

SAINT HILARY OF POITIERS

COMMENTARY ON
PSALMS 15, 31, AND 41

Commentarium in Psalmos XV XXXI XLI

SABBATISMUS

Saint Hilary of Poitiers (310–367)
Commentarium in Psalmos XV XXXI XLI · Commentary on Psalms 15,
31, and 41

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[COMMENTARY ON PSALMS XV, XXXI, XLI.]

*ADMONITION CONCERNING THE COMMENTARY ON
PSALMS XV, XXXI, XLI.*

How much Saint Hilary excelled in letters and doctrine is sufficiently evident from those praises with which the ancient writers of the Church celebrated his merits. Jerome, the greatest Doctor, calls him the column of the Church. Furthermore, he calls him a most eloquent man, and the trumpet of the Latin language against the Arians. In another place, he calls him a great man, and the most learned of his times, who, by the merit of his confession, the industry of his life, and the clarity of his eloquence, is proclaimed wherever the Roman name exists. And writing to Laeta, he exhorts his daughter to run through Hilary's books with an unoffended foot. Indeed, Jerome valued Hilary's writings so highly that he himself transcribed with his own hand his interpretation of the Davidic Psalms and the very lengthy book on the Synods. But Hilary is also praised by Augustine as a most fierce defender of the Catholic Church against heretics, as well as a venerable Catholic disputant and a distinguished doctor of the churches, and a man of no small authority in the treatment of the scriptures and the assertion of the faith. After these doctors of great name, it is of no interest to bring forward the remaining judgments concerning our bishop of Poitiers, which Rufinus, Sozomenus, Cassianus, Cassiodorus, and others are known to have rendered.

"Wherefore," says Martène, "we cannot grieve enough that many monuments of such a great Doctor have either perished entirely or lie hidden somewhere, consigned to oblivion and covered in dust. And indeed, in the latest review of his works, which Peter Coustant of pious memory from among our own prepared, no diligence was omitted so that all things might come to light both purged of errors and complete. Nor was his labor entirely in vain: for he increased his edition with several treatises on the Psalms and with apologetic responses to the detractors of the book on the Synods. But many things still lie hidden.

Therefore, when by the command of our superiors we had undertaken a German journey, a most learned man exhorted us to leaf through the codices of Hilary with singular zeal in surveying the libraries, if perhaps we could recover his treatise on Job, the preface to Matthew, and the expositions of more Psalms: for he was surely persuaded that the entire Psalter had been explained by the blessed Doctor. And behold, while we were discussing the hand-written books of the monastery of Anchin, there fortunately fell into our hands a codex elegantly written about six hundred years ago, on the threshold of which this inscription was read: In this volume are contained the XII books of St. Hilary, Bishop of Poitiers, on the Trinity against all heresies, and other small works of the same; namely, the book on the Synods against all heresies, the book against Constantius, a treatise to the same; a book to the same, which he gave at Con-

stantinople while still living; the blasphemies of Auxentius, bishop of the Arians, a book against the same. Upon the Psalms. Having consulted the index of the Psalms, whose expositions are missing in the edited works of Hilary, we found in that codex the narrations on Psalms XV, XXXI, and XLI, not yet published; which, reading through studiously, we noticed the method observed by Hilary in writing, his style, the most ancient version of the scripture, and the one commonly used before the Vulgate elaborated by Jerome, constantly cited in them: and it seemed no inconvenience if we attributed them to Hilary."

INTERPRETATION OF PSALMS XV, XXXI, AND XLI BY SAINT HILARY, which has hitherto been missing in edited works.

(C,G,S)*

TREATISE ON PSALM XV.

1. This psalm is prefaced by the inscription of a title: but what David's inscription of the title was, we do not find in history. Nevertheless, we recognize the inscription of the title made in the passion of the Lord: and it cannot be denied according to interpretation, because this psalm seems to have prophesied concerning the passion and resurrection of Christ, which is manifest in that place where it says, VERSE 10: *Because you will not leave my soul in hell, nor will you allow your holy one to see corruption.* For David died and was buried: but Christ's flesh alone did not see corruption, nor could his soul be detained in hell. Wherefore the psalm which was to speak both of his passion and resurrection and inheritance, was deservedly marked with the inscription of a title. For what did the writing of the title contain, which Pilate affixed to his cross? *Jesus,* it said, *King of the Jews.* Which name he himself also confessed, when Pilate questioned him: *Are you the King of the Jews (Mark XV, 26)?* *For this,* he said, *I came and for this I was born.*

2. But was he established as king over his holy mountain of Zion for the carnal Jews? I certainly do not think that on this earthly mountain which is in Judea, a kingdom was given to the Lord by the Father, whose heavenly kingdom the Apostle

teaches: just as he shows that this Jerusalem is not Christ's, which now serves with her children, but that which is above, our free mother, the heavenly Jerusalem. Thus neither is he king of those Jews who are circumcised with the circumcision made by hand, but as the Apostle taught, saying: because he is not a Jew who is seen openly, nor is that circumcision which is in the flesh, but the circumcision of the heart, whose praise is not from men, but from God; and Jesus is not the king of those Jews who boast among men because of works, but of those whose glory is with God because of the hope of his grace. For see the Apostle saying whose glory is with God. *For if,* he says, *Abraham was justified by works, he has glory among men (Rom. IV, 2);* to what end does he believe in him who can justify the ungodly, and hopes for the gratuitous mercy of God? he has glory, but not with God.

