ruin of a man: if in the sea, robbers and pirates. All these things I speak mystically. For now there is no danger for a holy man to be killed by robbers, since the martyrs conquered by their own blood. "Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee." Whither, he says, do you turn, O soul? Into paradise. Not because you are worthy, but it is the mercy of the Lord. That you should go out of paradise, was done by your own fault, but that you should return, was of the mercy of the Lord. And let us say to our soul: "Turn into thy rest." Our rest is Christ our God. If ever we should be in anguish, and thought begins to captivate us into sin, let us say: "Turn, O my soul, into thy rest."

Quia eripuit animam meam de morte. Necdum rediit in paradisum, et jam se in securitatem redisse dicit. Dixit, Convertere, anima mea, in requiem tuam, et quasi securus dicit, quia eripuit animam meam de morte. Quomodo eripuit animam meam de morte. Pro me passus est Deus meus, pro me crucifixus est Deus meus, et dico: Ubi est, mors, victoria tua; ubi est, inferne, stimulus tuus (Osee XIII; I Cor. XV)? Oculos meos a lacrymis. Ploravi, ut rideam: luxi, ut in sempiternum gaudeam. Qui in praesenti non plorat, in futuro lacrymabitur. Beati enim qui lugent, quia ipsi consolabuntur (Matt. V). Econtrario autem dicitur: Vae! vobis qui ridetis, quoniam lugebitis. Pedes meos a lapsu. Quia non steterunt pedes mei super petram, propterea pene moti sunt pedes mei, pene effusi sunt gressus mei. Liberati sunt pedes mei a lapsu. Quare? Quia conversa est anima mea in requiem suam.

Placebo coram Domino in regione vivorum. Videor, inquit, hominibus esse justus, quare opera bona non habeo? Videor hominibus esse sanctus, quare verba bona non habeo? Haec David dicit: hoc sancti dicunt, hoc apostoli loquuntur: peccator enim haec non loquitur. Quid loquitur justus? Quia verba et opera bona non habeo, et sanctus videor, et laudor ab hominibus. Ego autem novi conscientiam meam. Scio qualibus cogitationibus cor meum fluctuat: scio quantae mihi libidines veniunt, et video aliam legem repugnantem menti meae, et captivantem me in lege peccati (Rom. VII): propterea dico: Miser ego homo, quis me liberabit de corpore mortis hujus (Ibidem)? Et propterea dico: Ab occultis meis munda me, et ab alienis parce servo tuo (Psal. XVIII). Ab alienis. Non est meum quod parturio. Nolo cogitare mala, et cogito. Nolo cogitare malum, et quasi invitus et captivus in malam cogitationem trahor. Sed quoniam in mea potestate non est, aut cogitare, aut non cogitare quae sunt mala: propterea dico, aliena quidem sunt quae veniunt in cor meum. Sed quoniam quasi necessitas mihi imponitur: propterea dico, Ab occultis meis munda me. Aliena quidem sunt peccata, sed quia suscipio ea: dico in alienis peccatis, Parce mihi servo tuo: Hoc autem quare dixi? Quoniam dixit propheta: Placebo Domino. Non dixit, Placeo, sed placebo. Hinc enim quod facio, non possum esse perfectus justus. Propterea dicit et Apostolus: Ex parte cognoscimus, et ex parte prophetamus, et nunc per speculum videmus in aenigmate (I Cor. XIII). Propterea nunc longo sermone usi sumus: quoniam in praesenti saeculo perfectus justus nemo esse potest, neque David, neque apostoli, neque aliquis sanctorum. Nemo enim mundus a peccato, nec si unius diei fuerit vita ejus (Job. XV). Siquidem apostoli et sancti non ausi sunt dicere, Sancti sumus: nec ausi sunt dicere, Placeo: sed placebo. Qui in futurum sollicitus est, de praeterito quod non fecit, confitetur. Placebo Domino: Ubi placebo? In regione vivorum.

"For he hath delivered my soul from death." He has not yet returned to paradise, and already he says he has returned into security. He said, "Turn, O my soul, into thy rest," and as if secure he says, "for he hath delivered my soul from death." How has he delivered my soul from death? For me my God suffered, for me my God was crucified, and I say: "O death, where is thy victory? O hell, where is thy sting?" (Hos. 13; 1 Cor. 15). "My eyes from tears." I have wept, that I may laugh: I have mourned, that I may rejoice for ever. He who in the present does not weep, in the future shall shed tears. For "blessed are they that mourn, for they shall be comforted" (Matt. 5). On the contrary however it is said: Woe to you that laugh, for you shall mourn. "My feet from falling." Because my feet did not stand upon the rock, therefore "my feet were almost moved, my steps had well nigh slipped" (Ps. 72). My feet are delivered from falling. Why? Because my soul is turned into its rest.

"I will please the Lord in the land of the living." I seem, he says, to men to be just, why do I not have good works? I seem to men to be holy, why do I not have good words? These things David says: this the saints say, this the apostles speak: for the sinner does not speak these things. What does the just man speak? Because I do not have good words and works, and I seem holy, and am praised by men. But I know my own conscience. I know with what kind of thoughts my heart fluctuates: I know how great lusts come to me, and I see "another law warring against the law of my mind, and captivating me in the law of sin" (Rom. 7): therefore I say: "Unhappy man that I am, who shall deliver me from the body of this death?" (Ibid.) And therefore I say: "From my secret sins cleanse me, O Lord: and from those of others spare thy servant" (Ps. 18). From those of others. It is not mine what I travail with. I do not want to think evil things, and I think them. I do not want to think evil, and as if unwilling and captive I am drawn into evil thought. But since it is not in my power, either to think or not to think those things which are evil: therefore I say, they are indeed alien things which come into my heart. But since as if a necessity is imposed upon me: therefore I say, "From my secret sins cleanse me." They are indeed alien sins, but because I receive them: I say in alien sins, Spare me thy servant: But why have I said this? Because the prophet said: "I will please the Lord." He did not say, I please, but "I will please." For from this which I do, I cannot be perfectly just. Therefore the Apostle also says: "We know in part, and we prophesy in part," and "now we see through a glass in a dark manner" (1 Cor. 13). Therefore now we have used a long discourse: because in the present world no one can be perfectly just, neither David, nor the apostles, nor any of the saints. For "no one is clean from sin, not even if his life be of one day" (Job 15). Indeed the apostles and saints dared not say, We are holy: nor did they dare to say, I please: but "I will please." He who is solicitous for the future, confesses concerning the past what he did not do. "I will please the Lord": Where shall I please? "In the land of the living."

Haec enim regio mortuo

PSALMUS CXV.

Alleluia. Hunc psalmum quinta et sexta editio cum superioribus copulant: Symmachus vero et Septuaginta interpretes dividunt.

Credidi, propter quod locutus sum. In Hebraico centesimus decimus quartus psalmus, et centesimus decimus quintus, unus est psalmus. Igitur dixit: Credidi, propter quod locutus sum. Quid credidisti? quod locutus es? Psalmus prior ita finivit: Placebo coram Domino in regione vivorum. Dicit ergo propheta: Credidi, propter quod locutus sum. Quid credidi? Quoniam placebo coram Domino in regione vivorum. Hoc credidi, et hoc locutus sum. Quid autem locutus sum? Ego autem humiliatus sum nimis. O magna intelligentia divini sermonis! Credidi, inquit, quoniam placebo Domino, quoniam ero angelus; quoniam ero in coelis, et non fui superbus: non sum elatus, sed humiliatus sum nimis. Quoniam ero in regione vivorum, misericordiae Domini est. Ego autem novi memetipsum, quia terra sum et cinis. Propterea dico: Ego autem humiliatus sum nimis. Quid autem est terra et cinis?

Ego autem dixi in excessu meo: Omnis homo mendax. In Hebraeo aliter habet. Ego dixi in excessu meo: Omnis homo mendacium: quod dicitur ZECAM. Placebo Domino in regione vivorum: sed ego scio memetipsum, secundum conditionem corporis, nihil esse. Non est enim veritas in substantia nostra, sed umbra est, et quasi mendacium. In substantia corporali dico, non in anima. Et quod dicit, hoc est: Placebo Domino in regione vivorum. Sed cogitans humanam vitam, et considerans diversos errores, non invenio veritatem in hoc mundo. Siquidem ex parte cognoscimus, et ex parte prophetamus (II Cor. XI). Propterea dico: Omne quod videmus, omne quod intelligimus, mendacium est. Quomodo igitur mendacium est? Mendacium hic dixit, quasi umbram, quasi imaginem: quemadmodum dicitur in alio loco: Verumtamen in imagine pertransiet homo (Psal. XXXVIII). Eadem intelligentia et nunc dicitur: omnis homo mendax, hoc est, omnis homo umbra. Hoc autem dicimus secundum Hebraicam veritatem. Loquamur autem et secundum Septuaginta interpretes. Dicat enim aliquis, quid ad me quid habeatur in Hebraico? ego Ecclesiam sequor. Ego dixi in excessu meo: Omnis homo mendax. Verum dicit David, an mentitur.

For this region of the dead...

PSALM 115.

Alleluia. The fifth and sixth editions join this psalm with the preceding ones: but Symmachus and the Seventy interpreters divide them.

"I have believed, therefore have I spoken." In the Hebrew the hundred and fourteenth psalm, and the hundred and fifteenth, are one psalm. Therefore he said: "I have believed, therefore have I spoken." What did you believe? what you have spoken? The prior psalm ended thus: "I will please the Lord in the land of the living." Therefore the prophet says: "I have believed, therefore have I spoken." What have I believed? That "I will please the Lord in the land of the living." This I have believed, and this I have spoken. But what have I spoken? "But I have been humbled exceedingly." O great intelligence of the divine word! I believed, he says, that I shall please the Lord, that I shall be an angel; that I shall be in the heavens, and I was not proud: I am not elated, but "I have been humbled exceedingly." That I shall be in the land of the living, is of the mercy of the Lord. But I know myself, that I am earth and ashes. Therefore I say: "But I have been humbled exceedingly." Now what is earth and ashes?

"But I said in my excess: Every man is a liar." In the Hebrew it has otherwise. "I said in my excess: Every man is a lie": which is called ZECAM. "I will please the Lord in the land of the living": but I know myself, according to the condition of the body, to be nothing. For there is no truth in our substance, but it is a shadow, and as it were a lie. I speak in the corporal substance, not in the soul. And what he says, is this: "I will please the Lord in the land of the living." But thinking on human life, and considering diverse errors, I do not find truth in this world. Since "we know in part, and we prophesy in part" (1 Cor. 13). Therefore I say: Everything that we see, everything that we understand, is a lie. How then is it a lie? He called it a lie here, as if a shadow, as if an image: just as it is said in another place: "Surely man passeth as an image" (Ps. 38). The same intelligence is said now: "every man is a liar," that is, every man is a shadow. This however we say according to the Hebrew truth. But let us speak also according to the Seventy interpreters. For someone might say, what is it to me what is held in the Hebrew? I follow the Church. "I said in my excess: Every man is a liar." Does David speak the truth, or does he lie?

Si verum est, omnis homo mendax, et hoc quod dicit, omnis homo mendax, verum est, ergo et ipse mentitur, quia et ipse homo est. Si autem et ipse mentitur, ergo hoc quod dixit, Omnis homo mendax, non est verum. Quocumque verteris, in contrarium venit. Et quoniam ipse homo est, ergo ipse mentitur; quod omnis homo mendax est. Ergo alio genere mentitur. Videtis ergo, quia syllogismi sunt philosophorum. Denique secundum hanc sententiam texitur syllogismus Aristotelis. Denique tu dicis: Loquere ad alterum: si mentiris, et verum dicis quod mentiris: ergo mentiris. Videte quomodo in contrarium vertitur sententia. Quid enim dicit: O tu qui mecum loqueris: si mentiris, et verum dicis hoc ipsum quod mentiris: ergo mentiris, et in eodem sermone fit, ut verum dicat, et mentiatur. Propterea lectum est in Apostolo: Videte, ne quis vos decipiat per philosophiam (Coloss. II).

Quid retribuam Domino, pro omnibus quae retribuit mihi? Quoniam dixit, placebo Domino in regione vivorum, et hoc ipsum credidi, propter quod locutus sum, et humiliatus sum nimis, et dixi, omnis homo mendacium, omnis homo umbra, omnis homo imago? pro tantis beneficiis, quibus placebo Domino in regione vivorum, quid habeo dignum quod illi retribuam? Ego terra sum, ego cinis sum: promisit mihi, quia placebo illi in regione vivorum: fecit me magistrum. Credidi, propter quod locutus sum. Quid habeo dignum, quod illi pro tantis beneficiis retribuam? Quodcumque illi dedero, ipsius est, et magis illi reddo quam dono. Nihil aliud habeo, quod ipsi retribuam, nisi pro ipso sanguinem fundam, nisi pro ipso martyr existam. Haec est sola retributio digna, pro sanguine sanguinem retribuere, ut liberati a Salvatore, pro Salvatore libenter sanguinem profundamus.

Calicem salutaris accipiam, et nomen Domini invocabo. In Hebraico ita habet: Calicem Jesu accipiam. Hoc ipsum et Angelus interpretatur. Et vocabis nomen ejus Jesum (Luc. I): ipse enim salvabit populum suum. Calicem ergo Jesu accipiam. Quis est iste calix Jesu? Pater, si possibile est, transeat iste calix a me (Luc. XXII). Et potestis, inquit, calicem meum bibere? Et continuo sequitur: Calicem quidem meum bibetis (Matth. XX). Hoc autem quare dixi? Ut intelligamus calicem passionis martyrium esse. Grandis res est martyrium. Quomodo grandis res? Quoniam retribuit Domino quod accepit a Domino. Christus pro ipso passus est, et ille pro nomine ipsius patitur. Quoniam diximus quod martyr nihil aliud habet quod retribuat Domino, et Dominus computat illi pro qualitate, quoniam videt servum suum nihil aliud habere quod retribuat ei. Quid enim simile est? Deus pro hominibus passus est, Dominus pro servo, justus pro peccatore. Quae aequalitas? Sed quoniam nihil aliud habet servus quod retribuat Domino: Deus quasi clemens pro aequali accipit martyrium.

