

SAINT JEROME

COMMENTARY ON THE PSALMS

Breviarium in Psalmos

VOLUME III · III

SABBATISMUS

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

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SAMECH.

Iniquos odio habui, et legem tuam dilexi. Vox prophetae in persona Ecclesiae. Quomodo dicit, iniquos odio habui: dum Dominus dicit: Diligite inimicos vestros, benefacite his qui vos oderunt (Luc. VI)? Et alibi: Orate pro persequentibus et calumniantibus vobis (Matth. V). Et hic quomodo dicit, Odio habui? Sed secundum legem veteris Testamenti potest se defendere, sicut dictum est: Diliges amicum tuum, et odio habebis inimicum tuum (Levit. XIX). Sed modo intelligendum est: Odio habui: vitia et peccata. Et dilexi: hoc est illam naturam, quia non licet odisse creaturam Dei, sed peccatum. Sicut alibi dicit: Perfecto odio oderam illos (Psal. CXVIII). Et odium non perfectum. Quare? Quia qui odit fratrem suum, homicida est (I Joan. III). Et legem tuam dilexi, id est, tuam legem quam tu praecepisti, dilexi, opere implevi.

Adjutor et susceptor meus es tu. Adjutor, in praesenti: susceptor, in futuro. Et in verbo tuo spero. Hoc est, in Christo, quia verbum Patris Filius est.

Declinate a me, maligni, et scrutabor mandata Dei mei. Vox prophetae in persona Ecclesiae: optando dicit: Declinate a me, maligni. Si volueris perfecte poenitentiam agere: segregare te debes a consortio peccatorum vel omnium malorum hominum, et fugere in alium locum, ut perfecte eam agere valeas. Declinate a me, maligni: hi sunt daemones, vitia et peccata: vel adversariae potestates. Quia dum ipsi tendiculas tibi praeparant, et suggestiones pessimas: non potes scrutari mandata Dei, ut illa bene intelligas. Sed si volueris poenitentiam agere: segregare te debes ab illorum consortio.

Suscipe me secundum eloquium tuum. David dicit: Suscipe me a carne secundum quod promisisti, ut de mea carne carnem acciperes et me redimeres. Et vivam. Hoc est in anima si me redemeris, et hic, et in futuro. Et ne confundas me ab exspectatione mea. De hoc quod exspectavi eam salvationem, cum veneris non confundar, ut non habeam confusionem neque hic, neque in futuro.

Adjuva me. Auxilium rogat. Et salvus ero. In anima, si veneris ut me adjuves. Et meditabor in justificationibus tuis. Id est, in tuis mandatis. Semper. Sine fine.

SAMECH.

"I have hated the iniquitous, and have loved thy law." The voice of the prophet in the person of the Church. How does he say, "I have hated the iniquitous," while the Lord says: "Love your enemies, do good to them that hate you" (Luke 6)? And elsewhere: "Pray for them that persecute and calumniate you" (Matt. 5). And here how does he say, "I have hated"? But according to the law of the Old Testament he can defend himself, just as it was said: "Thou shalt love thy friend, and shalt hate thy enemy" (Levit. 19). But now it is to be understood: "I have hated": the vices and sins. "And I have loved": that is, that nature, because it is not lawful to hate a creature of God, but sin. Just as elsewhere he says: "With a perfect hatred I hated them" (Psal. 118). And hatred not perfect. Why? Because "he who hateth his brother is a murderer" (1 John 3). "And I have loved thy law," that is, thy law which thou didst command, I loved, and fulfilled in work.

"Thou art my helper and upholder." "Helper," in the present: "upholder," in the future. "And in thy word I hope." This is, in Christ, because the Son is the Word of the Father.

"Decline from me, ye malignant, and I will search the commandments of my God." The voice of the prophet in the person of the Church: wishing he says: "Decline from me, ye malignant." If thou shalt wish to perform penance perfectly: thou oughtest to segregate thyself from the consortium of sinners or of all evil men, and flee into another place, so that thou mayest be able to perform it perfectly. "Decline from me, ye malignant": these are demons, vices, and sins: or adverse powers. Because while they themselves prepare gins for thee, and most wicked suggestions: thou canst not search the commandments of God, so that thou mayest understand them well. But if thou shalt wish to perform penance: thou oughtest to segregate thyself from their consortium.

"Uphold me according to thy word." David says: Uphold me from the flesh according to what thou didst promise, that from my flesh thou mightest take flesh and redeem me. "And I shall live." This is in the soul if thou shalt have redeemed me, both here and in the future. "And do not confound me from my expectation." Concerning this that I have expected that salvation, when thou shalt have come I may not be confounded, so that I may not have confusion either here or in the future.

"Help me." He asks for help. "And I shall be safe." In the soul, if thou shalt have come so that thou mayest help me. "And I will meditate on thy justifications." That is, on thy commandments. "Always." Without end.

Sprevisti omnes discedentes. Id est, despexisti. A justitiis tuis. Quare? Quia injusta est cogitatione eorum. Ideo sprevisti: quia discedunt a tuis mandatis, et cogitatio eorum injusta est: haereticorum, Judaeorum vel omnium malorum, et contra Christum, et contra Ecclesiam.

Praevaricantes reputavi omnes peccatores terrae. Optando dicit propheta in persona Ecclesiae: quia ante adventum Christi praevaricatores erant: qui sub debito tenebantur propter praevaricationem primi hominis Adae, et omnes ad infernum descendebant: etiam ipsi infantes ad infernum descendebant: quia propter illud debitum praevaricatores reputabantur: nisi per baptismum abluti fuissent. Et modo, qui non sunt baptizati, ad infernum descendunt. Praevaricantes reputavi. Quia non omnes peccatores, praevaricatores: sed, omnes praevaricatores, peccatores. Ideo dilexi testimonia tua. Ne in his praevaricator appaream.

Confige timore tuo carnes meas: a judiciis enim tuis timui. Metuo futurum iudicium: ideo cruci tuae configens omnes concupiscentias carnis, tibi convivere, tibi commori, tibi consepeliri paratus sum, ut in futuro tibi consurgere merear. Sed et nos, Domine, deprecamur, ut in timore tuo confixi, lucerna sacri luminis praeunte, a peccati funibus absoluti, et tua portio facti: illam viam incedere valeamus, quae nos a malorum liberatos suppliciis, angelis faciat cohaeredes. Per ipsum Dominum Jesum Christum: cui est cum aeterno Patre et Spiritu sancto honor et gloria, in saecula saeculorum. Amen.

Salubri nos semper consilio et sacro eloquio beatus hortatur propheta: ut justitiam quam ille custodivit in opere, nos debeamus fideliter exsequi et dissolubiliter retinere. Qui ut segnes et inertes animos ad haec custodienda facilius excitet, quid meriti pro ipsius custodiae justitia adipiscamur, edocet dicens:

AIN.

Feci iudicium et justitiam: non tradas me calumniantibus me. Jugiter nos in hoc mortali corpore vitiorum caterva persequitur: sed si mensura iudiciorum ac justificationum Dei in nobis maneat, ut prudenti consilio ea quae his conveniunt faciamus: horum persecutorum manibus non trademur.

Suscipe servum tuum in bono. Quia servire me peccato jam nescio. Ut non calumnientur me superbi. Diabolus et ministri ejus.

Oculi mei defecerunt in salutare tuum. In Jesum, qui Hebraice Salvator dicitur. Et in eloquium justitiae tuae. In Verbum illud quod erat in principio apud Deum: qui justitias legis non venit solvere, sed implere.

"Thou hast despised all them that depart." That is, thou hast looked down upon. "From thy justifications." Why? "Because their thought is unjust." Therefore thou hast despised them: because they depart from thy commandments, and their thought is unjust: of heretics, Jews, or of all evil men, both against Christ and against the Church.

"I have accounted all the sinners of the earth as prevaricators." Desirously the prophet says in the person of the Church: because before the coming of Christ they were prevaricators: who were held under debt on account of the prevarication of the first man Adam, and all were descending to hell: even the infants themselves were descending to hell: because on account of that debt they were accounted as prevaricators: unless they had been washed through baptism. And now, those who are not baptized descend to hell. "I have accounted as prevaricators." Because not all sinners are prevaricators: but "all prevaricators" are sinners. "Therefore I have loved thy testimonies." Lest in these I should appear a prevaricator.

"Pierce my flesh with thy fear: for I am afraid of thy judgments." I fear the future judgment: therefore piercing to thy cross all the concupiscences of the flesh, I am ready to live with thee, to die with thee, to be buried with thee, so that in the future I may deserve to rise again with thee. But we also, O Lord, entreat, that pierced in thy fear, the lamp of sacred light going before, absolved from the cords of sin, and made thy portion: we may be able to walk that way, which, having been freed from the punishments of the evil, may make us co-heirs with the angels. Through the same Lord Jesus Christ: to whom is with the eternal Father and the Holy Spirit honor and glory, for ever and ever. Amen.

The blessed prophet always exhorts us with salutary counsel and sacred word: so that the justice which he kept in work, we ought faithfully to execute and indissolubly retain. Who, so that he may more easily excite sluggish and inert minds to keeping these things, teaches what merit we may acquire for the justice of that same keeping, saying:

AIN.

"I have done judgment and justice: deliver me not to them that calumniate me." Continually in this mortal body a troop of vices persecutes us: but if the measure of the judgments and justifications of God remain in us, so that with prudent counsel we do those things which agree with these: we shall not be delivered into the hands of these persecutors.

"Uphold thy servant in good." Because I no longer know how to serve sin. "That the proud may not calumniate me." The devil and his ministers.

"My eyes have fainted into thy salvation." In Jesus, who in Hebrew is called Savior. "And into the word of thy justice." In that Word which was in the beginning with God: who came not to destroy the justifications of the law, but to fulfill them.

Fac cum servo tuo secundum misericordiam tuam. Ut ipse vota mea perficias. Et justificationes tuas doce me. Ut eas, sicut saepius optavi, possim advertere.

Servus tuus sum ego: da mihi intellectum ut sciam testimonia tua. A te ea discam, et non ab haereticis, vel Judaeis: quia mihi nullum tempus est ab exercitatione tuae servitutis otiosum.

Tempus faciendi, Domine: dissipaverunt iniqui legem tuam. Judaei utique qui eam spiritualiter non intellexerunt. Sed veniet tempus quando occulta illius, Dominus faciet praedicatione Evangelica reserari.

Ideo dilexi mandata tua: super aurum et topazion. Sicut enim aurum cunctorum metallorum praecellit pretium: ita topazius omnium gemmarum in se continens pulchritudinem, omnium vincit honores. Ideo propheta super haec omnia Dei mandata diligit: quia in his adventum Domini, qui mundum redempturus est, nuntiatum intelligit.

Propterea ad omnia mandata tua dirigebar: omnem viam iniquam odio habui. Nihil de viis iniquitatis accessit: sed sicut perambulavi integre: ita omnia quae in viis iniquitatis morabantur, odivi.

PHE.

Mirabilia testimonia tua, Domine: ideo scrutata est ea anima mea. Vidi in his aliud agi, aliud figurari. Ideoque quia mirum mihi est: diligentius perscrutatus, cuncta, te declarante, cognosco: sicut sequitur.

Declaratio sermonum tuorum illuminat, et intellectum dat parvulis. Sermones Dei sunt scripta propherum et Legis quae in Evangeliiis declarantur: dum Verbum caro factum habitat in nobis, et multis virtutibus Deum ostendit. Sed horum intellectus parvitati nostrae, qui in innocentia renati sumus, tribuitur: Domino sic dicente: Confiteor tibi, Domine, Pater coeli et terrae: quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis (Matth. X).

Os meum aperui et attraxi spiritum: quia mandata tua desiderabam. Cor mundum reseravi, et dignum me effeci desiderio mandatorum tuorum, in quem Spiritus sanctus diffunderetur.

Aspice in me et miserere mei: secundum iudicium diligentium nomen tuum. Ut illo me iudicio muneris quo reliquos qui diligunt nomen tuum.

Gressus meos dirige secundum eloquium tuum. Et non secundum corporeas voluntates. Et non dominetur mei omnis iniquitas. Quia tuo sum famulatus mancipatus.

"Deal with thy servant according to thy mercy." That thou thyself mayest perfect my vows. "And teach me thy justifications." So that I may be able to perceive them, as I have often desired.

"I am thy servant: give me understanding that I may know thy testimonies." Let me learn them from thee, and not from heretics or Jews: because for me no time is idle from the exercise of thy servitude.

"It is time to do, O Lord: the iniquitous have destroyed thy law." The Jews surely who did not understand it spiritually. But the time will come when the Lord will cause its hidden things to be opened by the Evangelical preaching.

"Therefore have I loved thy commandments: above gold and the topaz." For just as gold excels the price of all metals: so the topaz, containing in itself the beauty of all gems, surpasses the honors of all. Therefore the prophet loves the commandments of God above all these things: because in these he understands the coming of the Lord, who is to redeem the world, to have been announced.

"Therefore was I directed to all thy commandments: I have hated every iniquitous way." Nothing from the ways of iniquity has approached: but as I have walked with integrity: so I have hated all things which were tarrying in the ways of iniquity.

PHE.

"Thy testimonies are wonderful, O Lord: therefore my soul hath searched them." I have seen one thing to be done in these, another to be figured. And therefore because it is wonderful to me: having more diligently searched, I know all things, thou declaring them: as follows.

"The declaration of thy words giveth light, and giveth understanding to little ones." The words of God are the writings of the prophets and of the Law which are declared in the Gospels: while the Word made flesh dwells in us, and by many virtues shows God. But the understanding of these is attributed to our littleness, who have been reborn in innocence: the Lord saying thus: "I confess to thee, O Lord, Father of heaven and earth: because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones" (Matt. 10).

"I opened my mouth and drew in the spirit: because I desired thy commandments." I opened a clean heart, and made myself worthy of the desire of thy commandments, into whom the Holy Spirit would be diffused.

"Look upon me and have mercy on me: according to the judgment of them that love thy name." That thou mayest reward me with that judgment with which the rest who love thy name.

"Direct my steps according to thy word." And not according to corporal wills. "And let no iniquity have dominion over me." Because I have been delivered to thy service.

Redime me a calumniis hominum: ut custodiam mandata tua. Calumniae sunt, cum justis hominibus crimen impietatis objicitur. Et ex quibus se redimi deposcit a Deo, ut ejus mandata custodiat.

Faciem tuam illumina super servum tuum. Confirma me effigie imaginis gloriae tuae. Et doce me justificationes tuas. Ut quod in illis cerno per speculum, certa contemplatione conspiciam.

Exitus aquarum deduxerunt oculi mei: quia non custodierunt legem tuam. Veram semper agit poenitentiam hic sanctus, et non cessat fluentis lacrymarum antiqua delicta diluere: ut intelligas, nisi veram poenitentiam egeris, tibi facile non dimitti quae gesseris. Vera est enim poenitentia, jugiter fletibus commissa diluere et abluta non iterare.

SADE.

Justus es, Domine, et rectum judicium tuum: mandasti justitiam testimonia tua, et veritatem tuam nimis. Omnia quae mandante te patimur, justa, recta, ac vera sunt: quia aut pro peccatis nostris ingruunt: aut ut probati manifestemur, eveniunt. Tabescere me fecit zelus domus tuae. Cum domus Dei, spelunca latronum efficitur a malis habitatoribus: vel cum videro corpora Deo dicata volutabris facinorum inquinari. Quia obliti sunt verba tua inimici mei. Obliviscentes enim praecepta Legis, fecerunt domum tuam speluncam latronum. Ignitum eloquium tuum vehementer, et servus tuus dilexit illud. Quia sicut peccatum consumit: ita et peccantem, si convertatur illuminat. Adolescentior sum ego, et contemptus: justificationes tuas non sum oblitus. Quamquam haec David ex persona sua dicat, qui adolescentior caeteris fratribus quasi contemptus ad oves pascendas directus, dehinc in regnum electus est: tamen haec ad populum Christianum referenda sunt, qui prius contemptus, et de domo patris ejectus, recolens justificationes Dei, acceptis prioris primogenitis, prior effectus est. Justitia tua justitia in aeternum. Quam non cognovit populus ille prior semper esse perpetuam. Et lex tua veritas. Illis fuit umbra: nunc est Ecclesiae populo veritas. Sed propheta pro hac veritate multa perferens ait: Tribulatio et angustia invenerunt me: mandata tua meditatio mea est. Quamlibet tribuletur in poenis, coarctetur in vinculis: vox semper libera Dei mandata meditatur assidue. Aequitas testimonia tua in aeternum: intellectum da mihi et vivam. Ut pro eorum intelligentia, vitam possim capere sempiternam.

"Redeem me from the calumnies of men: that I may keep thy commandments." Calumnies are, when the crime of impiety is objected to just men. And from which he asks to be redeemed by God, so that he may keep his commandments.

"Make thy face to shine upon thy servant." Confirm me with the effigy of the image of thy glory. "And teach me thy justifications." So that what I see in them through a glass, I may behold with certain contemplation.

"My eyes have sent forth springs of water: because they have not kept thy law." This saint always performs true penance, and does not cease to wash away old sins with flows of tears: so that thou mayest understand, unless thou shalt have performed true penance, those things which thou hast done are not easily forgiven thee. For true penance is, continually to wash away committed things with weepings and not to repeat those washed away.

SADE.

"Thou art just, O Lord, and thy judgment is right: thou hast commanded justice thy testimonies, and thy truth exceedingly." All things which we suffer thou commanding, are just, right, and true: because either they press on for our sins: or they happen so that we may be manifested as approved. "Thy zeal for thy house hath made me pine away." When the house of God is made a den of thieves by evil inhabitants: or when I shall see bodies dedicated to God polluted by the wallows of crimes. "Because my enemies have forgotten thy words." For forgetting the precepts of the Law, they made thy house a den of thieves. "Thy word is exceedingly refined by fire, and thy servant hath loved it." Because just as it consumes sin: so also it illuminates the sinning one, if he be converted. "I am very young, and despised: thy justifications I have not forgotten." Although David says these things from his own person, who, younger than the other brothers, as if despised, was directed to feed the sheep, then chosen for the kingdom: yet these things are to be referred to the Christian people, who first despised, and cast out from the house of the father, recollecting the justifications of God, the first-born of the former having been received, was made first. "Thy justice is justice for ever." Which that former people did not know to be always perpetual. "And thy law is the truth." To them it was a shadow: now it is truth to the people of the Church. But the prophet, enduring many things for this truth, says: "Tribulation and anguish have found me: thy commandments are my meditation." However much he be troubled in punishments, coercted in bonds: the voice always free meditates on the commandments of God assiduously. "Thy testimonies are equity for ever: give me understanding and I shall live." So that for the understanding of them, I may be able to take everlasting life.

COPH.

Clamavi in toto corde meo, exaudi me, Domine: justificationes tuas requiram. Clamavi ad te, salvum me fac, ut custodiam mandata tua. Hunc clamorem non corporeae vocis, sed mentis spiritualis esse, saepe monuimus: per quem justi a Deo exaudiuntur: vel ille precibus eorum pium pandit auditum. Praeveni in maturitate et clamavi: quia in verbo tuo speravi. Vetera vitia pudicitia juvenili praevenit, qui per maturitatem vivacis animi, spem suam numquam a verbis Dei removet. Praevenue oculi mei ad te diluculo: ut meditarer eloquia tua. Non eum lux soporatum reperit, sed vigilantem strenue, et circa divina eloquia oculorum spiritualium intentione meditantem.

Vocem meam exaudi, Domine, secundum misericordiam tuam, etc. Incessabiliter vocis spiritualis emittit gemitum, ut ab hac mortalitate in vitam transferatur aeternam.

Appropinquerunt persequentes me iniquitati: a lege autem tua longe facti sunt. Omnis enim qui inique sanctis appropinquat ut noceat, elongatur a lege Dei.

Prope es tu, Domine: et omnia mandata tua aequitas. Non teneris locis, sed per veritatem mandatorum cordibus sanctorum illaberis.

Ab initio cognovi de testimoniis tuis. Ab Adam in omnibus patriarchis ac prophetis. Quia in aeternum fundasti ea. Evangeliiis, in quibus et nos fundati sumus supra fundamentum memoratum: sicut dixisse Paulum apostolum saepe meminimus.

RES.

Vide humilitatem meam et eripe me: quia legem tuam non sum oblitus. Tibi humilior, a te eripi me deprecor, ut exalter: quia memor sum legis tuae qua dixisti: Qui se humiliaverit, exaltabitur (Luc. XIV).

Judica judicium meum, et redime me: propter eloquium tuum vivifica me. Judicavi me ego nihil scire, nisi Jesum Christum, qui ad redemptionem mundi venire promissus est. Juxta ergo hoc judicium ego a te vivificer in eloquiis tuis.

Longe est a peccatoribus salus: quia justificationes tuas non exquisierunt. Salus nostra, Christus est, qui a negligentibus Judaeis elongatur: eo quod in justificationibus legis non intelligunt figuratum.

Miserationes tuae multae sunt, Domine. Quia de multis periculis eruunt. Secundum judicium tuum vivifica me. Ne inveniatur in me quod judicium mortis absumat.

COPH.

"I cried with my whole heart, hear me, O Lord: I will seek after thy justifications. I cried to thee, save me, that I may keep thy commandments." This cry to be not of the corporal voice, but of the spiritual mind, we have often warned: through which the just are heard by God: or he opens a pious hearing to their prayers. "I prevented in maturity and cried: because I hoped in thy word." Old vices he prevented by youthful chastity, who through the maturity of a lively mind, never removed his hope from the words of God. "My eyes have prevented unto thee at break of day: that I may meditate on thy words." Light did not find him asleep, but wakeful strenuously, and meditating around the divine words with the intention of spiritual eyes.

"Hear my voice, O Lord, according to thy mercy," etc. Unceasingly he emits the groaning of a spiritual voice, so that he may be transferred from this mortality into eternal life.

"They that persecute me have drawn nigh to iniquity: but they are gone far off from thy law." For everyone who iniquitously draws nigh to the saints so that he may harm them, is elongated from the law of God.

"Thou art near, O Lord: and all thy ways are equity." Thou art not held by places, but through the truth of the commandments thou glidest into the hearts of the saints.

"From the beginning I have known of thy testimonies." From Adam in all the patriarchs and prophets. "Because thou hast founded them for ever." In the Gospels, in which we also have been founded upon the mentioned foundation: just as we have often remembered the apostle Paul to have said.

RES.

"See my humility and deliver me: for I have not forgotten thy law." I am humbled to thee, I entreat that I be delivered by thee, so that I may be exalted: because I am mindful of thy law by which thou didst say: "He who shall have humbled himself, shall be exalted" (Luke 14).

"Judge my judgment, and redeem me: quicken me for thy word's sake." I have judged myself to know nothing, except Jesus Christ, who was promised to come for the redemption of the world. According to this judgment, therefore, let me be quickened by thee in thy words.

"Salvation is far from sinners: because they have not sought after thy justifications." Our salvation is Christ, who is elongated from the negligent Jews: for the reason that they do not understand him figured in the justifications of the law.

"Many are thy mercies, O Lord." Because they rescue from many dangers. "Quicken me according to thy judgment." Lest there be found in me what the judgment of death may consume.

Multi persequuntur me et tribulant me: a testimoniis tuis non declinavi. Saeviant odiis: impugnent injuriis: ego a testimoniis tuis erigor, non inclinator.

Vidi non servantes pactum, et tabescebam: quia eloquia tua non custodiebant. Pactum fuit Israeli cum Deo, quod dixit ad Moysen: Omnia quaecumque dixerit Dominus, faciemus (Exod. XXIV). Sed et nunc nos paciscimur in baptismo, ut abrenuntiemus diabolo et operibus ejus. Pro transgressoribus ergo hujus pacti propheta tabescit. Et Paulus qui dicebat: Quis uritur, et ego non uror (II Cor. XI)?

Vide quia mandata tua dilexi, Domine: in tua misericordia vivifica me. Dilexit ea: non per metum, sed per bonae voluntatis affectum. Ideo se in his vivificari deposcit.

Principium verborum tuorum veritas. Ut novus homo renatus in Christo vivat. Et in aeternum omnia judicia justitiae tuae. Ut deinceps cognoscens se ad imaginem similitudinemque Dei creatum, nihil iudicii ac justitiis ejus gerat indignum.

SIN.

Principes persecuti sunt me gratis, et a verbis tuis formidavit cor meum. Formidavi a verbo illo quo ait: Qui me negaverit coram hominibus, negabo et ego eum coram Patre meo, qui est in coelis (Matt. X). Ideo perstitit fortis in passione.

Laetabor ego super eloquia tua: sicut qui invenit spolia multa. Alligato forti, et vasis ejus direptis (Luc. XI), laetor in illud eloquium evangelicum quod dicit: Cum vos persequentur et maledicent, et dicent omne malum adversum vos propter justitiam, gaudete et exsultate: quia merces vestra multa est in coelis (Matt. V).

Iniquitatem odio habui, et abominatus sum: legem autem tuam dilexi. Dum iniquitatem odit, et Dei justitiam diligit: in majori se officio extendit, dicens:

Septies in die laudem dixi tibi: super judicia justitiae. Septies Deum per diem laudat; quia mens ejus in pleno splendore perdurans, ad illum septimum diem, id est sabbatorum sabbatum, qui est requies aeterna, festinat.

Pax multa diligentibus legem tuam, Domine: et non est illis scandalum. Qui Deum amat, pacem cum fratribus necesse est, habeat. Nam Deum falso amore diligit, qui scandalizatur in fratre.

Exspectabam salutare tuum, Domine, et mandata tua feci. Jesum Dominum omnium salutare expectans: ea quae in Lege et prophetis mandata fuerant, feci.

Custodivit anima mea testimonia tua, et dilexit ea vehementer. Cum strenuitate custodiae validam dilectionem apposuit.

"Many are they that persecute me and trouble me: I have not declined from thy testimonies." Let them rage with hatreds: let them impugn with injuries: I am erected by thy testimonies, not inclined.

"I beheld them that did not keep the covenant, and I pined away: because they kept not thy words." There was a covenant for Israel with God, which he said to Moses: "All things whatsoever the Lord hath said, we will do" (Exod. 24). But also now we make a covenant in baptism, so that we may renounce the devil and his works. For the transgressors of this covenant, therefore, the prophet pines away. And Paul who said: "Who is on fire, and I am not on fire" (2 Cor. 11)?

"See that I have loved thy commandments, O Lord: quicken me in thy mercy." He loved them: not through fear, but through the affection of good will. Therefore he asks to be quickened in them.

"The beginning of thy words is truth." So that the new man reborn in Christ may live. "And all the judgments of thy justice are for ever." So that henceforth knowing himself to have been created to the image and likeness of God, he may do nothing unworthy of his judgments and justices.

SIN.

"Princes have persecuted me without cause, and my heart hath been in awe of thy words." I have been in awe of that word by which he says: "He who shall have denied me before men, I also will deny him before my Father, who is in heaven" (Matt. 10). Therefore he persisted strong in passion.

"I will rejoice at thy words: as one that hath found great spoil." The strong one having been bound, and his vessels plundered (Luke 11), I rejoice in that evangelical word which says: "When they shall persecute you and speak evil, and shall say all evil against you for justice' sake, rejoice and exult: because your reward is great in heaven" (Matt. 5).

"I have hated iniquity, and abhorred it: but I have loved thy law." While he hates iniquity, and loves the justice of God: he extends himself in a greater duty, saying:

"Seven times a day I have given praise to thee: for the judgments of thy justice." Seven times he praises God through the day; because his mind enduring in full splendor, hastens to that seventh day, that is the sabbath of sabbaths, which is eternal rest.

"Much peace have they that love thy law, O Lord: and to them there is no scandal." He who loves God, it is necessary that he have peace with the brothers. For he loves God with a false love, who is scandalized in a brother.

"I looked for thy salvation, O Lord, and I have done thy commandments." Expecting the Lord Jesus the salvation of all: those things which had been commanded in the Law and the prophets, I have done.

"My soul hath kept thy testimonies, and hath loved them exceedingly." With the strenuousness of custody he has applied a strong love.

Servavi praecepta tua et testimonia tua: quia omnes viae meae coram te, Domine. Servat praecepta testimoniaque, qui vias Dei incedit: nec quidquam in actu, dicto, vel cogitatu agit, quod divinae contemplationi habeatur indignum.

TAU.

Appropinquet oratio mea in conspectu tuo, Domine; secundum eloquium tuum da mihi intellectum. Proximam tibi fieri orationem meam deprecor, Domine, ut a te intellectum capiens, nihil aliud nisi quod oportet exorem.

Introeat postulatio mea in conspectu tuo, Domine: secundum eloquium tuum eripe me. Ut eam per odorem in nocte hujus vitae dignanter assumens, ab hac corruptione concupiscentiae carnalis eripiat.

Eructabunt labia mea hymnum: cum docueris me justificationes tuas. Si per puram conscientiam reserata fuerint a te labia mea, tunc dignum laudationis proferam hymnum: quem a tuis justificationibus imbutus edoceor.

Pronuntiabit lingua mea eloquia tua, quia mandata tua aequitas. Nihil est aliud in eloquiis tuis, Domine, nisi pax, nisi aequitas, nisi vita. Hoc corde credam, hoc labiis eloquar, hoc lingua pronuntiem.

Fiat manus tua, ut salvet me: quoniam mandata tua elegi. Cum dicit: Fiat manus tua, designat Dominum Salvatorem, qui factus est ei ex semine David secundum carnem, per quem facta sunt universa, et reguntur. Manum hic debemus dexteram accipere. Postulat autem venire Salvatorem, per quem se noverat salvandum. Quod autem dicit: elegi mandata, omnia se pericula amore Domini postposuisse testatur.

Concupivi salutare tuum, Domine, et lex tua meditatio mea est. Ipsum videre concupiveram, quem de utero virginali illis adhuc temporibus credebam esse venturum. Et ut sibi hanc scientiam de Scripturis divinis provenisse monstraret, sequitur: Et lex tua meditatio mea est. In prophetis enim concupiverat Christum Dominum nasciturum: de quo Lex et prophetae loquebantur.

Vivet anima mea, et laudabit te, et judicia tua adjuvabunt me. Absorpta terrenae corruptionis infirmitate, vivere se confitetur Deo, per adjutorium iudiciorum ejus.

Erravi sicut ovis quae perierat, require servum tuum, quia mandata tua non sum oblitus. Fuisse, et jam non esse, ovem errabundam dicit: reportari se pastoris humeris deprecatur: ut nunc angelis de sua inventione gaudia tribuantur. Dominus autem non est missus, nisi ad oves quae perierunt domus Israel (Matt. XV).

I have kept thy commandments and thy testimonies: because all my ways are before thee, O Lord. He keeps the commandments and testimonies who walks in the ways of God: nor does he do anything in act, word, or thought which may be held unworthy of divine contemplation.

TAU.

Let my prayer draw near in thy sight, O Lord; give me understanding according to thy word. I entreat that my prayer be made near to thee, O Lord, so that receiving understanding from thee, I may pray for nothing else except what is fitting.

Let my petition come in before thee, O Lord: deliver me according to thy word. So that dignantly assuming it through the odor in the night of this life, it may be delivered from this corruption of carnal concupiscence.

My lips shall utter a hymn: when thou shalt teach me thy justifications. If my lips shall have been unlocked by thee through a pure conscience, then I shall bring forth a worthy hymn of praise: which, imbued by thy justifications, I am taught.

My tongue shall pronounce thy words, because thy commandments are equity. There is nothing else in thy words, O Lord, except peace, except equity, except life. This I believe with the heart, this I speak with the lips, this I pronounce with the tongue.

Let thy hand be made to save me: because I have chosen thy commandments. When he says: "Let thy hand be made," he designates the Lord Savior, who was made for him of the seed of David according to the flesh, through whom all things were made, and are governed. Here we ought to accept the right hand. Moreover, he asks for the Savior to come, through whom he knew himself to be saved. Furthermore, what he says: "I have chosen the commandments," he testifies that he has postponed all dangers for the love of the Lord.

I have longed for thy salvation, O Lord, and thy law is my meditation. I had longed to see him himself, whom I believed at those times was yet to come from the virginal womb. And so that he might show this knowledge to have proceeded from the divine Scriptures, it follows: "And thy law is my meditation." For in the prophets he had longed for Christ the Lord to be born: of whom the Law and the prophets spoke.

My soul shall live, and shall praise thee, and thy judgments shall help me. The infirmity of earthly corruption having been absorbed, he confesses that he lives to God through the help of his judgments.

I have gone astray like a sheep that was lost, seek thy servant, because I have not forgotten thy commandments. He says that he was, and now is not, a wandering sheep: he entreats that he be carried back on the shoulders of the shepherd: so that now joys may be granted to the angels for his finding. Moreover, the Lord was not sent, except to the sheep of the house of Israel that were lost (Matt. 15).

Quem supplices deprecamur, ut iudiciorum ejus factores, mandatorum custodes, testimoniorumque scrutatores effecti, reperta perdita ove (Luc. XV), industria benigni pastoris restituta Ecclesiastico ovili, sacris ejus humeris reportati, sanctorum angelorum mereamur consortiis gloriari: ipsi gloria cum aeterno Patre et Spiritu sancto in cuncta saecula saeculorum. Amen.

PSALMUS CXIX.

Canticum graduum.

Quindecim graduum Psalmi per quosdam provectus nos ad summam perducunt: ut in atriis Domini possimus dicere: Ecce nunc benedicite Dominum, omnes servi Domini, in atriis domus Dei ejus (Psal. CXXXIII). Et quia a plerisque super his latissime disputatum est: stultum est parva dicere velle pro magnis.

Ad Dominum cum tribularer clamavi, et exaudivit me. Tres res in uno versiculo velociter explicantur; angustia, preces, exauditiō: quia nemo tribulatur, nisi qui vivere in Christo pie desiderat. Oportet ergo ut non vocum elatione, sed cordis humilitate proclamemus ad Dominum, si cupimus exaudiri.

Domine, libera animam meam a labiis iniquis. A Judaeis, qui Christum Dominum non solum non credunt, sed etiam immundis labiis blasphemare non metuunt. Et a lingua dolosa. Ab haereticorum doctrina, qui nos a recta fidei linea exturbare nituntur.

Quid detur tibi, aut quid apponatur tibi ad linguam dolosam? Ad se fideliter proclamantem animam Dominus interrogare pietatis affectu dignatus est: ut quid ei detur, aut quid apponatur ad linguam dolosam? Dicunt multi hoc in loco commutata praepositione: Quid detur tibi adversus linguam dolosam? dicere volunt, ut quasi ex Dei doctrina anima illa audiat.

Sagittae potentis acutae cum carbonibus desolatoriis. Pro desolatoriis carbonibus in Hebraeo ἀρχευθίνους habet. Desolatorem puto et in Isaia esse carbonem, qui ad labia ejus defertur (Isai. VI), ut purget vitia quae loquendo, sive optima quaeque tacendo, contraxerat. Et hic itaque carbonem similem deprecatur: ut detur ei carbo de altario Dei, qui in ejus labiis, peccatorum solitudinem faciat, id est, a vitiis eum praestet alienum.

Whom we suppliantly entreat, so that having been made doers of his judgments, keepers of the commandments, and searchers of the testimonies, the lost sheep having been found (Luke 15), restored to the Ecclesiastical fold by the industry of the benign shepherd, carried back on his sacred shoulders, we may deserve to glory in the fellowships of the holy angels: to him be glory with the eternal Father and the Holy Spirit for all ages of ages. Amen.

PSALM 119.

A song of degrees.

The fifteen Psalms of degrees lead us to the summit through certain advancements: so that in the courts of the Lord we may be able to say: "Behold now bless the Lord, all ye servants of the Lord, in the courts of the house of his God" (Psalm 133). And because it has been most widely disputed by many concerning these: it is foolish to wish to say small things for great.

In my trouble I cried to the Lord, and he heard me. Three things are quickly explained in one verse; anguish, prayers, hearing: because no one is troubled, except he who desires to live piously in Christ. It is necessary, therefore, that we proclaim to the Lord not with the elation of voices, but with the humility of the heart, if we desire to be heard.

O Lord, deliver my soul from wicked lips. From the Jews, who not only do not believe in Christ the Lord, but even do not fear to blaspheme him with unclean lips. And from a deceitful tongue. From the doctrine of the heretics, who strive to disturb us from the right line of faith.

What shall be given to thee, or what shall be added to thee for a deceitful tongue? The Lord has deigned to interrogate with the affection of piety the soul faithfully proclaiming to him: as to what may be given to it, or what may be added for a deceitful tongue? Many say in this place, the preposition having been changed: "What shall be given to thee against a deceitful tongue?" they wish to say, so that the soul may hear it as if from the doctrine of God.

Sharp arrows of the mighty with desolating coals. Instead of "desolating coals," the Hebrew has ἀρχευθίνοϊς (juniper). I think that the "desolator" and the coal in Isaiah is the one which is brought to his lips (Isaiah 6), so that he might purge the vices which he had contracted by speaking, or by keeping silent about even the best things. And here, therefore, he entreats for a similar coal: so that a coal from the altar of God may be given to him, which may make a solitude of sins in his lips, that is, may present him alien from vices.

Heu mihi, quia incolatus meus prolongatus est. Cujus conversatio in coelis est, peregrinatur in hoc corpore, et haec peregrinatio longa ei videtur, quia quod suscepit per spem, non contemplatur in specie. Ideoque quasi triticum inter paleas gemens ait: Habitavi cum habitantibus Cedar. Cedar tenebrae interpretantur. Habitat ergo iste cum habitantibus tenebras, sed non obscuratur a tenebris: sicut lux lucet in tenebris, et tenebrae eam non comprehenderunt (Joan. I). Multum incola fuit anima mea. Desiderabam enim dissolvi et esse cum Christo.

Cum his qui oderunt pacem, eram pacificus. Implens illud Apostoli: Si possibile est, cum omnibus hominibus pacem habentes (Philipp. I, et Rom. XII). Est ergo cum odientibus pacem: pacificus idcirco, ut eis pacem liberius praedicaret. Et cum loquebar illis, impugnabant me gratis. Ille annuntiabat pacem; sed pacis inimici non solum eam non recipiebant, verum etiam ipsum praedicatorem pacis, suis nequitiis impugnabant.

PSALMUS CXX.

Canticum graduum.

Iste psalmus secundam ascensionem continet, cujus titulus est: Canticum graduum. Plures enim sunt, significantes (ut jam in primo eorum audistis) ascensum nostrum, qui fit in corde ad Deum, a convalle plorationis, id est, ab humilitate tribulationis.

Levavi oculos meos ad montes. Spirituales utique oculos extuli ad excelsa librorum: Prophetarum scilicet ac Legis. Unde veniet auxilium mihi. Unde Dominum auxiliatorem omnium venire suspicio.

Auxilium meum a Domino qui fecit coelum et terram. Ab ipso auxilium praestolor, per quem Pater coelum terramque locavit. Hinc jam pro fide sua vir iste a Spiritu sancto responsum accepit consolationis. Ait enim:

Non det in commotionem pedem tuum. Non patitur remove stabilitatem, qua in eo firmatus es. Neque dormitet qui custodit te. Deus enim in se manentem pervigili custodia protegit ac tuetur.

Ecce non dormitabit neque dormiet, qui custodit Israel. Sine ulla autem intermissione a Deo custoditur: qui eum spiritualium oculorum intentione perspexerit.

Dominus custodit te. Ipse qui coelum fecit et terram, quia dii qui eam non fecerunt, pereunt ex ea.

Ecce non dormitabit neque dormiet, qui custodit Israel. Sine ulla autem intermissione a Deo custoditur: qui eum spiritualium oculorum intentione perspexerit.

Woe is me, that my sojourning is prolonged. He whose conversation is in heaven, sojourns in this body, and this sojourning seems long to him, because what he has received through hope, he does not contemplate in species. And therefore, as if groaning like wheat among the chaff, he says: "I have dwelt with the inhabitants of Cedar." "Cedar" is interpreted as "darkness." This man dwells, therefore, with those inhabiting darkness, but he is not obscured by the darkness: just as the light shineth in darkness, and the darkness did not comprehend it (John 1). My soul hath been much a sojourner. For I was desiring to be dissolved and to be with Christ.

With them that hated peace, I was peaceable. Fulfilling that of the Apostle: "If it be possible, having peace with all men" (Philip. 1, and Rom. 12). He is, therefore, with those hating peace: peaceable for this reason, so that he might preach peace more freely to them. And when I spoke to them, they fought against me without cause. He was announcing peace; but the enemies of peace not only did not receive it, but even impugned the preacher of peace himself with their wickednesses.

PSALM 120.

A song of degrees.

This psalm contains the second ascension, whose title is: "A song of degrees." For there are several, signifying (as you have already heard in the first of them) our ascent, which is made in the heart to God, from the valley of weeping, that is, from the humility of tribulation.

I have lifted up my eyes to the mountains. Certainly he raised his spiritual eyes to the heights of the books: namely of the Prophets and the Law. From whence help shall come to me. From whence I suspect the Lord, the helper of all, to come.

My help is from the Lord who made heaven and earth. I wait for help from him, through whom the Father placed heaven and earth. Hence now this man received a response of consolation from the Holy Spirit for his faith. For he says:

Let him not suffer thy foot to be moved. He does not suffer the stability to be removed, by which thou art firmed in him. Neither let him slumber that keepeth thee. For God protects and defends the one remaining in him with watchful custody.

Behold, he shall neither slumber nor sleep, that keepeth Israel. Moreover, he is kept by God without any intermission: he who shall have looked upon him with the intention of spiritual eyes.

The Lord keepeth thee. He himself who made heaven and earth, because the gods who did not make it, perish from it.

Behold, he shall neither slumber nor sleep, that keepeth Israel. And he is kept by God without any intermission: who shall have looked upon him with the intention of spiritual eyes.

Dominus custodit te. Ipse qui coelum fecit et terram, quia dii qui eam non fecerunt, pereunt ex ea.

Dominus protectio tua: super manum dexteræ tuæ. Ille te protegit, ne opus tuum dextrum, id est, bonum pars impediat inimica.

Per diem sol non uret te, neque luna per noctem. Justus nec in prosperis elevari potest: nec in tristibus dejici. Quod in die et nocte, hoc et in sole significatur, et luna.

Dominus custodit te ab omni malo. Ab omnibus insidiis inimici. Custodiat animam tuam Dominus. Ne ei pars dominetur potestatis adversæ.

Dominus custodiat introitum tuum. Per quem ingressus es ad cognoscendum Patrem. Et exitum tuum ex hoc nunc et usque in saeculum. Ut cum a corpore recesseris, sua custodia protegaris: ne in chaos illud praecipiteris, ubi dives conspicitur ardens, sed in sinu Abrahae cum Lazaro sempiterna requie perfruaris (Luc. XVI).

PSALMUS CXXI.

Canticum graduum.

Iste psalmus tertius est ascensionis gradus, vocem hominis continens: cujus conversatio habetur in coelis.

Laetatus sum in his quae dicta sunt mihi. Dicta mihi fuerant per Legem, et prophetas atque apostolos. Sed et ego dico ea quae per speculum contemplatus fueram, et nunc facie ad faciem video (I Cor. XIII). Et quaenam, inquis? In domum Domini ambulabimus. Id est, in coelestem Jerusalem, ut cives efficiamur sanctorum et domestici Dei.

Stantes erant pedes nostri, in atriis tuis, Jerusalem. Firmi in amplitudine ejus. Sed ne istam terrenam putares, audi quid subjecit:

Jerusalem, quae aedificatur ut civitas. Adhuc, inquit, non est expletum aedificium civitatis hujus: sed quotidie aedificatur de lapidibus vivis super fundamentum apostolorum et prophetarum, ab ipso summo angulari lapide Christo Jesu (Ephes. IV): sicut ait Apostolus. Cujus participatio ejus in idipsum. In uno Ecclesiae corpore, per Christum.

Illuc enim ascenderunt tribus, tribus Domini. Non peccato obnoxiae, sed, tribus Domini: quae cognoscentes Dominum sequi non distulerunt: quod ad gentes est referendum. Testimonium Israel. Ut eum condemnet: quia ille eum in multis ostensum miraculis non cognovit. Tribus vero gentium statim cognitum receperunt. Sic et regina Austri, vel Ninivitae, in hujus testimonii judicio surgent, et condemnabunt eum (Luc. XI). Ad confitendum nomini tuo, Domine.

The Lord keepeth thee. He himself who made heaven and earth, because the gods who did not make it, perish from it.

The Lord is thy protection: upon the hand of thy right hand. He protects thee, lest the enemy part should impede thy right work, that is, the good.

The sun shall not burn thee by day, nor the moon by night. The just man can neither be elevated in prosperous things: nor be cast down in sad things. What is signified in the day and night, this also is signified in the sun and moon.

The Lord keepeth thee from all evil. From all the snares of the enemy. May the Lord keep thy soul. Lest the part of the adverse power dominate it.

The Lord keep thy coming in. Through which thou hast entered to know the Father. And thy going out from henceforth and for ever. So that when thou shalt have withdrawn from the body, thou mayest be protected by his custody: lest thou be precipitated into that chaos where the rich man is seen burning, but mayest enjoy eternal rest in the bosom of Abraham with Lazarus (Luke 16).

PSALM 121.

A song of degrees.

This psalm is the third step of ascension, containing the voice of the man: whose conversation is held in heaven.

I rejoiced in these things which were said to me. They had been said to me through the Law, and the prophets and the apostles. But also I say those things which I had contemplated through a glass, and now I see face to face (1 Cor. 13). And what, thou askest? We shall go into the house of the Lord. That is, into the celestial Jerusalem, so that we may be made citizens of the saints and domestics of God.

Our feet were standing in thy courts, O Jerusalem. Firm in its amplitude. But lest thou shouldst think it this earthly one, hear what he has subjoined:

Jerusalem, which is built as a city. As yet, he says, the building of this city is not filled: but daily it is built of living stones upon the foundation of the apostles and prophets, from the highest corner stone itself Christ Jesus (Ephes. 4): just as the Apostle says. Whose participation is in the same. In one body of the Church, through Christ.

For thither did the tribes go up, the tribes of the Lord. Not obnoxious to sin, but "the tribes of the Lord": which knowing the Lord did not delay to follow: which is to be referred to the gentiles. A testimony to Israel. So that it may condemn him: because he did not know him shown in many miracles. But the tribes of the gentiles immediately received him known. So also the queen of the South, or the Ninivites, shall rise in the judgment of this testimony, and shall condemn him (Luke 11). To confess to thy name, O Lord.

Confitentur enim, quia in nomine tuo omne genu flectetur coelestium, terrestrium et infernorum (Philip. II): et quia tu, Domine Jesu Christe, in gloria es Dei Patris.

Quia illic sederunt sedes in iudicio. Sedes Dei, apostoli sunt: super quos Dominus requiescit. Hae sedes sedebunt super sedes duodecim, iudicantes duodecim tribus Israel: sicut ipse ait in Evangelio (Matt. XIX). Sedes super domum David. Super Ecclesiam Christi gubernantes atque monentes eam praeceptionibus suis.

Rogate quae ad pacem sunt Jerusalem. Interrogate quae ad pacem pertineant civitatis hujus, et sequimini eam: ut per dilectionem pacis fructum consequamini aeternae beatitudinis. Et abundantia diligentibus te. Qui, relictis caducis, Deum super omnia diligit: ipse abundantia bonorum coelestium perfruitur.

Fiat pax in virtute tua. Dominus Christus est pax nostra: qui nos in uno vinculo charitatis astringit: cujus virtus, si convalescat in nobis, et ipse quoque pectoribus nostris illabitur. Et abundantia in turribus tuis. In his abundantiam bonorum coelestium fieri propheta deposcit, qui supereminentes merito, tamquam turres fortissimae, hanc civitatem et virtute muniunt, et proceritate decorant.

Propter fratres meos et proximos meos loquebar pacem de te. Ut scilicet, et ipsi ad consummationem hujus aedificii se perfectos exhibeant.

Propter domum Domini Dei nostri, quaesivi bona tibi. Praedicando pacem proximis fratribus, qui efficit eos civitatem regis aeterni, cui haec bona quaesivit: ut ab universitate civitatis, in unam ejus transiret habitationem, qui ait: Pater, rogo ut ubi ego sum, et illi sint mecum. Ego in illis, et tu in me: ut videant gloriam meam: quia dilexisti me ante constitutionem mundi (Joan. XVII).

PSALMUS CXXII.

Canticum graduum.

Iste psalmus quartum Canticorum graduum pandit ascensum: in quo vir ille fidelis, qui dudum ad montes sustollebat oculos, nunc proficiens jam in ascensu, ad ipsum coelorum habitorem eos erigit, dicens: Ad te levavi oculos meos, qui habitas in coelo. Notandum quod per singulos psalmos quidam graduum sunt profectus. Qui in primo dixerat: Ad Dominum cum tribularer clamavi, et in secundo oculos ad montes se elevasse narraverat: laetatus quoque fuerat, quia sibi ingressus in domo Dei fuerat repromissus: nunc ad majus profecit, ut ad ipsum Deum oculos levet. Qui habitas in coelo. Ascendens quo levaturus erat oculos, nisi illuc quo tendebat, ascendere desiderabat?

For they confess, because in thy name every knee shall bow of things in heaven, on earth, and under the earth (Philip. 2): and because thou, Lord Jesus Christ, art in the glory of God the Father.

Because there have sat seats in judgment. The seats of God are the apostles: upon whom the Lord rests. These seats shall sit upon twelve seats, judging the twelve tribes of Israel: just as he himself says in the Gospel (Matt. 19). Seats upon the house of David. Governing and admonishing the Church of Christ by their precepts.

Pray for the things that are for the peace of Jerusalem. Interrogate what things may pertain to the peace of this city, and follow it: so that through the love of peace you may follow the fruit of eternal beatitude. And abundance to them that love thee. He who, having left behind falling things, loves God above all: he himself enjoys an abundance of celestial goods.

Let peace be in thy strength. The Lord Christ is our peace: who binds us in one bond of charity: whose strength, if it should grow strong in us, he also himself glides into our breasts. And abundance in thy towers. In these the prophet asks for an abundance of celestial goods to be made, who over-topping in merit, just as very strong towers, both fortify this city with strength and decorate it with height.

For my brethren and my neighbors' sake, I spoke peace of thee. So that namely they also may exhibit themselves perfect for the consummation of this building.

For the sake of the house of the Lord our God, I have sought good things for thee. By preaching peace to the neighboring brethren, who makes them a city of the eternal king, for whom he sought these good things: so that from the university of the city, he might pass into its one habitation, who says: Father, I ask that where I am, they also may be with me. I in them, and thou in me: so that they may see my glory: because thou hast loved me before the constitution of the world (John 17).

PSALM 122.

A song of degrees.

This psalm opens the fourth step of the Songs of degrees: in which that faithful man, who just now was lifting up his eyes to the mountains, now profiting already in the ascent, erects them to the inhabitant of the heavens himself, saying: To thee have I lifted up my eyes, who dwellest in heaven. It is to be noted that through each psalm there are certain advancements of the degrees. He who in the first had said: "In my trouble I cried to the Lord," and in the second had narrated that he had raised his eyes to the mountains: had also rejoiced, because an entrance into the house of God had been promised back to him: now has profited to a greater thing, so that he raises his eyes to God himself. Who dwellest in heaven. Ascending to where he was to lift up his eyes, unless he was desiring to ascend to where he was tending?

Ecce sicut oculi servorum in manibus dominorum suorum, et sicut oculi ancillae in manibus dominae suae: sic oculi nostri ad Dominum Deum nostrum quoad usque misereatur nostri. Et servi sumus, et ancillae sumus: ille Dominus et domina est. Attendat charitas vestra. Non mirum si servi sumus et ille Dominus est; sed mirum si ancillae sumus, et ille domina est. Sed neque hoc mirum, quia ancillae sumus, Ecclesia enim sumus: nec illud mirum, quia et ipse domina est: quia virtus et sapientia Dei est. Audi ergo Apostolum dicentem: Nos autem praedicamus Christum crucifixum: Judaeis quidem scandalum, gentibus autem stultitiam: ipsis vero vocatis Judaeis et Graecis, Christum Dei virtutem, et Dei sapientiam (I Cor. I). Cum multis persecutionum generibus subjicimur, oportet nos semper in Dei auxilio oculorum intentionem sine ullo vitio continere defixam, quoadusque nobis misericordiam largiatur.

Miserere nostri, Domine, miserere nostri, quia multum repleti sumus contemptu. Id est, desperatione, quia sancti despiciuntur a malis hominibus.

Multumque repleta est anima nostra: opprobrium abundantibus, et despectio superbis. Non tantum in divitiis dicit, sed eos qui abundant in malitia, illi despiciunt pauperes Christi. Divites despiciunt pauperes, et superbi despiciunt humiles, et ipsi dicunt multa opprobria contra sanctam Ecclesiam.

PSALMUS CXXIII.

Canticum graduum.

Iste psalmus quintus ascensionis est gradus, edocens virum illum fidelem proficere, qui per elevationem spiritualium oculorum ad coelorum habitorem evincens omnes diabolicae immissionis insidias, ita exorditur dicens: Nisi quia Dominus erat in nobis: dicat nunc Israel. Bene in nobis Dominus habitat, si eum sanctae mentis contemplatione suspicimus. Nisi quia Dominus erat in nobis, cum exurgerent homines in nos: forsitan vivos deglutissent nos. Non carnes nostras devorare conati sunt impii; sed animas per instigationem scelerum deglutire; sed erepti sumus ab his per eum qui erat in nobis. Cui ob hoc gratiae referendae sunt: quia gratia ejus salvati sumus. Cum irasceretur animus eorum adversus nos: forsitan ut aqua absorbuissent nos. Commotiones malarum mentium, qui sanctos Dei absorbere quaerunt, aquis comparantur; sed habitante in sanctis Domino, deorsum defluunt et decurrunt.

Behold as the eyes of servants are on the hands of their masters, and as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God until he have mercy on us. And we are servants, and we are handmaids: he is Lord and mistress. Let your charity attend. It is no wonder if we are servants and he is Lord; but it is a wonder if we are handmaids, and he is a mistress. But neither is this a wonder, because we are handmaids, for we are the Church: nor is that a wonder, because he himself is also a mistress: because he is the power and wisdom of God. Hear therefore the Apostle saying: "But we preach Christ crucified: to the Jews indeed a scandal, but to the gentiles foolishness: but to them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1). Since we are subjected to many kinds of persecutions, it is necessary that we always contain the intention of our eyes fixed in the help of God without any vice, until he bestow mercy upon us.

Have mercy on us, O Lord, have mercy on us, because we are greatly filled with contempt. That is, with desperation, because the saints are despised by evil men.

And our soul is greatly filled: a reproach to them that are abundant, and contempt to the proud. He does not say so much in riches, but those who abound in malice, they despise the poor of Christ. The rich despise the poor, and the proud despise the humble, and they themselves speak many reproaches against the holy Church.

PSALM 123.

A song of degrees.

This psalm is the fifth step of ascension, teaching that faithful man to profit, who through the elevation of spiritual eyes to the inhabitant of the heavens overcoming all the snares of diabolical immission, thus begins saying: Unless the Lord had been in us: let Israel now say. Well does the Lord dwell in us, if we look up to him with the contemplation of a holy mind. Unless the Lord had been in us, when men rose up against us: perhaps they had swallowed us up alive. The impious have not endeavored to devour our flesh; but to swallow up souls through the instigation of crimes; but we have been rescued from these through him who was in us. To whom for this reason thanks are to be returned: because by his grace we have been saved. When their fury was enkindled against us: perhaps the water had swallowed us up. The commotions of evil minds, who seek to swallow up the saints of God, are compared to waters; but with the Lord dwelling in the saints, they flow down and run down below.

Torrentem pertransivit anima nostra. Melius in Hebraeo habet: Torrens pertransivit super animam nostram: quod scilicet multi tentationum turbines super animam ejus transierunt, nec potuerunt eam necare, justo dicente: Nisi quia Dominus erat in nobis: dicat nunc Israel. Forsitan pertransisset anima nostra aquam intolerabilem. Verbum ἀνυπόστατον apud Graecos ambiguum est: et potest sonare, quod subsistat, et quod intolerabile sit, hoc est, quod nemo ferre queat. Pro quo et Aquila et Symmachus, et Theodotio, et omnes interpretes pari voce consentiunt: superbas aquas et arrogantes pro ἀνυπόστατον transferentes.

Benedictus Dominus, qui non dedit nos in capturam dentibus eorum. Horum torrentium dentes, numerositas est vitiorum, a quibus ne capiamur, gratia Dei eruimur.

Anima nostra, sicut passer, erepta est de laqueo venantium. Tenduntur nobis laquei in concupiscentiis ac diversis diabolicae astutiae dolis; sed contrito Satana sub pedibus nostris, sicut passer a capiente evolumus ab illis. Sic enim sequitur:

Laqueus contritus est, et nos liberati sumus. Si enim Dominus habitet in nobis: ipse (ut diximus) hos dirumpet laqueos, ne nos impedian.

Adjutorium nostrum in nomine Domini: qui fecit coelum et terram. Hoc est nomen quod est super omne nomen. Hujus nominis adjutorio, mortis vincuntur laquei, si in illo maneamus affixi.

PSALMUS CXXIV.

Canticum graduum.

Iste psalmus sextus habetur in canticis graduum, qui ex voce prophetae nos hortatur, ut, relictis saecularibus causis, in Deum tantum omnem confidentiam habeamus, dicens:

Qui confidunt in Domino sicut mons Sion: non commovebitur in aeternum. Sion, Ecclesia: mons autem juxta Danielelem, Christus Dominus (Dan. II). Ergo qui in eum totam spem ponunt, non commoventur in perpetuum: quia conformes efficiuntur corpori gloriae ejus. Qui habitat in Jerusalem. In ipsa Ecclesia matre nostra, quae sursum est, libera (Galat. IV).

Montes in circuitu ejus. Custodiae sanctorum, angelorum, prophetarum, apostolorumque, quae in modum proceritatis montanae supereminet cunctis in sanctitate. Et Dominus in circuitu populi sui, ex hoc nunc et usque in saeculum. Sicut ipse polliceri dignatus est, dicens: Ecce ego vobiscum sum usque in consummationem saeculi (Matt. ult.). Quia non relinquet Dominus virgam peccatorum super sortem justorum. Pro virga in Hebraeo, sceptrum habet. Hoc est ergo quod petimus: ne nos inducas in tentationem, quam sufferre non possimus. Ut non extendant justi ad iniquitatem manus suas.

Our soul hath passed through a torrent. It has better in the Hebrew: "A torrent hath passed over our soul": because namely many whirlwinds of temptations have passed over his soul, nor could they kill it, the just man saying: "Unless the Lord had been in us: let Israel now say. Perhaps our soul had passed through an intolerable water." The word *ἀνυπόστατον* among the Greeks is ambiguous: and it can sound as what subsists, and as what may be intolerable, that is, what no one can bear. For which also Aquila and Symmachus, and Theodotio, and all the interpreters agree with one voice: translating "proud waters" and "arrogant" for *ἀνυπόστατον*.

Blessed be the Lord, who hath not given us to be a prey to their teeth. The teeth of these torrents is the numerosity of vices, from which we are rescued by the grace of God, lest we be captured.

Our soul is escaped as a sparrow out of the snare of the fowlers. Snares are stretched for us in concupiscences and various deceits of diabolical astuteness; but with Satan crushed under our feet, as a sparrow we fly away from them from the one capturing. For thus it follows:

The snare is broken, and we are delivered. For if the Lord dwell in us: he himself (as we have said) will break these snares, lest they impede us.

Our help is in the name of the Lord: who made heaven and earth. This is the name which is above every name. By the help of this name, the snares of death are conquered, if we remain fixed in him.

PSALM 124.

A song of degrees.

This psalm is held as the sixth in the songs of degrees, which from the voice of the prophet exhorts us, that, having left behind secular causes, we should have all confidence in God alone, saying:

They that trust in the Lord shall be as mount Sion: he shall not be moved for ever. Sion, the Church: moreover the mountain according to Daniel, Christ the Lord (Dan. 2). Therefore they who place all hope in him, are not moved for ever: because they are made conformable to the body of his glory. Who dwelleth in Jerusalem. In the Church itself our mother, which is above, free (Galat. 4).

Mountains are round about it. The custodies of the holy angels, prophets, and apostles, which in the manner of mountain height over-top all in sanctity. And the Lord is round about his people, from henceforth now and for ever. Just as he himself deigned to promise, saying: "Behold I am with you even to the consummation of the age" (Matt. last). For the Lord will not leave the rod of sinners upon the lot of the just. For "rod" in the Hebrew, it has "sceptre." This is therefore what we ask: lead us not into temptation, which we cannot suffer. That the just may not stretch forth their hands to iniquity.

Ut non cogitent: quid mihi prodest quod justus sum, si semper persequantur me iniqui? Ut non extendant, hoc est, ut sustineant malos, et non faciant mala.

Benefac, Domine, bonis et rectis corde. Qui vel boni sunt in opere, vel recti habentur in fide. Declinantes autem in obligationes adducet Dominus. Pro obligationibus, Aquila διαπλοκὰς interpretatus est: Symmachus σκολιότητας, quinta editio διεστραμμένα. Cum operantibus iniquitatem. Hi qui a praeceptis Dei declinant, adducuntur cum his qui Deum ignorant, ut simili sententia feriantur. Pax super Israel. Christus Dominus est pax nostra (Ephes. II), qui auferens maceriem inimicitiae de medio Judaeorum ac gentium, fecit utraque unum, quod erat ante divisum.

PSALMUS CXXV.

Canticum graduum.

Iste psalmus septimus graduum, profert canticum vel ascensum in quo fidelis anima adversus criminum captivitatem in Dominum exultat, et dicit: In convertendo Dominus captivitatem Sion. Pervaserat enim universum mundum vetus captivitas vitiorum; sed lucente nobis sole justitiae, effugata est. Sic et Ecclesia, quae specialiter Sion nuncupatur, apparuit. Facti sumus sicut consolati. Pro consolati, omnes pariter editiones, somniantes transtulerunt. Et pulchre somniantes; nondum est enim plena laetitia, in captivitate reliquis constitutis.

Qui seminant in lacrymis, in gaudio metent; euntes ibant et flebant, mittentes semina sua. Sancti igitur Dei seminauerunt in lacrymis confessionis, et in diversis cruciatibus, in gentibus verbum Dei: euntes et flentes super duritiam cordis eorum, quod in futuro cum manipulorum fructibus portabunt, dicente ad eos Domino: Amen dico vobis, quia flebitis vos et lamentabitis: mundus autem gaudebit, sed tristitia vestra in gaudium convertetur (Joan. XVI). Igitur et nos in tribulatione clamantes, elevemus mentis oculos ad auxiliatorem Deum, ut eruat nos a saevis dentibus invidorum: auferat a nobis sceptrum dominationis iniquae, ut solita miseratione largita, dum a captivitate vitiorum absolvimur: coelestis Jerusalem aedificio tamquam vivi lapides connectamur.

PSALMUS CXXVI.

Canticum graduum Salomonis.

That they may not think: what does it profit me that I am just, if the iniquitous always persecute me? "That they may not stretch forth," this is, that they may sustain the evil, and not do evil things.

Do good, O Lord, to those that are good, and to the upright in heart. Who are either good in work, or are held upright in faith. But such as turn aside into obligations, the Lord shall lead out. For "obligations," Aquila has interpreted διαπλοκάς (entanglements): Symmachus σκολιότητας (crookednesses), the fifth edition διεστραμμένα (distorted things). With them that work iniquity. These who turn aside from the precepts of God, are led out with those who know not God, so that they may be struck with a similar sentence. Peace upon Israel. Christ the Lord is our peace (Ephes. 2), who taking away the wall of enmity from the midst of the Jews and gentiles, made both one, which before was divided.

PSALM 125.

A song of degrees.

This psalm, the seventh of the degrees, brings forth a song or ascent in which the faithful soul exults in the Lord against the captivity of crimes, and says: When the Lord turned again the captivity of Sion. For the old captivity of vices had pervaded the whole world; but with the sun of justice shining upon us, it was put to flight. So also the Church, which is specifically called Sion, appeared. We became like men comforted. For "comforted," all the editions equally have translated "dreaming." And beautifully dreaming; for the joy is not yet full, with the rest remaining established in captivity.

They that sow in tears, shall reap in joy; going they went and wept, casting their seeds. The saints of God therefore have sown in tears of confession, and in various torments, the word of God among the gentiles: going and weeping over the hardness of their heart, which in the future they shall carry with the fruits of the sheaves, the Lord saying to them: "Amen I say to you, that you shall weep and lament: but the world shall rejoice, but your sorrow shall be turned into joy" (John 16). Therefore let us also, crying out in tribulation, lift up the eyes of the mind to God the helper, so that he may rescue us from the cruel teeth of the envious: may take away from us the sceptre of iniquitous domination, so that having bestowed usual mercy, while we are absolved from the captivity of vices: we may be connected to the building of the celestial Jerusalem as living stones.

PSALM 126.

A song of degrees of Solomon.

Ideo psalmus iste Salomonis titulo prae-notatur: ut ipse fabricator templi doceat se non valere aedificationem ejus consummare sine Domini auxilio.

Nisi Dominus aedificaverit domum, in vanum laborant qui aedificant eam. Nos sumus, secundum Apostolum, Dei templum: qui nisi per Dominum nostrum Jesum Christum aedificemur super fundamenta apostolorum et prophetarum (II Cor. VI), inanis erit philosophorum et reliquorum saecularium doctorum aedificatio.

Nisi Dominus custodierit civitatem, in vanum laboraverunt qui custodiunt eam. Fidelis anima, civitas accipitur aeterni Regis, quae civibus bonis, id est, honestis moribus frequentatur, quam nullius potest tueri custodia, nisi illius qui non dormitans protegit Israel.

Vanum est vobis ante lucem surgere. Qui ante lucem surgit, nocturnas tenebras palpat. Sic et qui, relicto Evangelii lumine, ad superius dictum dogma transierit, in tenebris commoratur: nec potest Dominicae resurrectionis perfrui claritate. Surgite postquam sederitis, qui manducatis panem doloris. Qui in humiliatione quiescitis, elevamini, vos qui in peccatis, vel natos esse, vel vivere meministis, et ad Deum transire desideratis. Vel, qui manducatis panem doloris. Pro dolore, Theodotio et quinta editio idola interpretati sunt: sexta vero, errorem. Sensus itaque juxta simplicem intelligentiam iste est: Sine causa diluculo ad templum curritis, et Deum adorare vos creditis, qui idola pariter adoratis, et immundo vescimini pane.

Cum dederit dilectis suis somnum: quasi aliquis interrogasset, quando hoc sit factum, ei dicitur: Cum dederit dilectis suis somnum. Dilecti sancti sunt, qui post somnum praesentis vitae, hic dormire videntur: ut in resurrectione ad vitam aeternam mereantur pervenire. Ecce haereditas Domini filii merces fructus ventris. Cum sancti ab hoc saeculo accepto quietis somno discesserint, tunc fient haereditas Domini, quia jam non subjacent tentationibus. Sed et ipse Dominus natus ex Virgine, factus est fructus ventris. Cujus assumpta humanitas hanc accepit mercedem: ut gentes vocatae in filiis, sint haereditas ejus. Dedit eis, inquit, potestatem filios Dei fieri qui credunt in nomine ejus (Joan. I).

Sicut sagittae in manu potentis, ita filii excussorum. Excussos, expeditos et accinctos ad praelium vocat, quod verbum et in Esdrae libris Septuaginta interpretes transtulerunt.

Therefore this psalm is pre-noted with the title of Solomon: so that the fabricator of the temple himself may teach that he is not able to consummate the building of it without the help of the Lord.

Unless the Lord build the house, they labor in vain that build it. We are, according to the Apostle, the temple of God: who unless we be built through our Lord Jesus Christ upon the foundations of the apostles and prophets (2 Cor. 6), the building of the philosophers and the rest of the secular teachers will be vain.

Unless the Lord keep the city, they have labored in vain that keep it. The faithful soul is accepted as the city of the eternal King, which is frequented by good citizens, that is, honest morals, which the custody of no one can defend, except of him who not slumbering protects Israel.