3. Therefore Christ is the King of the Jews, whose glory is not from men, but from God. Finally, this psalm also significantly says, VERSES 5 and 6: *The Lord is the portion of my inheritance. The lines have fallen to me among the most powerful, for indeed my inheritance is very great.* What therefore is the inheritance of the Lord, except this of which it is written: *Ask, and I will give you the nations for your inheritance (Ps. II, 8).* Now sinners from the nations believe in him who can justify the ungodly. And if their glory is not from men, but from God; then Christ is the King of those Jews. For he is not a Jew who is seen openly, nor is that circumcision which is

done openly in the flesh. But what does he say? Did not many from that circumcision believe? It is true that they believed, but they themselves were brought back to the example of the nations, so that they might first confess themselves sinners, and thus merit mercy, as Paul writing to the Galatians teaches: *If you,* he says, *being a Jew, live like the Gentiles; how do you compel the Gentiles to Judaize (Gal. II, 14)?* We who are Jews by nature, and not sinners from the Gentiles, knowing that all flesh is not justified by the law. Therefore, wishing to gain in Christ, he was found a sinner; because Christ came not to call the justified, but sinners. Therefore even those who believed from the circumcision made by hand, believed having been humbled to the confession of the sinful nations, so that they might all be the inheritance of Christ: not among those who will be justified by their works, but among those who are justified by the gratuitous grace of God. And this is the inscription of the title, that he is the King of the Jews. Therefore this psalm tells of which Jews Christ seems to be the King, and what reason he has for the inscription of the title; that he is not the King of those Jews who are seen openly, and whose circumcision is open in the flesh, but rather of those Jews who are Jews in secret, to whom belongs the circumcision of the heart, whose glory is not from men, but from God. Finally, let us look at the text of the psalm, to see if it pertains to these things we have said.

4. VERSE 1. *Keep me,* he says, *O Lord, for in you have I hoped.* He who seeks a debt does not

hope: for if something is owed to me, I reclaim it by right. But if someone grants something to me of his own will, not from an offering; from this custom of his, I will hope for his benevolence. Therefore he who did not magnify righteousness from works, but introduced the gratuitous grace of God, said: *Keep me, O Lord, because in you have I hoped.* *I will say to the Lord, you are my God.* For the power of the Lord consists in this, that he does to the servant what he wills, not what he is obliged to do. But if a reward is owed to works, he will repay me what he is obliged to do, not what he willed. For if I have worked, whether he wills it or not, the reward is owed to me, and through these things the grace of God will be made void, as the Apostle says: *For to him who works, the reward is not reckoned according to grace, but according to debt;* but he who wishes to be saved not by his own works, but by the grace of God, as it behooves us all to believe; this one, hoping in God, will establish for himself the good that God willed, not what he was obliged to do, and therefore he significantly says, VERSE 2: *I said to the Lord, you are my God.* Nor does a master ever give thanks to a servant if he has done what he commanded; but through all these things he will want his benevolence and grace to be expected, as the Lord also teaches, saying: *Which of you has a servant plowing or feeding? Does he say to him when he has come home, come and lie down? but he says, come and serve me, and then you shall eat.* Does the master give thanks to that servant because he did so? I say

to you, he does not. So you also, when you have done all things that I have commanded you, say: We are unprofitable servants: we have done what we were obliged to do (Luke XVII, 7). Therefore he who acknowledges that he has a God, ought to exhibit such humility of servitude. But this confession is not of works, but of faith. Therefore the good proclaimer of the New Testament says: *I said to my Lord, you are my God.* And what does he say after these things?

5. *Because you do not need my goods,* VERSE 3. *For the saints who are in the land.* What was so consistent as what he said, that his necessary goods were not for the saints of the earth, nor were those goods of the Lord for the use of the holy inhabitants of the earth? But what are the goods of Christ, what are the goods of the New Testament, if not gratuitous, if not the remission of sins? These goods are not necessary for the saints of the earth. *Those who are well do not need a physician, but those who are sick (Mark II, 17).* And properly he called those who justify themselves in their own works, saints not of heaven but of the earth; for their praise is from men, not from God: such as the Lord notes they were, justifying themselves in the sight of men, who, to those reproaching him because he lived with publicans, said: *I did not come to make the righteous safe, but sinners (Ibid.).* Therefore gratuitous grace and remission of sins are not necessary for the righteous; but certainly for the righteous who think themselves righteous; for the truly righteous comes (f. lives) from faith.

Therefore these saints do not need the goods of his son. Therefore he says below: *I will not gather their synagogues from my blood.* For redemption through my blood is not necessary for such as these, who think themselves to be righteous.

6. But why does he say: *They themselves made your wills wonderful in them;* VERSE 4: *their infirmities were multiplied: after these things they accelerated?* The Apostle treats this place most fully in the Epistle to the Romans, because the law entered so that sin might abound. *Where sin abounded, grace did much more abound (Rom. V, 20).* For after they, repudiating the grace of God, were found in the works of the law, the will of God was made wonderful to the infirm, by which he provoked them to his grace. Whoever, therefore, wishes to be safe, it behooves him to wish to be set free by the grace of God. Therefore the psalm well says: *They themselves made your wills wonderful in them; their infirmities were multiplied: after these things they accelerated.* For when the infirmities of those who wished to be justified in works were multiplied, the wills of God which called to the faith of grace were made wonderful. Therefore, he says, *I will not gather their synagogues from my blood:* that is, I will not redeem those who do not seek the redemption of my grace. *Nor will I remember,* he says, *their names through my lips.* For he who wishes to be safe in his own works, this one does not confess my benefit: and *he who will not have confessed me before men,

neither will I confess him before my Father who is in heaven (Matt. X, 32).^{*} But if he was not going to gather such as these, it remained for him to show those whom he was going to receive into his inheritance. Therefore he subjoins in order:

7. VERSE 5. The Lord is the portion of my inheritance and of my cup: you are he who has restored my inheritance to me. For if he repudiated those who are justified from works, he certainly preferred to have those whom God made safe through grace. Therefore he significantly says: ^{*}The Lord is the portion of my inheritance.^{*} For since the Lord by his grace made safe those whom he gave into the inheritance, truly the Lord is the portion of his inheritance. Now the Son preserved obedience, so that he did not proclaim his inheritance sought in his own blood; but said it was given to him by God through God, so that he also confesses the Lord to be the portion of his cup, that is, of his passion. For if the nations were redeemed from sin by the passion of the Lord, yet that passion of the Lord was the will of the Father, as he testifies in the gospel, saying (speaking as the man whom he assumed): ^{*}Father, let this cup pass from me: nevertheless, not what I will, but what you will (Matt. XXVI, 39).^{*} Therefore if you consider the will of the Lord, he himself confessed saying: ^{*}if it be possible, let this cup pass from me.^{*} Whence also the redemption of the nations is to be received not in the will of the Son, but in the will of the Father. ^{*}For not what I will,^{*} he says, ^{*}but what you will.^{*} Therefore the Son assigns this very grace by which the nations

were redeemed through his death not to himself, but to the Father. Therefore he asserts the Lord to be the portion of both his inheritance and his cup.