If it is true, "every man is a liar," and this which he says, "every man is a liar," is true, therefore he himself also lies, because he himself is a man. But if he himself also lies, therefore this which he said, "Every man is a liar," is not true. Whichever way you turn, it comes to the contrary. And since he himself is a man, therefore he himself lies; that every man is a liar. Therefore he lies in another way. You see therefore, that they are the syllogisms of the philosophers. Finally, according to this sentence is woven the syllogism of Aristotle. Finally you say: Speak to another: if you lie, and you say the truth that you lie: therefore you lie. See how the sentence is turned to the contrary. For what does he say: O you who speak with me: if you lie, and you say the truth this very thing that you lie: therefore you lie, and in the same discourse it happens that he says the truth, and lies. Therefore it is read in the Apostle: "Beware lest any man cheat you by philosophy" (Coloss. 2).

"What shall I render to the Lord, for all the things that he hath rendered to me?" (Ps. 115:3). Since he said, "I will please the Lord in the land of the living," and I believed this very thing, on which account I have spoken, and I was humbled exceedingly, and I said, every man is a lie, every man is a shadow, every man is an image? for such great benefits, by which I will please the Lord in the land of the living, what have I worthy that I may render to him? I am earth, I am ashes: he promised me, that I will please him in the land of the living: he made me a teacher. "I believed, therefore have I spoken." What have I worthy, that I may render to him for such great benefits? Whatever I shall give to him, is his own, and I rather return it to him than give it. I have nothing else that I may render to him, unless I pour out my blood for him, unless I exist as a martyr for him. This is the only worthy retribution, to render blood for blood, so that having been liberated by the Savior, we may willingly pour out our blood for the Savior.

"I will take the chalice of salvation, and I will call upon the name of the Lord." In the Hebrew it has it thus: "I will take the chalice of Jesus." This very thing the Angel also interprets. "And thou shalt call his name Jesus" (Luke 1): for he shall save his people. Therefore I will take the chalice of Jesus. What is this chalice of Jesus? "Father, if it be possible, let this chalice pass from me" (Luke 22). And "can you," he says, "drink of my chalice?" And immediately it follows: "My chalice indeed you shall drink" (Matt. 20). But why did I say this? So that we may understand the chalice of passion to be martyrdom. Martyrdom is a great thing. How is it a great thing? Because he renders to the Lord what he received from the Lord. Christ suffered for him, and he suffers for his name. Since we said that a martyr has nothing else that he may render to the Lord, and the Lord counts it to him according to the quality, because he sees his servant has nothing else that he may render to him. For what is similar? God suffered for men, the Lord for the servant, the just for the sinner. What equality is there? But since the servant has nothing else that he may render to the Lord: God, as if merciful, receives martyrdom for an equal thing.

Quasi si quis dives paverit aliquem pauperem: evenerit autem eumdem divitem venire cum sua familia, et veniat casu in domum pauperis et non habeat pauper quod illi apponat, et familiae ipsius, et solum illi dicat, intra in domum clientis tui, et ostendat voluntatem, quoniam nihil aliud habet quod det, et plus faciat pauper, sicut illa vidua quae duo minuta contulit (Luc. XXI). Calicem salutaris, aut Jesu, accipiam. Et hoc ipsum martyrium, inquit, non est meae virtutis, sed gratiae Dei. Propterea non possum eum bibere, nisi nomen Domini invocavero. Jesus vincit, in suo martyre coronatur.

Pretiosa in conspectu Domini mors sanctorum ejus. Respondeant nunc Judaei: quoniam omne corpus humanum dicunt esse immundum in lege. Denique si quis moriatur apud Judaeos, sive propheta, sive qualiscumque sanctus, si quis eum tetigerit etiam sacerdos, usque ad vesperam immundus est (Levit. XIX et XXI). Hoc secundum litteram in lege scriptum est. Dicamus illis: Si mortui corpus immundum est, quomodo nunc dicitur: Pretiosa in conspectu Domini mors sanctorum ejus? Si pretiosum est corpus sancti morientis, quomodo immundum est? Ergo hic de evangelista dicitur, de martyre praedicatur.

O Domine, quia ego servus tuus: ego servus tuus, et filius ancillae tuae. Et jam dixi in centesimo quarto decimo psalmo, ubi habet: O Domine, libera animam meam, quod in Hebraico habet: ANNA (), quod interpretatur rogo, aut deprecor. Et hic ita habet in Hebraico: Rogo, Domine: quia ego servus tuus, ego servus tuus. Videtur humilitatis esse quod dicitur. Grandis dignitatis est, et meriti esse servum Domini, et non servum peccati. Quia non habeo, inquit, dominum hominem, quia non habeo dominum peccatum (Rom. VI). Non enim regnat peccatum in mortali meo corpore; propterea servus tuus sum. Grande meritum. Denique dicitur de Moyse: sed non sicut servus meus Moyses. Et Abraham, et Isaac, et Jacob dicuntur servi Domini. Propterea et Apostolus ita incipit: Paulus servus Jesu Christi.

Dirupisti vincula mea: tibi sacrificabo hostiam laudis. Vere magnae felicitatis est, ire ad Dominum: ut non habeat conscientiam inquinatam. Quicumque sanctus moritur sua morte licet, sit sanctus qui misericordias operatus sit, fecerit signa, daemones ejecerit, non vadit ad Dominum securus: horrescit ejus conscientia, quando videt Dominum. Martyr autem si et post baptismum peccaverit, tamen secundo baptismate martyrii ablutus, securus vadit ad Dominum. Dirupisti vincula mea.

Just as if some rich man had fed some poor man: it happened however that the same rich man came with his family, and he came by chance into the house of the poor man and the poor man had nothing that he might set before him, and his family, and he only said to him, enter into the house of your client, and showed his will, because he has nothing else that he may give, and the poor man did more, just as that widow who contributed two mites (Luke 21). "I will take the chalice of salvation," or of "Jesus." And this very martyrdom, he says, is not of my virtue, but of the grace of God. Therefore I cannot drink it, unless I shall have called upon the name of the Lord. Jesus conquers, he is crowned in his martyr.

"Precious in the sight of the Lord is the death of his saints." Let the Jews now answer: since they say every human body is unclean in the law. Finally if anyone should die among the Jews, whether a prophet, or any kind of saint, if anyone should touch him even a priest, he is unclean until evening (Lev. 19 and 21). This according to the letter is written in the law. Let us say to them: If the body of the dead is unclean, how is it now said: "Precious in the sight of the Lord is the death of his saints"? If the body of the saint dying is precious, how is it unclean? Therefore here it is said of the evangelist, it is preached of the martyr.

"O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid." And I have already said in the hundred and fourteenth psalm, where it has: "O Lord, deliver my soul," that in the Hebrew it has: ANNA, which is interpreted "I beseech," or "I pray." And here it has it thus in the Hebrew: "I beseech, Lord: for I am thy servant, I am thy servant." It seems to be of humility what is said. It is of great dignity, and of merit to be a servant of the Lord, and not a servant of sin. Because I do not have, he says, a man as lord, because I do not have sin as lord (Rom. 6). For sin does not reign in my mortal body; therefore I am your servant. A great merit. Finally it is said of Moses: "but not so my servant Moses." And Abraham, and Isaac, and Jacob are called servants of the Lord. Therefore also the Apostle thus begins: "Paul, a servant of Jesus Christ."

"Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise." Truly it is of great happiness to go to the Lord: so that one may not have a defiled conscience. Whosoever of the saints dies by his own death, although he be a saint who has worked mercies, has done signs, has cast out demons, he does not go to the Lord secure: his conscience dreads when it sees the Lord. But a martyr, even if he has sinned after baptism, nevertheless washed by the second baptism of martyrdom, goes secure to the Lord. "Thou hast broken my bonds."

Catenis autem suorum peccatorum unusquisque constringitur, sed in martyrio meo dirupisti vincula peccatorum meorum, et de vinculis plicasti mihi coronam victoriae. Ubi enim abundavit peccatum, superabundavit et gratia (Rom. V). Tibi sacrificabo hostiam laudis. Post martyrium ubi sacrificat? In regione vivorum. Sacrificabo, inquit, tibi sacrificium. Quale sacrificium? Numquid hircum, aut vitulum? Illa Judaica erant, et transierunt. Sacrificabo tibi hostiam laudis. Haec est laus martyrum. Sicut enim martyres laudant Dominum pure in regione vivorum, ita et monachi qui die et nocte psallunt Domino, debent eamdem puritatem habere martyrum, siquidem ipsi martyres sunt. Quod enim faciunt angeli in coelis, hoc monachi faciunt in terris.

Vota mea Domino reddam in conspectu omnis populi ejus. Quae sunt orationes martyrum? Quae sunt orationes sanctorum? Tenebo, inquit, et non dimittam te. Adorabo, inquit, Dominum, quem in Evangelio legens, et inveniens crucifixum: in coelis video regnantem cum angelis. In conspectu omnis populi ejus. Coram omni coetu sanctorum. In medio tui, Jerusalem. Ipsius coelestis civitatis, quae est mater nostra: cujus jam cives et domestici facti sumus. Per ipsum Dominum nostrum Jesum Christum, qui est pax nostra. Qui nobis praestare dignetur, ut compresso bello carnali, ac charitatis suae nobis pace largita: filiique effecti in Jerusalem coelesti, sanctis suis mereamur adjungi pro meritis. Ipsi gloria cum aeterno Patre et Spiritu sancto in saecula saeculorum. Amen.

PSALMUS CXVI.

Alleluia. Iste psalmus parvus habetur numero versuum, sed magnus est in spiritualis mysterii sacramento. Vocem tamen apostolicam tenet, qui juxta normam evangelicam in quatuor versuum numero continetur.

Laudate Dominum, omnes gentes. Qui, relictis simulacris, accessistis ad eum per fidem. Quod autem omnes gentes laudaturae atque adoraturae essent Dominum, hoc Magi ab Oriente venientes inchoaverunt, offerentes munera nato homini regique ac Domino, sicut Matthaeus ait evangelista. Et collaudate eum omnes populi (Matth. II). Qui ex Judaeis fuerunt conversi, quod titulus ille praenuntiavit, quem super crucem Dominicam Pilatus posuit, scriptum Hebraice, Graece, et Latine, Rex Judaeorum, sicut Joannes evangelista testatur (Joan. XIX).

For each one is bound by the chains of his own sins, but in my martyrdom you have broken the bonds of my sins, and from the bonds you have folded for me a crown of victory. "For where sin abounded, grace did superabound" (Rom. 5). "I will sacrifice to thee the sacrifice of praise." After martyrdom, where does he sacrifice? In the land of the living. I will sacrifice, he says, a sacrifice to you. What kind of sacrifice? A goat, or a calf? Those were Jewish, and have passed away. "I will sacrifice to thee the sacrifice of praise." This is the praise of martyrs. For just as the martyrs praise the Lord purely in the land of the living, so also the monks who day and night sing psalms to the Lord, ought to have the same purity of the martyrs, since they themselves are martyrs. For what the angels do in the heavens, this the monks do on the earths.

"I will pay my vows to the Lord in the sight of all his people." What are the prayers of martyrs? What are the prayers of the saints? I will hold, he says, and I will not let thee go. I will adore, he says, the Lord, whom reading in the Gospel, and finding him crucified: in the heavens I see him reigning with the angels. "In the sight of all his people." Before the whole assembly of the saints. "In the midst of thee, O Jerusalem." Of that same heavenly city, which is our mother: of which we have already been made citizens and domestics. Through the same our Lord Jesus Christ, who is our peace. Who may deign to grant us, that the carnal war being compressed, and the peace of his charity having been bestowed upon us: and having been made sons in the heavenly Jerusalem, we may deserve to be joined to his saints according to our merits. To him be glory with the eternal Father and the Holy Spirit for ever and ever. Amen.

PSALM 116.

Alleluia. This psalm is held small in the number of verses, but it is great in the sacrament of the spiritual mystery. Nevertheless it holds the apostolic voice, which according to the evangelical norm is contained in the number of four verses.

"Praise the Lord, all ye nations." You who, having left the idols, have approached him through faith. But that all nations were about to praise and adore the Lord, the Magi coming from the East began this, offering gifts to the man born and to the king and to the Lord, just as Matthew the evangelist says. "And praise him together, all ye people" (Matt. 2). Those who were converted from the Jews, which that title foretold, which Pilate placed over the Lord's cross, written in Hebrew, Greek, and Latin: "King of the Jews," just as John the evangelist testifies (John 19).

Quoniam confirmata est super nos misericordia ejus. Apud Deum futura jam facta esse saepe testati sumus (Act. II). Ergo tunc misericordia Domini confirmata est, cum effudit super credentes Spiritum sanctum, juxta promissionem quam Lucas evangelista commemorat, dicens: Ecce ego mitto promissionem Patris mei in vos: vos autem sedete in civitate quoadusque induamini virtute ex alto (Luc. XXIV). Et veritas Domini manet in aeternum. Permanet veritas Domini, cum justi in coelesti Jerusalem tamquam lapides vivi aedificantur: vel impii aeterno igni et vermibus, qui numquam moriuntur, his traduntur. Sicut Marcus evangelista ait: Ignis eorum non exstinguetur, et vermis eorum non morietur (Marc. IX). Nos vero Dominum supplices deprecemur, ut se laudandi tribuat efficaciam, et confirmet super nos misericordiam suam: mittens in nobis Spiritum sanctum, qui exurens noxia, illuminet profutura. Ipsi gloria cum aeterno Patre et Spiritu sancto in cuncta saecula saeculorum. Amen.

PSALMUS CXVII.