It is vain for you to rise before the light. He who rises before the light, feels for the nocturnal darkness. So also he who, having left the light of the Gospel, shall have passed to the above-mentioned dogma, remains in darkness: nor can he enjoy the clarity of the Lord's resurrection. Rise after you have sat, you that eat the bread of sorrow. You who rest in humiliation, be elevated, you who have remembered yourselves either to have been born, or to live in sins, and desire to pass to God. Or, "you that eat the bread of sorrow." For "sorrow," Theodotio and the fifth edition have interpreted "idols": but the sixth, "error." The sense, therefore, according to the simple intelligence is this: without cause you run to the temple at daybreak, and you believe yourselves to adore God, you who adore idols likewise, and feed on unclean bread.

When he shall have given sleep to his beloved: as if someone had asked, when this might be done, it is said to him: "When he shall have given sleep to his beloved." The beloved are the saints, who after the sleep of the present life, seem to slumber here: so that in the resurrection they may deserve to arrive at eternal life. Behold the inheritance of the Lord are children the reward the fruit of the womb. When the saints shall have departed from this world, the sleep of rest having been accepted, then they shall become the inheritance of the Lord, because they no longer lie under temptations. But also the Lord himself born of the Virgin, was made the fruit of the womb. Whose assumed humanity received this reward: so that the gentiles called in children, might be his inheritance. He gave them, he says, power to be made children of God who believe in his name (John 1).

As arrows in the hand of the mighty, so are the children of them that have been shaken out. He calls "shaken out" those who are unencumbered and girded for battle, which word the Seventy interpreters also translated in the books of Ezra.

Beatus vir qui implevit desiderium suum ex illis. Pro desiderio in Hebraeo, pharetram habet. Ut quia sagittas praemisera in comparationem sanctorum, consequenter pharetram sagittis inferat explendam. Non confundetur cum loquetur inimicis suis in porta. Porta, janua sive ostium: ipse est qui ait: Ego sum ostium per me si quis introierit, salvabitur (Joan. X). Ergo qui de filiis excussorum fixus in Christo est, non confundetur in die iudicii: cum exprobraverit inimicis Legis Dei inobedientiam, et per ersitatem, vel omnem malitiam ipsorum.

PSALMUS CXXVII.

Canticum graduum.

Iste psalmus in nono ascensionis gradu, vel cantico, timorem dilectionemque Dominicam insinuat, dicens: Beati omnes qui timent Dominum, qui ambulant in viis ejus. Qui cum timore jungentes se Dei dilectioni, exercentur in his quae prophetae, apostoli, evangelistae praedicaverunt.

Labores fructuum tuorum manducabis: beatus es, et bene tibi erit. Labores fructuum sunt, cum homo exercetur in mundo, ut ad aeternitatis fructum possit accedere. Nam laboriose per has Dei vias inceditur, sicut ipse ait: Arcta et aerumnosa via est quae ducit ad vitam (Matth. VII). Sed hic labor aeternis fructibus adimpletur, cum homo pane illo coelesti locupletatur. Hoc enim desiderio, et ille compungebatur, qui dicebat: Beatus qui manducaverit panem in regno Dei (Luc. XIV).

Uxor tua sicut vitis abundans: in lateribus domus tuae. Uxor juxta Salomonem (Prov. VII), sapientia accipitur, quae in animae emundatae domo tamquam speciosa vitis adducta, in lateribus operum nostrorum extenditur.

Filii tui sicut novellae olivarum, in circuitu mensae tuae. Actus bonorum in circuitu doctrinae coelestis assistentes, cum pinguedine pacis et obumbratione virtutis.

Ecce sic benedicetur homo, qui timet Dominum. His utique locupletatur divitiis.

Benedicat te Dominus ex Sion. Qui in Ecclesia regnat. Et videas quae bona sunt Jerusalem omnibus diebus vitae tuae. In illa coelesti matre, de qua in aliis exposuimus psalmis; in qua vitae perpetuae bona visuri sunt sancti. Et videas filios filiorum tuorum. Retributionem captantes operum bonorum. Pacem super Israel. Pax nostra, Jesus Christus, jugiter super mentem se videntem aspiciat.

Blessed is the man who hath filled his desire with them. For "desire" in the Hebrew, it has "quiver." So that because he had pre-sent arrows in comparison of the saints, consequently he might bring in the quiver to be filled with arrows. He shall not be confounded when he shall speak to his enemies in the gate. The gate, the door or entrance: he himself is the one who says: "I am the door by me if any man shall have entered, he shall be saved" (John 10). Therefore he who of the children of them that have been shaken out is fixed in Christ, shall not be confounded in the day of judgment: when he shall have reproached the enemies of the Law of God for disobedience, and through perversity, or all their malice.

PSALM 127.

A song of degrees.

This psalm in the ninth step of ascension, or song, insinuates the fear and love of the Lord, saying: Blessed are all they that fear the Lord, that walk in his ways. Who joining themselves with fear to the love of God, are exercised in those things which the prophets, apostles, evangelists have preached.

You shall eat the labors of your fruits: blessed are you, and it shall be well with you. The labors of the fruits are when a man is exercised in the world, so that he may be able to arrive at the fruit of eternity. For one walks laboriously through these ways of God, as he himself says: "Strait and narrow is the way that leads to life" (Matt. 7). But this labor is fulfilled with eternal fruits, when a man is enriched with that celestial bread. For with this desire even he was compuncted, who said: "Blessed is he who shall eat bread in the kingdom of God" (Luke 14).

Your wife as a fruitful vine: on the sides of your house. The wife, according to Solomon (Prov. 7), is taken as wisdom, which being brought into the house of the cleansed soul as a beautiful vine, is extended on the sides of our works.

Your children as olive plants, round about your table. The acts of the good ones standing round about the celestial doctrine, with the fatness of peace and the overshadowing of virtue.

Behold, thus shall the man be blessed, who fears the Lord. With these riches indeed he is enriched.

May the Lord bless you from Sion. Who reigns in the Church. And may you see the good things of Jerusalem all the days of your life. In that celestial mother, of whom we have expounded in other psalms; in whom the saints are to see the good things of perpetual life. And may you see your children's children. Seeking the retribution of good works. Peace upon Israel. May our peace, Jesus Christ, continually look upon the mind that sees him.

PSALMUS CXXVIII.

Canticum graduum.

Iste psalmus decimum nobis profert vel canticum, vel ascensum, qui ex voce prophetica inchoans docet incessanter resistere nequitiis impugnantibus, ne nos expugnent. Saepe expugnaverunt me a juventute mea. Dicit se impugnari ab initio aetatis suae vir iste; sed a quibus impugnetur, silet: ut intelligatur quia pugna a diabolo mittitur. Poteris vel de probatione Job, vel de traditione Christi a Juda facilius hoc advertere. Dicat nunc Israel, Saepe expugnaverunt me a juventute mea, etenim non potuerunt mihi. Ergo qui Israel est, ille potest dicere, quia impugnatur omnibus diebus vitae suae. Sed non ei praevalet haec pugna: quia Dominus pugnat pro eo. Supra dorsum meum fabricaverunt peccatores, prolongaverunt iniquitatem sibi. Jugiter ad Deum currenti et ad ampliora tendenti fabricantur a tergo nequitiarum machinae, quia in aspectu exponi non possunt. Sed cum ad effectum non perveniunt, sibi ipsi prolongant: ob id invidendo, peccatum ultionemque divinam in se provocant. Sequitur enim: Dominus justus concidet cervices peccatorum. Pro cervicibus in Hebraeo habet, vincula, vel catenas ut sit sensus: Illi qui me suis insidiis, hinc inde vallaverant, etiam vinctum tenebant; sed, auxiliante Domino, omnes nexus soluti sunt. Confundantur et convertantur retrorsum omnes qui oderunt Sion. Ecclesiam, quae est corpus Christi, cujus nos membra sumus. Fiant sicut fenum aedificiorum: quod priusquam evellatur, arescit. Non haec de aedificiis in petra locatis dicuntur, sed his quae quasi citius ruitura super arenam ponuntur: quod ad opera carnis respicit: in quibus non modo nullum granum bonitatis invenitur: verum etiam antequam ad incrementum aliquod veniant, exsiccantur. De quo non implevit manum suam qui metet. Qui retributionem dignam operis sui mercedem non recepit. Nec sinum suum qui manipulos colliget. Qui per conscientiae puritatem, et si minus habet, voluntatem tamen bonam adhibuit. Ideoque a Deo tamquam si multum dedisset, manipulos refert: sicut vidua de duobus minutis (Marc. XII). Et non dixerunt qui praeteribant: Benedictio Domini super vos. Non eos benedixerunt sancti Dei: qui pro nihilo habentes hunc mundum, pertransierunt ad coelestia et aeterna. Benediximus vobis in nomine Domini. Ut, relictis infructuosis aridisque operibus, ea seratis, quae et messorum manum, et colligentium manipulos, releant sinum.

PSALMUS CXXIX.

Canticum graduum.

PSALM 128.

A song of degrees.

This psalm brings forth for us the tenth either song or ascent, which beginning from the prophetic voice teaches to resist incessantly the attacking wickednesses, lest they overcome us. Often have they fought against me from my youth. This man says that he is attacked from the beginning of his age; but he is silent about those by whom he is attacked: so that it may be understood that the battle is sent by the devil. You will be able to notice this more easily either from the probation of Job, or from the betrayal of Christ by Judas. Let Israel now say, Often have they fought against me from my youth, for they could not prevail against me. Therefore he who is Israel, he can say it, because he is attacked all the days of his life. But this battle does not prevail against him: because the Lord fights for him. The sinners have built upon my back, they have prolonged their iniquity for themselves. To one continually running to God and tending toward greater things, machines of wickednesses are built from behind, because they cannot be exposed in the view. But when they do not reach the effect, they prolong it for themselves: by envying for that reason, they provoke sin and divine retribution upon themselves. For it follows: The just Lord will cut the necks of sinners. For "necks" in the Hebrew it has "bonds" or "chains," so that the sense may be: Those who had surrounded me with their snares, and also held me bound; but, with the Lord helping, all the knots have been loosed. Let them all be confounded and turned back that hate Sion. The Church, which is the body of Christ, of which we are members. Let them be as grass upon the tops of houses: which withers before it be plucked up. These things are not said of buildings placed upon a rock, but of those which are placed as if to fall more quickly upon the sand: which looks to the works of the flesh: in which not only is no grain of goodness found: but even before they come to any increase, they are dried up. With which he that reaps has not filled his hand. Who has not received the reward of his work worthy of retribution. Nor he that gathers the sheaves, his bosom. Who through the purity of conscience, and if he has less, nevertheless applied a good will. And therefore he brings back sheaves from God as if he had given much: just as the widow from the two mites (Mark 12). And they that passed by said not: The blessing of the Lord be upon you. The saints of God did not bless them: who holding this world for nothing, passed over to the celestial and eternal things. We have blessed you in the name of the Lord. So that, having left behind the unfruitful and dry works, you may sow those things which may fill both the hand of the reapers and the bosom of those gathering sheaves.

PSALM 129.

A song of degrees.

Ipse psalmus undecimum nobis ascensionis gradum pandit, et canticum: qui fidelis animae conatum ad altiora tendentem proferens: dum se in profundo quasi immersum queritur, nos ad intelligenda coelestia provocat, dicens:

De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. De profundis clamat, qui scit altitudinem divitiarum sapientiae Dei: qui persecutiones patitur: qui eum misericordi suspirio deprecatur.

Fiant aures tuae intendentes: in orationem servi tui. Non hic carnalem aurem propheta postulat: sciens Deum incorporeum esse: sed virtutem qua suos exaudire dignatur, exposcit.

Si iniquitates observaveris, Domine: Domine, quis sustinebit? Si enim transgrediens leges tuas, generis humani fragilitas ultione tua protinus feriat, quis evadere poterit?

Quia apud te propitiatio est. Tu enim nos reconciliabis Patri per crucem. Et propter legem tuam sustinui te, Domine. Lex spiritualis est, et continens verba vitae: quam sustinere debemus, ne peccantes in eam per legem dijudicemur (Rom. VII).

Sustinuit anima mea Dominum, etc. A custodia matutina usque ad noctem. Ab illa matutina hora qua in vineam Dominicam est locatus, spem suam in illam defixit horam: qua denarium mercedis accipiat. A vigilia matutina. Speret Israel in Dominum. Ab eo quod ei lumen veritatis illuxit, indeficienter coelestia contempletur.

Quia apud Dominum misericordia. Cum pro nobis homo fieri dignatus est. Et copiosa apud Deum est redemptio. Cum non auro, neque argento, sed pretioso nos sanguine redemit.

Et ipse redimet Israel ex omnibus iniquitatibus eorum. Ipse enim Filius, introeunte plenitudine gentium, reliquum Israel, remissa iniquitate, salvabit.

PSALMUS CXXX.

Canticum graduum.

Iste psalmus duodecimus in hac ascensione, vel cantici, vel gradus habetur, qui nos ex persona prophetae humilitatem quam Christus in carne gestaturus erat edocet, dicens: Domine, non est exaltatum cor meum. Sed in contritione et humiliatione ejus obtuli tibi sacrificium acceptabile. Neque elati sunt oculi mei. Ut transitoria concupiscerent et caduca.

Neque ambulavi in magnis: neque in mirabilibus tuis super me. Quae magna mirabilia videbantur hominibus, in his non incesi, ne me opprimerent.

This psalm itself opens to us the eleventh step of ascension, and song: which bringing forth the effort of the faithful soul tending toward higher things: while it complains that it is as if immersed in the deep, it provokes us to understand the celestial things, saying:

From the depths I have cried to you, O Lord: Lord, hear my prayer. He cries from the depths who knows the height of the riches of the wisdom of God: who suffers persecutions: who deprecates him with a merciful sigh.

Let your ears be attentive: to the prayer of your servant. Not here does the prophet ask for a carnal ear: knowing God to be incorporeal: but the power by which he deigns to hear his own, he demands.

If you should observe iniquities, O Lord: Lord, who shall sustain it? For if the fragility of the human race, transgressing your laws, should be struck immediately by your vengeance, who will be able to escape?

Because with you there is propitiation. For you will reconcile us to the Father through the cross. And because of your law I have sustained you, O Lord. The law is spiritual, and containing the words of life: which we ought to sustain, lest sinning against it we be judged through the law (Rom. 7).

My soul has sustained the Lord, etc. From the morning watch even until night. From that morning hour in which he was placed in the Lord's vineyard, he fixed his hope on that hour: in which he may receive the denarius of reward. From the morning watch. Let Israel hope in the Lord. From that which the light of truth shone upon him, let him unceasingly contemplate celestial things.

Because with the Lord is mercy. When he deigned to become man for us. And copious with God is redemption. When he redeemed us not with gold, nor with silver, but with his precious blood.

And he himself shall redeem Israel from all their iniquities. For the Son himself, with the fullness of the gentiles entering in, shall save the remnant of Israel, their iniquity having been forgiven.

PSALM 130.

A song of degrees.

This psalm is held as the twelfth in this ascension, or song, or step, which from the person of the prophet teaches us the humility which Christ was to bear in the flesh, saying: Lord, my heart is not exalted. But in the contrition and humiliation of it I have offered to you an acceptable sacrifice. Nor are my eyes lifted up. So that they might desire transitory and falling things.

Neither have I walked in great matters: nor in your wonderful things above me. What wonderful things seemed great to men, in these I did not walk, lest they should overwhelm me.

Si non humiliter sentiebam: sed exaltavi animam meam. Humilis quidem est corde, sed excelsus est sensu. Humiliter sentiebam in saeculo: sed animam meam exaltavi in coelo.

Sicut qui ablactatus est a matre sua: ita retribues in animam meam. Nihil in se puerile sentit: quia cibum lactis excedens, ad perfectum pervenit virum: illo nunc pane, qui de coelis advenit, ali exorat.

Speret Israel in Domino: ex hoc nunc et usque in saeculum. Docet ut nullo fine temporis spes nostra claudatur: ut per spem praesentis vitae bona futuri saeculi capiamus.

PSALMUS CXXXI.

Canticum graduum.

Iste psalmus habetur in canticis tredecimus graduum: qui per ascensionem profectuum, de adventu Filii Dei ex voce prophetica nos edocet, dicens: Memento, Domine, David. Filius omnipotentis Dei, assumpturus carnem pro redemptione populi, David se voluit nuncupari: ejus scilicet nomine vocitatus, de cujus genere assumpturus erat et corpus. Et omnis mansuetudinis ejus. Non contendit, neque clamavit: sed sicut agnus mansuetus deductus est ad victimam (Isai. LIII). Sicut juravit Domino: votum vovit Deo Jacob. Juramentum ac votum propter firmitatem dictionis posuit, ne nos dubitaremus sequi: sed quid interim voluerit, dignum est contueri. Memento, Domine, David, et omnis mansuetudinis ejus. Sicut juravit Domino. Pro eo quod est, sicut: in Hebraeo habet, qui: ut sit sensus: Memento, Domine, David, et omnis mansuetudinis ejus, qui juravit Domino, et votum fecit Deo Jacob.

Si introiero in tabernaculum domus meae: si ascendero in lectum strati mei: si dederò somnum oculis meis, aut palpebris meis dormitationem, et requiem temporibus meis: donec inveniam locum Domino, tabernaculum Deo Jacob. Tabernaculum domus coelestem sedem indicat: in strato vero lecti, in oculorum somno, in dormitatione palpebrarum, vel in temporum requie, aeternam quietem, quae numquam abruptitur, demonstravit. In quibus non se rediturum pollicetur: nisi prius in homine dignum Deo Patri locum vel Ecclesiae congregationem sua resurrectione construeret.

If I did not think humbly: but have exalted my soul. He is humble indeed in heart, but exalted in sense. I thought humbly in the world: but I have exalted my soul in heaven.

As one that is weaned from his mother: so will you reward in my soul. He feels nothing childish in himself: because exceeding the food of milk, he has arrived at the perfect man: he now prays to be nourished by that bread which has come down from the heavens.

Let Israel hope in the Lord: from this time forth and even for evermore. He teaches that our hope should be enclosed by no end of time: so that through the hope of the present life we may take the good things of the future age.

PSALM 131.

A song of degrees.

This psalm is held as the thirteenth in the songs of degrees: which through the ascension of progresses, teaches us about the coming of the Son of God from the prophetic voice, saying: Remember, O Lord, David. The Son of the omnipotent God, about to assume flesh for the redemption of the people, wished himself to be called David: being called by his name indeed, from whose stock he was to assume even a body. And all his meekness. He did not contend, nor cry out: but as a meek lamb he was led to the victim (Isa. 53). As he swore to the Lord: he vowed a vow to the God of Jacob. He placed the oath and the vow on account of the firmness of the speech, lest we should doubt to follow: but what he wished in the meantime, is worthy to be considered. Remember, O Lord, David, and all his meekness. As he swore to the Lord. For that which is "as": in the Hebrew it has "who": so that the sense may be: Remember, O Lord, David, and all his meekness, who swore to the Lord, and made a vow to the God of Jacob.

If I shall enter into the tabernacle of my house: if I shall go up into the bed of my couch: if I shall give sleep to my eyes, or slumber to my eyelids, and rest to my temples: until I find a place for the Lord, a tabernacle for the God of Jacob. The tabernacle of the house indicates the celestial seat: but in the couch of the bed, in the sleep of the eyes, in the slumber of the eyelids, or in the rest of the temples, he demonstrated eternal rest, which is never broken off. In which things he promises that he will not return: unless he first constructed a place worthy for God the Father in man or the congregation of the Church by his resurrection.

Ecce audivimus eam in Ephrata. Regio Bethleem usque hodie appellatur Ephrata. Hujus rei et aliae Scripturae testes sunt. Ephrata ipsa est Bethleem. Ubi primum Ecclesia est audita, id est, in qua Christus Dominus carnem assumpsit. In hac et Rachel Israel dilecta quiescit (Gen. XXXV), quae typum gessit Ecclesiae. Invenimus eam in campis sylvae. In gentibus, quae prius diaboli erant cubilia: nunc autem campi, Dominum colentes fructiferi.

Intrabimus in tabernaculum Dei. Nos qui in una domo Ecclesiae, per Dominum aggregamur. Adorabimus in loco ubi steterunt pedes ejus. In quo praedicationes Apostolicae audiuntur: quae ut pedes sustinent totum corpus Ecclesiae.

Exsurge, Domine, in requiem tuam. Jam explesti juramentum, reddidisti votum: jam invenisti locum Deo: jam produxisti ex latere tuo Ecclesiam: exsurge nunc ab inferis, revertere in tabernaculum: abiens in requiem: de quibus superius es locutus. Et non solum tu, sed, Tu et arca sanctificationis tuae. Corpus scilicet assumptum, quo divinitas tegebatur. A quo verba vitae, a quo coelestis panis, a quo via, veritas et vita nobis ostensa est.

Sacerdotes tui induantur justitia. Ut justitiae lorica induti, non saucientur a jaculis inimici. Et sancti tui exsultent. In coelestibus bonis.

Propter David servum tuum non avertas faciem Christi tui. Propter illum qui ex semine David formam servilem suscepit: non avertatur claritas imaginis tuae a sanctis, in quibus ipse Christus inhabitat, sed illuminet eos.

Juravit Dominus David veritatem, et non frustrabitur eum. Deo homini Pater jurat veritatem, quam non evacuat, sed adimplet dicens: De fructu ventris tui ponam super sedem tuam. Nos sumus fructus ventris ejus, quos spiritualiter tamquam ex utero generavit. Qui si sequentia custodiamus, sedebimus super sedem ejus, et non solum nos, verum etiam et filii nostri. Ait enim:

Si custodierint filii tui testamentum meum, et testimonia mea haec quae docebo eos, et filii eorum usque in saeculum saeculi, sedebunt super sedem meam. Si testamentum ejus custodiamus, sedere nos faciet in coelestibus: sicut ait Apostolus (Ephes. I): Sedebunt super sedem ejus. Sed et ipsi sedebunt super sedem ejus quibus dictum est: Sedebitis super duodecim sedes, judicantes duodecim tribus Israel (Matth. XIX). Sedebunt et filii nostri, hoc est, rememorabuntur opera bona, quae ob amorem illius operati sumus, in conspectu ejus.

Quoniam elegit Dominus Sion: praelegit eam in habitationem sibi. Concordantem sibi catervam ecclesiasticam, vel sanctificatas sacramentis coelestibus tibi animas.

Behold we have heard of it in Ephrata. The region of Bethlehem is called Ephrata even until today. Other Scriptures are also witnesses of this thing. Ephrata itself is Bethlehem. Where the Church was first heard of, that is, in which Christ the Lord assumed flesh. In this also Rachel, the beloved of Israel, rests (Gen. 35), who bore the type of the Church. We have found it in the fields of the wood. In the gentiles, which before were the dens of the devil: but now are fruitful fields, worshipping the Lord.

We will enter into the tabernacle of God. We who are gathered through the Lord into the one house of the Church. We will adore in the place where his feet stood. In which the Apostolic preachings are heard: which like feet sustain the whole body of the Church.

Arise, O Lord, into your rest. Now you have fulfilled the oath, you have rendered the vow: now you have found a place for God: now you have brought forth the Church from your side: arise now from the lower regions, return into the tabernacle: going away into rest: of which things you have spoken above. And not only you, but, You and the ark of your sanctification. Namely the assumed body, by which the divinity was covered. From which the words of life, from which the celestial bread, from which the way, the truth and the life has been shown to us.

Let your priests be clothed with justice. So that clothed with the breastplate of justice, they may not be wounded by the darts of the enemy. And let your saints exult. In celestial goods.

For the sake of David your servant turn not away the face of your Christ. For the sake of him who from the seed of David took the form of a servant: let not the clarity of your image be turned away from the saints, in whom Christ himself dwells, but let it illuminate them.

The Lord has sworn the truth to David, and he will not frustrate him. To the God-man the Father swears the truth, which he does not make void, but fulfills, saying: Of the fruit of your womb I will set upon your throne. We are the fruit of his womb, whom he generated spiritually as if from a womb. Who if we keep the following things, shall sit upon his throne, and not only we, but also our children. For he says:

If your children will keep my covenant, and these my testimonies which I shall teach them, and their children even for evermore, they shall sit upon my throne. If we keep his covenant, he will make us sit in the heavens: just as the Apostle says (Eph. 1): They shall sit upon his throne. But also they themselves shall sit upon his throne to whom it was said: "You shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19). Also our children shall sit, that is, the good works which we have wrought on account of the love of him shall be remembered in his sight.

Because the Lord has chosen Sion: he has pre-chosen it for a habitation for himself. The ecclesiastical crowd concordant to himself, or souls sanctified by celestial sacraments for you.

Haec requies mea in saeculum saeculi: hic habitabo quoniam elegi eam. Animam quae ei per resurrectionis gloriam et emundationem peccati, domus ac requies facta est.

Viduam ejus benedicens benedicam: pauperes ejus saturabo panibus. Pro vidua, id est, *χήρα*, et Hebraea volumina, et ipsi Septuaginta *θήραν* habent: sed propter novitatem verbi, et unius litterae demutationem, paulatim obtinui, ut pro *θήρα* legeretur *χήρα*, maxime quia in sequenti versiculo pauperes sequebantur. *θήρα* Symmachus et Aquila cibaria interpretati sunt.

Sacerdotes ejus induam salutare, et sancti ejus exsultatione exsultabunt. Ipse enim nos vel justitiam, vel salutem induit: cum nos conformes corpori suo efficit: qui est justitia salusque nostra, praeparans nobis tabernacula sempiterna.

Illuc producam cornu David. Regnum Christi, quod in illis ostenditur, quibus dictum est: Beati pauperes spiritu: quoniam ipsorum est regnum coelorum (Matth. V). Paravi lucernam Christo meo. Joannes Baptista sive praecursor Domini et Salvatoris nostri a Deo Patre dicitur praeparata lucerna: qui eum in hujus mundi tenebras venturum annuntiavit: Sic enim et ipse Dominus vocitat eum, dicens: Ille erat lucerna ardens (Joan. V), et reliqua.

Inimicos ejus induam confusione. Judaeos non credentes cum viderint Dominum in majestate sua. Super ipsum autem florebit sanctificatio mea. Pro sanctificatione, NESER () in Hebraeo habetur: quod Aquila consecratum interpretatur, et significat laminam ex auro, quae in fronte pontificis ligabatur: sculptum habens nomen Domini.

PSALMUS CXXXII.

Canticum graduum.

Ecce quam bonum et quam jucundum habitare fratres in unum. Duo dicit: bonum et jucundum. Bonum est martyrium, sed non est jucundum: habet enim supplicia et poenas, et semper in cruciatibus dolor est, et utique in dolore non est jucunditas. Ecce quam bonum et quam jucundum. Rursum voluptas jucunda est. Ac si dicat: Cibus dulcem comedere, videtur jucundum esse, compellit enim ad libidinem. Hic ergo duo posuit, et quod sibi videbatur esse contrarium, bonum scilicet et jucundum, uno sermone conjunxit. Ecce quam bonum et quam jucundum, habitare fratres in unum. Fratres mente, non corpore.

This is my rest for ever and ever: here will I dwell because I have chosen it. The soul which through the glory of the resurrection and the cleansing of sin, has been made a house and rest for him.

Blessing I will bless her widow: her poor I will satisfy with bread. For "widow," that is, *χήρα*, both the Hebrew volumes and the Seventy themselves have *θήραν*: but on account of the novelty of the word, and the change of one letter, it gradually obtained that *χήρα* should be read for *θήραν*, especially because in the following versicle the poor followed. *θήραν* Symmachus and Aquila have interpreted as "provisions."

Her priests I will clothe with salvation, and her saints shall exult with exultation. For he himself clothes us either with justice or with salvation: when he makes us conformable to his body: who is our justice and salvation, preparing for us eternal tabernacles.

There will I bring forth the horn of David. The kingdom of Christ, which is shown in those to whom it was said: "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5). I have prepared a lamp for my Christ. John the Baptist or the precursor of our Lord and Savior is called the prepared lamp by God the Father: who announced that he was about to come into the darkness of this world: for thus even the Lord himself calls him, saying: "He was a burning lamp" (John 5), and the rest.

Her enemies I will clothe with confusion. The unbelieving Jews when they shall see the Lord in his majesty. But upon himself my sanctification shall flourish. For "sanctification," NESER (נֶסֶר) is had in the Hebrew: which Aquila interprets as "consecrated," and it signifies a plate of gold, which was bound on the forehead of the high priest: having the name of the Lord engraved.

PSALM 132.

A song of degrees.

Behold how good and how pleasant it is for brethren to dwell in unity. He says two things: good and pleasant. Martyrium is good, but it is not pleasant: for it has punishments and penalties, and there is always pain in torments, and certainly in pain there is no pleasantness. Behold how good and how pleasant. Again, pleasure is pleasant. As if he should say: To eat sweet food seems to be pleasant, for it compels to lust. Here therefore he placed two, and that which seemed to him to be contrary, namely good and pleasant, he joined in one speech. Behold how good and how pleasant it is for brethren to dwell in unity. Brethren in mind, not in body.

Esau et Jacob fratres fuerunt, et quia simul habitabant, fuit eis causa discordiae. Ergo quod dixit hic, fratres: non fratres dicit corpore, sed fratres spirituales. Fratres de quibus loquebatur et Salvator, et dicebat ad mulieres: Ite, nuntiate fratribus meis (Matth. XXVIII). Ecce quam bonum et quam jucundum, habitare fratres in unum. Proprie psalmus iste coenobiis et monasteriis convenit. Licet enim et de Ecclesiis intelligatur, sed ibi propositi diversitate non videtur esse tanta concordia. Quae est enim ibi fraternitas? Utique alius ad domum ire festinat: alius ad circum, alius in Ecclesia de usuris cogitat. In monasteriis autem sicut unum propositum, unus et animus est. Ecce quam bonum et quam jucundum habitare fratres in unum. Vere bonum, vere jucundum. Unum fratrem dimisimus, et ecce quantos invenimus. Frater meus saecularis (quod de meo loquor, de singulis loquor) non tantum me amat, quam substantiam meam. Caeterum fratres spirituales: qui sua utique negligunt, alia non quaerunt. Sicut et legimus in Actibus apostolorum: quoniam multitudinis credentium erat cor unum, et anima una (Act. IV). Et erant, inquit, illis omnia communia. Recte erant eis omnia communia, qui unum Christum possidebant. Multa diximus, sed ad reliqua festinemus.

Sicut unguentum in capite: quod descendit in barbam, barbam Aaron. O si esset tempus, ut de singulis disputaremus, dies nobis sufficere non poterat. Legimus in Exodo, quomodo conficiatur unguentum sacerdotale (Exod. XXV, XXX). Deinde legimus quomodo aliud unguentum quo ungebantur reges, erat aliud unguentum quo ungebantur prophetae. Et quid plura loquar? Omnia unguenta habebant diversitates et mysteria sua. Miramur de sanctis? Leprosus postquam purgatus fuerit, postquam hyssopo fuerit aspersus, et sanguine gallinae, et dimittitur una gallina in eremum, et ipse habet unguentum proprium. Non sanctificatur aliquid, nisi per unguentum. Propterea dicunt et adolescentulae in Canticum canticorum: Unguentum exinanitum nomen tuum. Post te in odorem unguentorum curremus (Cant. I). Sicut unguentum in capite quod descendit in barbam, barbam Aaron. Pulchre dixit, in capite, quod descendit in barbam Aaron. Barba virilitatis indicium est. Mulierem enim et virum hoc signo natura distinguit: barba igitur virilitatis indicium est. Caput ergo divinitas dicitur, hoc est, deitas. Barba vero virum indicat. Ut, inquit, perveniamus in virum perfectum, qui est Christus (Coloss. I).

Esau and Jacob were brothers, and because they dwelt together, it was a cause of discord for them. Therefore what he said here, brethren: he does not say brethren in body, but spiritual brethren. Brethren of whom the Savior also spoke, and said to the women: "Go, tell my brethren" (Matt. 28). Behold how good and how pleasant it is for brethren to dwell in unity. Properly this psalm fits cenobiums and monasteries. For although it may also be understood of Churches, but there by the diversity of purpose there does not seem to be such great concord. For what fraternity is there there? Certainly one hastens to go home: another to the circus, another in the Church thinks about usury. But in monasteries, as there is one purpose, so there is one mind. Behold how good and how pleasant it is for brethren to dwell in unity. Truly good, truly pleasant. We have left one brother, and behold how many we have found. My secular brother (what I speak of mine, I speak of each) does not love me so much as my substance. But the spiritual brethren: who certainly neglect their own things, do not seek others. Just as we also read in the Acts of the Apostles: because the multitude of believers had one heart and one soul (Acts 4). And they had, he says, all things in common. Rightly they had all things in common, who possessed one Christ. We have said many things, but let us hasten to the rest.

As the ointment upon the head: which descended into the beard, the beard of Aaron. O if there were time, that we might dispute about each thing, the day could not suffice for us. We read in Exodus, how the sacerdotal ointment is made (Exod. 25, 30). Then we read how there was another ointment with which kings were anointed, there was another ointment with which prophets were anointed. And why should I say more? All ointments had their diversities and their mysteries. Do we wonder about the saints? The leper after he has been purged, after he has been sprinkled with hyssop, and with the blood of a hen, and one hen is dismissed into the desert, and he himself has his own ointment. Nothing is sanctified, except through ointment. Therefore also the young maidens say in the Song of Songs: "Your name is as ointment poured out. After you we will run in the odor of your ointments" (Cant. 1). As the ointment upon the head which descended into the beard, the beard of Aaron. He said beautifully, "upon the head, which descended into the beard of Aaron." The beard is an indication of virility. For nature distinguishes the woman and the man by this sign: the beard therefore is an indication of virility. The head therefore is called the divinity, that is, the deity. But the beard indicates the man. That, he says, we may arrive into a perfect man, who is Christ (Coloss. 1).

Vide ergo quid dicat: Sicut unguentum, sicut benedictio unguenti de capite, hoc est, de divinitatis sermone descendit in barbam, descendit in virum perfectum, qui est Christus, postea descendit ipsum unguentum in oram vestimenti ejus. Sic benedictio, et ros montis Hermon descendit in montem Sion. Unguentum vero hic pro benedictione ponitur. Dilexisti justitiam, inquit, et odisti iniquitatem: propterea unxit te Deus, Deus tuus oleo exsultationis prae participibus tuis (Psal. XLIV). Videte quid dicat: Dilexisti, inquit, justitiam, et odisti iniquitatem. Non sufficit diligere justitiam, sed econtrario odisse iniquitatem. Videte quid dicat: Et odisti iniquitatem. Pro his virtutibus, quid accepit? Propterea unxit te Deus, Deus tuus oleo exsultationis prae participibus tuis. Hoc ad Christum dicitur: Ideo tu unctus es, ut caeteros ungeres. Unctus es oleo exsultationis prae participibus tuis, hoc est, plusquam Apostoli tui. Tu enim unguenti habuisti fontem: illi stillas habuerunt. Sicut unguentum in capite. Praestet et nobis Dominus hoc unguentum divinitatis: quod venit in barbam, hoc est, in virum perfectum Aaron, in Aaron sacerdotem. Aaron autem interpretatur montanus. Videtis quoniam iste sacerdos non est de vallibus, sed de montibus est. Barba, inquit, Aaron. Quod unguentum in capite, venit in barbam, a Verbo Deo venit ad hominem, quem est dignatus assumere. Et quid nobis prodest barba ista uncta, et vir iste perfectus? Videamus quos profectus habeat.

Quod descendit in oram vestimenti ejus. Nos si vestimentum Christi sumus, nuditatem ejus nostra vestimus fide. Ecce nudus pependit in cruce: scandalum Judaeis, gentibus stultitia (I Cor. I), et tamen nostra fide et sermone et confessione vestitur. Noe in domo sua nudus jacuit, et apparuit ignominia ejus: major filius irrisit, et minor texit (Gen. IX). Et hoc totum quare dico? Ut ostendam vestimentum nos esse Christi. Rem dico vobis novam: immo non novam, sed de Scripturis. Nos vestimentum Christi sumus, et cum illum nostra confessione vestierimus, rursum ipsum Christum induimus. Dicit enim et Apostolus, quod vestimentum nostrum, Christus sit (Galat. III). Quando enim baptizamur, Christo induimur et vestimur. Vultis scire quomodo vestiamus Dominum? Legimus in Jeremia: Accipe, inquit, tibi lumbare, et vade, inquit, ad Euphraten, et pone illud in foramine petrae. Et feci, inquit, quod praeceperat mihi Dominus. Et post dies aliquos reversus sum ad Euphraten, et ecce, inquit, putruerat lumbare, quod nulli usui esset utile.

See therefore what he says: As the ointment, as the blessing of the ointment from the head, that is, from the speech of the divinity descended into the beard, descended into the perfect man, who is Christ, afterwards that same ointment descended into the skirt of his garment. So the blessing, and the dew of mount Hermon descended upon mount Sion. But ointment is placed here for blessing. "You have loved justice," he says, "and hated iniquity: therefore God, your God, has anointed you with the oil of gladness above your fellows" (Psalm 44). See what he says: "You have loved," he says, "justice, and hated iniquity." It does not suffice to love justice, but on the contrary to hate iniquity. See what he says: "And you have hated iniquity." For these virtues, what did he receive? "Therefore God, your God, has anointed you with the oil of gladness above your fellows." This is said to Christ: Therefore you are anointed, that you might anoint others. You are anointed with the oil of gladness above your fellows, that is, more than your Apostles. For you had the fountain of the ointment: they had the drops. As the ointment upon the head. May the Lord grant also to us this ointment of divinity: which comes into the beard, that is, into the perfect man Aaron, into Aaron the priest. But "Aaron" is interpreted as "mountainous." You see that this priest is not from the valleys, but is from the mountains. The beard, he says, of Aaron. Because the ointment on the head, came into the beard, from the Word God it came to the man, whom he deigned to assume. And what does this anointed beard, and this perfect man profit us? Let us see what progresses he has.

Which descended into the skirt of his garment. If we are the garment of Christ, we clothe his nakedness with our faith. Behold he hung naked on the cross: a scandal to the Jews, to the gentiles foolishness (1 Cor. 1), and yet he is clothed by our faith and speech and confession. Noah lay naked in his house, and his ignominy appeared: the elder son mocked, and the younger covered (Gen. 9). And why do I say all this? That I may show that we are the garment of Christ. I say a new thing to you: rather not new, but from the Scriptures. We are the garment of Christ, and when we have clothed him with our confession, again we put on Christ himself. For the Apostle also says, that our garment is Christ (Galat. 3). For when we are baptized, we put on Christ and are clothed. Do you wish to know how we clothe the Lord? We read in Jeremiah: "Take," he says, "to you a loincloth, and go," he says, "to the Euphrates, and put it in a hole of the rock. And I did," he says, "what the Lord had commanded me. And after some days I returned to the Euphrates, and behold," he says, "the loincloth had rotted, which was useful for no use.

Et locutus est, inquit, Dominus ad me: diligenter animadvertite: Sicut, inquit, tu lumbare habuisti circa lumbos tuos, ita et ego habui populum istum circa me, dicit Dominus (Jerem. XIII). Hoc totum quare dixi? Ut ostenderem credentes vestimentum esse Christi. Quod descendit in oram vestimenti ejus: quod descendit in barbam, barbam Aaron. Non est hujus temporis de sacerdotalibus dicere vestimentis. Siquidem pontifex octo habet species vestimentorum. Longum est nunc dicere de ephod, de tunica. Longum est dicere de rationali, de manifestationibus, de catenulis, de zona, de femoralibus, de fimbriis, de resti, de tintinnabulis, quibus virtutibus sacerdos debeat ingredi templum Domini, et in sancta sanctorum. Et nos ergo si velumus de vestimento esse sacerdotali, aut superhumerales sumus, quod interpretatur ephod, ut habeamus bona opera, et in humeris nostris Christi mandata portemus, aut certe tunica debemus esse interior: quae tunica stricta est, et adhaeret corpori: non est laxa: non funditur, sed haeret tota ad corpus. Vides ergo quoniam quicumque interior est, et interior tunica, vicinius jungitur corpori. Si quis vero rationale est, quod dicitur λογεῖον· iste non est nisi in pectore constitutus. Animadvertite Scripturae ordinem: Quicumque rationale est, λογεῖον, et ratio est, et in pectore constitutus est. Caeterum fieri potest ut aliquis habeat prudentiam, ut habeat λόγον, ut habeat sermonem. Quicumque ergo vere sacerdos est, debet habere δηλώσεις, hoc est, manifestationes, hoc est, ut quodcumque mente conceperit, proferat, et omne doceat. Et haec omnia frustra sunt, si castitas aucta et ornata non fuerit. Ideo zona est, et cingit lumbos, stringit et mortificat. Deinde dicitur, quod habeat femoralia, ut quodcumque in nobis ignominiosum est et sordidum, quasi hoc cingulo mundetur et mortificetur. Deinde dicitur quod debeamus habere poderem, quod ornet quasi pedes nostros. In ipso podere diversi flores sunt: sunt ibi malogranata, sunt ibi etiam fimbriae. Ego puto quod illa mulier sanguine fluens istam fimbriam tetigerit, et sanata est (Matth. IX). Deinde et haec considerate: quoniam ad extremos pedes, inter malogranata erant et tintinnulae, et non ingrediebatur pontifex in sancta sanctorum, nisi illa tintinnabula personarent. Tintinnabula et illa malogranata, diversitates virtutum sunt quae habent singulae voces suas, et egressus ipse sancti sanctorum vocalis est. Sive enim manducamus, sive bibamus, omnia in nomine Domini facimus (I Cor. X). Minora promisimus, et majora diximus.

Sicut ros Hermon qui descendit in montem Sion.

And the Lord spoke, "he says, "to me: observe diligently: Just as," he says, "you have had the loincloth about your loins, so also I have had this people about me, says the Lord" (Jerem. 13). Why did I say all this? That I might show that believers are the garment of Christ. Which descended into the skirt of his garment: which descended into the beard, the beard of Aaron. It is not of this time to speak of the sacerdotal garments. For indeed the high priest has eight kinds of garments. It is long now to speak of the ephod, of the tunic. It is long to speak of the rational, of the manifestations, of the little chains, of the zone, of the breeches, of the fringes, of the cord, of the little bells, with which virtues the priest ought to enter the temple of the Lord, and into the holy of holies. And we therefore if we wish to be of the sacerdotal garment, either we are the superhumeral, which is interpreted ephod, that we may have good works, and carry the mandates of Christ on our shoulders, or certainly we ought to be the interior tunic: which tunic is tight, and adheres to the body: it is not loose: it is not poured out, but it sticks entirely to the body. You see therefore that whoever is interior, and an interior tunic, is joined more closely to the body. But if anyone is the rational, which is called λογεῖον; he is not placed except in the breast. Observe the order of Scripture: Whoever is the rational, λογεῖον, is both reason, and is placed in the breast. Furthermore it can be that someone has prudence, has λόγον, has speech. Whoever therefore is truly a priest, ought to have δηλώσεις, that is, manifestations, that is, that whatever he has conceived in mind, he may bring forth, and teach all. And all these things are in vain, if chastity has not been increased and adorned. Therefore there is a zone, and it girds the loins, it binds and mortifies. Then it is said, that he has breeches, so that whatever in us is ignominious and sordid, as if by this girdle it may be cleansed and mortified. Then it is said that we ought to have a poderis (long robe), which may adorn as it were our feet. In that same poderis there are various flowers: there are pomegranates there, there are also fringes there. I think that that woman flowing with blood touched that fringe, and was healed (Matt. 9). Then consider also these things: that at the extreme feet, between the pomegranates there were also little bells, and the high priest did not enter into the holy of holies, unless those little bells rang out. The little bells and those pomegranates, are diversities of virtues which each have their own voices, and the exit itself from the holy of holies is vocal. For whether we eat, or whether we drink, we do all in the name of the Lord (1 Cor. 10). We promised smaller things, and we have said greater things.

As the dew of Hermon, which descendeth upon mount Sion.

Ros Hermon. Legimus in quodam libro apocrypho, eo tempore quo descendebant filii Dei ad filias hominum, descendisse illos in montem Hermon, et ibi inisse pactum, quomodo venirent ad filias hominum, et sibi eas sociarent. Manifestissimus liber est, et inter apocryphos computatur, et veteres interpretes de ipso locuti sunt: nonnulla autem nos diximus: non in auctoritatem, sed in commemorationem.

Sicut ros Hermon, qui descendit in montem Sion. Legi in cujusdam libro, de isto libro apocrypho suam haeresim confirmantis. Quid enim dicit? Filii, inquit, Dei qui de coelis descendebant, venerunt in Hermon, et concupierunt filias hominum. Angeli, inquit, sunt de coelestibus descendentes, et animae quae desideraverunt corpora. Siquidem corpora filiae hominum sunt. Vidistis quomodo Manichaei dogma consurgit? Sicut enim Manichaei dicunt animas desiderasse corpora humana, et sociatas esse voluptati corporum: sic et isti qui dicunt angelos desiderasse corpora, hoc est, filias hominum, nonne vobis videntur idipsum dicere quod et Manichaei? Longum est nunc contra illos dicere: sed tantummodo judicare volui, de quo volumine quasi per occasionem istius, suum dogma confirmant.

Hermon in lingua nostra interpretatur, *ἀνάθημα*, hoc est, condemnatio. Ros ergo Domini ante fuit in populo Iudaeorum, qui postea anathematizatus est, et benedictio illa quae ante descendebat in populo anathematizato, postea descendit in montem Sion, hoc est, in Ecclesiam. Nos, si tamen de Ecclesia sumus (Ecclesiam autem dico dogmatum veritatem, Christi confessionem), nos in aedificium sumus. Et quanti sancti in deserto sunt, quanti de nobis non sunt in Ecclesia, et illi qui non sunt de Ecclesia, versantur in Ecclesia Christi. Si ergo sumus in Ecclesia, si habemus fidem Ecclesiae, fidem apostolorum, fidem Christi, dogmatum veritates, montes sumus Sion. Nolumus esse de Sion valles, sed montes Sion. Habet enim Sion valles suas, habet et campum. Quicumque peccator est, vallis est Sion: non est mons Sion. Dicat aliquis: De tuo sensu loqueris. Vocemus testem Isaiam, eo tempore quo peccaverat Sion, post multas visiones, ubi dicitur: visio contra Idumaeam: visio contra Moab: visio contra Edom et filios Amon (Isai. XIII seq.), in ultimo ponitur: visio vallis Sion (Ibid. XXII).

The dew of Hermon. We read in a certain apocryphal book, that at the time when the sons of God were descending to the daughters of men, they descended upon mount Hermon, and there entered into a covenant as to how they should come to the daughters of men, and associate them to themselves. It is a very manifest book, and is counted among the apocrypha, and the ancient interpreters have spoken of it: but we have said some things: not for authority, but for commemoration.

As the dew of Hermon, which descendeth upon mount Sion. I read in the book of a certain person, who confirms his heresy from that apocryphal book. For what does he say? "The sons of God," he says, "who were descending from the heavens, came to Hermon, and lusted after the daughters of men." "They are angels," he says, "descending from the heavenly places, and souls which have desired bodies." For indeed bodies are the daughters of men. Have you seen how the dogma of the Manicheans arises? For just as the Manicheans say that souls desired human bodies, and were associated with the pleasure of bodies: so also these who say that angels desired bodies, that is, the daughters of men, do they not seem to you to say the very same thing as the Manicheans? It is long now to speak against them: but I only wished to judge from what volume they confirm their dogma, as if by occasion of this verse.

Hermon in our language is interpreted anathema (*ἀνάθημα*), that is, condemnation. Therefore the dew of the Lord was formerly in the people of the Jews, who were afterwards anathematized, and that blessing which formerly descended upon the anathematized people, afterwards descended upon mount Sion, that is, into the Church. We, if however we are of the Church (but I call the Church the truth of dogmas, the confession of Christ), we are in the building. And how many saints are in the desert, how many of us are not in the Church, and those who are not of the Church, are conversant in the Church of Christ. If therefore we are in the Church, if we have the faith of the Church, the faith of the apostles, the faith of Christ, the truths of dogmas, we are the mountains of Sion. We do not wish to be the valleys of Sion, but the mountains of Sion. For Sion has its valleys, it has also a plain. Whoever is a sinner is a valley of Sion: he is not a mountain of Sion. Someone may say: You speak from your own sense. Let us call Isaiah as a witness, at that time when Sion had sinned, after many visions, where it is said: "The vision against Edom: the vision against Moab: the vision against Edom and the sons of Ammon" (Isai. 13 ff.), at the last is placed: "The vision of the valley of Sion" (Ibid. 22).

Quoniam enim de fidei sublimitate descenderat: propterea de monte in vallem corrui. Nos ergo primum fugiamus vallem Sion: veniamus ad campum, de campo veniamus ad colles: de collibus veniamus ad montes. Christum sequamur in montibus. Siquidem fratrueis noster quasi caprea, et hinnulus cervorum transilit colles, et salit per montes (Can. II). Unde et secundum ascensus veritatem, non ascendit in coelum post resurrectionem de valle, sed de monte. Nos nisi in virtutibus montes fuerimus, ad coelum non possumus ascendere. Illic enim, hoc est, in montibus Sion, in virtutibus, in fide, in confessione, in dogmatum veritate, illic est benedictio.

Et vitam usque in aeternum. Vita nostra, Christus est. Qui confitetur Christum, vitam accipiet in saecula saeculorum. Amen.

PSALMUS CXXXIII.

Ecce nunc benedicite Domino, omnes servi Domini. Extremus psalmus cantici graduum. Primus graduum psalmus fuerat: Ad Dominum cum tribularer clamavi, et exaudivit me; in secundo conscenderat: Levavi oculos meos in montes. In tertio: Laetatus sum in his quae dicta sunt mihi; in quarto: Ad te levavi oculos meos, qui habitas in coelo. Videte quomodo paulatim ascendit per gradus, et ad sublimiora pervenit. Longum est, si velimus singulorum psalmorum horum graduum principia dicere.

Venit ad tertium decimum psalmum, immo venit ad duodecimum, et post omnem virtutem, humilitatem posuit. Frustra enim habemus virtutes, si non ipsae virtutes humilitate Domini coronentur. Quid enim dixit? Domine, non est exaltatum cor meum: neque elati sunt oculi mei. Quoniam ergo humilem se monstraverat, Christi adventum postulat. Et quid dicit? Memento, Domine, David et omnis mansuetudinis ejus. Et rursum in alio loco: Propter David servum tuum, non avertas faciem Christi tui (Psal. CXXXI). Quoniam accepit Christum, post fidem Christi Ecclesiam congregat. Et quid dicit? Ecce quam bonum, et quam jucundum, habitare fratres in unum. Ecce quam bonum, et quam jucundum, habitare fratres in unum.

Novissimus psalmus quid dicit? Ecce nunc benedicite Dominum, omnes servi Domini. Quoniam bonum est, et jucundum habitare fratres in unum, et estis pariter congregati: Ecce nunc benedicite Dominum. Nunc benedicite Dominum, post adventum Christi: quia congregati estis in eo. Nunc benedicite in ultimo graduum psalmo: quia in summitate virtutum congregati estis. Antequam ergo perveneritis ad quintum decimum graduum, hoc est, ad excelsum, non poteratis benedicere Domino. Ergo nunc dico vobis: Ecce nunc benedicite Domino. Quando dicitur, ecce: quodammodo res digito demonstratur.

For because it had descended from the sublimity of faith: therefore it fell from the mountain into the valley. Let us therefore first flee the valley of Sion: let us come to the plain, from the plain let us come to the hills: from the hills let us come to the mountains. Let us follow Christ in the mountains. For indeed our cousin is like a roe, and a young hart leaping over the hills, and jumping through the mountains (Cant. 2). Whence also according to the truth of the ascension, he did not ascend into heaven after the resurrection from the valley, but from the mountain. Unless we be mountains in virtues, we cannot ascend to heaven. For there, that is, in the mountains of Sion, in virtues, in faith, in confession, in the truth of dogmas, there is blessing.

And life even for evermore. Our life is Christ. He who confesses Christ, shall receive life for ages of ages. Amen.

PSALM 133.

Behold now bless ye the Lord, all ye servants of the Lord. The last psalm of the song of degrees. The first psalm of degrees had been: "To the Lord when I was in trouble I cried, and he heard me"; in the second he had ascended: "I have lifted up my eyes to the mountains." In the third: "I was glad in these things which were said to me"; in the fourth: "To thee have I lifted up my eyes, who dwellest in heaven." See how by little and little he ascends through the degrees, and arrives at more sublime things. It is long, if we should wish to say the beginnings of each of these psalms of degrees.

He came to the thirteenth psalm, rather he came to the twelfth, and after every virtue, he placed humility. For in vain do we have virtues, if those same virtues be not crowned by the humility of the Lord. For what did he say? "Lord, my heart is not exalted: nor are my eyes lifted up." Since therefore he had shown himself humble, he requests the advent of Christ. And what does he say? "Remember, O Lord, David and all his meekness." And again in another place: "For thy servant David's sake, turn not away the face of thy Christ" (Psalm 131). Since he has received Christ, after the faith of Christ he gathers the Church. And what does he say? "Behold how good, and how pleasant it is, for brethren to dwell in one." "Behold how good, and how pleasant it is, for brethren to dwell in one."

What does the newest psalm say? "Behold now bless ye the Lord, all ye servants of the Lord." Since it is good, and pleasant for brethren to dwell in one, and you are likewise gathered together: "Behold now bless ye the Lord." Now bless ye the Lord, after the advent of Christ: because you are gathered together in him. Now bless ye in the last psalm of degrees: because you are gathered together in the summit of virtues. Before therefore you arrived at the fifteenth degree, that is, at the high place, you could not bless the Lord. Therefore now I say to you: "Behold now bless ye the Lord." When it is said, "behold": in a certain way the thing is pointed out with the finger.

Ecce nunc benedicite Domino. Qui benedicite Domino? Omnes servi Domini: qui non estis servi peccati, sed servi Domini. Putamus parum esse quod dicitur: Ergo servus Domini sum? Summa virtus est hoc mereri. Quomodo? Quasi dignitatem vindicat, qui dicit: Ergo servus imperatoris sum, et nemo audet accedere ad servum imperatoris: sic infinita dignitas se dicere esse servum Domini. Unde et Apostolus de servitute Domini gloriatur, et scribit in principio Epistolarum suarum: Paulus servus Christi. Et de Moyse dicitur: Et non sicut Moyses famulus meus: cui locutus sum facie ad faciem (Exod. XXXIII). Videte quid dicat: Caeteris locutus sum in visione et in aenigmate: sed non sicut Moysi famulo meo, cui locutus sum facie ad faciem (Hebr. III).

Ponamus exemplum: Dicamus esse aliquem dominum ditissimum. Iste habet familiam: habet et servos qui sibi ministrent. Numquid tantam habent fiduciam servi qui in villis sunt: quantam illi qui quotidie ministrant? Illis magna dignitas est, qui faciem vident domini, et ministrant ei. Denique caeteri servi, qui faciem non vident domini sui, si voluerint aliquid impetrare, conservos petunt.

Hoc totum quare dixi? Dominus noster Jesus habet et ipse multam familiam: habet quasi ad faciem suam, qui sibi ministrant: habet alios in agris. Monachos et virgines ego puto illos esse, qui ad faciem ministrant domino suo: saeculares autem, qui sunt quasi in agro, de familia sua. Denique illi qui sunt in agris, istos postulant ut rogent dominum, si quid necessarium habent. Quantam habent ergo dignitatem, qui quotidie vident faciem domini: tantam habent poenam, qui negligunt ministerium domini. Solent enim mali servi, quando sunt in agris, magis timere dominum: quia non vident. Si autem quotidie coeperint videre, contemnunt, et familiaritas superbiam facit. Et nos igitur non debemus de consuetudine contemnere bonitatem Dei nostri.

Benedicite ergo Dominum, omnes servi Domini: quia non estis servi peccati, sed servi Domini. Omnes servi Domini, qui solum Dominum habetis Deum. Omnes servi Domini, quibus ira non imperat: in quibus libido non regnat: in quibus alia peccata non regnant: quibus non dominantur vitia, illi dominantur a Domino. Omnes servi Domini. Videtur hucusque stetisse. Sed videte augmentum. Non sufficit solum servos esse Domini, nisi et ipsi servi stent. Alii enim sunt qui stant: alii qui cadunt: alii qui sedent: alii qui jacent. Ergo qui cadunt, qui sedent, qui jacent, illi non possunt laudare Dominum. Vos laudate qui statis. Sed dicat aliquis: Stant et alii. Multae sunt Ecclesiae: multae sunt congregationes. Qui ergo stant? Ariani stant? Nominant Christum et Eunomiani, et caeterae haereses: ergo stant? Ne videretur ergo illis dare licentiam laudandi Dominum, videte quid dicat:

"Behold now bless ye the Lord." Who should bless the Lord? "All ye servants of the Lord": who are not servants of sin, but servants of the Lord. Do we think it is a small thing that is said: "Therefore I am a servant of the Lord"? It is a supreme virtue to merit this. How? As he vindicates dignity, who says: "Therefore I am a servant of the emperor, and no one dares to approach the servant of the emperor": so it is an infinite dignity to say that one is a servant of the Lord. Whence also the Apostle glories in the servitude of the Lord, and writes in the beginning of his Epistles: "Paul, a servant of Christ." And of Moses it is said: "And not so my servant Moses: to whom I have spoken face to face" (Exod. 33). See what he says: "To others I have spoken in vision and in enigma: but not so to my servant Moses, to whom I have spoken face to face" (Hebr. 3).

Let us set an example: Let us say there is some very rich master. This one has a household: he has also servants who minister to him. Do the servants who are in the villas have as much confidence as those who minister daily? To those there is great dignity, who see the face of the master, and minister to him. Finally, the other servants, who do not see the face of their master, if they wish to obtain anything, ask their fellow servants.

Why did I say all this? Our Lord Jesus has also himself a large household: he has some as if before his face, who minister to him: he has others in the fields. I think those are monks and virgins, who minister before the face of their Lord: but the seculars are those who are as if in the field, of his household. Finally, those who are in the fields, ask these to pray the Lord, if they have anything necessary. As much dignity therefore as they have, who daily see the face of the Lord: so much punishment they have, who neglect the ministry of the Lord. For bad servants are accustomed, when they are in the fields, to fear the master more: because they do not see him. But if they begin to see him daily, they despise him, and familiarity produces pride. And we therefore ought not from custom to despise the goodness of our God.

Bless ye therefore the Lord, all ye servants of the Lord: because you are not servants of sin, but servants of the Lord. "All ye servants of the Lord," who have only the Lord as God. "All ye servants of the Lord," whom anger does not command: in whom lust does not reign: in whom other sins do not reign: whom vices do not dominate, they are dominated by the Lord. "All ye servants of the Lord." It seems to have stopped here. But see the increase. It does not suffice only to be servants of the Lord, unless those same servants stand. For there are some who stand: others who fall: others who sit: others who lie down. Therefore those who fall, who sit, who lie down, they cannot praise the Lord. Praise ye, you who stand. But someone may say: Others also stand. Many are the Churches: many are the congregations. Who therefore stand? Do the Arians stand? The Eunomians and other heresies name Christ: do they therefore stand? Lest therefore he should seem to give them license of praising the Lord, see what he says:

Qui statis in domo Domini, in atriis domus Dei nostri. Ut secundum quod ait Apostolus: Donec, inquit, venio, ut scias quomodo disponas domum Dei, quae est Ecclesia (I Tim. III). Ecclesia non parietibus consistit, sed in dogmatum veritate. Ecclesia ibi est ubi fides vera est. Caeterum ante annos quindecim aut viginti, parietes omnes hic Ecclesiarum haeretici possidebant. Ante viginti enim annos, omnes Ecclesias has haeretici possidebant. Ecclesia autem vera illic erat, ubi vera fides erat. Ergo vos benedicite Domino, qui estis servi Domini. Non est pulchra laudatio in ore peccatoris (Eccl. XV). Ergo vos laudate, qui estis servi Domini, et qui estis servi, et statis. Qui statis? Statuit, inquit, supra petram pedes meos (Psal. XXXIX). Et ad Moysen: Tu vero hic sta mecum (Exod. XXXIV). Deus stetit in synagoga eorum. Et qui statis, non ubicumque: sed, in domo Dei, in atriis domus Dei nostri. In Hebraicis voluminibus non habetur, sed in sequenti psalmo est. Quomodo enim sequitur in ipso psalmo? Laudate nomen Domini, laudate servi Dominum. Qui statis in domo Domini, in atriis domus Dei nostri (Psal. LXXXI). Quoniam ergo iste psalmus habet: Qui statis in domo Domini, in atriis domus Dei nostri: Propterea quidam putavit et in ipso psalmo qui praecessit: Qui statis in domo Domini: debere addere: in atriis domus Dei nostri. Quid autem significet, in atriis domus Dei nostri, et quae sit differentia domus et atriorum, in sequenti psalmo cum lectus fuerit, disseretur.

In noctibus extollite manus vestras in sancta. Mundus iste in maligno positus est (I Joan. V), et non est nobis pugna adversus carnem et sanguinem, sed adversus rectores tenebrarum istarum (Ephes. VI). Unde dicit et Apostolus: Nox praecessit: dies autem appropinquavit (Rom. XIII). Ergo hoc saeculum, nox est. Saeculum vero futurum, dies est. Unde dicit et Apostolus: Sicut in die, inquit, honeste ambulemus (Ibid.) Quomodo victuri sumus in die, hoc est, in futuro saeculo: si nunc vivamus.

In noctibus extollite manus vestras in sancta. Velimus, nolimus, in noctibus sumus. Quamdiu in isto saeculo sumus, in noctibus sumus. Nox tenebras habet. Noctes autem istarum tenebrarum, peccata sunt hominum. Videte ergo quid dicat: In noctibus extollite manus vestras in sancta. Dum, inquit, estis in isto saeculo, et in istis noctibus, levate manus vestras. Nolite demittere, sed levate. Levate cum Moyse (Exod. XVII). Si levaveritis manus vestras, vincitur Amalec. Si autem demiseritis, superatur Jesus. Simulque considerate mysterium. Si nos levamus manus, vincit Jesus.

You who stand in the house of the Lord, in the courts of the house of our God. So that according to what the Apostle says: "Until," he says, "I come, that you may know how you should dispose the house of God," which is the Church (1 Tim. 3). The Church does not consist in walls, but in the truth of dogmas. The Church is there where true faith is. Moreover, fifteen or twenty years ago, the heretics possessed all the walls of the Churches here. For twenty years ago, the heretics possessed all these Churches. But the true Church was there, where true faith was. Therefore bless ye the Lord, you who are servants of the Lord. "Praise is not beautiful in the mouth of a sinner" (Ecclus. 15). Therefore you praise, who are servants of the Lord, and who are servants, and stand. You who stand? "He set," he says, "my feet upon a rock" (Psalm 39). And to Moses: "But thou, stand here with me" (Exod. 34). "God has stood in the synagogue of gods." And you who stand, not anywhere: but, "in the house of God, in the courts of the house of our God." In the Hebrew volumes it is not had, but it is in the following psalm. For how does it follow in that same psalm? "Praise ye the name of the Lord, praise ye the Lord, ye servants. You who stand in the house of the Lord, in the courts of the house of our God" (Psalm 134/135). Since therefore that psalm has: "You who stand in the house of the Lord, in the courts of the house of our God": therefore someone thought that also in the psalm itself which preceded: "You who stand in the house of the Lord": he ought to add: "in the courts of the house of our God." But what "in the courts of the house of our God" may signify, and what may be the difference of the house and of the courts, will be discussed in the following psalm when it shall have been read.

In the nights lift up your hands to the holy places. This world is seated in wickedness (1 John 5), and our wrestling is not against flesh and blood, but against the rulers of these darknesses (Ephes. 6). Whence the Apostle also says: "The night is passed: and the day is at hand" (Rom. 13). Therefore this age is night. But the future age is day. Whence the Apostle also says: "As in the day," he says, "let us walk honestly" (Ibid.). How we are to live in the day, that is, in the future age: if we live now.

In the nights lift up your hands to the holy places. Whether we wish it or not, we are in the nights. As long as we are in this age, we are in the nights. Night has darkness. But the nights of these darknesses are the sins of men. See therefore what he says: "In the nights lift up your hands to the holy places." While, he says, you are in this age, and in these nights, lift up your hands. Do not let them down, but lift them up. Lift them up with Moses (Exod. 17). If you lift up your hands, Amalek is conquered. But if you let them down, Jesus is overcome. And at the same time consider the mystery. If we lift up our hands, Jesus conquers.

Si levaverimus manus nostras in bonis operibus, per bona opera nostra Christus superat diabolus. Manus autem interpretantur in operibus. Unde scribitur: Factus est sermo Domini in manu Aggaei: Sermo factus est in manu Jeremiae prophetae. Utique sermo Dei non fit in manu, sed in ore fit. Sed videte Scripturae mysteria: Deus non venit ad sermonem sine opere bono. Caeterum et homicida Christum confitetur, et non venit ad illum Dominus: quia manus ipsius Domini adventum non merentur. Unde scriptum est in alio loco: In manu linguae, mors et vita (Prov. XVIII). Ergo lingua manus habet? Dicite, quare dicitur: In manu linguae, mors et vita? Videte quid dicat: Deus non audit linguam, non verba, sed opera: ut quicumque aliquid loquitur, et faciat. Praecipitur ergo nobis in novissimo psalmo graduum: In noctibus extollite manus vestras in sancta. Levate, inquit, manus vestras: quia Jesus eas levavit in cruce. In noctibus extollite manus vestras in sancta. Quare voluit addere et dicere, in sancta? Et haeretici videntur levare manus, et gentiles videntur levare manus, et Judaei videntur levare manus: Faciunt enim et ipsi eleemosynas: si viderint pauperem, manum porrigunt. Quando Judaeus dederit eleemosynam, nonne tibi videtur levare manum? Levat quidem manum, sed non levat in sancta; quia Christum non confitetur. Vos autem qui estis in domo Domini, qui statis in domo Domini, in atriis domus Dei nostri: qui estis servi Domini, quibus dixerat: Ecce quam bonum et quam jucundum habitare fratres in unum (Psal. CXXXII): sic levate manus, ut in sancto levetis, hoc est, ut confiteamini Christum, et quidquid facitis, pro Christo faciatis.

Virtutes, pro qualitate facientis, diversae sunt. Ac si dicat: Facit eleemosynam Christianus: facit et gentilis, facit et Judaeus, facit et alius Christianus vir sanctus. Invenies aliquos de Christianis ideo dare eleemosynam, ut laudentur a populis. Si quando pauper rogat buccellam, huc illucque circumspiciunt, et nisi testem viderint, pecuniam non dant. Si solus fuerit, manus contrahit: non dat libenter. O tu, Christiane, rogat te pauper ut des ei pecuniam: quare non das in occulto, sed das in publico? Si testem Deum quaeris: humanos oculos quid requiris? Eleemosyna tua apud imperitos videtur esse eleemosyna: caeterum apud Deum injuria est. Injuriam enim facis fratri tuo. Vis enim videntibus aliis mendicum ostendere.

Quando ergo damus, non demus quasi de nostro, sed de dono Christi. Non debemus dare quasi mendico, sed quasi fratri. Nos damus carnalia; ille dat spiritualia: plus dat pauper, quam accipit. Nos damus panem, qui in ipsa die consumitur; ille pro pane reddet nobis regna coelorum.