8. VERSE 6. *The lines,* he says, *have fallen to me among the most powerful: for indeed my inheritance is very great to me.* For there was an ancient custom that the boundaries of possessions were also measured with a line: and therefore here, when he was speaking of the portion of his inheritance, he said, *the lines have fallen to me among the most powerful.* Now we receive testimony of this matter from the song of Moses, where it is written: *When God dispersed the sons of Adam, and established the boundaries of the nations according to the number of the angels of God, and the Lord's portion became his people, Jacob the line of his inheritance (Deut. XXXII, 8).*

And deservedly he who had said that God was the portion of his inheritance, said that the lines of his possession had fallen among the most powerful. For what are they if not the most powerful, whom the Lord justifies, whom the Lord honors? Who shall accuse the elect of God? Is it God who justifies? who has condemned (Rom. VIII, 33)? Therefore he who said his future inheritance would be among such as these, deservedly said: *The lines have fallen to me among the most powerful.* But that he says *they have fallen;* let no one take it as if he says his inheritance has become worse, because everything that falls becomes worse; but he used a proper and necessary word. For where someone is chosen not because of merit, there a certain lot of grace falls; as in the

assumption of the apostle who was substituted in the place of Judas, it is written, that *the lot fell upon Matthias (Acts I, 26).* Therefore because such an inheritance has happened to him by lot not except from the grace of the Lord, he significantly says: *The lines have fallen to me among the most powerful: for indeed my inheritance is very great to me.* Here the new Adam speaks.

9. VERSE 7. *I will bless the Lord who has given me understanding:* for the Son knows nothing except what he has seen and heard from the Father. Therefore he blesses him who has given him understanding. And truly this understanding is not from man, but from God. For who among men, two inheritances having been placed, one of which is magnificent and rich in works, the other poor and needy, would choose that which needs another's mercy? But the Son, taught by the Father, prefers to have an inheritance among those who hope in God, rather than those who are justified in their own works. Thus he beautifully says: *I will bless the Lord who has given me understanding: moreover even as in the night my reins have instructed me.* How did his reins instruct him? surely, he says, they made him understand that it is better to hope in the Lord than to be justified in one's own work. For did not his reins instruct even the Lord himself as if in the night to hope in God? For his soul was also sorrowful even unto death. He learned to hope in God, and this is what he says, that he was instructed in this understanding by his reins as if in the night. For

the following things show that he speaks of his passion, when he subjoins:

10. VERSES 8-10. *I foresaw the Lord in my sight always, because he is at my right hand so that I may not be moved.* *Therefore my heart has been gladdened, and my tongue has exulted, moreover even my flesh shall dwell in hope: because you will not leave my soul in hell, nor will you allow your holy one to see corruption.* And indeed this text and order is manifest: but because he named the reins, and said, *they have instructed me as if in the night;* lest they seem obscure, let us inquire. God is called the searcher of the reins and the heart, in which as if in two places the secrets of man are held. But in the heart indeed is the secret of the soul, but in the reins is the secret of the flesh; which diversities of the interior and exterior man between themselves the Apostle also teaches when he says: *I consent to the law according to the interior man; but I see another law in my members fighting against the law of my mind (Rom. VII, 12).* And in another place: *Therefore I myself indeed serve the law of God with the mind; but with the flesh the law of sin (Ibid. 25).* Our Lord Jesus himself also relates that he felt such a certain dissension, where he says: *The spirit is willing, but the flesh is weak:* for according to the interior man he consented to the law of the Father, that he might suffer; but according to the exterior man, as he himself testifies, he trembled in the flesh. Therefore, because the reins contain the secrets of the flesh which was weakened at the time of the passion,

he says he was instructed by his reins, so that he might understand, although he was the Son, to hope in God. Concerning him, the epistle which is written to the Hebrews similarly thinks: *For although,* it says, *he was the Son of God, he learned obedience from the things which he suffered: and having been made perfect he became the cause of eternal salvation to all who obey him (Heb. V, 8).* For thus the reins instructed him, so that he might foresee God at his right hand always so that he might not be moved. Surely concerning the will, the spirit is willing, but the flesh is weak. And properly he said he was thus instructed by his reins as if in the night; he did not say *into the night,* but *as if in the night.* For his senses were not completely darkened by the fear of death, he who said: *Nevertheless not what I will, but what you will (Matt. XXVI, 39).* But yet he was not without a certain perturbation, he who confessed weakness and sorrow. For if elsewhere David says: *The fear of death has fallen upon me, fear and trembling have seized me, and darkness has covered me (Psalm LIV, 6);* rightly this darkness coming from the fear of death, which it is fitting was very small in the Son of God, is called not *night,* but *as if night.* Therefore it is significantly said: *Moreover as if in the night my reins have instructed me.* But what did they instruct? Namely that which follows below, so that he might foresee God in his sight always, because he is at his right hand so that he may not be moved.

11. *For this,* he says, *my heart has been gladdened, and my tongue has exulted; moreover even my flesh shall dwell in hope: because you will not leave my soul in hell, nor will you allow your holy one to see corruption.* *You have made known to me the ways of life: you will fill me with joy with your countenance: delights are in your right hand.* Therefore there are also joys in the right hand of God, with all of which the Son is filled. For he had God at his right hand. *I foresaw the Lord,* he says, *in my sight always; because he is at my right hand.* Now ascending into heaven, he himself was placed at the right hand of the Father. Let us inquire what is the left of this right hand. For the Apostle knew in a certain place the armor of righteousness on the right and on the left, namely glory and ignominy. I think the right hand is the form of righteousness; but ignominy and infamy the left. Nevertheless, both are the armor of righteousness. But so that we may arrive at the right-hand armor of righteousness, we must first serve in the left-hand ones. Indeed, ignominy, infamy, weakness, folly, and other things similar to these must be undertaken in this world; so that we may arrive at nobility, at glory, at virtue, at wisdom: all of which we shall receive when we shall have arrived there where Christ is sitting at the right hand of God. Now we are sown in ignominy, so that we may rise in glory; we are sown in mortality, so that we may rise in eternity. Therefore our Lord, having suffered at the time of the passion the mockeries of scourges and spittings, when he was accused