Alleluia. Iste psalmus interdum vocem continet Ecclesiae Christi vocatione fundatae, vel populi interempti pro Christi nomine Deum magnificantis.

Confitemini Domino quoniam bonus, quoniam in saeculum misericordia ejus. Confessio haec non ad peccatorum remissionem; sed ad laudem pertinet deitatis.

Dicat nunc domus Israel, quoniam bonus, quoniam in saeculum misericordia ejus. Illa domus, quae prius caecata erat delictis, nunc mente serena Dei gloriam contemplatur.

Dicat nunc domus Aaron quoniam bonus, quoniam in saeculum misericordia ejus. Quae ante idolis immolaverat: nunc autem Altissimi illecta bonitate, sacerdotium gerit animae suae.

Dicant nunc qui timent Dominum, quoniam bonus, quoniam in saeculum misericordia ejus. Vos, qui prius simulacra muta et surda metuebatis, nunc omnipotentis Domini cum timoris reverentia misericordiam decantate.

In tribulatione invocavi Dominum, et exaudivit me in latitudine Dominus. In angustiis tribulationum exaudivit me in latitudine gaudiorum.

Dominus mihi adjutor est, non timebo quid faciat mihi homo. Diabolus utique et homo et vir, saepe in Scripturis ponitur.

Dominus mihi adjutor est, et ego despiciam inimicos meos. Vel haereticos, vel Judaeos.

Bonum est sperare in Domino, quam sperare in homine. In solo Deo debemus sperare, et non in homine, cujus salus vana est (Psal. LIX). Nam alius propheta ait: Maledictus homo qui ponit in homine spem suam (Jerem. XVII).

"For his mercy is confirmed upon us." We have often testified that with God future things have already been done (Acts 2). Therefore then the mercy of the Lord was confirmed, when he poured out the Holy Spirit upon the believers, according to the promise which Luke the evangelist commemorates, saying: "Behold I send the promise of my Father upon you: but stay you in the city until you be endued with power from on high" (Luke 24). "And the truth of the Lord remaineth for ever." The truth of the Lord remains, when the just in the heavenly Jerusalem are built up like living stones: or the impious are delivered to these, to the eternal fire and to the worms, which never die. Just as Mark the evangelist says: "Their fire shall not be extinguished, and their worm shall not die" (Mark 9). But let us suppliantly pray the Lord, that he may grant the efficacy of praising him, and confirm his mercy upon us: sending in us the Holy Spirit, who burning out the harmful things, may illuminate the profitable. To him be glory with the eternal Father and the Holy Spirit for all ages of ages. Amen.

PSALM 117.

Alleluia. This psalm sometimes contains the voice of the Church founded by the vocation of Christ, or of the people slain for the name of Christ magnifying God.

"Give thanks to the Lord, for he is good: for his mercy endureth for ever." This confession does not pertain to the remission of sins; but to the praise of the deity.

"Let the house of Israel now say, that he is good: that his mercy endureth for ever." That house, which before had been blinded by crimes, now with a serene mind contemplates the glory of God.

"Let the house of Aaron now say, that he is good: that his mercy endureth for ever." Which before had sacrificed to idols: but now enticed by the goodness of the Most High, carries the priesthood of its soul.

"Let them now say that fear the Lord, that he is good: that his mercy endureth for ever." You, who before feared mute and deaf idols, now sing of the mercy of the almighty Lord with the reverence of fear.

"In tribulation I called upon the Lord: and the Lord heard me in enlargement." In the straits of tribulations he heard me in the enlargement of joys.

"The Lord is my helper: I will not fear what man can do unto me." The devil certainly is placed as both man and male often in the Scriptures.

"The Lord is my helper: and I will despise my enemies." Either the heretics, or the Jews.

"It is good to hope in the Lord, rather than to hope in man." In God alone we ought to hope, and not in man, whose salvation is vain (Ps. 59). For another prophet says: "Cursed be the man that trusteth in man" (Jer. 17).

Bonum est confidere in Domino. Qui vitam largitur aeternam. Quam confidere in principibus. Quorum potestas cum hoc mundo dilabitur.

Omnes gentes circumdederunt me, et in nomine Domini, quia ultus sum in eos. Gentes scilicet tribulationum vallabant me, sed in nomine Domini restiti eis.

Circumdantes circumdederunt me, et in nomine Domini, quia ultus sum in eos. Cujus eram vexillo munitus.

Circumdederunt me sicut apes. Sicut apes favum, ut auferrent dulcedinem quam in me Christus infuderat. Et exarserunt sicut ignis in spinis. Ipsi exarserunt in invidia sua dum me exurere non valuerunt. Et in nomine Domini, quia ultus sum in eos. Cum ea quae mihi intulerant, in eos refusa sunt.

Impulsus eversus sum ut caderem, et Dominus suscepit me. Qui confidens in eum, ipsum solum adjutorem quaesivi.

Fortitudo mea, et laus mea Dominus, et factus est mihi in salutem. Ipsi concinam, ipsum virtutem meam dicam: in ipso omnis laudatio mea consistit, qui mihi in hac tribulationis morte factus est in salutem.

Vox exsultationis et salutis, in tabernaculis justorum. In cordibus utique martyrum reliquorumque sanctorum, qui facti sunt tabernaculum Dei per inhabitantem Spiritum sanctum in eis.

Dextera Domini fecit virtutem. Ut mihi victoriam in passione tribueret. Dextera Domini exaltavit me. Ab humilitate diversarum passionum, virtute ejus elevatus sum.

Non moriar, sed vivam, et narrabo opera Domini. Populus haec martyrum loquitur: quorum victoriae in omnibus Ecclesiis concinuntur.

Castigans castigavit me Dominus, et morti non tradidit me. Castigat nos Dominus ad emendationem in multis verberibus, ut probet et servet a perpetua morte.

Aperite mihi portas justitiae, et ingressus in eas confitebor Domino. Beatus est ille Ecclesiae vel martyrum populus, cui portae aperiuntur justitiae, id est, vitae aeternae, in quibus jugiter Deum confiteatur et laudet.

Haec porta Domini, justi intrabunt per eam. Dominus Jesus Christus porta est Patris, per quam introitur ad eum, ipso Domino sic dicente: Ego sum ostium, per me si quis introierit, salvabitur. Et iterum: Nemo venit ad Patrem nisi per me (Joan. X). Per hanc ergo portam venitur ad Patrem, sed nemo in eam ingreditur nisi justus.

"It is good to trust in the Lord." Who bestows eternal life. "Rather than to trust in princes." Whose power glides away with this world.

"All nations compassed me about: and in the name of the Lord, I have been revenged on them." The nations of tribulations, to be sure, were walling me in, but in the name of the Lord I resisted them.

"Surrounding they compassed me about: and in the name of the Lord, I have been revenged on them." By whose standard I was fortified.

"They compassed me about like bees." Like bees a honeycomb, so that they might take away the sweetness which Christ had infused in me. "And they burned like fire among thorns." They themselves burned in their envy while they were not able to burn me out. "And in the name of the Lord, I have been revenged on them." When those things which they had brought upon me, were poured back upon them.

"Being pushed I was overturned that I might fall: but the Lord supported me." Who trusting in him, sought him alone as helper.

"The Lord is my strength and my praise: and he is become my salvation." I will sing to him, I will call him my virtue: in him all my praise consists, who in this death of tribulation is become my salvation for me.

"The voice of rejoicing and of salvation, in the tabernacles of the just." In the hearts, to be sure, of the martyrs and of the rest of the saints, who have been made the tabernacle of God through the Holy Spirit dwelling in them.

"The right hand of the Lord hath wrought strength." That he might grant me victory in my passion. "The right hand of the Lord hath exalted me." From the humility of diverse passions, by his virtue I was elevated.

"I shall not die, but live: and shall declare the works of the Lord." The people of the martyrs speaks these things: whose victories are sung together in all the Churches.

"The Lord chastising hath chastised me: but he hath not delivered me over to death." The Lord chastises us for emendation in many stripes, so that he may prove and keep us from perpetual death.

"Open to me the gates of justice: and entering into them I will give praise to the Lord." Blessed is that people of the Church or of the martyrs, to whom the gates of justice are opened, that is, of eternal life, in which it may continually confess and praise God.

"This is the gate of the Lord, the just shall enter into it." The Lord Jesus Christ is the gate of the Father, through which one enters to him, the Lord himself saying thus: "I am the door, if any man enter by me, he shall be saved." And again: "No man cometh to the Father, but by me" (John 10). Through this gate therefore one comes to the Father, but no one enters into it unless he be just.

Confitebor tibi quoniam exaudisti me, et factus es mihi in salutem. In qua vel vulnera peccati sanasti, vel adversus iniquum hostem, factus es in salutem.

Lapidem quem repobraverunt aedificantes. Dominus noster Jesus Christus lapis verus inventus in legis littera, reprobatus est ab aedificantibus Judaeis, hoc est, litterae haerentibus. Hic factus est in caput anguli. In caput connectens duos parietes: unum de circumcisione, alium de praeputio, in uno novo homine, hoc est, in semetipso.

A Domino, Patre. Factus est. Mediator noster et ejus. Et est mirabilis in oculis nostris. Non in illorum, qui eum reprobaverunt; sed in nostris, qui eum credendo suscepimus.

Haec est dies quam fecit Dominus, exultemus et laetemur in ea. Hic lapis angularis ipse est dies salutis, in quo vel a morte surreximus, vel moerore peccati deposito, in novitate vitae laetamur.

O Domine, salvum me fac. Ad te venientem. O Domine, bene prosperare. Prosperum facito iter illud, quo ad te post multos labores revertar. Benedictus qui venit in nomine Domini. Christus Dominus in nomine Patris, sicut ipse ait: Ego veni in nomine Patris mei (Joan. V), etc.

Benedicimus vobis de domo Domini. Sancti de coelesti Jerusalem parvulos Ecclesiae benedicunt. Deus Dominus et illuxit nobis. Resurrectione enim sua illuminavit tenebras nostras.

Constituite diem solemnem. Exhibete vos templa et aras Deo, in quibus et sacras celebretis solemnitates. In condensis. In virtutibus multis: in quibus vel ipse Dominus, vel ejus angeli frequentantur. Usque ad cornu altaris. Usque ad ipsum Dominum, qui est fortitudo animae, quam ejus altare fecisti.

Deus meus es tu, et confitebor tibi. Accepta remissione per confessionem peccaminum, nunc confitebor laudes tuas, Deus meus tu, et exaltabo te. Quia a te ab humilitate sum sublevatus.

Confitebor tibi, quoniam exaudisti me. Ut me cum sanctis tuis in coelesti Jerusalem sociares.

Confitemini Domino quoniam bonus, quoniam in saeculum misericordia ejus. In his verbis psalmus accipit terminum, de quibus sumpsit exordium: videlicet ut ab initio credulitatis nostrae usque ad finem in Deum nostrum fiduciam habentes, ejus laudes perseveranter confiteamur, juxta illud Domini: Qui perseveraverit usque in finem, hic salvus erit (Matth. X et XXIV). Qui nobis fiduciam in se sperandi largire dignetur: ipsi gloria cum aeterno Patre, et Filio et Spiritu sancto in saecula saeculorum. Amen.

"I will give thanks to thee, for thou hast heard me: and art become my salvation." In which you have either healed the wounds of sin, or against the wicked enemy, you are become my salvation.

"The stone which the builders rejected." Our Lord Jesus Christ, the true stone found in the letter of the law, was rejected by the Jewish builders, that is, those clinging to the letter. "The same is become the head of the corner." Joining two walls into the head: one of the circumcision, the other of the uncircumcision, in one new man, that is, in himself.

"By the Lord," the Father. "It hath been done." Our Mediator and his. "And it is wonderful in our eyes." Not in the eyes of those, who rejected him; but in ours, who have received him by believing.

"This is the day which the Lord hath made: let us be glad and rejoice in it." This cornerstone is itself the day of salvation, in which we have either risen from death, or the sorrow of sin having been laid aside, we rejoice in newness of life.

"O Lord, save me." Coming to thee. "O Lord, give good prosperity." Make that journey prosperous, by which I may return to thee after many labors. "Blessed be he that cometh in the name of the Lord." Christ the Lord in the name of the Father, just as he himself says: "I am come in the name of my Father" (John 5), etc.

"We have blessed you out of the house of the Lord." The saints from the heavenly Jerusalem bless the little ones of the Church. "The Lord is God and he hath shone upon us." For by his resurrection he hath illuminated our darkness.

"Appoint a solemn day." Exhibit yourselves as temples and altars to God, in which you may celebrate sacred solemnities. "In the thickets." In many virtues: in which either the Lord himself, or his angels are frequented. "Even to the horn of the altar." Even to the Lord himself, who is the strength of the soul, which you have made his altar.

"Thou art my God, and I will give thanks to thee." Remission having been accepted through the confession of sins, now I will confess your praises, "Thou art my God, and I will exalt thee." Because by thee I have been lifted up from humility.

"I will give thanks to thee, for thou hast heard me." That you might associate me with your saints in the heavenly Jerusalem.

"Give thanks to the Lord, for he is good: for his mercy endureth for ever." In these words the psalm takes its end, from which it took its beginning: to wit that from the beginning of our belief even to the end having confidence in our God, we may perseveringly confess his praises, according to that word of the Lord: "He that shall persevere unto the end, he shall be saved" (Matt. 10 and 24). Who may deign to bestow upon us confidence in hoping in him: to him be glory with the eternal Father, and the Son and the Holy Spirit for ever and ever. Amen.

PSALMUS CXVIII.