If we lift up our hands in good works, through our good works Christ overcomes the devil. But hands are interpreted as works. Whence it is written: "The word of the Lord was made in the hand of Haggai": "The word was made in the hand of Jeremiah the prophet." Surely the word of God is not made in the hand, but is made in the mouth. But see the mysteries of Scripture: God does not come to the word without a good work. Moreover, even a homicide confesses Christ, and the Lord does not come to him: because his hands do not merit the advent of the Lord. Whence it is written in another place: "In the hand of the tongue are death and life" (Prov. 18). Does therefore the tongue have hands? Say, why is it said: "In the hand of the tongue are death and life"? See what he says: God does not hear the tongue, nor words, but works: that whoever speaks anything, should also do it. It is commanded us therefore in the newest psalm of degrees: "In the nights lift up your hands to the holy places." Lift up, he says, your hands: because Jesus lifted them up on the cross. In the nights lift up your hands to the holy places. Why did he wish to add and say, "to the holy places"? Even heretics seem to lift up hands, and gentiles seem to lift up hands, and Jews seem to lift up hands: for they also do almsdeeds: if they see a poor man, they stretch out the hand. When a Jew has given alms, does he not seem to you to lift up the hand? He lifts up the hand indeed, but he does not lift it up to the holy places; because he does not confess Christ. But you who are in the house of the Lord, who stand in the house of the Lord, in the courts of the house of our God: who are servants of the Lord, to whom he had said: "Behold how good and how pleasant it is for brethren to dwell in one" (Psalm 132): so lift up your hands, that you lift them up in the holy place, that is, that you confess Christ, and whatever you do, you do for Christ.

Virtues, according to the quality of the one doing them, are diverse. As if he should say: A Christian does alms: also a gentile does, also a Jew does, and another Christian who is a holy man does. You will find some among the Christians who therefore give alms, that they may be praised by the people. If ever a poor man asks for a morsel, they look around here and there, and unless they see a witness, they do not give the money. If he be alone, he contracts his hand: he does not give willingly. O thou Christian, a poor man asks thee that thou shouldst give him money: why dost thou not give in secret, but givest in public? If thou seekest God as a witness: why dost thou require human eyes? Thy almsdeeds among the unskilful seem to be almsdeeds: but with God they are an injury. For thou dost an injury to thy brother. For thou wishest to show the beggar to others seeing it.

When therefore we give, let us not give as if of our own, but of the gift of Christ. We ought not to give as if to a beggar, but as if to a brother. We give carnal things; he gives spiritual things: the poor man gives more than he receives. We give bread, which is consumed in that same day; he for bread will return to us the kingdoms of heaven.

Ergo hoc dico, ut quod facimus, faciamus in sancto: aut quod facimus, Christi causa faciamus.

Caeterum multi gentiles qui faciunt eleemosynam, si viderint aliquem praecisam manum habere: si viderint pedem habere cancrosum et putridum, statim animus illis dolet. Vincitur humana anima naturali misericordia. Et quid dicit? Ecce ego si talis essem, quid miser facerem? Et fieri potest ut talis sim, quis mihi dabit? Et ego debeo ergo huic dare: ut et mihi det aliquis, si talis fuero. Iste quidem dat pauperi panem; sed in paupere sui miseretur, non illius. Ista misericordia, non Christi misericordia; sed sui misericordia est.

Omne ergo quod facimus, Christi causa faciamus, faciamus in sancto. Sive manducamus, sive bibimus, omnia in nomine Christi faciamus (I Cor. X).

Scripturas legimus. Psalmos ediscimus, Evangelia tenemus, prophetas edisserimus: non debemus hoc ita facere ut gloriemur apud fratres, sed ut Christo placeamus: ut sermo ipsius in ore nostro resonet. Solent et viri, solent et monachi, solent et mulierculae hoc inter se habere certamen: ut plures ediscant Scripturas; et in eo se putant esse meliores, si plures edidicerint. Ille plus edidicit, qui plus facit. Caeterum si quod tu ediscis, ego facio: magis mea opera Scripturas tenent, quam tuus sermo qui vane resonat.

In noctibus extollite manus vestras in sancta. Levate manus in crucem: levate vexillum. In noctibus levate manus vestras in sancta. Et cum levaveritis in sancta, et feceritis quae sancta sunt, quasi medicamentum bonorum operum vestrorum Christus sit. Et benedicite Domino. Unde et Apostolus dicit: In omni loco levantes manus immaculatas (I Tim. II): et benedicite Domino. Quodcumque facitis, referte ad Dominum. Manus leventur: os Christum resonet. Et in noctibus levate manus vestras. Da pauperibus eleemosynam, et benedic Domino: gratias age Domino, quia tibi dedit, unde des fratri. Magis tu agito gratias Christo quando dederis, quam frater qui a te acceperit, tibi agat gratias.

Grande nobis beneficium praestant pauperes. Peccata, quae jam aliter lavare non possumus, exstinguit eleemosyna. Quid scriptum est? sicut aqua exstinguit ignem: sic eleemosyna exstinguit peccata (Eccli. III). Hoc praestat eleemosyna, quod et baptisma. Quomodo baptisma nobis peccata dimittit: ita et eleemosyna nobis peccata dimittit. Sicut aqua exstinguit ignem, sic eleemosyna exstinguit peccata. Peccatis enim gehennae ignes praeparati sunt. Hos autem exstinguit eleemosyna.

Therefore I say this, that what we do, we should do in the holy place: or what we do, let us do for Christ's sake.

Moreover, many gentiles who do alms, if they see anyone having a cut hand: if they see him having a cancerous and putrid foot, immediately their mind is pained. The human soul is overcome by natural mercy. And what does he say? "Behold I, if I were such, what should I, miserable one, do?" "And it can be that I be such, who will give to me?" "And I ought therefore to give to this one: that also some one may give to me, if I shall be such." That one indeed gives bread to the poor man; but in the poor man he has mercy on himself, not on him. That mercy is not the mercy of Christ; but it is mercy of oneself.

Everything therefore that we do, let us do for Christ's sake, let us do in the holy place. Whether we eat, or whether we drink, let us do all in the name of Christ (1 Cor. 10).

We read the Scriptures. We learn the psalms, we hold the Gospels, we explain the prophets: we ought not to do this so that we may glory among the brethren, but that we may please Christ: that his speech may resound in our mouth. Men are accustomed, and monks are accustomed, and silly women are accustomed to have this contest among themselves: that more of them may learn the Scriptures; and in this they think they are better, if they shall have learned more. He has learned more, who does more. Moreover if what thou learnest, I do: my works hold the Scriptures more than thy speech which resounds vainly.

In the nights lift up your hands to the holy places. Lift up your hands on the cross: lift up the standard. In the nights lift up your hands to the holy places. And when you shall have lifted them up in the holy place, and shall have done those things which are holy, let Christ be as it were the medicine of your good works. And bless ye the Lord. Whence the Apostle also says: "In every place lifting up immaculate hands" (1 Tim. 2): and bless ye the Lord. Whatever you do, refer it to the Lord. Let the hands be lifted up: let the mouth resound Christ. And in the nights lift up your hands. Give alms to the poor, and bless the Lord: give thanks to the Lord, because he has given to thee whence thou shouldst give to thy brother. Do thou rather give thanks to Christ when thou shalt have given, than the brother who shall have received from thee should give thanks to thee.

The poor provide a great benefit to us. Almsdeeds extinguish sins which we cannot now wash away otherwise. What is written? "As water extinguishes fire: so almsdeeds extinguish sins" (Ecclus. 3). Almsdeeds provide this, which baptism also does. Just as baptism dismisses sins to us: so also almsdeeds dismiss sins to us. As water extinguishes fire, so almsdeeds extinguish sins. For the fires of Gehenna are prepared for sins. But almsdeeds extinguish these.

Benedicat te Dominus ex Sion: qui fecit coelum et terram. Tu benedicis Dominum, et Dominus te benedicit. Ex Sion, de specula, de Ecclesia, de veris dogmatibus, de fide pia. Benedicat te Dominus ex Sion. Istum versiculum Spiritus sanctus loquitur, sive certe propheta in spiritu loquitur. Et quid dicit? O tu qui per quindecim gradus ad ultimum conscendisti, qui fecisti haec, et haec: qui benedicis Dominum: qui in noctibus extollis manus tuas, etc., et benedicis Domino, recipe et tu mercedem. Benedicat te Dominus ex Sion. Quod dedisti, recipe. Tu dedisti eleemosynam: tu fecisti virtutes, a Deo praemium et benedictionem consequeris.

Benedicat te Dominus ex Sion. Sion de coelesti Jerusalem in matre primitivorum, ubi sunt futura gaudia, ubi sunt archangeli, ubi virtutes caeterae, ubi apostoli, ubi prophetae, ubi sancti Martyres, ubi sequuntur Angelorum multitudines et Sanctorum, quocumque Agnus vadit (Apoc. XXI).

Denique vidit et Joannes civitatem sanctam de coelo depositam, gemmis exstructam duodecim habere portas. Tota aurea erat, muros habebat aureos: habebat et plateas de diversis gemmis. In hac civitate Christus regnat: in hac civitate habitantes ipsi sunt, et habitatores et portae; ipsi et domus sunt, et habitatores. Vultis scire quoniam domus sunt? Christus habitat in eis: Christus deambulat in eis. Inhabitabo, inquit, in eis et deambulabo (Levit. XXVI; II Cor. VI).

Vide anima sancta quam grandis sit: Christum capit, quem coelum non capit. Vide quid dicat: Inhabitabo, inquit (Ibid.). Sed fieri potest, ut aliquis anguste inhabitet. Inhabitabo et ambulabo in eis. Ubi cumque deambulat, utique lata domus est. Ubi deambulat? Vos estis, inquit, templum Dei, et Spiritus sanctus habitat in vobis. Praeparemus templum nostrum, ut Christus veniat et habitet in nobis: ut anima nostra Sion sit, sit specula, ut sit in summitatibus constituta: ut sit sursum, non deorsum. Legimus in Zacharia propheta: Et angelus, inquit, qui loquebatur in me, dixit ad me (Zach. I). Si angelus loquebatur in propheta, quanto magis habitat in nobis! Ipse nos habet et domos, et confabulatores.

Benedicat te Dominus ex Sion, qui fecit coelum et terram. Si sanctus es, audi quod dicit, qui fecit coelum. Si peccator es, qui fecit terram. Et coelum fecit et terram. Interim dicamus secundum litteram. Hoc dicit ad distinctionem idolorum. Dii, inquit, qui non fecerunt coelum et terram, pereant de terra. Dominus autem coelos fecit. Ad distinctionem hoc dicit idolorum. Hoc interim secundum litteram.

May the Lord bless thee out of Sion: who made heaven and earth. Thou blessest the Lord, and the Lord blesses thee. Out of Sion, from the watchtower, from the Church, from true dogmas, from pious faith. May the Lord bless thee out of Sion. The Holy Spirit speaks this verse, or surely the prophet speaks in the spirit. And what does he say? O thou who through fifteen degrees hast ascended to the last, who hast done these and those things: who blessest the Lord: who in the nights liftest up thy hands, etc., and blessest the Lord, receive thou also a reward. May the Lord bless thee out of Sion. What thou hast given, receive. Thou hast given alms: thou hast done virtues, from God thou shalt obtain reward and blessing.

May the Lord bless thee out of Sion. Sion from the heavenly Jerusalem in the mother of the first-born, where there are future joys, where there are archangels, where there are the other virtues, where there are apostles, where there are prophets, where there are holy Martyrs, where follow the multitudes of Angels and of Saints, whithersoever the Lamb goeth (Apoc. 21).

Finally John also saw the holy city deposited from heaven, built with gems, having twelve gates. It was all golden, it had golden walls: it had also streets of diverse gems. In this city Christ reigns: in this city the inhabitants themselves are both dwellers and gates; they themselves are both the house and the dwellers. Do you wish to know that they are the house? Christ dwells in them: Christ walks about in them. "I will dwell," he says, "in them and will walk about" (Levit. 26; 2 Cor. 6).

See how great the holy soul is: it contains Christ, whom heaven does not contain. See what he says: "I will dwell," he says (Ibid.). But it can be that someone dwells narrowly. "I will dwell and walk in them." Wherever he walks about, surely it is a wide house. Where does he walk about? "You are," he says, "the temple of God, and the Holy Spirit dwells in you." Let us prepare our temple, that Christ may come and dwell in us: that our soul may be Sion, may be a watchtower, that it may be placed in the summits: that it may be above, not below. We read in Zechariah the prophet: "And the angel," he says, "who spoke in me, said to me" (Zech. 1). If an angel spoke in the prophet, how much more does he dwell in us! He has us both as houses and as interlocutors.

May the Lord bless thee out of Sion, who made heaven and earth. If thou art holy, hear what he says: "who made heaven." If thou art a sinner: "who made earth." He made both heaven and earth. Meanwhile let us speak according to the letter. This says for the distinction of idols. "The gods," he says, "who have not made heaven and earth, let them perish from the earth." But the Lord made the heavens. For distinction of idols he says this. This meanwhile according to the letter.

Caeterum, secundum intelligentiam spiritualem, quomodo dicitur peccatori: terra es, et in terram ibis: sic et sancto dicitur, coelum es, et in coelum ibis. Hoc totum quare dixi? Ut sanctos coelum probarem. Coeli enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum (Psal. XVIII). Et aquae quae super coelos sunt, laudent nomen Domini (Psal. CXLVIII). Coeli coelorum Domino: qui fecit coelum et terram (Psal. CXIII).

Licet terreni simus, licet ambulemus in terra, tamen conversatio nostra in coelis est. Ibi habemus municipationes nostras. Qui fecit coelum et terram. Licet peccator es, noli desperare: Dominus omnia potest. Multi de terra, coeli fiunt; et multi de coelo, terra. Infelix Judas coelum fuit, et factus est terra. Paulus apostolus eo tempore quo persequabatur Ecclesiam (Act. VII), terra erat. Confessus est, et coelum factus est. Nec qui coelum est, debet esse securus: nec qui terra est, debet desperare de vita.

Jacob eo tempore quando fugiebat in Mesopotamiam fratrem suum, venit ad Luzam: et ibi, inquit, posuit lapidem ad caput (Gen. XXXV). Sub capite ipsius lapis, erat Christus. Numquam sibi posuit lapidem ad caput; nisi eo tempore, quando persecutorem fugit. Quamdiu erat in domo patris sui, et habebat refrigeria carnis, lapidem non habebat ad caput. Recessit de domo nudus, recessit in virga, et statim in ipsa nocte invenit lapidem, et posuit ad caput suum.

Qui talem habebat pulvillum in quo refrigerabat, videte visionem ejus. Vidit, inquit, scalam de terra pertingentem ad coelum, et vidit, inquit, angelos descendentes et ascendentes. Vidit angelos de coelo venire ad terram, et alios de terra ad coelos ascendere. Vultis scire quia lapis ille qui erat ad caput Jacob, Christus erat lapis angularis? Lapis quem reprobaverunt aedificantes, hic factus est in caput anguli (Psal. CXVII). Lapis ille qui scriptus est in Regnorum libro, Abenezzer (II Reg. VII). Lapis iste, Christus est. Abenezzer autem interpretatur, lapis adjutorii. Consurrexit, inquit, Jacob mane. Et quid dixit? Haec, inquit, domus Dei est. Et quid fecit? Tulit, inquit, oleum et unxit lapidem. Nisi mysteria intellexerimus Scripturarum; cujus rationis erat, ut ungeret lapidem oleo? Benedicat te Dominus ex Sion: qui fecit coelum et terram. Denique quinis cantica graduum psalmis in benedictione concludens ex voce prophetica nos admonet dicens:

PSALMUS CXXXIV.

Laudate nomen Domini. Quod per fidem cognovistis esse super omne nomen. Laudate, servi, Dominum. Qui peccati famuli esse desiistis.

Moreover, according to spiritual understanding, just as it is said to the sinner: "earth thou art, and into earth thou shalt go": so also to the holy it is said: "heaven thou art, and into heaven thou shalt go." Why did I say all this? That I might prove the saints to be heaven. "The heavens show forth the glory of God, and the firmament declareth the works of his hands" (Psalm 18). "And let the waters that are above the heavens, praise the name of the Lord" (Psalm 148). "The heavens of heavens to the Lord: who made heaven and earth" (Psalm 113).

Although we be earthly, although we walk upon the earth, yet our conversation is in heaven. There we have our citizenships. Who made heaven and earth. Although thou art a sinner, do not despair: the Lord can do all things. Many from earth become heavens; and many from heaven, earth. Unhappy Judas was heaven, and was made earth. Paul the apostle at that time when he was persecuting the Church (Acts 7), was earth. He confessed, and was made heaven. Neither should he who is heaven be secure: nor should he who is earth despair of life.

Jacob at that time when he was fleeing into Mesopotamia from his brother, came to Luz: and there, he says, he placed a stone at his head (Gen. 35). Under his head that same stone was Christ. Never did he place a stone at his head, except at that time when he fled the persecutor. As long as he was in the house of his father, and had the refreshments of the flesh, he did not have a stone at his head. He departed from the house naked, he departed with a staff, and immediately in that same night he found a stone, and placed it at his head.

He who had such a pillow in which he was refreshed, see his vision. He saw, he says, a ladder reaching from earth to heaven, and he saw, he says, angels descending and ascending. He saw angels from heaven come to earth, and others from earth ascend to the heavens. Do you wish to know that that stone which was at the head of Jacob, was Christ the corner stone? "The stone which the builders rejected, the same is become the head of the corner" (Psalm 117). That stone which is written in the book of Kings, Eben-ezer (2 Kings 7). This stone is Christ. Eben-ezer moreover is interpreted, "stone of help." "Jacob arose," he says, "in the morning." And what did he say? "This," he says, "is the house of God." And what did he do? He took, he says, oil and anointed the stone. Unless we understand the mysteries of the Scriptures; of what reason was it, that he should anoint a stone with oil? May the Lord bless thee out of Sion: who made heaven and earth. Concluding with a blessing the fifteen psalms of the songs of degrees, he admonishes us from the prophetic voice, saying:

PSALM 134

Praise the name of the Lord. Which through faith you have known to be above every name. Praise the Lord, ye servants. Who have ceased to be servants of sin.

Qui statis in domo Domini: in atriis domus Dei nostri. Qui immobiliter in eo plantati estis.

Laudate Dominum, quia benignus est Dominus. Cito enim poenitentibus veniam praestat: spem etiam nostram, sua adimplens benignitate. Psallite nomini ejus, quia suave est. Non enim processit ab eo aspera haereticorum perversitas; sed per ipsam suavitatem a squalore gentilitatis eruti sumus.

Quoniam Jacob elegit sibi Dominus. Eum scilicet, qui supplantato populo, arripuit benedictionem ejus. Israel in possessionem sibi. Qui post multas luctas, Deum mente meruit videre.

Quia ego cognovi quod magnus est Dominus. Revelante Filio, cognoscimus Patrem, ipso dicente: Nemo novit Patrem, nisi cui voluerit Filius revelare (Luc. X). Et Deus noster prae omnibus diis. Super omnes sanctos angelosque, qui dii digni sunt vocari.

Omnia quaecumque voluit Dominus, fecit in coelo et in terra, in mari, et in omnibus abyssis. Pro voluntate bonitatis placuit Deo in excelsis animabus, in aridis mentibus, in saeculi fluctibus, in profunditate malitiae facere mirabilia, sicut sequitur.

Educens nubes ab extremo terrae. Ab humilitate terrena elevans apostolos ac prophetas. Fulgura in pluviam fecit. Ut primum lumen cognitionis Dei, deinde imbrem doctrinarum infunderent.

Qui producit ventos de thesauris suis. Angelos sanctos de arcanis coelestibus dirigens: qui his in nubibus imbrisque, robur atque incrementum ferrent. Qui percussit primogenita Aegypti: ab homine usque ad pecus. Principalia vitia atque crimina mundi.

Et misit signa et prodigia in medio tui, Aegypte. Terrens mundum in passione, vel in tenebris, vel in commotione terrae. In Pharaonem, et in omnes servos ejus. Affigens diabolium vel principatus ejus cruci suae.

Qui percussit reges magnos, et occidit reges fortes. Innumera vitia, quae mundum oppresserant.

Seon regem Amorrhaeorum. Arborem infructuosam habent secum execratores Dei: qui simul percussi, in ignem projiciuntur aeternum. Et Og regem Basan. Maceriam confusionis, quae nobis ne Deum agnosceremus, obstabat. Et omnia regna Chanaan. Occidit regna commotionis, quae nos commovebant a Deo, et dominabantur nobis.

Et dedit terram eorum haereditatem: haereditatem Israel populo suo. Haec omnia delevit Deus atque subvertit: nosque per cognitionem suam in haereditatem ascivit, ut ipsis qui non afflixerant dominaremur, indulsit.

You that stand in the house of the Lord: in the courts of the house of our God. Who are immovably planted in him.

Praise ye the Lord, for the Lord is good. For he quickly grants pardon to the penitent: fulfilling also our hope by his goodness. Sing ye to his name, for it is sweet. For the harsh perversity of heretics has not proceeded from him; but through that very sweetness we have been rescued from the squalor of gentility.

For the Lord hath chosen Jacob unto himself. Him, namely, who having supplanted the people, snatched away his blessing. Israel for his own possession. He who after many struggles, deserved to see God with his mind (*videns Deum*).

For I have known that the Lord is great. The Son revealing him, we know the Father, as he himself says: "No one knoweth the Father, but he to whom the Son will reveal him" (Luke 10). And our God is above all gods. Above all holy ones and angels, who are worthy to be called gods.

All things whatsoever the Lord pleased he hath done, in heaven, in earth, in the sea, and in all the abysses. According to the will of his goodness, it pleased God to work wonders in lofty souls, in parched minds, in the waves of the world, and in the depth of malice, as follows.

Bringing forth clouds from the end of the earth. From earthly humility raising up apostles and prophets. He hath made lightnings for the rain. That they might pour out first the light of the knowledge of God, then the rain of doctrines.

Who bringeth forth winds out of his stores. Directing holy angels from heavenly secrets: who might bring strength and increase to these in clouds and rains. Who slew the first-born of Egypt: from man even unto beast. The principal vices and crimes of the world.

And he sent forth signs and wonders in the midst of thee, O Egypt. Terrifying the world in his passion, whether in darkness, or in the shaking of the earth. Upon Pharaoh, and upon all his servants. Fastening the devil or his principalities to his cross.

Who smote great nations, and slew mighty kings. Innumerable vices, which had oppressed the world.

Sihon king of the Amorites. Those who curse God (*exsecratores Dei*) have with them a tree without fruit: who, being smitten together, are cast into eternal fire. And Og king of Bashan. A wall of confusion (*maceria confusionis*), which stood in our way lest we should know God. And all the kingdoms of Canaan. He slew the kingdoms of commotion, which moved us away from God and dominated us.

And gave their land for an inheritance: for an inheritance to Israel his people. God destroyed and overthrew all these things: and he adopted us through the knowledge of himself into an inheritance, and allowed that we should rule over those who had not afflicted us.

Domine, nomen tuum in aeternum. Illo in perpetuum permanente, hoc nobis sit haereditas sempiterna. Domine, memoriale tuum in saeculum saeculi. Ut quod Legis veteris umbra praefiguravit: in altero saeculo, id est, in Evangeliiis agnoscatur.

Quia iudicavit Dominus populum suum. Iudaeos non credentes: qui nunc jam iudicati sunt, cum non crediderint. Et in servis tuis consolabitur. In credentibus utique.

Simulacra gentium argentum et aurum, opera manuum hominum, os habent et non loquentur, etc. Gentilium execranda commemorat irridens: quia cum nullius membri vegetationem habeant, auri argentique metallo, illos nobilitare voluerint. Ideoque adjecit:

Similes illis fiant qui faciunt ea, et omnes qui confidunt in eis. Illi confundantur in his qui credunt: nos vero consolemur, qui ad imaginem Dei facti ipsum adoramus.

Domus Israel, benedicite Dominum. Congregationes sanctorum: Deum oculis mentis insipientes. Domus Aaron, benedicite Dominum. Ministrorum ordo perfectus.

Qui timetis Dominum, benedicite Dominum: ut sicut maiestatem metuitis, ita cum charitate laudetis.

Benedictus Dominus Deus ex Sion: qui habitat in Ierusalem. Ipse, Dominus noster Iesus Christus: cui est cum aeterno Patre et Spiritu sancto honor et gloria in saecula saeculorum. Amen.

PSALMUS CXXXV.

Alleluia. Iste psalmus Domini misericordias in diversis necessitatibus humano generi praestitas, pandit, dicens:

Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus. Confitemini peccata vestra, et laudate eum qui per misericordiam in se manenti indulget.

Confitemini Deo deorum. Illi qui credentibus in se dedit potestatem filios Dei fieri.

Confitemini Domino dominorum. Hoc refertur ad Filium, et Deo deorum, ad Patrem. Patri ergo et Filio confitemur. Pater enim in Filio, et Filius in Patre.

Qui facit mirabilia magna solus. Prius dixit, Confitemini Deo deorum, et iterum, Domino dominorum: et quoniam dixit duas personas: nunc dicit, Qui facit mirabilia magna solus, ut non dicat duos deos. Scriptum est enim: Unus est Deus, ex quo omnia, et unus Dominus Iesus per quem omnia, et nos per ipsum (I Cor. VIII).

Thy name, O Lord, is for ever. While he remains in perpetuity, may this be to us an everlasting inheritance. Thy memorial, O Lord, unto all generations. That what the shadow of the old Law prefigured: in the other age, that is, in the Gospels, may be recognized.

For the Lord hath judged his people. The unbelieving Jews: who are even now already judged, since they did not believe. And he will be comforted in his servants. In those who believe, surely.

The idols of the Gentiles are silver and gold, the works of the hands of men, they have a mouth and speak not, etc. He commemorates the execrable things of the Gentiles, mocking them: because since they have the life of no member, they wished to ennoble them with the metal of gold and silver. And therefore he added:

Let them that make them be like to them, and everyone that trusteth in them. Let them be confounded in those in whom they believe: but let us be comforted, who, made to the image of God, adore him.

Bless the Lord, O house of Israel. The congregations of the saints: beholding God with the eyes of the mind. Bless the Lord, O house of Aaron. The perfect order of ministers.

You that fear the Lord, bless the Lord. That as you fear his majesty, so you may praise him with charity.

Blessed be the Lord out of Sion: who dwelleth in Jerusalem. He himself, our Lord Jesus Christ: to whom with the eternal Father and the Holy Spirit is honor and glory for ever and ever. Amen.

PSALM 135

Alleluia. This psalm opens the mercies of the Lord shown to the human race in diverse necessities, saying:

Give praise to the Lord, for he is good: for his mercy endureth for ever. Confess your sins, and praise him who through mercy grants indulgence to the one remaining in him.

Give praise to the God of gods. To him who gave to those believing in him the power to become sons of God.

Give praise to the Lord of lords. This refers to the Son, and "to the God of gods" to the Father. To the Father therefore and to the Son we give praise. For the Father is in the Son, and the Son in the Father.

Who alone doth great wonders. First he said, "Give praise to the God of gods," and again, "to the Lord of lords": and since he mentioned two persons: now he says, "Who alone doth great wonders," that he may not say two gods. For it is written: "There is one God, from whom are all things, and one Lord Jesus through whom are all things, and we through him" (1 Cor. 8).

Qui fecit coelos in intellectu. Isti sunt coeli qui enarrant gloriam Dei: qui vestiti sunt imagine coelesti et sunt coeli, qui non sunt vestiti imagine terreni in intellectu, in sapientia. Christus enim Dei virtus, et Dei sapientia. Sicut et in Proverbiis dicit ipsa Sapientia: Quando faciebat coelos, cum ipso eram (Prov. VIII); et caetera.

Qui firmavit terram super aquas. Licet dicatur terra super aquas pendere, hoc est, inani pondere: tamen terram nostram fundavit, et firmavit in baptisate. Non dixit sustollit, aut exaltavit, aut in coelos fecit ascendere. Baptisma enim peccata dimittit, et quasi de carcere liberat: regna autem coelorum non potest donare. Si non enim aliquis per opera, et fidem intraverit, non potest securus esse.

Qui fecit luminaria magna. Secundum litteram de stellis dicit: licet parvas eas conspiciamus, sed tamen magnae sunt. Sicut enim nos si ascendamus in montem excelsum, et videamus in subjecta valle hominem, videtur nobis quasi parvum quiddam: ita et stellae magnae sunt, ex altitudine autem parvae nobis videntur. Stella enim quae videtur in Britannia, ubique et ipsa apparet. Hoc autem dicit ad eos quibus dixit: Vos estis lux mundi (Matth. V).

Lunam et stellas in potestatem noctis. Ecclesiam vel doctores ejus, sub nocte veteris Legis posuit: scilicet ut quod illa nuntiavit in littera, spiritualiter adimpleant et observent.

Qui percussit Aegyptum cum primogenitis eorum, et eduxit Israel de medio ejus: in manu forti, et brachio extento. In virtute potentiae suae verberato mundo, eduxit nos ab operibus ejus.

Qui divisit mare Rubrum in divisiones, et transjecit Israel per medium ejus. In multis enim gradibus scanditur per hujus saeculi fluctus, ut ad eum possit quem mente tuetur, accedere.

Et excussit Pharaonem et exercitum ejus in mari Rubro. Si Israel simus, Deus pugnat pro nobis, et nos tacebimus, et prosternit diabolus cum satellitibus suis: ne nobis nocere valeant.

Qui transduxit populum suum per desertum. Semper populus Dei per deserta hujus mundi transducitur, quoadusque in terram repromissionis introducatur. Qui eduxit aquam de petra rupis. A Christo Domino, qui est stabilis petra, vel Baptismum processit, vel poculum aeternae vitae manavit.

Qui percussit gentes multas, et occidit reges fortes. Seon regum Amorrhaeorum, et Og regem Basan, et omnia regna Chanaan occidit. Omnia regna peccati a Christo percussu dicit: Qui percussit reges magnos. Primum percussit Pharaonem, qui intelligitur diabolus, et sic exercitum ejus, sicut in superiori psalmo exposuimus.

Et dedit terram eorum haereditatem: haereditatem Israel populo suo. Christiano utique.

Who made the heavens in understanding. These are the heavens that show forth the glory of God: who are clothed with the heavenly image and are heavens, who are not clothed with the earthly image in understanding, in wisdom. For Christ is the power of God, and the wisdom of God. As also in Proverbs Wisdom herself says: "When he made the heavens, I was with him" (Prov. 8); and so forth.

Who established the earth above the waters. Although the earth be said to hang above the waters, that is, with weightless mass: nevertheless he founded our earth, and established it in baptism. He did not say he lifted it up, or exalted it, or made it ascend into the heavens. For Baptism dismisses sins, and as if from a prison delivers: but the kingdoms of heaven it cannot bestow. For unless someone shall have entered through works and faith, he cannot be secure.

Who made the great lights. According to the letter he speaks of the stars: although we behold them as small, yet they are great. For just as we, if we ascend into a high mountain, and see a man in the valley below, he seems to us as some small thing: so also the stars are great, but from the height they seem small to us. For the star which is seen in Britain, everywhere also itself appears. But he says this to those to whom he said: "You are the light of the world" (Matth. 5).

The moon and the stars to rule the night. He placed the Church or her doctors under the night of the old Law: namely that what that Law announced in the letter, they might spiritually fulfill and observe.

Who smote Egypt with their first-born, and brought out Israel from the midst thereof: with a mighty hand, and a stretched out arm. By the power of his might, the world having been beaten, he brought us out from its works.

Who divided the Red Sea into parts, and settled Israel through the midst thereof. For in many steps one climbs through the waves of this world, that he may be able to approach him whom he beholds with his mind.

And overthrew Pharaoh and his host in the Red Sea. If we be Israel, God fights for us, and we shall be silent, and he overthrows the devil with his satellites: lest they prevail to harm us.

Who led his people through the desert. Always the people of God is led across through the deserts of this world, until it be introduced into the land of promise. Who brought forth water out of the rock. From Christ the Lord, who is the stable rock, either Baptism proceeded, or the cup of eternal life flowed.

Who smote great nations, and slew mighty kings. Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan he slew. He speaks of all the kingdoms of sin smitten by Christ: "Who smote great kings." First he smote Pharaoh, who is understood as the devil, and so his host, as we explained in the previous psalm.

And gave their land for an inheritance: for an inheritance to Israel his people. To the Christian, surely.

Quia in humilitate nostra memor fuit nostri Dominus: quoniam in saeculum misericordia ejus. Ut nos visitaret adventu suo.

Et redemit nos de manu inimicorum nostrorum. Fundens in pretio nostro sanguinem suum.

Qui dat escam omni carni. Praebens se panem vivum, et vitam dantem huic mundo.

Confitemini Deo coeli. Laudem ei debitam reddite: qui vos a terrenis in aeterna commutat.

Confitemini Domino dominorum. Qui vos vel iudices, vel dominos mundi constituit. Ipse Dominus noster Jesus Christus, cui est cum aeterno Patre et Spiritu sancto honor et gloria in saecula saeculorum. Amen.

PSALMUS CXXXVI.

PSALMUS CXXXVI.

Psalmus David propter Jeremiam.

Iste psalmus ex voce prophetica prolatus, docet mentes hominum a peccatis capi: in exemplum illius terrenae Jerusalem quae a gentibuseducta in captivitatem deflebat. Dicant ergo animae, quae post multos errores convertuntur ad Dominum:

Super flumina Babylonis illic sedimus, et flevimus: dum recordaremur Sion. Si non aliquis aegrotat, nescit quantum valet sanitas. Et iterum claudus nescit quantum valet qui sanus est pedibus. Similiter et caecus videntem. Hoc totum quare dictum est? Quoniam psalmus dicit: Super flumina Babylonis, illic sedimus et flevimus, dum recordaremur Sion. Babylon confusio interpretatur. Ergo Babylon hic mundus. Peccator ergo qui cecidit de paradiso, venit in vallem lacrymarum, hoc est, in Babylonem, in istum mundum. Magis autem propheta ex persona ejus qui cecidit dicit: Super flumina Babylonis. Flumen autem Babylonis, quando videris aliquem pulchrum ad horam, et aegrotans perdiderit pulchritudinem, et marcescat flos ipsius: hic sicut flumen transit, et aquae succedentes sibi venientes, et recedentes pereunt, et iterum aliae oriuntur, et ipsae pereunt: ita et in hoc mundo quo ad momentum aut aliquod tempus, aut ditamur, aut fortes sumus, aut pulchri sumus, et post modicum transit sicut aqua et perit. Ibi ergo sedimus, et flevimus, dum recordaremur Sion. Licet quidem vitio nostro cecidimus de paradiso: tamen reminiscimur prioris felicitatis, et non obliviscimur.

For he was mindful of us in our low estate: for his mercy endureth for ever. That he might visit us by his coming.

And he redeemed us from the hand of our enemies. Pouring out his blood as our price.

Who giveth food to all flesh. Offering himself as the living bread, and giving life to this world.

Give praise to the God of heaven. Render to him the praise due to him: who changes you from earthly things into eternal ones.

Give praise to the Lord of lords. Who constituted you either judges or lords of the world. He himself, our Lord Jesus Christ, to whom with the eternal Father and the Holy Spirit is honor and glory for ever and ever. Amen.

PSALM 136

PSALM 136

A psalm of David on account of Jeremiah.

This psalm, brought forth from the prophetic voice, teaches that the minds of men are captured by sins: after the example of that earthly Jerusalem which, led out into captivity by the nations, wept. Let the souls, therefore, which after many errors are converted to the Lord, say:

Upon the rivers of Babylon, there we sat and wept: when we remembered Sion. Unless someone is sick, he does not know how much health is worth. And again, the lame man does not know how much he is worth who is sound in his feet. Similarly also the blind man the one seeing. Why was all this said? Because the psalm says: "Upon the rivers of Babylon, there we sat and wept, when we remembered Sion." Babylon is interpreted as "confusion." Therefore Babylon is this world. The sinner therefore who fell from paradise, came into the valley of tears, that is, into Babylon, into this world. Rather, however, the prophet says from the person of him who fell: "Upon the rivers of Babylon." Moreover, the river of Babylon is when you see someone beautiful for an hour, and falling sick he loses his beauty, and his flower withers: this passes like a river, and the waters succeeding each other, coming and receding, perish, and again others arise, and they themselves perish: so also in this world where for a moment or some time we are either enriched, or we are strong, or we are beautiful, and after a little while it passes like water and perishes. There therefore we sat, and wept, when we remembered Sion. Although indeed by our vice we fell from paradise: yet we remember our former happiness, and we do not forget.

Et ille qui de Jerosolymis descendit in Jericho, quae interpretatur luna, hoc est, quae semper mutatur (haec autem intelligitur praesens mundus), in latrones incidit, et Samaritanus tulit eum, et oleo et vino curat, miscens austeritatem cum misericordia (Luc. X).

In salicibus in medio ejus suspendimus organa nostra. Salix talem naturam habet: est quidem lignum infructuosum, et dicitur quod si quis ex illa accipiat potionem aut manducet, filios non facit. Ibi ergo suspendimus organa nostra. Organum autem hominis corpus est. Sicut enim organum ex multis fistulis compositum est, una autem modulatione melos mittit, ita et organum nostrum habemus tactum; per ipsum, hoc est, per opera, melos, canticum et hymnum referimus Deo. Similiter et per auditum, et per odoratum, et per gustum, et per visum, et per has omnes virtutes quasi de uno organo hymnum et canticum referimus Domino. Dicitur iterum salix radicem non habere. Sed si ramus abscinditur, et plantatur secus aquam, statim virescit. Ita autem et peccator, licet peccaverit, licet ceciderit: tamen si sit secus aquas, hoc est, si legit sanctas Scripturas, et audit verbum divinum a sancto viro, viret ejus anima, et in poenitentiam convertitur.

Quia illic interrogaverunt nos, qui captivos duxerunt nos, verba canticorum, etc. Daemones qui deceperunt nos, et captivos duxerunt, nunc quasi deridentes nos et gloriantes dicunt nobis: Reddite nobis verbum de fide vestra: quemadmodum quando eratis in Jerusalem hymnum dicebatis Deo. Respondunt qui peccaverunt, et decepti sunt, et dicunt:

Quomodo cantabimus canticum Domini in terra aliena? In peccatis constituti, qui cecidimus de Jerusalem in Babylonem? Ergo non potest aliquis, si non sit sanctus, laudare Dominum. Peccator enim non debet cantare Domino, sed lugere peccata sua.

Si oblitus fuero tui, Jerusalem: oblivioni detur dextera mea. Ergo quia peccavit et cecidit, reminiscitur prioris conversationis et Jerusalem, proponitque sibi: quod nisi semper tui memor ero, et semper in mente habeam, oblivioni detur dextera mea, hoc est opera mea. Non dixit sinistra, sed dextera. Sinistra enim semper in oblivione est. Vis ergo semper in memoria Domini esse? dexterae opera fac.

Adhaereat lingua mea faucibus meis: si non meminero tui. Hoc est, non habeam neque opera neque sermonem: si non jugiter memoria tui versetur in corde meo.

And he who went down from Jerusalem into Jericho, which is interpreted as the "moon," that is, which is always changing (this moreover is understood as the present world), fell among thieves, and the Samaritan took him, and cures him with oil and wine, mixing austerity with mercy (Luke 10).

On the willows in the midst thereof we hung up our instruments. The willow has such a nature: it is indeed a wood without fruit, and it is said that if anyone receives a potion from it or eats of it, he does not produce children. There therefore we hung up our instruments. Moreover, the instrument (*organum*) of man is the body. For just as an instrument is composed of many pipes, but sends out a melody with one modulation, so also we have the touch of our instrument; through it, that is, through works, we render melody, song, and hymn to God. Similarly also through hearing, and through smell, and through taste, and through sight, and through all these virtues, as if from one instrument, we render hymn and song to the Lord. It is said again that the willow has no root. But if a branch is cut off and planted near water, it immediately grows green. So moreover also the sinner, although he has sinned, although he has fallen: yet if he be near the waters, that is, if he reads the holy Scriptures and hears the divine word from a holy man, his soul grows green, and is converted to repentance.

For there they that led us into captivity required of us the words of songs, etc. The demons who deceived us and led us captive, now as if mocking us and glorying say to us: "Render to us a word from your faith: just as when you were in Jerusalem you said a hymn to God." They who have sinned and been deceived respond and say:

How shall we sing the song of the Lord in a strange land? Constituted in sins, we who have fallen from Jerusalem into Babylon? Therefore no one can praise the Lord unless he be holy. For the sinner ought not to sing to the Lord, but to mourn his sins.

If I forget thee, O Jerusalem, let my right hand be forgotten. Therefore because he has sinned and fallen, he remembers his former conversation and Jerusalem, and proposes to himself: that unless I shall always be mindful of thee, and always have thee in my mind, "let my right hand be forgotten," that is, my works. He did not say the left, but the "right." For the left is always in oblivion. Dost thou wish therefore to be always in the memory of the Lord? do the works of the right hand.

Let my tongue cleave to my jaws, if I do not remember thee. That is, let me have neither works nor speech: if the memory of thee be not continually turned in my heart.

Memor esto, Domine, filiorum Edom, in die Jerusalem. Edom interpretatur terrena et sanguinea. Quis ergo est nisi diabolus? Vide ergo quid dicat. Hoc ex persona Adam dicitur: Domine, memento quemadmodum me decepit, et traxit me serpens diabolus, qui intelligitur Nabuchodonosor, et eiecit me de paradiso. Memento et retribue ei, et patiatur poenam quam ipse sua malitia mihi induxit: trahens me, adduxit in Babylonem et in Assyrios.

Filia Babylonis misera. Filia Babylonis, anima est, quae semper in motione est, et in confusione, et non habens statum, sed est in vitiis et peccatis, quae vera misera est. Beatus qui retribuet tibi retributionem quam retribuisti nobis. Beatus est qui retribuet ei quod ipsa fecit. Verbi gratia: eiecit me de paradiso: ego illam per abstinentiam reduco ibidem. Decepit me per fornicationem: ego per castitatem reduco illam in Jerusalem, et ex vitiis in virtutem. Ergo non ut inimicus facio, sed ut amicus.

Beatus qui tenebit, et allidet parvulos tuos ad petram. Parvuli dicuntur cogitationes. Ac si dicat: Vidi mulierem, concupivi eam: statim si non abscidero concupiscentiam illam, et sicut pedem tenuero, et allisero ad petram donec parva est concupiscentia, non potest postea abscindi quando creverit. Beatus ergo est qui statim abscidit, et allidit ad petram. Petra autem est Christus.

PSALMUS CXXXVII.

Confitebor tibi, Domine, in toto corde meo. Qualia sunt vulnera, tale et emplastrum. Quemadmodum enim corpus habet diversa vulnera: ita et anima habet suas passiones et sua vulnera, et diversa vulnera, et adversus peccatum talem et poenitentiam debemus agere. Si quis pro omnibus peccatis suis confitetur: iste in toto corde confitetur Domino. Ac si dixisset: Fornicatus est aliquis, confitetur pro fornicatione. Sed quoniam est aut avarus, aut iracundus, aut detractor, aut blasphemus, et plurima vitia habet, iste non confitetur in toto corde. Si quis autem pro omnibus vitiis, et passionibus animae suae agit poenitentiam, iste potest dicere: Confitebor tibi, Domine, in toto corde meo. Quoniam audisti omnia verba oris mei. Iste versiculus in Hebraico non habetur. Caeterum quod dicit, hoc est, propterea confitebor tibi in toto corde meo, hoc est, pro omnibus vitiis meis et peccatis: quoniam non pro uno vitio confessus sum tibi, et exaudisti me.

Remember, O Lord, the children of Edom, in the day of Jerusalem. Edom is interpreted as "earthly" and "bloody." Who therefore is he but the devil? See therefore what he says. This is said from the person of Adam: Lord, remember how the serpent devil, who is understood as Nebuchadnezzar, deceived me and dragged me, and cast me out of paradise. Remember and repay him, and let him suffer the penalty which he by his malice brought upon me: dragging me, he led me into Babylon and into the Assyrians.

Daughter of Babylon, miserable. The daughter of Babylon is the soul, which is always in motion, and in confusion, and not having a stable state, but is in vices and sins, which is truly miserable. Blessed be he who shall repay thee the payment which thou hast paid us. Blessed is he who shall repay her what she herself did. For example: she cast me out of paradise: I through abstinence lead her back to the same place. She deceived me through fornication: I through chastity lead her back into Jerusalem, and from vices into virtue. Therefore I do it not as an enemy, but as a friend.

Blessed be he that shall take and dash thy little ones against the rock. Little ones are called thoughts. As if he should say: I saw a woman, I lusted after her: immediately if I shall not have cut off that concupiscence, and as it were held the foot and dashed it against the rock while the concupiscence is small, it cannot afterwards be cut off when it shall have grown. Blessed therefore is he who immediately cuts it off, and dashes it against the rock. Moreover, the Rock is Christ.

PSALM 137

I will praise thee, O Lord, with my whole heart. As are the wounds, such also is the plaster. For just as the body has diverse wounds: so also the soul has its passions and its wounds, and diverse wounds, and against sin we ought to do such a repentance. If someone confesses for all his sins: he confesses to the Lord with his whole heart. As if he had said: Someone has committed fornication, he confesses for fornication. But since he is either a miser, or wrathful, or a detractor, or a blasphemer, and has very many vices, he does not confess with his whole heart. But if someone does penance for all the vices and passions of his soul, he can say: "I will praise thee, O Lord, with my whole heart." For thou hast heard all the words of my mouth. This verse is not found in the Hebrew. For the rest, what he says is this: therefore I will praise thee with my whole heart, that is, for all my vices and sins: because I have not confessed to thee for one vice only, and thou hast heard me.

In conspectu angelorum psallam tibi. Vide provectionem poenitentis, quia post confessionem, et poenitentiam, cum angelis meretur psallere. Qui autem psallit, jam non agit poenitentiam, sed gratias agit et benedicit. Adorabo ad templum sanctum tuum. Si hoc est templum quod nunc videtur desertum, in quo oportet adorare: ergo non debent Judaei adorare, quoniam eversum est templum. Templum autem dicit sanctam et coelestem Jerusalem.

Super misericordia tua et veritate tua. Peccator audiat misericordiam, justus autem et superbus audiat veritatem.

Multiplicabis in anima mea virtutem. Multiplicabis, hoc est, multis sollicitudinibus subjacentem animam.

Confiteantur tibi, Domine, omnes reges terrae. Reges terrae sunt isti qui regnant peccato. Ergo ipsi confiteantur qui regnant peccato. Nec enim de regibus hujus mundi scriptum est: Cor regis in manu Dei (Prov. XXI). Putas cor Juliani impiissimi in manu Dei fuit? Absit; aut, Neronis, aut Maximiani, et Decii persecutorum? Absit. Sed illis dicit qui regnant peccato, quia isti qui vincunt vitia, et passiones animae, et regnant peccato, cor eorum in manu Dei est. Quia auferunt omnia verba oris tui. Quia custodierunt mandata tua.

Et cantent in viis Domini. Philosophi hujus saeculi non cantaverunt in viis Domini, sed nos cantamus in viis Domini, hoc est, in Moyse et in Isaia, et in Jeremia, et de viis istis venimus ad illam viam quae dicit: ego sum via.

PSALMUS CXXXVIII.

Domine, probasti me, etc. Mirabilis facta est scientia tua ex me. Manifestius hoc Symmachus interpretatus est: Praetergreditur me scientia tua, id est, non possum tua scire secreta, et in profundum sapientiae tuae mens mea non potest introire.

Quo ibo a spiritu tuo? aut a facie tua quo fugiam? Quomodo autem tuam possum comprehendere notitiam, cum in te sint omnia, nihilque sit quod te fugiat, et ubique sit spiritus tuus? Ex quo intelligimus Deum esse qui totus ubique sit.

Si ascendero in coelum, tu ibi es; si descendero ad infernum, ades, etc. Nulla altitudo te altior: nullum profundum te profundius: oriens et occidens in tua continentur manu.

Et dixi, Ergo tenebrae conculcabunt me, et nox lux mea in deliciis meis. In Hebraeo sensus iste est: Et dixi, Forsitan tenebrae conculcabunt me: econtrario autem nox ipsa apud te lumen fuit: quia nihil celare te potest. Quod Symmachus melius interpretatus est dicens: Et nox lux circum me sedet. Sed et sequentes versiculi, hoc idem significant.

I will sing praise to thee in the sight of the angels. See the advancement of the penitent, because after confession and penance, he deserves to sing with the angels. But he who sings, no longer does penance, but gives thanks and blesses. I will worship towards thy holy temple. If this is the temple which now is seen deserted, in which it is necessary to worship: therefore the Jews ought not to worship, since the temple is overturned. But the "temple" he calls the holy and heavenly Jerusalem.

For thy mercy and for thy truth. Let the sinner hear of mercy, but the just and the proud hear of truth.

Thou shalt multiply strength in my soul. Thou shalt multiply, that is, in the soul lying under many solitudes.

May all the kings of the earth give glory to thee, O Lord. The kings of the earth are those who rule over sin. Therefore let them give glory who rule over sin. For neither of the kings of this world is it written: "The heart of the king is in the hand of God" (Prov. 21). Dost thou think the heart of the most impious Julian was in the hand of God? Far be it; or of Nero, or of Maximian and Decius the persecutors? Far be it. But he says this to those who rule over sin, because those who conquer vices and the passions of the soul, and rule over sin, their heart is in the hand of God. For they have heard all the words of thy mouth. Because they have kept thy commandments.

And let them sing in the ways of the Lord. The philosophers of this age have not sung in the ways of the Lord, but we sing in the ways of the Lord, that is, in Moses and in Isaiah and in Jeremiah, and from these ways we come to that way which says: "I am the way."

PSALM 138

Lord, thou hast proved me, etc. Thy knowledge is become wonderful to me. Symmachus interpreted this more clearly: "Thy knowledge goeth beyond me," that is, I cannot know thy secrets, and into the depth of thy wisdom my mind cannot enter.

Whither shall I go from thy spirit? or whither shall I flee from thy face? How moreover can I comprehend thy knowledge, since in thee are all things, and there is nothing which flees thee, and thy spirit is everywhere? From which we understand that it is God who is wholly everywhere.

If I ascend into heaven, thou art there; if I descend into hell, thou art present, etc. No height is higher than thee: no depth deeper than thee: the east and the west are contained in thy hand.

And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures. In the Hebrew the sense is this: "And I said: Perhaps darkness shall cover me": on the contrary, however, the night itself was light before thee: because nothing can hide from thee. Which Symmachus interpreted better, saying: "And night sits as light around me." But the following verses also signify this same thing.

Quia tenebrae non obscurabuntur a te, et nox quasi dies illuminabitur: sicut tenebrae ejus, ita et lumen ejus. Id est, tam clara sunt omnia, quae a te putantur occulta, ut manifestiora sint luce.

Suscipisti me de ventre matris meae. Quinta Editio ita transtulit: Conflasti me de ventre matris meae.

Imperfectum meum viderunt oculi tui. Imperfectum hic pro incomposito posuit: quod etiam elementa hominis antequam formentur in utero, cognoscat Deus. Ut in libro tuo omnes scribentur. Et quod nullus absque voluntate nascatur Dei: ne quisquam ejus notitiam subterfugiat.

Dies formabuntur, et nemo in eis. Hunc locum Symmachus ita transtulit: dies quibus formati sunt, ne una quidem ex eis deest. Et est sensus: omne tempus aetatis cui jam ab exordio vitae istius sunt curricula deputata, certo fine decurrit, nec una dies aut plus aut minus est quam tu conditor esse voluisti. Secundum Septuaginta autem interpretes, et altiore intelligentiam, sensus est: Tu omnes in die formas, tu cunctos vis esse filios Dei, sed nullus est in hominibus qui non peccato obnoxius fiat, et per hoc filius noctis esse incipiat, nec quisquam eorum luce ipsius diei toto vitae suae tempore digna perficiat. Unde et Apostolus ad eos qui filii noctis esse cessaverant, loquitur: Nos autem, fratres, non sumus filii noctis, sed Filii Dei (Thess. V).

PSALMUS CXXXIX.

Eripe me, Domine, ab homine malo, etc. Non in tantum potest nos decipere diabolus, quantum per organum hominis: ab hoc deprecatur propheta liberari.

Qui cogitaverunt iniquitates in corde. De haeticis dicit.

Venenum aspidum sub labiis eorum. Quoniam videntur amicitiae verba habere, sed plena sunt veneno mortifero.

Juxta iter scandalum posuerunt mihi. Hoc est de Scripturis proferentes testimonia, quae quasi videbantur rationem aliquam habere, tentabunt me decipere.

Dixi Domino, Deus meus es tu. Si non es sanctus, non potes hunc versiculum dicere. Cui non regnat peccatum, hoc dicit: Pars mea Dominus (Psal. XV).

Non tradas me, Domine, a desiderio meo peccatori. Dicit Scriptura: Quod si quis viderit mulierem ad concupiscendum, jam moechatus est eam in corde suo (Matt. V). Ergo dicit propheta: Ne de concupiscentia mea tradas me diabolo; sed bene mihi habet in opere judicare, et non in cogitatione.

For darkness shall not be dark to thee, and night shall be light as the day: the darkness thereof and the light thereof are alike to thee. That is, all things which are thought hidden from thee are so clear, that they are more manifest than light.

Thou hast protected me from my mother's womb. The Fifth Edition translated it thus: "Thou hast fashioned (conflasti) me from my mother's womb."

Thy eyes did see my imperfect being. He placed "imperfect" here for "unformed": that God knows even the elements of man before they are formed in the womb. And in thy book all shall be written. And that no one is born without the will of God: lest anyone should escape his knowledge.

Days shall be formed, and no one in them. Symmachus translated this place thus: "the days in which they were formed, not even one of them is missing." And the sense is: all the time of age to which the courses have already been deputed from the beginning of this life, runs to a certain end, nor is one day more or less than thou the creator hast willed to be. Moreover, according to the Seventy interpreters, and a higher understanding, the sense is: Thou formest all in the day, thou wilt all to be sons of God, but there is no one among men who does not become subject to sin, and through this begins to be a son of the night, nor does anyone of them perfect his whole time of life worthy of the light of that day. Whence also the Apostle speaks to those who had ceased to be sons of the night: "But we, brethren, are not sons of the night, but sons of God" (1 Thess. 5).

PSALM 139

Deliver me, O Lord, from the evil man, etc. The devil cannot deceive us as much as through the instrument of man: from this the prophet prays to be delivered.

Who have devised iniquities in their hearts. He speaks of heretics.

The poison of asps is under their lips. Because they seem to have words of friendship, but they are full of deadly poison.

They have set a stumbling-block for me near the way. This is, bringing forth testimonies from the Scriptures, which as it were seemed to have some reason, they will try to deceive me.

I said to the Lord: Thou art my God. If thou art not holy, thou canst not say this verse. He in whom sin does not reign says this: "The Lord is the portion of my inheritance" (Psalm 15).

Deliver me not, O Lord, from my desire to the sinner. The Scripture says: "But if anyone shall see a woman to lust after her, he hath already committed adultery with her in his heart" (Matt. 5). Therefore the prophet says: Do not deliver me to the devil from my concupiscence; but it is well for me to judge in work, and not in thought.

CAPUT CI

rcuitus eorum, labor labiorum ipsorum operiet eos.

Quemadmodum serpent quando viderit aliquem venientem ad percutiendum, circulum facit totius corporis sui, et in medio celat caput, ubi scit habere se vitam; ita et isti haeretici per sermonem philosophorum, et Aristotelis, et caeterorum videntur se abscondere et quasi protegere, et defendere. Sed ecclesiasticus vir quasi in virga, hoc est in cruce, solvit circulum, et invenit caput latens, et ibi eum percutit, hoc est, testimonium profert de Scripturis.

Habitabunt recti cum vultu tuo. Vultus Dei quid est nisi Christus? Qui non rapinam arbitratus est esse se aequalem Deo (Philipp. II).

PSALMUS CXL.

Domine, clamavi ad te, exaudi me. Moyses stabat cum populo, et Pharaon sequebatur post tergum ejus, et undique angustia illi erat. In illo tempore lacrymatus est ad Deum. Et continuo Deus ad eum: Quid clamas ad me? Dum cum silentio orabat, auditus est. Scriptura autem non meminit quod locutus sit, sed tantum quod lacrymatus sit. Et sanguis martyrum semper clamat ad Dominum, et exauditur. Et Dominus locutus est Cain: Sanguis fratris tui clamat ad me (Gen. IV). Et in Apocalypsi Joannis, animae justorum sub altari dicebant ad Dominum: Usquequo, Domine, non nos defendis (Apoc. VI)? Simul autem consideremus, quia animae justorum altaria sunt Domini. Intende voci meae, cum clamavero ad te. Hoc est, vide et considera, o Domine, quid peto: quoniam non peto corporali desiderio, aut aurum, aut tale aliquid hujusmodi: sed ut misericordiam tuam consequar. Propterea dicit, intende, hoc est, diligenter audi, quia nihil alienum peto.

Dirigatur oratio mea, sicut incensum in conspectu tuo. Hoc est, recta ad te perveniat oratio mea, non habens aliquas sordes, aut vitia, aut cogitationes diabolicas. Incensum autem orationes sanctorum sunt. Hoc autem cognoscimus de Apocalypsi: quando viginti quatuor seniores tenebant thuribula, et dicebant (Ibid. VIII): Hae sunt orationes sanctorum. Elevatio manuum mearum sacrificium vespertinum. Elevatio manuum. Dominum demonstrat. Et in elevatione manuum Creatorem videmus. Vide autem, quia non dixit, extensio manuum mearum. Extensio enim non est elevatio.

THE HEAD OF THEIR COMPASSING: THE LABOR OF
THEIR LIPS SHALL COVER THEM.

Just as a serpent, when it sees someone coming to strike it, makes a circle of its whole body, and hides its head in the middle, where it knows it has its life; so also these heretics, through the discourse of philosophers, and of Aristotle, and of others, seem to hide themselves and as it were protect and defend themselves. But the man of the Church, as if with a rod, that is, in the Cross, looses the circle, and finds the hidden head, and strikes him there; that is, he brings forth testimony from the Scriptures.

The upright shall dwell with thy face. What is the face of God except Christ? Who thought it not robbery to be equal with God (Philipp. 2).

PSALM 140

Lord, I have cried to thee, hear me. Moses was standing with the people, and Pharaoh was following behind his back, and on all sides there was distress for him. In that time he wept to God. And immediately God said to him: Why criest thou to me? While he prayed with silence, he was heard. Moreover, the Scripture does not mention that he spoke, but only that he wept. And the blood of martyrs always cries to the Lord, and is heard. And the Lord spoke to Cain: The blood of thy brother criest to me (Gen. 4). And in the Apocalypse of John, the souls of the just under the altar said to the Lord: How long, O Lord, dost thou not defend us (Apoc. 6)? At the same time, moreover, let us consider that the souls of the just are the altars of the Lord. Give ear to my voice, when I cry to thee. That is, see and consider, O Lord, what I ask: for I do not ask with a corporeal desire, either gold, or anything else of this kind: but that I may obtain thy mercy. Therefore he says, give ear, that is, listen diligently, because I ask nothing foreign.

Let my prayer be directed as incense in thy sight. That is, let my prayer reach thee directly, not having any filth, or vices, or diabolical thoughts. Moreover, incense is the prayers of the saints. This, moreover, we know from the Apocalypse: when the twenty-four elders held thuribles, and said (Ibid. 8): These are the prayers of the saints. The lifting up of my hands, as evening sacrifice. The lifting up of hands points to the Lord. And in the lifting up of hands we see the Creator. See, moreover, that he did not say, the extension of my hands. For extension is not lifting up.

Sed extendit aliquis, et post tergum, et in latus, hoc est, in vitia: quemadmodum dicit Dominus: Et quando extenderitis ad me manus vestras, non exaudiam vos (Jerem. XV). Sacrificium vespertinum, undecima hora, id est, in Evangelio, levo manus meas. Et iterum Apostolus: Levate manus vestras ad orationes (I Tim. II). Et Moyses quando levabat manus, vincebat Jesus: quando deponebat, vincebatur (Exod. XVII). Si intelligo Scripturas secundum historiam, et secundum litteram: Moyses deorsum habet manus. Si autem spiritualiter, elevat manus suas in altum.

Pone, Domine, custodiam ori meo. Mors et vita in manibus linguae. Et iterum: Amen dico vobis: quoniam de omni otioso verbo quod locuti fueritis, reddetis rationem in die iudicii (Matt. XII). Hoc ergo postulat, Propheta, ut omne quod loquitur, non sit otiosum, sed sanctum et dignum Deo. Et ostium circumstantiae labiis meis. Ostium circumstantiae quasi murum in circuitu totius domus postulat, ut in nullo vincatur. Dicit enim Jeremias: Mors intravit per fenestras vestras (Jerem. IX). Fenestras autem habemus quinque, hoc est, visum, auditum, gustum, odoratum, et tactum. Si ergo videro mulierem ad concupiscendum eam, jam moechatus sum eam in corde meo (Matt. V), et intravit mors per fenestram meam, hoc est, per visum. Si tibia, aut organum, aut calamus quasi dissolvat me, mors intravit per auditum meum. Si autem aliquid molle tangam, et solvar corporis mollitie, mors intravit per tactum meum, et caetera similiter. Ergo deprecatur propheta ostium circumstantiae, hoc est, ut muniatur tota ejus domus, ut non habeat adversarius unde ingrediatur, et dominetur hominibus. Dicitur enim in Epistola sancti Petri: Adversarius noster diabolus sicut leo rugiens circuit, quaerens quem devoret (I Pet. V). Diabolus non pugnat cito contra aliquem per grandia vitia, sed per parva, ut possit quomodocumque intrare, et dominari homini, et postea eum in majora vitia impellit. Non per fornicationem, non per avaritiam: sed per minora vitia ingreditur.

Non declines cor meum in verba malitiae ad excusandas excusationes in peccatis. O infelicissimum humanum genus, qui peccata excusamus, dicentes: Victus sum a natura: cum in potestate nostra sit, et peccare, et Domino adjuvante, non peccare. Semper excusamus nosmetipsos et dicimus: Ego nolebam peccare: caro me vicit. Illa mulier venit ad me, ipsa misit, ipsa me tetigit, ipsa mihi illud dixit, ipsa me vocavit, et pro quo debueramus poenitentiam agere, et dicere: Domine, peccavi: excusamus, et jungimus peccata peccatis. Aequale corpus habemus omnes, diversos autem labores.

But someone extends, both behind the back and to the side, that is, into vices: just as the Lord says: And when you shall extend your hands to me, I will not hear you (Jer. 15). An evening sacrifice, the eleventh hour, that is, in the Gospel, I lift my hands. And again the Apostle: Lift up your hands to prayers (1 Tim. 2). And Moses, when he lifted his hands, Jesus (Joshua) conquered: when he put them down, he was conquered (Exod. 17). If I understand the Scriptures according to history, and according to the letter: Moses has his hands downward. If, however, spiritually, he lifts his hands on high.

Set a watch, O Lord, before my mouth: and a door of circumference about my lips. Death and life are in the power of the tongue. And again: "Amen I say to you: that of every idle word that you shall speak, you shall render an account in the day of judgment" (Matt. 12). Therefore, the Prophet asks this, that everything he speaks may not be idle, but holy and worthy of God. And a door of circumference about my lips. He asks for a door of circumference as if a wall around the whole house, so that he may be conquered in nothing. For Jeremiah says: "Death has entered through your windows" (Jer. 9). Now we have five windows, that is, sight, hearing, taste, smell, and touch. If, therefore, I see a woman to lust after her, I have already committed adultery with her in my heart (Matt. 5), and death has entered through my window, that is, through sight. If a pipe, or an organ, or a reed should as it were dissolve me, death has entered through my hearing. If, however, I touch something soft, and am dissolved by the softness of the body, death has entered through my touch, and other things similarly. Therefore the prophet prays for a door of circumference, that is, that his whole house may be fortified, so that the adversary may not have a place from which to enter and dominate men. For it is said in the Epistle of Saint Peter: "Our adversary the devil as a roaring lion goeth about, seeking whom he may devour" (1 Pet. 5). The devil does not fight quickly against someone through great vices, but through small ones, so that he can enter in any way whatever and dominate the man, and afterwards he impels him into greater vices. He enters not through fornication, not through avarice, but through lesser vices.

Incline not my heart to evil words; to make excuses in sins. O most unhappy human race, who excuse sins, saying: "I was overcome by nature": when it is in our power both to sin and, with the Lord helping, not to sin. We always excuse ourselves and say: "I did not want to sin: the flesh conquered me. That woman came to me, she sent, she touched me, she said that to me, she called me"; and for that for which we ought to have done penance and said: "Lord, I have sinned," we excuse ourselves and join sins to sins. We all have the same body, but different labors.

Non est personarum acceptor Deus. Vis ergo scire quod aequale habemus et nos et sancti corpus? Paulus Apostolus dicit: Video autem aliam legem repugnantem legi mentis meae, et captivantem me in lege peccati (Rom. VII). Et iterum post haec: Propterea castigo corpus meum, et in servitatem subjicio, ne aliis praedicans, ipse reprobos inveniar (I Cor. IX). Et iterum: Miser ego homo, quis me liberabit de corpore mortis hujus (Rom. VII)? Diversos ergo labores habemus. Et quantum quis laborat, tantum et praemium accipiet.

Et cum hominibus operantibus iniquitatem. Ex communi subauditur: non declines cor meum cum hominibus operantibus iniquitatem. Et non communicabo cum electis eorum. Sicut Dominus habet electos sanctos, ita et diabolus habet electos suos. Intellige mihi principes haereticorum, et non dubitabis de electis eorum. Si enim dixisset electos, et non cum subdistinctione, eorum, exclusisset electos Dei. Communicabo dupliciter intelligitur: aut consentiam, aut secundus fiam, hoc est, immundus. Scitis enim Scripturam, duo immunda vocare. Dicit Apostolus: Ut confundat utrumque (Ephes. II), hoc est, duos homines in unum novum hominem. Duos, interiorem et exteriorem, hoc est, immundum faciam sanctum. Et iterum: Noe in arca, munda septena introduxit secum: immunda autem duo et duo (Gen. VII).

Corripiet me justus in misericordia, et increpabit me. Quem diligit Dominus, corripit: castigat autem omnem filium quem recipit (Hebr. XII). Beatus est qui corripitur, non retribuet Dominus bis in idipsum. Magna est ira Dei quando non nobis irascitur (Nahum. I). Reservat enim nos sicut vitulum in occisionem. Ad Jerusalem enim dicit: Multa sunt peccata tua, et multae iniquitates: propterea non irascor tibi (Jerem. III), hoc est, quando adultera eras tantum, zelabam te quasi diligens te: quando autem multos habuisti amatores, contempsi te, et non irascor tibi (Ezech. XVI). Quemadmodum vir zelat uxorem suam quando eam diligit: si autem non zelat, odit eam, et non consequitur illius sermones qui dicit: Visitabo in virga iniquitates eorum (Psal. LXXXVIII). Et iterum: Et non visitabo filias eorum quando fornicatae fuerint (Ose. IV). Corripiet me justus in misericordia, et increpabit me. Pone hic magistrum aliquem, aut patrem aut medicum. Si viderit medicus in corpore carnes putridas, et dicat, quid ad me pertinent? scias quia crudelis est. Si autem praecidat, et cauterium imponat, misericors est: quia sanat hominem.

God is no respecter of persons. Do you wish, therefore, to know that both we and the saints have the same body? The Apostle Paul says: "But I see another law fighting against the law of my mind, and captivating me in the law of sin" (Rom. 7). And again after these things: "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). And again: "Unhappy man that I am, who shall deliver me from the body of this death?" (Rom. 7). Therefore we have different labors. And as much as one labors, so much reward also shall he receive.

With men that work iniquity. From the common part it is understood: "incline not my heart with men that work iniquity." And I will not communicate with the choicest of them. Just as the Lord has his holy elect, so also the devil has his elect. Understand for me the leaders of heretics, and you will not doubt about their elect. For if he had said "the elect," and not with the sub-distinction "of them," he would have excluded the elect of God. I will communicate is understood in two ways: either I shall consent, or I shall become second, that is, unclean. For you know the Scripture calls two things unclean. The Apostle says: "That he may confound both" (Eph. 2), that is, two men into one new man. Two, the inner and the outer, that is, I shall make the unclean holy. And again: Noah in the ark brought in seven clean things with him: but the unclean two by two (Gen. 7).