as if a blasphemer, when he was counted among thieves, placed in such great ignominy and infamy, what was he doing if not serving in the left-hand armor of righteousness? Therefore, placed then at the left hand of God, he foresaw him at his right hand, so that he might not be moved. But truly after he rose and ascended into heaven, arriving at the right hand, at the palm of righteousness, at glory, at nobility, he is filled with joy with the countenance of God, and has delights in his right hands. Concerning which things the Apostle exhorts us in hope, saying: *Because the sufferings of the present time are not worthy to be compared with those future goods, which shall be revealed in us (Rom. VIII, 18).* Wherefore let us also more willingly glory in our infirmities, so that the virtue of God may protect us. And now indeed may the Father be at our right hand always so that we may not be moved, being about to translate us afterwards into his right hand, into the riches of our Lord Jesus Christ: to whom is glory. Amen.

TREATISE ON PSALM XXXI.

1. *A psalm of David for understanding* notes the prophecy it contains. The Apostle taught that it announced the New Testament through the calling of the nations. In which faith was to be justified without works, and in which the future remission of iniquities and oblivion of sins was promised through the gratuitous grace of God: and the reason for this is manifest. But it is worthwhile to follow the entire text of the psalm, in which the affections of the psalmist may be detected. Who would have seen according to the flesh the temptations entering into faith? For he saw that they were indeed blessed whose righteousness was not reckoned from works. For the law entered so that sins might be multiplied: and the law works wrath: and where there is no law, there is no transgression. Wherefore he shall not undeservedly be called blessed, who shall not have been under the law, but shall rather have been under grace.

2. But the nature of the faith that is required, the psalmist noted by saying, VERSE 2: Neither has guile been found in his mouth. I believe he surely seeks such a man as the Lord praised when Nathanael came to him; such as were not in Israel, whom God had thus rebuked through the prophets: This people honors me with their

lips, but their heart is far from me (Isa. 29:13). Nor is there any doubt that this is guile: to have one thing on the lips and another in the heart. Therefore David rightly says in another psalm: I believed, therefore I spoke (Psalm 115:10). And the Apostle declares: for with the heart one believes unto righteousness, but with the mouth confession is made unto salvation (Rom. 10:10). Thus if one believes in the heart what the lips confess, guile will not be found in his mouth. But if anyone honors God with his lips, while his heart is found to be far from him, there is guile in his mouth, by which we are properly marked at that time in which we follow the doctrines of men and our own counsels, repudiating the commands of God. For thus it is written: This people honors me with their lips, but their heart is far away (Isa. 29:13). They worship me, following the commands and doctrines of men (Matt. 15:7). So also the Lord in the Gospel calls the teachers of the law hypocrites, passing over the will of God and establishing their own counsels. Every hypocrite is a simulator and is guileful. And indeed, it is manifest guile to promise faith to God and to trust in human counsels. Men of this sort can neither remit iniquities nor cover sins, because they place their salvation more in the counsels of men than in the help of God. Finally, the prophet notes his own temptation, as it were, in the wavering of faith; and as if chastising himself, he warns what others ought to avoid, saying: when the heavy hand of God had been upon him—that is, persevering in many temptations—he

had indeed cried out to God, but had not persevered in the cry: but afterward he had been silent, and from that silence his bones had immediately grown old.

3. But what we should spiritually consider the bones to be, we have frequently noted: that just as bones are the stability and strength of one's body, so also patience is the stability and strength of our mind; thus here, he who could not persevere toward God when the hand of God was heavy upon him, but failed and was silent, is said to have deservedly had his bones grow old—that is, his patience grew old. For all old age brings infirmity. Therefore it is manifest that his patience was weakened. And he properly used the word *inveterasse* (to have grown old), that is, to have returned to his old impatience: for the new man and the new birth possess a persevering patience; hence the Apostle says: Tribulation produces patience, patience produces trial, trial produces hope; but hope does not confound, because the charity of God is diffused in our hearts (Rom. 5:3). Therefore, because in the new man the charity of God is diffused in the heart through the Holy Spirit who cries out: Abba, Father; his patience is rightly persevering, so that he can say: Who shall separate me from the charity of God? Tribulation, distress, or nakedness, or hunger, or the sword? (Rom. 8:35). But he who failed in crying out and hoping in God, blessed because his bones grew old; which is to say, they returned to their old impatience, as the charity of the new birth failed, which never despairs of the Father.

4. What then does he teach? That this is a faithful promise to us: that if there be iniquity or the work of sin, even if the hand of the Lord has been made heavy upon us, and has burdened us with many temptations, our cry to God ought not to fail. What if we have been silent? That we return to our old thoughts, seeking a remedy in our own counsels, employing cares and solitudes, and through our own wisdom leaving the hope which is from God, which is firmer than all our thoughts. And noting this as if in temptation, the prophet sings, VERSES 3 and 4: Because I was silent, all my bones grew old; when I had cried out all day and night; your hand was heavy upon me. And what does he say last? I was turned into misery while the thorn was fixed in me. Therefore he openly signifies that, from this vice that in supervening temptations he had ceased to cry out to God and to hope, silence and taciturnity succeeding, he had taken up in his thoughts the cares and solitudes of his life, and through this he was turned into misery, having left, of course, the hope of God's help: and significantly he says that a thorn was fixed in him. For the Lord teaches in the Gospel that thorns are the cares and solitudes of sustenance by which the word is choked: or this thorn which the prophet says was fixed in him—that is, the care and solicitude of life—from that time in which he was silent and ceased to cry out to God, through which he confesses that he was turned into misery. And because these secular cares and solitudes frequently creep into our minds, even when they

are not attended to, he says: Make my sin known to me.