Alleluia. Iste psalmus magnum in se mysterium continet. De quo quippiam in prologo prolocuti sumus, sed quoniam continentur in eo lex, mandata, justificationes, testimonia, judicia ac viae: quid inter ea distet, discerni necesse est. Lex ergo, quae per Moysen data est, in Christo spiritualiter debet intelligi: quia Apostolus cum illam sanctam vocet, umbram tamen eam futurorum esse describit (Hebr. X). Mandata sunt, in quibus praeceptorum Dominicorum custodia deputatur, juxta illud: Non occides, non moechaberis, et reliqua. Justificationes sunt, quibus Deus per suam dilectionem et proximi, zizaniam odii ab hominum corde jubet avelli. Testimonia sunt, in quorum praesentia nobis observationum sanctarum ordo committitur. Sicut Moyses coelum et terram invocat testes (Deut. IV). Et Paulus ad Timotheum: Testificor tibi, inquit, in conspectu Dei viventis, et in conspectu electorum angelorum ejus, et reliqua (II Tim. IV). Judicia autem sunt, cum aut juxtos splendidis honorabit meritis, aut aeternis damnabit suppliciis transgressores. Viae enim sunt apostoli ac prophetae, per quos venitur ad veram viam, qui est Christus. Sic ergo inchoat psalmus, Beati immaculati: quem pro prolixitate dictorum in tribus homiliis explanare Domino annuente decrevimus. Totus hic psalmus est scriptus secundum ordinem litterarum, ita ut ab una littera octo versus incipiant, et rursum a sequenti octo alii compleantur. Et hoc similiter usque ad finem texatur. Josephus autem refert in libris ἀρχαιολογίας hunc psalmum, et Deuteronomii canticum, uno metro esse compositum, et putat elegiacum metrum in utroque posse deprehendi: quod scilicet prior versus sex pedibus constet, inferior uno minus in pentametrum finiatur.

ALEPH.

Beati immaculati in via. Ista utique in saeculi via, per quam gradimur. Beati immaculati. Contra beatitudinem miseria opponitur. Beatus immortalis dicitur in nostra lingua, sive laudabilis vel gloriosus. Illi sunt beati, qui in vitam aeternam merentur intrare; et illi sunt miseri, qui in infernum descendunt. Quomodo dicit, immaculati: quia sine minutis peccatis homo esse non potest: sicut sanctus Joannes dixit: Si dixerimus quia peccatum non habemus, ipsi nos seducimus, et veritas in nobis non est (I Joan. I). Et propheta dicit: Qui ingreditur sine macula, et operatur justitiam (Psal. XIV).

PSALM 118.

Alleluia. This psalm contains in itself a great mystery. Concerning which we have spoken somewhat in the prologue, but since there are contained in it law, commandments, justifications, testimonies, judgments and ways: it is necessary to discern what the difference is between them. The law therefore, which was given through Moses, ought to be understood spiritually in Christ: because the Apostle although he calls it holy, nevertheless describes it to be a shadow of things to come (Heb. 10). The commandments are those, in which the keeping of the Lord's precepts is assigned, according to that: "Thou shalt not kill, thou shalt not commit adultery," and the rest. Justifications are those, by which God through his love and that of neighbor, commands the tares of hatred to be plucked away from the heart of men. Testimonies are those, in whose presence the order of holy observations is committed to us. Just as Moses invokes heaven and earth as witnesses (Deut. 4). And Paul to Timothy: "I testify to thee," he says, "before the living God, and in the sight of his elect angels," and the rest (2 Tim. 4). Judgments however are when he shall either honor the just with splendid merits, or damn the transgressors with eternal punishments. For the ways are the apostles and prophets, through whom one comes to the true way, which is Christ. Thus therefore the psalm begins, "Blessed are the undefiled": which on account of the prolixity of the sayings we have decreed to explain in three homilies, the Lord granting it. All this psalm is written according to the order of letters, so that from one letter eight verses begin, and again from the following eight others are completed. And this is woven similarly even to the end. Josephus however reports in the books of the *Antiquities* that this psalm, and the canticle of Deuteronomy, were composed in one meter, and he thinks the elegiac meter can be detected in both: that to wit the prior verse consists of six feet, the lower one less by one being finished in a pentameter.

ALEPH.

"Blessed are the undefiled in the way." This to be sure in the way of the world, through which we step. "Blessed are the undefiled." Misery is opposed against beatitude. Blessed is called immortal in our language, or laudable or glorious. Those are blessed, who deserve to enter into eternal life; and those are miserable, who descend into hell. How does he say, "undefiled": because a man cannot be without small sins: just as Saint John said: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1). And the prophet says: "He that walketh without blemish, and worketh justice" (Ps. 14).

Sine macula, hoc est, sine mortalibus criminibus. Sed tamen discretionem facit inter maculam, et maculam, id est, quia etsi sine minutis esse non possumus: tamen in majora incidere non debemus. In via: qui ambulant in lege Domini. In via, in Christo, ut ipse ait: Ego sum via et veritas (Joan. XIV). Qui ambulant in lege Domini, hoc est, in mandatis illius. Qui ambulant, id est, perseverant. Qui ambulant in lege Domini. Qui, carnis concupiscentiis edomatis, etiam terrenae honorem gloriae calcant.

Beati qui scrutantur testimonia ejus. Ut intelligant cum peccaverint, se coram testibus deliquisse. In toto corde exquirunt eum. Et non leviter, neque segniter.

Non enim qui operantur iniquitatem in viis ejus ambulaverunt. Viae enim sunt apostoli et prophetae, per quos venitur ad viam illam, quae dixit: Ego sum via, veritas, et vita, sicuti jam diximus. In hac enim via impii non incedunt: quia Satanae viam sequuntur.

Tu mandasti, mandata tua, Domine, custodiri nimis. Non tepido corde, nec dissoluto animo, sed fortiter et attente nos sua mandata edocet custodire.

Utinam dirigantur viae meae, ad custodiendas justificationes tuas. Nisi enim ab ipso Domino dirigantur viae nostrae: ad ejus custodiendas justificationes infirmiores erimus, propter fragilitatem carnis.

Tunc non confundar, cum perspexero in omnibus mandatis tuis. Non alia praetermittere, et alia observare est congruum: sed omnia aequaliter custodire oportet, ne in futuro judicio confundamur.

Confitebor tibi, Domine, in directione cordis mei. Quia non est perversum in parte haereticorum. In eo quod didici judicia justitiae tuae. Ut te directo corde laudarem.

Justificationes tuas custodiam, non me derelinquas usquequaque. Et si ad tempus relinquimur, non tamen usquequaque relinquamur ut pereamus.

BETH. In quo corrigit adolescentior viam suam: in custodiendo sermones tuos. Hic propheta non modo longaevam aetatem corrigit: verum etiam adolescentiam edocet erudiri, et ita custodire divinos sermones, ut etiam si vetus culpa defleta sit: nunc ne cogitatio ad delinquendum ulla consentiat. In toto corde meo exquisivi te, ne repellas me a mandatis tuis. Non ex parte, sed ex toto corde Deum se requisisse fatetur, ne ab ejus mandatis projiciatur: quia neminem projicit qui peccatores salvos facere venit. In corde meo abscondi eloquia tua, ut non peccem tibi.

Without blemish, that is, without mortal crimes. But nevertheless he makes a discretion between blemish, and blemish, that is, because even if we cannot be without small ones: nevertheless we ought not to fall into greater ones. "In the way: who walk in the law of the Lord." In the way, in Christ, as he himself says: "I am the way and the truth" (John 14). "Who walk in the law of the Lord," that is, in his commandments. "Who walk," that is, persevere. "Who walk in the law of the Lord." Who, the concupiscences of the flesh having been tamed, also trample the honor of earthly glory.

"Blessed are they that search his testimonies." So that they may understand when they have sinned, that they have trespassed before witnesses. "They seek him with their whole heart." And not lightly, nor sluggishly.

"For they that work iniquity have not walked in his ways." For the ways are the apostles and prophets, through whom one comes to that way, which said: "I am the way, the truth, and the life," as we have already said. For in this way the impious do not step: because they follow the way of Satan.

"Thou hast commanded thy commandments, O Lord, to be kept most diligently." Not with a lukewarm heart, nor with a dissolved mind, but strongly and attentively he teaches us to keep his commandments.

"O! that my ways may be directed to keep thy justifications." For unless our ways be directed by the Lord himself: we shall be weaker to keep his justifications, on account of the fragility of the flesh.

"Then shall I not be confounded, when I shall look into all thy commandments." To omit some things, and to observe others is not fitting: but it behooves to keep all equally, lest we be confounded in the future judgment.

"I will praise thee, O Lord, with uprightness of heart." Because it is not perverse in the part of heretics. "In that I have learned the judgments of thy justice." So that I might praise thee with a directed heart.

"I will keep thy justifications: O! do not thou utterly forsake me." And if for a time we are forsaken, let us not however be utterly forsaken so that we perish.

BETH. "By what doth a younger man correct his way? by observing thy words." Here the prophet not only corrects a long-lived age: but also teaches youth to be instructed, and so to keep the divine words, that even if an old fault has been bewailed: now let no thought consent to any trespassing. "With my whole heart have I sought after thee: let me not stray from thy commandments." Not in part, but from his whole heart he confesses that he has sought God, lest he be cast away from his commandments: because he casts away no one who came to make sinners safe. "Thy words have I hidden in my heart, that I may not sin against thee."

In cordis abdito Dei sacramenta recondit: cum haereticum post duas correptiones devitat (Ad Tit. III), cum sanctum Dei canibus non exponit. Vel cum margaritas ejus non projicit coram porcis (Matth. VII). Nihil negligenter agit in his quae sunt Dei: quia scit maledictum esse qui fecerit opus Domini negligenter (Jerem. XLVIII). Benedictus es, Domine, doce me justificationes tuas. Quia scio vanae gloriae justificationes tuas, quas Pharisaeus proferebat in templo, a te non processisse (Luc. XVIII). In labiis meis pronuntiavi omnia judicia oris tui. Incomprehensibilia dicit Apostolus judicia Dei (Rom. XI). Ergo iste quae audivit, et didicit a prophetis: ea tantum labiis nuntiavit, sed credentibus, et non indignis. In via testimoniorum tuorum delectatus sum, sicut in omnibus divitiis. Sicut enim terrenus homo in agris vineisque delectatur: ita iste in testimoniis Dei jucundatur de conscientia pura, qui, contempto mundo, a Deo ditatus est.

In mandatis tuis exercebor, et considerabo vias tuas. Exercitatio assiduitas operis est. Et iste: nisi exercitatus in mandatis Dei fuisset, non poterat considerare vias ejus; id est, apostolicas propheticasque doctrinas.

In justificationibus tuis meditabor, non obliviscar sermones tuos. Ea meditor, in his exerceor, ut illa oblivioni non tradens, possim ea integre perfecteque implere.

GIMEL.

Retribue servo tuo, vivifica me, et custodiam sermones tuos. Constanter sibi retribui ob id quod Deo serviat, deprecatur. Et quia nescit servum se esse peccati: in ipso vivere, qui vita est, optat: sermonesque ejus dum vita praesens volvitur, custodire.

Revela oculos meos, et considerabo mirabilia de lege tua. Absterge ab oculis cordis velamen litterae, et fac me spirituali sensu legis tuae mirabilia contemplari. In lumine enim tuo videbimus lumen (Psal. XXXV).

Incola ego sum in terra, non abscondas me a mandatis tuis. Sic et Apostolus ait: Dum sumus in corpore, peregrinamur a Domino (II Cor. V). Peregrinum se in corpore positum propheta dicit a coelesti frequentia: quia scit haec mandata in thronis et dominationibus contineri: quae sibi ne occultentur, implorat.

Concupivit anima mea desiderare justificationes tuas, in omni tempore. Ut sive manducem, sive bibam, sive aliud quid faciam: eas semper desiderem, mediter, apprehendam.

In the secret of the heart he stores up the sacraments of God: when he avoids a heretic after two rebukes (Titus 3), when he does not expose the holy thing of God to dogs. Or when he does not cast his pearls before swine (Matt. 7). He does nothing negligently in those things which are of God: because he knows it is a curse to be he who shall do the work of the Lord negligently (Jer. 48). "Blessed art thou, O Lord: teach me thy justifications." Because I know the justifications of vain glory, which the Pharisee brought forth in the temple, did not proceed from thee (Luke 18). "With my lips I have pronounced all the judgments of thy mouth." The Apostle calls the judgments of God incomprehensible (Rom. 11). Therefore this man what things he heard, and learned from the prophets: those only he announced with his lips, but to believers, and not to the unworthy. "I have been delighted in the way of thy testimonies, as in all riches." For just as the earthly man is delighted in fields and vineyards: so this man is made joyful in the testimonies of God from a pure conscience, who, the world having been despised, has been enriched by God.

"I will be exercised in thy commandments, and I will consider thy ways." Exercise is the assiduity of work. And this man: unless he had been exercised in the commandments of God, he could not consider his ways; that is, the apostolic and prophetic doctrines.

"I will meditate on thy justifications, I will not forget thy words." I meditate on these things, I am exercised in these, so that not delivering those to oblivion, I may be able to fulfill them entirely and perfectly.

GIMEL.

"Give bounteously to thy servant, quicken thou me: and I shall keep thy words." He prays constantly that it be rendered to him on account of that which he serves God. And because he knows that he is not a servant of sin: he opts to live in him, who is life: and to keep his words while the present life revolves.

"Open thou eyes, and I will consider the wondrous things of thy law." Wipe away from the eyes of the heart the veil of the letter, and make me contemplate the wondrous things of thy law with a spiritual sense. For in thy light we shall see light (Ps 35).

"I am a sojourner in the earth, hide not thy commandments from me." So also the Apostle says: "While we are in the body, we are sojourners from the Lord" (2 Cor 5). The prophet says that he, placed in the body, is a sojourner from the heavenly frequentation: because he knows these commandments are contained in the thrones and dominations: which he implores that they be not hidden from himself.

"My soul hath coveted to long for thy justifications, at all times." So that whether I eat, or whether I drink, or whether I do anything else: I may always long for them, meditate on them, apprehend them.