The just man shall correct me in mercy, and shall reprove me. "Whom the Lord loveth, he chastiseth: and he scourgeth every son whom he receiveth" (Heb. 12). Blessed is he who is corrected, for the Lord will not judge twice for the same thing. The anger of God is great when he is not angry with us (Nahum 1). For he reserves us like a calf for the slaughter. For he says to Jerusalem: "Many are thy sins, and many thy iniquities: therefore I am not angry with thee" (Jer. 3), that is, when thou wast only an adulteress, I was jealous of thee as if loving thee: but when thou hadst many lovers, I despised thee, and I am not angry with thee (Ezek. 16). Just as a man is jealous of his wife when he loves her: if, however, he is not jealous, he hates her, and he does not follow the words of him who says: "I will visit their iniquities with a rod" (Psalm 88). And again: "And I will not visit their daughters when they shall have committed fornication" (Hos. 4). The just man shall correct me in mercy, and shall reprove me. Place here some master, or father, or physician. If the physician sees putrid flesh in the body and says, "what do they concern me?" know that he is cruel. If, however, he cuts them away and applies a cautery, he is merciful: because he heals the man.

Similiter et magister si dimittit puerum, et non ab eo exigit disciplinam, odit eum. Si autem exigit, et medicus curet; quae putatur esse asperitas, clementia est. Ahab arguitur a Domino de Naboth (III Reg. XXI): quando occidit eum, et accepit vineam ejus, et effudit sanguinem justum. Elias propheta missus est ad eum qui dixit: Occidisti, et possedisti: statim conscientia percussus submitit cervicem et oculos, et hoc impius, et rex indutus purpura. Et postea dicit Scriptura: quod audiens induit cilicium subtus purpuram. Et videns Deus dixit: Quia reveritus est me Achab: non inducam mala in eum. Vide ergo quantum valuit cilicium, et jejunium, et modica lacryma quantum sanguinem lavit. Ita ergo oportet vestiri cilicio et jejunare, ut nemo videat. Corripiet dupliciter intelligitur: aut arguet, aut docebit. Oleum peccatoris non impinguet caput meum. Populus meum...

Quoniam adhuc, et oratio mea in beneplacitis eorum. Hoc dicit: Ipsi quidem sapiebant: ego autem pro ipsis orabam ut convertantur. Absorpti sunt juncti petrae iudices eorum. Sicut alibi dicit: Beatus qui tenebit et allidet parvulos suos ad petram (Psal. CXXXVI). Petra autem erat Christus (I Cor. XV). Parvuli autem minores, et parvae cogitationes antequam crescant. Et nunc ipsi haeretici, licet per Aristotelem et Platonem videantur simplicitatem Ecclesiae contemnere, tamen quando venerint ad Scripturas, statim absorbebuntur a petra, hoc est, a Christo, et convertentur ad eum. Absorptio enim pro victoria dicitur: sicut Apostolus dicit: Absorpta est mors in victoria. Ubi est, mors, victoria tua? Ubi, inferne, stimulus tuus (I Cor. XV)? Victoriā autem dicit ipsam absorptionem, quam victoriā habebat in absorbendo.

Audient verba mea, quoniam potuerunt. Ipse Dominus dicit: Quia ad me venerunt, victi sunt, et delectati sunt meis verbis, et conversi sunt ad me, et sunt in Ecclesia mea. Sicut crassitudo terrae. Omne crassum vicinum est terrae. Et anima quae peccat, terrae haeret. Dominus enim ex initio omnia tenuia fecit. Suo ergo vitio unusquisque incrassatur, et deducitur in terram. Demus exemplum: sicut vulnus in corpore tumens plenum est crassum, et quando venerit medicus secat ipsum, et sanat et tenne facit, et tunc redigitur in suam naturam, quomodo et creatum est. Ideo dicit: Sicut crassitudo terrae erupta est super terram, et salvatur.

Similarly also a master, if he lets the boy go and does not require discipline from him, hates him. If, however, he requires it, and the physician cures; that which is thought to be harshness is clemency. Ahab is rebuked by the Lord concerning Naboth (3 Kings 21): when he killed him, and took his vineyard, and shed just blood. Elijah the prophet was sent to him, who said: "Thou hast killed, and hast taken possession": immediately struck in conscience he submitted his neck and eyes, and this an impious man, and a king clothed in purple. And afterwards the Scripture says: that hearing this he put on sackcloth beneath the purple. And God seeing him said: "Because Ahab has revered me: I will not bring evils upon him." See, therefore, how much the sackcloth and fasting availed, and how much a small tear washed away blood. So, therefore, it is necessary to be clothed in sackcloth and to fast, that no one may see. Correct is understood in two ways: either he will reprove, or he will teach. But let not the oil of the sinner fatten my head. My people...

For my prayer also shall still be in their good pleasures. He says this: They indeed were wise; I, however, prayed for them that they might be converted. Their judges are swallowed up, joined to the rock. As he says elsewhere: "Blessed is he who shall take and dash his little ones against the rock" (Psalm 136). Moreover, the rock was Christ (1 Cor. 10). Now the little ones are the lesser and small thoughts before they grow. And now these heretics, although through Aristotle and Plato they seem to contemn the simplicity of the Church, nevertheless when they come to the Scriptures, they will immediately be swallowed up by the rock, that is, by Christ, and will be converted to him. For "swallowing up" is used for victory: as the Apostle says: "Death is swallowed up in victory. Where, O death, is thy victory? Where, O hell, is thy sting?" (1 Cor. 15). Moreover, he calls the swallowing up itself a victory, which victory he had in swallowing up.

They shall hear my words, for they have prevailed. The Lord himself says: Because they came to me, they were conquered, and they were delighted with my words, and they were converted to me, and they are in my Church. As the thickness of the earth. Everything thick is near the earth. And the soul which sins cleaves to the earth. For from the beginning the Lord made all things thin (subtle). By his own vice, therefore, each one is thickened and led down to the earth. Let us give an example: just as a swelling wound in the body is full and thick, and when the physician comes he cuts it, and heals it and makes it thin, and then it is reduced to its nature, as it was also created. Therefore he says: As the thickness of the earth is broken up upon the ground, and is saved.

Dissipata sunt ossa nostra secus infernum. In vigesimo primo psalmo dicit: Dissipata sunt universa ossa mea. Si secundum litteram intelligimus, non stat. Siquidem crucifixus est tantum. Quando videris Arius, Eunomium extra Ecclesiam; intellige dissipata esse ossa Domini secus infernum. Os quod forte est, ipsi majores sunt qui videntur aliquid esse: per multiloquium ipsorum, et per philosophiam, et contentionem inducuntur ab haereticis.

Custodi me a laqueo quem statuerunt mihi. Semper nobis laqueos tendunt aut haeretici, aut daemones. Vitia enim vicina sunt virtutibus. Laqueum mihi posuerunt in eleemosyna, si extendero manum meam, ut videant homines: et quasi bonum faciens, venio in vitium et in peccatum. Si autem dederam tunicam fratri, ut alter videat, laqueum mihi posuerunt. Semper cervis tenduntur retia, et laquei eis ponuntur, ubi vestigia eorum deprehenderit venator. Cervus autem accipitur in sancto: quia altus est, et cornua grandia habet, et interficit serpentes. Propterea dicit alibi: Qui perfecit pedes meos tamquam cervorum (Psal. XVII). Talis enim dicitur esse virtutis, ut spiritu narium suarum protrahere serpentes de cavernis, et sic comedere valeat. Ipsi ergo serpentes ponunt nobis scandala, hoc est, daemones in ipsis vestigiis nostris ubi gradimur: In virtutibus, in eleemosyna, ut coram hominibus faciamus propter vanam gloriam. In jejunio, in oratione, in vestiendo cilicium: et ostendere hominibus. Qui enim vestitur cilicio, debet lugere sua peccata: non gloriari, et ostendere hominibus. Et a scandalis operantium iniquitatem. Hoc est, ut non offendam.

Cadent in retiaculo ejus peccatores. Superius dixit, custodi me a laqueo quem statuerunt mihi, de multis, nunc autem de uno: Cadent in retiaculo ejus peccatores. Quemadmodum Dominus mittit rete, et comprehendit multitudinem piscium, et habet apostolos piscatores colligentes et afferentes ad eum, hos ipsos qui per eos credunt, ita et diabolus habet daemones qui ei subjecti sunt, qui et decipiunt homines et afferunt illi. Singulariter sum ego donec transeam. Dicit Jeremias: Solus sedebam, amaritudine enim repletus eram (Jerem. XV). Hoc est, in poenitentia, solus ego hos dolos caveo. Et Moyses dicit: Transiens videbo hanc visionem magnam (Exod. III). Si non transierit, hoc est, omnia vitia, non potest videre magnam visionem. Magna autem visio: quia rubus ardebat, et non incendebatur: Ardebant spinae, hoc est, peccata. Hoc igne mundatur et Isaías: iste est enim carbo qui tetigit labia ejus: qui erat super altare (Isai. VI). Hujus carbonis meminit et propheta David: Sagittae potentis acutae, cum carbonibus desolatoriis (Psal. CXIII). Iste carbo desolator est, solitudinem facit, et peccatorem purgat.

PSALMUS CXLI.

Our bones are scattered by the side of hell. In the twenty-first psalm he says: "All my bones are scattered." If we understand it according to the letter, it does not stand. For indeed he was only crucified. When thou shalt see Arius, or Eunomius outside the Church; understand the bones of the Lord to be scattered by the side of hell. The "bone" which is strong, is the leaders themselves who seem to be something: they are led away by heretics through their multiloquence, and through philosophy and contention.

Keep me from the snare which they have laid for me. Heretics or demons always stretch out snares for us. For vices are neighbors to virtues. They have set a snare for me in almsgiving, if I stretch out my hand so that men may see: and as if doing good, I come into vice and into sin. If, however, I shall give a tunic to a brother so that another may see, they have set a snare for me. Nets are always stretched out for deer, and snares are set for them where the hunter has discovered their tracks. Now the deer is taken for the holy man: because he is high, and has large horns, and kills serpents. Therefore he says elsewhere: "Who hath made my feet like the feet of harts" (Psalm 17). For he is said to be of such virtue, that he is able to draw serpents out of their caves with the breath of his nostrils, and thus eat them. Those serpents, therefore, set stumbling-blocks for us, that is, the demons in our very tracks where we walk: In virtues, in almsgiving, so that we do them before men on account of vainglory. In fasting, in prayer, in wearing sackcloth: and showing them to men. For he who is clothed in sackcloth ought to mourn his sins: not to glory and show it to men. And from the stumbling-blocks of them that work iniquity. That is, so that I may not stumble.

The wicked shall fall into his net. Above he said, "keep me from the snare which they have laid for me," concerning many; now, however, concerning one: The wicked shall fall into his net. Just as the Lord sends a net, and catches a multitude of fish, and has apostles as fishermen gathering and bringing to him those very ones who believe through them, so also the devil has demons who are subject to him, who both deceive men and bring them to him. I am alone until I pass. Jeremiah says: "I sat alone, for I was filled with bitterness" (Jer. 15). That is, in penance, I alone avoid these deceits. And Moses says: "I will pass and see this great vision" (Exod. 3). If he shall not pass, that is, through all vices, he cannot see the great vision. Now it is a great vision: because the bush was burning, and was not consumed: The thorns were burning, that is, sins. With this fire Isaiah also is cleansed: for this is the coal which touched his lips: which was upon the altar (Isa. 6). The prophet David also mentions this coal: "Sharp arrows of the mighty, with desolating coals" (Psalm 119). This coal is a desolator, it makes a solitude, and purges the sinner.

PSALM 141

Intellectus David, cum esset in spelunca, oratio. Praescribitur iste titulus secundum historiam quidem quando fugiebat David a facie Saul, in deserto Engaddi in spelunca absconsus (I Reg. XXIV). Et ingressus est ignorans Saul, quasi sua causa. Sed quoniam habet in praescriptione. Intellectus David: debemus spiritualiter intelligere psalmum. Accipitur quidem in Domino verus David, et intelligitur Saul in diabolo. Spelunca autem in hoc mundo: et quod diabolus non immittit in hunc mundum aliquid boni; sed stercus, et si quid putridum est. Spelunca autem intelligitur iste mundus, quia perfectum lumen non habet, quantum ad comparationem futuri, sed quasi lumen aliquod illuxit Dominus veniens in hunc mundum. Propterea dicit Apostolus: Qui est lumen gloriae ejus (Hebr. I). Ergo sicut David introivit in speluncam abscondens se a Saul: ita et Dominus ingressus est in hunc mundum, et persecutionem passus est.

Voce mea ad Dominum clamavi: voce mea ad Dominum deprecatus sum. Effundo in conspectu ejus orationem meam. Omnia haec in humilitate corporea loquitur, ut se verum hominem, sicut saepe diximus, manifestet. Tribulationem meam ante ipsum pronuntio: in deficiendo in me spiritum meum. Neque tribulatio praesens, neque defectio spiritus impedit: sed jugiter spiritualis vocis oratione clamare non desinit. Et tu cognovisti semitas meas. Doctrinas quas doceo.

In via hac qua ambulabam, absconderunt superbi laqueos mihi. Saepius ei a Judaeis absconditos tentationum laqueos in via praesentis vitae, et in aliis declaravimus psalmis.

Considerabam a dextris. Ut de sinistra ad dexteram adducerentur. Et videbam, quia non erat qui cognosceret me. Deum carne contactum.

Periit fuga a me. Periit fuga ejus, cum delatus a Judaeis, saepius ultro iterum obtulit, nec est agnitus ab eis. Et non est qui quaerat animam meam. Corpus accipiunt ad crucifigendum: animam autem non requirunt, id est, non attingunt.

Clamavi ad te, Domine. De cruce. Dixi, tu es spes mea. Commendans in manibus tuis spiritum meum (Luc. XXIII). Portio mea in terra viventium. In sanctis qui in eam transferuntur, sicut et latroni ait: Amen dico tibi, quia hodie mecum eris in paradiso.

Intende in orationem meam: quia humiliatus sum nimis. Libera me a persequentibus me: quia confortati sunt super me, etc. A Patre se educi de inferni claustris postulat, ut resurrectio ejus paterni nominis honor sit. Quae confessio a quibus sit confitenda ostendit, dicens: Me expectant justi. Apostoli vel reliqui sancti, quorum expectationi, cum resurrexero, satisfacio. Donec retribuas mihi. Claritatem illam quam habui, priusquam mundus fieret, apud te (Joan. XVII).

Of understanding for David. A prayer when he was in the cave. This title is prefixed according to history, indeed, when David was fleeing from the face of Saul, hidden in a cave in the desert of Engaddi (1 Kings 24). And Saul entered, being ignorant, as if for his own cause. But since it has in the prefix: Of understanding for David: we ought to understand the psalm spiritually. Indeed, the true David is taken for the Lord, and Saul is understood as the devil. Now the cave is in this world: and that the devil does not send anything of good into this world; but dung, and if there is anything putrid. Moreover, this world is understood as a cave, because it does not have perfect light, in comparison to the future, but the Lord, coming into this world, shone as if some light. Therefore the Apostle says: "Who is the brightness of his glory" (Heb. 1). Therefore, just as David entered into the cave hiding himself from Saul: so also the Lord entered into this world, and suffered persecution.

I cried to the Lord with my voice: with my voice I made supplication to the Lord. I pour out my prayer in his sight. He speaks all these things in bodily humility, that he may manifest himself a true man, as we have often said. And before him I declare my trouble: when my spirit failed me. Neither present trouble, nor the failing of spirit hinders him: but he does not cease to cry continually with the prayer of a spiritual voice. Then thou knewest my paths. The doctrines which I teach.

In this way wherein I walked, the proud have hidden a snare for me. We have declared in other psalms that the snares of temptations were often hidden for him by the Jews in the way of this present life.

I looked on my right hand. That they might be led from the left to the right. And beheld: and there was no one that would know me. God covered with flesh.

Flight hath perished from me. His flight perished, when having been betrayed by the Jews, he often voluntarily offered himself again, nor was he recognized by them. And there is no one that hath regard to my soul. They take the body to crucify it: but they do not require the soul, that is, they do not touch it.

I cried to thee, O Lord. From the Cross. I said: Thou art my hope. Commending my spirit into thy hands (Luke 23). My portion in the land of the living. In the saints who are transferred into it, just as he said to the thief: "Amen I say to thee, this day thou shalt be with me in paradise."

Attend to my supplication: for I am brought very low. Deliver me from my persecutors; for they are stronger than me, etc. He asks to be led out from the cloisters of hell by the Father, so that his resurrection may be an honor to the Father's name. Which confession he shows by whom it is to be confessed, saying: The just wait for me. The Apostles or the rest of the saints, whose expectation I satisfy when I shall have risen. Until thou reward me. That brightness which I had with thee before the world was made (John 17).

Et nos humiliter deprecamur ac petimus, ut suscepta voce clamoris nostri, eductos ex inferni carcere, illuc nos jubeas transferri de morte, ubi pendenti latroni praeparasti locum lucidum ac quietem: quia tibi est honor et gloria cum Patre et Spiritu sancto in saecula saeculorum. Amen.

PSALMUS CXLII.

Psalmus David, quando persequeretur eum filius suus Absalon.

Iste psalmus vocem continet illius qui pro humana redemptione seipsum exinanivit, accipiens formam servi, ut nos erueret a servitute (Philipp. II).

Domine, exaudi orationem meam. Humilia verba et plena humilitatis et misericordiae. Auribus percipe obsecrationem meam in veritate tua. Confidentis verba sunt. In veritate tua, hoc est, in Christo tuo. Ego sum via, vita, et veritas (Joan. XIV). Et exaudi me in tua justitia. Et in Christo tuo. Hoc est, non confido mihi, sed ego veritatem et justitiam tuam peto, ut ipsa mei misereatur.

Et non intres in iudicium cum servo tuo. Ecce manifestissime demonstravit, quia misericordiam Dei praestolatur, dicens: Et non intres in iudicium cum servo tuo. Hic quasi aliquis iudicet inter Deum et prophetam, sicut et in quinquagesimo psalmo scriptum est: Ut justificeris in sermonibus tuis, et vincas cum judicaris. Et propterea intrat in iudicium Deus, ut juste puniat. Tale quid fecit et Cyrus, rex Persarum et Medorum, regi Armeniorum, quando transgressus est amicitias ejus. Vicit eum et captivum accepit: et proprios illius cognatos, et uxorem, et filios fecit judicare inter illos: ut juste aut misereatur, aut puniat. Quia non justificabitur in conspectu tuo omnis vivens. Deus Abraham, Deus Isaac, Deus Jacob: Deus viventium, et non mortuorum (Luc. XX). Ergo nec ipsi patriarchae justificabuntur in conspectu Dei. Stellae enim non sunt mundaе in conspectu ejus (Job. XXV).

Quia persecutus est inimicus animam meam. Hoc interpretatione non indiget. Nulli dubium, quin diabolus: Humiliavit in terra vitam meam. Hoc est, quod dicit. Ante alas habebam, et volabam: nunc autem persecutus est inimicus animam meam: et apprehendit, et ligavit mihi pedes et manus, quemadmodum volatile ab homine comprehenditur, ut quasi videatur mortuum esse: quia non habet licentiam alarum suarum ut volet. Ita et me, inquit, inimicus ligavit conscientia peccatorum meorum.

And we humbly deprecate and ask, that having received the voice of our cry, having been led out from the prison of hell, thou mayest command us to be transferred there from death, where thou hast prepared a place of light and rest for the hanging thief: because to thee is honor and glory with the Father and the Holy Spirit for ages of ages. Amen.

PSALM 142

A psalm of David, when his son Absalom pursued him.

This psalm contains the voice of him who for human redemption emptied himself, taking the form of a servant, that he might rescue us from servitude (Philipp. 2).

Hear, O Lord, my prayer. Humble words and full of humility and mercy. Give ear to my supplication in thy truth. These are the words of one who is confident. In thy truth, that is, in thy Christ. "I am the way, the truth, and the life" (John 14). And hear me in thy justice. And in thy Christ. That is, I do not trust in myself, but I ask for thy truth and justice, that it itself may have mercy on me.

And enter not into judgment with thy servant. Behold he has most manifestly shown that he waits for the mercy of God, saying: And enter not into judgment with thy servant. Here it is as if someone should judge between God and the prophet, just as it is written in the fiftieth psalm: "That thou mayest be justified in thy words, and mayest overcome when thou art judged." And therefore God enters into judgment, that he may punish justly. Cyrus also, king of the Persians and Medes, did such a thing to the king of the Armenians, when he transgressed his friendships. He conquered him and took him captive: and he made his own kinsmen, and wife, and children judge between them: that he might either have mercy or punish justly. For in thy sight no man living shall be justified. "The God of Abraham, the God of Isaac, the God of Jacob: the God of the living, and not of the dead" (Luke 20). Therefore not even the patriarchs themselves shall be justified in the sight of God. For the stars are not clean in his sight (Job 25).

For the enemy hath persecuted my soul. This does not need interpretation. No one doubts that it is the devil. He hath brought down my life to the earth. This is what he says. Before I had wings, and I flew: now, however, the enemy has persecuted my soul: and he has caught me, and bound my feet and hands, just as a bird is caught by a man, so that it as it were seems to be dead: because it does not have the license of its wings to fly. So also, he says, the enemy has bound me with the conscience of my sins.

Collocavit me in obscuris, sicut mortuos saeculi. Si sicut mortuos saeculi, adhuc necdum mortuus, quia in poenitentia stat. Si quis autem peccans non agit poenitentiam, hic mortuus est saeculi, et non, sicut mortuus, sed perfecte mortuus. Hoc ergo putavit inimicus, quia non ago poenitentiam pro peccatis quae ipse mihi suggessit ut faciam. Et anxius est super me spiritus meus. Tu dic prius peccata tua, et salvus eris (Isai. XLIII). Et iterum: Si solum suspiraveris pro peccatis tuis, salvus eris (Ezech. XVIII). In me turbatum est cor meum. Propter conscientiam meam, quia peccavi.

Memor fui dierum antiquorum. Dierum meorum priorum memor fui, quando habebam confidentiam: nunc autem mihi nox est.

Expandi manus meas ad te. Ligatus ab inimico, nihil aliud possum facere nisi poenitentiam agere, et manus meas levare ad te. Anima mea sicut terra sine aqua tibi. Sicut terra sine aqua sitit et quaerit imbrem: ita et anima mea desiderat et sitit te, Deum suum.

Velociter exaudi me, Domine: defecit Spiritus meus. Anima mea defecit, et caro mea defecit: spiritus tantum remansit in me, et ipse defecit; sed, velociter exaudi me, Domine, et miserere mei.

Notam fac mihi viam in qua ambulem. Christum tuum notum fac mihi, qui dixit: Ego sum via (Joan. XIV).

Spiritus tuus bonus deducet me in terram rectam. Hic impiissimi Ariani proponunt nobis, et dicunt: Magister bone, quid faciam boni ut salvus fiam? Qui dicit: Quid me dicis bonum? Nemo est bonus nisi unus Deus (Luc. XVIII). Ergo si Filius non est bonus, sed Pater: major est Pater Filio. Ergo secundum tuum sensum, impiissime Ariane, quis major? Filius, an Spiritus sanctus? Utique dicis, Filius. Hic ergo dicit: Spiritus tuus bonus deducet me in terram rectam. Ergo si Spiritus bonus est, qui minor est, sicut tu dicis: multo magis Filius bonus est, quem tu majorem dicis. In Evangelio autem ita habet: Et accedens unus de scribis tentans eum, ait: Magister bone, et ait: Quid me dicis bonum, et non confiteris (Matth. XIX)? Sicut si aliquis tentans episcopum suum, quem contemnit, dicat illi: Episcopo, et ille respondet. Tibi non sum episcopus, recede a me. Alibi autem non legistis: Bonus pastor ponit animam suam pro ovibus suis (Joan. X)? Quid autem melius Filio, qui carnem induit propter nos, et passus est, et descendens de sua maiestate, novem menses in utero Virginis in sanguine fuit, in cunabulis fuit, passus est per momenta crescere, et verberari, et colaphizari, et crucifigi? Quid hoc melius?

PSALMUS CXLIII.

He hath made me to dwell in darkness as those that have been dead of old. If as those who have been dead of old, he is not yet dead, because he stands in penance. If, however, anyone sinning does not do penance, he is dead to the world, and not "as if" dead, but perfectly dead. Therefore the enemy thought this, that I would not do penance for the sins which he himself suggested to me to do. And my spirit is in anguish within me. Tell thou first thy sins, and thou shalt be saved (Isa. 43). And again: If thou shalt only sigh for thy sins, thou shalt be saved (Ezek. 18). My heart within me is troubled. Because of my conscience, because I have sinned.

I remembered the days of old. I was mindful of my former days, when I had confidence: now, however, it is night for me.

I stretched forth my hands to thee. Bound by the enemy, I can do nothing else except do penance, and lift my hands to thee. My soul is as earth without water unto thee. As earth without water thirsts and seeks rain: so also my soul desires and thirsts for thee, its God.

Hear me speedily, O Lord: my spirit hath fainted. My soul hath fainted, and my flesh hath fainted: only the spirit has remained in me, and it itself has fainted; but, hear me speedily, O Lord, and have mercy on me.

Make the way known to me, wherein I should walk. Make thy Christ known to me, who said: "I am the way" (John 14).

Thy good spirit shall lead me into the right land. Here the most impious Arians propose to us, and say: "Good Master, what good shall I do that I may be saved?" Who says: "Why callest thou me good? None is good but one, that is, God" (Luke 18). Therefore if the Son is not good, but the Father: the Father is greater than the Son. Therefore, according to thy sense, most impious Arian, who is greater? The Son, or the Holy Spirit? Certainly thou sayest, the Son. Here, therefore, it says: Thy good spirit shall lead me into the right land. Therefore if the Spirit is good, who is lesser, as thou sayest: much more is the Son good, whom thou sayest is greater. In the Gospel, moreover, it has it thus: "And one of the scribes coming, tempting him, said: Good Master," and he said: "Why callest thou me good, and confessest not" (Matt. 19)? Just as if someone tempting his bishop, whom he contemns, should say to him: "Bishop," and he responds: "To thee I am not a bishop, depart from me." Elsewhere, moreover, have you not read: "The good shepherd giveth his life for his sheep" (John 10)? Now what is better than the Son, who for our sake put on flesh, and suffered, and descending from his majesty, was in blood for nine months in the Virgin's womb, was in the cradle, suffered to grow through the moments, and to be beaten, and buffeted, and crucified? What is better than this?

PSALM 143

Propter eos qui ignorant Latinam linguam, licet multa de Evangelio dixerimus, tamen debemus et de Psalterio quaedam dicere: ut aliis saturatis, alii jejuni non redeant. Quoniam autem longus est psalmus, et si voluerimus in singulis versiculis immorari, dies praeterit: debemus breviter ad singula quaeque sensus magis quam verba replicare.

Benedictus Dominus Deus meus, qui docet manus meas ad praelium, et digitos meos ad bellum. Qui breviter interpretatur, hoc consequitur, ut ipse laudem non habeat, et tamen quodcumque in interpretatione est, retineant illi qui audierunt. Benedictus Dominus Deus meus, qui docet manus meas ad praelium, et digitos meos ad bellum. Levemus manus in sancta sine cogitationibus et disceptationibus; levemus in omni loco. Et cum levaverimus manus nostras, orationes nostrae ad Deum arma sunt contra diabolum. Qui docet manus meas ad praelium, et digitos meos ad bellum. Haec est lyra nostra, haec cithara. In hac cantamus Domino.

Misericordia mea, et refugium meum, susceptor meus et liberator meus. Protector meus, et in ipso speravi. In tantis nominibus appellatur Deus. Quot beneficia, tot nomina. Qui subdis populum meum sub me. Hoc potest ex persona Christi dici, hoc est, ex assumpto homine. Potest autem ex persona apostolorum dici, quia dicitur: Qui subdis populum meum sub me. Dicit hoc et sanctus Pater in monasterio, et gratias referens Deo dicit: Benedictus Dominus Deus meus, qui subdis populum meum sub me. Non enim mihi subjicitur; sed tibi subjicitur. Ideo mihi servit, ut serviat tibi.

Domine, quid est homo, quia innotuisti ei: aut filius hominis, quia reputas eum? Hoc ipsum et in octavo psalmo dicitur: Quid est homo quod memor es ejus: aut filius hominis, quoniam visitas eum? Domine, quid est homo, quia innotuisti ei? De fragilitate corporis et humana conditione loquitur? Et quid dicit? Si carnem aspicias, quid est homo? Si Spiritum, grande quiddam est homo. Non despiciamus carnem, sed carnis opera contemnamus. Non despiciamus carnem, quae cum Christo regnat in coelo. Caro et sanguis regnum Dei non possidebunt (I Cor. XV). Non caro et sanguis, sed carnis opera. Caro et sanguis regnum Dei non possidebunt, et quomodo in Christo regnant, et quomodo sedemus cum Christo in coelestibus? Domine, quid est homo, quia innotuisti ei: aut filius hominis, quia reputas eum? Gratias agit Deo, et quod dicit, hoc est: Quantum ad humanam conditionem, homo nihil est. Vanitas vanitatum, et omnia vanitas, dicit Ecclesiastes. Si omnia vanitas, ergo et coelum, ergo et angeli. Si coelum et angeli vanitas: homo quanta vanitas! Et si vanitas angeli, si coelum vanitas: Deus ergo quare vanitatem operatus est?

On account of those who are ignorant of the Latin language, although we have said many things concerning the Gospel, yet we ought also to say some things concerning the Psalter: so that while others are satisfied, others may not return fasting. Since, however, the psalm is long, and if we should wish to linger on individual verses, the day would pass: we ought briefly to repeat the sense of each one rather than the words.

Blessed be the Lord my God, who teacheth my hands to fight, and my fingers to war. He who interprets briefly attains this, that he himself may not have praise, and yet that those who have heard may retain whatever is in the interpretation. Blessed be the Lord my God, who teacheth my hands to fight, and my fingers to war. Let us lift up hands in holy places without thoughts and disputes; let us lift them up in every place. And when we shall have lifted up our hands, our prayers to God are weapons against the devil. Who teacheth my hands to fight, and my fingers to war. This is our lyre, this our cithara. In this we sing to the Lord.

My mercy, and my refuge: my support, and my deliverer. My protector, and in him have I hoped. God is called by so many names. As many as the benefits, so many are the names. Who subdueth my people under me. This can be said from the person of Christ, that is, from the assumed man. It can, however, be said from the person of the apostles, because it is said: Who subdueth my people under me. A holy Father in a monastery also says this, and giving thanks to God he says: "Blessed be the Lord my God, who subdueth my people under me." For they are not subject to me; but they are subject to thee. Therefore they serve me, that they may serve thee.

Lord, what is man, that thou art made known to him? or the son of man, that thou makest account of him? This very thing is also said in the eighth psalm: "What is man that thou art mindful of him: or the son of man, that thou visitest him?" Lord, what is man, that thou art made known to him? Does he speak of the fragility of the body and the human condition? And what does he say? If thou lookest at the flesh, what is man? If at the Spirit, man is something great. Let us not despise the flesh, but let us condemn the works of the flesh. Let us not despise the flesh, which reigns with Christ in heaven. "Flesh and blood shall not possess the kingdom of God" (1 Cor. 15). Not flesh and blood, but the works of the flesh. "Flesh and blood shall not possess the kingdom of God," and how do they reign in Christ, and how do we sit with Christ in the heavenly places? Lord, what is man, that thou art made known to him? or the son of man, that thou makest account of him? He gives thanks to God, and what he says is this: As far as the human condition is concerned, man is nothing. "Vanity of vanities, and all is vanity," says Ecclesiastes. If all is vanity, then also heaven, then also the angels. If heaven and the angels are vanity: how great a vanity is man! And if the angels are vanity, if heaven is vanity: why then did God work vanity?

Vanitas ad comparationem Dei: caeterum per se non vanitas (Eccles. I). Domine, quid est homo, quia innotuisti ei? Grandis hominis felicitas scire creatorem suum. Hoc a bestiis distamus, quia nos intelligimus Creatorem nostrum; illa non intelligunt. Sed et ipse status corporis suum quaerit artificem. Caetera animalia terram respiciunt, et ubi venter, ibi et oculi. Caeterum oculi nostri ad coelum erecti sunt, et si mens fuerit obcaecata, tamen invictis oculis coelum videamus.

Homo vanitati similis factus est, dies ejus sicut umbra praetereunt. Vere dies nostri quasi umbra. Fui infantulus, fui puer, fui adolescentulus, fui juvenis, fui vir, hoc est, fui aetatis perfectae, fui mediae. Dum nescio, senex sum. Senectuti mors subrepat. Mutor quotidie, et nihil me esse non sentio. Ne uno quidem momento horae stamus in statu nostro, sed semper aut crescimus aut decrescimus. Ergo homo per momenta mutatur, et dum nescit, interit. Ego senex, recordor infantulus quid fuerim, quid fecerim, quomodo luserim, quomodo huc illucque discurrerim: nunc me video nimio pondere praegravatum. Dies ejus sicut umbra praetereunt. Vita nostra umbra esse videtur, et substantiam non habet. Quod autem substantiam non habet, cito perit. Quia ergo homo tam miserabilis est: quia sic est infirmus, quid inde precamur? quid rogamus? quid hic dicit propheta? quid est quod precatur?

Domine, inclina coelos tuos, et descende. Non poteris servare istam hominis vilitatem, nisi ipse eam indueris. Domine, inclina coelos tuos, et descende. Ovis tua erronea sanari non poterit, nisi tuis humeris reportetur (Luc. XV). Tange montes, et fumigabunt. Amen, amen dico vobis: si habueritis fidem ut granum sinapis: poteritis dicere monti huic: transi, et transferetur (Matth. XVII). Ibi de lunatico dicebatur: de illo monte, qui ab illis transferri non poterat. Scriptum est in Jeremia: Date Domino Deo nostro gloriam, antequam offendant pedes vestri ad montes tenebrosos (Jer. XIII). Hoc totum quare diximus? Quoniam et nunc sequitur: Tange montes, et fumigabunt. Montes qui regnant: montes qui erecti sunt per superbiam: qui dicunt: Mea sunt flumina, et ego feci ea. Tange montes, et fumigabunt. Non dixit, inflammabuntur; sed, fumigabunt. Habeant montes poenae indicium: non fulgoris, non splendoris.

Fulgura coruscationes, et dissipabis eos. Vide quid dicat. Non dixit, delebis eos; sed, dissipabis eos. Legimus in Genesi, eo tempore quo fabricabant turrem, dixit Deus: Venite, descendamus et confundamus linguas eorum, ne aliquando in se consensum habeant, sed dispergantur (Gen. XI). Prodest illis.

It is vanity in comparison to God: otherwise, in itself it is not vanity (Eccles. 1). Lord, what is man, that thou art made known to him? It is a great happiness for man to know his Creator. In this we differ from the beasts, because we understand our Creator; they do not understand. But also the very state of the body seeks its artificer. Other animals look at the earth, and where the belly is, there also are the eyes. Otherwise our eyes are raised to heaven, and if the mind has been blinded, yet with unvanquished eyes let us see heaven.

Man is made like to vanity: his days pass away like a shadow. Truly our days are like a shadow. I was a little infant, I was a boy, I was a young lad, I was a youth, I was a man, that is, I was of perfect age, I was of middle age. While I know it not, I am an old man. Death creeps upon old age. I am changed daily, and I do not feel that I am anything. Not even for one moment of an hour do we stand in our state, but we are always either growing or decreasing. Therefore man is changed through the moments, and while he knows it not, he perishes. I, an old man, remember what I was as a little infant, what I did, how I played, how I ran hither and thither: now I see myself weighed down with too much weight. His days pass away like a shadow. Our life seems to be a shadow, and it has no substance. Now that which has no substance, quickly perishes. Because therefore man is so miserable: because he is so weak, what do we pray for then? What do we ask? What does the prophet say here? What is it that he prays?

Lord, bow down thy heavens and descend. Thou shalt not be able to save this vileness of man, unless thou thyself shalt put it on. Lord, bow down thy heavens and descend. Thy erring sheep shall not be able to be healed, unless it be carried back on thy shoulders (Luke 15). Touch the mountains, and they shall smoke. "Amen, amen, I say to you: if you have faith as a grain of mustard seed: you shall say to this mountain: Pass, and it shall be removed" (Matt. 17). There it was said concerning the lunatic: concerning that mountain, which could not be removed by them. It is written in Jeremiah: "Give glory to the Lord our God, before your feet stumble upon the dark mountains" (Jer. 13). Why have we said all this? Because it now follows: Touch the mountains, and they shall smoke. The mountains that reign: the mountains that are raised up through pride: who say: "The rivers are mine, and I have made them." Touch the mountains, and they shall smoke. He did not say, they shall be inflamed; but, they shall smoke. Let the mountains have the sign of punishment: not of brightness, not of splendor.

Flash forth lightnings, and thou shalt scatter them. See what he says. He did not say, thou shalt destroy them; but, thou shalt scatter them. We read in Genesis, at that time when they were building the tower, God said: "Come, let us go down and confuse their tongues, lest at any time they should have agreement among themselves, but let them be dispersed" (Gen. 11). This is for their benefit.

Emitte manum tuam de alto. Domine, quis credidit auditui nostro, et brachium Domini cui revelatum est (Isai. LIII)? Emitte manum tuam de alto. Domine, inclina coelos tuos et descende. Hoc ad Filium dicitur: Inclina coelos tuos et descende. Et quomodo dixit: Emitte manum tuam de alto? Si descendit, quomodo manum mittit de alto? Sed licet in terra sit, tamen de coelo mittit manum: non enim recedit de coelo. Eripe me, et libera me de aquis multis. Quoniam descendisti, quoniam inclinasti coelos, et misisti manum tuam de alto, et humanam carnem dignatus es assumere, et multi crediderunt in te: pro una aqua plures aquae esse coeperunt: Videas dispersas in toto orbe esse haereses diversas. Eripe me, et libera me de aquis multis: et praesta mihi fontem viventem. Unus est enim Deus, una fides, unum baptisma (Ephes. IV). Libera me e aquis multis. Illae enim aquae multae non generant filios tuos, sed filios alienos. Unde sequitur: Libera me de aquis multis, et de manu filiorum alienorum. Non sunt enim filii tui, qui nascuntur in multis aquis; sed alieni filii sunt.

Quorum os locutum est vanitatem. Scientiam sibi repromittunt, et erigunt os contra Creatorem suum. Posuerunt in coelo os suum. Quorum os locutum est vanitatem. Scientia illorum, vanitatis scientia est. Et dextera eorum, dextera iniquitatis. Utrumque condemnatur, et os et manus, et scientia et opera. Quorum os locutum est vanitatem, hoc est, scientiam. Et dextera eorum, dextera iniquitatis. Dextera, in opere. Dicen quoniam dexteram se habere dicunt: sed toti sinistri sunt. Dextera iniquitatis est, et non est aequitatis. Unde et tali sinistrae dicitur: Stet diabolus a dextris ejus. Qui talem habet dexteram, et iniquitatis dexteram, stat diabolus a dextris ejus (Psal. CVIII).

Deus, canticum novum cantabo tibi. Novus homo, novum canticum. Deus, canticum novum cantabo tibi. Cantate Domino canticum novum (Psal. XCV). Quam pulchre non dixit canto, sed cantabo. In futuro repromisit: in praesenti enim scit certamen esse, non canticum. Numquam cantat exercitus, nisi quando vicerit. Ergo quoniam in praesenti pugno: non mihi vacat cantare. Cum vicero, tunc cantabo: In psalterio decachordo psallam tibi. Tunc extendam utramque manum, et vitalibus tibi chordis canam. Oratio mea, psalterium tuum est.

Send forth thy hand from on high. "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?" (Isa. 53). Send forth thy hand from on high. "Lord, bow down thy heavens and descend." This is said to the Son: Bow down thy heavens and descend. And how did he say: Send forth thy hand from on high? If he descended, how does he send his hand from on high? But although he is on earth, yet from heaven he sends his hand: for he does not depart from heaven. Deliver me, and rescue me from many waters. Because thou hast descended, because thou hast bowed the heavens, and hast sent thy hand from on high, and hast deigned to assume human flesh, and many have believed in thee: instead of one water, there began to be more waters. You may see various heresies dispersed in the whole world. Deliver me, and rescue me from many waters: and grant me the living fountain. For there is "one God, one faith, one baptism" (Eph. 4). Deliver me from many waters. For those many waters do not beget thy children, but strange children. Whence follows: Deliver me from many waters, and from the hand of strange children. For they are not thy children, who are born in many waters; but they are strange children.

Whose mouth hath spoken vanity. They promise knowledge to themselves, and they lift up their mouth against their Creator. "They have set their mouth against heaven." Whose mouth hath spoken vanity. Their knowledge is a knowledge of vanity. And their right hand is the right hand of iniquity. Both are condemned, both the mouth and the hand, both the knowledge and the works. Whose mouth hath spoken vanity, that is, knowledge. And their right hand is the right hand of iniquity. The right hand, in work. They say they have a right hand: but they are entirely on the left. It is a right hand of iniquity, and it is not of equity. Whence also it is said to such a left hand: "Let the devil stand at his right hand." He who has such a right hand, and a right hand of iniquity, the devil standeth at his right hand (Ps. 108).

To thee, O God, I will sing a new song. A new man, a new song. To thee, O God, I will sing a new song. "Sing ye to the Lord a new song" (Ps. 95). How beautifully he did not say "I sing," but I will sing. He promised in the future: for in the present he knows there is a contest, not a song. An army never sings, unless when it has conquered. Therefore because in the present I fight: I have no leisure to sing. When he have conquered, then I will sing. Upon the psaltery of ten strings I will sing to thee. Then I will stretch out both hands, and I will sing to thee with vital strings. My prayer is thy psaltery.

Qui das salutem regibus, etc. Quibus regibus? Cor regis in manu Dei (Prov. XXI): qui regnant in corpore suo, qui subjiciunt corpus suum, et servituti redigunt, ne aliis praedicantes, ipsi reprobi inveniantur (II Cor. IX). Isti sunt reges de quibus dicit Sapientia in Proverbiis: Dat regnum regibus (Prov. VIII).

Eripe me, et libera me de manu filiorum alienorum. Versiculi qui supra dicti sunt, iterum repetuntur. Quorum os locutum est vanitatem, et dextera eorum, dextera iniquitatis. Quorum filii, sicut novellae plantationes in juventute sua. De manu filiorum alienorum. Haeticorum filii, videamus quales sint. Quorum filii, sicut novellae plantationes in juventute sua. De manu filiorum alienorum. Diligenter animadvertite quid dicitur de haeticis.

Filiae eorum compositae: circumornatae ut similitudo templi, etc. Beatum dixerunt populum cui haec sunt. Illi hoc dixerunt. Ego quid dico? Beatus populus cujus Dominus Deus ejus. Singula igitur vestris orationibus breviter disseremus. Quorum filii, sicut novellae plantationes in juventute sua. Plantatio eorum non est vetus, sed novella est. Non est enim de veteri lege: non est de prophetis: non est de apostolis, sed de novis magistris est. Filiae eorum, sicut novellae plantationes in juventute sua. In juventute sua: semper juvenes sunt. Licet multae sint haereses veteres, tamen quotidie mutantur, et novae quotidie inveniuntur. Novae sunt ipsae haereses, licet veteres sint: tamen cum quotidie doctrinas suas innovant, novae sunt. Non enim sunt veterum magistrorum errore contenti, sed quotidie ipsi nova reperiunt: quorum filii, sicut novellae plantationes in juventute sua. De Ecclesia, quid dicitur; de timen-tibus Dominum? Beati omnes qui timent Dominum, qui ambulant in viis ejus. Quid dicitur de illis? Filii tui, sicut novellae olivarum in circuitu mensae tuae. Circa mensam Christi sunt illi filii: non longe sunt a mensa Christi. Ibi non dicitur, filiae; sed tantummodo, filii. Caeterum haetici habent et filias, habent et fragiliorem sexum, voluptates, delicias. Filiae eorum compositae. Sermo compositus est, et sensus sordidus. In scripturis sanctis cogitationes semper filii dicuntur: verba, filiae. Vide ergo quid dicit: Cogitationes eorum, hoc est, filii novi sunt. Verba vero eorum, hoc est, haeticorum, quae habent de sapientia saeculari, composita sunt: habent enim verba composita, laudatum sermonem. Filiae eorum compositae. Videntur quidem esse compositae, sed quia filiae sunt, et non filii, vires non habent. Circumornatae ut similitudo templi. Pulchre dixit, similitudo templi. Non habent veram Ecclesiam, sed similitudinem Ecclesiae.

Who givest salvation to kings, etc. To which kings? "The heart of the king is in the hand of God" (Prov. 21): those who reign in their own body, who subject their own body, and bring it into servitude, lest preaching to others, they themselves should become reprobate (1 Cor. 9). These are the kings of whom Wisdom says in Proverbs: "He giveth a kingdom to kings" (Prov. 8).

Deliver me, and rescue me from the hand of strange children. The verses which were said above are repeated again. Whose mouth hath spoken vanity, and their right hand is the right hand of iniquity. Whose sons are as new plants in their youth. "From the hand of strange children." Let us see what kind the children of heretics are. Whose sons are as new plants in their youth. From the hand of strange children. Mark diligently what is said concerning the heretics.

Their daughters decked out: adorned round about after the similitude of a temple, etc. They called the people happy that hath these things. They said this. What do I say? Happy is the people whose Lord is their God. Therefore we shall briefly discuss each point with your prayers. Whose sons are as new plants in their youth. Their planting is not old, but it is new. For it is not from the old law: it is not from the prophets: it is not from the apostles, but it is from new teachers. Their daughters, as new plants in their youth. In their youth: they are always young. Although there are many old heresies, yet they are changed daily, and new ones are found daily. The heresies themselves are new, although they may be old: yet since they renew their doctrines daily, they are new. For they are not content with the error of the old teachers, but they themselves find new things daily: whose sons are as new plants in their youth. Concerning the Church, what is said; concerning those who fear the Lord? "Blessed are all they that fear the Lord, that walk in his ways." What is said of them? "Thy children as olive plants round about thy table." Those children are around the table of Christ: they are not far from the table of Christ. There it is not said, "daughters"; but only, "sons." Otherwise heretics have also daughters, they have also the weaker sex, pleasures, delights. Their daughters decked out. The speech is decked out (composed), and the sense is sordid. In the holy Scriptures thoughts are always called sons: words, daughters. See then what he says: Their thoughts, that is, the sons, are new. But their words, that is, of the heretics, which they have from worldly wisdom, are decked out: for they have decked out words, a praised speech. Their daughters decked out. They seem indeed to be decked out, but because they are daughters, and not sons, they have no strength. Adorned round about after the similitude of a temple. He said beautifully, similitude of a temple. They do not have the true Church, but a similitude of the Church.

Cellaria eorum plena: eructantia ex hoc in illud. Parati sunt ad contendendum. Si illos tenueris in uno testimonio, ad aliud transeunt. Si in Scripturis tenueris, ad Aristotelem fugiunt. Si Aristotelem tenueris, in Platonem transeunt. Cellaria eorum plena: eructantia ex hoc in illud. Cellarium proprie dicitur, quod divitias compositas habet. Haeretici cellaria habent. Habent enim praeparata verba quibus contendunt. Caeterum Ecclesiastici simplices sunt: nihil habent praeparatum. Aperiant os, et repletur a Domino: secundum quod dicitur: Aperi os tuum, et implebo illud (Psal. LXXX). Et, Nolite cogitare quid respondeatis illis: dabit enim vobis Pater vester in illa hora quid dicatis (Matth. X). Videtis quoniam non habemus cellaria praeparata: sed divitiae nostrae subditae sunt. Dicit aliquis: Da testimonium quomodo sancti cellaria non habent. Respice, inquit, aves coeli, quoniam non habent cellaria neque horrea: et Pater vester coelestis pascit illas (Matth. VI). Aves isti specialiter monachi sunt: non habent cellaria, non habent apothecas: sed habent apothecarum et cellariorum Dominum, ipsum Christum. Non habent horrea, sed horreorum Dominum. Non habent divitias diaboli, sed habent paupertatem Christi. Diabolus quid dicit? Haec omnia mea sunt: si procidens adoraveris me, dabo tibi ea (Matth. III). Christus quid dicit ad suos? Qui non vendiderit omnia sua quae habet, et dederit pauperibus, non potest esse meus discipulus (Matth. XIII, et Luc. XII). Ille regna et divitias pollicetur ut occidat; hic paupertatem pollicetur ut salvet. Nihil grande facimus, si nostra relinquamus. Christus Patrem reliquit, et regna coelorum propter nos. Nemo putet me blasphemare: quia dixi, Patrem reliquit. Secundum dispensationem loquor, secundum quod mittitur: secundum quod dicitur: Pater qui me misit, major me est (Joan. X, et XIV). Deus non mittitur: Deus non subicitur servituti: sed dispensatio mittitur. Si Deus ubique est, et omnia in Deo sunt: quomodo Deus ad aliquid mittitur, cum...

Oves eorum fetosae. Multos habent filios. Multus enim numerus haeticorum est. Oves eorum fetosae. Unde dicitur et in Osee propheta: Domine, da illis (Osee IX). Quid dabis illis? Vulvam sterilem et ubera arentia. Hoc de quibus dicitur? De haeticorum magistris: qui sibi in numero discipulorum applaudunt. Oves eorum fetosae abundantes in egressibus suis. Non dixit in ingressibus suis, sed in egressibus. Non enim ingrediuntur in Ecclesiam, sed egrediuntur de Ecclesia, id est, ex nobis exierunt, sed non fuerunt ex nobis. Si enim fuissent ex nobis, mansissent utique nobiscum.

Their storehouses full: flowing out from this into that. They are ready for contending. If you hold them to one testimony, they pass to another. If you hold them to the Scriptures, they flee to Aristotle. If you hold them to Aristotle, they pass over into Plato. Their storehouses full: flowing out from this into that. A storehouse (cellarium) is properly so called, which has riches composed (stored up). Heretics have storehouses. For they have prepared words with which they may contend. Otherwise those of the Church are simple: they have nothing prepared. They open their mouth, and it is filled by the Lord: according to what is said: "Open thy mouth, and I will fill it" (Ps. 80). And, "Think not what you shall answer them: for your Father shall give you in that hour what you shall say" (Matt. 10). You see that we have no prepared storehouses: but our riches are placed under (ready). Someone says: Give a testimony how the saints have no storehouses. "Behold," he says, "the birds of the air, for they have neither storehouses nor barns: and your heavenly Father feedeth them" (Matt. 6). Those birds are especially monks: they have no storehouses, they have no warehouses: but they have the Lord of warehouses and storehouses, Christ himself. They have no barns, but the Lord of barns. They have not the riches of the devil, but they have the poverty of Christ. What does the devil say? "All these things are mine: if falling down thou wilt adore me, I will give them to thee" (Matt. 3). What does Christ say to his own? "He that shall not sell all that he hath, and give to the poor, cannot be my disciple" (Matt. 13, and Luke 12). The former promises kingdoms and riches that he may kill; the latter promises poverty that he may save. We do nothing great, if we leave our own things. Christ left the Father, and the kingdoms of heaven for our sake. Let no one think that I blaspheme: because I said, he left the Father. I speak according to the dispensation (economy), according to which he is sent: according to what is said: "The Father who sent me, is greater than I" (John 10, and 14). God is not sent: God is not subjected to servitude: but the dispensation is sent. If God is everywhere, and all things are in God: how is God sent to anything, when...

Their sheep fruitful. They have many children. For great is the number of heretics. Their sheep fruitful. Whence also it is said in Hosea the prophet: "Lord, give them" (Hos. 9). What wilt thou give them? "A sterile womb and dry breasts." Concerning whom is this said? Concerning the teachers of the heretics: who applaud themselves in the number of their disciples. Their sheep fruitful, abounding in their goings out. He did not say in their goings in, but in their goings out. For they do not enter into the Church, but they go out from the Church, that is, "they went out from us, but they were not of us." "For if they had been of us, they would surely have remained with us."

Abundantes in egressibus suis. Quotidie egrediuntur de Ecclesia: abundantes in egressibus suis. De Ecclesia quid dicitur? Omnis gloria ejus filiae regis ab intus (Psal. XLIV). Boves eorum crassi. Vidit et Pharaon in somnia boves crassos (Gen. XLI): Israelitici populi tenues sunt, Aegyptii crassi. Videtis enim magistros haereticorum nihil aliud facere, nisi studere divitiis. Divitiis student, et pauperem Christum contemnunt. Boves eorum crassi. Pulchre dicit, boves crassi: quorum Deus venter est, et gloria in confusione eorum (Philip. III).

Non est ruina maceriae, neque transitus. Nonne videtur vobis obscurum esse quod dicitur: Non est ruina maceriae, neque transitus, neque clamor in plateis eorum? Difficile haereticos invenies imperitos. Omnes enim magistri instructi sunt scientia saeculari. Non est ruina maceriae, neque transitus. Si quando sunt in disputationibus, quando tecum coeperint disputare, sic verba eorum brevia sunt: sic artificii sermone conclusa, ut evadere inde difficile sit. Cum enim te ligaverint syllogismis suis, et te clauserint, et quasi maceriem syllogismum tibi texuerint et aedificaverint, non potes convertere: non potes transire: teneris inclusus. Non est ruina maceriae, neque transitus. Cumque ibi te tenuerint quasi quodam gyro inclusum: tunc non eris in angusta via, quae ducit ad vitam: sed in lata, quae ducit ad mortem (Matt. VII). Neque clamor in plateis eorum: Clamor Jesu revocat ad se, et dicit: Qui sitit, veniat et bibat (Joann. VII). Clamor Jesu in via angusta est: in plateis haereticorum non est.

Beatum dixerunt populum cui haec sunt. Multi nescientes, beatos tales putant. Caeterum nobis simplicitas Christiana est: nolumus eloquentiam Platoniam: sed volumus simplicitatem apostolicam. Piscator iste rete tenet, lutosos habet pedes, et manus ex opere callosas habet. Beatus populus cujus est Dominus Deus ejus. Beatus est populus, qui pro omnibus divitiis Christum habet. Illi habent filios et filias, et cellaria, et oves fetosas, boves crassos, et nitidos atque formosos. Caeterum nos non habemus multitudinem: sed scimus illud dictum in Evangelio: Ubicumque fuerint duo aut tres congregati in nomine meo, ibi in medio eorum sum (Matth. XVIII). Ne timeas, grex parvule; quia complacuit Deo habitare in te. Ne dicant monachi: Ecce tantae multitudines, civitates plenae sunt, omnis orbis; nemo ergo salvatur, nisi qui in monasteriis est? Ecce tantae multitudines: nos ergo soli salvamur? Quando ergo haec cogitaveris, audi: Ne timeas, grex parvule: dictum est in Evangelio, quod una anima salvatur: ut duo millia porcorum pereant (Marc. V). Hoc totum quare dico?

Abounding in their goings out. Daily they go out from the Church: abounding in their goings out. What is said of the Church? "All the glory of the king's daughter is from within" (Ps. 44). Their oxen fat. Pharaoh also saw fat oxen in his dreams (Gen. 41): the Israelite people are thin, the Egyptians fat. For you see the teachers of the heretics doing nothing else, but studying for riches. They study for riches, and they condemn the poor Christ. Their oxen fat. He says beautifully, fat oxen: "whose God is the belly, and glory is in their confusion" (Phil. 3).

There is no breach of wall, nor passage. Does it not seem obscure to you what is said: There is no breach of wall, nor passage, nor clamor in their streets? You will with difficulty find unlearned heretics. For all their teachers are instructed in worldly science. There is no breach of wall, nor passage. If ever they are in disputes, when they have begun to dispute with thee, their words are so brief: so concluded with skillful speech, that it is difficult to escape from thence. For when they have bound thee with their syllogisms, and have shut thee in, and have woven and built a syllogism for thee like a wall, thou canst not turn: thou canst not pass: thou art held shut in. There is no breach of wall, nor passage. And when they have held thee there as if shut in a certain circle: then thou wilt not be in the narrow way, which leadeth to life: but in the broad way, which leadeth to death (Matt. 7). Nor clamor in their streets: The clamor of Jesus recalls to himself, and says: "He that thirsteth, let him come and drink" (John 7). The clamor of Jesus is in the narrow way: in the streets of the heretics it is not.

They called the people happy that hath these things. Many not knowing, think such to be happy. Otherwise for us there is Christian simplicity: we do not want Platonic eloquence: but we want apostolic simplicity. That fisherman holds a net, he has muddy feet, and has hands calloused from work. Happy is the people whose Lord is their God. Happy is the people, who has Christ instead of all riches. They have sons and daughters, and storehouses, and fruitful sheep, fat oxen, and sleek and beautiful ones. Otherwise we do not have a multitude: but we know that saying in the Gospel: "Wherever two or three shall be gathered in my name, there am I in the midst of them" (Matt. 18). "Fear not, little flock"; because it hath pleased God to dwell in thee. Let not the monks say: Behold such great multitudes, the cities are full, the whole world; is no one then saved, except he who is in monasteries? Behold such great multitudes: are we then alone saved? When therefore thou shalt have thought these things, hear: "Fear not, little flock": it is said in the Gospel, that one soul is saved: that two thousand swine should perish (Mark 5). Why do I say all this?

Quoniam pretiosior est unius sancti anima, quam infinitae multitudines peccatorum. De toto mundo duodecim elegit apostolos, de duodecim unus recessit: remanserunt undecim. Venit crux: decem fugerunt: remansit unus Petrus: unus cum uno. Et ipse unus fugit, atque utinam fugisset, et non negasset. Ergo dicamus, universum genus humanum periit: Quoniam perierat, propterea Dominus crucifixus ait: Torcular calcavi solus, et de gentibus non est vir mecum (Isai. LXIII). Eo tempore completus est psalmus: Salvum me fac, Domine, quoniam defecit sanctus (Psal. XI). Non est qui faciat bonum, non est usque ad unum. Ille qui promiserat, dicens: Si me necesse est mori, aut ire in carcerem, non te negabo: negavit (Marc. XIV). Hoc totum quare dico: Quia monachus non debet aspicere ad multitudinem peccatorum, sed ad conversationem et paucitatem sanctorum. Universa Judaea ducebatur in captivitatem. Venerat Nabuchodonosor, tanta hominum ...

PSALMUS CXLIV.

Laudatio ipsi David. Iste psalmus ex voce prophetica, Dei continet laudem: sicut ipse ad eum eloquens ait:

Exaltabo te, Deus meus rex, et benedicam nomini tuo in aeternum, et in saeculum saeculi. Exaltat Deum quia scit aequalem Patri: regem, quia novit iudicem mundi.

Per singulos dies benedicam te, et laudabo nomen tuum in saeculum, et in saeculum saeculi. Et ob hoc maxime laudat: quia conformem sperat se fieri nomini illius: id est, Christo Domino, in saeculo futuro.

Magnus Dominus, et laudabilis nimis, et magnitudinis ejus non est finis. Quia sine fine magnus, sine fine laudabilis.

Generatio. Quam fides protulit. Et progenies. Quam Christi passio procuravit. Laudabunt opera tua, et potentiam tuam pronuntiabunt. Cum vel a te facta sunt, vel a te proteguntur.

Magnificentiam majestatis tuae, et sanctitatem tuam loquentur. Tu nos sanctos esse vis, dicens: Sancti estote, quoniam ego sanctus sum (Levit. XIX, XX). Hoc et nos caeteris loquimur. Et mirabilia tua narrabunt. Quae quotidie in Ecclesia operaris.

Virtutem terribilium tuorum dicent, et magnitudinem tuam loquentur. Virtus est terribilis, cum in impios ulciscitur, ut in Pharaonem. Magnitudo est, cum justi eriguntur, ut Israel.

Memoriam abundantiae suavitatis tuae eructabunt. Quia eos fovere dignaris. Et justitia tua exultabunt. Quia in impios ulcisceris.

Because more precious is the soul of one saint, than infinite multitudes of sinners. From the whole world he chose twelve apostles, from the twelve one departed: eleven remained. The cross came: ten fled: Peter alone remained: one with one. And that one himself fled, and would that he had fled, and not denied. Therefore let us say, the whole human race perished: Because it had perished, therefore the crucified Lord said: "I have trodden the winepress alone, and of the Gentiles there is no man with me" (Isa. 63). At that time was fulfilled the psalm: "Save me, O Lord, for the holy one hath failed" (Ps. 11). "There is none that doth good, no there is not so much as one." He who had promised, saying: "If it be necessary for me to die, or to go to prison, I will not deny thee": denied (Mark 14). Why do I say all this: Because a monk ought not to look at the multitude of sinners, but at the conversation and paucity of the saints. The whole of Judea was led into captivity. Nebuchadnezzar had come, such a [multitude] of men...

PSALM 144.

A praise of David himself. This psalm, from the prophetic voice, contains the praise of God: as he himself speaking to him says:

I will extol thee, O God my king: and I will bless thy name for ever; yea, for ever and ever. He extols God because he knows him equal to the Father: king, because he knows the judge of the world.

Every day I will bless thee: and I will praise thy name for ever; yea, for ever and ever. And for this he especially praises: because he hopes to become conformed to his name: that is, to Christ the Lord, in the world to come.

Great is the Lord, and greatly to be praised: and of his greatness there is no end. Because he is infinitely great, infinitely to be praised.

Generation. Which faith has brought forth. And offspring. Which the passion of Christ has procured. Shall praise thy works, and shall declare thy power. Since they are either made by thee, or are protected by thee.

They shall speak of the magnificence of thy majesty, and of thy holiness. Thou wilt have us to be holy, saying: "Be ye holy, for I am holy" (Lev. 19, 20). This we also speak to others. And they shall tell of thy wondrous works. Which thou workest daily in the Church.

They shall speak of the might of thy terrible acts: and shall declare thy greatness. Power is terrible, when it takes vengeance on the impious, as on Pharaoh. Greatness is, when the just are raised up, as Israel.

They shall publish the memory of the abundance of thy sweetness. Because thou deignest to cherish them. And shall exult in thy justice. Because thou takest vengeance on the impious.

Misericors et miserator Dominus: patiens et multum misericors. Et sanctus in omnibus operibus suis: quia quod factum est in eo, vita est.

Suavis Dominus universis, et miserationes ejus super omnia opera ejus. Miseratione enim sua omne opus facit et protegit.

Confiteantur tibi, Domine, omnia opera tua, et sancti tui benedicant tibi. Ut per sanctos qui te jugiter benedicunt, intelligaris omnium esse creator et conditor.

Gloriam regni tui dicent. Ut ab omnibus desideretur. Et potentiam tuam loquantur. Ut ab omnibus timeatur.

Ut notam faciant filiis hominum potentiam tuam, et gloriam magnificentiae regni tui. Ne excusatio per ignorantiam adhibeatur.

Regnum tuum, Domine, regnum omnium saeculorum. Omnia enim saecula regni tui dominatione volvuntur. Et dominatio tua in omni generatione et progenie. Ecclesiastica generatione in progenie futuri saeculi dilatata.

Fidelis Dominus in omnibus verbis suis. Cum omnia quae per prophetas locutus est adimplevit. Et sanctus in omnibus operibus suis. Ut sicut ille sanctus est: ita et nos qui opera ejus sumus, sancti efficiamur in eo.

Allevat Dominus omnes qui corruunt. Ne in aeterna ruina mergantur. Et erigit omnes elisos. Quos corporeae voluptatis praecipitavit stimulus, si poenitentiam agant.

Oculi omnium in te sperant, Domine, et tu das eis escam in tempore opportuno. Sanctorum interior aspectus in illo futuro retributionis suscipitur tempore.

Aperis tu manum tuam, et imples omne animal benedictione. Quod maledictiones et impropria mundo pro nomine tuo sustinuit.

Justus Dominus in omnibus viis suis, et sanctus in omnibus operibus suis. Sicut jam superius dictum est.

Prope est Dominus omnibus invocantibus eum in veritate. Ipse quid ait? Ego sum Deus prope, et non Deus de longe (Jerem. XXII).

Voluntatem timentium se faciet et preces eorum exaudiet, et salvos faciet eos. Dum eos eruit, vel ab instigatione diaboli, vel ab ardore peccati.

Custodit Dominus diligentes se, et omnes peccatores disperdet. Illos diligit, qui dilectionem ejus mundanis dilectionibus praetulerunt. Illos vero disperdit, qui amoris ejus amorem saeculi proposuerunt.

The Lord is gracious and merciful: patient and of great mercy. And holy in all his works: because that which was made in him, is life.

The Lord is sweet to all: and his tender mercies are over all his works. For by his mercy he makes and protects every work.

Let all thy works, O Lord, confess to thee: and let thy saints bless thee. That through the saints who bless thee continually, thou mayest be understood to be the creator and founder of all.

They shall speak of the glory of thy kingdom. That it may be desired by all. And shall tell of thy power. That it may be feared by all.

To make thy power known to the sons of men: and the glory of the magnificence of thy kingdom. Lest an excuse through ignorance be offered.

Thy kingdom, O Lord, is a kingdom of all ages. For all ages roll on by the dominion of thy kingdom. And thy dominion endureth throughout all generations. The ecclesiastical generation being dilated in the offspring of the future age.

The Lord is faithful in all his words. Since he fulfilled all things which he spoke through the prophets. And holy in all his works. That as he is holy: so also we who are his works, may be made holy in him.

The Lord lifteth up all that fall. Lest they be merged in eternal ruin. And setteth up all that are cast down. Whom the sting of corporeal pleasure has precipitated, if they do penance.

The eyes of all hope in thee, O Lord: and thou givest them meat in due season. The interior sight of the saints is received in that future time of retribution.

Thou openest thy hand, and fillest every living creature with blessing. Which sustained curses and reproaches in the world for thy name's sake.

The Lord is just in all his ways: and holy in all his works. As has already been said above.

The Lord is nigh unto all them that call upon him in truth. What does he himself say? "I am a God at hand, and not a God afar off" (Jer. 23).

He will do the will of them that fear him: and he will hear their prayers, and save them. While he rescues them, either from the instigation of the devil, or from the heat of sin.

The Lord keepeth all them that love him: and all the sinners he will destroy. He loves those, who have preferred his love to worldly loves. But those he destroys, who have set the love of the world before his love.

Laudem Domini loquetur os meum. Nunc, et in futuro retributionis tempore. Et benedicat omnis caro nomini sancto ejus in aeternum, et in saeculum saeculi. Quod ait: Omnis caro, non ad insensibilia referendum est: sed ad omne corpus Ecclesiae, quod nos sumus, qui Deum laudare, benedicere, extollere, ac praedicare debemus, per quem vivimus, per quem alimur ac sumus. Cui est cum aeterno Patre et Spiritu sancto honor et gloria in saecula saeculorum. Amen.

PSALMUS CXLV.

Alleluia. Aggaei et Zachariae. Iste psalmus ex nomine duorum prophetarum praescriptus ex unius voce loquitur, dicens:

Lauda, anima mea, Dominum. Psalmus iste titulum habet Aggaei et Zachariae. Sed hoc primum scire debemus, quod in Hebraico non habetur, sed in Septuaginta interpretibus. Dicamus autem et de editione Vulgata Aggaei et Zachariae. Quia instauratio hic dicitur Jerusalem: Regnavit Dominus in saecula Deus tuus, Sion, in generatione et generationem: quasi de instaurazione Jerusalem dici putant, quae facta est sub Aggaeo et Zacharia. Lauda, anima mea, Dominum. Non dixit, lauda, corpus: sed, lauda, anima: non quo corpus damnaverit, sed carnis opera condemnavit. Lauda, anima mea, Dominum. Anima ipsa se hortatur. Quomodo si dicat David: Lauda, David, Dominum: sic et ipsa anima dicit ad se: Lauda, anima mea, Dominum: laudabo Dominum in vita mea. Vide quid dicat: Ipsa se hortatur, et ipsa respondet. Quid dicit? Dicit mihi, Lauda, anima mea, Dominum. Ego ipsa respondeo: Laudabo Dominum, in vita mea. Modo laudare non possum, peccatis premor. Quotiescumque labia in laudes Dei aperio: totiens illa conglutinat conscientia peccatorum. Laudabo Dominum in vita mea. Pulchre dixit, laudabo: non, laudo. Quando cum Domino meo fuero, tunc laudabo Dominum in vita mea. Nunc in morte sum, laudare non possum. Laudabo Dominum in vita mea. Vita nostra Christus est. Dominum laudemus in vita. Psallam Deo meo quamdiu fuero. Vide quid dicat: Quando juste aliquid agimus, sumus: quando vero peccamus, esse desistimus. Multa sunt quae dicantur: sed ad finem festinat oratio.