5. And he separated them, distinguishing iniquity from sin; because iniquity can by no means be unknown. The significance of this word is even more appropriate in Greek. For they call it anomian (lawlessness), by which is signified the time in which the world lived without the law, when it still did not know God in its Gentile life. For it is necessary that all who are converted to the Lord confess that the life of their prior time was damnable. But indeed, because we define the name of sin in this: in which one enters into the cares and solitudes and thoughts of sustenance, which are so many and varied, and whose images occur so frequently even to the good against their will; who can detect it in his own observation? Therefore the prophet rightly seeks help from God concerning this, saying, VERSE 5: Make my sin known to me, O Lord. And in this we clearly find that the name of sin has been held from the beginning of the world, if we distinguish the transgression of the first-formed man himself. But it would be long to follow this out; nevertheless, the senses discriminating between sin and iniquity are equally manifested to those who follow them. For concerning sin he asks that it be made known to him; but concerning iniquity he says that he has not concealed it from himself. For because that was not without the knowledge of man, there remained in it the medicine of humility that he might announce it and confess it to the Lord. But indeed sin, whose variety

could steal upon even one who is ignorant, and whose multitude could deceive and lie hidden, he prayed that it might be made known to him. Finally, he persevered in the significance of the word; and because he separated iniquity from sin, he said: I will renounce, he says, my iniquity against myself, Lord. Thus here also he will not announce his sin, Lord, but his iniquity. For he could not announce sin, the knowledge of which he sought for himself from the Lord. But indeed the iniquity which he had in his conscience, this, he says, I will announce against myself before the Lord. For there is no other medicine for iniquity except confession to God. For we do ignorantly what the Lord makes recognized, when conversion has brought about the recognition of it, and it is necessary that repentance follows. Thus after this iniquity, if he shall have confessed before the Lord and announced it against himself—having been made, of course, his own accuser—he shall redeem the impiety of his heart. And here with prudent reason he says: I said: I will pronounce my iniquity against myself, Lord; and you have remitted the impiety of my heart. Finally, he who does not confess iniquity to the Lord, receives pride against the Lord, and thus acquires impiety. For he does not acknowledge the Lord as the Father of the whole creation. On the contrary, the prophet calls him who will confess—and through this prays against the charge of impiety—humble; which is surely the opposite of proud.

6. For this, he says, the humble and righteous shall pray to you in a proper time. There is

therefore a time when the righteous man is not properly before the Lord. The prophet himself teaches in what follows, saying, VERSE 6: Truly in a flood of many waters they shall not approach Him. Therefore, in a flood of many waters it is not the proper time for the righteous to approach the Lord; for it is not the part of a righteous man to give audacity to his soul, as the law also says: You shall not give audacity to your soul. But if anyone seeks the Lord in deep and most high mysteries, and scrutinizes all His judgments: and if perchance he thinks he can be sufficient to sustain all His waves (fluctus), he will not be a righteous man, nor will he usefully attempt to approach and seek the Lord in a flood of many waters; since in the exaltation of his own wisdom, he will have attempted to beat upon His hidden depths. So also the Apostle Paul: And lest I should be exalted, he says, by the multitude of revelations, there was given to my flesh a thorn, an angel of Satan to buffet me: for which thing I besought the Lord thrice: and it was said to me: My grace is sufficient for you: for power is perfected in infirmity (2 Cor. 12:7-9). And so here the prophet, when he had said that the righteous and humble shall not approach the Lord in a flood of many waters, himself showed at what time the Lord should rather be sought by him, VERSE 7: You are, he says, my refuge from the tribulation surrounding me. And here therefore he rather glories in infirmities, so that the power of God may protect him, just as Paul says: Gladly therefore will I glory in my infirmities, that the power

of Christ may protect me (Ibid. 9). Finally, he also added: My exultation, deliver me from those surrounding me. He calls the Lord his exultation: because the wise man should not glory in his wisdom, nor the strong man in his strength; but in this let everyone glory, that he has known and fears the Lord. Therefore, my exultation, deliver me from those surrounding me.

7. VERSE 8. I will understand and be joined to you in this way in which you will walk: I will fix my eyes upon you. There follows the precept that is commanded: You shall walk after the Lord your God. And this is a faithful man, not to choose a way for himself, but to follow the way itself which the Lord shows, to think that right which He has commanded. Finally he says: I will confirm my eyes upon you; so that, of course, they may see no other path except that which the Lord directs: which he says more clearly in another psalm: As the eyes of the handmaid are upon the hands of her mistress, so are our eyes toward our Lord (Psalm 122:2); of course, not that we ourselves are directed to intend the truth; but that the Lord converts our eyes, which ought to be in His hands; and because it is in His power where He opens our sight, and where He closes it.

8. But if anyone does not approach this refuge of God of his own accord, let us learn how the prophet chastises such a one, to whom he compares him, and what he prohibits. Do not, he says, VERSE 9, become like the horse and the mule, which have no understanding. For man obeys the word and listens to the voice. But indeed,

those of whom it can be said: I sought and there was no man, I called and there was none who heard (Isa. 63:5); such as these are the horse and the mule: they must be forced with bit and bridle to go where they do not wish. From which the righteous man asks that their stiff neck and hard jaws be softened by torment and violence. And kindly the prophet does not wish them to be left to their own hardness, whoever does not approach the Lord of their own accord: but rather he expostulates by whatever punishments they may be drawn along, provided that they be saved. Therefore he says: With bit and bridle lead down the jaws of those who do not approach you.

9. VERSE 9. Many are the scourges of the sinner. For through these the Lord fashions salvation for sinners: for by bringing in plagues and tribulations, He educates the pride of sinners so that it may become accustomed to fear. But mercy shall surround the one who hopes in the Lord. For he who has his hope always in the help of God needs not to be led either by bit or bridle, nor to be rebuked by the scourge so that he may approach. Therefore His mercy is nearest to this man. Wherefore, just as the prophet says, VERSE 11: Be glad in the Lord, and rejoice, you righteous, and shout for joy, all you upright in heart. Through Jesus Christ our Lord, to whom is glory forever and ever. Amen.

TREATISE ON PSALM 41.