Increpasti superbos. Ut eos ad humilitatem sanctam, quam docuisti, reduceres. Increpasti superbos. Sic fecit diabolo, et Adam, qui se elevaverunt in superbia. Vel modo per tuos doctores increpas adversarias potestates, membra diaboli, haereticos vel malos homines, qui contra mandata Dei agunt. Increpasti illos per tuos sanctos. Maledicti qui declinant a mandatis tuis. Maledicti sunt illi qui a mandatis Dei declinant, sed tunc pleniter maledictionem accepturi erunt mali, id est, haeretici vel reliqui: quoniam dicturus erit: Ite, maledicti, in ignem aeternum, qui paratus est diabolo et angelis ejus (Matth XXV).

Aufer a me opprobrium. Peccati et judicium. Et contemptum. Judicii mortalis. Quia testimonia tua exquisivi. Non otiose et somnolenter, sed strenue vigilanterque.

Etenim sederunt principes, et adversum me loquebantur: servus autem tuus exercebatur in justificationibus tuis. Quod in hoc versiculo propheta in se loquitur, futurum in apostolis reliquisque martyribus videt, qui multa coram regibus et praesidibus, Domino etiam hoc praenuntiante, perpessi sunt (Matth X, Marc XIII, et Luc XXI). Qui licet sint diversis poenis affecti, usque ad sectionem tamen cervicum semper se in Dei exercuerunt justificationibus.

Nam et testimonia tua meditatio mea est. In his utique pressuris. Et consilium meum justificationes tuae. Quia vitam pollicentur aeternam.

DALETH.

Adhaesit pavimento anima mea: vivifica me secundum verbum tuum. Corpori mortali animam conjunctam intelligo: ideo ne delictum invalescat, a te peto vivificari: sciens quia concupiscentia carnis mortem operatur.

Vias meas enuntiavi tibi. Quomodo dicit, enuntiavi tibi, cum alibi dicit, enuntia mihi. Numquid Deus aliquid nescit aut ignorat: quia ipse ubique est praesens, et omnia praevidet, et intrinsecus est? Sed quod dicit, vias meas enuntiavi tibi, hoc est, ac si dicat: Tu dic prius iniquitates tuas (Isai XLIII), hoc est, tua opera: quod contra mandatum Dei egisti: enuntia per confessionem vel poenitentiam, ut justificeris in sermonibus Dei.

Vias meas enuntiavi, et exaudisti me: doce me justificationes tuas: Vias peccati mei confessus sum, et remisisti: nunc doctrinam indulge, quia in justificationibus tuis edocear.

"Thou hast rebuked the proud." So that thou mightest lead them back to the holy humility, which thou hast taught. "Thou hast rebuked the proud." So he did to the devil, and to Adam, who raised themselves up in pride. Or now through thy teachers thou rebukest the adversary powers, the members of the devil, heretics or evil men, who act against the commandments of God. Thou hast rebuked them through thy saints. "Cursed are they that decline from thy commandments." Cursed are those who decline from the commandments of God, but then the evil ones shall be about to receive the malediction fully, that is, the heretics or the rest: since he shall be about to say: "Go, ye cursed, into everlasting fire, which was prepared for the devil and his angels" (Matt 25).

"Remove from me reproach." Of sin and judgment. "And contempt." Of mortal judgment. "Because I have sought out thy testimonies." Not with idleness and sleepiness, but strenuously and vigilantly.

"For princes sat, and spoke against me: but thy servant was exercised in thy justifications." What the prophet speaks in himself in this verse, he sees as future in the apostles and the rest of the martyrs, who suffered many things before kings and presidents, the Lord also foretelling this (Matt 10, Mark 13, and Luke 21). Who although they were affected by diverse punishments, nevertheless even unto the section of their necks they always exercised themselves in the justifications of God.

"For thy testimonies also are my meditation." In these pressures to be sure. "And thy justifications my counsel." Because they promise eternal life.

DALETH.

"My soul hath cleaved to the pavement: quicken thou me according to thy word." I understand the soul joined to the mortal body: therefore lest the trespass prevail, I ask to be quickened by thee: knowing that the concupiscence of the flesh worketh death.

"I have declared my ways to thee." How does he say, "I have declared to thee," when elsewhere he says, "declare thou to me." Does God not know or is he ignorant of anything: since he himself is present everywhere, and foresees all things, and is within? But that which he says, "I have declared my ways to thee," this is as if he should say: "Tell thou first thy iniquities" (Isa 43), that is, thy works: what thou hast done against the commandment of God: declare it through confession or penance, so that thou mayest be justified in the words of God.

"I have declared my ways, and thou hast heard me: teach me thy justifications." I have confessed the ways of my sin, and thou hast remitted: now indulge doctrine, because I may be instructed in thy justifications.

Viam justificationum tuarum instrue me. Justificationes quas legis littera protulit, spiritualiter capiam. Et exercebor in mirabilibus tuis. In apostolis caeterisque doctrinis ecclesiasticis, quae in ea sunt figuratae.

Dormitavit anima mea. In hujus habitaculi mortalis statione. Prae taedio. Imbecillitatis corporeae. Confirma me in verbis tuis. Ut ablato peccati somno, instanter in his vigilem.

Viam iniquitatis amove a me. Desiderium illud per quod ad peccandum venitur. Et in lege tua miserere mei. Apud te enim lex instituta est, ut semper miserearis.

Viam veritatis elegi. Christum Dei Filium, quem praevidens venturum in mundum audio dicere: Ego sum via, veritas, et vita (Joan. XIV). Judicia tua non sum oblitus. Illa judicia, quae in Evangeliis proferens, ait: Hoc est judicium, ut omnis qui credit in Filium hominis, habeat vitam aeternam (Joan. III).

Adhaesi testimoniis tuis, Domine, noli me confundere. Et quia his adhaerens, anteriorum facinorum indulgentiam merui: quaeso ne me patiaris de iteratione peccati confundi.

Viam mandatorum tuorum cucurri. Quando multa patiebar propter verbum ob spem futurae beatitudinis. Cum dilatares cor meum. Cum in amplitudine sanctarum Scripturarum mysterium mihi beatae Trinitatis insinuares. Vel dilatares cor meum: id est, in latitudine charitatis, in spe, in fide.

H E.

Legem pone mihi, Domine, viam justificationum tuarum. Propheta in persona Ecclesiae dicit, Legem pone mihi, id est, temetipsum: quia lex Christus est. Ac si dicat: Temetipsum mihi pone, hoc est, dona. Et exquiram eam semper. Ipsam legem, hoc est, mandata, vel temetipsum.

Da mihi intellectum, et scrutabor legem tuam. Id est, tua mandata. Intellectum, ut non sim sicut equus et mulus, quibus non est intellectus (Psal. XXXI). Ecclesia rogat, ut intelligat discretionem inter bonum et malum, inter vitam et mortem, inter litteram et sensum. Ut intelligam et praedicem et opere impleam. Et custodiam illam in toto corde meo. Id est, ex tota dilectione.

"Instruct me in the way of thy justifications." I shall grasp spiritually the justifications which the letter of the law brought forth. "And I shall be exercised in thy wondrous works." In the apostles and other ecclesiastical doctrines, which are figured in it.

"My soul hath slumbered." In the station of this mortal habitation. "Through weariness." Of corporeal infirmity. "Confirm thou me in thy words." So that the sleep of sin having been taken away, I may vigilantly be instant in these.

"Remove from me the way of iniquity." That desire through which one comes to sinning. "And have mercy on me in thy law." For with thee the law is instituted, so that thou mayest always have mercy.

"I have chosen the way of truth." Christ the Son of God, whom foreseeing that he would come into the world I hear saying: "I am the way, the truth, and the life" (John 14). "I have not forgotten thy judgments." Those judgments, which bringing forth in the Gospels, he says: "This is the judgment, that every one that believeth in the Son of man, may have eternal life" (John 3).

"I have cleaved to thy testimonies, O Lord, put me not to shame." And because cleaving to these, I have deserved the indulgence of previous crimes: I beseech that thou mayest not suffer me to be put to shame from a repetition of sin.

"I have run the way of thy commandments." When I suffered many things on account of the word for the hope of future beatitude. "When thou didst enlarge my heart." When in the amplitude of the holy Scriptures thou didst insinuate to me the mystery of the blessed Trinity. Or thou didst enlarge my heart: that is, in the breadth of charity, in hope, in faith.

HE.

"Set before me for a law, O Lord, the way of thy justifications." The prophet speaks in the person of the Church, "Set before me for a law," that is, thyself: because Christ is the law. As if he should say: Set thyself before me, that is, give. "And I shall always seek after it." The law itself, that is, the commandments, or thyself.

"Give me understanding, and I will search thy law." That is, thy commandments. "Understanding," so that I may not be "as the horse and the mule, who have no understanding" (Ps. 31). The Church asks, that she may understand the discretion between good and evil, between life and death, between the letter and the sense. That I may understand and preach and fulfill in work. "And I will keep it with my whole heart." That is, from whole love.

Deduc me in semita mandatorum tuorum. Semita minor est quam via, hoc est, arcta, et angusta via, hoc est, altiora mandata quae ducunt ad vitam: quia lata et spatiosa est quae ducit ad mortem (Matth. VII). Quia ipsam volui. Vox Ecclesiae. Ac si dicat Ecclesia: Non concupivi aliud, nec delectatus sum, nisi tua mandata. Ideo rogo ut me deducas in tua mandata, id est, intelligere facias.

Inclina cor meum in testimonia tua. Vox Ecclesiae: Superbi non inclinant cor in testimoniis Dei, quia sperant se altiores esse, et melius intelligere de praeceptis Dei, quam Ecclesia. Et non in avaritiam. Hoc est, vanitatem: quia illi superbi non inclinant cor in testimoniis Dei; sed in vanitate vel avaritia. Inclina cor meum, dicit Ecclesia, id est, in humilitate, ut illud: Discite a me quia mitis sum et humilis corde (Matth. XI).

Averte oculos meos ne videant vanitatem. Averte oculos meos, id est, sensus meos, ne videant vanitatem, id est, defectionem. Ac si dicat: Ut in ista vanitate, quae est defectio, non habeam oculos meos, id est, sensus meos defixos. Sed quid, inquit? In via tua vivifica me. Hoc est, in temetipso. Vel in tuis mandatis vivifica me, in anima.

Statue servo tuo. Populo Christiano. Eloquium tuum. Tua mandata. In timore tuo. Id est, sancto.

Amputa opprobrium meum quod suspicatus sum. Ecclesia dicit, id est, tolle, capula, seca, quod suspicatus sum ab aliis opprobrium. Opprobrium illud quod dicebant gentiles: Cultor es crucifixi: adorator es male mortui: venerator es occisi, et dicebant: Ecce Deus noster, quem vos dicitis manufactilem. Ubi est Deus vester? Veniat. Quod suspicatus sum. Quid suspicabantur illi? Quod fallaciam observaret Ecclesia, quoniam Christum adorabat. Quia judicia tua jucunda. Id est, clara: laeta ad illos qui amant et desiderant, id est, non nolentibus, sed volentibus clara et jucunda sunt.

Ecce concupivi mandata tua: in aequitate tua vivifica me. Unum est, Domine, tuae miserationis donum, ut eloquia sancta custodientes, in tua aequitate vivificemur, hoc est, cum aequalem te Patri Spirituique sancto fatemur.

VAV.

Et veniat super me misericordia tua, Domine. Ut delicta remittas. Et salutare tuum secundum eloquium tuum. Hoc est salutare, eloquium quod per alium promisisti prophetam, dicens: Nolo mortem peccatoris, sed ut convertatur et vivat (Ezech. XXXIII). Hoc est, ut venias nos redimere: secundum quod Abrahae promisisti, sicut dictum est: In semine tuo benedicentur omnes tribus terrae (Gen. XXII).

"Guide me in the path of thy commandments." A path is smaller than a way, that is, a strait and narrow way, that is, the higher commandments which lead to life: because "wide and broad is that which leadeth to death" (Matt. 7). "For this same I have desired." The voice of the Church. As if the Church should say: I have not coveted anything else, nor have I been delighted, except in thy commandments. Therefore I ask that thou mayest guide me into thy commandments, that is, make me to understand.

"Incline my heart unto thy testimonies." The voice of the Church: The proud do not incline the heart in the testimonies of God, because they hope that they are higher, and understand better concerning the precepts of God, than the Church. "And not to avarice." That is, vanity: because those proud ones do not incline the heart in the testimonies of God; but in vanity or avarice. Incline my heart, the Church says, that is, in humility, like that: "Learn of me because I am meek and humble of heart" (Matt. 11).

"Turn away my eyes that they may not behold vanity." Turn away my eyes, that is, my senses, that they may not behold vanity, that is, defection. As if he should say: So that in this vanity, which is defection, I may not have my eyes, that is, my senses fixed. But what, he says? "Quicken me in thy way." This is, in thyself. Or in thy commandments quicken me, in the soul.

"Establish to thy servant." To the Christian people. "Thy word." Thy commandments. "In thy fear." That is, holy fear.

"Cut off my reproach which I have suspected." The Church says, that is, take away, cut, sever, the reproach which I have suspected from others. That reproach which the gentiles were saying: Thou art a worshipper of the crucified: thou art an adorer of one who died badly: thou art a venerator of one who was slain, and they were saying: Behold our God, whom you say is handmade. Where is your God? Let him come. "Which I have suspected." What were they suspecting? That the Church observed a fallacy, since it adored Christ. "Because thy judgments are pleasant." That is, clear: joyful to those who love and desire, that is, not to the unwilling, but to the willing they are clear and pleasant.

"Behold I have coveted thy commandments: in thy equity quicken thou me." It is one gift, O Lord, of thy mercy, that keeping the holy words, we may be quickened in thy equity, that is, when we confess thee equal to the Father and to the Holy Spirit.

VAV.