Nolite confidere in principibus, nec in filiis hominum, in quibus non est salus. Hoc generaliter ad omnes dicit: Nolite confidere in principibus. Non in imperatore, non in praefectis, non in iudicibus saeculi.

Nolite confidere in principibus. Qui sunt principes? Filii hominum. Qui sunt filii hominum? Quibus non est salus.

My mouth shall speak the praise of the Lord. Now, and in the future time of retribution. And let all flesh bless his holy name for ever; yea, for ever and ever. That which he says: All flesh, is not to be referred to insensible things: but to the whole body of the Church, which we are, who ought to praise, bless, extol, and preach God, through whom we live, through whom we are nourished and are. To whom with the eternal Father and the Holy Spirit is honor and glory for ever and ever. Amen.

PSALM 145.

Alleluia. Of Haggai and Zechariah. This psalm, prescribed from the name of two prophets, speaks from the voice of one, saying:

Praise the Lord, O my soul. This psalm has the title of Haggai and Zechariah. But this we ought first to know, that it is not found in the Hebrew, but in the Seventy interpreters. But let us also speak concerning the Vulgate edition of Haggai and Zechariah. Because the restoration of Jerusalem is mentioned here: The Lord shall reign for ever: thy God, O Sion, unto generation and generation: they think it is said as if concerning the restoration of Jerusalem, which was made under Haggai and Zechariah. Praise the Lord, O my soul. He did not say, praise, O body: but, praise, O soul: not that he condemned the body, but he condemned the works of the flesh. Praise the Lord, O my soul. The soul itself exhorts itself. As if David should say: Praise the Lord, O David: so also the soul itself says to itself: Praise the Lord, O my soul: I will praise the Lord in my life. See what he says: It exhorts itself, and it responds. What does it say? It says to me, Praise the Lord, O my soul. I myself respond: I will praise the Lord in my life. At present I cannot praise, I am pressed down by sins. As often as I open my lips in the praises of God: so often the conscience of sins glues them together. I will praise the Lord in my life. He said beautifully, I will praise: not, I praise. When I shall be with my Lord, then I will praise the Lord in my life. Now I am in death, I cannot praise. I will praise the Lord in my life. Our life is Christ. Let us praise the Lord in life. I will sing to my God as long as I shall be. See what he says: When we do anything justly, we are: but when we sin, we cease to be. There are many things that could be said: but the discourse hastens to the end.

Put not your trust in princes: nor in the children of men, in whom there is no salvation. This he says generally to all: Put not your trust in princes. Not in the emperor, not in the prefects, not in the judges of the world.

Put not your trust in princes. Who are the princes? The children of men. Who are the children of men? Those in whom there is no salvation.

Exibit spiritus ejus, et revertetur in terram suam. Cum autem regressus fuerit in terram suam, quid fiet? In illa die peribunt omnes cogitationes eorum. Omnis principum confidentia periet, et peribunt omnes cogitationes eorum. Nolite confidere in principibus. Hodie fuit, cras non est. Hodie illum praecedit exercitus, et sero in sepulcro jacet. Post tantam magnitudinem, tantam claritatem, nulla intercedunt tempora: in eodem momento Christi est operatio. In filiis hominum, in quibus non est salus. Qui sunt principes? Filii hominum. Si ipsi homines nihil sunt, quid sunt filii eorum? Exibit spiritus. Cujus? hominis. Exibit spiritus. Hic spiritum pro anima ponit. Pater, in manus tuas commendo spiritum meum (Luc. XXIII). Exibit spiritus ejus, et revertetur in terram suam. Non spiritus revertetur in terram suam: non enim est spiritus de terra, sed egreditur spiritus, et homo revertetur in terram suam. In illa die peribunt omnes cogitationes eorum. Nos ipsi qui nunc [non] sumus principes, quanta quotidie cogitamus et dicimus, die crastina illud faciam, destruiam horrea mea, et rursum die crastina aedificabo illa! Dicitur mihi: Stulte, hac nocte rapietur anima tua; quae autem praeparasti, cujus erunt (Luc. XII)? Hoc de illis dicit qui confidunt in principibus. Caeterum de sancto quid dicitur?

Dominus solvit compeditos. Si animam nostram iste panis refecerit: hoc est, sermo divinus, et doctrina coelestis: statim pedes nostri, qui colligati fuerant, solvuntur. Dominus solvit compeditos. Et Lazarus ligatus erat, et dixit: Solvite eum (Joan. XI). Dominus solvit compeditos. Et filia Abraham decem et octo annos incurvata fuerat et vincta, solvitur, et in coelum respicit. Videte quid ibi dicitur in Evangelio: Ecce, inquit, quaedam erat mulier quae spiritum infirmitatis habebat decem et octo annis, et non poterat, inquit, elevare cervicem (Luc. XIII). Quoniam spiritum infirmitatis habebat, cervicem sursum levare non poterat. Dominus solvit compeditos. Ipsi sunt compedes quae et opera: siquidem eadem peccata, quae cervices nostras excipiunt, et ligant pedes. Quicumque compeditus est, currere non potest. Quicumque compeditus est, in stadio Christi currere non potest. Praegravantur enim pedes compedibus, et premuntur in terra, et configuntur in terra. Dominus solvit compeditos. Videte ordinem. Dat escam esurientibus. Primum esurimus: deinde accipimus cibum. Cum autem saturati fuerimus, solvuntur pedes nostri, qui compediti fuerant. Cum autem ambulare coeperint libere, quid sequitur? Dominus illuminat caecos. Videte quid dicat: Si de caecis istis loqueretur, debuit dicere: Dominus illuminat caecos. Sed non dixit hoc, sed secundum Hebraicam et Graecam veritatem quid dixit? Dominus sapientes facit caecos. Si de istis oculis loqueretur carnis, debuit dicere: Dominus illuminat caecos. Nunc vero dicitur, Dominus sapientes facit caecos. Si caeci, inquit, essetis, peccatum non haberetis. Cor nostrum obcaecatum est tenebris peccatorum. Insipientia et stultitia, tenebrae non oculorum, sed morum sunt.

His spirit shall go forth, and he shall return into his earth. Now when he shall have returned into his earth, what will happen? In that day all their thoughts shall perish. All the confidence of princes shall perish, and all their thoughts shall perish. Put not your trust in princes. Today he was, tomorrow he is not. Today an army precedes him, and at evening he lies in the sepulcher. After such great magnitude, such great brightness, no times intercede: in the same moment is the operation of Christ. In the children of men, in whom there is no salvation. Who are the princes? The children of men. If the men themselves are nothing, what are their children? His spirit shall go forth. Whose? the man's. His spirit shall go forth. Here he puts spirit for soul. "Father, into thy hands I commend my spirit" (Luke 23). His spirit shall go forth, and he shall return into his earth. The spirit shall not return into its earth: for the spirit is not of the earth, but the spirit goes forth, and the man shall return into his earth. In that day all their thoughts shall perish. We ourselves who are now [not] princes, how many things do we daily think and say, tomorrow I will do that, I will destroy my barns, and again tomorrow I will build them! It is said to me: "Thou fool, this night thy soul shall be required of thee; and whose shall those things be which thou hast prepared?" (Luke 12). This he says concerning those who trust in princes. Otherwise what is said concerning the saint?

The Lord looseth the fettered. If this bread shall have refreshed our soul: that is, the divine word and heavenly doctrine: immediately our feet, which had been bound together, are loosed. The Lord looseth the fettered. And Lazarus was bound, and he said: Loose him (John 11). The Lord looseth the fettered. And the daughter of Abraham had been bowed down and bound for eighteen years, she is loosed, and looks up into heaven. See what is said there in the Gospel: Behold, he says, there was a certain woman who had a spirit of infirmity for eighteen years, and she could not, he says, lift up her neck (Luke 13). Because she had a spirit of infirmity, she could not lift up her neck. The Lord looseth the fettered. The fetters themselves are also the works: since the same sins which take hold of our necks also bind our feet. Whoever is fettered cannot run. Whoever is fettered cannot run in the stadium of Christ. For the feet are weighed down by fetters, and are pressed into the earth, and are fixed in the earth. The Lord looseth the fettered. See the order. He giveth food to the hungry. First we hunger: then we receive food. But when we shall have been filled, our feet, which had been fettered, are loosed. But when they shall have begun to walk freely, what follows? The Lord enlighteneth the blind. See what he says: If he were speaking of these blind ones, he ought to have said: The Lord enlighteneth the blind. But he did not say this, but according to the Hebrew and Greek truth, what did he say? The Lord maketh the wise blind. If he were speaking of these eyes of the flesh, he ought to have said: The Lord enlighteneth the blind. But now it is said, The Lord maketh the wise blind. If you were blind, he says, you would not have sin. Our heart is blinded by the darkness of sins. Unwisdom and folly are the darkness, not of the eyes, but of morals.

Cum ergo esurientes refecti fuerimus, et pedes nostri liberati fuerint: tunc incipient et oculi cordis nostri videre lumen quod aliquando perdidierunt, et habere sapientiam. Si effectus fuerit sapiens, quid sequitur?

Dominus erigit elisos. Et si jacebas: securus esto, Dominus porrigit manum. Dominus diligit justos. Res duas video: diligit, et custodit. Qui diligit, quasi suum diligit. Qui autem custodit, eum custodit qui in periculo constitutus est. Dominus diligit justos. Quicumque justus est et perfectus, ab illo diligitur. Quicumque autem peregrinus est, et venit ad servitutem Domini, ille servatur.

Dominus custodit advenas: pupillum et viduam suscipiet. Et secundum litteram prodest, pupillum et viduam suscipiet. O martyr, qui teneris, ut pro me fundas sanguinem: noli de filiis esse sollicitus, noli de uxore: me habent pro te. Dicamus et secundum spiritum: Pupillum et viduam suscipiet. Pupillum suscipiet, qui Patrem Deum perdidit per peccata. Et viduam suscipiet. Viduam, hoc est, eam animam quae Christum virum perdidit. Sed vide quid dicat, pupillum et viduam. Non dixit, custodiet: non dixit, salvabit: sed, suscipiet: si revertatur ad Patrem, si redeat ad maritum. Et viam peccatorum disperdet. Non dixit, peccatores disperdet: sed secundum primum psalmum, et iter impiorum peribit. Si justorum via Christus est, peccatorum via diabolus est. Et viam peccatorum disperdet. Omnium ergo peccatorum via diabolus est, illum perdit: caeterum nos salvabit, qui ambulabamus per eam, et ambulare desivimus.

Dominus solvit compeditos. Si animam nostram iste panis refecerit: hoc est, sermo divinus, et doctrina coelestis: statim pedes nostri, qui colligati fuerant, solvuntur. Dominus solvit compeditos. Et Lazarus ligatus erat, et dixit: Solvite eum (Joan. XI). Dominus solvit compeditos. Et filia Abraham decem et octo annos incurvata fuerat et vincta, solvitur, et in coelum respicit. Videte quid ibi dicitur in Evangelio: Ecce, inquit, quaedam erat mulier quae spiritum infirmitatis habebat decem et octo annis, et non poterat, inquit, elevare cervicem (Luc. XIII). Quoniam spiritum infirmitatis habebat, cervicem sursum levare non poterat. Dominus solvit compeditos. Ipsi sunt compedes quae et opera: siquidem eadem peccata, quae cervices nostras excipiunt, et ligant pedes. Quicumque compeditus est, currere non potest. Quicumque compeditus est, in stadio Christi currere non potest. Praegravantur enim pedes compedibus, et premuntur in terra, et configuntur in terra. Dominus solvit compeditos. Videte ordinem. Dat escam esurientibus. Primum esurimus: deinde accipimus cibum. Cum autem saturati fuerimus, solvuntur pedes nostri, qui compediti fuerant.

When therefore we hungry ones shall have been refreshed, and our feet shall have been freed: then also the eyes of our heart will begin to see the light which they once lost, and to have wisdom. If he shall have been made wise, what follows?

The Lord erecteth them that are cast down. And if thou wert lying down: be secure, the Lord reacheth out his hand. The Lord loveth the just. I see two things: he loves, and he guards. He who loves, loves as his own. But he who guards, guards him who is placed in danger. The Lord loveth the just. Whoever is just and perfect is loved by him. But whoever is a stranger, and comes to the service of the Lord, he is preserved.

The Lord guardeth the strangers: he will receive the fatherless and the widow. And according to the letter it is profitable, he will receive the fatherless and the widow. O martyr, who art held that thou mayest pour out thy blood for me: be not solicitous concerning thy children, be not solicitous concerning thy wife: they have me in thy stead. Let us speak also according to the spirit: He will receive the fatherless and the widow. He will receive the fatherless, who had lost God as Father through sins. And he will receive the widow. The widow, that is, that soul which had lost Christ as husband. But see what he says, the fatherless and the widow. He did not say, he will guard: he did not say, he will save: but, he will receive: if he returns to the Father, if she returns to the husband. And he will destroy the way of sinners. He did not say, he will destroy the sinners: but according to the first psalm, the way of the impious shall perish. If the way of the just is Christ, the way of sinners is the devil. And he will destroy the way of sinners. Of all sinners therefore the way is the devil, him he destroys: but us he will save, who were walking through it, and have ceased to walk.

The Lord looseth them that are fettered. If that bread has refreshed our soul: that is, the divine word, and heavenly doctrine: immediately our feet, which had been bound, are loosed. The Lord looseth them that are fettered. And Lazarus was bound, and he said: "Loose him" (John 11). The Lord looseth them that are fettered. And the daughter of Abraham had been bowed down and bound for eighteen years, she is loosed, and looks up into heaven. See what is said there in the Gospel: "Behold," he says, "there was a certain woman who had a spirit of infirmity eighteen years, and she could not," he says, "lift up her neck" (Luke 13). Since she had a spirit of infirmity, she could not lift up her neck. The Lord looseth them that are fettered. The fetters are the same as the works: since the same sins, which receive our necks, also bind our feet. Whoever is fettered, cannot run. Whoever is fettered, cannot run in the race-course of Christ. For the feet are weighed down by fetters, and are pressed into the earth, and are fixed into the earth. The Lord looseth them that are fettered. See the order. He giveth food to the hungry. First we hunger: then we receive food. Now when we shall have been sated, our feet, which had been fettered, are loosed.

Cum autem ambulare coeperint libere, quid sequitur? Dominus illuminat caecos. Videte quid dicat: Si de caecis istis loqueretur, debuit dicere: Dominus illuminat caecos. Sed non dixit hoc, sed secundum Hebraicam et Graecam veritatem quid dixit? Dominus sapientes facit caecos. Si de istis oculis loqueretur carnis, debuit dicere: Dominus illuminat caecos. Nunc vero dicitur, Dominus sapientes facit caecos. Si caeci, inquit, essetis, peccatum non haberetis. Cor nostrum obcaecatum est tenebris peccatorum. Insipientia et stultitia, tenebrae non oculorum, sed morum sunt. Cum ergo esurientes refecti fuerimus, et pedes nostri liberati fuerint: tunc incipient et oculi cordis nostri videre lumen quod aliquando perdidierunt, et habere sapientiam. Si effectus fuerit sapiens, quid sequitur?

Dominus erigit elisos. Et si jacebas: securus esto, Dominus porrigit manum. Dominus diligit justos. Res duas video: diligit, et custodit. Qui diligit, quasi suum diligit. Qui autem custodit, eum custodit qui in periculo constitutus est. Dominus diligit justos. Quicumque justus est et perfectus, ab illo diligitur. Quicumque autem peregrinus est, et venit ad servitutem Domini, ille servatur.

Dominus custodit advenas: pupillum et viduam suscipiet. Et secundum litteram prodest, pupillum et viduam suscipiet. O martyr, qui teneris, ut pro me fundas sanguinem: noli de filiis esse sollicitus, noli de uxore: me habent pro te. Dicamus et secundum spiritum: Pupillum et viduam suscipiet. Pupillum suscipiet, qui Patrem Deum perdidit per peccata. Et viduam suscipiet. Viduam, hoc est, eam animam quae Christum virum perdidit. Sed vide quid dicat, pupillum et viduam. Non dixit, custodiet: non dixit, salvabit: sed, suscipiet: si revertatur ad Patrem, si redeat ad maritum. Et viam peccatorum disperdet. Non dixit, peccatores disperdet: sed secundum primum psalmum, et iter impiorum peribit. Si justorum via Christus est, peccatorum via diabolus est. Et viam peccatorum disperdet. Omnium ergo peccatorum via diabolus est, illum perdit: caeterum nos salvabit, qui ambulabamus per eam, et ambulare desivimus.

Regnabit Dominus in saecula. Quoniam via peccatorum perierit, tunc regnabit Dominus in saecula. Non dixit: in saeculum: sed, in saecula. Quamdiu via non perit, Christus non regnat in nobis. Quamdiu via peccatorum non perit, Christus non regnat in nobis. Quamdiu pedes nostri ambulant in via diaboli, Christus non regnat in nobis. Irascor sine causa fratri meo: in via diaboli ambulo: Christus non regnat in me. Detraho fratri meo: in via diaboli ambulo: Christus non regnat in me. In quocumque peccato ambulavero, in via diaboli ambulo: Christus non regnat in me.

Now when they shall have begun to walk freely, what follows? The Lord enlighteneth the blind. See what he says: If he were speaking of these [physically] blind, he ought to have said: The Lord enlighteneth the blind. But he did not say this, but according to the Hebrew and Greek truth what did he say? The Lord maketh the wise blind. If he were speaking of these eyes of the flesh, he ought to have said: The Lord enlighteneth the blind. But now it is said, The Lord maketh the wise blind. "If you were blind," he says, "you would not have sin." Our heart is blinded by the darkness of sins. Unwisdom and folly are darkness not of the eyes, but of morals. When therefore we hungry ones shall have been refreshed, and our feet shall have been delivered: then also the eyes of our heart shall begin to see the light which they once lost, and to have wisdom. If he has been made wise, what follows?

The Lord lifteth up them that are cast down. And if thou wert lying down: be secure, the Lord stretches out his hand. The Lord loveth the just. I see two things: he loves, and he keeps. He who loves, loves as his own. But he who keeps, keeps him who is placed in danger. The Lord loveth the just. Whoever is just and perfect, is loved by him. But whoever is a stranger, and comes to the service of the Lord, he is kept.

The Lord keepeth the strangers: he will support the fatherless and the widow. And according to the letter it is profitable, he will support the fatherless and the widow. O martyr, who art held, that thou mayest shed thy blood for me: be not solicitous concerning thy children, nor concerning thy wife: they have me instead of thee. Let us speak also according to the spirit: He will support the fatherless and the widow. He will support the fatherless, who had lost God the Father through sins. And he will support the widow. The widow, that is, that soul which had lost Christ her husband. But see what he says, the fatherless and the widow. He did not say, he will keep: he did not say, he will save: but, he will support (receive): if he returns to the Father, if she returns to the husband. And the way of sinners he will destroy. He did not say, he will destroy the sinners: but according to the first psalm, "and the way of the impious shall perish." If the way of the just is Christ, the way of sinners is the devil. And the way of sinners he will destroy. The way of all sinners therefore is the devil, him he destroys: but us he will save, who were walking through it, and have ceased to walk.

The Lord shall reign for ever. Because the way of sinners shall have perished, then the Lord shall reign for ever. He did not say: for an age: but, for ages. As long as the way does not perish, Christ does not reign in us. As long as the way of sinners does not perish, Christ does not reign in us. As long as our feet walk in the way of the devil, Christ does not reign in us. I am angry without cause with my brother: I walk in the way of the devil: Christ does not reign in me. I detract from my brother: I walk in the way of the devil: Christ does not reign in me. In whatever sin I shall have walked, I walk in the way of the devil: Christ does not reign in me.

Mens mea vana est, et in diversa distrahitur. In uno loco sum, et mens mea per totum orbem vagatur. Angelos mundus capit, reges capit, exercitus capit, monachum unum non capit. Hoc totum quare dico? propter eos qui in toto orbe vagantur, et in uno loco sedere non possunt. Deus tuus, Sion, in generatione et generationem. Deus tuus, Sion. Frequenter diximus Sion speculam aut Ecclesiam interpretari, aut animam contemplantem Deum. Deus tuus, Sion, in generatione et generationem. In prima generatione, Judaeorum; in secunda, ex gentibus. In omnibus Scripturis, et in omnibus psalmis generatio et generatio dicitur, ut duos populos significet. Dicere autem et aliter possumus: Regnavit Dominus in saecula Deus tuus, Sion: in generatione ista et in generatione ventura. Regnet Christus in nobis, non regnet peccatum in corpore nostro. Cor regis in manu Dei (Prov. XXI). Simus reges: imperemus corpori nostro, et subjiciamus illud, et cor nostrum sit in manu Dei. Cui sit gloria in saecula saeculorum. Amen.

PSALMUS CXLVI.

Alleluia. Psalmus iste ut coelestis civitatis laudemus aedificatorem, nos admonet, dicens:

Laudate Dominum, quoniam bonus est psalmus. Iste psalmus ALLELUIA titulo praenotatur. Solent hi qui Hebraeam ignorant linguam, quando viderint in psalmo titulo esse praepositum Alleluia, quaerere quid significet. Psalmus igitur iste non solum in titulo, sed et in exordio psalmi habet Alleluia. Ubi autem dicitur, Laudate Dominum, in Haebreo dicitur, ALLELUIA. Deus enim apud Hebraeos decem habet nomina: dicitur SABAOTH: dicitur SADDAI: dicitur ELOIM: dicitur EL: dicitur etiam IAO: dicitur ESER JAJA. Inter caetera autem nomina unum est nomen quod dicitur IA. IA autem interpretatur invisibilis. Ubi ergo dicitur laudate, in Hebraeo dicitur Allelu. Sic dicitur hic Allelu ia: quomodo si diceretur Allelu sabaoth, Allelu saddai, Allelu eloim: sic et nunc dicitur Allelu ia. Denique Theodotio, qui unus est de Interpretibus, volens interpretationis ediscere veritatem ait ἀνεῖτε τὸν Ἰά. Hoc totum quare diximus? ut sciamus in isto psalmo Alleluia esse praepositum: Laudate Dominum. Haec interpretatio est. Cum egressi fuerimus considerabitur in cordibus nostris. Caeterum sermo dilatabitur: Laudate Dominum: quoniam bonum psalmus. Non dixit, bonus psalmus: sed absolute, bonum psalmus, hoc est, bona res est psallere. Psallere autem non voce, sed corde. Quanti bonam vocem habent, et quoniam peccatores sunt, male psallunt. Bene psallit qui cantat in corde, qui cantat Christo in conscientia.

My mind is vain, and is distracted into various things. I am in one place, and my mind wanders through the whole world. The world contains angels, it contains kings, it contains armies, it does not contain one monk. Why do I say all this? because of those who wander in the whole world, and cannot sit in one place. Thy God, O Sion, unto generation and generation. Thy God, O Sion. We have frequently said that Sion is interpreted as a watch-tower or the Church, or the soul contemplating God. Thy God, O Sion, unto generation and generation. In the first generation, of the Jews; in the second, from the Gentiles. In all the Scriptures, and in all the psalms, "generation and generation" is said, that it may signify two peoples. But we can also say otherwise: The Lord hath reigned for ever, thy God, O Sion: in this generation and in the generation to come. Let Christ reign in us, let not sin reign in our body. "The heart of the king is in the hand of God" (Prov. 21). Let us be kings: let us command our body, and subject it, and let our heart be in the hand of God. To whom be glory for ever and ever. Amen.

PSALM 146.

Alleluia. This psalm admonishes us that we should praise the builder of the heavenly city, saying:

Praise ye the Lord, for a psalm is good. This psalm is prenoted with the title ALLELUIA. Those who are ignorant of the Hebrew language, when they see Alleluia prefixed in the title of the psalms, are accustomed to ask what it signifies. This psalm therefore not only in the title, but also in the beginning of the psalm has Alleluia. For where it is said, Praise ye the Lord, in Hebrew it is said, ALLELUIA. For God among the Hebrews has ten names: he is called SABAOTH: he is called SHADDAI: he is called ELOHIM: he is called EL: he is also called IAO: he is called ESER JAJA. But among the other names there is one name which is called IA. Now IA is interpreted as invisible. Where therefore it is said praise (laudate), in Hebrew it is said Allelu. Thus it is said here Allelu ia: as if it were said Allelu sabaoth, Allelu shaddai, Allelu elohim: so also now it is said Allelu ia. Finally Theodotion, who is one of the Interpreters, wishing to learn the truth of the interpretation says αἰνεῖτε τὸν Ἰά (praise ye the IA). Why have we said all this? that we may know that in this psalm Alleluia is prefixed: Praise ye the Lord. This is the interpretation. When we have gone out it will be considered in our hearts. Otherwise the discourse will be dilated: Praise ye the Lord: for a psalm is a good thing. He did not say, a good psalm: but absolutely, a good thing is a psalm, that is, it is a good thing to sing psalms. To sing psalms, however, not with the voice, but with the heart. How many have a good voice, and since they are sinners, they sing psalms badly. He sings psalms well who sings in the heart, who sings to Christ in conscience.

Deo nostro sit jucunda laudatio. Jucunda sit laudatio non voce, sed conscientia. Denique et Noe obtulit hostias, et odoratus est Dominus odorem suavitatis (Gen. VIII). Multa sunt quae dicantur, sed nos breviter debemus summa quaeque perstringere, ut sensum magis indicemus, quam verba latiora.

Aedificans Jerusalem Dominus, dispersiones Israel congregabit. Quomodo aedificetur Jerusalem, quomodo congregetur, jam dictum est. Quoniam igitur de istis duobus versiculis dissertum est, et super alienum fundamentum non debemus aedificare, ad reliqua transeamus. Videamus igitur quomodo aedificetur Jerusalem. In reliquis enim propheticus sermo descripsit.

Qui sanat contritos corde. Cor contritum et humilitatum Deus non spernit (Psal. L). Et alligans contritiones eorum. Tu cor tuum contere, et Dominus colligit contritiones tuas. Samaritanus ille, qui descendebat de Jerusalem in Jericho, quando vidit vulneratum jacentem in itinere, colligavit vulnera ejus (Luc. X). Iste est de quo et nunc dicitur: Et alligans contritiones illorum. Hoc dicitur de his qui agunt poenitentiam. Caeterum de his qui non agunt poenitentiam, dicitur: Non est malagma imponere, neque oleum, neque alligaturas (Isai. I).

Qui numerat multitudinem stellarum. Quae consequentia juxta litteram! et alligat contritiones eorum: Qui numerat multitudinem stellarum? Sed quando sanat contritos corde, et alligat contritiones eorum, illos qui ante contriti fuerant, et postea sanati, vertit in stellas. Qui numerat multitudinem stellarum. Multi enim fuerant qui peccaverunt: multi sunt qui curati sunt. Qui numerat multitudinem stellarum. Non numerat vulneratos, sed eos numerat qui jam in stellas versi sunt. Non numerat Deus, nisi qui numero ejus digni sunt. Et omnibus eis nomina vocans. Quia de Lucifero dicit, et de Orione quem videmus in coelo. Et hoc quidem potest intelligi: Mirabilis Deus, qui fecit coelum et terram, et omnia quae in eis sunt. Caeterum sic intelligamus, ut nobis prosit quod quotidie fit. Et omnibus eis nomina vocans. Vultis scire quomodo de contritis stellae fiant? Scriptum est in Genesi: Quia eduxerit Deus Abraham, et ostenderit ei stellas, et dixerit ei: Sic erit semen tuum (Gen. XV). Et omnibus eis nomina vocans. De Abram vocat Abraham. Abram dicebatur in Chaldaea, et in coelo vocatur Abraham. Eo tempore quo factus stella est, vocatur Abraham (Ibid. XVII). Qui antea erat Saulus, postea vocatur in coelo Paulus (Act. IX). Joannes et Jacobus filii tonitruui (Marc. III). Tonitruum utique in coelo est. Numerantur itaque stellae: numerantur infiniti sancti, et Christus unus non potest numerari.

To our God be joyful praise. Let the praise be joyful not in voice, but in conscience. Finally also Noah offered victims, and the Lord smelled a sweet savor (Gen. 8). There are many things which could be said, but we ought briefly to touch upon the main points, that we may indicate the sense rather than more dilated words.

The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel. How Jerusalem is built, how it is gathered together, has already been said. Since therefore these two verses have been discussed, and we ought not to build upon another's foundation, let us pass to the rest. Let us see therefore how Jerusalem is built. For in the rest the prophetic discourse described it.

Who healeth the broken-hearted. "A contrite and humbled heart God will not despise" (Ps. 50). And bindeth up their bruises. Do thou break thy heart, and the Lord gathers together thy contritions (bruises). That Samaritan, who was going down from Jerusalem to Jericho, when he saw the wounded man lying in the way, bound up his wounds (Luke 10). This is he of whom it is now also said: And bindeth up their bruises. This is said concerning those who do penance. Otherwise concerning those who do not do penance, it is said: "There is no plaster to put on, nor oil, nor bindings" (Isa. 1).

Who telleth the number of the stars. What a sequence according to the letter! and bindeth up their bruises: Who telleth the number of the stars? But when he heals the broken-hearted, and binds up their bruises, those who before had been broken, and afterwards healed, he turns into stars. Who telleth the number of the stars. For many were they who sinned: many are they who are cured. Who telleth the number of the stars. He does not count the wounded, but he counts those who have already been turned into stars. God does not count, except those who are worthy of his number. And calleth them all by their names. Because he speaks of Lucifer, and of Orion whom we see in heaven. And this indeed can be understood: Wondrous is God, who made heaven and earth, and all things that are in them. Otherwise let us so understand it, that it may benefit us what is done daily. And calleth them all by their names. Do you want to know how from the contrite stars are made? It is written in Genesis: That God led forth Abraham, and showed him the stars, and said to him: "So shall thy seed be" (Gen. 15). And calleth them all by their names. From Abram he calls him Abraham. He was called Abram in Chaldea, and in heaven he is called Abraham. At that time when he was made a star, he is called Abraham (Gen. 17). He who was before Saul, is afterwards called in heaven Paul (Acts 9). John and James the sons of thunder (Mark 3). Thunder is surely in heaven. Thus the stars are counted: infinite saints are counted, and Christ alone cannot be counted.

Magnus Dominus noster et magna virtus ejus, et sapientiae ejus non est numerus. Magna virtus, Christus Dei virtus et Dei sapientia (I Cor. I). Et sapientiae ejus non est numerus. Christus sapientia est. Et una sapientia non potest numerari.

Suscipiens mansuetos Dominus. Quae sunt istae stellae? Suscipiens mansuetos Dominus. Mansueti vertuntur in stellas. Justi autem fulgebunt quasi stellae coeli (Dan. XII); Daniel loquitur. Humilians autem peccatores usque ad terram. Videte differentiam rerum. Angeli in terram corruunt: homines ad coelos vadunt. Suscipiens mansuetos Dominus. Mansuetudo ad coelum vocat: superbia in terram detrahit. Humilians autem peccatores usque ad terram.

Praecinite Domino in confessione. Hoc implevit David: qui nobis justitiae exemplum praeberat, praeiuvat et poenitentiae. Docuit enim nos quomodo debeamus agere poenitentiam, ipse agens. Videte sanctum prophetam, quia non solum justitia ejus nobis profuit, sed et peccatum.

Psallite Deo nostro in cithara. Nulla virtutum chorda rupta sit. Tota virtutum chorda concinat. Psallite Deo nostro in cithara. Cithara multas chordas habet: si una rupta fuerit, sonus reddi non potest. Sic et sanctus vir, quamvis sanctus sit, si una virtus defuerit, vocalem sonum reddere non potest.

Qui operit coelum nubibus. Coelum hoc quod cernimus, nubibus operiri non potest. Sed aliud est coelum, et aliae sunt nubes. Et veritas tua usque ad nubes (Psal. XXXV). Ergo veritas Dei usque ad istas nubes quae, vento flante, cito dissolvuntur? Veritas Dei, Christus est. Ego sum via, et vita, et veritas (Joan. XIV); ergo veritas Christi in his nubibus est, quae non habent in se substantiae veritatem. Fieri ergo potest, ut ibi sit veritas, ubi ventus dissipandi potestatem habet? Mandabo, inquit, nubibus ne pluant super eos imbrem (Isai. V), hoc est, super populum Judaeorum. Nubes prophetae sunt. Mandavit illis Dominus ne pluerent super Israel imbrem. Ad nos prophetiae sermo conversus est. Nubes istae si ibi collisae fuerint, tonitruum faciunt et fulgura. Qui operit coelum nubibus. Si nubes prophetae sunt, et apostoli; quomodo autem apostolis, et prophetis coelum tegitur? Coelum mysteria sunt divina. Quoniam igitur mysteria quaecumque divina sunt, coelum appellantur: quicumque dignus fuerit, istum nubes protegent. Si quis indignus est sacramenta accipere, non potest tegi a nubibus. Qui parat terrae pluviam. Indiget pluvia terra nostra, et nisi pluviam acceperit, id est, doctrinarum fontem, fructum non afferet. Terra cum humecta fuerit istiusmodi doctrinarum fonte, quid sequitur?

Great is our Lord, and great is his power: and of his wisdom there is no number. Great power, Christ the power of God and the wisdom of God (1 Cor. 1). And of his wisdom there is no number. Christ is wisdom. And the one wisdom cannot be numbered.

The Lord lifteth up the meek. What are these stars? The Lord lifteth up the meek. The meek are turned into stars. "But the just shall shine as the stars of heaven" (Dan. 12): Daniel speaks. But bringing the sinners down even to the ground. See the difference of things. Angels fall to the ground: men go to the heavens. The Lord lifteth up the meek. Meekness calls to heaven: pride drags down to the ground. But bringing the sinners down even to the ground.

Sing ye to the Lord with confession. This David fulfilled: who had provided us an example of justice, provided also one of penance. For he taught us how we ought to do penance, by doing it himself. See the holy prophet, because not only his justice benefited us, but also his sin.

Sing to our God upon the harp. Let no string of the virtues be broken. Let the whole string-set of virtues sound together. Sing to our God upon the harp. The harp has many strings: if one shall have been broken, the sound cannot be rendered. So also the holy man, although he be holy, if one virtue shall be lacking, he cannot render a vocal sound.

Who covereth the heaven with clouds. This heaven which we see, cannot be covered with clouds. But there is another heaven, and there are other clouds. "And thy truth even unto the clouds" (Ps. 35). Therefore is the truth of God even unto these clouds which, when the wind blows, are quickly dissolved? The truth of God is Christ. "I am the way, and the life, and the truth" (John 14); therefore the truth of Christ is in these clouds, which do not have in themselves the truth of substance. Can it be, then, that truth is there, where the wind has the power of dissipating? "I will command," he says, "the clouds that they rain no rain upon them" (Isa. 5), that is, upon the people of the Jews. The clouds are the prophets. The Lord commanded them that they should not rain upon Israel. The word of prophecy has been turned toward us. These clouds, if they shall have been dashed together there, make thunder and lightnings. Who covereth the heaven with clouds. If the clouds are the prophets and the apostles; how then is the heaven covered by the apostles and prophets? The heaven is the divine mysteries. Since therefore whatever mysteries are divine are called heaven: whosoever shall have been worthy, these the clouds protect. If anyone is unworthy to receive the sacraments, he cannot be covered by the clouds. Who prepareth rain for the earth. Our earth needs rain, and unless it shall have received rain, that is, the fountain of doctrines, it will not bring forth fruit. When the earth shall have been moistened with a fountain of such doctrines, what follows?

Qui producit in montibus fenum, etc. Si de solo feno loqueretur: utique fenum magis in convallibus nascitur, quam in montuosis. Ubicumque enim pluvia amplior fuerit, ibi magis fenum nascitur. De montibus defluunt aquae in convallibus, et magis herba nascitur.

Et dat jumentis escam ipsorum. Scriptura ista quam legimus, quam tractamus, quam habemus in manibus, montes sancti dicuntur in Scripturis (Psal. XXXV). Mons vocatur Abraham; mons vocatur Isaac; mons Jeremias: montes sancti prophetae. Montes isti habent et frumenta, habent et fenum. Si homo es: accipis ab ipsis frumentum: si pecus es, fenum accipis. Homines et jumenta salvos facies, Domine. Secundum fidem tuam salvaris. Qui producit in montibus fenum, et dat jumentis escam ipsorum. Si homo es, in Scripturis sanctis accipis spirituales intelligentias: si jumentum es, secundum litteram more Judaico. Rem magnam video. Deus qui tantis praeconiis collaudatus est, deducitur ad viliora, et dicitur: Et pullis corvorum invocantibus eum. Si de avibus coeli diceret, magis aquilas nominasset aut vultures. Et pullis corvorum invocantibus eum. Nulla alia avis nuncupatur, nisi pullus corvorum, et non ipsi corvi, sed pulli corvorum. Non salvatur corvus, sed pullus qui de eo natus est. Nos pulli corvorum sumus. De parentibus enim idololatri nascimur. Legimus in Salomone, quoniam oculus qui irridet patrem, et sermonem matris, effodiant eum corvi de convallibus (Prov. XXX). Non dixit pulli corvorum, sed ipsi corvi. Qui enim corvus est, salvari non potest. Corvus de arca dimittitur et non revertitur (Gen. VIII). In diluvio cum caeteris est: post diluvium in infelicitatem projicitur, hoc est, eo tempore quando tranquillitas est non potest esse in arca Dei. Si quando diluvium est, corpus in medio est. Tranquillitas redit, et corvus fugit. Qui sunt isti corvi? Qui sunt pulli corvorum? Ego puto corvos nigri coloris, qui semper persequuntur cadavera mortuorum: qui semper voce raucissima rixas comparant, daemones esse, et quicumque daemonibus servierint, juxta corvos et ipsi colorem corvorum accipiunt. Igitur nostri parentes, sicut jam diximus, qui idolis serviebant, et daemonibus, corvi erant. Non enim inveniuntur nisi ubi illuvies, et spurcitia, et cadavera mortuorum fuerint. Nos vero qui de corvis nati sumus, non cadavera expectamus, sed rorem. Pulli enim corvorum dicuntur de rore vivere. Sic enim philosophi dicunt, quod de rore vivant pulli corvorum.

Who maketh grass to grow on the mountains, etc. If he were speaking of grass alone: surely grass grows more in the valleys than in mountainous places. For wherever the rain shall have been more abundant, there more grass grows. From the mountains waters flow down into the valleys, and more grass grows.

And giveth to the beasts their food. This Scripture which we read, which we treat of, which we have in our hands, the holy mountains are called in the Scriptures (Ps. 35). Abraham is called a mountain; Isaac is called a mountain; Jeremiah a mountain: the holy prophets are mountains. These mountains have both grain and grass. If thou art a man: thou receivest grain from them: if thou art a beast, thou receivest grass. "Men and beasts thou wilt save, O Lord" (Ps. 35). According to thy faith thou art saved. Who maketh grass to grow on the mountains, and giveth to the beasts their food. If thou art a man, in the holy Scriptures thou receivest spiritual understanding: if thou art a beast, according to the letter after the Jewish manner. I see a great thing. God, who has been praised with such great proclamations, is brought down to viler things, and it is said: And to the young ravens that call upon him. If he were speaking of the birds of heaven, he would rather have named eagles or vultures. And to the young ravens that call upon him. No other bird is named but the young of ravens, and not the ravens themselves, but the young of ravens. The raven is not saved, but the young one that is born of him. We are the young of ravens. For we are born of idolatrous parents. We read in Solomon, that the eye that mocketh at his father, and the discourse of his mother, let the ravens of the valleys pick it out (Prov. 30). He did not say the young of ravens, but the ravens themselves. For he who is a raven cannot be saved. The raven is sent forth from the ark and does not return (Gen. 8). During the flood he is with the rest: after the flood he is cast into misery, that is, at that time when there is tranquility he cannot be in the ark of God. If when there is a flood, the body is in the midst. Tranquility returns, and the raven flees. Who are these ravens? Who are the young of ravens? I think that ravens, of black color, who always pursue the carcasses of the dead: who always with a most hoarse voice prepare brawls, are demons, and whosoever shall have served demons, like ravens they also receive the color of ravens. Therefore our parents, as we have already said, who served idols and demons, were ravens. For they are not found except where there have been filth, and uncleanness, and the carcasses of the dead. But we who are born of ravens, do not look for carcasses, but for dew. For the young of ravens are said to live on dew. For so the philosophers say, that the young of ravens live on dew.

Vultis et aliud scire mysterium de corvis? Elias interpretatur, Deus Dominus. Elias, hoc est, Dominus noster atque Salvator, a Judaeis persecutionem patitur, et a corvis, id est, gentium populo pascitur. Et pullis corvorum invocantibus eum. Si invocas eum, pullus es: si taces, corvus es. Et pullis corvorum invocantibus eum. Legimus in propheta: et omnis qui invocaverit nomen Domini, salvus erit (Joel. II). Igitur si de corvis simpliciter accipimus: ergo et corvi salvi erunt? Responde, Judaeae, responde qui Judaicam litteram tantum sequeris, dicis istos corvos vere corvos esse? Non interpretaris spiritualiter, sed carnaliter, dicis enim scriptum esse de corvis. Si ergo de pullis corvorum scriptum est, et hic dictum est, et pullis corvorum invocantibus eum. Et scriptum est: Omnis qui invocaverit nomen Domini salvus erit: ergo et pulli corvorum salvi erunt in resurrectione. Nos ergo pulli corvorum invocamus atque salvamur. Denique et Paulus apostolus scripsit ad sanctorum Ecclesiam, scripsit ad eos qui invocant nomen Domini (I Cor. I).

Non in fortitudine equi voluntatem habebit. Brevitatem promisimus, et necessitate compulsi sumus latius disputare: mentiti sumus, sed mendacium utilissimum est. Utinam Herodes mentitus esset et pejerasset (Matth. XIV). Et nos igitur minora promisimus, et orantibus vobis majora praebuimus. Hora compellit, ut taceam: magnitudo mysteriorum compellit ut loquar. Non in fortitudine equi voluntatem habebit. Audio equum hinnientem, et non possumus praeterire. Scriptum est in psalterio: Fallax equus ad salutem (Psal. XXXII). Et alio loco: Equum et ascensorem dejecit in mare (Exod. XV). Praecipitur et Israel, ne equos nutriant. Denique Salomon quia quadrigas adducebat ex Aegypto, voluptate superatus est (Deut. XVII; III Reg. X). Non in fortitudine equi voluntatem habebit. Equum et ascensorem dejecit in mare. Equi insanientes in feminas facti sunt mihi: unusquisque in uxorem proximi sui hinniebat (Jerem. V): loquitur Jeremias. Ergo super tales equos Deus non habet voluntatem. Diximus de equo: equum et ascensorem dejecit in mare. Diximus qui sunt equi: dicamus qui sunt equites. Ego puto equos homines esse peccatores, et equites daemones qui equitant in eis. Si quando ergo viderimus aliquem fratrem persequentem et inimicum esse, sciamus quia ille equus est. Caeterum eques diabolus est, qui sua lancea nos percutit. Iste currit, et ille percutit. Sed et ipse equus calcaribus ducitur, confoditur, et invitus insanit. Nec in tibiis viri beneplacitum erit ei. Videte quid dicat. Non dixit, in capite viri: non dixit, in manibus viri: sed, in tibiis: quae deorsum sunt. Nec in tibiis viri beneplacitum erit ei. Tibiae hic sicut et femora, semper in libidine accipiuntur.

Do you wish to know another mystery concerning the ravens? Elijah is interpreted, the Lord God. Elijah, that is, our Lord and Savior, suffers persecution from the Jews, and is fed by ravens, that is, by the people of the Gentiles. And to the young ravens that call upon him. If thou callest upon him, thou art a young one: if thou art silent, thou art a raven. And to the young ravens that call upon him. We read in the prophet: "and everyone who shall have called upon the name of the Lord, shall be saved" (Joel 2). Therefore if we take it simply of ravens: then shall ravens also be saved? Answer, O Jew, answer thou who followest the Jewish letter only, dost thou say that these ravens are truly ravens? Thou dost not interpret spiritually, but carnally, for thou sayest it is written concerning ravens. If therefore it is written concerning the young of ravens, and here it is said, and to the young ravens that call upon him. And it is written: "Everyone who shall have called upon the name of the Lord shall be saved": therefore also the young of ravens shall be saved in the resurrection. We therefore, the young of ravens, call upon him and are saved. Finally, Paul the apostle also wrote to the Church of the saints, he wrote to those who call upon the name of the Lord (1 Cor. 1).

****He will not have pleasure in the strength of a horse.**** We promised brevity, and by necessity we have been compelled to dispute more broadly: we have lied, but the lie is most useful. Would that Herod had lied and sworn falsely (Matt. 14). And we therefore promised smaller things, and to you who pray we have provided greater things. The hour compels me to be silent: the magnitude of the mysteries compels me to speak. ****He will not have pleasure in the strength of a horse.**** I hear a horse neighing, and we cannot pass by. It is written in the Psalter: "The horse is a vain thing for safety" (Ps. 32). And in another place: "The horse and his rider he hath thrown into the sea" (Exod. 15). Israel is also commanded not to nourish horses. Finally Solomon, because he brought chariots out of Egypt, was overcome by pleasure (Deut. 17; 3 Kings 10). ****He will not have pleasure in the strength of a horse.**** ****The horse and his rider he hath thrown into the sea.**** "Horses maddened after women have they become to me: every one neighed after his neighbor's wife" (Jer. 5): Jeremiah speaks. Therefore over such horses God has no pleasure. We have spoken of the horse: "the horse and his rider he hath thrown into the sea." We have said who the horses are: let us say who the riders are. I think the horses are sinful men, and the riders are demons who ride in them. Whenever therefore we see some brother persecuting and being an enemy, let us know that he is a horse. Furthermore, the rider is the devil, who strikes us with his spear. That one runs, and this one strikes. But even the horse itself is led by spurs, is pierced, and unwillingly goes mad. ****Nor shall he take pleasure in the legs of a man.**** See what he says. He did not say, in the head of a man: he did not say, in the hands of a man: but, ****in the legs:**** which are below. ****Nor shall he take pleasure in the legs of a man.**** Legs here, as also thighs, are always taken for lust.

Denique et in Ezechiel Deus videtur a lumbis usque sursum, electus: a lumbis usque deorsum igneus (Ezech. I). Si quis sursum est, huic aureus est: si quis deorsum, huic gehenna praeparata est. Nec in tibiis viri beneplacitum est ei. Dicamus secundum litteram. Quoniam dixerat, Non in fortitudine equi voluntatem habebit, et quasi bellatorem virum descripserat: videtur mihi hic ubi dixit, non in tibiis, non vocare tibias, sed $\text{ἰνὲ τῶν ποδῶν τοῦ ἵππου}$. Videmus ergo quodcumque tibias texerit non placere Deo, sed illud quod sursum est. Non placet Deo in fortitudine, non placet in tibiis viri, placet autem in timore suo. Virtus non placet, timor placet. Bellantem destruit, rogantem elevat, humiles exaltat, superbos dejicit.

Beneplacitum est Deo super timentes eum. Unus timor plures timores projicit. Melius est unum timere, ut plures non timeas: quam plures timere, ut unum non timeas. Et in eis qui sperant super misericordia ejus. Sperant non in operibus suis, sed in misericordia iudicii. Laudate Dominum, quoniam bonum est psalmus: quoniam qui sperant super misericordia ejus, sola salvatione sanantur. Cui est gloria in saecula saeculorum. Amen.

PSALMUS CXLVII.

Lauda, Jerusalem, Dominum: lauda Deum tuum, Sion. Modo audivimus sanctum prophetam praedicantem propter praevaricationem legis populum Judaicum esse desertum, et quomodo nunc dicitur: Lauda, Jerusalem, Dominum: lauda Deum tuum, Sion. Deinde quid sequitur?

Quoniam confortavit seras portarum tuarum. Ergo de ista Jerusalem loquitur, de ista Sion: lauda Deum tuum, Sion. Quare? Quoniam confortavit seras portarum tuarum. Non sunt portae, et quomodo serae salvae sunt? Benedixit filios tuos in te. Quomodo benedixit, qui dixit: Relinquetur vobis domus vestra deserta (Luc. XIII)?

Qui posuit fines tuos pacem. Ubi pax posita est, quae bello subversa est? Et adipe frumenti satiat te. Frumentum adipem habet? O Judaeae, responde. Frumentum adipem habet? Si ergo frumentum adipem non habet, et compelleris necessitate spiritualiter intelligere, secundum istum versiculum et caetera intelligenda sunt. Lauda, Jerusalem, Dominum. Jerusalem, visio pacis. Lauda Deum tuum, Sion. Sion specula interpretatur. Videtis ergo quid dicat. Lauda, Jerusalem, Dominum. Ubi cumque visio pacis est, ubicumque contemplatio Dei: ibi laus Dei fit.

Finally, also in Ezekiel God is seen from the loins upward as amber: from the loins downward as fire (Ezek. 1). If anyone is above, for him he is golden: if anyone is below, for him Gehenna is prepared. ****Nor shall he take pleasure in the legs of a man.**** Let us speak according to the letter. Since he had said, "He will not have pleasure in the strength of a horse," and had described him as a man of war: it seems to me here where he said, "not in the legs," he does not call them legs (*tibias*), but greaves (*περικνημίδας*). We see therefore that whatever covers the legs does not please God, but that which is above. God is not pleased in strength, he is not pleased in the legs of a man, but he is pleased in his fear. Strength does not please, fear pleases. He destroys the one who fights, he lifts up the one who asks, he exalts the humble, he casts down the proud.

****The Lord taketh pleasure in them that fear him.**** One fear casts out many fears. It is better to fear one, that thou mayest not fear many: than to fear many, that thou mayest not fear one. ****And in them that hope in his mercy.**** They hope not in their works, but in the mercy of judgment. Praise the Lord, for a psalm is good: for they who hope in his mercy are healed by salvation alone. To whom is glory forever and ever. Amen.

PSALM 147.

****Praise the Lord, O Jerusalem: praise thy God, O Sion.**** Just now we heard the holy prophet preaching that because of the transgression of the law the Jewish people had been deserted, and how is it now said: ****Praise the Lord, O Jerusalem: praise thy God, O Sion.**** Then what follows?

****For he hath strengthened the bars of thy gates.**** Therefore he speaks of that Jerusalem, of that Sion: ****praise thy God, O Sion.**** Why? ****For he hath strengthened the bars of thy gates.**** There are no gates, and how are the bars safe? ****He hath blessed thy children within thee.**** How has he blessed, who said: "Your house shall be left to you desolate" (Luke 13)?

****Who hath placed peace in thy borders.**** Where has peace been placed, which was subverted by war? ****And filleth thee with the fat of corn.**** Does corn have fat? O Jew, answer. Does corn have fat? If therefore corn does not have fat, and thou art compelled by necessity to understand spiritually, according to this verse the rest are also to be understood. ****Praise the Lord, O Jerusalem.**** Jerusalem, the ****vision of peace****. ****Praise thy God, O Sion.**** Sion is interpreted as a ****watchtower****. You see therefore what he says. ****Praise the Lord, O Jerusalem.**** Wherever there is a vision of peace, wherever the contemplation of God: there the praise of God is made.

Laudat ergo Ecclesia Dominum, quando coeperit in illum credere et habere pacem, et coeperit videre pacem, hoc est, Jerusalem visionem pacis. Qui prius eras servus idolorum, factus es servus Dei. Lauda ergo Deum tuum. Quando vero coeperis jam habere scientiam, et esse specula, hoc est, Sion: lauda Dominum, hoc est, tu lauda Jerusalem, tu lauda Sion: tu Ecclesiastica anima, tu Ecclesia. Non laudent haeretici, non laudent Synagogae, sed tu lauda. Quare? Quoniam confortavit seras portarum tuarum. Diligit Dominus portas Sion, super omnia tabernacula Jacob (Psal. LXXXVI). Portas Sion diximus prophetas. Quoniam ergo portas Sion novimus prophetas dici: videamus quae sint serae portarum. Verae enim Ecclesiae portae prophetae sunt. Sine prophetis Ecclesiam ingredi non possumus. Manichaeus intrare voluit sine portis, et non intravit. Marcion non recipit vetus Testamentum, et sine portis veteris Testamenti in Evangelium intrare non potuit. Nos ergo recipimus portas prophetas, et per portas ingredimur. Sed videamus quae sint serae portarum. Multi latrones, multi fures cupiunt intrare per portas. Omnes qui ante me venerunt, fures fuerunt et latrones (Joan. X). O si et mihi concederet Dominus, ut sera essem de portis Sion! Si quis haereticorum per illas in Evangelii dispositionem vellet intrare: ego starem in portis, et prohiberem illum. Quoniam confortavit seras portarum tuarum. Da mihi aliquem ecclesiasticum virum, Scripturis coelestibus eruditum, si viderit venire Eunomium, venire Arium, velle tollere aliquid de prophetis contra nos: nonne stat quasi sera? nonne vincit quasi sera? Quoniam confortavit seras portarum tuarum. Pulchre dixit, confortavit: ut quando videris virum ecclesiasticum disputantem, non putes illum esse qui disputat, sed qui confortat ecclesiasticum. Et adipe frumenti satiat te. Nisi, inquit, granum tritici ceciderit, ipsum solum salvum erit (Joan., XII). Si autem ipsum ceciderit, multos salvos facit. Dominus noster granum tritici in terram cecidit, et nos multiplicavit. Sed istud granum frumenti pinguiissimum est, medullam habet, adipem habet. Et adipe frumenti satiat te. Felix est qui in frumento isto adipem intelligit. Legimus sanctas Scripturas. Ego corpus Jesu, Evangelium puto: sanctas Scripturas, puto doctrinam ejus. Et quando dicit, qui non comederit carnem meam, et biberit sanguinem meum (Joan. VI): licet et in mysterio possit intelligi: tamen verius corpus Christi, et sanguis ejus, sermo Scripturarum est, doctrina divina est. Si quando imus ad mysterium, qui fidelis est, intelligit, si in maculam ceciderit, periclitatur. Si quando audimus sermonem Dei, et sermo Dei, et caro Christi, et sanguis ejus in auribus nostris funditur, et nos aliud cogitamus, in quantum periculum incurrimus! Et adipe frumenti satiat te.

The Church therefore praises the Lord, when she shall have begun to believe in him and to have peace, and shall have begun to see peace, that is, Jerusalem the vision of peace. Thou who wast formerly a servant of idols, hast been made a servant of God. Praise therefore thy God. But when thou shalt have begun already to have knowledge, and to be a watchtower, that is, Sion: praise the Lord, that is, thou praise Jerusalem, thou praise Sion: thou Ecclesiastical soul, thou Church. Let the heretics not praise, let the Synagogues not praise, but thou praise. Why? **For he hath strengthened the bars of thy gates.** "The Lord loveth the gates of Sion above all the tabernacles of Jacob" (Ps. 86). We have said the gates of Sion are the prophets. Since therefore we know the prophets are called the gates of Sion: let us see what are the bars of the gates. For the gates of the true Church are the prophets. Without the prophets we cannot enter the Church. Manichaeus wished to enter without gates, and did not enter. Marcion does not receive the Old Testament, and without the gates of the Old Testament he could not enter into the Gospel. We therefore receive the gates, the prophets, and through the gates we enter. But let us see what are the bars of the gates. Many robbers, many thieves desire to enter through the gates. "All that came before me were thieves and robbers" (John 10). O if the Lord would also grant to me, that I might be a bar of the gates of Sion! If any of the heretics wished to enter through them into the disposition of the Gospel: I would stand in the gates, and would prohibit him. **For he hath strengthened the bars of thy gates.** Give me some ecclesiastical man, learned in the heavenly Scriptures, if he should see Eunomius coming, Arius coming, wishing to take something from the prophets against us: does he not stand as if a bar? does he not conquer as if a bar? **For he hath strengthened the bars of thy gates.** Beautifully he said, **hath strengthened:** so that when thou seest an ecclesiastical man disputing, thou mayest not think it is he who disputes, but he who strengthens the ecclesiastical man. **And filleth thee with the fat of corn.** "Unless," he says, "the grain of wheat falling into the ground die, itself alone will remain safe" (John 12). But if it die, it bringeth forth much fruit. Our Lord, the grain of wheat, fell into the earth, and multiplied us. But that grain of corn is most fat, it has marrow, it has fat. **And filleth thee with the fat of corn.** Happy is he who in that corn understands the fat. We read the holy Scriptures. I think the body of Jesus is the Gospel: I think his doctrine is the holy Scriptures. And when he says, "he that shall not eat my flesh, and drink my blood" (John 6): although it can also be understood in a mystery: nevertheless more truly the body of Christ, and his blood, is the discourse of the Scriptures, it is divine doctrine. Whenever we go to the mystery, he who is faithful understands, if he shall have fallen into a stain, he is in danger. Whenever we hear the word of God, and the word of God, and the flesh of Christ, and his blood is poured into our ears, and we think of something else, into how great danger we run! **And filleth thee with the fat of corn.**

Pinguissimus sermo divinus est. Omnes habet in se delicias. Quidquid volueris, ex sermone divino nascitur, sicut tradunt Judaei; quoniam manna quando comedebant, secundum voluntatem uniuscujusque, sic sapiebat in ore (Sap. XVI). Ac si dixisset: Qui manna comedebat, si desiderabat mala, si pirum, si uvam, si panem, si carnes, secundum qualitatem et voluntatem comedentis, ita et sapor in manna erat. Sic et in carne Christi, qui est sermo doctrinae, hoc est, Scripturarum sanctarum interpretatio, sicut volumus, ita et cibum accipimus. Si sanctus es, invenis refrigerium. Si peccator es, invenis tormentum. Et adipe frumenti satiat te. Non dimittit aliquas reliquias. Benedixit filios tuos in te. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri (Joan. I). Qui posuit fines tuos pacem, in alio psalmo legimus: Et factus est in pace locus ejus (Psal. LXXV). Pacem meam do vobis: pacem meam relinquo vobis, non sicut mundus habet pacem (Joan. XIV): siquidem mundi pax, nostrum bellum est. Meam pacem do vobis. Bellatote cum mundo, et meam pacem habebitis. Qui posuit fines tuos pacem. Qui ergo non est in pace cum fratre, iste non est in finibus Jerusalem. Dicat aliquis: Quid facio? Non vult mihi reconciliari frater, ergo extra fines sum Jerusalem? Quantum, inquit, ex vobis est, cum omnibus hominibus pacem habentes (Rom. XII). Cum his qui oderunt pacem eram pacificus (Psal. CXIX). Tu habeto pacem, si alius irascitur. Ille bellum habet, et per bellum illius tibi pax nascitur. Vultis scire quomodo et bellum pax sit? Infelix Judas veniebat ad prodicionem, et Dominus ei pacis osculum porrigit (Luc. XXII), ille osculo bellum creat.

Qui emittit eloquium suum terrae. Responde, Judaei: si de frumento dicebat, et adipe frumenti satiat te, quomodo nunc dicit: Qui emittit eloquium suum terrae? In principio erat Verbum (Joan. I). Hoc Verbum in carne mittitur. Et Verbum caro factum est, et habitavit in nobis (Ibid.). Qui emittit, eloquium suum terrae. Eo tempore completum est: Terra dedit fructum suum (Psal. LXVI). Qui emittit eloquium suum terrae. De praedicatione loquitur Evangelica, et de doctrina apostolorum. Denique sequitur: Velociter currit sermo ejus. In omni enim terra auditus est sermo ejus, et in orbe terrarum, apostolica doctrina. Unus homo pauper, et jam senex praedicavit ab Jerusalem usque ad Illyricum, et velociter currit sermo ejus. Quoniam ergo venerat de Jerusalem, usque Illyricum, et velociter cucurrit sermo ejus: deinde sequitur, et dicit ipse sermo qui praedixerat, de Jerusalem usque ad Illyricum: volo autem ire et ad Hispanias. Hoc loquitur apostolus Paulus (Rom. XV). Videte velocitatem sermonis. Non est contentus ad orientem, ad occidentem currere desiderat.

Most fat is the divine discourse. It has in itself all delights. Whatever thou shalt have wished, is born from the divine discourse, as the Jews hand down; since when they ate manna, according to the will of each one, so it tasted in the mouth (Wisdom 16). As if he had said: He who ate manna, if he desired apples, if a pear, if a grape, if bread, if meats, according to the quality and will of the eater, so also the flavor was in the manna. So also in the flesh of Christ, which is the discourse of doctrine, that is, the interpretation of the holy Scriptures, as we wish, so also we receive food. If thou art holy, thou findest refreshment. If thou art a sinner, thou findest torment. ****And filleth thee with the fat of corn.**** He does not leave any remains. ****He hath blessed thy children within thee.**** "But as many as received him, he gave them power to be made the sons of God" (John 1). ****Who hath placed peace in thy borders,**** in another psalm we read: "And his place was made in peace" (Ps. 75). "My peace I give to you: my peace I leave to you, not as the world hath peace" (John 14): since indeed the peace of the world is our war. My peace I give to you. Have war with the world, and you shall have my peace. ****Who hath placed peace in thy borders.**** He therefore who is not in peace with his brother, is not in the borders of Jerusalem. Let someone say: What do I do? My brother does not wish to be reconciled to me, therefore am I outside the borders of Jerusalem? "As much," he says, "as is in you, having peace with all men" (Rom. 12). "With them that hated peace I was peaceable" (Ps. 119). Thou have peace, if the other is angry. That one has war, and through his war peace is born to thee. Do you wish to know how even war may be peace? Unhappy Judas came to the betrayal, and the Lord reaches out to him the kiss of peace (Luke 22), that one by a kiss creates war.

****Who sendeth forth his speech to the earth.**** Answer, O Jew: if he was speaking of corn, and "filleth thee with the fat of corn," how does he now say: ****Who sendeth forth his speech to the earth?***** "In the beginning was the Word" (John 1). This Word is sent in the flesh. "And the Word was made flesh, and dwelt among us" (Ibid.). ****Who sendeth forth his speech to the earth.**** At that time it was fulfilled: "The earth hath yielded her fruit" (Ps. 66). ****Who sendeth forth his speech to the earth.**** He speaks of the Evangelical preaching, and of the doctrine of the apostles. Finally it follows: ****His word runneth swiftly.**** For in all the earth his word has been heard, and in the whole world, the apostolic doctrine. One poor man, and now an old man, preached from Jerusalem even unto Illyricum, and ****his word runneth swiftly.**** Since therefore he had come from Jerusalem, even unto Illyricum, and ****his word ran swiftly:**** then it follows, and the same word which had predicted says, from Jerusalem even unto Illyricum: "but I wish to go even to the Spains." This the apostle Paul speaks (Rom. 15). See the swiftness of the discourse. He is not content to run to the east, he desires to run to the west.

Qui dat nivem sicut lanam: nebulam sicut cinerem spargit, etc. Videtis quanta sit difficultas, quam obscura sunt quae dicuntur. Ante faciem frigoris ejus quis sustinebit? Cujus? Nihil dicitur. Deinde dicitur:

Emittit eloquium suum, et liquefaciet ea. De illo de quo dixerat: Emittit eloquium suum terrae. Emittit verbum suum. Quis emittit? Deus Pater. Et Verbum erat apud Deum, et Deus erat Verbum. Diximus Patrem: diximus Filium: non possumus in duplo numero credere, nisi compleatur Trinitas.

Flavit spiritus ejus, et fluent aquae. Videtis quoniam ubi Pater, et Verbum Dei, statim et Spiritus sanctus est. Veamus ergo ab initio quod dicitur: Et adipe frumenti satiat te: emittit eloquium suum terrae, velociter currit sermo ejus. Repente quid sequitur? Qui dat nivem sicut lanam. Sermo Domini, qui velociter currit, sic datur quasi nix, et ipsa nix est quasi lana. Videte misericordiam Domini. Cibus Domini, nobis in vestimentum vertitur. Dixerat Joannes de Domino Salvatore: Ecce Agnus Dei, qui tollit peccata mundi (Joan. I). Et in alio loco Isaías: Quasi ovis ad victimam ductus est (Isai. LIII). De isto igitur agno, et de ista ove, lana ista est quasi nix. Dicit Isaías: Si fuerint peccata vestra quasi coccinum, quasi nivem dealbabo (Isai. I). Asperges me, Domine, hyssopo et mundabor: lavabis me, et super nivem dealbabor (Psal. L). Qui dat nivem sicut lanam. Tolle, Domine, sordes meas: tolle quodcumque vitii est. Nivem tuam, et puritatem tuam tribue mentibus Christianis. Nisi tu nobis nivem dederis munditiarum tuarum, vestimentum tuum habere non possumus. Christus vestimentum nostrum est. Si volumus Christi habere vestimentum, mundi simus quasi nix. Nebulam quasi cinerem spargit. Male interpretatus est Latinus nebulam. Quod enim $\text{Ἰ} \frac{1}{4} \alpha \frac{1}{2} \cdot \text{Ἰ} \ddot{\text{ϰ}} \text{Ἰ} \gg \text{Ἰ}$ dicitur in Graeco: in Hebraico habet pruina ($\text{}$). Denique ita sequitur: Pruina sicut cinerem spargit. Docet nos, et facit nobis vestimentum quasi nivem, et cum nos vestierit vestimento suo, tunc nobis tribuit alimenta. Pruina sicut cinerem spargit. Vide quid dicat: sicut cinerem. Vis esse mundus? age poenitentiam. Panem meum sicut cinerem manducavi, et potum meum cum fletu miscebam (Psal. CI). Nonne vides quomodo pruina suam sicut cinerem spargit? Grandis rerum mutatio. De cinere nix fit. De poenitentia, mundus efficitur.

****Who giveth snow like wool: he scattereth mists like ashes,**** etc. You see how great is the difficulty, how obscure are the things which are said. ****Who shall stand before the face of his cold? Of whose? Nothing is said. Then it is said:**

****He sendeth out his word, and shall melt them.**** Of him of whom he had said: ****Who sendeth forth his speech to the earth.**** He sendeth forth his word. Who sendeth it forth? God the Father. "And the Word was with God, and the Word was God." We have said the Father: we have said the Son: we cannot believe in a double number, unless the Trinity be completed.

****His spirit shall blow, and the waters shall run.**** You see that where the Father and the Word of God are, immediately the Holy Spirit is also. Let us see therefore from the beginning what is said: ****And filleth thee with the fat of corn: he sendeth forth his speech to the earth, his word runneth swiftly.**** Suddenly what follows? ****Who giveth snow like wool.**** The word of the Lord, which runneth swiftly, is so given as snow, and the snow itself is like wool. See the mercy of the Lord. The food of the Lord is turned into a garment for us. John had said of the Lord Savior: "Behold the Lamb of God, who taketh away the sins of the world" (John 1). And in another place Isaiah: "As a sheep he was led to the slaughter" (Isa. 53). Of this lamb therefore, and of this sheep, this wool is like snow. Isaiah says: "If your sins be as scarlet, I will make them white as snow" (Isa. 1). "Thou shalt sprinkle me, O Lord, with hyssop and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow" (Ps. 50). ****Who giveth snow like wool.**** Take away, O Lord, my filth: take away whatever of vice there is. Grant thy snow and thy purity to Christian minds. Unless thou givest us the snow of thy purities, we cannot have thy garment. Christ is our garment. If we wish to have the garment of Christ, let us be clean as snow. ****He scattereth mists like ashes.**** The Latin has poorly translated "mist" (**nebulam**). For that which is called **ὁμίχλη** in Greek: in Hebrew has ****frost**** (**pruinam**). Finally it thus follows: ****He scattereth frost like ashes.**** He teaches us, and makes for us a garment like snow, and when he shall have clothed us with his garment, then he grants us nourishment. ****He scattereth frost like ashes.**** See what he says: ****like ashes.**** Dost thou wish to be clean? do penance. "I did eat my bread like ashes, and mingled my drink with weeping" (Ps. 101). Dost thou not see how he scattereth his frost like ashes? A great change of things. From ashes snow is made. From penance, the world is made clean.