1. I think that the discipline of explaining generally to be observed in all the psalms is that first the title should be looked at, and the whole psalm adapted to it. For no one is so foolish that, when he has promised to speak about a cedar, he should describe an oak: much less would the Spirit of God, whom we believe spoke through the prophet, have noted one thing in the title and said another in the song of the psalm, as in the present case David surely sang those things which were to be the understanding for the sons of Korah (Num. 16:8): for such is the pre-titling of the psalm. For we read that the synagogue of Korah in the time of Moses murmured against the ordination of God, so that they strove to usurp and seize for themselves the height of the ministry of the priesthood which Aaron and his sons had received according to the will of God. This vice of cupidity the Apostle notes and warns about, as if rebuking in a way: So I say to you through the grace that is given to me in all of you, that you should not think above that which you ought to think (Rom. 12:3); but let each of you think according to what the Lord has imparted as the measure of faith: For as in one body we have many members, but all the members do not have the same acts; so we, being many, are one

body in Christ, but each one members of another, having diverse gifts (Ibid. 4-6). Therefore to one is given ministry, to another prophecy, to another power, to another the word of doctrine. But if anyone, wishing to think above measure, should go out from the measure of the Lord's partition, he is found in the folly of Korah, and he shall be called spiritually a son of Korah: and for such as these shall be sung the understanding, this psalm which he teaches.

2. VERSE 2. As the deer desires the fountains of water, so my soul desires the living God. For I think that not without cause were the 'fountains' of water placed, when it would have been nearest for him to say, as the deer desires the waters; but he preferred to name the fountains of water, that is, the origin and principle of the waters; knowing, of course, through spiritual wisdom—which alone knows the roots of trees and the natures of beasts—that even this mute animal desires not just any nearby waters, but the very fountains of the waters, and seeks the cleaner and purer principles of the streams. By which example he wishes us to be warned, so that we also may desire the Lord Himself, who is the head of all, as the very fountain of life and wisdom. For this fountain is one, from which many divisions of spiritual waters are made, such as healings, prophecies, kinds of tongues, ministries, the word of science, the word of doctrine. But also the measures of neighbors are not to be so desired that, through emulation and contention and discords, we neglect the desires of the foun-

tain itself. For we neglect Him whenever we are unwilling to preserve the measure of His division and ordination in peace and charity. Thus, those figured in the likeness of the sons of Korah who are found in this pride shall be warned by this psalm, so that they may rather understand toward what they ought to intend their desire, as the righteous man says: As the deer desires the fountains of water; so my soul desires the living God.

3. VERSE 3. When shall I come and appear before the face of God? My tears have been my bread day and night, while it is said to me daily: Where is your God? But from this very thing, 'when shall I come and appear,' it is shown to us that it is not obtainable from the near at hand; and unless our tears have been bread to us day and night, we shall by no means reach the face of the Lord. And the understanding of the sons of Korah ought to follow the order of doctrine, so that it may know how to arrive at the house of God through many tribulations and vexations and insults (*improperia*), lest it be exalted in its own pride, knowing that virtue is more proven in infirmities, nor should it snatch dignity for itself, because the Apostle says: Let this mind be in you which was also in Christ Jesus: who, though He was in the form of God, did not think it robbery to be equal to God; but humbled Himself, taking the form of a servant, and being found in appearance as a man. He emptied Himself even unto death, even the death of the cross (Phil. 2:5-8); in which, when He was fastened, He heard these

insults: Where is your God? when they said to Him reproachfully: Let Him come and deliver Him (Matt. 27:43). Therefore, as I said, the synagogue of Korah is taught through how many tribulations and tears one approaches the house: which tears the prophet beautifully says were in bread for him, that is, for the food of eternal life; and it follows in order, as he says in the following parts:

4. VERSE 5. These things I remembered, and I poured out my soul within me, because I shall pass into the place of the admirable tabernacle even to the house of God. And indeed I think something should be said beforehand here about the significance of the word, what 'I poured out' (effudi) means. He says he poured himself out for this reason, because he was about to pass into the place of the tabernacle even to the house of God. But the goods of the spirit are a passage even to the house of God. Therefore, to pour out the soul is an operation of good hope: but what do we know about it in common use? because whatever is poured out is cast away and perishes, nor is it as safe as when it is retained in a small vessel. For this is to pour out: to pour out that which you had closed up somewhere. Thus, he who said 'I poured out my soul' is to be understood as having said nothing else than 'I cast away and lost and held as cheap.' How then did he therefore cast away and lose it because he was about to pass into the place of the tabernacle even to the house of God? unless perhaps he makes manifest the command of God, who said to His

disciples: Whoever shall save his soul shall lose it; and whoever shall lose it shall save it (Luke 17:33). And indeed he kept the order: for when he had spoken beforehand of tribulations, since his tears had become his bread day and night, while it was said to him daily: Where is your God? 'These things,' he says, 'I remembered, and I poured out my soul within me': in which he is to be understood as having said nothing else than 'I cast away and lost and held as cheap.' How then did he cast away his soul for God? For the righteous man knows that as often as tribulations and persecutions and insults supervene on account of the name of God, the soul must be lost and cast away and held as cheap, so that it may be saved in the day of the Lord; and therefore here also significantly, he shows that he did not pour out his soul because he despaired of the hope of future life; but that he poured out his soul because he was about to pass into the place of the admirable tabernacle even to the house of God. Taught therefore by this psalm, as often as the enemy shall persecute and reproach us with the name of the Lord, let us pour out our souls to him, ready to lose them so that we may save them: not pouring them out for this reason, as if we despair of the confidence of the help of God; but for this reason, because we are certain that they are to be returned to us, and that we are to pass in the place of the admirable tabernacle even to the house of God.