"And let thy mercy also come upon me, O Lord." So that thou mayest remit trespasses. "And thy salvation according to thy word." This is the salvation, the word which thou didst promise through another prophet, saying: "I will not the death of a sinner, but that he be converted and live" (Ezek. 33). This is, that thou mayest come to redeem us: according to what thou didst promise to Abraham, as it was said: "In thy seed shall all the tribes of the earth be blessed" (Gen. 22).

Et respondebo exprobrantibus mihi verbum. Ecclesia dicit. Ac si dicat: Si veneris redimere nos, respondebo ad illos qui me exprobrant de mea fide quomodo credo, et dicunt: Ubi est Deus vester? Ecce Deus noster, vel idola illorum quae colunt. Quia speravi in sermonibus tuis. Constanter his respondebo qui vanam dicunt spem meam quam in te habeo, quia illorum spes inanis est.

Et ne auferas de ore meo verbum veritatis usquequaque. Non consentiam peccantibus, ne audiam: Quare tu enarras justitias meas (Psal. IX)? Quia in judiciis tuis supersperavi. In his sperans, semper ea protuli in Ecclesiis populorum.

Et custodiam legem tuam semper, in saeculum saeculi. In, semper, omne tempus vitae praesentis ostendit. In saeculum saeculi vero futurum saeculum monstrat.

Et ambulabam in latitudine. Dilatatus enim sum in custodia legis tuae. Quia mandata tua exquisivi. Diligenter ea perscrutans. Ad hoc exquisivi, ut crederem et intelligerem.

Et loquebar de testimoniis tuis in conspectu regum, et non confundebar. Sciens quia qui te confitetur in saeculo, confiteberis eum coram Patre et angelis ejus (Matthe. X). Nos vero si ante reges et praesides propter Dominum, sicut martyres fecerunt, stemus, sive verbum veritatis annuntiemus, sive pro justitia decertemus (Ibid. et Marc. XIII): non confusi, sed constantes esse debemus.

Et meditabar in mandatis tuis quae dilexi. Ut opus meditationis, dilectionis perficeret fructum.

Et levavi manus meas. Id est, elevavi. Ad mandata tua quae dilexi. A peccato mundas, et ab effusione innocentis sanguinis alienas. Et exercebar in justificationibus tuis. Ut quae in his per litteram indicabantur, spiritualiter possim advertere.

ZAIN.

Memor esto verbi tui servo tuo, Domine: in quo mihi spem dedisti. Talem me digneris efficere, ut idoneus habear qui verbi tui memor, inter pressuras hujus saeculi, per spem aeternorum bonorum, merear consolari, sicut sequitur:

Haec me consolata est in humilitate mea: quia eloquium tuum vivificabit me. Cum in angustiis posito, aeternae vitae pabulum subministrat.

Superbi inique agebant usquequaque. Qui, relicta humilitate praeceptionis divinae, in hujus saeculi vanitatibus extollebantur. A lege autem tua non declinavi. Quia illis damnationi appropinquantibus, erigebar in ea.

"And I will answer a word to them that reproach me." The Church says. As if she should say: If thou comest to redeem us, I will answer to those who reproach me concerning my faith how I believe, and they say: "Where is your God?" Behold our God, or their idols which they worship. "Because I have hoped in thy words." Constantly I will answer to these who call my hope vain which I have in thee, because their hope is empty.

"And take not thou the word of truth utterly out of my mouth." I shall not consent to the sinning, lest I hear: "Why dost thou declare my justices" (Ps. 49)? "For in thy judgments I have hoped exceedingly." Hoping in these, I have always brought them forth in the Churches of the peoples.

"And I will keep thy law always, for ever and ever." In "always," he shows all time of the present life. In "for ever and ever," he shows to be sure the future age.

"And I walked at large." For I have been enlarged in the keeping of thy law. "Because I have sought after thy commandments." Diligently searching them out. To this end I sought them out, that I might believe and understand.

"And I spoke of thy testimonies in the sight of kings, and I was not confounded." Knowing that he who confesses thee in the world, thou wilt confess him before the Father and his angels (Matt. 10). We to be sure if we stand before kings and presidents on account of the Lord, as the martyrs did, whether we announce the word of truth, or whether we fight for justice: we ought not to be confounded, but constant.

"And I meditated on thy commandments which I loved." So that the work of meditation might perfect the fruit of love.

"And I lifted up my hands." That is, I elevated. "To thy commandments which I loved." Clean from sin, and alien from the effusion of innocent blood. "And I was exercised in thy justifications." So that what things were indicated in these through the letter, I may be able to perceive spiritually.

ZAIN.

"Be thou mindful of thy word to thy servant, O Lord: in which thou hast given me hope." Deign to make me such a one, that I may be held fit who, mindful of thy word, among the pressures of this age, through the hope of eternal goods, may deserve to be comforted, as follows:

"This hath comforted me in my humiliation: because thy word will quicken me." Since to one placed in straits, it supplies the food of eternal life.

"The proud did iniquitously altogether." Who, the humility of divine precept having been left behind, were extolled in the vanities of this age. "But I declined not from thy law." Because as they were approaching damnation, I was raised up in it.

Memor fui judiciorum tuorum. Nihil in hac vita indignum gessi, metuens ne his condemnarer. A saeculo, Domine. Ab initio hujus vitae. Et consolatus sum. Securum me sciens a judicio mortis. Consolatus sum, dicit ipsa Ecclesia: quod Deus venit sua membra redimere. Quasi dicat: Ab initio cognovi ego, et intellexi per Spiritum sanctum, quod tu venturus eras in carne.

Defectio tenuit me pro peccatoribus derelinquentibus legem tuam. Vox Ecclesiae. Affectum miserationis ostendit, ut doleat super praevaricationes iniquorum, juxta illud Apostoli: Ob unius membri dolorem compatiuntur omnia membra (I Cor. XII). Ideoque non vult quemquam peccare, sed omnes cupit viam veritatis agnoscere (I Tim. II).

Cantabiles mihi erant justificationes tuae: in loco peregrinationis meae. Docet nos propheta, in hujus mundi peregrinatione, spiritualia cantica semel aure suscepta incessabiliter decantare, quia cum sumus in corpore, peregrinamur a Domino (II Cor. V).

Memor fui nocte nominis tui, Domine, et custodivi legem tuam. Oportet enim, fragilitatem humanam, ut cum semper, impensius tamen nocturno tempore memoriam faciat Dominici nominis (I Cor. V): cum aut recordatione divitiarum premitur, aut concupiscentiae igne torquetur, et praecipue hoc exorare, ut si legem Dei custodire coepit, ne ab eadem in aliquo divellatur.

Haec facta est mihi: quia justificationes tuas exquisivi. Facta est mihi haec lex consolatio, et non scandalum: ut diligentius justificationes tuas scrutari valerem. Nos quoque suppliciter exoramus Dominum: ut nobis justificationes suas insinuet, vias reseret, mirabilia declaret, et si quid legis umbraculum occultet, Paracleto illuminante, revelet, ut si beatitudinis palmam non adipiscimur, saltem vel pro delictis veniam consequamur. Per Dominum nostrum Jesum Christum, qui est cum aeterno Patre et Spiritu sancto, honor, et potestas, et gloria in saecula saeculorum. Amen.

Justificationum, mandatorum, legum, viarumque discretionem jam in superiori homilia descripsimus (homil. II): nunc ad octavae litterae capitulum revertamur.

HETH.

"I remembered thy judgments." I did nothing unworthy in this life, fearing lest I be condemned by these. "Of old, O Lord." From the beginning of this life. "And I was comforted." Knowing myself safe from the judgment of death. "I was comforted," the Church herself says: because God came to redeem his members. As if she should say: From the beginning I knew, and I understood through the Holy Spirit, that thou wert about to come in the flesh.

"Fainting hath taken hold of me, because of the sinners that forsake thy law." The voice of the Church. It shows the affection of pity, so that she grieves over the prevarications of the iniquitous, according to that of the Apostle: "At the grief of one member all the members suffer together" (1 Cor. 12). And therefore she wills not anyone to sin, but desires all to acknowledge the way of truth (1 Tim. 2).

"Thy justifications were my songs: in the place of my pilgrimage." The prophet teaches us, in the pilgrimage of this world, to sing incessantly spiritual songs once received by the ear, because "while we are in the body, we are sojourners from the Lord" (2 Cor. 5).

"I have remembered thy name, O Lord, in the night, and have kept thy law." For it behooves human fragility, that although always, nevertheless more intensely in the night time it should make memory of the Lord's name: when it is either pressed by the recollection of riches, or is tormented by the fire of concupiscence, and especially to pray for this, that if it has begun to keep the law of God, it may not be pulled away from the same in anything.

"This hath been done to me: because I have sought after thy justifications." This law has been made a consolation to me, and not a scandal: so that I might be able more diligently to search thy justifications. We also suppliantly beseech the Lord: that he may insinuate his justifications to us, open ways, declare wondrous works, and if any shadow of the law should hide anything, that he may reveal it, the Paraclete illuminating, so that if we do not attain the palm of beatitude, at least we may follow after pardon for our trespasses. Through our Lord Jesus Christ, who is with the eternal Father and the Holy Spirit, honor, and power, and glory for ever and ever. Amen.

The discretion of justifications, commandments, laws, and ways we have already described in the previous homily (homil. 2): now let us return to the chapter of the eighth letter.

HETH.

Portio mea, Domine, dixi custodire legem tuam. Qui relinquit mundi superbiam, honorum fastigia, divitiarumque jactantiam, et in coelo collocat thesauros, hujus portio efficitur Deus: sicut Petrus ait paralytico: Argentum et aurum non est mihi; sed quod habeo, hoc tibi do: In nomine Christi Jesu surge, et ambula (Act. III). O magnus thesaurus, o felicium divitiarum egregius cumulus, ut qui legem Dei custodit, et cujus Deus est portio, morbida curet infirmitatum!

Deprecatus sum faciem tuam in toto corde meo. Bene propheta toto corde deprecatur faciem Dei, qui mundum cor se novit habere. Beati enim mundo corde, quoniam ipsi Deum videbunt (Matth. V). Miserere mei secundum eloquium tuum. Per quod promisisti ut peccatorem in morte non obrueres, sed misericordia consolareris.

Cogitavi vias meas. Quod rectae erant. Et converti pedes meos in testimonia tua. Sensus meos in tua praecepta: ut observare debeam, et opere compleam.

Paratus sum, et non sum turbatus. Paratus sum, ad praedicandum: non sum turbatus, ad tribulationem sustinendam propter Christum. Ut custodiam mandata tua. Non me conturbaverunt iniqua exprobrantium jacula.

Funes peccatorum circumplexi sunt me, et legem tuam non sum oblitus. Ab improperiis peccantium se conseptum propheta dicit, nec tamen legis divinae se ait immemorem: sciens oportere nos per multas tribulationes introire in regnum Dei (Act. XIV).

Media nocte surgebam ad confitendum tibi, super judicia justitiae tuae. Scit enim medio noctis tempore vel pericula pati, vel praemia se assequi posse, quia sicut media nocte percussit angelus Aegyptum (Exod. XI), ita media nocte sapientes virgines introducuntur ad sponsum (Matt. XXV). Et multa sunt alia de media nocte testimonia. Ideo hic eo tempore surgit cum judicio ac justitia, ut quod posceret consequatur.

Particeps ego sum omnium timentium te et custodientium mandata tua. David particeps erat in regno ad omnes homines qui sustinebant tribulationem; et modo Ecclesia particeps est ad illos qui Deum timent timore sancto, et sua mandata implent. Particeps est cum illis in fide, spe, charitate.

Misericordia Domini plena est terra. Cum solem suum oriri facit super bonos et malos, et pluit super justos et injustos (Matth. V). Justificationes tuas doce me. Ne similis fiam his qui habentes scientiae clavem, neque ipsi introeunt, neque alios introire permittunt (Luc. XI). Misericordiam fecit, quando venit nos redimere. Inde est plena terra, id est, sancta Ecclesia. Justificationes tuas doce me. Hoc est, tua mandata, ut illa intelligam et praedicem, et opere impleam.

"Thou art my portion, O Lord: I have said that I would keep thy law." He who leaves the pride of the world, the heights of honors, and the boastfulness of riches, and places his treasures in heaven, of this man God is made the portion: just as Peter says to the paralytic: "Silver and gold have I none; but what I have, this I give to thee: In the name of Jesus Christ arise, and walk" (Acts 3). O great treasure, O egregious heap of happy riches, that he who keeps the law of God, and whose portion is God, should cure the morbid things of infirmities!

"I entreated thy face with my whole heart." Well the prophet with his whole heart entreats the face of God, who knows that he has a clean heart. For "blessed are the clean of heart, for they shall see God" (Matt. 5). "Have mercy on me according to thy word." Through which thou didst promise that thou wouldst not overwhelm the sinner in death, but wouldst comfort him with mercy.

"I thought on my ways." That they were right. "And turned my feet unto thy testimonies." My senses into thy precepts: so that I ought to observe, and fulfill in work.

"I am ready, and am not troubled." "I am ready," to preach: "I am not troubled," to sustain tribulation on account of Christ. "That I may keep thy commandments." The iniquitous darts of those reproaching have not troubled me.

"The cords of sinners have ensnared me: but I have not forgotten thy law." The prophet says that he is hedged about by the reproaches of the sinning, yet he says that he is not unmindful of the divine law: knowing that "we must through many tribulations enter into the kingdom of God" (Acts 14).

"At midnight I rose to give praise to thee, for the judgments of thy justice." For he knows that at the time of midnight he can either suffer dangers, or follow after rewards, because just as at midnight the angel struck Egypt (Exod. 11), so at midnight the wise virgins are introduced to the bridegroom (Matt. 25). And there are many other testimonies concerning midnight. Therefore here at that time he rises with judgment and justice, so that he may attain what he would ask.

"I am a partaker with all them that fear thee, and keep thy commandments." David was a partaker in the kingdom with all men who sustained tribulation; and now the Church is a partaker with those who fear God with holy fear, and fulfill his commandments. She is a partaker with them in faith, hope, charity.