Mittit crystallum suam sicut buccellas. Quomodo panes franguntur, et buccellae fiunt: sic et crystallus frangitur, et in buccellas vertitur. Crystallus naturam hanc habet, sicut aquae quando congelantur: quod nos glaciem dicimus. Inter crystallum ergo et aquam hoc interest, quod est inter aquam et glaciem: quoniam aqua latissime funditur: caeterum crystallus quasi compingitur in se, et in unam formam redigitur. Si quando aqua congelascit, crystallum efficit. Quoniam ergo nos in totum Verbi carnes capere non possumus, franguntur, ut per partes illas capiamus. Res sunt obscurae, et interpretationis difficultas non nobis concedit latius loqui. Ante faciem frigoris ejus quis sustinebit? Cujus? Alii dicunt crystalli, alii Domini. Mihi autem videtur de Deo dici. Ante faciem frigoris ejus quis sustinebit? Quae tormenta dicuntur in Scripturis sanctis peccatori praeparata? Nihil gehenna calidius est, et tamen ipsa frigida est. Gehenna ex igne est. Sed si quis a charitate refriguerit, mittitur in gehennae ignem. Scriptum est: quoniam in novissimis diebus refrigescet charitas multorum (Matth. XXIV). Quicumque ergo sic infriguerit, iste mittitur in ignem. Dominus nobis praestet ne quando frigus ingrediatur corda nostra; non peccamus, nisi ante refriguerit charitas. Denique quid loquitur Apostolus? Spiritu ferventes (Rom. XII). Et Deus noster ignis est (Deut. IV). Si ergo Deus noster ignis est: propterea ignis est, ut frigus diaboli ejiciat. Aquilo ventus frigidissimus, nomine autem dexter vocatur. Pulchre dixit, vocatur. Assumpsit enim sibi nomen, cum sinister sit. Si cujus ergo anima refrixerit, ut Aquilo ventus frigidissimus est. Quando autem calor charitatis in corde nostro refrigescet? Si peccaverit, si refrixerit, si mortuus fuerit. Diligenter attendite quae dico: Si refrixerit, si mortuus fuerit. Refrigescere autem mortuorum est, calere viventium. Si quis ergo refrixerit, et mortuus fuerit, mittet Deus verbum suum, et liquefaciet eum. Dominus praestet, ut et nostrum frigus liquefiat, ut crystallum illud solvatur, et molle fiat. Emittere verbum suum, et liquefaciet ea. Da mihi peccatorem quem Dominus non respicit: non habere calorem, sed totum esse frigidum, et mortuum. Si ad sermonem Dei compunctus fuerit, et coeperit agere poenitentiam, et durissimum cor illius emollitum fuerit, eo tempore completur: Emittere verbum suum, et liquefaciet ea. Emittere Pater: Verbum mittitur: ungit Spiritus sanctus. Flavuit spiritus ejus: spiritu ferventes. Frigus non expellitur, nisi calore Spiritus sancti. Ubi sunt Eunomiani, ubi Ariani, ubi Macedoniani, qui dicunt Spiritum sanctum non numerari cum Patre et Filio? Deus Pater mittit: Verbum mittitur, et tamen plena sanitas non est, nisi Spiritus sanctus flaverit. Flavuit spiritus ejus, et fluent aquae.

****He sendeth his crystal like morsels.**** Just as breads are broken, and morsels are made: so also crystal is broken, and turned into morsels. Crystal has this nature, like waters when they are frozen: which we call ice. Between crystal therefore and water there is this difference, which is between water and ice: because water is spread most widely: furthermore crystal is as it were compressed in itself, and reduced into one form. Whenever water freezes, it makes crystal. Since therefore we cannot take in the whole the flesh of the Word, it is broken, that we may take it in through those parts. Things are obscure, and the difficulty of interpretation does not allow us to speak more broadly. ****Who shall stand before the face of his cold?*** Of whose? Some say of the crystal, others of the Lord. But it seems to me to be said of God. ****Who shall stand before the face of his cold?*** What torments are said in the holy Scriptures to be prepared for the sinner? Nothing is hotter than Gehenna, and yet it is cold. Gehenna is of fire. But if anyone shall have grown cold from charity, he is sent into the fire of Gehenna. It is written: because "in the last days the charity of many shall grow cold" (Matt. 24). Whosoever therefore shall have thus become cold, he is sent into the fire. May the Lord grant to us that cold may never enter our hearts; we do not sin, unless charity has first grown cold. Finally what does the Apostle speak? "Fervent in spirit" (Rom. 12). And our God is a fire (Deut. 4). If therefore our God is a fire: for this reason he is fire, that he may cast out the cold of the devil. The north wind is a most cold wind, but by name it is called the right (*dexter*). Beautifully he said, it is called. For it assumed the name to itself, although it be on the left. If therefore anyone's soul shall have grown cold, it is as the north wind, a most cold wind. When therefore does the heat of charity grow cold in our heart? If he shall have sinned, if he shall have grown cold, if he shall have died. Attend diligently to what I say: If he shall have grown cold, if he shall have died. To grow cold, however, is of the dead, to be warm of the living. If anyone therefore shall have grown cold, and shall have died, God will send his word, and will melt him. May the Lord grant, that even our cold may be melted, that that crystal may be dissolved, and become soft. ****He shall send out his word, and shall melt them.**** Give me a sinner whom the Lord does not regard: to have no heat, but to be entirely cold, and dead. If at the word of God he shall have been pricked in heart, and shall have begun to do penance, and his most hard heart shall have been softened, at that time it is fulfilled: ****He shall send out his word, and shall melt them.**** The Father sendeth: the Word is sent: the Holy Spirit anointeth. ****His spirit shall blow:**** "fervent in spirit." Cold is not expelled, except by the heat of the Holy Spirit. Where are the Eunomians, where the Arians, where the Macedonians, who say the Holy Spirit is not numbered with the Father and the Son? God the Father sends: the Word is sent, and yet full health is not, unless the Holy Spirit shall have blown. ****His spirit shall blow, and the waters shall run.****

Aquae quae ante durae erant, molles fient. Qui ante justitiam audire, vel dare non poterat, iste nunc discipulus est. Quoniam autem multa locuti sumus, et quae sequuntur, manifesta sunt: oremus Dominum, ut nostra duritia mollescat, et nostra peccata purgentur, ut efficiamur quasi ignis: ut et frigus diaboli, quodcumque est, in cordibus nostris, expellatur, et caleamus Spiritu sancto. Est quippe et malus calor. Omnes adulterantes, quasi clibanus corda eorum (Osee VII). Sed ille calor, calore Spiritus sancti expellitur. Cui sit gloria in saecula saeculorum. Amen.

PSALMUS CXLVIII.

Alleluia Aggaei, et Zachariae. Iste psalmus duo alleluia habet in titulo, et hoc multi putant, quoniam in titulo sint psalmi posita. Scire autem debemus, quoniam unum alleluia de fine superioris psalmi est: aliud alleluia initium sequentis psalmi est. Et hanc regulam debemus accipere et scire, quoniam omnes Psalmi qui in principio habent alleluia, et in fine habeant. Multi autem putant, quoniam alterius psalmi principium sit. Non est ita, sed ille psalmus qui in principio habet alleluia, ipse et in fine habet. Hoc totum quare dixi? Ut sciatis quare in isto psalmo duo alleluia praeposita sint.

Laudate Dominum de coelis: laudate eum in excelsis. Ad laudem Dei, sola hominum natura non sufficit, jungantur et coeli. Laudate Dominum de coelis. Non dixit, laudate, coeli; sed vos laudate, qui estis in coelis, hoc est, qui habitatis in coelis, throni, dominationes, potestates, seraphim, cherubim, et omne nomen quod nominatur, non solum in praesenti saeculo, sed in futuro. Laudate Dominum de coelis, Qui estis in coelis, qui estis in excelsis, laudate eum in excelsis. Excelsi, laudate excelsum. Non dixit humilibus et deorsum positis, laudate; sed vos qui in sublimi estis.

Laudate eum, omnes angeli ejus. Vides in quo gradu sunt angeli? Primum throni dicuntur. Throni, sedes. Non putemus cathedras esse, in quibus Deus sedeat: sed virtutes aliquas in coelestibus, in quibus Deus sedeat semper, quasi in quadriga sua. Laudate eum, omnes angeli ejus. Qui angelus est, laudat: qui daemon est, laudare non potest. Laudate eum, omnes virtutes ejus. Quia ad laudes Dei angelos provocavimus, et homo cunctarum virtutum nomen scire non potest, generaliter dico: Laudate eum, omnes virtutes ejus. Hucusque de invisibilibus: laudate eum, qui estis invisibiles. Invisibilia humanus oculus non potest intueri. Nunc venit ad creaturas quas oculis cernimus.

The waters which before were hard, shall become soft. He who before could not hear or give justice, he is now a disciple. Since however we have spoken much, and what follows is manifest: let us pray the Lord, that our hardness may be softened, and our sins may be cleansed, that we may be made as it were fire: so that even the cold of the devil, whatever it is, in our hearts, may be expelled, and we may be warm with the Holy Spirit. For there is also an evil heat. "All of them are adulterers, like an oven are their hearts" (Hosea 7). But that heat is expelled by the heat of the Holy Spirit. To whom be glory forever and ever. Amen.

PSALM 148.

****Alleluia of Haggai and Zechariah.**** This psalm has two Alleluias in the title, and many think this, because they are placed in the title of the psalm. But we ought to know, that one Alleluia is of the end of the previous psalm: the other Alleluia is the beginning of the following psalm. And we ought to receive and know this rule, that all Psalms which have ****Alleluia**** in the beginning, also have it in the end. But many think that it is the beginning of another psalm. It is not so, but that psalm which has ****Alleluia**** in the beginning, has it also in the end. Why did I say all this? So that you may know why two Alleluias are prefixed in this psalm.

****Praise the Lord from the heavens: praise him in the high places.**** For the praise of God, the nature of men alone does not suffice, let the heavens also be joined. ****Praise the Lord from the heavens.**** He did not say, praise, O heavens; but you praise, who are in the heavens, that is, you who dwell in the heavens, thrones, dominations, powers, seraphim, cherubim, and every name that is named, not only in the present world, but in the future. ****Praise the Lord from the heavens.**** You who are in the heavens, you who are in the high places, ****praise him in the high places.**** You high ones, praise the High One. He did not say to the humble and those placed below, praise; but you who are on high.

****Praise him, all his angels.**** Do you see in what degree the angels are? First the thrones are named. Thrones, seats. Let us not think they are chairs, in which God may sit: but certain powers in the heavenly places, in which God may sit always, as it were in his chariot. ****Praise him, all his angels.**** He who is an angel, praises: he who is a demon, cannot praise. ****Praise him, all his powers.**** Because we have called the angels to the praises of God, and man cannot know the name of all the powers, I say generally: ****Praise him, all his powers.**** Thus far of the invisible things: praise him, you who are invisible. Invisible things the human eye cannot look upon. Now he comes to the creatures which we see with our eyes.

Laudate eum, sol et luna. Videte, gentiles: videte, Manichaei. Sol laudat, non laudatur. Laudate eum, sol et luna. Vos solem Deum dicitis. Ecce post quanta laudat. Laudate Dominum de coelis: laudate eum in excelsis. Laudate eum, omnes angeli ejus. Laudate eum, omnes virtutes ejus. Deus vester in quinto gradu laudans ponitur. Laudate eum, sol et luna. Non dixit luna et sol: sed, sol et luna. Quod majus in lumine est, prius laudat. Videte ordinem visibilium. Laudate eum, sol: post solem, luna: post lunam, omnes stellae. Non tantum lucifer: non tantum majores stellae, sed minores pariter laudent Dominum. Dicat aliquis: Quomodo sol, et luna, et stellae laudant Deum? In eo quod a suo officio et servitio non recedunt. Servitium ipsorum, laus Dei est. Grandem honorem habes, humana anima. Sol, et luna, et stellae pro te currunt, pro te serviunt. Angeli, throni, dominationes non habent solem necessarium, non lunam, non stellae. Super solem enim et lunam sunt in coelestibus. Sol enim et luna, et stellae propter nos sunt: nobis serviunt. Dicit et Apostolus: quod ipsa creatura congemiscit, et parturit in liberatione servorum Dei (Rom. VIII). Quando autem filii Dei assumpti fuerint, et ipsa creatura de hoc servitio liberatur. Dicat aliquis: Quomodo sol servit, et liberatur? Quomodo luna? Quomodo stellae liberantur? Sol liberatur, ne Judaeos videat: nec gentiles, nec blasphemantes Dominum suum. Videt parricidas, videt homicidas, et tamen servit imperio ejus qui jussit. Solem enim suum oriri facit super justos et impios (Matth. V). Laudate eum, omnes stellae et lumen. Dicat aliquis: Quod est lumen sine sole, sine stellis, sine luna? Dicere possumus inter noctem et diem, vel inter diem et noctem, quod absque sole lucet: licet multi putent ipsum splendorem solis esse. Dicit igitur. Laudate eum, omnes stellae et lumen. Ut quomodo de invisibilibus dixerat, laudate eum, omnes virtutes ejus: sic et de visibilibus dicat, laudate eum, omne quod lucet.

Laudate eum, coeli coelorum. Plures coelos dicimus. Denique Apostolus usque ad tertium coelum raptum se esse dicit (II Cor. XII). Videte igitur quantus fulgor est, ut coelum coeli sit. Et caetera quae sequuntur, dixit de visibilibus.

Quia ipse dixit, et facta sunt. Dei jussisse fecisse est: ejus imperium fabrica est. Quia ipse dixit, et facta sunt, secundum illud quod in Genesi scriptum est: Et dixit Deus, et fecit Deus (Gen. I). Hoc est, dixit Deus Pater; fecit Filius. Dicat aliquis: Ergo major est ille qui jubet, et minor est iste cui jubetur. Dicunt hoc Ariani, dicunt hoc Eunomiani, et dicunt Macedoniani. Respondeo tibi secundum sensum tuum: O haeretice, dicis, major est Pater qui jubeat, et minor est Filius in eo quod jubeatur ab illo.

****Praise him, sun and moon.**** See, gentiles: see, Manichaeans. The sun praises, it is not praised. ****Praise him, sun and moon.**** You call the sun God. Behold after how many it praises. ****Praise the Lord from the heavens: praise him in the high places.**** ****Praise him, all his angels.**** ****Praise him, all his powers.**** Your God is placed in the fifth degree praising. ****Praise him, sun and moon.**** He did not say moon and sun: but, ****sun and moon.**** That which is greater in light, praises first. See the order of visible things. ****Praise him, sun:**** after the sun, moon: after the moon, ****all the stars.**** Not only the morning star (*lucifer*): not only the greater stars, but the smaller likewise let them praise the Lord. Let someone say: How do the sun, and moon, and stars praise God? In that they do not depart from their office and service. Their service is the praise of God. A great honor thou hast, human soul. The sun, and moon, and stars run for thee, they serve for thee. Angels, thrones, dominations do not have the sun necessary, nor the moon, nor the stars. For they are above the sun and moon in the heavenly places. For the sun and moon, and stars are for our sake: they serve us. The Apostle also says: that the creature itself groaneth, and travaileth in the liberation of the servants of God (Rom. 8). But when the sons of God shall have been assumed, then the creature itself is liberated from this service. Let someone say: How does the sun serve, and is liberated? How the moon? How are the stars liberated? The sun is liberated, that it may not see the Jews: nor the gentiles, nor those blaspheming their Lord. It sees parricides, it sees homicides, and yet it serves the command of him who ordered. For he maketh his sun to rise upon the just and the unjust (Matt. 5). ****Praise him, all ye stars and light.**** Let someone say: What is light without the sun, without the stars, without the moon? We can say between night and day, or between day and night, that which shines without the sun: although many think it to be the splendor of the sun itself. He says therefore: ****Praise him, all ye stars and light.**** That as he had said of the invisible things, ****praise him, all his powers:**** so also he may say of the visible things, praise him, everything that shines.

****Praise him, ye heavens of heavens.**** We speak of many heavens. Finally the Apostle says that he was rapt even to the third heaven (2 Cor. 12). See therefore how great is the brightness, that there may be a heaven of the heaven. And the rest which follow, he said of the visible things.

****For he spoke, and they were made.**** With God, to have commanded is to have acted: his command is the construction. ****For he spoke, and they were made,**** according to that which is written in Genesis: ***And God said, and God made*** (Gen. 1). That is, God the Father spoke; the Son made. Let someone say: Therefore he who commands is greater, and he to whom it is commanded is lesser. The Arians say this, the Eunomians say this, and the Macedonians say this. I answer you according to your own sense: O heretic, you say, the Father who commands is greater, and the Son is lesser in that he is commanded by him.

Si hoc secundum sensum humanum accipis: responde mihi, quid est majus, jubere, an facere? Dico: fiat domus, et alius facit domum. Dicere nihil grande est, facere difficile. Major ergo ille qui facit, quam qui praecipit. Sed et hoc impium est: Non enim Filius major est Patre. Sicut enim hoc impium est de Filio contra Patrem credere, sic et illud impium est de Patre contra Filium credere. Quia ipse dixit, et facta sunt: ipse mandavit, et creata sunt. Una natura jubet et facit. Deus jubet, et Deus facit. Jubet pictor, ut pingat pictor: et pictor pingit, quod pingi praeceperat.

Statuit ea in saeculum, et in saeculum saeculi: praeceptum posuit, et non praeteribit. Grandis est hominis honor, et grandis infelicitas. Sol tibi currit, elementa tibi serviunt: et tu ignoras Creatorem tuum? Praeceptum posuit, et non praeteribit. Praeceptum soli posuit. Ecce per tantos annos praeceptum Dei numquam praeteriit. Intantum non praeteriit, ut cursus ejus ex humana observatione comprehensus sit. Praeceptum posuit, et non praeteribit. Lunae praeceptum posuit, ut per triginta dies crescat atque decrescat. Numquid cursus suos aliquando mutat? In coelo praeceptum Dei servatur, et in terra non servatur. Mari praeceptum posuit, ut littora sua non egrediatur. Venit oceanus tumens fluctibus, et in se redit, et praeceptum Dei meminit. Totus mundus Deo servit, et praeceptum ejus meminit, et homo solus non meminit. Ideo dicimus, et in Oratione Dominica: Fiat voluntas tua sicut in coelo et in terra (Matt. VI). Sicut in coelo angeli tibi serviunt, et creatura servit, ita serviat et homo. O infelix hominum genus! Descendit ad te Deus: quoniam tu ad coelum non vis ascendere. Non tibi sufficit, quod non suscipis: sed occidis, crucifigis, blasphemias, flagellas? Non tibi sufficit, quod occidis, sed nec poenitentiam agis quod occideris. Dixit de invisibilibus: dixit et de visibilibus, sed de visibilibus coelestibus: nunc etiam de terra. Videte ordinem laudantis. Primum laudant invisibilia, deinde visibilia. Et ipsa visibilia, dividuntur in duo: in coelestia et terrestria. Dixit de coelestibus, nunc dicit de terrestribus.

Laudate Dominum de terra. Quoniam laudaverunt angeli, laudavit coelum: laudet et terra. Videamus de terra qui prius laudent. Dracones et omnes abyssi, ignis, grando, nix, glacies, spiritus procellarum, quae faciunt verbum ejus: montes et omnes colles, ligna fructifera, et omnes cedri, bestiae, et universa pecora, serpentes et volucres pennatae. Post tanta quid dicitur? Post dracones, post serpentes, post ignem, post grandinem, post bestias, et universa pecora: o homo, qui tibi grandis videris, de te dicitur, et non de simplici homine, sed de his hominibus qui inter homines majores sunt.

If you take this according to human sense: answer me, which is greater, to command, or to act? I say: let a house be made, and another makes the house. To say is nothing great, to act is difficult. Greater therefore is he who acts, than he who prescribes. But this also is impious: for the Son is not greater than the Father. For just as it is impious to believe this of the Son against the Father, so also it is impious to believe that of the Father against the Son. **For he spoke, and they were made: he commanded, and they were created.** One nature commands and acts. God commands, and God acts. A painter commands, that a painter may paint: and the painter paints what he had commanded to be painted.

He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away. Great is the honor of man, and great the unhappiness. The sun runs for you, the elements serve you: and you ignore your Creator? **He hath made a decree, and it shall not pass away.** He made a decree for the sun. Behold through so many years the decree of God has never passed away. So much has it not passed away, that its course has been comprehended by human observation. **He hath made a decree, and it shall not pass away.** He made a decree for the moon, that through thirty days it may increase and decrease. Does its course ever change? In heaven the decree of God is kept, and on earth it is not kept. He made a decree for the sea, that it should not go out from its shores. The ocean comes swelling with waves, and returns into itself, and remembers the decree of God. The whole world serves God, and remembers his decree, and man alone does not remember. Therefore we say also in the Lord's Prayer: *Thy will be done as in heaven and in earth* (Matt. 6). As in heaven the angels serve thee, and the creature serves, so let man also serve. O unhappy race of men! God descended to you: since you do not wish to ascend to heaven. Is it not enough for you, that you do not receive him: but you kill, you crucify, you blaspheme, you scourge? Is it not enough for you, that you kill, but you do not even do penance that you have killed. He spoke of the invisible things: he spoke also of the visible things, but of the visible heavenly things: now also of the earth. See the order of the one praising. First the invisible things praise, then the visible things. And the visible things themselves are divided into two: into heavenly and earthly. He spoke of the heavenly things, now he speaks of the earthly things.

Praise the Lord from the earth. Since the angels have praised, the heaven has praised: let the earth also praise. Let us see from the earth who should praise first. **Dragons and all abysses, fire, hail, snow, ice, stormy winds, which fulfill his word: mountains and all hills, fruitful trees, and all cedars, beasts, and all cattle, serpents and feathered fowls.** After so many things what is said? After dragons, after serpents, after fire, after hail, after beasts, and all cattle: O man, you who seem great to yourself, it is said of you, and not of the simple man, but of those men who are greater among men.

Reges terrae, et omnes populi: principes, et omnes iudices terrae. Deinde quid sequitur?

Juvenes et virgines, senes cum junioribus laudent nomen Domini, quia exaltatum est nomen ejus solius, et caetera quae sequuntur. O quanta in istis mysteria continentur! Laudaverunt coelestia, laudaverunt invisibilia: nunc ad terrena descendit, et ad laudationem Dei, primum dracones et abyssi concitantur. Ubi abundavit peccatum, superabundavit gratia (Rom. V). Qui primum draco eras, qui habebas venena serpentis: o tu qui primum abyssus eras, et tenebrae super abyssu ferebantur (Gen. I). Videte quid dicat: Ubi dracones, ubi venena, ubi abyssus, ubi tenebrae? Ne desperes igitur. O tu qui draco eras, qui tenebrosus eras, et Deum laudare non audebas: age poenitentiam, et statim converteris. Licet in Hebraeo non habeat dracones, sed habeat THANINIM, quod interpretatur, cete. Dicitur autem cete infinitae esse magnitudinis. Denique ipse cete in abyssis esse dicitur. Dicamus ergo primum secundum litteram. Videte quid dicat: Laudate ea quae in mari sunt, et laudate ea quae extra mare sunt. Dracones et omnes abyssi. A parte totum synecdochicos. Deinde sequitur: Ignis. Videte concordantem discordiam aquae et ignis: simul laudant Deum. Dracones et omnes abyssi. Universa quae nascuntur ex aqua, nascuntur ex igne, hoc est, ex humore, et calore; nec ignis solus generare potest sine humore, nec humor sine igne. Nihil est tam contrarium, quam humor calori, et calor humori. Tamen voluntate Dei, haec quae inter se diversa sunt, in nostra nativitate concordant. Grando, nix, glacies, et spiritus procellarum, quae faciunt verbum ejus. Multa sunt quae dicantur, et in singulis immorari non possum. Grando, nix, glacies, et spiritus procellarum. Omnia quae videmus in mundo, nobis serviunt. Serpentes, abyssi, ignis, grando, nix, spiritus procellarum videntur sine ratione esse: sed nobis serviunt. Die hesternae tempestas fuit, videbatur nobis esse contrarium: erat frigus: erat humor: erant pluviae. Hoc quod ad horam nobis videtur esse contrarium, pro nobis est: fructum enim nobis parit. Vide enim quid dicit: Illa et illa quae faciunt verbum ejus. Erubescere, homo. Serpentes, abyssi, nix, pluviae, tempestas, verbum Dei faciunt, et tu non facis. Montes et omnes colles. Nec montes mutantur in colles, nec valles in montes: servant naturam suam. Ligna fructifera, et omnes cedri.

****Kings of the earth, and all peoples: princes, and all judges of the earth.**** Then what follows?

****Young men and virgins, old men with the younger, let them praise the name of the Lord, for his name alone is exalted****, and the rest which follow. O how great mysteries are contained in these! The heavenly things have praised, the invisible things have praised: now he descends to earthly things, and for the praise of God, first the dragons and abysses are stirred up. ***Where sin abounded, grace did more abound*** (Rom. 5). You who first were a dragon, who had the poison of the serpent: O you who first were an abyss, and ***darkness was upon the face of the abyss*** (Gen. 1). See what he says: Where are the dragons, where the poisons, where the abyss, where the darkness? Do not despair therefore. O you who were a dragon, who were dark, and did not dare to praise God: do penance, and immediately you are converted. Although in the Hebrew it does not have ****dragons****, but has ***THANINIM***, which is interpreted as ****whales**** (or sea monsters). Now the whale is said to be of infinite magnitude. Finally, the whale itself is said to be in the abysses. Let us speak therefore first according to the letter. See what he says: Praise those things which are in the sea, and praise those things which are outside the sea. ****Dragons and all abysses.**** The whole from a part, by synecdoche. Then follows: ****Fire.**** See the concordant discord of water and fire: they praise God together. ****Dragons and all abysses.**** All things which are born of water are born of fire, that is, of moisture and heat; nor can fire alone generate without moisture, nor moisture without fire. Nothing is so contrary as moisture to heat, and heat to moisture. Nevertheless, by the will of God, these things which are diverse among themselves, concord in our birth. ****Hail, snow, ice, and stormy winds, which fulfill his word.**** There are many things to be said, and I cannot linger on each one. ****Hail, snow, ice, and stormy winds.**** All things which we see in the world serve us. Serpents, abysses, fire, hail, snow, stormy winds seem to be without reason: but they serve us. Yesterday there was a storm, it seemed to us to be contrary: there was cold: there was moisture: there were rains. This which for the hour seems to us to be contrary, is for our sake: for it brings forth fruit for us. See for what he says: Those and those which fulfill his word. Blush, O man. Serpents, abysses, snow, rains, storm, fulfill the word of God, and you do not. ****Mountains and all hills.**** Neither mountains are changed into hills, nor valleys into mountains: they keep their nature. ****Fruitful trees, and all cedars.****

Lignum vides quasi siccum amissis foliis: aestas cum venerit, tibi mittit germen: tibi fructus parturit. Lignum tibi fructum parit, et tu Deo fructus non paris. Et omnes cedri. Imitare cedrum. Cedri nituntur ad alta: quasi ad coelum ire festinant. Et tu imitare ligna irrationabilia. Bestiae et universa pecora. Non mutant naturam suam. Omnia stant in ordine suo, absque solo homine, cui omnia subjecta sunt. Serpentes et volucres pennatae. Neque ea quae in coelo sunt, ad terram veniunt; sed ibi Deo serviunt. Dicat aliquis, secundum historiam loqueris: non dicis allegorice. Si secundum historiam dicis: quare primum abyssi, et nix, et grando, deinde ligna fructifera, et caetera irrationabilia laudant Deum, et ad extremum homo? Legamus Genésim, et secundum ordinem nativitatis, et creaturarum, ita videbimus cuncta laudare. Ibi enim scriptum est, primum eas animantes factas esse, quae in aqua sunt: deinde ea facta quae in terra sunt: deinde facta volatilia, et postea hominem unum fecit. Igitur sicut primum factum est; sic laudat Dominum. Sed alius sensus est: O homo, universa ista quae dixi, cujus causa facta sunt? Bestiae, serpentes, ligna fructifera, volucres pennatae: haec universa in eo laudant Deum: quia non mutant naturam suam. Reges terrae, et omnes populi, principes et omnes iudices terrae. Juvenes et virgines, senes cum junioribus laudent nomen Domini, quia exaltatum est nomen ejus solius. Omnis aetas, omnis sexus, omnisque potestas illum laudet; cui Pater evacuatis potestatibus, dedit nomen excelsum: nec quisquam sibi quo utitur, revocet, sed ei de quo et sequitur:

Confessio ejus super coelum et terram. Quia juxta Apostolum, omnia ei confitentur: non solum coelestia ac terrena, verum etiam et inferna (Philipp. II). Et exaltavit cornu populi sui. Ecclesiastici utique.

HYMNUS OMNIBUS SANCTIS

ejus, filiis Israel populo appropinquantibus sibi.

His deputatur coelestis hymnus, qui in eo sancti effecti sunt: qui eum mente concipiunt: qui ejus fidei appropinquant: quos ab eo perversitas iniqua non separat: qui nos dignetur tradere in regnum Deo Patri, et conformes efficere claritati corporis sui: ut jam non ei locali et transitorio cantu, sed perpetuo, et immobili coelestis stationis hymno, jugi modulatione canamus: quia ipsi est cum aeterno Patre et Spiritu sancto honor et gloria in saecula saeculorum. Amen.

PSALMUS CXLIX.

You see the wood as it were dry when its leaves are lost: when summer has come, it sends forth a bud for you: it brings forth fruit for you. The tree brings forth fruit for you, and you do not bring forth fruit for God. ****And all cedars.**** Imitate the cedar. Cedars strive for the heights: as it were they hasten to go to heaven. And you, imitate the irrational trees. ****Beasts and all cattle.**** They do not change their nature. All things stand in their order, except only man, to whom all things are subject. ****Serpents and feathered fowls.**** Nor do those things which are in heaven come to the earth; but there they serve God. Let someone say, you speak according to the history: you do not speak allegorically. If you speak according to the history: why do first the abysses, and snow, and hail, then fruitful trees, and other irrational things praise God, and at the end man? Let us read Genesis, and according to the order of birth, and of creatures, so we shall see all things praise. For there it is written, that first those living things were made which are in the water: then those made which are on the earth: then the winged things were made, and afterwards he made one man. Therefore as it was first made; so it praises the Lord. But there is another sense: O man, for whose sake were all these things which I have said made? Beasts, serpents, fruitful trees, feathered fowls: all these things praise God in this: that they do not change their nature. ****Kings of the earth, and all peoples, princes and all judges of the earth. Young men and virgins, old men with the younger, let them praise the name of the Lord, for his name alone is exalted.**** Every age, every sex, and every power let it praise him; to whom the Father, having evacuated the powers, gave an exalted name: nor let anyone revoke to himself that which he uses, but to him of whom it also follows:

****His confession is above heaven and earth.**** Because according to the Apostle, all things confess to him: not only the heavenly and earthly, but also the infernal (Philipp. 2). ****And he hath exalted the horn of his people.**** Of the Church, certainly.

****A HYMN TO ALL HIS SAINTS, TO THE CHILDREN OF
ISRAEL, A PEOPLE APPROACHING TO HIM.****

To these is assigned the heavenly hymn, who have been made holy in him: who behold him with the mind: who approach his faith: whom iniquitous perversity does not separate from him: who may deign to deliver us into the kingdom of God the Father, and make us conformable to the brightness of his body: so that now we may sing to him not with a local and transitory song, but with a perpetual and immovable hymn of the heavenly station, with continual modulation: because to him with the eternal Father and the Holy Spirit is honor and glory for ages of ages. Amen.

****PSALM CXLIX.****

Iste psalmus lectus est, qui habet in principio: Cantate Domino Canticum novum. Quia et nonagesimus quintus psalmus, et nonagesimus septimus eadem habent principia. Nonagesimus quintus psalmus hoc titulo prae notatur: Psalmus David, quando domus aedificabatur post captivitatem, id est, post poenitentiam, domus Christi aedificatur. Quoniam igitur dixit primo: Cantate Domino canticum novum, et novus populus cantat canticum novum, et benedixit: nos ad reliqua curramus.

Laetetur Israel in eo qui fecit ipsum. Ille laetetur, qui sensu videt Deum. Israel enim hic interpretatur, sensu videns Deum. Et filii Sion exsultent in rege suo. Filii Ecclesiae, filii novi populi, exsultent in rege suo, in Christo, qui regnat in eis. Videtis quomodo leviter summa quaeque perstringimus.

Laudent nomen ejus in choro. Ubi cumque chorus est, ibi diversae voces in unum canticum congeruntur. Quomodo enim diversae voces, hoc est, cum simul fuerint congregatae, chorum Domini efficiunt. Laudent nomen ejus in choro. Ubi dissensio est, ubi invidia, ibi chorus non est. Laudent nomen ejus in choro: in tympano et psalterio psallant ei. Chorus iste canticum habet, et tympanum, et psalterium habet. Crucifigamus corpora nostra Christo, et tali tympano canamus Deo. In tympano et psalterio psallant ei. Tympanum non habet carnem, sed pellem. Et nos quamdiu carnei sumus, non sumus tympanum. Tympanum non est, nisi quod non habeat carnes: nisi quod tenditur. Tympanum non potest esse contractum, sed extensum. Et nos peccata non contrahant, sed justitia dilatet. Ad reliqua percurramus. In tympano et psalterio psallant ei. Quod in choro dicimus, hoc dicamus in psalterio. Psalterium proprie genus organi est musici, quod est quasi cithara. Similitudinem habet citharae, sed non est cithara. Inter psalterium et citharam, hoc interest: Cithara deorsum percutitur: caeterum psalterium sursum percutitur, quod verbo vulgari dicitur polyphthongum. Hoc est ergo psalterium. Hic ergo praecipitur nobis, ut in cantico novo canamus Deo: non deorsum de cithara, sed desursum, hoc est, in psalterio.

Quia bene placitum est Domino in populo suo, et exaltavit mansuetos in salutem. Beati mites: quoniam ipsi possidebunt terram (Matth. V). Si ergo ibi dicitur, beati mites, hoc est, mansueti: quoniam possidebunt terram, et hic dicitur exaltavit mansuetos in salutem: et isti mansueti haereditate possidebunt terram: ergo ista terra non est deorsum, sed desursum est. Quid enim dicit? Exaltavit mansuetos in salutem. Si enim mansueti istam terram possiderent, quae deorsum est: non diceret, exaltavit.

This psalm has been read, which has in the beginning: ****Sing to the Lord a new song.**** Because both the ninety-fifth psalm and the ninety-seventh have the same beginnings. The ninety-fifth psalm is pre-noted with this title: **A Psalm of David, when the house was being built after the captivity**, that is, after penance, the house of Christ is built. Since therefore he said first: ****Sing to the Lord a new song****, and the new people sings a new song, and he blessed: let us run to the rest.

****Let Israel rejoice in him that made him.**** Let him rejoice, who sees God with his sense. For Israel is interpreted here as, **seeing God with the sense**. ****And let the children of Sion be joyful in their king.**** The children of the Church, the children of the new people, let them be joyful in their king, in Christ, who reigns in them. You see how lightly we touch upon all the main points.

****Let them praise his name in choir.**** Wherever there is a choir, there diverse voices are gathered into one song. For how diverse voices, that is, when they have been gathered together, they effect the choir of the Lord. ****Let them praise his name in choir.**** Where there is dissension, where there is envy, there is no choir. ****Let them praise his name in choir: with timbrel and psaltery let them sing to him.**** This choir has a song, and has a timbrel and a psaltery. Let us crucify our bodies to Christ, and with such a timbrel let us sing to God. ****With timbrel and psaltery let them sing to him.**** The timbrel has no flesh, but skin. And as long as we are carnal, we are not a timbrel. It is not a timbrel, unless it has no flesh: unless it is stretched. A timbrel cannot be contracted, but extended. And let sins not contract us, but justice enlarge us. Let us run through the rest. ****With timbrel and psaltery let them sing to him.**** What we say **in choir**, let us say this in the psaltery. The psaltery properly is a kind of musical organ, which is as it were a harp. It has the likeness of a harp, but it is not a harp. Between the psaltery and the harp, this is the difference: The harp is struck from below: but the psaltery is struck from above, which in the common word is called **polyphthongum**. This therefore is the psaltery. Here therefore we are commanded, that in a new song we may sing to God: not from below from the harp, but from above, that is, in the psaltery.

****For the Lord is well pleased with his people, and he hath exalted the meek unto salvation.**** ****Blessed are the meek: for they shall possess the land* (Matt. 5).** If therefore it is said there, blessed are the meek: because they shall possess the land, and here it is said ****he hath exalted the meek unto salvation****: and these meek ones shall possess the land by inheritance: therefore this land is not from below, but is from above. For what does he say? ****He hath exalted the meek unto salvation.**** For if the meek possessed this land, which is from below: he would not say, he exalted.

Ad alligandos reges eorum in compedibus. Vis populum liberare? magistros liga. Ad alligandos reges. Non vocavit magistros, sed reges. Regnant enim in peccatis, et miseris eorum. Ad alligandos reges eorum in compedibus. Bene dixit, in compedibus: ne magistri multum currerent: ne multos deciperent: sed colligenter et stent. Et nobiles eorum in manicis ferreis. Nobiles eorum videas inter haereticos dicere: Iste vir doctus est: ille signa facit: iste daemones ejicit. Sancti Domini, quia habent gladios ancipites, hoc est, duorum capitum, et de veteri, et de novo Testamento, ligant illos magistros, et praepediunt pedes ipsorum, ne possint currere. Et nobiles eorum in manicis ferreis. Ligant, non occidunt; non interficiunt, sed ligant. Vinciunt manus, et captivos ducunt ad Ecclesiam vinculis ferreis. Catenae istae non fiunt, nisi de testimoniis Scripturarum: dum testimonium jungo testimonio. Si vis ut non rumpantur istae catenae, non sint simplices, sed hinc inde contextae: Funiculus enim triplex non rumpitur. Hoc autem totum quare fit?

Ut faciant in eis iudicium conscriptum. Quid est iudicium conscriptum? Ut qui primum negaverant Deum, revertantur postea ad poenitentiam. Iudicium conscriptum, ut captivos suos solvant, ut quos livaverant, et quos ab Ecclesia duxerant, in Ecclesia postea dissolvant. Ut faciant in eis iudicium conscriptum. Verbis simplicioribus loquor, hoc est, ut sic eos iudicent, quomodo in Scripturis sanctis digestum est. Gloria haec est omnibus sanctis ejus. Vere non gloria est, ubi est aurum, ubi est argentum, ubi gemmae, ubi vestimenta sunt serica. Quicumque habet istos gladios, quid habet aliud necessarium? Vide quid dicit: Gloria haec est omnibus sanctis ejus. Rogemus Deum, ut hanc habeamus gloriam: ut gladius de ore nostri Salvatoris egrediens, armet nostras manus. Qui hanc romphaeam habet, saeculi gladium non timet. Rem vobis dico novam: Frequenter gladius istius saeculi concidit illum gladium. Frequenter evenit, ut saeculi gladius donet nobis illum gladium. Si enim istum timeverimus, illum non accipiemus. Gratias igitur agamus ei qui habet istum gladium, et benedicamus eum in saecula saeculorum. Amen.

PSALMUS CL.

To bind their kings in fetters. Dost thou wish to free the people? Bind the teachers. To bind the kings. He did not call them teachers, but kings. For they reign in their sins and miseries. To bind their kings in fetters. He said well, in fetters: lest the teachers should run much: lest they should deceive many: but that they may stand collectedly. And their nobles in iron manacles. Thou mayest see their nobles among heretics saying: This man is learned: that one performs signs: this one casts out demons. The saints of the Lord, because they have two-edged swords, that is, of two heads, both of the Old and of the New Testament, bind those teachers, and shackle their feet, lest they be able to run. And their nobles in iron manacles. They bind, they do not kill; they do not slay, but bind. They bind the hands, and lead them captives to the Church with iron bonds. These chains are not made, except from the testimonies of the Scriptures: while I join testimony to testimony. If thou wishest that these chains be not broken, let them not be simple, but woven here and there: for a threefold cord is not broken. But why is all this done?

To execute upon them the judgment that is written. What is the written judgment? That those who first had denied God, may return afterwards to penance. The written judgment, that they may loose their captives, that those whom they had bound, and whom they had led from the Church, they may afterwards dissolve in the Church. To execute upon them the judgment that is written. I speak with simpler words, that is, that they may so judge them as it is set forth in the holy Scriptures. This glory is to all his saints. Truly it is not glory where there is gold, where there is silver, where there are gems, where there are silken garments. Whoever has these swords, what else has he necessary? See what he says: This glory is to all his saints. Let us pray God that we may have this glory: that the sword proceeding from the mouth of our Savior may arm our hands. He who has this broadsword (*romphaea*), fears not the sword of the world. I tell you a new thing: Frequently the sword of this world cuts down that sword. Frequently it happens, that the sword of the world gives to us that sword. For if we shall have feared this one, we shall not receive that one. Let us therefore give thanks to him who has this sword, and let us bless him for ages of ages. Amen.

PSALM 150.

Alleluia. Iste psalmus tertii quinquagenarii continet sacramentum, id est, quod primus per baptismum et poenitentiam ad innocentiae nos regenerat bonum: secundus, post iudicium fructum innocentiae comprehendit: tertius, expleta divinae civitatis aedificatione, et consummata omnium sanctorum spe, ad aeternam gratulationem laudationemque nos exhortatur. Ait enim: Laudate Dominum in sanctis ejus. Qui eos post celebratum iudicium, in aeternitatis gloria collocabit. Laudate eum in firmamento virtutis ejus. Eo quod omni infirmitate sublata, firmamentum his aeternae virtutis invexerit. Laudate eum in virtutibus ejus. Pro eo quod mortem immortalitate potentialiter consumens, incommutabilis vitae eis tribuerit gloriam: quam nec oculus vidit, nec auris audivit, nec in cor hominis ascendit (I Cor. II). Laudate eum secundum multitudinem magnitudinis ejus. Quia multifario honore distinctas coelestium corporum deputat mansiones, sicut Dominus ait: Apud Patrem meum multae mansiones sunt (Joan. XIV). Laudate eum in sono tubae. In quo bello occisi vicerunt: conterente Domino Satanam sub pedibus eorum. Laudate eum in psalterio et cithara. Eo quod eis vel de coelo canticum legis implere praestiterit: vel post mortificatam carnem (Rom. XVI), quae cithara accipitur, in se vivificaverit. Laudate eum in tympano et choro. In tympano, quod mortificatum corpus sit immortalitate donatum. In choro, quod choris sit angelicis sociatum. Laudate eum in chordis et organo. Quod per ciborum abstinentiam retortis visceribus, concupiscentiisque evictis carnalibus, digni inventi sunt regno Dei, ad concinendas divinas laudes.

Ad alligandos reges eorum in compedibus. Vis populum liberare? magistros liga. Ad alligandos reges. Non vocavit magistros, sed reges. Regnant enim in peccatis, et miseriis eorum. Ad alligandos reges eorum in compedibus. Bene dixit, in compedibus: ne magistri multum currerent: ne multos deciperent: sed colligenter et stent. Et nobiles eorum in manicis ferreis. Nobiles eorum videas inter haereticos dicere: Iste vir doctus est: ille signa facit: iste daemones ejicit. Sancti Domini, quia habent gladios ancipites, hoc est, duorum capitum, et de veteri, et de novo Testamento, ligant illos magistros, et praepediunt pedes ipsorum, ne possint currere. Et nobiles eorum in manicis ferreis. Ligant, non occidunt; non interficiunt, sed ligant. Vinciunt manus, et captivos ducunt ad Ecclesiam vinculis ferreis. Catenae istae non fiunt, nisi de testimoniis Scripturarum: dum testimonium jungo testimonio. Si vis ut non rumpantur istae catenae, non sint simplices, sed hinc inde contextae: Funiculus enim triplex non rumpitur. Hoc autem totum quare fit?

Alleluia. This psalm contains the mystery of the third fifty, that is, that the first through baptism and penance regenerates us to the good of innocence: the second, after judgment, comprises the fruit of innocence: the third, the building of the divine city being completed, and the hope of all the saints fulfilled, exhorts us to eternal congratulation and praise. For it says: Praise the Lord in his saints. Who will place them in the glory of eternity after the judgment has been celebrated. Praise him in the firmament of his power. Because, all infirmity being removed, he has brought into these the firmament of eternal power. Praise him in his powers. Because potentiality consuming death with immortality, he has bestowed upon them the glory of unchangeable life: which eye hath not seen, nor ear heard, nor hath it entered into the heart of man (1 Cor. 2). Praise him according to the multitude of his greatness. Because he assigns mansions of celestial bodies distinguished by manifold honor, as the Lord says: In my Father's house there are many mansions (John 14). Praise him in the sound of the trumpet. In which war the slain have conquered: the Lord crushing Satan under their feet. Praise him in the psaltery and harp. Because he has granted them either to fulfill the song of the law from heaven: or after the mortified flesh (Rom. 16), which is taken for the harp, he has quickened in himself. Praise him with timbrel and choir. With the timbrel, because the mortified body has been gifted with immortality. With the choir, because it has been associated with the angelic choirs. Praise him with strings and organ. Because through abstinence from foods, with the inward parts constricted and carnal concupiscences overcome, they have been found worthy of the kingdom of God, to sing the divine praises.

****To bind their kings with fetters.**** Do you wish to free the people? Bind the masters. ****To bind their kings.**** He did not call them masters, but ****kings****. For they reign in their sins and miseries. ****To bind their kings with fetters.**** He said well, ****in fetters****: lest the masters should run much: lest they should deceive many: but that they may be gathered and stand. ****And their nobles with manacles of iron.**** You may see their nobles among the heretics say: This man is learned: that one performs signs: this one casts out demons. The saints of the Lord, because they have two-edged swords, that is, of two heads, both from the Old and from the New Testament, bind those masters, and impede their feet, that they may not be able to run. ****And their nobles with manacles of iron.**** They bind, they do not kill; they do not slay, but they bind. They bind their hands, and lead them as captives to the Church with iron chains. These chains are not made, except from the testimonies of the Scriptures: while I join testimony to testimony. If you wish that these chains should not be broken, let them not be simple, but woven from here and there: ***For a threefold cord is not broken.*** But why is all this done?

Ut faciant in eis iudicium conscriptum. Quid est iudicium conscriptum? Ut qui primum negaverant Deum, revertantur postea ad poenitentiam. Iudicium conscriptum, ut captivos suos solvant, ut quos ligaverant, et quos ab Ecclesia duxerant, in Ecclesia postea dissolvant. Ut faciant in eis iudicium conscriptum. Verbis simplicioribus loquor, hoc est, ut sic eos iudicent, quomodo in Scripturis sanctis digestum est. Gloria haec est omnibus sanctis ejus. Vere non gloria est, ubi est aurum, ubi est argentum, ubi gemmae, ubi vestimenta sunt serica. Quicumque habet istos gladios, quid habet aliud necessarium? Vide quid dicit: Gloria haec est omnibus sanctis ejus. Rogemus Deum, ut hanc habeamus gloriam: ut gladius de ore nostri Salvatoris egrediens, armet nostras manus. Qui hanc romphaeam habet, saeculi gladium non timet. Rem vobis dico novam: Frequenter gladius istius saeculi concidit illum gladium. Frequenter evenit, ut saeculi gladius donet nobis illum gladium. Si enim istum timeamus, illum non accipiemus. Gratias igitur agamus ei qui habet istum gladium, et benedicamus eum in saecula saeculorum. Amen.

PSALMUS CL.

Alleluia. Iste psalmus tertii quinquagenarii continet sacramentum, id est, quod primus per baptismum et poenitentiam ad innocentiae nos regenerat bonum: secundus, post iudicium fructum innocentiae comprehendit: tertius, expleta divinae civitatis aedificatione, et consummata omnium sanctorum spe, ad aeternam gratulationem laudationemque nos exhortatur. Ait enim:

Laudate Dominum in sanctis ejus. Qui eos post celebratum iudicium, in aeternitatis gloria collocabit. Laudate eum in firmamento virtutis ejus. Eo quod omni infirmitate sublata, firmamentum his aeternae virtutis invexerit.

Laudate eum in virtutibus ejus. Pro eo quod mortem immortalitate potentialiter consumens, incommutabilis vitae eis tribuerit gloriam: quam nec oculus vidit, nec auris audivit, nec in cor hominis ascendit (I Cor. II). Laudate eum secundum multitudinem magnitudinis ejus. Quia multifario honore distinctas coelestium corporum deputat mansiones, sicut Dominus ait: Apud Patrem meum multae mansiones sunt (Joan. XIV).

Laudate eum in sono tubae. In quo bello occisi vicerunt: conterente Domino Satanam sub pedibus eorum. Laudate eum in psalterio et cithara. Eo quod eis vel de coelo canticum legis implere praestiterit: vel post mortificatam carnem (Rom. XVI), quae cithara accipitur, in se vivificaverit.

****To execute upon them the judgment that is written.**** What is the judgment that is written? That those who first had denied God, should return afterwards to penance. The judgment that is written, that they may loose their captives, that those whom they had bound, and whom they had led from the Church, they may afterwards dissolve in the Church. ****To execute upon them the judgment that is written.**** I speak in simpler words, that is, that they may so judge them, as it has been arranged in the holy Scriptures. ****This glory is to all his saints.**** Truly it is not glory, where there is gold, where there is silver, where there are gems, where there are silken garments. Whoever has these swords, what else does he have necessary? See what he says: ****This glory is to all his saints.**** Let us ask God, that we may have this glory: that the sword proceeding from the mouth of our Savior, may arm our hands. He who has this broadsword, does not fear the sword of the world. I tell you a new thing: Frequently the sword of this world cuts that sword. It frequently happens, that the sword of the world gives us that sword. For if we fear this one, we shall not receive that one. Let us therefore give thanks to him who has this sword, and let us bless him for ages of ages. Amen.

****PSALM CL.****

****Alleluia.**** This psalm of the third fifty contains a mystery, that is, that the first [fifty] through baptism and penance regenerates us to the good of innocence: the second, after the judgment, comprehends the fruit of innocence: the third, having completed the building of the divine city, and the hope of all the saints being consummated, exhorts us to eternal gratulation and praise. For it says:

****Praise the Lord in his saints.**** Who will place them after the celebrated judgment, in the glory of eternity. ****Praise him in the firmament of his power.**** In that, all infirmity being removed, he has brought in the firmament of eternal power to these.

****Praise him in his powers.**** For that, potentially consuming death with immortality, he has given them the glory of immutable life: **which neither eye hath seen, nor ear heard, nor hath it ascended into the heart of man** (1 Cor. 2). ****Praise him according to the multitude of his greatness.**** Because he assigns the mansions of the heavenly bodies distinguished by manifold honor, as the Lord says: **In my Father's house there are many mansions** (John 14).

****Praise him in the sound of the trumpet.**** In which war those killed have conquered: the Lord crushing Satan under their feet. ****Praise him in the psaltery and harp.**** In that he has granted to them to fulfill the song of the law from heaven: or after the flesh has been mortified (Rom. 16), which is taken as the harp, he has quickened them in himself.

Laudate eum in tympano et choro. In tympano, quod mortificatum corpus sit immortalitate donatum. In choro, quod choris sit angelicis sociatum. Laudate eum in chordis et organo. Quod per ciborum abstinentiam retortis visceribus, concupiscentiisque evictis carnalibus, digni inventi sunt regno Dei, ad concinendas divinas laudes.

Laudate eum in cymbalis bene sonantibus: laudate eum in cymbalis bene tinnientibus. Impletur haec laus in cymbalis bene sonantibus exsultantibusque, eo quod corruptione carnis sanguinisque depulsa, conformati ad imaginem Creatoris, omni plenitudine spei completa, sicut sol resplendeant in regno Dei Patris omnipotentis. Omnis spiritus laudet Dominum. In hoc ergo regno non caro, non sanguis, non corruptio, sed homo jam spiritualis totus effectus: Deum in spiritu (qui est spiritus) laudare non desinat. Qui nobis praestare dignetur, ut in hoc saeculo factores legis effecti, in hujus vitae agone probati, et fideles inventi, spiritualibus ditati fructibus, his mereamur adjungi concinentibus. Ipsi gloria et imperium cum aeterno Patre et Spiritu sancto, et in cuncta saecula saeculorum. Amen.

SECUNDA EXPOSITIO SUPER PSALMUM CXIX.

Veniamus ad psalmum qui post centesimum decimum octavum psalmum lectus est. Centesimus decimus octavus psalmus (ut frequenter diximus) litteratus est, hoc est, alphabetites est: ab ALEPH enim incipit usque ad extremam litteram Hebraeam, quae Hebraice dicitur THAU. Et singuli versus, a singulis litteris incipiunt. Viginti duae sunt litterae Hebraicae, et octoni versus a singulis litteris incipiunt. Verbi causa, ab a littera, quae dicitur ALEPH, octo versus incipiunt. Rursum cum illi finiti fuerint, a secunda littera quae dicitur BETH, alii octo versus incipiunt. Et in tertio illis finitis, ab altera quae vocatur GIMEL, alii octo versus incipiunt. Ergo centesimus decimus octavus psalmus alphabetites est. Si volumus legere epistolam, non possumus legere, nisi prius sciamus litteras. Sic igitur et nos non possumus Scripturas cognoscere, nisi primum alphabetum noverimus. Centesimus ergo decimus octavus psalmus alphabetites moralis est, et instruit vitam nostram. Et quia nunc non est temporis de universo psalmo dicere, dicamus nunc de primo graduum psalmo, qui sic incipit:

****Praise him in the timbrel and choir.**** In the timbrel, because the mortified body has been given immortality. In the choir, because it has been associated with the angelic choirs. ****Praise him in strings and organ.**** Because by abstinence from foods, the bowels being twisted back, and the carnal concupiscences being overcome, they have been found worthy of the kingdom of God, to sing the divine praises.

****Praise him on high-sounding cymbals: praise him on cymbals of joy.**** This praise is fulfilled in high-sounding and exulting cymbals, in that the corruption of flesh and blood being driven away, conformed to the image of the Creator, all fullness of hope being completed, they may shine like the sun in the kingdom of God the Father almighty. ****Let every spirit praise the Lord.**** In this kingdom therefore not flesh, not blood, not corruption, but the man now made entirely spiritual: may he not cease to praise God in spirit (who is spirit). Who may deign to grant us, that having been made doers of the law in this age, proved in the agony of this life, and found faithful, enriched with spiritual fruits, we may deserve to be joined to these singing together. To him be glory and empire with the eternal Father and the Holy Spirit, both for all ages of ages. Amen.

****SECOND EXPOSITION UPON PSALM CXIX.****

Let us come to the psalm which was read after the hundred and eighteenth psalm. The hundred and eighteenth psalm (as we have frequently said) is lettered, that is, it is alphabetical: for it begins from ALEPH even to the last Hebrew letter, which in Hebrew is called THAU. And the individual verses begin from individual letters. There are twenty-two Hebrew letters, and eight verses begin from each letter. For example, from the letter *a*, which is called ALEPH, eight verses begin. Again when those have been finished, from the second letter which is called BETH, another eight verses begin. And in the third place, those being finished, from the other which is called GIMEL, another eight verses begin. Therefore the hundred and eighteenth psalm is alphabetical. If we wish to read a letter, we cannot read it unless we first know the letters. So therefore we also cannot know the Scriptures, unless we first know the alphabet. Therefore the hundred and eighteenth psalm is an alphabetical moral [psalm], and instructs our life. And because now is not the time to speak of the whole psalm, let us speak now of the first psalm of the steps (degrees), which thus begins:

Ad Dominum cum tribularer clamavi, et exaudivit me. Propterea autem vocantur graduum psalmi, ut frequenter diximus, quoniam gradibus quibusdam ad majora conscendimus. Nunc non est temporis de omnibus psalmis graduum disputare, et dicere, quomodo per singulos psalmos gradus fiant, ut ad summa veniamus. Interim dicamus nunc de primo gradu, relinquentes mysterium quare decimus quintus gradus dicatur; eandem enim rem frequenter dicere, taedium est audientibus. Unde et Apostolus quindecim dies se testatur fecisse apud Petrum in Jerosolyma, ut conferret utrumque Testamentum, et septenarium, et octonarium (Galat. II). Multa sunt quae dicantur. Ad Dominum cum tribularer clamavi, et exaudivit me. Quicumque adhuc in imo gradu est, respicit altissimum graduum decimum quintum. Quicumque in quinto decimo fuerit, jam juxta templum est, et istud templum, cujus nunc ruinas videmus, offendit Dominum suum. Et quid dixit Dominus? Surgite, abeamus hinc (Joan. XIV). Et quid dicit in alio loco? Relinquetur vobis domus vestra deserta (Luc. XIII). Dominus egressus est, et templum corruit. Hoc igitur templum in circuitu quindecim gradus habet. Signa aliqua videmus: numerate, et videbitis ita esse ut dicimus. Levitae igitur, et sacerdotes, unusquisque secundum ordinem stabat in gradibus. Verbi causa: Qui pontifex erat, stabat in primo gradu, hoc est, in quinto decimo gradu sursum. In secundo vero gradu stabant sacerdotes, et in ipsis sacerdotibus erat diversitas. In tertio rursum minores stabant. In quarto rursum stabant Levitae. Et inter Levitas erat multa diversitas: quicumque erat extremus, ille in novissimo gradu erat. Considerate quoniam terrenum hoc templum, coelestis templi figura est: Stella enim a stella differt in claritate: ita et resurrectio mortuorum (II Cor. XV). Felix qui in quinto decimo gradu in coelesti Jerusalem, et in templo esse meruerit. Tamen quia illud grande est, et illud puto esse apostolorum, martyrumque sanctorum: nos oremus, ut saltem in ultimo gradu templi Domini possimus inveniri.

Domine, libera animam meam a labiis iniquis, et a lingua dolosa. Dicit, hoc, de omnibus haeresibus. Dicit de Judaeis, dicit de Arianis, dicit de Manichaeis, dicit de caeteris haeresibus. Quando dicit Arianus: Pater major, Filius minor, quid dicemus nos? Domine, libera animam meam a labiis iniquis, et a lingua dolosa. Quando dicit Manichaeus, et similis Manichaeorum: Dominus non resurrexit in corporis veritate, et ut scias non fuisse verum corpus, clausis ingressus est ostiis (Joan. XX), nos quid dicemus? Domine, libera animam meam a labiis iniquis, et a lingua dolosa.

****In my trouble I cried to the Lord: and he heard me.**** Moreover they are called psalms of the steps (degrees), as we have frequently said, because by certain steps we ascend to greater things. Now is not the time to dispute about all the psalms of the steps, and to say how through individual psalms steps are made, that we may come to the highest things. Meanwhile let us speak now of the first step, leaving the mystery of why it is called the fifteenth step; for to say the same thing frequently is a weariness to the hearers. Whence also the Apostle testifies that he spent fifteen days with Peter in Jerusalem, that he might compare both Testaments, both the septenary and the octonary (Galat. 2). There are many things to be said. ****In my trouble I cried to the Lord: and he heard me.**** Whoever is still in the lowest step, looks back to the highest of the steps, the fifteenth. Whoever shall be in the fifteenth, is already near the temple, and that temple, whose ruins we now see, offended its Lord. And what did the Lord say? **Arise, let us go hence** (John 14). And what does he say in another place? **Your house shall be left to you desolate** (Luke 13). The Lord went out, and the temple collapsed. This temple therefore has fifteen steps in its circuit. We see some signs: count, and you will see it is so as we say. The Levites therefore, and the priests, each one according to order stood on the steps. For example: He who was the high priest, stood on the first step, that is, on the fifteenth step above. In the second step indeed stood the priests, and among the priests themselves there was diversity. In the third again the lesser ones stood. In the fourth again the Levites stood. And among the Levites there was much diversity: whoever was the last, he was on the newest (lowest) step. Consider that this earthly temple is a figure of the heavenly temple: **For star differeth from star in brightness: so also is the resurrection of the dead** (1 Cor. 15). Happy he who in the fifteenth step in the heavenly Jerusalem, and in the temple shall have deserved to be. Nevertheless, because that is great, and I think that belongs to the apostles and the holy martyrs: let us pray, that at least in the last step of the temple of the Lord we may be able to be found.

****O Lord, deliver my soul from wicked lips, and a deceitful tongue.**** He says this of all heresies. He says it of the Jews, he says it of the Arians, he says it of the Manichaeans, he says it of the other heresies. When the Arian says: The Father is greater, the Son is lesser, what shall we say? ****O Lord, deliver my soul from wicked lips, and a deceitful tongue.**** When the Manichaean says, and those like the Manichaeans: The Lord did not rise again in the truth of the body, and that you may know it was not a true body, he entered when the doors were closed (John 20), what shall we say? ****O Lord, deliver my soul from wicked lips, and a deceitful tongue.****

Majora vulnera sunt linguae, quam gladii. Gladius interficit corpus, animam non interficit. Lingua mala res est, malum magnum: modicum quidem membrum, sed magna exulcerat. Quanta mala habeat lingua, legite Epistolam sancti Jacobi (Cap. III). Lingua nihil medium habet; aut grande malum est, aut grande bonum. Grande bonum, si Christum Deum confitetur; grande malum, si Christum Deum negat. Ergo ne putet aliquis et dicat interim, opere non peccavi: si peccavi, lingua peccavi. Quod est majus peccatum, quam blasphemia in Deum? et tamen lingua peccat. Diabolus cur de coelo cecidit? quia furtum fecit? quia homicidium fecit? quia adulterium commisit? Et haec quidem mala sunt, sed diabolus non propter hoc cecidit, sed propter linguam suam cecidit. Quod enim dixit: In coelum ascendam, super sidera coeli ponam thronum meum, et ero similis Altissimo (Isa. XIV). Non ergo putent monachi se debere esse securos, et dicant interim: Grandia crimina non facimus in monasterio, non adulteror, non furtum facio, non homicidium facio, non parricidium facio, et caetera quae grandia vitia sunt. Grande scelus est, quando detraho fratri meo, lingua mea fratrem interficio. Qui enim odit fratrem suum, homicida est (Joan. III). Videte quid dicat Salomon: In manu linguae, mors et vita (Prov. XVIII). Videte quid dicat: In manu linguae. Vides quantum malum sit lingua: et manum habet. Quid enim dicit? In manu linguae.

Quid detur tibi, aut quid apponatur tibi, ad linguam dolosam? Spiritus sanctus respondet prophetae dicenti: Domine, libera animam meam a labiis iniquis, et a lingua dolosa: quid detur tibi, aut quid apponatur tibi, ad linguam dolosam? Respondet ei, et dicit, tu qui dicis: Domine, libera animam meam a labiis iniquis, et a lingua dolosa, quid tibi vis dari? Et postquam datum tibi fuerit, quid tibi rursus apponi vis ad linguam dolosam? Videte quid dicat: Non dixit, contra linguam dolosam, sed, ad linguam dolosam. Si dixisset, contra linguam dolosam, videretur de adversario dicere. Videte quid sit sacramentum Prophetae, immo sancti in primo gradu constituti. Dico simplicius, propter simplices. Quid dicit? Domine, libera animam meam a labiis iniquis, et a lingua dolosa. Verbi causa, a labiis adversarii mei, qui mihi detrahit. Sed Dominus aliud respondet. Et quid dixit? Non dixit, quid detur tibi, aut quid apponatur tibi, contra linguam dolosam? hoc est, non dixit, quid desideras tibi fieri contra adversarium tuum? Sed quid dicit? Quid detur tibi, aut quid apponatur tibi, ad linguam dolosam? Non dixit, contra linguam: sed, ad linguam.

Greater are the wounds of the tongue, than of the sword. The sword kills the body, it does not kill the soul. The tongue is a bad thing, a great evil: a small member indeed, but it causes great ulcers. How many evils the tongue has, read the Epistle of Saint James (Chap. 3). The tongue has nothing middle; either it is a great evil, or a great good. A great good, if it confesses Christ as God; a great evil, if it denies Christ as God. Therefore let no one think and say meanwhile: I have not sinned in work: if I have sinned, I have sinned with the tongue. What is a greater sin than blasphemy against God? and yet the tongue sins. Why did the devil fall from heaven? because he committed theft? because he committed homicide? because he committed adultery? And these indeed are evils, but the devil did not fall because of this, but because of his tongue he fell. For that which he said: *I will ascend into heaven, above the stars of heaven I will set my throne, and I will be like the Most High* (Isa. 14). Therefore let not monks think they ought to be secure, and say meanwhile: We do not commit great crimes in the monastery, I do not commit adultery, I do not commit theft, I do not commit homicide, I do not commit parricide, and the rest which are great vices. It is a great crime when I detract my brother, with my tongue I kill my brother. *For he who hateth his brother is a murderer* (1 John 3). See what Solomon says: *In the hand of the tongue, death and life* (Prov. 18). See what he says: *In the hand of the tongue.* You see how great an evil the tongue is: and it has a hand. For what does he say? *In the hand of the tongue.*

**What shall be given to thee, or what shall be added to thee, to a deceitful tongue?
 ** The Holy Spirit answers the prophet who says: *O Lord, deliver my soul from wicked lips, and a deceitful tongue: what shall be given to thee, or what shall be added to thee, to a deceitful tongue?* He answers him, and says, you who say: *O Lord, deliver my soul from wicked lips, and a deceitful tongue*, what do you wish to be given to you? And after it shall have been given to you, what do you wish again to be added to you to a deceitful tongue? See what he says: He did not say, *against* a deceitful tongue, but, **to a deceitful tongue.** If he had said, *against* a deceitful tongue, he would seem to speak of an adversary. See what is the mystery of the Prophet, or rather of the saint constituted in the first step. I speak more simply, for the sake of the simpler ones. What does he say? *O Lord, deliver my soul from wicked lips, and a deceitful tongue.* For example, from the lips of my adversary, who detracts me. But the Lord answers something else. And what did he say? He did not say, what shall be given to thee, or what shall be added to thee, *against* a deceitful tongue? that is, he did not say, what do you desire to be done to you against your adversary? But what does he say?
 **What shall be given to thee, or what shall be added to thee, to a deceitful tongue?
 He did not say, *against* the tongue: but, **to the tongue.**

Videte quid dicat ad linguam dolosam: ad tuam linguam, non adversarii. Si enim adversarius tibi detrahit, nihil tibi nocet: tu te interficis, si alii detrahas. Verbi gratia: Si detrahat mihi frater, mihi quid nocuit? Si dicat me homicidam, si dicat me adulterum, si sceleratum, si mendacem, mihi quid nocuit? E duobus enim unum est: aut verum dicit, aut mentitur. Si verum dicit, non mihi illud nocet quod ille dixit: sed quia vere ego feci. Si autem mentitur, mendacium ipsius non mihi nocet: sed interficit animam loquentem. Infelices sumus, miseri sumus. Quando aliquem habemus inimicum: dum putamus quod contra ipsum facimus, contra nos facimus. Detrahimus illi, huc illucque circumimus, omnibus dicimus de eo: putamus quod illi noceamus? Illi non nocemus, sed nostras interficimus animas, quod mentimur. Os enim quod mentitur, occidit animam (Sap. I).