5. Now let us begin here to ask whatever place this admirable tabernacle might be, in which

there shall be a passage even to the house of God. In the ancient books we find the tabernacle made by Moses for the God of Israel, in which the ark of the testament was kept (Exod. 26:1), and in this all the mysteries were celebrated, and here they first appeared offering sacrifices before the face of God, until the house of God was built by Solomon, and the ark passed from the tabernacle of skins into the temple constructed with stones: but that tabernacle which had been in the desert, and those skins which formerly covered the roofs of the temple, were admirable in their ministry. Finally, in the Song of Songs, the bride praises her beginnings thus: I am black and beautiful, O daughters of Jerusalem, like the tabernacle of Kedar, like the skins of Solomon (Cant. 1:4). And in another psalm, although David desired to be in the courts of the Lord, yet he praises also His tabernacles, saying: How admirable, he says, O Lord, my soul desires to be in the courts of the Lord (Psalm 83:2). For the tabernacle of God is indeed admirable; but the house of God is more to be desired. Finally, David himself, when the kingdom of Israel was already at peace, since the ark of God in Shiloh remained under the skins (pellibus) of the tabernacle, desired to build the house of God. But what did the prophet say to him? You shall not build a house for me (2 Sam. 7:7): it is not for everyone to build the house of God. Therefore, as if toward greater ascensions, we must make a passage in the place of the tabernacle, that we may reach even to the house of God. And we are warned by the example of

Jerusalem, because the house of the Lord is not built before the enemy and sin are conquered: but nevertheless we are in the tabernacle for so long as the desert is being crossed, and the land of Jordan is entered—the beginning of the promised inheritance—and every Canaanite enemy is vanquished.

6. But the difference between the dignity of the tabernacle and the house is that in the tabernacle one does not always dwell, but in the house always, as David signifies in the ascensions, saying: Because the Lord has chosen Zion, He has chosen it for His habitation: this is my rest for ever and ever (Psalm 131:13). But indeed in the tabernacle He has no rest: for it must be moved in time of war, in which also the cloud used to recede from it, which signified the presence of God: which similarity will rightly be compared to us as long as we journey in this body, let us conquer all its vices in this equanimity, so that no enemy be left living or thriving. For God will visit us even in the tabernacle and in a time of quiet: but when a battle with vices has arisen, our tabernacle must be tightened and prepared for the expedition of war; nor can it be expanded, nor take delight in the rest of God at the time when the interruption of vices occurs: and God indeed will precede you in the battle, so that if you walk after Him, you may easily conquer your enemies, but He cannot dwell in you at that time. Thus, although you may conquer, although you may surpass the vices of the flesh, nevertheless from that very conflict you stain your hands in your own blood. Nor will you

be fit at this time to build the house of the Lord, just as David was rejected who had worked in blood. But he builds the house of the Lord who enters into rest, who is disquieted by no vices, for whom every enemy is extinct, who can say: But to me the world is crucified and I to the world (Gal. 6:14); with whom all old things have passed away and new things have been made, of which sort the kingdom of Solomon is referred to as a figure for us. But if in the course of this life no one be found so perfect that, being clean from every interruption of sin, he can reach into the house of God: yet I can say thus, 'because I shall pass into the place of the tabernacle even to the house of God': that is, in this present life, so that as long as I am in this world, I may pass into the place of the tabernacle; since daily a battle must be waged against flesh and blood, against the spiritual things of wickedness. But when the habitation of this tabernacle shall have been dissolved, as the Apostle says, and we receive a house not made with hands, but eternal in the heavens; when the body of our humility shall have been transfigured into the likeness of the body of the Son of God: then I shall reach the house of God, at which time He can dwell in me forever; and I shall rightly sing: because I shall pass into the place of the admirable tabernacle even to the house of God.

7. And this my passage shall be in the voice of exultation and confession, the sound of one feasting. Nor is it strange if the shadow of future goods had an image of this delight, either when David, transferring the ark of God from the

tabernacle of Shiloh, entered into Jerusalem with chorus and drums keeping a feast day, or when Solomon, the temple being built, brought in all the ministry in great exultation of those singing and playing the psaltery to God. Nor is it strange, I say, when each of us shall exchange this tabernacle of his body for that house not made with hands, but eternal in the heavens, if his passage shall be in the voice of exultation and confession, the sound of one feasting.

8. He therefore who has perceived this hope, rightly interrupted the sadness of the soul by saying, VERSE 6: Why, O soul, are you sad, and why do you disquiet me? Hope in God, because I shall confess to Him, the salvation of my face and my God. And see whether it does not agree with this understanding which we have followed, that in the time of persecution and insult to the name of God, the righteous man should console his soul with hope of this kind. Why are you sad, O soul, and why do you disquiet me? Hope in God because I shall confess to Him. But since it cannot be that one who casts his soul into death is not disquieted by some sadness—since even the Lord of all virtues Himself, the prince of faith Himself, the Son of God Himself, who spoke with confidence before He came to the time of the cross so as to say: No one takes my soul from me, I have power to lay down my soul and to take it up again (John 10:18); yet the same at the approaching hour of death said: My soul is troubled even unto death (Mark 14:34); and, Father, if it be possible, let this cup pass from

me (Matt. 26:39), and in the last groan: God, my God, why have you forsaken me (Matt. 27:46)? So also this psalm, showing in order the image of persecution, how great conflicts and tribulations are to be sustained by the righteous man, through which his faith is to be tempted and proven; therefore it says, VERSE 7: My God, my soul is troubled within me. For who is there whose soul is not troubled in the time of those persecuting the name of God? For besides that necessity of human fragility, besides corporal trepidations, there is a certain peculiar disturbance of faith, when the persecutors of the name of God seem to increase and dominate, and God does not avenge His servants, nor come to help their tribulations, nor extend His powerful right hand against His enemies. And therefore because no one in a time of this kind retains the sense of the judgments of God, beautiful is that exclamation of the Lord: God, my God, why have you forsaken me? by which He shows that He does not understand the cause why He is forsaken. And if that master of wisdom and narrator of the Father, the Son, is so troubled that He asks the Father why He had forsaken Him; what shall the rest do, however righteous, when the heights of the judgments of God supervene upon them? Nevertheless the psalm teaches what we ought to retain and alone do in these disturbances. For it behooves every righteous man when he is tempted, when he is troubled, when he is in anguish, when he comes into disturbance of soul—even if he does not understand why these things happen to him—