"The earth is full of the mercy of the Lord." When he "maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust" (Matt. 5). "Teach me thy justifications." Lest I become like those who "having the key of knowledge, neither enter in themselves, nor suffer others to enter in" (Luke 11). He did mercy, when he came to redeem us. Thence the earth is full, that is, the holy Church. "Teach me thy justifications." This is, thy commandments, so that I may understand them and preach them, and fulfill them in work.

TETH.

Bonitatem fecisti cum servo tuo, Domine. Vox prophetae in persona Ecclesiae. Bonitatem fecisti, quando in carne venisti, et nos redemisti; quando quod promisisti ad Abraham, et reliquos patres adimplesti, ut illud; et in semine tuo benedicentur omnes gentes (Gen. XX). Cum servo tuo: populo christiano. Secundum verbum tuum. Verbum Patris Filius est. Secundum verbum tuum; ut peccantem me non in ira punires, sed misericordia consolareris. Bonitatem et disciplinam, et scientiam doce me. Vox Ecclesiae. Ante debuerat dicere scientiam, et postea disciplinam; quia non potest homo bonus esse nisi scientiam habeat. Qualem bonitatem se dicit facere? Quia dat pluviam super terram, et facit solem suum oriri super bonos et malos, et pluit super justos et injustos. Et disciplinam, hoc est, ut primitus in se debeat mensurare, et facere disciplinam, et postea in aliis. Et scientiam, hoc est, ut discretionem habeat, et sciat discernere inter bonum et malum, inter vitam et mortem, inter corpus et animam. Doce me, ut intelligam tua mandata opere implere. Quia mandatis tuis credidi. Propterea doce me, quia in tuis praeceptis credidi; id est, opere implevi.

Priusquam humiliarer ego deliqui, propterea eloquium tuum custodivi. Praecedente delicto humiliamur, et per hoc erudimur, ut eloquia divina custodiamus.

Bonus es tu, Domine. Quia nemo bonus nisi tu solus. Et in bonitate doce me justificationes tuas. Eo quod bonae sint, sicut et tu bonus es.

Multiplicata est super me iniquitas superborum; ego autem in toto corde meo scrutabor mandata tua. Cum enim verbera divina me arguerent, et superbi saeculi lacesserent, dicentes: Ubi auxilium, ubi spes tua, ubi est bonitas Dei tui; ego mandata tua vehementius scrutabar, consolationem requirens in eis.

Coagulatum est sicut lac cor eorum. Lac cum natura suave sit, corruptum tamen vitio coagulatur et acescit. Ita et superbi, id est, haeretici, dulce cor sanctis Scripturis prius habuerunt; sed pervertentes eas in ebrietate sensus sui, coagulati atque acerrimi facti sunt. Ego vero legem tuam meditatus sum. Per quam superbos humilias, per quam humilibus gratiam praestas.

TETH.

"Thou hast done goodness with thy servant, O Lord." The voice of the prophet in the person of the Church. "Thou hast done goodness," when thou didst come in the flesh, and didst redeem us; when thou didst fulfill that which thou didst promise to Abraham and the rest of the fathers, as that: "and in thy seed shall all the nations be blessed" (Gen. 22). "With thy servant": the Christian people. "According to thy word." The Son is the Word of the Father. "According to thy word"; so that thou mightest not punish me in anger when I sin, but mightest comfort me with mercy. "Teach me goodness and discipline and knowledge." The voice of the Church. He ought to have said knowledge first, and afterwards discipline; because a man cannot be good unless he has knowledge. What kind of goodness does he say he does? Because he gives rain upon the earth, and makes his sun to rise upon the good and the bad, and rains upon the just and the unjust. "And discipline," that is, so that he ought first to measure in himself, and perform discipline, and afterwards in others. "And knowledge," that is, so that he may have discretion, and know how to discern between good and evil, between life and death, between body and soul. "Teach me," so that I may understand to fulfill thy commandments in work. "Because I have believed in thy commandments." Therefore teach me, because I have believed in thy precepts; that is, I have fulfilled them in work.

Before I was humbled I offended, therefore I have kept thy word. When sin precedes, we are humbled, and through this we are instructed, so that we may keep the divine words.

Thou art good, O Lord. Because no one is good but thou alone. "And in goodness teach me thy justifications." In that they are good, just as thou also art good.

The iniquity of the proud hath been multiplied over me; but I with my whole heart will search thy commandments. For when the divine scourges rebuked me, and the proud of the world provoked me, saying: Where is thy help, where is thy hope, where is the goodness of thy God; I searched thy commandments more vehemently, seeking consolation in them.

Their heart is curdled like milk. Although milk by its nature is sweet, yet when corrupted by a fault it is curdled and becomes sour. So also the proud, that is, heretics, first had a sweet heart for the holy Scriptures; but perverting them in the drunkenness of their own sense, they have become curdled and most bitter. "But I have meditated on thy law." Through which thou humblest the proud, through which thou grantest grace to the humble.

Bonum mihi quod humiliasti me; ut discam justificationes tuas. Vox Ecclesiae dicit: Bonum mihi fuit quod me humiliasti; quia per hoc didici tua mandata implere in operatione. Bonum mihi quod humiliasti me, ut discam justificationes tuas. Quia non in superbia, sed in humilitate discuntur.

Bonum mihi lex oris tui, super millia auri et argenti. Lex oris Dei Christus est; qui non venit legem solvere, sed adimplere (Matth. V). Quem praevidens propheta super omnes thesauros concupiscit; quia non solum amicos diligi, sed etiam inimicis praecipit ignosci.

IOD.

Manus tuae fecerunt me et plasmaverunt me, da mihi intellectum ut discam mandata tua. Magnum est enim ut se homo intelligat manu Dei factum plasmatumque, et ad ejus imaginem esse compositum. Quod si cognoverit, scientiam poscere debet, ut mandata ejus intelligat atque custodiat; ne recedens ab eis, qui fuit imago Dei incipiat imago esse diaboli.

Qui timent te videbunt me, et laetabuntur. Vox Ecclesiae, hoc est, ut illi qui Deum timent, videant suum intellectum, et laetitiam habeant: quia Ecclesia quando videt alios mandata Dei observare, magnam laetitiam habet. Postea invicem sic laetabuntur, et hic, et in futuro. Quia in verbo tuo supersperavi, id est, in Christo habeo spem.

Cognovi, Domine, quia aequitas judicia tua et in veritate tua. Aequitas tua est, ut peccatores arguas pro delictis: Veritas, ut superbos humilies a prosperitatibus suis. Ergo quia me humiliasti, ut corrigeres:

Fiat nunc misericordia tua, ut consoletur me. Vox prophetae in persona Ecclesiae. Praevidebat propheta per Spiritum sanctum Christum venturum esse in carne, qui erat misericordia, ut nos redimeret secundum quod promiserat, et me consolaretur. Adimplevit quod promisit; quia dicit in alio loco: Miserationes multae sunt apud Deum, et nostra peccata multa sunt (Ps. CXLIII). Inde dicit: Miserationes tuae multae sunt. Secundum eloquium tuum servo tuo. Secundum quod promisisti, veni redimere servum tuum, populum Christianum, qui tibi servit specialiter. Fiat nunc misericordia tua ut consoletur me, secundum eloquium tuum servo tuo. Promisisti enim, ut post humilitatem afflictionis, tribueres praesidium consolationis.

Veniant mihi miserationes tuae et vivam, quia lex tua meditatio mea est. Jam legem tuam meditor, sed in aeternam vitam venire non possum, nisi a te inibi fuero commutatus.

It is good for me that thou hast humbled me; that I may learn thy justifications. The voice of the Church says: It was good for me that thou didst humble me; because through this I learned to fulfill thy commandments in operation. "It is good for me that thou hast humbled me, that I may learn thy justifications." Because they are learned not in pride, but in humility.

The law of thy mouth is good for me, above thousands of gold and silver. The law of the mouth of God is Christ; who came "not to destroy the law, but to fulfill it" (Matt. 5). Whom the prophet, foreseeing, desires above all treasures; because he commands not only that friends be loved, but also that enemies be forgiven.

IOD.

Thy hands have made me and fashioned me, give me understanding that I may learn thy commandments. For it is a great thing that a man should understand himself to have been made and fashioned by the hand of God, and to have been composed according to his image. Which if he shall have known, he ought to ask for knowledge, so that he may understand and keep his commandments; lest receding from them, he who was the image of God should begin to be the image of the devil.

They that fear thee shall see me, and shall be glad. The voice of the Church, that is, so that those who fear God may see their own understanding, and have joy: because the Church, when she sees others observing the commandments of God, has great joy. Afterwards they shall thus rejoice in turn, both here and in the future. "Because I have over-hoped in thy word," that is, I have hope in Christ.

I knew, O Lord, that thy judgments are equity: and in thy truth. Thy equity is, that thou shouldst rebuke sinners for their trespasses: Truth, that thou shouldst humble the proud from their prosperities. Therefore because thou hast humbled me, so that thou mightest correct:

"Let thy mercy be done now, that it may comfort me." The voice of the prophet in the person of the Church. The prophet foresaw through the Holy Spirit that Christ would come in the flesh, who was mercy, so that he might redeem us according to what he had promised, and might comfort me. He fulfilled what he promised; because he says in another place: "Many are the mercies with God, and our sins are many" (Ps. 143). Thence he says: "Thy mercies are many." "According to thy word to thy servant." According to what thou didst promise, I come to redeem thy servant, the Christian people, who serve thee specially. "Let thy mercy be done now that it may comfort me, according to thy word to thy servant." For thou didst promise, that after the humility of affliction, thou wouldst grant the protection of consolation.

"Let thy mercies come to me and I shall live, because thy law is my meditation." Now I meditate on thy law, but I cannot come into eternal life, unless I shall have been changed therein by thee.

Confundantur superbi, quia injuste iniquitatem fecerunt in me. Confundantur in peccatis suis, et cognoscant se inique gessisse adversus justum. Ego autem exercebor in mandatis tuis. Ostendens eis quae oporteat agere. Ego autem. Vox Ecclesiae. Exercebor in mandatis tuis. Dum isti supradicti sic fecerunt: ego in tuis praeceptis ibi me exerceo.

Convertentur mihi timentes te, et qui noverunt testimonia tua. Hoc est ut, me docente, cognoscentes ea ad te conversi fiant.

Fiat cor meum immaculatum in justificationibus tuis, ut non confundar. Et quia de corde procedit numerositas vitiorum, sicut Dominus ait in Evangelio: ideo propheta immaculatum se fieri poscit in Dei justificationibus, ut eum in judicio damnationis sententia non confundat (Ps. CXVIII). Sic et nos premere debemus varias cogitationes, ne nobis confusionem praeparent cum eas desideraverimus implere. Fiat cor meum immaculatum. Hic cor pro anima ponitur. Ac si dicat: Fiat anima mea sine peccato mortali. In justificationibus tuis ut non confundar. Hoc est, ut non habeam confusionem aeternam.

CAPH.

Defecit in salutari tuo anima mea. In Jesu, quia venit salvum facere populum suum a peccatis eorum. Et in verbum tuum supersperavi. Quod in principio Deus erat apud Deum, ut veniat ad redemptionem humanam.

Defecerunt oculi mei in eloquium tuum; dicentes, Quando consolaberis me? Attende. Hanc suscipio consolationem te advenire de coelis in defectione spiritualium oculorum.

Quia factus sum sicut uter in pruina: justificationes tuas non sum oblitus. Dominus in Evangelio dixit: Nemo ponit vinum novum in utres veteres (Marc. II): significans pectus humanum diuturnis repletum vitiis non posse continere mandata Dei. Ergo et nos si incalescamus naturali ardore ut peccemus: cum mandata Dei accipimus, repentinus exstinguitur hic calor, et erimus quasi uter in pruina, refrigerato in nobis ardore peccati.

Quot sunt dies servi tui; quando facies de persequentibus me judicium. Pauci sunt dies hujus vitae. Tu, Domine, contere in judicio tuo Satanam cum satellitibus suis, sub pedibus nostris velociter, qui nos persequuntur.

Narraverunt mihi iniqui fabulationes, sed non ut lex tua. Audivit multa ab haereticis ac gentibus quae non conveniunt mandatis Dei.

"Let the proud be confounded, because they have unjustly done iniquity in me." Let them be confounded in their sins, and let them know that they have acted iniquitously against the just. "But I will be exercised in thy commandments." Showing them what things it may behoove them to do. "But I." The voice of the Church. "I will be exercised in thy commandments." While those aforementioned have thus done: I there exercise myself in thy precepts.

"Let them that fear thee turn to me, and they that have known thy testimonies." This is so that, I teaching, they knowing them may become converted to thee.

"Let my heart be made immaculate in thy justifications, that I may not be confounded." And because from the heart proceeds a multitude of vices, as the Lord says in the Gospel: therefore the prophet asks that he be made immaculate in the justifications of God, so that the sentence of damnation in judgment may not confound him (Ps. 118). So also we ought to suppress various thoughts, lest they prepare confusion for us when we shall have desired to fulfill them. "Let my heart be made immaculate." Here heart is placed for the soul. As if he should say: Let my soul be without mortal sin. "In thy justifications that I may not be confounded." This is, so that I may not have eternal confusion.

CAPH.

"My soul hath fainted in thy salvation." In Jesus, because he came to save his people from their sins. "And I have over-hoped in thy word." That in the beginning God was with God, so that he might come to human redemption.

"My eyes have fainted into thy word; saying, When wilt thou comfort me?" Attend. I receive this consolation that thou comest from the heavens in the fainting of spiritual eyes.

"For I have become like a bottle in the frost: thy justifications I have not forgotten." The Lord in the Gospel said: "No one puts new wine into old bottles" (Mark 2): signifying that the human breast filled with long-standing vices cannot contain the commandments of God. Therefore we also, if we grow warm with natural heat so that we sin: when we receive the commandments of God, this heat is suddenly extinguished, and we shall be like a bottle in the frost, the heat of sin having been cooled in us.