Sagittae potentis acutae, cum carbonibus desolatoriis. Sagittae potentis acutae. Nunc respondet ad Dominum, quid petat. Quia dixerat Dominus: Quid detur tibi, aut quid apponatur tibi? Nunc iste dicit, quid petat: Domine, hoc peto: sagittas potentis acutas, cum carbonibus desolatoriis. Videte quid dicat. Venenum linguae meae, et detractionem meam, nulla res potest foras projicere: nisi sagittae tuae, quae solitudinem faciunt linguae meae. Lingua mea tumet, venenum habet intrinsecus: nisi sagittis tuis compuncta fuerit, et percussa, venenum non egreditur. Debemus exemplum dare: si quando in corpore vulnus est, et in ipso vulnere jam putridae carnes sunt, et cancer est, et fuerit pus intrinsecus; nisi apertum fuerit, non egreditur pus. Et si egressum fuerit pus, nisi cauteriatum fuerit, rursum renascitur pus. Vide igitur quid dicat: Quia tumet lingua mea, et pus habet, et venenum habet, primum sagittis vulnera, ut pus possit exire: deinde carbones tuos, et ignem pone, ut quidquid malum fuerit, excoquat, et desertum faciat. Vide igitur, quid dicat: Sagittae potentis acutae, cum carbonibus desolatoriis. Utinam detur nobis iste carbo desolatorius. Utinam et nos dicamus: Nonne cor nostrum erat ardens in via, cum aperiret nobis Scripturas (Luc. XXIV). Dicit et Isaias ad Babylonem: Habes carbones ignis, sedebis super eos: hi erunt tibi in adjutorium (Isai. XLVII). Et Apostoli antequam acciperent Spiritum sanctum, habebant in lingua sua adhuc aliquos tumores humanos; propterea Spiritus sanctus descendit in specie ignis in linguas eorum (Act. II), ut quidquid puris habebant, Spiritus sanctus decoqueret. Dicamus et aliud exemplum: Isaias cum vidisset Dominum sedentem super thronum excelsum et elevatum, quid dicit?

See what he says **to a deceitful tongue:** to *your* tongue, not the adversary's. For if the adversary detracts you, he does not harm you at all: you kill yourself, if you detract another. For example: If my brother detracts me, how has it harmed me? If he calls me a murderer, if he calls me an adulterer, if wicked, if a liar, how has it harmed me? For of two things one is true: either he speaks the truth, or he lies. If he speaks the truth, that which he said does not harm me: but because I truly did it. If however he lies, his lie does not harm me: but it kills the soul of the one speaking. We are unhappy, we are miserable. When we have someone as an enemy: while we think that we do something against him, we do it against ourselves. We detract him, we go around here and there, we tell everyone about him: do we think that we harm him? We do not harm him, but we kill our own souls, because we lie. *For the mouth that believeth, killeth the soul* (Wisd. 1).

The sharp arrows of the mighty, with coals that lay waste. *The sharp arrows of the mighty.* Now he answers to the Lord, what he asks. Because the Lord had said: *What shall be given to thee, or what shall be added to thee?* Now this one says what he asks: Lord, this I ask: **the sharp arrows of the mighty, with coals that lay waste.** See what he says. The poison of my tongue, and my detraction, nothing can cast forth: except thy arrows, which make a solitude (desolation) of my tongue. My tongue swells, it has poison within: unless it shall have been pricked by thy arrows, and struck, the poison does not go out. We ought to give an example: if ever there is a wound in the body, and in the wound itself there are already putrid flesh, and there is a cancer, and there should be pus within; unless it shall have been opened, the pus does not go out. And if the pus shall have gone out, unless it shall have been cauterized, the pus is born again. See therefore what he says: Because my tongue swells, and has pus, and has poison, first wound it with arrows, that the pus may be able to go out: then place thy coals, and fire, that whatever evil there shall have been, it may cook out, and make a desert. See therefore what he says: **The sharp arrows of the mighty, with coals that lay waste.** Would that this desolating coal might be given to us. Would that we also might say: *Was not our heart burning in the way, while he opened to us the Scriptures* (Luke 24). And Isaiah says to Babylon: *Thou hast coals of fire, thou shalt sit upon them: these shall be for a help to thee* (Isa. 47). And the Apostles before they received the Holy Spirit, had in their tongue still some human swellings; therefore the Holy Spirit descended in the likeness of fire upon their tongues (Acts 2), that whatever of pus they had, the Holy Spirit might boil away. Let us say also another example: Isaiah when he had seen the Lord sitting upon a throne high and elevated, what does he say?

Vae mihi misero, quia compunctus sum, quia labia immunda habeo, et in medio populi immunda labia habentis, ego sedeo (Isai. VI). Vide, quid dicit? Vae mihi misero, quia immunda labia habeo. Et postea quid dicit? Quoniam labia habebat immunda, propterea mittitur unus de Seraphim, et tollit carbonem ignis de altari, et tangit labia ipsius et linguam, et purgat eam. Et quid dicit? Ecce hoc tetigi labia tua, et mundavi linguam tuam. Et statim quid dicit? Quem mittam ad populum istum, et quis ibit? O mysteria Scripturarum! quamdiu habebat linguam dolosam, et labia immunda, non ei dicitur, quem mittam, et quis ibi? mundantur labia ipsius, et statim mittitur ad loquendum. Ergo qui labia immunda habet, non potest prophetare, non potest mitti in obsequium Dei. Cum carbonibus desolatoriis. Utinam praestetur nobis et ista solitudo, ut quodcumque malum est, tollat de lingua nostra: ut ubi spinae sunt, ubi vepres sunt, ubi urticae sunt, mittatur ignis Domini, et universa exurat, et fiat solitudo Christi.

Cum his qui oderunt pacem, eram pacificus: cum loquebar illis, impugnabant me gratis.

Infelices nos, linguam nostram continere non possumus non detrahare: si nos aliquis offenderit, quasi vultum ostendimus pacatum, caeterum cor habet venenum. Monachi dicimur, et licet non simus quales esse debemus, tamen dicimur. Hora tertia oramus: hora sexta oramus: nona, lucernarium facimus: media nocte consurgimus: deinde gallicinio oramus. Videte quibus horis semper ad obsequium Dei suscitamur. Videte quid dicat, hora tertia, sexta, nona, lucernarium, medio noctis, gallicinio, mane primo. Hoc totum facimus, et non consideramus, quia si inimicitias habet anima nostra contra fratrem, sine causa oramus. In Evangelio enim quid dicitur? Si offers munus tuum ad altare, et recordatus fueris ibi, quod aliquid frater tuus habet adversus te (Matth. V). Videte quid dicat: Non dixit, si habes aliquid contra fratrem tuum; sed, si aliquid frater tuus habet contra te. Rem quasi injustam videtur nobis imponere; si enim dixisset, si habes aliquid contra fratrem tuum, in nostra erat potestate quod habebamus. Nunc vero quid dicit? Si recordatus fueris, quod aliquid habet frater tuus adversus te. Respondeo ei: Domine, non est hoc in mea potestate, si frater meus habet aliquid contra me, ego nihil habeo contra eum. Si ille habet contra me, ad me quid pertinet? Et quare non vis suscipere munus meum, et dicis, si offers munus tuum ad altare, et ibi recordatus fueris quod frater tuus aliquid habet contra te: dimitte munus tuum, et vade prius reconciliari fratri tuo, et sic offeras munus tuum? Ecce ego nihil habeo; si ille habet, ad me quid pertinet? Respondet tibi Dominus: Et quid dicit? Male serve, intelligo animum tuum: Nihil habes contra fratrem tuum? nihil habes? amas illum?

Woe to me miserable, because I am pricked, because I have unclean lips, and in the midst of a people having unclean lips, I dwell (Isa. 6). See, what does he say? *Woe to me miserable, because I have unclean lips.* And afterwards what does he say? Because he had unclean lips, therefore there is sent one of the Seraphim, and he takes a coal of fire from the altar, and touches his lips and tongue, and purges it. And what does he say? *Behold I have touched thy lips with this, and I have cleansed thy tongue.* And immediately what does he say? *Whom shall I send to this people, and who will go?* O mysteries of the Scriptures! as long as he had a deceitful tongue, and unclean lips, it is not said to him, whom shall I send, and who [will go] there? his lips are cleansed, and immediately he is sent to speak. Therefore he who has unclean lips, cannot prophesy, cannot be sent in the service of God. **With coals that lay waste.** Would that also this solitude (desolation) might be granted to us, that whatever is evil, he might take away from our tongue: so that where there are thorns, where there are briars, where there are nettles, the fire of the Lord may be sent, and burn up all things, and it may become the solitude of Christ.

With those who hated peace, I was peaceful: when I spoke to them, they fought against me without cause.

Unhappy are we, we cannot restrain our tongue from detraction: if someone should offend us, we show as it were a peaceful face, but the heart has poison. We are called monks, and though we may not be such as we ought to be, yet we are called so. At the third hour we pray: at the sixth hour we pray: at the ninth, we make the service of lamps: at midnight we rise: then at cock-crow we pray. See at what hours we are always awakened for the service of God. See what he says: the third, sixth, ninth hour, the service of lamps, the middle of the night, cock-crow, early morning. All this we do, and we do not consider that if our soul has enmities against a brother, we pray without cause. For what is said in the Gospel? *If thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee* (Matt. 5). See what he says: he did not say, if thou hast anything against thy brother; but, if thy brother hath anything against thee. He seems to impose an unjust thing upon us; for if he had said, if thou hast anything against thy brother, it was in our power what we had. But now what does he say? *If thou remember that thy brother hath anything against thee.* I answer him: Lord, this is not in my power, if my brother has anything against me, I have nothing against him. If he has against me, what does it pertain to me? And why wilt thou not receive my gift, and sayest: *If thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee: leave thy gift, and go first to be reconciled to thy brother, and so offer thy gift.* Behold, I have nothing; if he has, what does it pertain to me? The Lord answers thee: And what does he say? Wicked servant, I understand thy mind: Hast thou nothing against thy brother? hast thou nothing? dost thou love him?

Quare ergo salvari eum non vis? Si amas illum, vade, roga eum ne ille contra te habeat, ut salvari possit. Sed ostendis quia non diligis eum; quia salvari eum non vis; vade, roga eum, mitte te ei ad pedes ejus, diebus et noctibus deprecare, dicito: munus meum dimisi ad altare, propter te victimas offerre non possum. Ille compungitur, et quid dicit? Si iste qui me rogat, non offert munus suum, ego qui rogatus sum, et non ignosco, quid facturus sum? Propterea dicit et Apostolus, ut inimicis nostris manducare demus, et bibere (Rom. XII). Et quid dicit? Haec enim, inquit, faciens, carbones ignis congregas super caput ejus. Dicat aliquis, hoc inimici faciunt; ideo bene faciunt adversario, ut carbones ignis congregent super caput ejus. Sed aliud dicitur: si tibi ille male fecerit, et tu ei bene feceris, carbones ignis congregas super caput ejus, hoc est, mundas vitia ejus, et excoquis malitiam ejus, ut ad poenitentiam convertatur. Videte ergo quid dicat sanctus propheta. Cum his qui oderunt pacem, eram pacificus. Non dixit, qui volebant pacem: sed, qui oderunt pacem. Illi oderant pacem, et ego amabam eos qui oderant pacem. Ideo dicit et Apostolus: Quantum ex vobis est, cum omnibus hominibus pacem habentes (Rom. XII). Rogemus fratrem. Si inimicus noster est, rogemus et bis, et ter, et septies. Tamen et si peccaverit frater meus, quotiens dimittam illi, septies? Dico tibi, non septies, sed septuagies septies, hoc est quadringenties nonagies (Matth. XVIII). Si voluerimus computare de mane usque ad vesperam, tanta peccata facere non possumus, quadringenta nonaginta. Tamen quid dicit Dominus? Si septuagies septies peccaverit in die, et conversus rogaverit te, dimitte ei. Sed dicis, non ex toto corde convertitur, mentitur. Nos dimittamus Deo judicium; rogat me, deprecatur, non dicit hoc vere, Deus novit; Ego vocem audio, Christus cor intelligit: ego suscipio quod audio, suscipiat Christus quod novit. Deinde vide mercedem tuam: mentitur ille, tu verum suscipis; illius interfectio est, tua salus est. Hoc totum quare locutus sum? Quoniam in monasteriis, et maxime in coenobiis, solent esse ista vitia. Non erubescimus, non dolemus: dimisimus matres, dimisimus patres, dimisimus fratres, dimisimus sorores, dimisimus uxores, dimisimus filios, dimisimus patrias nostras, dimisimus domos, dimisimus cellulas nostras, dimisimus cellas, in quibus nati sumus, et nutriti, et dimisimus servulos, cum quibus nutriti sumus: venimus in monasterium, et propterea haec dimisimus omnia, ut propter rem frivolam rixam cum fratribus faciamus in monasterio? Dimisimus possessionem, dimisimus patriam, dimisimus saeculum, et propter calamum rixam facimus in monasterio?

Why then dost thou not wish him to be saved? If thou lovest him, go, ask him that he may not have anything against thee, so that he may be able to be saved. But thou showest that thou dost not love him; because thou dost not wish him to be saved; go, ask him, cast thyself at his feet, entreat him days and nights, say: I have left my gift at the altar, on thy account I cannot offer sacrifices. He is pricked [in heart], and what does he say? If this one who asks me does not offer his gift, I who have been asked, and do not forgive, what am I to do? Therefore also the Apostle says, that we should give our enemies to eat, and to drink (Rom. 12). And what does he say? *For doing these things,* he says, *thou shalt heap coals of fire upon his head.* Someone may say, enemies do this; therefore they do well to an adversary, that they may heap coals of fire upon his head. But another thing is said: if he should do evil to thee, and thou shouldst do good to him, thou heapest coals of fire upon his head, that is, thou cleansest his vices, and cookest out his malice, so that he may be converted to repentance. See therefore what the holy prophet says. **With those who hated peace, I was peaceful.** He did not say, those who wanted peace: but, **those who hated peace.** They hated peace, and I loved those who hated peace. Therefore also the Apostle says: *As much as is in you, having peace with all men* (Rom. 12). Let us ask the brother. If he is our enemy, let us ask both twice, and thrice, and seven times. Yet even if my brother should sin, how often shall I forgive him, seven times? I say to thee, not seven times, but seventy times seven, that is four hundred and ninety times (Matt. 18). If we should wish to count from morning until evening, we cannot commit so many sins, four hundred and ninety. Yet what does the Lord say? *If he should sin seventy times seven in a day, and being converted should ask thee, forgive him.* But thou sayest: He is not converted from his whole heart, he lies. Let us leave the judgment to God; he asks me, he entreats, he does not say this truly, God knows; I hear the voice, Christ understands the heart: I receive what I hear, let Christ receive what he knows. Then see thy reward: he lies, thou receivest the truth; his is the destruction, thine is the salvation. Why have I spoken all this? Because in monasteries, and especially in cenobia, these vices are wont to be. We do not blush, we do not grieve: we have left mothers, we have left fathers, we have left brothers, we have left sisters, we have left wives, we have left children, we have left our homelands, we have left houses, we have left our little cells, we have left the cells in which we were born and nourished, and we have left the little servants with whom we were nourished: we have come into the monastery, and for this reason we have left all these things, that on account of a frivolous thing we should make a quarrel with the brothers in the monastery? We have left possession, we have left homeland, we have left the world, and on account of a pen (*calamum*) we make a quarrel in the monastery?

Si verbum amarum audiero, ferre non possum: aestuat in corde meo: scribitur in medullis meis diebus decem aut quindecim, non potest tolli de corde meo, loquor fratri meo, qui mihi injuriam fecerat, et pacem labiis promitto, et corde venenum teneo. Frequenter et oculi et vultus, mentis indicium sunt. Quando cor nostrum vulneratum est contra aliquem, non possumus eum aspicere rectis oculis: vultus ipse et oculi, quasi speculum animae nostrae sunt. Quid dicit Scriptura? Et non poterant loqui ei quidquam pacificum (Gen. XXXVII), non poterat lingua mentiri, quod cor intus non continebat. Hoc igitur dico, vobis ipsis et mihi, neque enim ad hoc praedico, ut quasi me securum faciam: occasio istius versiculi compulsi nos ita dicere. Grande malum est lingua. Domine, libera animam meam a labiis iniquis et a lingua dolosa. Non ab alterius lingua, sed a mea lingua libera. Nihil mihi nocet lingua alterius: mea lingua mihi inimica est. Domine, libera animam meam: Me libera a lingua mea, lingua mea gladius est: interficit animam meam. Puto quod inimico meo noceam, et nescio quod meipsum occido. Pugnant adversarii, quando loquor illis, et ego pacifica loquor. Illi habeant inimicalem animum, nos vero habeamus pacificalem animum, siquidem scriptum est et in Paralipomenon: Et egressi sunt, inquit, filii Israel ad pugnandum mente pacifica. Aliquis vadit ad pugnam, et mentem pacificam habet: sed Christianorum arma, pax est: pax Christi, quae exsuperat omnem sensum (Philip. IV). Beati pacifici: non solum qui pacem faciunt inter rixantes, sed qui in seipsis pacem faciunt. Beati pacifici. Si alii rixam faciunt, et ego medius intercedam, et faciam inter eos pacem, et ipse non habeam pacem in mente mea: quid mihi prodest quod illi pacem fecerunt? Beati pacifici, quoniam filii Dei vocabuntur (Matth. V). Beati pacifici qui loquuntur his qui oderant pacem, pacifica. Beati pacifici. Christus pax est. Si enim Salomon interpretatur, Christus: Salomon autem interpretatur, pacificus: ergo Christus Deus noster, pax est. Vadens ad coelum, nobis vexillum dimisit, dicens: Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV). Servemus quod Christus donavit: habeamus pacem: Servemus pacem, et illa nos servat in Christo Jesu: cui sit gloria in saecula saeculorum. Amen.

LIBER D

*E EXPOSITIONE PSALMORUM. (C,G,S)**PROOEMIUM.*

If I should hear a bitter word, I cannot bear it: it seethes in my heart: it is written in my marrows for ten or fifteen days, it cannot be taken from my heart, I speak to my brother, who had done me injury, and I promise peace with my lips, and I hold poison in my heart. Frequently both the eyes and the face are an indication of the mind. When our heart is wounded against someone, we cannot look at him with straight eyes: the face itself and the eyes are as it were the mirror of our soul. What does the Scripture say? *And they could not speak anything peaceful to him* (Gen. 37), the tongue could not lie about what the heart did not contain within. This therefore I say, to yourselves and to me, for neither do I preach for this, that I may make myself as it were secure: the occasion of this little verse compelled us to speak thus. A great evil is the tongue. **Lord, deliver my soul from wicked lips and from a deceitful tongue.** Not from another's tongue, but from my tongue deliver [me]. Nothing does the tongue of another hurt me: my tongue is an enemy to me. **Lord, deliver my soul:** deliver me from my tongue, my tongue is a sword: it kills my soul. I think that I hurt my enemy, and I know not that I kill myself. The adversaries fight when I speak to them, and I speak peaceful things. Let them have an inimical mind, but let us have a peaceful mind, since it is written also in Paralipomenon: *And the children of Israel went out to fight with a peaceful mind.* Someone goes to fight, and has a peaceful mind: but the arms of Christians are peace: the peace of Christ, which surpasseth all understanding (Philip. 4). Blessed are the peacemakers: not only those who make peace between those quarreling, but those who make peace in themselves. Blessed are the peacemakers. If others make a quarrel, and I should intervene in the middle, and make peace between them, and I myself should not have peace in my mind: what does it profit me that they made peace? *Blessed are the peacemakers, for they shall be called the children of God* (Matt. 5). Blessed are the peacemakers who speak peaceful things to those who hated peace. Blessed are the peacemakers. Christ is peace. For if Solomon is interpreted "Christ": but Solomon is interpreted "***peaceful***": therefore Christ our God is peace. Going to heaven, he left to us a banner, saying: *My peace I give to you, my peace I leave to you* (John 14). Let us keep what Christ has given: let us have peace: Let us keep peace, and it keeps us in Christ Jesus: to whom be glory for ages of ages. Amen.

****BOOK ON THE EXPOSITION OF THE PSALMS.**

(C, G, S)**

****PROLOGUE.****

Psalterium ita est quasi magna domus, quae unam quidem habet exteriorem clavem in porta: in diversis vero intrinsecus cubiculis proprias claves habet. Licet amplior una clavis sit grandis portae Spiritus sanctus; tamen unumquodque cubiculum proprias habet claviculas suas. Si quis igitur clavem confusam de domo projiciat, si voluerit aperire cubiculum, non potest, nisi clavem invenerit. Sic singuli psalmi quasi singulae cellulae sunt, habentes proprias claves suas. Grandis itaque porta istius domus primus psalmus est, qui ita incipit:

PSALMUS PRIMUS.

Beatus vir qui non abiit in consilio impiorum. Quidam putant istius psalmi clavem super Christi Domini nostri personam esse referendam: ut beatus iste vir secundum hominem Christus sit. Bona quidem voluntas, sed imperitia est. Si enim beatus vir Christus est, et Christus legem dedit, quomodo nunc de Christo dicitur: sed in lege Domini voluntas ejus? Deinde quomodo ligno alteri comparatur, et dicitur: Et erit tamquam lignum quod plantatum est secus decursus aquarum? Si enim ligno comparatur, omne autem quod comparatur, minus est ab eo cui comparatur, ergo majus lignum quam Dominus, qui ligno comparatur. Videtis igitur quia super Domini persona non potest interpretari psalmus. Sed generaliter de quolibet justo viro dicitur: licet multi putent de Joseph dictum esse, illo ab Arimathia, qui non abierit in consilio Judaeorum, et in via peccatorum non stetit, et in cathedra Phariseorum non sedit: tamen nos quod alii specialiter in illo interpretantur, generaliter in viro justo interpretamur.

Beatus vir qui non abiit in consilio impiorum. Legimus in Genesi maledictum fuisse Adam quando dicitur, maledicta terra in operibus tuis (Gen. III, 17). Maledictio ergo primi hominis nunc benedictione solvitur. Quasi in vetere Lege una beatitudo ponitur: caeterum in Evangelio octo simul beatitudines nuncupantur (Matt. V). Beatus vir qui non abiit in consilio impiorum. Beatus vir, non homo; sed vir: vir qui in perfectum virum pervenerit Christum, qui non abiit in consilio impiorum. Tria hominum generalia peccata descripsit: aut enim cogitamus, aut facimus, aut docemus.

The Psalter is as it were a large house, which indeed has one exterior key at the gate: but in the various rooms within, it has its own keys. Although the one larger key of the great gate is the Holy Spirit; yet each individual room has its own little keys. If someone therefore should cast forth the confused key from the house, if he should wish to open a room, he cannot, unless he should find the key. Thus individual psalms are as it were individual cells, having their own keys. And so the great gate of this house is the first psalm, which begins thus:

****PSALM I.****

****Blessed is the man who hath not walked in the counsel of the ungodly.**** Some think that the key of this psalm is to be referred to the person of Christ our Lord: so that this blessed man is Christ according to his humanity. The intention is good, but it is ignorance. For if the blessed man is Christ, and Christ gave the law, how is it now said of Christ: **but in the law of the Lord is his will?** Then how is he compared to another tree, and it is said: **And he shall be as a tree which is planted near the running waters?** For if he is compared to a tree, everything that is compared is less than that to which it is compared; therefore the tree would be greater than the Lord, who is compared to the tree. You see therefore that the psalm cannot be interpreted as concerning the person of the Lord. But it is said generally of any just man: although many think it was said of Joseph, he from Arimathea, who did not walk in the counsel of the Jews, and in the way of sinners did not stand, and in the chair of the Pharisees did not sit: yet what others interpret specially of him, we interpret generally of the just man.

****Blessed is the man who hath not walked in the counsel of the ungodly.**** We read in Genesis that Adam was cursed when it is said: **cursed is the earth in thy works** (Gen. 3:17). The curse therefore of the first man is now loosed by a blessing. As it were in the old Law one beatitude is placed: but in the Gospel eight beatitudes are named together (Matt. 5). ****Blessed is the man who hath not walked in the counsel of the ungodly.**** Blessed **vir** (man), not **homo** (human); but **vir**: the man who shall have reached the perfect man, Christ, who hath not walked in the counsel of the ungodly. He described three general sins of men: for either we think, or we do, or we teach.

Primum cogitamus; deinde cum cogitaverimus, cogitationem in opera vertimus: cum fecerimus aliquid jam operis, fit etiam, ut alios doceamus quod ipsi feceramus. Beatus vir qui non abiit in consilio impiorum, qui non cogitavit malum: et in via peccatorum non stetit, et in cathedra pestilentiae non sedit. Hoc est, qui nec alios docuit, et in via peccatorum non stetit. Difficile est ut aliquis non peccet. Denique dicit et Joannes et Evangelista: Quia qui negat se peccatum fecisse, mentitur, et mendax est (I Joan., I, 8). Si ergo omnes peccamus, nemo autem beatus nisi qui non peccat: igitur quia omnes peccamus, nemo beatus est. Sed videte quid dicat, et in via peccatorum non stetit; non dixit, beatus vir qui non peccavit, sed beatus vir qui in peccato non perseveraverit, et in via peccatorum non stetit. Ego heri peccavi, non sum beatus. Si non stetero in peccato, si retraxero me, jam beatus sum.

Et in cathedra pestilentiae non sedit. Quomodo ibi dixit, stetit, sic et hic, sedit: sicut ibi qui non perseveravit in peccato, beatus est: sic hic qui in doctrina mala non perseveravit et sedit, beatus est. Quid igitur? videtis ipsi, quomodo beatitudo tripliciter condonatur: si non cogitemus mala, si in peccato non perseveraverimus, si non doceamus ea quae mala sunt. Hoc est quod dicit propheta: Super tribus et quatuor peccatis non [Al. si] convertam eam, dicit Dominus (Amos I, 9). Hoc octies dicit, Amos autem hoc loquitur. Id est cogitasti, ignovi: fecisti, ignovi: numquid mala etiam docere debeas? Hoc est quod dicitur: super tribus et quatuor peccatis non irascatur tibi, dicit Dominus. Et in lege ejus meditabitur die ac nocte. Dixit tria quae facere non debuit, non abire in consilio impiorum, et in via peccatorum non stare, et in cathedra pestilentiae non sedere: Dixit tria quae facere non debemus: dicit duo quae facere debeamus; non enim sufficit nobis mala fugere, nisi consequamur bona.

Sed in lege Domini voluntas ejus. Non dixit timor, sed, voluntas ejus; multi enim timore faciunt, sed timor facientis mercedem non habet. Sed in lege Domini voluntas ejus, ut velit facere quod Dominus imperavit. Et in lege ejus meditabitur die ac nocte: Non potest sermo explicare quantum mens concipit. Sed in lege Domini voluntas ejus. Dicit aliquis: Ecce ego volo legem Dei facere, beatus ergo sum quia volo; sed vide quid sequatur: non sufficit velle legem Dei, sed, in lege ejus meditabitur die ac nocte. Meditabitur die ac nocte.

First we think; then when we have thought, we turn thought into works: when we have already done something of work, it also happens that we teach others what we ourselves had done. ****Blessed is the man who hath not walked in the counsel of the ungodly,**** who has not thought evil: ****and hath not stood in the way of sinners, and hath not sat in the chair of pestilence.**** That is, who neither taught others, ****and in the way of sinners hath not stood.**** It is difficult for someone not to sin. Finally John the Evangelist says: ***Because he who denies that he has committed sin, lies, and is a liar* (1 John 1:8).** If therefore we all sin, but no one is blessed except he who does not sin: therefore because we all sin, no one is blessed. But see what he says: ****and in the way of sinners hath not stood,**** he did not say, blessed is the man who did not sin, but blessed is the man who shall not have persevered in sin, and in the way of sinners hath not stood. I sinned yesterday, I am not blessed. If I shall not have stood in sin, if I shall have withdrawn myself, I am already blessed.

****And hath not sat in the chair of pestilence.**** As he said there, "stood", so also here, "sat": as there he who did not persevere in sin is blessed: so here he who did not persevere in evil doctrine and sit, is blessed. What then? you yourselves see how beatitude is granted triply: if we do not think evil things, if we shall not have persevered in sin, if we do not teach those things which are evil. This is what the prophet says: ***Upon three and four sins I will not convert her, saith the Lord* (Amos 1:9).** He says this eight times, but Amos speaks this. That is, thou hast thought, I forgave; thou hast done, I forgave; surely thou shouldst not also teach evil? This is what is said: upon three and four sins let him not be angry with thee, saith the Lord. ****And in his law he shall meditate day and night.**** He said three things which he ought not to have done: not to walk in the counsel of the ungodly, and not to stand in the way of sinners, and not to sit in the chair of pestilence: He said three things which we ought not to do: he says two things which we ought to do; for it is not enough for us to flee from evil things, unless we follow after good things.

****But in the law of the Lord is his will.**** He did not say fear, but, ****his will****; for many do things out of fear, but the fear of the one doing has no reward. ****But in the law of the Lord is his will,**** so that he may wish to do what the Lord commanded. ****And in his law he shall meditate day and night:**** Speech cannot explain as much as the mind conceives. ****But in the law of the Lord is his will.**** Someone says: Behold I wish to do the law of God, therefore I am blessed because I wish; but see what follows: it is not enough to wish the law of God, but, ****in his law he shall meditate day and night.**** ****He shall meditate day and night.****

Dicat aliquis: hoc humana natura non suffert, nam et ambulandum est, et bibendum est, et comedendum est, et dormiendum est, et ea quae ad vitam necessaria sunt, comparanda. Quomodo in lege Dei meditabitur die ac nocte? maxime cum dicat Apostolus, Sine intermissione orantes (I Thess. V, 17). Numquid eo tempore quo dormio, orare possum? Meditatio ergo legis non in legendo est, sed in faciendo. Denique dicitur in alio loco: Sive manducatis, sive bibitis, sive quid facitis, omnia in nomine Domini facietis (I Cor. X, 31). Si porrigo eleemosynam, legem Dei meditor: si aegrotantem visito, pedes mei legem Dei meditantur: si ea facio quae praecepta sunt, quod alii ore meditantur, ego corpore meditor. Iudaei igitur ore meditantur, nostra meditatio opus est. Dixit igitur tria quae facere non debemus, dixit duo quae facere debeamus: qui hoc fecerit, praemii quid merebitur?

Et erit tamquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo. Et folium ejus non defluet. Mihi simpliciter interpretantur qui dicunt, quomodo lignum si plantatum fuerit juxta aquas, necesse est ut vireat, et non siccatur, quia habent radices ipsius humorem unde vivant, sic quicumque legem Dei meditatur, ipsa legis meditatio virorem et facit, et vitam. Hoc illi simpliciter interpretantur; nos autem spiritualibus spiritualia comparantes, legentes in paradiso plantatum esse lignum vitae, et lignum scientiae boni et mali, et lignum vitae hoc plantatum esse in paradiso, et de ipso paradiso egredi fontem qui dividatur in quatuor principia (Gen. II). Legimus et in Salomone (si cui placet Librum recipere), de sapientia enim ibi loquitur: Christus Dei virtus, et Dei sapientia (I Cor. I, 24): ergo ubi Salomon loquitur: Lignum vitae est omnibus comprehendentibus eam (Prov. III, 18), ibi de Sapientia dicitur. Si autem sapientia lignum vitae est, sapientia autem ipsa Christus est. Vides ergo quoniam qui beatus vir et sanctus est, huic ligno, hoc est sapientiae comparatur. Videtis ergo quoniam beatus vir et justus iste qui non abiit in consilio impiorum, qui non fecit illa, et fecit ista, et erit tamquam lignum quod plantatum est secus decursus aquarum. Hoc est Christo similis erit, siquidem consedere nos fecit in coelestibus, et conregnare (Ephes. II, 6). Videtis ergo quia cum Christo regnabimus in coelo. Videtis quoniam lignum hoc plantatum est in paradiso, et nos omnes cum illo complantati sumus.

Someone may say: human nature does not endure this, for one must walk, and drink, and eat, and sleep, and those things which are necessary for life must be prepared. How shall he meditate in the law of God day and night? especially when the Apostle says: *Praying without intermission* (1 Thess. 5:17). Can I pray at that time when I sleep? The meditation of the law, therefore, is not in reading, but in doing. Finally it is said in another place: *Whether you eat, or drink, or whatever you do, do all in the name of the Lord* (1 Cor. 10:31). If I stretch forth alms, I meditate on the law of God: if I visit the sick, my feet meditate on the law of God: if I do those things which are commanded, what others meditate with their mouth, I meditate with my body. The Jews, therefore, meditate with their mouth, our meditation is work. He said, therefore, three things which we ought not to do, he said two things which we ought to do: he who shall have done this, what reward will he merit?

And he shall be as a tree which is planted near the running waters, which shall yield its fruit in its season. And its leaf shall not fall off. Those who say that, just as a tree if it shall have been planted near waters, it must necessarily flourish and is not dried up, because its roots have moisture from which they live, so whoever meditates on the law of God, the meditation itself of the law both makes flourish and gives life, interpret simply to me. These interpret simply; but we, comparing spiritual things with spiritual, reading that the tree of life was planted in paradise, and the tree of the knowledge of good and evil, and this tree of life was planted in paradise, and from paradise itself goes forth a fountain which is divided into four heads (Gen. 2). We read also in Solomon (if anyone is pleased to receive the Book), for he speaks there of wisdom: *Christ the power of God, and the wisdom of God* (1 Cor. 1:24): therefore where Solomon speaks: *It is a tree of life to all who lay hold of it* (Prov. 3:18), it is said there of Wisdom. But if wisdom is the tree of life, and wisdom itself is Christ. Thou seest therefore that he who is a blessed and holy man, is compared to this tree, that is, to wisdom. You see therefore that this blessed and just man who hath not walked in the counsel of the ungodly, who did not do those things, and did these things, **and he shall be as a tree which is planted near the running waters.** That is, he will be like Christ, since he has made us to sit together in heavenly places, and to reign together (Eph. 2:6). You see therefore that with Christ we shall reign in heaven. You see that this tree was planted in paradise, and we all have been planted together with him.

Et erit tamquam lignum quod plantatum est secus decursus aquarum. De illo enim fonte procedunt omnia flumina, quod fructum suum dabit in tempore suo. Lignum hoc non omni tempore dat fructum, sed, in tempore suo. Lignum hoc non dat in praesenti saeculo, sed in futuro, hoc est, in die iudicii. Lignum hoc nunc flores habet, lignum hoc nunc germinat, et promittit fruges futuras. Lignum hoc habet duo, habet et fructus, habet et folia. Fructum habet, sensum in Scripturis: folia, verba simplicia; fructus in sensu est, folia vero in verbis sunt. Quicumque igitur Scripturas sanctas legit, si secundum Iudaeos legit, tantum folia intelligit; si vero spiritualiter intelligit, fructus capit.

Et folium ejus non defluet. Tamen et folia istius arboris utilia sunt. Denique si quis et secundum historiam intelligit, utilitatem habet animae suae. Legimus in Apocalypsi Joannis (qui in istis provinciis non recipitur liber: tamen scire debemus quod in occidente omni, et in aliis Phoenicis provinciis, et in Aegypto recipitur liber, et ecclesiasticus est, nam et veteres ecclesiastici viri, e quibus est Irenaeus, et Polycarpus, et Dionysius, et alii Romani interpretes, de quibus est et Cyprianus sanctus, recipiunt librum et interpretantur), legimus ergo ibi: Et ecce, inquit, vidi thronum positum, et agnum unum, et arborem, inquit, secundum flumen, et ex utraque parte ripae ipsam arborem (Apoc. XXII). Hoc est, ex ista parte erat et ex illa parte erat. Et habebat, inquit, fructus ipsa arbor, et in anno, mensibus singulis duodecies fructus afferebat, et habebat, inquit, folia, et folia ejus ad sanitatem gentium erant.

Vidi, inquit, thronum positum unum: licet enim credamus in Patrem, et Filium, et Spiritum sanctum, et Trinitas sit, tamen regnum unum est. Vidi, inquit, thronum positum unum, et vidi, inquit, in conspectu throni stantem unum agnum. De assumptione dicitur corporis Salvatoris: Ecce agnus Dei, ecce qui tollit peccata mundi. Et egrediebatur, inquit, fons de subtus medio throni. Videtis igitur quoniam de medio throni fons egreditur gratiarum. Tamen non egreditur fons ille de throno, nisi agnus contra steterit. Nisi enim crediderimus incorporationem Christi, non accipimus istas gratias. Et arbor, inquit, una excelsa posita erat. Non dixit arbores, sed arbor una. Si arbor una est, quomodo ex ista parte ripae est, et ex illa parte ripae est? Si enim dixisset, vidi arbores, fieri poterat ut aliae essent ex alia parte, et aliae ex alia. Nunc vero una arbor ex utraque parte esse dicitur; unus fluvius egreditur de throno Dei, hoc est, gratia Spiritus sancti. Et ista gratia Spiritus sancti in Scripturis sanctis est, hoc est, in isto fluvio Scripturarum. Tamen iste fluvius duas ripas habet, et vetus et novum Testamentum. Et in utraque parte arbor plantata, Christus est.

****And he shall be as a tree which is planted near the running waters.**** For from that fountain proceed all the rivers, ****which shall yield its fruit in its season.**** This tree does not give fruit at all times, but, ****in its season.**** This tree does not give in the present world, but in the future, that is, in the day of judgment. This tree now has flowers, this tree now buds, and promises future fruits. This tree has two things, it has both fruits and leaves. It has fruit, the sense in the Scriptures: leaves, the simple words; fruit is in the sense, but leaves are in the words. Whoever therefore reads the holy Scriptures, if he reads according to the Jews, he understands only the leaves; but if he understands spiritually, he takes the fruits.

****And its leaf shall not fall off.**** Yet even the leaves of this tree are useful. Finally if someone understands even according to the history, he has utility for his soul. We read in the Apocalypse of John (which book is not received in these provinces: yet we ought to know that in all the West, and in other provinces of Phoenicia, and in Egypt the book is received, and it is ecclesiastical, for also the ancient ecclesiastical men, of whom are Irenaeus, and Polycarp, and Dionysius, and other Roman interpreters, of whom is also Saint Cyprian, receive the book and interpret it), we read therefore there: ***And behold,*** he says, ***I saw a throne set, and one lamb, and a tree,*** he says, ***near the river, and on each side of the bank that very tree*** (Apoc. 22). That is, it was on this side and it was on that side. ***And the tree itself,*** he says, ***had fruits, and in the year, twelve times in each month it yielded fruit, and it had,*** he says, ***leaves, and its leaves were for the healing of the nations.***

I saw, he says, ***one throne set:** for though we believe in the Father, and the Son, and the Holy Spirit, and there is a Trinity, yet the kingdom is one. ***I saw,*** he says, ***one throne set, and I saw,*** he says, ***one lamb standing in the sight of the throne.*** It is said of the assumption of the body of the Savior: ***Behold the lamb of God, behold him who taketh away the sins of the world.*** ***And a fountain,*** he says, ***went forth from under the middle of the throne.*** You see therefore that from the middle of the throne a fountain of graces goes forth. Yet that fountain does not go forth from the throne, unless the lamb shall have stood opposite. For unless we shall have believed the incorporation of Christ, we do not receive these graces. ***And one high tree,*** he says, ***had been set.*** He did not say trees, but one tree. If it is one tree, how is it on this side of the bank, and on that side of the bank? For if he had said, I saw trees, it could have been that some were on one side, and others on the other. But now one tree is said to be on each side; one river goes forth from the throne of God, that is, the grace of the Holy Spirit. And this grace of the Holy Spirit is in the holy Scriptures, that is, in that river of the Scriptures. Yet this river has two banks, both the Old and the New Testament. And in each side the planted tree is Christ.

Haec igitur arbor in anno, hoc est, singulis mensibus, duodecies fructus afferebat. Non possumus enim fructus de ista arbore accipere, nisi per apostolos. Si quis ergo per apostolos ad arborem venerit, necesse est ut fructus accipiat, fructus metat de Scripturis sanctis, hoc est, sensum divinum commorantem in littera. Si quis ergo venerit ad istam arborem per apostolos, fructus ejus capit; si quis vero non potuerit, adhuc infirmior est, necdum est discipulus, sed de turba est, sed de foris est, sed gentilis est. Qui fructus capere non potest, verba capiat, hoc est, folia ad sanitatem gentium: scriptum est enim: Et folia ejus ad sanitatem gentium. Si quis adhuc de gentibus est, si quis discipulus non est, et adhuc de turba est, iste folia ipsius accipiat, hoc est, verba simplicia accipiat pro medicamento. Denique scriptum est, folia ejus ad sanitatem gentium, hoc est, ad medicinam. Hoc totum quare diximus, et excessimus ad Apocalypsim? Quoniam scriptum est, quod fructum suum dabit in tempore suo, et folium ejus non defluet, et omnia quaecumque faciet, semper prosperabuntur. Diximus de beatitudine justi viri, diximus de praemio ejus. Quoniam qui tria non fecerit, et duo fecerit, ligno paradisi, hoc est, Christi sapientiae comparatur. Diximus ergo de sancto viro, nunc de contrario viro videamus. Quid de peccatore et impio dicitur?

Non sic impii. Illa universa genera praemiorum quae de justo diximus, impius non accipiet. Non sic impii. Non dixit, non sic peccatores; si enim de peccatoribus dixisset, omnes alieni eramus. Non sic impii. Inter impium et peccatorem hoc interest: qui impius est, negat Deum: qui peccator est, confitetur et peccat. Non sic impii. In quibusdam legitur, non sic hoc secundo. Non sic impii, non sic. Sed sciamus quia in Hebraico semel positum est. Diximus de sancto viro, et comparatione ejus. Et erit tamquam lignum, quod plantatum est secus decursus aquarum. Nunc econtrario de impio dicitur. Sicut justus vir comparatur ligno: sic impius comparatur pulveri, quem projicit ventus a facie terrae. Pulvis licet de terra sit, tamen desinit esse terra. Sed tamquam pulvis quem projicit ventus a facie terrae. Videte quid dicitur, tam infelix erit impius, ut nec terrenus quidem sit pulvis. Videtur quidem non habere substantiam, sed habet suam substantiam. Nihil habet solidum; sed quod habet, ad poenam habet. Huc illucque dispergitur. Numquam in uno loco est. Quocumque ventus traxerit, illuc impetus ejus dirigitur.

This tree therefore in the year, that is, in each month, yielded fruits twelve times. For we cannot receive fruits from that tree, except through the apostles. If someone therefore shall have come to the tree through the apostles, it is necessary that he receive fruits, reap fruits from the holy Scriptures, that is, the divine sense dwelling in the letter. If someone therefore shall have come to this tree through the apostles, he takes its fruits; but if someone should not have been able, he is still weaker, he is not yet a disciple, but is of the crowd, but is from outside, but is a gentile. He who cannot take fruits, let him take words, that is, leaves for the healing of the nations: for it is written: *And its leaves for the healing of the nations.* If someone is still of the nations, if someone is not a disciple, and is still of the crowd, let this one receive its leaves, that is, let him receive simple words for medicine. Finally it is written, its leaves for the healing of the nations, that is, for medicine. Why have we said all this, and digressed to the Apocalypse? Because it is written, that **it shall yield its fruit in its season, and its leaf shall not fall off, and all things whatsoever he shall do shall always prosper.** We have spoken of the beatitude of the just man, we have spoken of his reward. Because he who shall not have done three things, and shall have done two things, is compared to the tree of paradise, that is, to the wisdom of Christ. We have spoken therefore of the holy man, now let us see concerning the contrary man. What is said of the sinner and the ungodly?

Not so the ungodly. All those kinds of rewards which we said of the just man, the ungodly man shall not receive. **Not so the ungodly.** He did not say, "not so the sinners"; for if he had said it of sinners, we were all excluded. **Not so the ungodly.** This is the difference between the ungodly and the sinner: he who is ungodly denies God; he who is a sinner confesses and sins. **Not so the ungodly.** In some [manuscripts] it is read, **not so** this a second time: **Not so the ungodly, not so.** But let us know that in the Hebrew it is placed once. We have spoken of the holy man, and of his comparison: **And he shall be as a tree, which is planted near the running waters.** Now on the contrary it is said of the ungodly. Just as the just man is compared to a tree, so the ungodly is compared to the dust, which the wind casteth forth from the face of the earth. Dust, although it be of the earth, yet it ceases to be earth. **But as the dust which the wind casteth forth from the face of the earth.** See what is said: the ungodly shall be so unhappy, that he is not even earthly dust. He seems indeed not to have substance, but he has his own substance. He has nothing solid; but what he has, he has for punishment. He is dispersed hither and thither. He is never in one place. Wherever the wind shall have drawn him, thither his impulse is directed.

Sic et impius qui semel negaverit Deum, quocumque illum aura diaboli traxerit, illuc errore perducitur. Quoniam diximus quid sit justus, et cui comparetur: quid sit impius, et cui comparetur: et de praesenti saeculo diximus: nunc debemus de futuro et aeterno cognoscere.

Ideo non resurgunt impii in iudicio, neque peccatores in consilio justorum. Legimus in Evangelio secundum Joannem, quicumque in me credit, non iudicabitur; quicumque in me non credit, jam iudicatus est (Joan. III, 18). Quis ergo iudicandus est, si ille qui credit, non iudicabitur, et ille qui non credit, jam iudicatus est? qui in die iudicii iudicabuntur? Requiramus ergo medium inter credentem, et non credentem qui iudicandus sit. Qui credit non iudicabitur. Qui credit non peccat, qui vere credit non peccat, qui veram fidem habet non peccat. Demum quando peccamus, mens nostra in fide fluctuat; eo tempore quando peccamus, quando irascivur, quando detrahimus, quando homicidia facimus, quando fornicamur, ubi fides est? Ergo quod dicit, qui in me credit, non iudicabitur, non enim necesse habet iudicari qui jam beatus est. Qui in me non credit, jam iudicatus est, jam enim praedestinatus ad poenam est. Qui ergo iudicatur? Qui credit quidem, sed peccatis vincitur; qui habet bona, habet et mala; qui eo tempore quo credit, benefacit, quo non credit, male facit. Videamus ergo nunc quid dicitur: ideo non resurgunt impii in iudicio. Non resurgunt ut iudicentur, quia jam iudicati sunt. Qui enim non credit in me, jam iudicatus est. Neque peccatores in consilio justorum. Non dixit, peccatores non resurgunt, sed non resurgunt in consilio justorum. Non merentur cum his resurgere qui non sunt iudicandi. Si in me crederent, cum his resurgerent, qui non sunt iudicandi.

Quoniam novit Dominus viam justorum, et iter impiorum peribit. Quoniam novit Dominus viam justorum. Et quid grande est, si novit Dominus viam justorum, si dicitur Dominus nosse eos, quos nosse dignatur? Denique de peccatoribus dicitur, Recedite a me, operarii iniquitatis, non novit vos Dominus (Luc. XIII, 27): dicit Apostolus: Si quis cognoscit, cognoscetur. Quoniam novit Dominus viam justorum (I Cor. XIV, 38). Qui peccator est, non novit cum Deus: qui justus est, notus est a Deo.

So also the ungodly who has once denied God, wherever the breeze of the devil shall have drawn him, thither he is led through error. Since we have said what the just man is, and to whom he is compared; what the ungodly is, and to whom he is compared; and we have spoken of the present world: now we ought to know of the future and eternal.

****Therefore the ungodly shall not rise again in judgment, nor sinners in the counsel of the just.**** We read in the Gospel according to John: **whosoever believeth in me, shall not be judged; whosoever believeth not in me, is already judged** (John 3:18). Who then is to be judged, if he who believes shall not be judged, and he who does not believe is already judged? Who shall be judged in the day of judgment? Let us seek therefore a middle ground between the believer and the non-believer who is to be judged. He who believes shall not be judged. He who believes does not sin, he who truly believes does not sin, he who has true faith does not sin. Finally when we sin, our mind fluctuates in faith; at that time when we sin, when we are angry, when we detract, when we commit homicides, when we fornicate, where is faith? Therefore what he says, "he who believeth in me shall not be judged", for he who is already blessed has no necessity to be judged. He who does not believe in me is already judged, for he is already predestined to punishment. Who then is judged? He who indeed believes, but is overcome by sins; who has good things, and has also evil things; who at that time when he believes, does well, [at that time when] he does not believe, does evil. Let us see therefore now what is said: ****therefore the ungodly shall not rise again in judgment.**** They do not rise again that they may be judged, because they have already been judged. For he who believeth not in me, is already judged. ****Nor sinners in the counsel of the just.**** He did not say, "sinners do not rise again", but ****they do not rise again in the counsel of the just.**** They do not merit to rise again with those who are not to be judged. If they believed in me, they would rise again with those who are not to be judged.

****For the Lord knoweth the way of the just, and the way of the ungodly shall perish.**** ****For the Lord knoweth the way of the just.**** And what great thing is it, if the Lord knows the way of the just, if the Lord is said to know those whom he deigns to know? Finally it is said of sinners: **Depart from me, workers of iniquity, the Lord knoweth you not** (Luke 13:27): the Apostle says: **If anyone knows, he shall be known.** ****For the Lord knoweth the way of the just**** (1 Cor. 14:38). He who is a sinner, God does not know him: he who is just, is known by God.

Legimus in Genesi eo tempore quo praevaricatus est Adam, eo tempore quo magis audivit serpentem, quam Deum, quando se abscondit a facie Dei, venit Dominus post prandium in paradiso, et deambulat (Gen. III): videte quid dicitur, requirit Deus Adam non meridie, sed ad vesperam: jam enim Adam solem perdiderat, quia meridiem non habebat: ad vesperam, hoc est, deilinon, et ambulabat, non enim stat Deus peccatori, sed ambulat. Sciebat illum esse in paradiso, et non ignorabat quod factum erat, sed quia peccaverat Adam, nescit eum Deus. Et dixit Deus: Adam, ubi es?

Diximus de eo quomodo peccator ignoretur a Deo. Econtrario scire debemus quomodo justus sciatur a Deo. Dicit Deus ad Abraham: Exi de terra tua, et de cognatione tua (Gen. XII, 1). Venit in Palaestinam, fuit in Habramio, fuit in Geraris multo tempore; cum natus ei fuisset filius Isaac, et repromissionem acceperat, quia in semine tuo benedicentur omnes gentes, tulit Isaac, et obtulit eum Deo, et vox de coelo audita est, parce filio tuo, et statim scribitur eo tempore quo obtulerat filium suum, quid dicit Deus Abraham? Ecce cognovi quoniam tu times Dominum Deum tuum. Qui tanto tempore locutus fueras, nunc cognovisti Abraham? Sed quoniam grandis fides fuerat offerendo filium suum, propterea nunc primum coepit eum nosse Deus. Hoc totum quare dixi? quoniam scriptum est, quoniam novit Dominus viam justorum. Dicamus et aliter: via, et vita, et veritas Christus est: ambulemus ergo in Christum, et viam nostram novit Deus Pater.

Et iter impiorum peribit. Non dixit, impii peribunt; sed si egerint poenitentiam, et ipsi salvabuntur. Eo tempore quo apostolus Paulus persequabatur Christum, et Ecclesias, impius erat. Si ergo impii peribunt, non datur locus poenitentiae. Sed non dixit, impii peribunt, sed, iter impiorum peribit. Hoc est, peribit impietas; non impius, sed ipsa impietas; non homo peribit qui impius fuit, sed homine agente poenitentiam, peribit impietas. Deus ergo hoc nobis praestet, ut tria non faciamus, et duo faciamus; ligno vitae comparemur, non simus impii, qui comparantur pulveri; non simus peccatores, quoniam peccatores non resurgunt in consilio justorum, et via mala pereat: et benedicamus Deum, cui sit gloria in saecula saeculorum. Amen.

PSALMUS V.

We read in Genesis at that time when Adam transgressed, at that time when he heard the serpent rather than God, when he hid himself from the face of God, the Lord came into paradise after the meal, and walks about (Gen. 3): see what is said, God seeks Adam not at midday, but at evening; for already Adam had lost the sun, because he did not have the midday: at evening, that is, *deilonon* (δελινόν), and he was walking, for God does not stand for a sinner, but walks. He knew that he was in paradise, and he was not ignorant of what had been done, but because Adam had sinned, God does not know him. *And God said: Adam, where art thou?*

We have spoken of how the sinner is ignored by God. On the contrary we ought to know how the just man is known by God. God says to Abraham: *Go out from thy land, and from thy kindred* (Gen. 12:1). He came into Palestine, he was in Hebron, he was in Gerar for a long time; when the son Isaac had been born to him, and he had received the promise, *because in thy seed all nations shall be blessed*, he took Isaac, and offered him to God, and a voice was heard from heaven: *spare thy son*, and immediately it is written at that time when he had offered his son, what does God say to Abraham? *Behold I have known that thou fearest the Lord thy God.* Thou who hadst spoken for so long a time, now hast thou known Abraham? But because there had been a great faith in offering his son, therefore now for the first time God began to know him. Why have I said all this? because it is written: **for the Lord knoweth the way of the just.** Let us speak also in another way: Christ is the way, and the life, and the truth: let us walk therefore into Christ, and God the Father knows our way.

And the way of the ungodly shall perish. He did not say, "the ungodly shall perish"; but if they shall have done penance, even they shall be saved. At that time when the apostle Paul persecuted Christ, and the Churches, he was ungodly. If therefore the ungodly shall perish, a place for penance is not given. But he did not say, "the ungodly shall perish", but, **the way of the ungodly shall perish.** That is, ungodliness shall perish; not the ungodly man, but ungodliness itself; the man who was ungodly shall not perish, but the man doing penance, ungodliness shall perish. May God therefore grant this to us, that we may not do three things, and may do two things; may we be compared to the tree of life, may we not be ungodly, who are compared to dust; may we not be sinners, since sinners do not rise again in the counsel of the just, and may the evil way perish: and let us bless God, to whom be glory for ages of ages. Amen.

PSALM 5.

Quintus psalmus hoc titulo praenotatur. In finem, pro ea quae haereditatem consequitur, Psalmus David. Multi putant titulos ad psalmos non pertinere. Et hoc qua ratione aestiment, nesciunt. Si quidem non haberentur in Haebreis, et Graecis, et Latinis voluminibus, recte putarent: nunc vero cum in Hebraicis habeantur libris, et maxime iste titulus qui in quinto psalmo est praenotatus, miror eos hoc velle dicere, quod aliquid in Scriptura sine causa sit. Si iota unum et unus apex non transiet de Lege, quanto magis tanta verba vel syllabae! In finem pro ea quae haereditatem consequitur, Psalmus David. Haereditas non in principio repromittitur, sed in fine mundi. Iudaei in principio se obtinere putaverunt, nos in finem consequimur. Unde dicit et apostolus Joannes: Filioli, novissima hora est (I Joan. II, 18). In novissima ergo hora finis est. In finem haereditas, in finem pro ea quae haereditatem consequitur. Quae est ista quae haereditatem consequitur? Mihi videtur quod Ecclesia sit, ipsa est enim quae haereditatem consequitur. Psalmus David cantat in principio, quod Ecclesia accipiat in fine. Quintus ergo psalmus ex persona Ecclesiae est. Alii multa interpretantur, multi dicunt secundum historiam de Israelis populo, quod vellet reverti de Babylone in Judaeam. Hoc illi interpretantur, non sunt interpretati in finem pro ea quae haereditatem consequitur. Nos ergo spiritualibus spiritualia comparantes, orationibus vestris ex persona Ecclesiae istum psalmum disserere nitimur.

PSALMUS VII.

Singulis rebus imponuntur nomina, ut ex nominibus et res cognoscantur. Sic et psalmi titulis praenotati sunt, ut ex titulis intelligantur et psalmi. Quintus psalmus etiam hoc titulo praenotatus est: In finem pro ea quae haereditatem consequitur. Sextus psalmus hoc titulo praenotatur, In finem in hymnis pro octava, psalmus David. In quinto dicitur, pro ea quae haereditatem consequitur, in sexto dicitur, pro octava. In septimo vero quia et ipse sub alleluia cantandus est, quia in illa alia Dominica die lectus est psalmus sextus, et nos prae aegrotatione interpretari non potuimus, nunc autem lectus est septimus psalmus. Habet autem titulum hujus modi, Psalmus David quem cantavit Domino pro verbis Chusi filii Jemini.

The fifth psalm is noted with this title: ****Unto the end, for her who obtaineth the inheritance, a Psalm of David.**** Many think that titles do not pertain to the psalms. And for what reason they estimate this, they know not. If indeed they were not had in the Hebrew, and Greek, and Latin volumes, they would think rightly: but now since they are had in the Hebrew books, and especially this title which is noted in the fifth psalm, I wonder that they wish to say this, that something in the Scripture is without cause. If one iota and one tittle shall not pass from the Law, how much more so many words or syllables! ****Unto the end for her who obtaineth the inheritance, a Psalm of David.**** The inheritance is not promised in the beginning, but in the end of the world. The Jews thought that they obtained it in the beginning, we obtain it at the end. Whence also the apostle John says: **Little children, it is the last hour** (1 John 2:18). In the last hour therefore is the end. The inheritance is unto the end, ****unto the end for her who obtaineth the inheritance.**** Who is this who obtaineth the inheritance? It seems to me that it is the Church, for she herself is the one who obtaineth the inheritance. The Psalm of David sings in the beginning, what the Church may receive in the end. The fifth psalm therefore is from the person of the Church. Others interpret many things, many say according to the history concerning the people of Israel, that they wished to return from Babylon into Judea. These interpret this, but they have not interpreted "unto the end for her who obtaineth the inheritance". We therefore, comparing spiritual things with spiritual, strive by your prayers to discuss this psalm from the person of the Church.

****PSALM 7.****

Names are imposed on individual things, so that from the names even the things may be known. So also the psalms are noted with titles, so that from the titles even the psalms may be understood. The fifth psalm also is noted with this title: ****Unto the end, for her who obtaineth the inheritance.**** The sixth psalm is noted with this title: ****Unto the end, in hymns for the octave, a psalm of David.**** In the fifth it is said, "for her who obtaineth the inheritance", in the sixth it is said, "for the octave". But in the seventh, because it too is to be sung under the **Alleluia**, because on that other Lord's day the sixth psalm was read, and we through illness were not able to interpret it, but now the seventh psalm was read. But it has a title of this sort: ****A psalm of David which he sang to the Lord for the words of Cush the son of Jemini.****

Videte mysteria. Ergo ista sine causa scripta sunt? In quinto dicitur, pro ea quae haereditatem consequitur, in sexto dicitur, pro octava, in septimo dicitur, pro verbis Chusi filii Jemini. Videtis ergo quanta sint contexta mysteria, pro ea quae haereditatem consequitur. Quia in quinto psalmo disputavimus, interpretantes ex persona Ecclesiae fuisse psalmum cantatum, quae haereditatem Christi consecuta est. Sextus vero psalmus proprie ad resurrectionem Christi pertinet, quae dies octava est. Nos enim et diem primum habemus, et diem octavum. Nos enim in die octava accepimus regna coelorum. Octava dies post sabbatum, prima in principio. Longum est, si nunc voluerimus dicere de octonario numero. Quoniam octo beatitudines sunt in Matthaeo: quoniam in centesimo decimo octavo psalmo singulae litterae octonos versus habeant: quomodo quindecim psalmi sunt graduum, quomodo septem et octo sunt, quomodo Ecclesiastes dicat, date partem septem, et date partem octo (Eccles. XI, 2): quomodo orientalis porta in Ezechiel habeat septem gradus et octo; longum est dicere, quomodo octavus est de filiis Isaii David, qui accepit regnum. Hoc est quod nunc dicitur pro octava, in octava enim nos accepimus regnum coelorum, unde dicit: Domine, ne in furore tuo arguas me, neque in ira tua corripas me. Sed quoniam de duobus psalmis pariter interpretari non possumus, sufficit nobis de sexti psalmi titulo disputasse.

Nunc veniamus ad septimi psalmi exordium quod ita incipit: Psalmus David quem cantavit Domino pro verbis Chusi filii Jemini. Multos scio et certe eruditissimos viros, hunc titulum ita interpretatos fuisse: Eo, inquit, tempore quo surrexit Absalon contra David patrem suum (quaeso vos ut patientius audiat, Scripturas enim interpretare volumus, non declamare). Eo igitur tempore quo surrexit Absalon contra David, unus de amicis David nomine Chusi voluit ire cum David, sed David remisit eum ad Absalon, ut Achitophel consilia dissiparet. Eo tempore quo Achitophel dedit consilium, ut Absalon statim persequeretur David imparatum, et interficeret eum: Chusi ergo dedit consilium, et dissipavit consilium Achitophel, et misit ipse nuntium Chusi ad David dicens, haec et haec praeparat Absalon. Et coepit fugere David, et praeparare; eo tempore quo Chusi mandavit verba ad David, David cantavit psalmum istum Domino, quoniam Achitophel consilia sunt dissipata.

See the mysteries. Were these then written without cause? In the fifth it is said, "for her who obtaineth the inheritance", in the sixth it is said, "for the octave", in the seventh it is said, "for the words of Cush the son of Jemini". You see therefore how great mysteries are woven together, "for her who obtaineth the inheritance". Because we disputed in the fifth psalm, interpreting from the person of the Church that the psalm was sung, which obtained the inheritance of Christ. But the sixth psalm properly pertains to the resurrection of Christ, which is the eighth day. For we have both the first day, and the eighth day. For we received the kingdoms of heaven on the eighth day. The eighth day after the sabbath, the first in the beginning. It is long, if we should now wish to speak of the number eight. Since there are eight beatitudes in Matthew: since in the hundred and eighteenth psalm individual letters have eight verses each: how there are fifteen psalms of the steps, how they are seven and eight, how Ecclesiastes says: *give a portion to seven, and also to eight* (Eccl. 11:2): how the east gate in Ezekiel has seven steps and eight; it is long to say how the eighth of the sons of Jesse is David, who received the kingdom. This is what is now said "for the octave", for in the octave we received the kingdom of heaven, whence he says: *Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.* But since we cannot interpret concerning two psalms together, it suffices for us to have disputed concerning the title of the sixth psalm.

Now let us come to the beginning of the seventh psalm which begins thus: **A psalm of David which he sang to the Lord for the words of Cush the son of Jemini.** I know many and certainly most learned men, that they interpreted this title thus: At that time, he says, when Absalom rose up against David his father (I ask you that you may hear more patiently, for we wish to interpret the Scriptures, not to declaim). At that time therefore when Absalom rose up against David, one of the friends of David named Hushai (*Chusi*) wished to go with David, but David sent him back to Absalom, that he might dissipate the counsels of Ahithophel. At that time when Ahithophel gave counsel, that Absalom should immediately pursue David unprepared, and kill him: Hushai therefore gave counsel, and dissipated the counsel of Ahithophel, and Hushai himself sent a messenger to David saying: *these and these things Absalom prepares.* And David began to flee, and to prepare; at that time when Hushai sent the words to David, David sang this psalm to the Lord, because the counsels of Ahithophel were dissipated.

Hoc illi dicunt, et revera rationabiliter enarraverunt: sed diligenter legamus Scripturas, ibi enim ita scriptum est, quoniam iste Chusi filius sit Arachitae. Inde ille Chusi per aliam litteram scribitur in Regnorum libro: ibi Chus per SAMECII scribitur, hic autem Chus per SIN litteram scribitur. Deinde ille Chus filius Arachi: unde multi Graecorum nescientes legunt, Chusi amicus David. Videtis ergo quoniam et in lectione errant Graeci. Manifestissimum ergo est secundum regulam Scripturarum, quoniam ille Chusi filius est Arachi, iste vero Chusi dicitur Jemini. Quia diximus illum Chusi fuisse filium Arachi, quis est iste Jemini? Et debemus spiritualibus spiritualia comparantes invenire nominis istius regulam. Ubi invenimus in Scripturis, Jemini? Dubium non est quin tribus una sit de duodecim, nomine Benjamin. Interpretatur autem Benjamin, filius dextrae. Eo enim tempore quando mortua est Rachel in Ephrata (oculis nostris sepulcrum vidimus, exempla non quaerimus). Eo igitur tempore quando moriebatur Rachel, peperit, inquit, infantem, et vocaverunt nomen ipsius mulieres, sive ipsa quae moriebatur, Benoni, id est, filius doloris mei. Econtrario vero Jacob pater dolorem matris vertit in gloriam, et non eum vocat Benoni, hoc est, filius doloris mei, sed Benjamin, hoc est, filius dextrae, hoc est, virtutis meae. Benjamin igitur ex duobus compositum nomen est, ex filio et dextra. Ben enim dicitur filius, Jamin, dicitur dextra.

Sciamus igitur semper tribum Benjamin appellari Jemini. Legimus in Regnorum libro, eo tempore quo de Saul scribitur, Et ecce, inquit, vir de tribu Benjamin nomine Saul, filius, inquit, Chis, filius Abihel, filius Jetta, filius Jether, filius Jera, filius Jemini. Et statim ibi dicitur vir Jeminaeus, hoc est, de tribu Jeminaea, hoc est, de tribu Benjamin. Demus et aliud testimonium ne dubitare possimus. Semei ille qui in monte Oliveti eo tempore quando David fugiebat filium suum Abessalon, dicit hoc Scriptura: Et ecce, inquit, Semei de cognatione Saul de tribu Benjamin. Et lapides, inquit, jaciebat in David, et dicebat: Egredere, egredere, vir sanguinarius. Eo tempore quando dicit unus de ducibus ejus nomine Abisai: Vadam, inquit, et interficiam eum, quid dicit ei David? Quid mihi et vobis, filii Sarviae? Et ecce, inquit, qui de lumbis meis egressus est, pugnat contra me, et miramini si filius Jemini, hoc est, ex tribu Benjamin, de tribu Saul, qui fuit inimicus? Hoc totum quare dixi? ut ostenderem Jemini tribum esse Benjamin.

This they say, and indeed they have related it reasonably: but let us read the Scriptures diligently, for there it is written thus, that this Hushai was the son of the Archite. Hence that Hushai is written with another letter in the book of Kingdoms [Kings]: there *Chus* is written with a *Samekh*, but here *Chus* is written with the letter *Shin*. Then that Hushai [Cush] is the son of the Archite: whence many of the Greeks not knowing read: "Hushai the friend of David". You see therefore that even in the reading the Greeks err. It is therefore most manifest according to the rule of the Scriptures, that that Hushai is the son of the Archite, but this Cush is called "of Jemini". Since we said that that Hushai was the son of the Archite, who is this "of Jemini"? And we, comparing spiritual things with spiritual, ought to find the rule of this name. Where do we find in the Scriptures, "Jemini"? There is no doubt but that it is one tribe of the twelve, by name Benjamin. But Benjamin is interpreted, "son of the right hand". For at that time when Rachel died in Ephrata (we have seen the tomb with our eyes, we do not seek examples). At that time therefore when Rachel was dying, she brought forth, he says, an infant, and the women, or she herself who was dying, called his name **Benoni**, that is, "son of my sorrow". But on the contrary Jacob the father turned the sorrow of the mother into glory, and calls him not Benoni, that is, "son of my sorrow", but **Benjamin**, that is, "son of the right hand", that is, "of my power". Benjamin therefore is a name composed of two, of son and right hand. For *Ben* is called "son", *Jamin* is called "right hand".

Let us know therefore that the tribe of Benjamin is always called "Jemini". We read in the book of Kingdoms, at that time when it is written of Saul: *And behold,* he says, *a man of the tribe of Benjamin named Saul, the son,* he says, *of Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of Jemini.* And immediately there he is called "a man of Jemini", that is, of the tribe of Jemini, that is, of the tribe of Benjamin. Let us give also another testimony that we may not be able to doubt. That Shimei who [was] on mount Olivet at that time when David was fleeing from his son Absalom, the Scripture says this: *And behold,* he says, *Shimei of the kindred of Saul of the tribe of Benjamin.* And he cast stones, he says, at David, and said: Come out, come out, thou man of blood. At that time when one of his leaders named Abishai says: *I will go,* he says, *and kill him,* what does David say to him? *What have I to do with you, ye sons of Zeruiah?* And *behold,* he says, *he who came forth from my loins fights against me, and do you wonder if a son of Jemini,* that is, from the tribe of Benjamin, of the tribe of Saul, who was an enemy? Why have I said all this? that I might show the tribe of Jemini to be Benjamin.

Diximus quid sit Benjamin, diximus nomen patris, videamus quid sit Chusi filius Jemini. Chus lingua Hebraea interpretatur Aethiops, hoc est, niger et tenebrosus. Qualem habet animam, quale et corpus, de quo dicit Jeremias: Si mutabit Aethiops pellem suam, et pardus varietatem suam (Jer. XIII, 23). Ergo hic Chusi nigrum et Aethiopem, inimicum suum Saulem significat. Et dicit hoc, quomodo Aethiops mutare non potest pellem: ita et iste mores suos mutare non potest. Is venit in manus meas, potuit eum occidere, cujus potuit sanguinem fundere: volui eum superare beneficio, sed malitia ejus vinci non potest. Quomodo enim Aethiops pelles mutare non potest, ita et illius malitia mutari non potest. Denique quid dicit: Domine Deus meus, si feci istud, hoc est, si feci illi aliquid mali. Si est iniquitas in manibus meis, si reddidi retribuentibus mihi mala. Vide quid dicat: Ego pro malis bona reddidi, ille pro bonis mala. Manifestum est igitur quoniam contra Saul psalmus est.