"How many are the days of thy servant; when wilt thou execute judgment on them that persecute me?" Few are the days of this life. Thou, O Lord, crush in thy judgment Satan with his satellites, swiftly under our feet, who persecute us.

"The iniquitous have told me fables, but not as thy law." He heard many things from heretics and nations which do not agree with the commandments of God.

Omnia mandata ejus veritas. Nulla enim falsitate comprehenduntur. Iniqui persecuti sunt me, adjuva me. Gravia adversus principatus et potestates sustineo bella, et ideo non peto, ut amoveatur hoc certamen; sed ut adjuver, sciens neminem posse coronari nisi qui legitime certaverit.

Paulo minus consummaverunt me in terra; ego autem non dereliqui mandata tua. Valde me corporalia vitia in terra humiliassent: nisi custodissem mandata divina.

Secundum misericordiam tuam vivifica me. In aeternam vitam; quia ego jam non mihi vivo: vivit autem in me Christus. Ut custodiam testimonia oris tui. Vel ea quae in Lege mandasti; vel illa quae in Evangeliis protulisti.

LAMED.

In aeternum, Domine, verbum tuum permanet in coelo. In homine illo coelesti qui, relicta imagine terrena, factus est coelum.

In generationem et generationem veritas tua. Una generatio est Legis et prophetarum: altera Evangeliorum. In his generationibus veritas permanet Dei: quia nihil mendacii protulerunt. Fundasti terram, et permanet. Non illam quae cum coelo praeterit; sed illam in qua verbum Dei multiplicatur.

Ordinatione tua perseverat dies; quoniam omnia serviunt tibi. Qui, relictis mundi tenebris, in lumine Dei vivit; ille in Deum, qui dies verus est, perseverat. Et omnia quae ex ordinatione ejus perficit, ei deputat serviendum.

Nisi quod lex tua meditatio mea est, tunc forte periissem in humilitate mea. Dat exemplum, ut etiamsi in diversis persecutionibus humiliemur, legem meditemur, ne pereamus.

In aeternam non obliviscar justificationes tuas: quia in ipsis vivificasti me. Transferens me post certamina multa in vitam aeternam.

Tuus sum ego, salvum me fac, Domine, quoniam justificationes tuas exquisivi. Ego tuus famulus, et tu Deus meus. A te posco salvari, quia venter non est mihi Deus, nec sum inani gloriae deditus, sed justificationibus tuis.

Me exspectaverunt peccatores, ut perderent me, testimonia tua intellexi. Longo me certamine adversae potestates impugnant, sed ego intelligens testimonia tua, consolationem recepi ex eis.

"All his commandments are truth." For they are encompassed by no falsehood. "The iniquitous have persecuted me, help me." I sustain heavy wars against principalities and powers, and therefore I do not ask that this contest be removed; but that I be helped, knowing that no one can be crowned except him who shall have lawfully contended.

"They had almost consumed me upon earth; but I did not forsake thy commandments." Corporal vices would have greatly humbled me on earth: unless I had kept the divine commandments.

"According to thy mercy quicken me." Into eternal life; because I no longer live for myself: but Christ lives in me. "That I may keep the testimonies of thy mouth." Either those which thou didst command in the Law; or those which thou didst bring forth in the Gospels.

LAMED.

"For ever, O Lord, thy word remaineth in heaven." In that heavenly man who, having left the earthly image, has been made heaven.

"Thy truth is unto generation and generation." One generation is of the Law and the prophets: the other of the Gospels. In these generations the truth of God remains: because they brought forth nothing of falsehood. "Thou hast founded the earth, and it remaineth." Not that which passes away with the heaven; but that in which the word of God is multiplied.

"By thy ordinance the day persevereth; because all things serve thee." He who, having left the darkness of the world, lives in the light of God; he perseveres in God, who is the true day. And all things which he performs by his ordinance, he deputes to him to be served.

"Unless thy law were my meditation, then perhaps I should have perished in my humility." He gives an example, so that even if we be humbled in various persecutions, we may meditate on the law, lest we perish.

"For ever I will not forget thy justifications: because in them thou hast quickened me." Transferring me after many contests into eternal life.

"I am thine, save me, O Lord, because I have sought after thy justifications." I am thy servant, and thou art my God. From thee I ask to be saved, because my belly is not my God, nor am I given to vain glory, but to thy justifications.

"Sinners have waited for me, that they might destroy me, but I have understood thy testimonies." Adverse powers impugn me with a long contest, but I, understanding thy testimonies, have received consolation from them.

Omnis consummationis vidi finem. Christum utique, qui finis est Legis, et prophetarum consummatio. Propheta praevidit in spiritu consummasse eum omnia quae scripta sunt de eo in Lege, et prophetis, et psalmis. Siquidem ipse in passione ait: Consummatum est (Joan. XIX). Latum mandatum tuum nimis. Spatiosum enim praevidit tempus illud ab eo quo se mandavit per Legem et prophetas venturum, usquequo procedat per Evangelium.

MEM.

Quomodo dilexi legem tuam, Domine: tota die meditatio mea est. In hoc apparet eum Legem Dei diligere: quia omne tempus vitae suae eam cognoscitur meditari. Die autem dixit, pro eo quod a splendore divinae lucis eluceat.

Super inimicos meos prudentem me fecisti mandato tuo, quia in aeternam mihi est. Inimici prophetae, Judaei sunt, qui spiritualiter non intelligunt. Quibus prudentiorem propheta se dicit, quia in his mandatis quae in aeternum servavit, venturum Dominum praevidit.

Super omnes docentes me intellexi, quia testimonia tua meditatio mea est. Docebant tunc scribae et pharisaei habentes scientiae clavem: sed iste super his intelligit, qui mysterium unguentorum, et festivitatum atque holocantomatum; in Evangeliis vidit esse complendum.

Super senes intellexi: quia mandata tua quaesivi. Super sacerdotes et principes cuncta legis mandata requiro: quia in novo Testamento agi praestolor quod cerno in veteri figuratum.

Ab omni via mala prohibui pedes meos, ut custodiam verba tua. A praecipitio coeni facinorosi me semper inhibui, ut facilius verbum mandatorum custodire valerem.

A judiciis tuis non declinavi, quia tu legem posuisti mihi. Legem mandatorum a te suscepi, quod si ab his declinarem judiciis: in aeterno judicio condemnarer.

Quam dulcia faucibus meis eloquia tua! super mel et favum ori meo. Transito melle, vel alio cibo palato, nullum ultra saporem habet: sed eloquia tua, Domine, sive in ore, sive in faucibus, vel in arcano abditi pectoris, semper dulcia sunt meditantibus ea. Nam sicut mel visibile amaritudinem arcet nostrarum faucium: ita eloquiis Dominicis amaritudines nostrorum criminum mitigantur.

A mandatis tuis intellexi, propterea odivi omnem viam iniquitatis. Supradictam mandatorum dulcedinem hauriens, iniquae amaritudinis viam odivi.

NUN.

"I have seen the end of all consummation." Christ surely, who is the end of the Law, and the consummation of the prophets. The prophet foresaw in spirit that he had consummated all things which were written of him in the Law, and the prophets, and the psalms. Since he himself in his passion said: "It is consummated" (John 19). "Thy commandment is exceeding broad." For he foresaw that time as spacious from that in which he commanded through the Law and the prophets that he would come, until he should proceed through the Gospel.

MEM.

"How have I loved thy law, O Lord: all the day it is my meditation." In this it appears that he loves the Law of God: because he is known to meditate on it every time of his life. But he said "day," for the reason that it may shine from the splendor of divine light.

"Through thy commandment thou hast made me wiser than my enemies, because it is for ever to me." The enemies of the prophet are the Jews, who do not understand spiritually. Than whom the prophet says he is wiser, because in these commandments which he has kept for ever, he foresaw the Lord who was to come.

"I have understood more than all my teachers, because thy testimonies are my meditation." Then the scribes and Pharisees were teaching, having the key of knowledge: but he understands more than these, who saw that the mystery of ointments, and of feasts and holocausts, was to be fulfilled in the Gospels.

"I have understood more than the ancients: because I have sought thy commandments." More than the priests and princes I seek all the commandments of the law: because in the New Testament I wait for that to be done which I see figured in the Old.

"I have restrained my feet from every evil way, that I may keep thy words." From the precipice of criminal mire I have always inhibited myself, so that I might more easily be able to keep the word of the commandments.

"I have not declined from thy judgments, because thou hast set a law for me." I received the law of the commandments from thee, so that if I should decline from these judgments: I should be condemned in the eternal judgment.

"How sweet are thy words to my throat! above honey and the honeycomb to my mouth." Honey having passed, or other food, through the palate, has no further savor: but thy words, O Lord, whether in the mouth, or in the throat, or in the secret of the hidden breast, are always sweet to those meditating on them. For just as visible honey keeps away bitterness from our throats: so by the Lord's words the bitternesses of our crimes are mitigated.

"By thy commandments I have understood, therefore I have hated every way of iniquity." Drawing the aforementioned sweetness of the commandments, I hated the way of iniquitous bitterness.

NUN.

Lucerna pedibus meis verbum tuum, Domine. Si in hujus saeculi noctibus in nobis verbi Dei luceat lumen: non incidunt pedes nostri in laqueos funium ac praecipitia fovearum, quae manus artis diabolicae in nostris offendiculis praeparant. Et lumen semitis meis. Ut hoc lumine praeeunte, dum vitae istius semitas gradimur: in eam quae via vera est, perducamur. Juravi et statui custodire judicia justitiae tuae. Primum juravit, ut ab hac custodia non dissolvatur. Deinde statuit, ut quae juraverat firmet, sciens nihil in Dei judiciis nisi per justitiam propalari.

Humiliatus sum usquequaque, Domine: vivifica me secundum verbum tuum. Didici humilitatem quam Christus docuit: qui mitis est, et humilis corde. Ideo nunc deprecatur, ut sicut ille post humilitatem formae servilis exaltatus est in gloriam Dei Patris, ita et iste ab hac humilitate corporea in vitam transferatur aeternam.

Voluntaria oris mei beneplacita fac, Domine. Vox Ecclesiae. Ac si dicat: Vota mea quae tibi offero, beneplacita tibi sint, id est, acceptabilia et delectabilia. Et judicia tua doce me. Hoc est, tua mandata, ut intelligam et impleam.

Anima mea in manibus tuis. Hoc est, in sensibus tuis: quia paratus sum ut operer. Et in alio loco dicit: Anima mea in manibus meis. Quomodo dicit in manibus meis? Eo quod paratus sum martyrium sustinere propter Christum.

Posuerunt peccatores laqueos mihi. Vide quod laqueus secus viam ponitur, et si egressus fueris de via, cades in laqueum. Quid sunt isti laquei, nisi tendiculae diaboli, vel suggestiones daemonis? Vitia etiam et peccata possunt intelligi. Et in mandatis tuis non erravi. Vox Ecclesiae. Non erravi a tuis mandatis, sed custodivi in operatione.

Haereditate acquisivi testimonia tua. Tua testimonia et tua praecepta, hoc est mea haereditas in aeternum, et hic, et in futurum. Quia exsultatio cordis mei sunt. Tua testimonia, hoc est, exsultatio: quia Ecclesia in mandatis Dei delectatur et exsultat.

Inclinavi cor meum. Non fui superbus, sed humilis, et ideo inclinavi cor meum, ut te intelligerem: quia superbi non inclinant cor ad humilitatem. Ad quid inclinavi cor meum? dicit Ecclesia. Ad faciendas justificationes tuas. Hoc est mandata tua. In aeternum propter retributionem. Vitae aeternae, ut illam merear percipere.

"Thy word is a lamp to my feet, O Lord." If in the nights of this world the light of the word of God should shine in us: our feet do not fall into the snares of cords and the precipices of pits, which the hand of diabolical art prepares for our stumbling-blocks. "And a light to my paths." So that with this light going before, while we walk the paths of this life: we may be led into that which is the true way. "I have sworn and have determined to keep the judgments of thy justice." First he swore, so that he may not be dissolved from this custody. Then he determined, so that he may confirm what he had sworn, knowing that nothing in the judgments of God is published except through justice.

"I have been humbled exceedingly, O Lord: quicken me according to thy word." He learned the humility which Christ taught: who is "meek and humble of heart." Therefore now he entreats, that just as he after the humility of the servile form was exalted into the glory of God the Father, so also this man may be transferred from this corporal humility into eternal life.

"Make the free-will offerings of my mouth well-pleasing, O Lord." The voice of the Church. As if she should say: Let my vows which I offer to thee be well-pleasing to thee, that is, acceptable and delectable. "And teach me thy judgments." This is, thy commandments, so that I may understand and fulfill them.

"My soul is in thy hands." This is, in thy senses: because I am ready that I may work. And in another place he says: "My soul is in my hands." How does he say "in my hands"? In that I am ready to sustain martyrdom on account of Christ.

"Sinners have laid snares for me." See that the snare is placed beside the way, and if thou shalt have gone out from the way, thou shalt fall into the snare. What are these snares, except the gins of the devil, or the suggestions of the demon? Vices also and sins can be understood. "And I have not erred from thy commandments." The voice of the Church. I have not erred from thy commandments, but have kept them in operation.

"I have acquired thy testimonies by inheritance." Thy testimonies and thy precepts, this is my inheritance for ever, both here and in the future. "Because they are the exultation of my heart." Thy testimonies, this is exultation: because the Church delights and exults in the commandments of God.

"I have inclined my heart." I was not proud, but humble, and therefore "I have inclined my heart," that I might understand thee: because the proud do not incline their heart to humility. To what have I inclined my heart? says the Church. "To perform thy justifications." This is, thy commandments. "For ever on account of the retribution." Of eternal life, so that I may deserve to perceive it.