PSALMUS IX.

Jesus filius Nave pugnabat in eremo, et Moyse orante, superabat: alius pugnabat, alius in oratione vincebat. Ita et ego secundum illud quod scriptum est, aperi os tuum et implebo illud: ego quidem loqui videor, sed alii sunt quibus orantibus, loquor. Nonus psalmus quod a vobis cantatus est Domino, grandis in versibus, grandis est in mysteriis. Quoniam non possumus de omnibus disputare, sufficit interim de titulo dicere. Quoniam non possumus domum ingredi, grande est enim regis palatium, neque possumus omnia regis scire mysteria, interim quasi in titulo domus, in ipso vestibulo, cujus domus sit demonstramus. In finem pro occultis filii psalmus David. In finem, quod dicitur, non pertinet ad Judaeos, sed ad nos qui in finem credimus. Ille prior filius, nos novissimi. Nos ergo qui in finem sumus, psalmum istum debemus audire, quia ad eos qui in finem sunt pertinet. Pro occultis filii. Quae sunt haec occulta filii? mysterium quod omnibus retro saeculis fuerat occultum, nobis in finem apertum est. Pro occultis filii, in Hebraico aliter habet: in Hebraico enim habet *ALMOTH*, quod interpretatur, pro morte: al enim dicitur pro, *moth* dicitur mors. Ergo pro morte dicitur, pro morte ergo filii in Hebraeo scriptum est. Videte igitur Septuaginta Interpretes qui Ptolomaeo gentili regi interpretabantur, et durum erat dicere mortem filii, sciebant enim quod de Filio Dei diceretur. Videbant scriptum esse et tamen timebant Dei Filium dicere esse moriturum. Hoc interim de titulo disputatum sit, et universus psalmus de morte Salvatoris dicitur.

We have said what Benjamin is, we have said the name of the father, let us see what "Cush the son of Jemini" is. **Cush** in the Hebrew language is interpreted **Ethiopian**, that is, **black** and **dark**. Of what sort of soul he has, of what sort also a body, concerning which Jeremiah says: *"If the Ethiopian shall change his skin, and the leopard his spots"* (Jer. 13:23). Therefore here Cush signifies his enemy Saul as black and an Ethiopian. And he says this, as the Ethiopian cannot change his skin: so also this one cannot change his manners. He came into my hands, he could have killed him, whose blood he could have shed: I wished to overcome him by benefit, but his malice cannot be conquered. For as the Ethiopian cannot change skins, so also his malice cannot be changed. Finally what does he say: **Lord my God, if I have done this,** that is, if I have done him any evil. **If there be iniquity in my hands, if I have rendered to those retributing me evils.** See what he says: I rendered good things for evils, he [rendered] evil things for good. It is manifest therefore that the psalm is against Saul.

PSALM 9.

Joshua the son of Nun fought in the desert, and while Moses was praying, he overcame: one fought, the other conquered in prayer. So also I, according to that which is written: *"open thy mouth and I will fill it"*: I indeed seem to speak, but there are others by whose praying I speak. The ninth psalm, which was sung by you to the Lord, is great in verses, great in mysteries. Since we cannot dispute concerning all things, it suffices for now to speak concerning the title. Since we cannot enter the house, for the palace of the king is great, nor can we know all the mysteries of the king, let us in the meantime, as it were in the title of the house, in the vestibule itself, show whose house it is. **Unto the end for the hidden things of the son, a psalm of David.** "Unto the end", which is said, does not pertain to the Jews, but to us who have believed unto the end. That former one was the son, we are the latest. We therefore who are unto the end, ought to hear this psalm, because it pertains to those who are unto the end. **For the hidden things of the son.** What are these hidden things of the son? The mystery which in all ages past had been hidden, has been opened to us at the end. **For the hidden things of the son**, in Hebrew has it otherwise: for in Hebrew it has **ALMOTH**, which is interpreted, "for death": for **al** is called "for", **moth** is called "death". Therefore it is said "for death", therefore "for the death of the son" is written in Hebrew. See therefore the Seventy Interpreters who interpreted for Ptolemy the gentile king, and it was hard to speak of the death of the son, for they knew that it was said of the Son of God. They saw it was written and yet they feared to say that the Son of God was to die. Let this in the meantime have been disputed concerning the title, and the whole psalm is said concerning the death of the Savior.

Dicitur de Judaeis: In laqueo isto quem tetenderunt, comprehensus est pes eorum: deinde de vocatione Gentium, omnes Gentes quae obliviscuntur Deum. Et novissimum contra diabolus: non est Deus in conspectu ejus, sedet in insidiis cum divitibus. Infelices divites cum quibus diabolus sedet. Denique videte quid dicitur de diabolo, sedet in insidiis cum divitibus. Quicumque enim dives est, nisi pauperem spoliaverit, dives esse non potest, propterea dixit, sedet in insidiis cum divitibus. Quandocumque divites persequuntur Christianos, dicamus: sedet diabolus in insidiis cum divitibus.

Insidiatur ut rapiat pauperem, rapere pauperem dum attrahit eum. In laqueo suo humiliabit eum. Hoc impius, hoc diabolus. Pauperem non solum divitiis, sed et spiritu, beati enim pauperes spiritu. In laqueo suo humiliabit: quem? Subauditur pauperem. Videte quid dicitur? Humiliabit, non interficiet: cum autem humiliaverit pauperem, humiliatio pauperis ruina est diaboli. Quid enim sequitur? Inclinabit se, et cadet dum dominatus fuerit pauperum. Nonne vobis videtur diabolus in persecutione quando occideret Christianos, quando interficeret Martyres, in eo occidi quod interficeret? Inclinabit se et cadet dum dominabitur pauperum? Martyr occisus in coelum vadit, ille occidens humiliatur et cadet. Hoc interim de psalmo breviter disputatum est pro occultis filii, et hoc dictum est in veteri Testamento: in veteri enim Testamento, de filio occulte dicitur, nunc in Evangelio legamus manifeste, de manifestis filii.

PSALMUS LXXVIII.

Quoniam pauperes facti sumus: quoniam tu pauper pro nobis factus es, propterea et nos pauperes facti sumus. Oratio pauperis cum anxius fuerit, et effuderit orationem coram Domino. Quoniam tu pauper factus es, cum esses dives, et nos pauperes facti sumus: Adjuva nos, Deus salutaris noster. In Hebraico habet: Adjuva nos, Jesus noster: ubicumque enim Salvator est, in Hebraico, Jesus habet. Denique Gabriel quando venit ad Mariam, Et vocabis, inquit, eum Jesum, iste enim salvum faciet populum suum. Adjuva nos, Jesus noster. Videte quid dicat, adjuva. Qui dicit adjuva, et ipse liberari conatur, neque enim dormientes nos adjuvat, sed laborantes. Propter gloriam nominis tui, Domine, libera nos: quoniam vocatum est nomen tuum novum super nos, quod benedicatur in gentibus: Et propitius esto peccatis nostris propter nomen tuum. Tu Salvator, ut Christus, et nos Christiani, miserere nobis propter nomen tuum.

It is said of the Jews: *In this snare which they hid, their own foot is caught:* then of the calling of the Gentiles: *all the nations that forget God.* And finally against the devil: *God is not in his sight, he sitteth in ambush with the rich.* Unhappy are the rich with whom the devil sits. Finally see what is said of the devil: *he sitteth in ambush with the rich.* For whoever is rich, unless he shall have spoiled the poor, he cannot be rich; therefore he said: *he sitteth in ambush with the rich.* Whenever the rich persecute Christians, let us say: the devil sits in ambush with the rich.

He lieth in wait that he may catch the poor man, to catch the poor man while he draweth him. *In his snare he shall humble him.* This the ungodly, this the devil. The poor man not only in riches, but also in spirit, for *blessed are the poor in spirit.* *In his snare he shall humble:* whom? The poor man is understood. See what is said: "He shall humble", not "he shall kill": but when he shall have humbled the poor man, the humiliation of the poor man is the ruin of the devil. For what follows? *He shall bow himself, and fall when he shall have lorded it over the poor.* Does it not seem to you that the devil in persecution, when he would kill Christians, when he would slay Martyrs, is slain in that he slew? *He shall bow himself and fall when he shall lord it over the poor.* The slain Martyr goes into heaven, he who kills is humbled and shall fall. Let this in the meantime have been briefly disputed concerning the psalm "for the hidden things of the son", and this was said in the Old Testament: for in the Old Testament it is said hiddenly of the son, now in the Gospel let us read manifestly of the manifest things of the son.

PSALM 78.

Since we have been made poor: since thou wast made poor for us, therefore we also have been made poor. *The prayer of the poor man when he was anxious, and poured out his prayer before the Lord.* Since thou wast made poor, when thou wast rich, and we have been made poor: **Help us, O God our Savior.** In Hebrew it has: **Help us, our Jesus:** for wherever "Savior" is, in Hebrew it has "Jesus". Finally Gabriel when he came to Mary: *And thou shalt call*, he said, *his name Jesus, for he shall save his people.* **Help us, our Jesus.** See what he says: "help". He who says "help", also himself strives to be delivered, for neither does he help us while sleeping, but while laboring. **For the glory of thy name, Lord, deliver us:** because thy new name has been called upon us, which is blessed among the nations: **And be merciful to our sins for thy name's sake.** Thou the Savior, as Christ, and we Christians, have mercy on us for thy name's sake.

Introeat in conspectu tuo gemitus compeditorum. Hoc solent dicere qui sequuntur Origenis dogmata, gemitus compeditorum, hoc est angelorum, qui compediti sunt, inquit, in corporibus: quomodo enim si mittantur compedes in pedibus, degravant corpus, et currere non sinunt: sic et corpora nostra includunt animas, hoc est, angelos degravant in terra. Et hoc quibus verbis approbant? Infelix ego homo, quis me liberabit de corpore mortis hujus (Rom. VII, 24)? Et illud quod dicitur, Cupio dissolvi et esse cum Christo. Reverti, et esse cum Christo (Philip. I, 23). Videte, inquit, quid dicit Apostolus. Quicumque dicit, Cupio reverti: utique illuc dicit ubi ante fuerat. Introeat in conspectu tuo gemitus compeditorum. Ego vero simpliciter, rusticana simplicitate et Ecclesiastica, ita tibi respondebo. Ita enim apostoli responderunt, sic sunt locuti, non verbis rhetoricis et diabolicis: Melius est enim reverti et esse cum Christo. Quia sic habet in Graeco, non habet, dissolvi, sed reverti. Reverti et esse cum Christo. Ubi Adam fuit pater meus, ibi et ego esse desidero: unde ille ejectus est, ego reverti cupio. In Adam omnes nos de paradiso ejecti sumus, introeat in conspectu tuo gemitus compeditorum.

Quare enim hoc non simpliciter intelligam dictum esse de martyribus, qui inclusi sunt in carceribus? Quanti enim et in metallis missi sunt? Ego vero dico quia illorum compeditorum vere audiat vocem Deus.

Secundum magnitudinem brachii tui, posside filios mortificatorum. Nos omnes (si tamen meremur) filii martyrum sumus. Apostolus quando in carcere erat, compeditus erat: apostoli omnes quando in carceribus erant, compediti erant: omnes martyres qui interfecti sunt, in carceribus erant compediti. Propterea nunc dicitur: Posside filios mortificatorum. Redde vicinis nostris septuplum in sinu eorum. Mihi videtur quod non contra illos rogat, sed pro illis, hoc est, da illis sabbatum tuum: sabbatum autem interpretatur requies. Quod dicit hoc est: fac eos requiescere in malitia sua, aut certe aliter, hic eis redde, et non eis reddas in futuro.

Nos autem populus tuus et oves pascuae tuae. Ubi oves dicit, innocentiam significat. Oves non habent nisi pastorem. Confitebimur tibi in saeculum. Confitebimur, vel poenitentiam agimus, vel certe quod melius est, glorificamus. In generationem et generationem, in primo populo et secundo populo. Licet secundum historiam aliter dicatur in Ezechiel: tamen secundum intelligentiam spiritualem hoc dicimus, quoniam istae duae gentes, hoc est, duae virgae junguntur in Ezechiel, et fit unum regnum. In generationem et generationem annuntiabimus laudem tuam. Apostolorum vox est. Petrus in populo circumcisionis; Paulus et Barnabas in gentibus.

PSALMUS CXXVII.

Let the groaning of the fettered come before thee. Those who follow the dogmas of Origen are accustomed to say this: "the groaning of the fettered," that is, of the angels who they say are shackled in bodies. For just as if fetters were placed on the feet, they weigh down the body and do not allow it to run, so also our bodies enclose souls, that is, they weigh down angels on the earth. And with what words do they approve of this? "O wretched man that I am, who shall deliver me from the body of this death?" (Rom. 7:24). And that which is said: "I desire to be dissolved and to be with Christ. To return, and to be with Christ" (Phil. 1:23). "See," he says, "what the Apostle says." Whoever says, "I desire to return," certainly says it to that place where he had been before. "Let the groaning of the fettered come before thee." But I will answer you simply, with rustic and ecclesiastical simplicity. For so the apostles answered, so they spoke, not with rhetorical and diabolic words: "For it is better to return and to be with Christ." Because it says so in the Greek; it does not have "to be dissolved," but "to return." "To return and to be with Christ." Where Adam my father was, there also I desire to be; from where he was cast out, I desire to return. In Adam we all were cast out from paradise; let the groaning of the fettered come before thee.

For why should I not understand this simply as having been said of the martyrs, who were shut up in prisons? For how many were also sent into the mines? But I say that God truly hears the voice of those fettered ones.

According to the greatness of thy arm, take possession of the children of the slain. We are all (if indeed we are worthy) the children of martyrs. The Apostle, when he was in prison, was fettered; all the apostles, when they were in prisons, were fettered; all the martyrs who were killed were fettered in prisons. Therefore it is now said: "Take possession of the children of the slain." "Render to our neighbors sevenfold into their bosom." It seems to me that he does not pray against them, but for them; that is, "give them thy sabbath"; for "sabbath" is interpreted as "rest." What he says is this: make them rest in their malice, or certainly otherwise, repay them here, and do not repay them in the future.

But we are thy people and the sheep of thy pasture. Where he says "sheep," he signifies innocence. Sheep have no one but a shepherd. "We will give thanks to thee forever." "We will give thanks," either we perform penance, or certainly what is better, we glorify. "Unto generation and generation," in the first people and the second people. Although according to history it is said otherwise in Ezekiel, yet according to spiritual understanding we say this, because these two nations, that is, two rods, are joined in Ezekiel, and become one kingdom. "Unto generation and generation we will announce thy praise." It is the voice of the apostles. Peter in the people of the circumcision; Paul and Barnabas among the nations.

PSALM 127.

Beati omnes qui timent Dominum. Qui timent Dominum quod habent praemium, quam coronam? Videamus quam habeant laudem, quod praemium. Beatus es, et bene tibi erit. Jam dixi de beatitudine, quaero beatitudinem quae sit. Qui timet Dominum quam habet beatitudinem? Uxor tua sicut vitis abundans, in lateribus domus tuae. Filii tui sicut novellae olivarum, in circuitu mensae tuae. Ego puto quod propitio Christo omnes timeamus Deum. Ergo hanc beatitudinem non habemus? Scriptum est enim, qui timet Dominum, hanc habet beatitudinem; uxor tua sicut vitis abundans in lateribus domus tuae; filii tui sicut novellae olivarum, in circuitu mensae tuae. Ergo et qui unum habet filium et duos, non est beatus? Quid enim dicit, filii tui sicut novellae olivarum, in circuitu mensae tuae. Nisi tantos habuerimus filios, ut cingant mensam nostram, beatitudinem timentis Dominum non habebimus? Isaac hanc beatitudinem non habuit, habuit enim duos filios, unum pessimum Esau, qui multo melius fuerat si natus non fuisset. Habuit autem unum filium Jacob: ergo non habuit beatitudinem? Quia unus circumire mensam non potuit. Virgines ergo non timent Deum. Quid enim dicitur, quod qui timet Dominum intelligat beatitudinem? Uxor tua sicut vitis abundans in lateribus domus tuae; filii tui sicut novellae olivarum, in circuitu mensae tuae. Hanc beatitudinem Joannes non habuit. Joannes utique, tam Evangelista, quam Baptista: uterque enim virgo fuit. Hanc beatitudinem Paulus non habuit qui dicit: Volo autem omnes sic esse sicut me (I Cor. VII, 7). Videtis ergo quoniam uxor et filii spiritualiter intelligendi sunt, alioquin nisi spiritualiter intellexerimus, angeli hanc beatitudinem non habent, quia filios nos habent. Revertamur ergo ad ordinem lectionis.

Beati omnes qui timent Dominum. Quomodo non potest dicere, Pars mea Dominus, nisi qui aliam partem in saeculo non habet; sic non timet Deum qui timet aliud aliquid extra Dominum. Denique ipse Salvator dicit: Nolite timere eos qui possunt corpus occidere; sed eum timete qui potest corpus et animam occidere in gehennam (Matt. X, 28). Videtis ergo quod aliud aliquid extra Deum timet, qui Deum non timet. Qui timet Dominum, quae signa habet? qui ambulat in viis ejus. Multae sunt viae et multae viae ducunt ad unam viam. Denique dicitur et in Jeremia: Et state in viis Domini, et interrogate semitas ejus aeternas, et invenietis viam, et ambulabitis in ea (Jerem. VI, 16). Videte quid dicat, et state in viis, et interrogate vias Domini aeternas, et invenietis unam viam, et ambulate in ea. Videte quomodo per plures vias venimus ad unam viam. Hoc dicitur et in Evangelio aliis verbis sub alia significatione parabolae de illo negotiatore qui habuit plures margaritas, qui vendidit eas, et emit unam pretiosissimam margaritam. Quod dicit hoc est, Habetote plurimas margaritas, et state in viis.

Blessed are all they that fear the Lord. Those who fear the Lord, what reward have they, what crown? Let us see what praise they have, what reward. Blessed art thou, and it shall be well with thee. I have already spoken of beatitude; I ask what that beatitude is. He who fears the Lord, what beatitude does he have? Thy wife as a fruitful vine, on the sides of thy house. Thy children as olive plants, round about thy table. I think that by the favor of Christ we all fear God. Therefore do we not have this beatitude? For it is written, he who fears the Lord has this beatitude: thy wife as a fruitful vine on the sides of thy house; thy children as olive plants, round about thy table. Therefore also he who has one son and two, is he not blessed? For what does he say, thy children as olive plants, round about thy table. Unless we have so many children that they gird our table, shall we not have the beatitude of one fearing the Lord? Isaac did not have this beatitude; for he had two sons, one most wicked, Esau, for whom it had been much better if he had not been born. But he had one son, Jacob: therefore did he not have beatitude? Because one could not go around the table. Virgins therefore do not fear God. For what is said, that he who fears the Lord may understand beatitude? Thy wife as a fruitful vine on the sides of thy house; thy children as olive plants, round about thy table. John did not have this beatitude. John certainly, both the Evangelist and the Baptist: for each was a virgin. Paul did not have this beatitude, who says: I would that all men were even as myself (1 Cor. 7:7). You see therefore that wife and children are to be understood spiritually; otherwise, unless we understand them spiritually, the angels do not have this beatitude, because they have us as children. Let us return therefore to the order of the reading.

Blessed are all they that fear the Lord. Just as one cannot say, The Lord is my portion, except he who has no other portion in the world; so he does not fear God who fears anything else besides the Lord. Finally the Savior himself says: Fear not them that kill the body; but fear him that can kill both body and soul into hell (Matt. 10:28). You see therefore that he fears something else besides God, who does not fear God. He who fears the Lord, what signs has he? he who walketh in his ways. There are many ways, and many ways lead to one way. Finally it is said also in Jeremiah: And stand ye in the ways of the Lord, and ask for his eternal paths, and ye shall find the way, and shall walk in it (Jer. 6:16). See what he says: and stand in the ways, and ask for the eternal ways of the Lord, and ye shall find one way, and walk in it. See how through many ways we come to one way. This is said also in the Gospel in other words under another meaning of the parable concerning that merchant who had many pearls, who sold them, and bought one most precious pearl. What he says is this: Have ye many pearls, and stand in the ways.

Hoc est state in viis, et interrogate semitas Domini aeternas. Pulchre aeternas, ne putaremus adventu Christi, Legem et prophetas esse finitos. Sed vide quid dicat. State in viis, in Lege et prophetis, et state in viis. Nolite sic credere in via una, ut dimittatis vias plurimas; sed state in viis, interrogate semitas Domini aeternas. Interrogate semitas Domini, quid dixerit Jeremias, Isaïas, Ezechiel, quid coeteri prophetae. Interrogate semitas: melius dicitur in Graeco τριβους. semita enim dicitur ab eo quod calce gradientium trita est. Et quod dicitur hoc est, interrogate semitas, hoc est τριβους, quia scilicet trivit pes Domini. Si quidem et Domini ambulavit in eis. Cum autem interrogaveris semitas Domini aeternas, et per illas semitas invenietis unam viam quae dicit: Ego sum via, veritas et vita, ambulate in ea. Videte mysteria Scripturarum, videte in verbis simplicibus Scripturarum plurima sacramenta, in viis, in semitis, in Lege et prophetis. Non dixit, Ambulate, sed state. State, ne dimittatis Legem, nec prophetas. Tamen cum inveneritis illas vias, per istas vias, in ista una via ambulate.

Labores manuum tuarum manducabis. Multi non intelligentes interpretati sunt aliter istum locum: Labores fructuum tuorum manducabis. Denique Latina exemplaria ita habent, labores fructuum tuorum manducabis. Sed nos legimus in Hebraeo ita scriptum, labores manuum tuarum manducabis. Quis enim labores fructuum manducat? Utique econtrario debet intelligi, quia aliquis fructum laborum suorum manducat, non labores fructuum. Quia igitur in Hebraeo ita scriptum est, labores manuum tuarum manducabis. Ego puto quoniam et Graece Septuaginta Interpretes in isto loco bene interpretati sunt; manus enim lingua Hebraea JAD dicitur; in isto autem loco, non habent JAD, sed CHAAPH; Chaaph autem interpretatur καρπός, non καρπός, sed pars aliqua manus; siquidem καρπός dicitur Graece APEPA. Hoc modo de interpretatione diximus. Labores manuum tuarum manducabis. Unusquisque quod seminaverit hoc et metet. Ecce homo, et opera ejus. Ergo et nos labores manuum nostrarum manducabimus. In manibus, opera intelliguntur. Labores manuum tuarum manducabis. Dicat aliquis, ergo post resurrectionem manducaturi sumus. Hoc enim dicitur de beato viro: Labores manuum tuarum manducabis. Ego hoc dico simpliciter. Quoniam homo ex duabus substantiis compactus est, hoc est, de anima et corpore: anima immortalis est, corpus autem mortale. Quod mortale est, ut et mortales cibos habeat. Quod autem immortale est, hoc est, anima quae immortalis est, et immortales cibos habet. Vultis scire quoniam et anima habet cibos suos? Dicit Dominus atque Salvator cum esuriret. Quid dicit? Meus cibus est, ut faciam voluntatem ejus qui misit me (Joan. IV, 34). Vultis scire quos cibos habet anima? Dicit nobis et propheta:

This is, stand in the ways, and ask for the eternal paths of the Lord. Beautifully "eternal," lest we should think that by the coming of Christ, the Law and the prophets were finished. But see what he says. Stand in the ways, in the Law and the prophets, and stand in the ways. Do not so believe in one way, that you leave the many ways; but stand in the ways, ask for the eternal paths of the Lord. Ask for the paths of the Lord, what Jeremiah, Isaiah, Ezekiel said, what the rest of the prophets said. Ask for the paths: it is better said in Greek *tribous* (τρίβους); for a path (*semita*) is so called from this, that it is worn (*trita*) by the heel of those walking. And what is said is this: ask for the paths, that is *tribous*, because forsooth the foot of the Lord has worn them. If indeed the Lord also walked in them. But when thou shalt have asked for the eternal paths of the Lord, then through those paths ye shall find one way which says: I am the way, the truth, and the life; walk ye in it. See the mysteries of the Scriptures, see in the simple words of the Scriptures many sacraments, in ways, in paths, in the Law and the prophets. He did not say, Walk, but stand. Stand, lest you leave the Law, nor the prophets. Nevertheless, when you shall have found those ways, through those ways, walk in that one way.

Thou shalt eat the labors of thy hands. Many not understanding have interpreted this place otherwise: Thou shalt eat the labors of thy fruits. Finally the Latin copies have it so, thou shalt eat the labors of thy fruits. But we read in the Hebrew thus written, thou shalt eat the labors of thy hands. For who eats the labors of fruits? Certainly it ought to be understood on the contrary, because one eats the fruit of his labors, not the labors of fruits. Since therefore in the Hebrew it is thus written, thou shalt eat the labors of thy hands. I think that also in Greek the Seventy Interpreters in this place translated well; for hand in the Hebrew language is called *JAD*; in this place, however, they do not have *JAD*, but *CHAAPH*; *Chaaph* moreover is interpreted as *karpos* (καρπός), not *karpos* [fruit], but some part of the hand; since *karpos* is called in Greek *arera* (?). [Note: likely referring to the wrist or palm]. In this way we have spoken concerning the interpretation. Thou shalt eat the labors of thy hands. Whatsoever a man soweth, that shall he also reap. Behold the man, and his works. Therefore we also shall eat the labors of our hands. In the hands, works are understood. Thou shalt eat the labors of thy hands. Someone may say, therefore after the resurrection we are going to eat. For this is said of the blessed man: Thou shalt eat the labors of thy hands. I say this simply. Since man is composed of two substances, that is, of soul and body: the soul is immortal, the body however is mortal. That which is mortal, so that it also has mortal foods. That which however is immortal, that is, the soul which is immortal, also has immortal foods. Do you wish to know that the soul also has its own foods? The Lord and Savior says when he was hungry. What does he say? My food is to do the will of him who sent me (John 4:34). Do you wish to know what foods the soul has? The prophet also tells us:

Gustate et videte quoniam suavis est Dominus (Psal. XXXIII, 9). Quomodo enim corpus, nisi acceperit cibos suos, moritur: sic et anima nisi acceperit cibos spirituales, moritur. Hoc totum quare dico, quia solent aliqui dicere, Non habeo necessario Scripturam sacram, sufficit mihi tantum timere Deum. Et hoc propterea diximus, quomodo cibi sunt corporis, sic cibi sunt et animae nostrae Scripturae sanctae.

Uxor tua sicut vitis abundans in lateribus domus tuae. Dicit Salomon quia voluerit sapientiam ducere scilicet sponsam (Sap. VIII, 2). Dicit et in alio loco de Sapientia: Ama illam, et amplexabitur te. Circumda illam et servabit te (Prov. IV, 6). Ducamus ergo et nos hanc uxorem, et habeamus illam in amplexibus nostris. Numquam eam dimittamus de sinu nostro. Numquam fugiat de manibus nostris. Si semper fuerit in amplexu nostro ista uxor, faciemus ex ea filios; non filias, sed filios. Denique et hic dicitur, filii tui sicut novellae olivarum, in circuitu mensae tuae. Numquid non poterat dicere, filiae tuae? aut non poterat dicere τὰ τέκνα σου, ut possint intelligi et viri, et feminae? Sed vide quid dicat, filii tui. Qui sapientiam uxorem habet non facit de ea filias, sed filios. Nihil molle, nihil delicatum, nihil tenerum, nihil effeminatum habet in mente sua. Putas quod sancti alia causa scribuntur non habuisse filias, sed filios? Legamus Genesim, ibi enim generationum ordo servatur. Sanctus Abraham habuit uxorem Sarram; habuit Agar concubinam; habuit postea Cethuram. De duabus uxoribus filios creat. Filias non facit. Veniamus ad Isaac. Et Isaac duos filios facit, filias non habet. Sanctus enim erat et nihil habebat in se molle, et tenerum, et effeminatum, sed totum virile et rigidum. Beatus Jacob duodecim patriarchas habet filios. Et unam filiam habet nomine Dinam, quod interpretatur, causa jurgiorum, rixam. Denique unam habuit filiam et duodecim filios. Et propter unam filiam tanta in Sichem bella nascuntur. Jacob numquam dixerat, Timeo, fecistis me odibilem. Loquitur ad Levi et Simeon, Levi et Simeon in concilio eorum non veniat anima mea (Gen. XLIX, 6). Quare? Quia viri, causam voluerunt agere mulieris. Hoc totum quare dixi, quoniam sancti filias non habent, sed filios tantum habent. Rem vobis dico novam, novam nescientibus. Caeterum qui Scripturas legunt, et diligenter legunt, non novam; sed ea quae sciunt. Jacob duodecim habuit filios patriarchas, Ruben, Simeon, Juda, Levi, Issachar, Aser et caeteros usque ad duodecimum. Legite in Generatione, et numquam invenietis de tantis duodecim patriarchis ullum fecisse filiam, sed totos filios. Dico vobis unum ne forsitan obliviscamini. Aser filiam habuit Saram. Jacob habuit duodecim filios et unam filiam.

Taste and see that the Lord is sweet (Ps. 33:9). For just as the body, unless it receives its foods, dies: so also the soul, unless it receives spiritual foods, dies. Why do I say all this? Because some are accustomed to say, I have no necessity for the holy Scripture, it suffices me only to fear God. And we have said this for that reason, that just as there are foods of the body, so the holy Scriptures are the foods of our soul.

Thy wife as a fruitful vine on the sides of thy house. Solomon says that he wished to take wisdom, namely as a spouse (Wisdom 8:2). He says also in another place concerning Wisdom: Love her, and she shall embrace thee. Encompass her and she shall keep thee (Prov. 4:6). Let us therefore also take this wife, and let us have her in our embraces. Let us never dismiss her from our bosom. Let her never flee from our hands. If this wife shall have been always in our embrace, we shall make sons from her; not daughters, but sons. Finally here also it is said, thy children as olive plants, round about thy table. Could he not have said, thy daughters? or could he not have said *ta tekna sou* (τὰ τέκνα σου), so that both males and females could be understood? But see what he says, thy sons. He who has wisdom as a wife does not make daughters from her, but sons. He has nothing soft, nothing delicate, nothing tender, nothing effeminate in his mind. Do you think that the saints are written for another cause not to have had daughters, but sons? Let us read Genesis, for there the order of generations is preserved. Holy Abraham had Sarah as a wife; he had Hagar as a concubine; he had afterwards Keturah. From two wives he creates sons. He does not make daughters. Let us come to Isaac. And Isaac makes two sons, he has no daughters. For he was holy and had nothing soft in himself, and tender, and effeminate, but everything manly and rigid. Blessed Jacob has twelve patriarchs as sons. And he has one daughter named Dinah, which is interpreted as cause of brawls, a quarrel. Finally he had one daughter and twelve sons. And on account of one daughter such great wars arise in Shechem. Jacob had never said, I fear, you have made me hateful. He speaks to Levi and Simeon: Levi and Simeon, into their council let not my soul come (Gen. 49:6). Why? Because as men, they wished to act for the cause of a woman. Why have I said all this? Because the saints do not have daughters, but only have sons. I tell you a new thing, new to those who do not know it. Otherwise to those who read the Scriptures, and read them diligently, it is not new; but things which they know. Jacob had twelve patriarchs as sons: Reuben, Simeon, Judah, Levi, Issachar, Asher and the rest up to the twelfth. Read in Genesis, and you will never find that any one of those twelve patriarchs made a daughter, but all sons. I tell you one thing lest perchance you should forget. Asher had a daughter Sarah. Jacob had twelve sons and one daughter.

Sic inter duodecim patriarchas, unus patriarcha unam tantum filiam habuit. Hoc totum quare dixi? ut filios et filias in Scripturis spiritualiter intelligere debeamus. Uxor tua sicut vitis abundans in lateribus domus tuae. Sicut vitis abundans plurimos botros habet, sic et uxor nostra, hoc est, sapientia uxor nostra, quae sponsa est. Denique scribitur in alio loco: Veni, soror, mea sponsa (Cant. V, 1). Ne in eo quod dixerat, sponsa, turpe aliquid intelligeres, jungitur soror; ut omnis turpis amor excludatur. Veni, soror mea, sanctus enim amor sit, et propterea te sororem voco et sponsam meam. Propterea te sponsam voco, ut habeam uxorem, et de te filios faciam plures, filios plures quasi de vite botros. Quomodo vitis habeat diversos botros. Et una quidem radix est. Sed longe lateque huc atque illuc flagella diffundit, et ipsa flagella habent fructus suos, et in ipsis fructibus sunt botri, et alius botrus major est, alius minor, alia majora grana sunt, alia minora; sic et de sapientia, quae est uxor nostra: si tamen numquam eam dimiserimus, plures nascuntur botri, hoc est, virtutes plurimae; sanctae cogitationes, opera praeclara. Filii tui sicut novellae olivarum in circuitu mensae tuae. Legimus in alio loco: Et vinum laetificat cor hominis (Psal. CIII, 15). Legimus et in Canticis Canticorum: Venite, fratres, bibite et inebriamini. Et vinum quod laetificat cor hominis. Hoc vinum non laetificat cor hominis; sed obruit, et insanum facit. Denique scribitur, ut qui potentes sunt, vinum non bibant (Prov. XXXI, 4). Scribit et Apostolus, quoniam non debemus vinum bibere et carnem manducare (Rom. XIV). Rursum dicitur nobis: Et vinum laetificat cor hominis. Sed vinum dicitur spirituale, quod si quis biberit statim inebriatur. Vos omnes, ut dimitteretis possessiones vestras, et parentes vestros, et filios et affines, bibistis vinum, et inebriati pro Christo insanire coepistis. Non vobis videtur esse ebrietas? non vobis videtur spiritualis insania, delicias contemnere, sordes appetere, fugere civitates, deserta sectari, nescire affectus, ignorare carnis propinquitatem, et solum nosse Christum? Denique apostoli hoc vino inebriati erant, et propterea dicitur eis: Musto sunt pleni (Act. II, 13). Non enim fuerant inebriati de Lege veteri, sed de Evangelio. Noe ergo puto, quod ita inebriatus sit hoc vino. Filii tui sicut novellae olivarum. Nulli alii comparantur filii nostri nisi novellae olivarum. Non dixit olivae veteri, sed novellae olivae. Quomodo et ibi de ebrietate apostolorum, non dicitur de vino veteri, sed de musto: sic et hic dicitur novella olivarum, quae tota viret in Evangelii juventute. Novella olivarum plena luce. Oleum hanc naturam habet, ut cibos condiat, ut lumini fomenta praebeat, ut lasso longo itinere corpus unctum restituat quasi labori pristino et sanitati. Denique quicumque lassus fuerit et ungitur, quasi recipit pristinum vigorem.

Thus among the twelve patriarchs, one patriarch had only one daughter. Why have I said all this? that we ought to understand sons and daughters in the Scriptures spiritually. Thy wife as a fruitful vine on the sides of thy house. Just as a fruitful vine has many clusters, so also our wife, that is, wisdom our wife, who is a spouse. Finally it is written in another place: Come, my sister, my spouse (Cant. 5:1). Lest in that which he had said, spouse, you should understand something shameful, sister is joined; so that all shameful love may be excluded. Come, my sister, for let it be a holy love, and therefore I call thee sister and my spouse. Therefore I call thee spouse, that I may have a wife, and from thee make many sons, many sons as it were clusters from the vine. Just as the vine has diverse clusters. And indeed there is one root. But far and wide hither and thither it spreads its shoots, and the shoots themselves have their fruits, and in the fruits themselves are clusters, and one cluster is larger, another smaller, some grains are larger, others smaller; so also from wisdom, which is our wife: if however we shall have never dismissed her, many clusters are born, that is, many virtues; holy thoughts, illustrious works. Thy children as olive plants round about thy table. We read in another place: And wine cheereth the heart of man (Ps. 103:15). We read also in the Canticle of Canticles: Come, brethren, drink and be inebriated. And the wine which cheereth the heart of man. This wine does not cheer the heart of man; but it overwhelms, and makes insane. Finally it is written, that those who are powerful should not drink wine (Prov. 31:4). The Apostle also writes, that we ought not to drink wine and eat flesh (Rom. 14). Again it is said to us: And wine cheereth the heart of man. But spiritual wine is meant, which if anyone shall have drunk he is immediately inebriated. All of you, so that you might dismiss your possessions, and your parents, and children and kinsmen, you have drunk wine, and being inebriated for Christ you have begun to be insane. Does it not seem to you to be drunkenness? does it not seem to you to be spiritual insanity, to despise delights, to seek after squalor, to flee cities, to follow after deserts, not to know affections, to ignore the proximity of the flesh, and only to know Christ? Finally the apostles were inebriated with this wine, and therefore it is said to them: They are full of new wine (Acts 2:13). For they had not been inebriated from the old Law, but from the Gospel. Noah therefore I think was so inebriated with this wine. Thy children as olive plants. Our children are compared to nothing else except olive plants. He did not say to the old olive, but to the new olive plant. Just as there concerning the drunkenness of the apostles, it is not said of old wine, but of new wine: so also here it is said a new olive plant, which is all green in the youth of the Gospel. A new olive plant full of light. Oil has this nature, that it seasons foods, that it provides fuel for light, that it restores the body anointed after a long journey as if to its former labor and health. Finally whoever shall have been weary and is anointed, as it were receives his former vigor.

Putas sine causa nunc dicitur vinum et oleum? Non potuit mel dici, non alia aromata, non alia arbor, sed tantum vitis et oliva. Vinum et oleum. In vino austeritas, in oleo misericordia. Denique illi qui de Jerusalem Jericho descendebat, qui vulneratus fuerat, Samaritis, hoc est, custos, nihil ei infundit nisi vinum et oleum. Vinum austeritatem praeceptorum, vinum typicum; ut quodcumque mali humoris est excoquat et excomedet. Quoniam autem humana fragilitas non potest veritatem ferre. Si enim iniquitates attendas, Domine, Domine, quis sustinebit (Psal. CXXIX, 3)? Si enim tantum justus fuerit Dominus, nos vivere non possumus. Propterea justitiae ipsius, hoc est, vino misericordiae oleum adjunctum est.

Ecce sic benedicetur homo qui timet Dominum. Jam multa locuti sumus, festinemus ad finem. Benedicat te Dominus ex Sion. De ista Sion et quomodo dicit alius propheta: Sion quasi ager arabitur (Jerem. XXVI, 18). Dicit et Dominus: Jerusalem, Jerusalem, quae occidis prophetas et lapidas eos qui ad te missi sunt (Matth. XXIII, 37). Denique cum appropinquasset Dominus ad Jerusalem et vidisset, flevit. Quando autem deflevit eam? Ideo utique flevit ruituram, quasi perituram. Denique quid dicit? Surgite, eamus hinc. Et in alio loco quod dicit: Relinquetur vobis domus vestra deserta. Ergo hoc quod dicit, benedicat te Dominus ex Sion, non dicit istam Sion quam videmus esse desertam. Ipsae portae, et ipse ager, et ipsae ruinae iram Domini significant. Etiam si nos ignoramus, oculi ipsi clamant iram Domini. Benedicat te Dominus ex Sion. Sion interpretatur specula. Jerusalem interpretatur visio pacis. Si anima nostra speculam habuerit. Si in sublime fuerit. Si non de terrenis cogitaverit, sed de sublimibus. Si anima nostra habuerit visionem pacis, hoc est, si Christus, qui vera pax est, habitaverit in ea: ipse nos benedicit. Si habitaverit in nobis Christus, et nos erimus Sion. Et nos erimus Jerusalem.

Et videas filios filiorum. Ego vobis loquor. Si ex meo sermone vos instruxero, vidi filios meos: si vos alios instruxeritis, vidi filios filiorum meorum. Oremus igitur Dominum, ut habeamus filios, habeamus nepotes, et semper habeamus multam progeniem. Festinemus tales filios facere. Sancta ista est conjunctio. Rem vobis dico novam: sine uxoris complexu plures nascuntur tales filii.

Pax super Israel. Israel interpretatur, mens videns Deum. Vide ergo quod dicitur pax super Israel. Super eos qui habent mentem videntem Deum. Mens mea si habuerit visionem Dei, si semper Christum videro, alios non videbo. Quicumque Christum habet in se, habet in se pacem. Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV, 27). Licet sint multae persecutiones, licet multi sint qui persequantur, ...

Do you think wine and oil are now said without cause? Honey could not be said, nor other spices, nor another tree, but only the vine and the olive. Wine and oil. In wine, austerity; in oil, mercy. Finally he who was descending from Jerusalem to Jericho, who had been wounded, the Samaritan, that is, the guardian, pours into him nothing except wine and oil. Wine, the austerity of the precepts, typical wine; so that whatever of evil humor there is it may boil out and consume. Since however human fragility cannot bear the truth. For if thou, O Lord, wilt mark iniquities: Lord, Lord, who shall stand (Ps. 129:3)? For if the Lord should be only just, we cannot live. Therefore to his justice, that is, to the wine, the oil of mercy is joined.

Behold, thus shall the man be blessed who fears the Lord. We have already spoken much; let us hasten to the end. "The Lord bless thee out of Sion." Concerning this Sion and how another prophet says: "Sion shall be plowed like a field" (Jer. 26:18). The Lord also says: "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent to thee" (Matt. 23:37). Finally, when the Lord had approached Jerusalem and seen it, he wept. But when did he weep over it? He wept indeed for its impending ruin, as though it were to perish. Finally, what does he say? "Arise, let us go hence." And in another place what he says: "Your house shall be left to you desolate." Therefore, this which he says, "the Lord bless thee out of Sion," he does not say of this Sion which we see to be desolate. The gates themselves, and the field itself, and the ruins themselves signify the wrath of the Lord. Even if we are ignorant, our eyes themselves cry out the wrath of the Lord. "The Lord bless thee out of Sion." "Sion" is interpreted as "watchtower." "Jerusalem" is interpreted as "vision of peace." If our soul shall have a watchtower. If it shall be on high. If it shall not think of earthly things, but of sublime things. If our soul shall have the vision of peace, that is, if Christ, who is true peace, shall dwell in it: he himself blesses us. If Christ shall dwell in us, we too shall be Sion. We too shall be Jerusalem.

"And see thy children's children." I speak to you. If I shall have instructed you by my discourse, I have seen my children; if you shall have instructed others, I have seen my children's children. Let us, therefore, pray the Lord that we may have children, that we may have grandsons, and that we may always have a great progeny. Let us hasten to make such children. This union is holy. I tell you a new thing: without a wife's embrace, more such children are born.

"Peace upon Israel." "Israel" is interpreted as "mind seeing God." See, therefore, what is said: "peace upon Israel." Upon those who have a mind seeing God. If my mind shall have the vision of God, if I shall always see Christ, I shall not see others. Whoever has Christ in himself, has peace in himself. "My peace I give to you, my peace I leave to you" (John 14:27). Although there are many persecutions, although there are many who persecute...

PSALMUS CXXVIII.

Saepe expugnaverunt me a juventute mea, dicat nunc Israel. Saepe expugnaverunt me a juventute mea. Duo dicuntur. Et saepe expugnaverunt me, et a juventute mea expugnaverunt me. Ergo si in media aetate coepero servire Domino, verbi gratia, quadraginta annorum, non possum dicere, expugnaverunt me a juventute mea. Sed quid dico? occiderunt me a juventute mea, vulneraverunt me a juventute mea, conculcaverunt me a juventute mea. Qui autem a pueritia incipit servire Domino: et saepe expugnatur a diabolo et angelis ejus, et tamen non vincitur; iste quid dicat? Saepe expugnaverunt me a juventute mea: etenim non potuerunt mihi. Athleta nisi legitime certaverit, non coronatur, nisi pugnum acceperit, nisi faciem lividam, nisi de facie sanguis effusus fuerit. Livor meretur coronam, dolor meretur gaudium. Saepe expugnaverunt me a juventute mea. Dicat hunc versiculum virgo Domini. Dicat monachus qui a parva aetate coepit servire Domino. Ego autem qui quadraginta vel quinquaginta annorum coepi servire Domino, quomodo possum dicere: Saepe expugnaverunt me a juventute mea? Dicat ergo hoc virgo. Dicat monachus integer corpore et spiritu. Et quid dicat: Saepe expugnaverunt me a juventute mea? Dicat aliquis: O monache, quomodo te expugnaverunt daemones et diabolus? Videbantur quidem homines qui impugnabant, sed ego in hominibus diabolum intelligebam. Quando ergo eos persequuntur homines, non irascamur persequenti, sed condolcamus et plangamus eos: quia alius est qui persequitur in persecutoribus. Si daemoniarius, qui habet daemone, venerit, et pugnum mihi dederit, et calce percusserit, numquid irascor ei? Ille pugno percutit, et ego ploro et plango percutientem. Video enim quia pejus percutitur ab eo qui in se operatur, quam ego a manu ejus. Quoties ergo aliquid patimur, et tentationes aliquas sustinemus, illum intelligamus esse et illos, qui nobis tentationes generant, in hominibus. Dicat aliquis: Hoc ipsum de Scripturis affirma: non enim debemus aliquid loqui nisi de Scripturis fuerit adornatum atque approbatum. Judas proditor fuit, sed intravit in illum Satanas, et ipse in proditore prodidit.

PSALM 128.

Often have they fought against me from my youth, let Israel now say. Often have they fought against me from my youth. Two things are said. Both 'often have they fought against me,' and 'from my youth have they fought against me.' Therefore if I shall have begun to serve the Lord in middle age, for example, at forty years, I cannot say, 'they have fought against me from my youth.' But what do I say? they have killed me from my youth, they have wounded me from my youth, they have trodden me down from my youth. He however who begins to serve the Lord from childhood: and is often fought against by the devil and his angels, and yet is not conquered; what should he say? 'Often have they fought against me from my youth: for they could not prevail over me.' The athlete unless he has contended lawfully, is not crowned, unless he has received a blow, unless he has a bruised face, unless blood has been poured out from his face. The bruise merits the crown, the pain merits joy. 'Often have they fought against me from my youth.' Let the virgin of the Lord say this little verse. Let the monk say it who from a small age began to serve the Lord. I however who at forty or fifty years began to serve the Lord, how can I say: 'Often have they fought against me from my youth'? Let the virgin therefore say this. Let the monk say it, whole in body and spirit. And what should he say: 'Often have they fought against me from my youth'? Someone may say: O monk, how did the demons and the devil fight against thee? Men indeed were seen who were attacking, but I understood the devil in the men. When therefore men persecute them, let us not be angry with the persecutor, but let us condole and bewail them: because it is another who persecutes in the persecutors. If a demoniac, who has a demon, should come and give me a blow, and strike me with his heel, do I then get angry with him? He strikes with a fist, and I weep and bewail the one striking. For I see that he is more badly struck by him who works in him, than I am by his hand. As often therefore as we suffer anything, and sustain some temptations, let us understand him to be there and those, who generate temptations for us, in the men. Someone may say: Affirm this same thing from the Scriptures: for we ought not to speak anything unless it shall have been adorned and approved from the Scriptures. Judas was a traitor, but Satan entered into him, and he himself betrayed in the traitor.

Uxor Putiphar eo tempore quando tenuit Joseph, servum suum, domina servum, ditissima pauperulum, civis peregrinum, illa tenebat Joseph, sed sanctus vir in manibus mulieris intelligebat esse diabolum retinentem. Hoc totum quare dico? Ut quando aliquid patimur ab hominibus, non irascamur hominibus: sed plangamus eos. Et illum videamus insidiatorem qui in ipsis operatur. Saepe expugnaverunt me a juventute mea: etenim non potuerunt mihi. Expugnaverunt me, in cogitationibus turpibus: expugnaverunt me, in iracundia. Ego acquievi cogitationibus; sed [Forte addendum non] acquievi tentationibus; sed aliquid feci quod me cogitatio compellebat. Si iracundia me superavit, et fratri feci injuriam, non possum dicere: Etenim non potuerunt mihi. Potuerunt enim mihi.

Super dorsum meum fabricaverunt peccatores. Diligenter animadvertite Scriptura quid dicat. Sanctus athleta est, et non coronatur nisi qui legitime certaverit: scitis enim quia athletarum multa sunt genera. Sunt enim alii athletae: alii vero sunt quasi Pammacharii, alii ad dies contendunt, alii vero sunt cursores, hoc est, qui currunt in stadio. Denique et Apostolus dicit se currere ut ad coronam perveniat (I Cor. IX, 26). Et quid dicitur in alio loco: Praeteritorum obliviscens ad priora me extendo (Philip. III, 13). Videte ergo Scriptura quid dicit. Supra dorsum meum fabricabantur peccatores. Sic semper cucurri, et tantum cucurri, ut adversarius meus numquam praecedat, sed semper post tergum inveniatur. Numquam venit contra oculos meos: neque enim potuit sustinere lumen oculorum meorum; sed semper eam partem persequabatur quae caeca est, quae oculos non habet. Supra dorsum meum fabricabantur peccatores. Quandocumque aliquis fratribus detrahit, iste post dorsum fabricatur. Supra dorsum meum fabricabantur peccatores, sed ego non videbam insidias eorum; illi fabricabantur post dorsum meum, et ego oculis paradisum conspiciebam. Illi mihi moliebantur insidias, et ego coronam videre cupiebam. Prolongaverunt iniquitatem suam. Quid dixit, prolongaverunt iniquitatem suam: Ego si peccavero, et post peccatum meum egero poenitentiam, brevis est iniquitas mea et non longa. Si autem peccavero, quocumque die peccavero, funiculus peccatorum meorum longior fiet. Unde dicitur et in alio loco: Funes peccatorum circumdederunt me (Psal. CXVIII, 61). Vide quid dicat, Funes peccatorum circumdederunt me. Et in alio loco scribitur: Funiculis peccatorum suorum unusquisque constringetur (Prov. V, 22). Vide quid dicat, funiculis peccatorum suorum unusquisque constringetur. Funiculus peccatorum, nisi plura peccata habuerim, texi non potest. Si peccatum fecero, non tam funiculus est, quam quasi unum filum est. Si autem unum filum est, cito rumpitur, et tenere, et ligare non potest. Si autem p...

The wife of Potiphar at that time when she held Joseph, her servant, the mistress the servant, the very rich woman the poor little one, the citizen the stranger, she was holding Joseph, but the holy man in the hands of the woman understood that it was the devil holding him. Why do I say all this? So that when we suffer anything from men, we may not be angry with the men: but may bewail them. And let us see that insidious one who works in them. 'Often have they fought against me from my youth: for they could not prevail over me.' They fought against me in shameful thoughts: they fought against me in anger. I yielded to the thoughts; but [perchance it should be added 'not'] I yielded to the temptations; but I did something which the thought was compelling me to. If anger overcame me, and I did injury to a brother, I cannot say: 'For they could not prevail over me.' For they could prevail over me.

"The sinners have built upon my back." Pay careful attention to what the Scripture says. He is a holy athlete, and no one is crowned unless he has contended lawfully; for you know that there are many kinds of athletes. For some are athletes, others indeed are as it were Pammacharii [all-around fighters], some contend for days, others indeed are runners, that is, those who run in the stadium. Finally, the Apostle also says that he runs so that he may reach the crown (1 Cor. 9:26). And what is said in another place: "Forgetting the things that are behind, I stretch myself forth to those that are before" (Phil. 3:13). See, therefore, what the Scripture says. "The sinners built upon my back." Thus I have always run, and I have run so much, that my adversary never precedes me, but is always found behind my back. He never comes before my eyes; for he could not endure the light of my eyes; but he was always persecuting that part which is blind, which has no eyes. "The sinners built upon my back." Whenever anyone slanders the brethren, he builds behind the back. "The sinners built upon my back," but I did not see their snares; they built behind my back, and I was gazing at paradise with my eyes. They were preparing snares for me, and I was desiring to see the crown. "They have prolonged their iniquity." What did he say, "they have prolonged their iniquity"? If I have sinned, and after my sin I have performed penance, my iniquity is short and not long. But if I have sinned, on whatever day I have sinned, the cord of my sins shall become longer. Whence it is said also in another place: "The cords of sins have encompassed me" (Ps. 118:61). See what he says: "The cords of sins have encompassed me." And in another place it is written: "Each one shall be bound with the cords of his own sins" (Prov. 5:22). See what he says: "each one shall be bound with the cords of his own sins." The cord of sins cannot be woven unless I have many sins. If I have committed a sin, it is not so much a cord as it is, as it were, a single thread. But if it is one thread, it is quickly broken, and it cannot hold or bind. But if...

Dominus justus concidet cervices peccatorum. Videte quid dicat, non dixit, concidat peccatores. Si autem hoc dixisset, nemo salvari poterat, omnes peccatores sumus. Sed quid dicit? Dominus justus concidet cervices peccatorum. Qui et peccatores sunt, et superbi sunt: quoniam superbis Deus resistit, humilibus autem dat gratiam: ideo concidet cervices peccatorum.

PSALMUS CXXXI.

Memento, Domine, David et omnis mansuetudinis ejus. Multi putant ex eo quod scriptum est in Evangelio, Miserere nostri, fili David (hoc caeci dicunt qui sedebant in Jericho), istum David, qui interpretatur fortis manu, referri ad Dominum Salvatorem. Sed in isto psalmo si voluerimus referri, ut illi putant, multum nocet intelligentiae nostrae. Si enim hoc quod dicitur, Memento, Domine, David et omnis mansuetudinis ejus, refertur ad Christum, quomodo dicit quasi de alio: Donec inveniam locum Domino, tabernaculum Deo Jacob? Ecce audivimus eam in Ephrata, invenimus eam in campis silvae. Et quomodo dicitur: Propter David, servum tuum, non avertas faciem Christi tui? Si enim, ut putant, Christus est David, quomodo dicit, propter David, servum tuum, non avertas faciem Christi tui? Non stat ordo. Si enim David Christus dicitur, sic incipimus intelligere, propter Christum servum tuum ne avertas faciem Christi tui. Hoc propter eos loquor, qui David in istum locum Christum interpretantur: Non quod negemus Christum interpretari David pro locorum qualitate; sed in isto loco non recipit sensus. Et quare errent dico vobis, quia scriptum est: Memento, Domine, David et omnis mansuetudinis ejus. Et Dominus dicit in Evangelio: Discite a me quia mitis sum et humilis corde. Pro quidem sensu; sed errantes David hic Christum interpretantur, et mansuetudinem ejus referunt ad Christum. Nos ergo interpretemur istum psalmum in David, ut qui nascetur ex David vere Christus intelligatur. Denique videte ordinem, quoniam enim grandis est psalmus, et jam multa diximus, debemus breviter sensus perstringere, non latius disputare: ut prudens auditor ex his quae diximus, etiam ea quae non loquimur, ipse a se intelligat.

Sicut juravit Domino, votum vovit Deo Jacob. In Hebraico non habet װ, hoc est, sicut, nec sic sensus est; sed habet ם, hoc est, qui, et est sensus: Memento, Domine, David et omnis mansuetudinis ejus, qui juravit Domino, votum vovit Deo Jacob. Et hoc puto non tam vitio Septuaginta Interpretum factum, quam scriptorum errore.

Si introiero in tabernaculum domus meae. David hoc dicit, nullam aliam requiem quaero nisi Christi, qui de meo semine nasciturus est, hoc est, quem promisisti, quia de meis lumbis nasciturus est.

"The just Lord will cut the necks of sinners." See what he says; he did not say, "may he cut down the sinners." If he had said this, no one could be saved; we are all sinners. But what does he say? "The just Lord will cut the necks of sinners." Those who are both sinners and are proud; since God resists the proud, but gives grace to the humble: therefore he will cut the necks of sinners.

PSALM 131.

"Remember, O Lord, David and all his meekness." Many think from that which is written in the Gospel, "Have mercy on us, son of David" (this the blind men say who sat in Jericho), that this "David," which is interpreted as "strong in hand," refers to the Lord Savior. But in this psalm, if we should wish it to be referred to him, as they think, it greatly harms our understanding. For if this which is said, "Remember, O Lord, David and all his meekness," is referred to Christ, how does he speak as if of another: "Until I find a place for the Lord, a tabernacle for the God of Jacob?" "Behold, we have heard of it in Ephrata, we have found it in the fields of the wood." And how is it said: "For thy servant David's sake, turn not away the face of thy Christ"? For if, as they think, Christ is David, how does he say: "For thy servant David's sake, turn not away the face of thy Christ"? The order does not stand. For if David is called Christ, we begin to understand it thus: "For thy servant Christ's sake, do not turn away the face of thy Christ." I speak this because of those who interpret David in this place as Christ: not that we deny that Christ is interpreted as David according to the quality of the places; but in this place the sense does not receive it. And I tell you why they err: because it is written, "Remember, O Lord, David and all his meekness." And the Lord says in the Gospel: "Learn from me, for I am meek and humble of heart." According to the sense indeed [it might seem so]; but those who err interpret David here as Christ, and refer his meekness to Christ. Let us, therefore, interpret this psalm in David, so that he who shall be born of David may truly be understood as Christ. Finally, see the order, because the psalm is large, and we have already said many things, we ought to touch upon the senses briefly, not to dispute more widely: so that the prudent hearer from these things which we have said, may himself understand also those things which we do not speak.

"As he swore to the Lord, he vowed a vow to the God of Jacob." In the Hebrew it does not have *os* [as], that is, "sicut," nor is the sense so; but it has *os* [who], that is, "qui," and the sense is: "Remember, O Lord, David and all his meekness, who swore to the Lord, vowed a vow to the God of Jacob." And I think this was done not so much by the fault of the Seventy Interpreters, as by the error of the scribes.

"If I shall enter into the tabernacle of my house." David says this: I seek no other rest but Christ's, who is to be born from my seed, that is, whom thou hast promised, because he is to be born from my loins.

Si dederō oculis meis et palpebris meis dormitationem. Et requiem temporibus meis, donec inveniam locum Domino, tabernaculum Deo Jacob. Hoc multi putant dici de Ecclesia; sed mihi videtur non tam de Ecclesia dici, quam de sancta Maria. Denique dicitur. Ecce audivimus eam in Ephrata, invenimus eam in campis silvae. Legamus Scripturas sanctas, et diebus et noctibus singulas syllabas et litteras ventilemus. Dicat aliquis de Ephrata, hic Bethlehem dixit. Legimus enim in Genesi: Venit in Bethlehem, hoc est, Ephrata. Hoc dicitur de Jacob quando uxor ejus Rachel mortua est. Hoc est, Ephrata. Sed videamus Ephrata quare nomen acceperit. Scriptum est enim in Paralipomenon, quoniam Maria, soror Moysi et Aaron, habuerit maritum Or: non Ur, sed Or (I Par. XI). Et postea ordo describitur, et dicitur: Maria, soror Moysi et Aaron, haec est Ephrata. Hoc in Paralipomenon libris scribitur. Quaerite et invenietis. Denique et haec Ephrata nomen accepit. Videtur forsitan alicui verum non esse, quia novum est: sed eum remitto ad auctoritatem libri.

Ecce audivimus eam in Ephrata. In Hebraeo non habet eam, sed habet eum, hoc est, illum qui nasciturus est de semine. Audivimus eam in Ephrata: quod de Maria sensus. Sed et simpliciter intelligere possumus, quoniam Ephrata, Bethlehem dicitur. Et Christus in Bethlehem natus sit. Felix igitur locus qui tanto ante tempore prophetarum voce cantatus est. Omnia quidem loca sancta, venerabilia sunt, et ubi natus est, et ubi crucifixus est, et ubi resurrexit, et ubi ad coelos victor ascendit; sed iste locus proprie venerabilior est. Vide quanta misericordia Dei hic natus parvulus infans. In praesepe ponitur; non enim erat illis locus in diversorio. O monache, Dominus nascitur in terra, et cellam propriam non habet: non erat illis locus in diversorio. Universum genus humanum habet locum: Christus non invenit locum inter homines. Non invenit in Platone, non in Aristotele, sed in praesepe. Inter jumenta et bruta animalia et simplices quosque et innocentes. Unde dicit et Dominus in Evangelio. Vulpes foveas habent, et volucres coeli nidos. Filius autem hominis non habet ubi caput reclinet.

PSALMUS CXXLI.

Intellectus David, cum esset in spelunca. Oratio praescribitur. Iste titulus secundum historiam quidem est, quando fugiebat David a Saul in deserto Engaddi, in spelunca absconsus. Et ingressus est ignorans Saul, quasi sua causa, sed quoniam habet in sua praescriptione, Intellectus David, debemus spiritualiter intelligere psalmum. Accipitur quidem et in Dominum verum David iste psalmus, et intelligitur Saul in diabolo: spelunca autem in hoc mundo. Et quod diabolus non mittat in hoc mundo aliquid boni, sed stercus, et si quid putridum.

"If I shall give sleep to my eyes and slumber to my eyelids. And rest to my temples, until I find a place for the Lord, a tabernacle for the God of Jacob." Many think this is said of the Church; but to me it seems to be said not so much of the Church, as of holy Mary. Finally, it is said: "Behold, we have heard of it in Ephrata, we have found it in the fields of the wood." Let us read the holy Scriptures, and days and nights let us winnow individual syllables and letters. Someone may say of Ephrata, here he meant Bethlehem. For we read in Genesis: "He came to Bethlehem," that is, "Ephrata." This is said of Jacob when his wife Rachel died. This is Ephrata. But let us see why Ephrata received the name. For it is written in Chronicles, that Miriam, the sister of Moses and Aaron, had a husband Or: not Ur, but Or (1 Chron. 2:19). And afterwards the order is described, and it is said: Miriam, the sister of Moses and Aaron, this is Ephrata. This is written in the books of Chronicles. Seek and you shall find. Finally, also this Ephrata received the name. It seems perhaps to someone not to be true, because it is new: but I refer him to the authority of the book.

"Behold, we have heard of it in Ephrata." In the Hebrew it does not have "eam" [it/her], but it has "eum" [him], that is, him who is to be born of the seed. "We have heard of it in Ephrata": which refers to Mary in sense. But we can also understand it simply, because Ephrata is called Bethlehem. And Christ was born in Bethlehem. Happy, therefore, is the place which so long before was sung by the voice of the prophets. All holy places indeed are venerable, both where he was born, and where he was crucified, and where he rose again, and where as victor he ascended to the heavens; but this place is properly more venerable. See what great mercy of God, that here a tiny infant was born. He is placed in a manger; for there was no room for them in the inn. O monk, the Lord is born on earth, and he does not have his own cell: "there was no room for them in the inn." All the human race has a place: Christ did not find a place among men. He did not find it in Plato, nor in Aristotle, but in a manger. Among beasts of burden and brute animals and all simple and innocent ones. Whence also the Lord says in the Gospel: "The foxes have holes, and the birds of the air nests. But the Son of man has not where to lay his head."

PSALM 141.

"An instruction of David, when he was in the cave." A prayer is prefixed. This title indeed is according to history, when David was fleeing from Saul in the desert of Engedi, hidden in a cave. And Saul entered, being ignorant, as if for his own purpose; but because it has in its prefix, "An instruction of David," we ought to understand the psalm spiritually. Indeed, this psalm is also taken as referring to the Lord, the true David, and Saul is understood as the devil: and the cave as this world. And that the devil does not send into this world anything of good, but dung, and whatever is putrid.

Spelunca autem intelligitur iste mundus, quia perfectum lumen non habet quantum ad comparationem futuri, sed quasi lumen aliquod illuxit Dominus veniens in hunc mundum. Propterea dicit Apostolus: Qui est lumen gloriae ejus (Heb. I, 3). Ergo sicut David intravit in speluncam abscondens se a Saul: ita et Dominus ingressus est in hoc mundo, et persecutionem passus est.

Effundo in conspectu ejus orationem meam. Significantius dixit, effundo totum cor meum in conspectu Domini: Quemadmodum aliquis confiteatur medico vulnus suum. Et omnes quas habet passiones dicit illi, ut ita adhibeat ei curam. Tribulationem meam ante ipsum pronuntio, hoc est, tribulatio quam Apostolus numerat, quae numerata cum caeteris spem facit, spes autem non confundit.

In deficiendo in me spiritum meum. Si non ex nobis deficiat spiritus malus qui suffocabat Saul, non potest nosse semitas nostras Dominus. Quae autem sunt semitae iustorum? Justitia, opera bona, via recta, castitas, continentia et caetera his similia.

In via hac qua ambulabam absconderunt laqueum mihi. Prope sunt vitia virtutibus. In quacumque via voluerit aliquis ambulare, in ea ponunt laqueos. Aut in jejuniis, aut in elemosynis, aut in caeteris virtutibus.

Considerabam ad dexteram, et videbam, et non erat qui cognosceret me. Si in Deum fecerimus psalmum, ipse Dominus loquitur. Omnes discipuli mei dereliquerunt me, et fugerunt. Unus remanserat Petrus qui se promisit dicens: Si oportet me pro te mori, non te derelinquam: et ipse negavit. Propterea dixit, Considerabam eum ad dexteram, et non dixit, ad sinistram, quoniam egit poenitentiam Petrus.

Periit fuga a me. Quando comprehensus est a Judaeis. Et non est qui requirat animam meam. Omnes enim clamabant: Crucifige, crucifige (Luc. XXIII).

Intende ad deprecationem meam, quia humiliatus sum nimis. Si non aliquis humiliatus fuerit, non exauditur a Domino. Quid enim prodest aliquem verbis orare et cervicem erectam habere? Si autem in Dominum intelligimus: Discite a me, quia mitis sum et humilis corde.

Libera me a persequentibus me, quia confortati sunt super me. Qui contra nos pugnant fortiores nobis sunt, hoc est, principes hujus mundi.

Educ de custodia animam meam, ad confitendum nomini tuo. Id est, de isto corpore. Ad confitendum, id est, clarificandum. Sicut dicit; Confiteor tibi, Pater.

Me exspectant iusti, donec retribuas mihi. Dominus dicit: Me exspectant apostoli, donec resurgam a mortuis.

Moreover, this world is understood as a cave, because it does not have perfect light in comparison to the future, but the Lord, coming into this world, shone as some light. Therefore the Apostle says: "Who is the brightness of his glory" (Heb. 1:3). Therefore, just as David entered into the cave, hiding himself from Saul: so also the Lord entered into this world, and suffered persecution.

"I pour out my prayer in his sight." He spoke more significantly: I pour out my whole heart in the sight of the Lord. Just as someone confesses his wound to a physician. And he tells him all the sufferings he has, so that he may thus apply a cure to him. "I declare my trouble before him," that is, the trouble which the Apostle reckons, which being reckoned with the rest produces hope, and "hope does not confound."

"When my spirit failed within me." Unless the evil spirit which was suffocating Saul fails from within us, the Lord cannot know our paths. But what are the paths of the just? Justice, good works, the right way, chastity, continence, and other things similar to these.

"In this way wherein I walked, they have hidden a snare for me." Vices are near to virtues. In whatever way anyone wishes to walk, in it they place snares. Either in fasting, or in almsgiving, or in other virtues.

"I looked on my right hand, and beheld, and there was no one that would know me." If we apply the psalm to God, the Lord himself speaks. All my disciples have forsaken me and fled. Only Peter had remained, who promised himself saying: "If I must die for thee, I will not forsake thee"; and he himself denied him. Therefore he said, "I looked for him on the right hand," and he did not say "on the left," because Peter performed penance.

"Flight has perished from me." When he was seized by the Jews. "And there is no one who requires my soul." For all were crying out: "Crucify him, crucify him" (Luke 23).

"Attend to my supplication, for I am brought very low." Unless someone has been humbled, he is not heard by the Lord. For what does it profit someone to pray with words and to have an erect neck? But if we understand it of the Lord: "Learn of me, for I am meek and humble of heart."

"Deliver me from my persecutors, for they are stronger than I." Those who fight against us are stronger than we, that is, the princes of this world.

"Bring my soul out of prison, that I may confess thy name." That is, out of this body. "To confess," that is, to glorify. As he says: "I confess to thee, Father."

"The just wait for me, until thou reward me." The Lord says: The apostles wait for me, until I rise from the dead.