nevertheless not to leave faith, nor to condemn the belief which the prophet taught by saying: Therefore I shall be mindful of you, O Lord, from the land of Jordan and of Hermon, from the little mountain. For because my soul is troubled within me, therefore, he says, I shall be mindful of you from the land of Jordan and of Hermon. For in the land of Jordan he signifies the entrance of the promised inheritance to the people of Israel. And since we, comparing spiritual things with spiritual, consider faith to be the entrance of our inheritance. For this is the gate of our promises. Therefore where the Prophet wished to commend the beginning of our faith, there he named the land of Jordan and Mount Hermon. So also in the Song of Songs where the first calling of the Church was made: Come, he says, from Lebanon, O bride; come from Lebanon, O bride; come from Lebanon (Cant. 4:8): passing you shall pass, and you shall pass from the beginning of faith, from the head of Hermon. Nor let it move anyone that in this place Sanir is also named, since the same is Mount Sanir that is Hermon, which history teaches through Moses in Deuteronomy was situated in the land of Jordan. And we received, he says, in that time the land from the hands of the two kings of the Amorites, who were beside Jordan, from the torrent even to Hermon Sanir (Deut. 3:8). The Amorite named it Sanir. Therefore the head of Hermon, which is in the land of Jordan, is called the beginning of faith. For this reason also there John is first heard as the precursor, and there Christ is first shown to John:

there the Lord is filled with the Holy Spirit, there the testimony of the Father's voice is given: This is my Son in whom I am well pleased (Matt. 3:17). Here proceeding from the beginnings of virtues, here the beginnings of signs in which the Son of God is believed to have worked.

9. Rightly therefore the head of Hermon is called the beginning of faith: whence it behooves us to be mindful of our God, the salvation of our face, as often as our soul is troubled in temptations. For the beginning of faith is simple first belief, by which way we enter to the faith of God through Jesus Christ. But wisdom is sought among the perfect (1 Cor. 2:6): what the varieties of the judgments of God are, what the heights of His thoughts. Thus, although in the time of persecutions, in the disturbance of imminent death, wisdom may fail, yet let the beginning of faith not be left: but at least in that simple and naked belief let us be mindful of God, knowing that the enemy has no power over us except as much as is permitted. Let us not, however, abuse it with the boast of the foolish woman, of whom it was said: Where are the works of the justice of God? Job, what did the fear of the Lord profit you? (Job 22:3). But as often as thought shall come into this disturbance, it will be righteous according to the doctrine of this psalm to say: My God, my soul is troubled; therefore I shall be mindful of you from the land of Jordan and of Hermon, from the little mountain. Therefore also significantly he adds the appellation 'little' to Mount Hermon: for the beginning of faith is a small mountain,

and for which there are many ascensions even to the kingdom of heaven; to believe in God through insults, through injuries, through tribulations, through the death of the cross, is the first ascent: as often as in that most bitter summit of the cross my soul shall be troubled concerning the beginning of faith, concerning the little mountain; I shall be mindful, O Lord, who are the salvation of my face.

10. For 'deep calls unto deep' (abyssus abyssum invocat) in the voice of your cataracts, that is, the waves of the temptation of God, by which the land shall suffer: for who has known the heights of His thoughts and judgments? The sense of the Lord is a flood, whose magnitude the righteous man wishing to show, since he was speaking of his tribulations, says: Deep, says VERSE 8, calls unto deep in the voice of His cataracts.

11. All your heights and your waves have passed over me. He gives the reason why his soul is troubled: for deep calls unto deep in the voice of cataracts. We have indeed already spoken of what we thought the 'deep' (abyssus) to be; nevertheless we give a reason for what the prophet says of this very thing: Your judgments, O Lord, are a great deep (Psalm 35:7): for there is a great depth in the heights of the judgments of God, as if upon us so frequently that judgment follows judgments; what flesh could emerge, what flesh could sustain? See the Apostle, although he was treating in peace, yet intending the mystery of God, exclaims in disturbance: O the depth of the

wisdom and knowledge of God! how unsearchable are His judgments, how uninvestigable His ways! (Rom. 11:33). This height of the heart of God therefore is rightly named a deep, whose depth no one knows: for there are many heights where there is no end. And rightly here deep calls us to deep in the voice of your cataracts. Let us establish certain species of deeps, by which the treatise may shine more. Behold the Son of God coming in many signs and virtues heals various sicknesses of many, and is accused of doing healings. Who ever heard ill of one who has done well? And the Father admits such an impious insult to His Son: behold one deep. Judgments of God are structured, false witnesses are prepared as if against a blasphemous and irreligious person, although He was the only true witness of God: and the impious speak testimony and obtain their cause: behold another deep follows the former. He is buffeted, scourged, composed in a mocking habit, the enemy exults and sneers, all long impiety passes upon the Son of God: behold now a third deep is called upon, the Lord of glory is condemned on the cross, He is deputed among thieves and the impious. See how many judgments follow the deep, so that it can rightly be said by this man: All your heights and waves have passed over me.

12. And here I think enough has been said already. But lest anyone should ask and think that we have passed over by design what it is that he says: 'Deep calls unto deep in the voice of your cataracts,' let us repeat a little about the voice of

the cataracts. To be sure, these visible cataracts of waters have their own voices, because the emissions of rivers must sound and make a noise. And as often as from an infinite lake of pools or by the eruption of fountains rivers rise up into an outlet, whose depth can by no means fail or be exhausted; beautifully of these it is said 'deep calls unto deep in the voice of cataracts.' But we ought to remember of which deeps the prophet is speaking, of which also we have spoken beforehand. Therefore we ought also to know the cataracts of these: for we find that all the eruptions of the judgments of God have sounded through the voices of the prophets, which I think are called cataracts here. Deep calls unto deep in the voice of cataracts. After the preaching of the prophets followed the judgments of God, and as if they called themselves into that voice which he had sent beforehand so that they might follow. The voice of the cataract was: Let us oppress the righteous man because he is useless to us, and is contrary to our works, and he names himself the Son of God (Wisd. 2:12). Another voice of the cataract is: As a sheep led to the slaughter, and as a lamb before his shearer he opened not his mouth (Isa. 53:7). There is also another voice: They pierced my hands and my feet, they numbered all my bones (Psalm 21:17). There is also that voice: They divided my garments, and upon my vesture they cast lots (Ibid. 19): and in my thirst they gave me vinegar to drink (Psalm 68:22). And what is the need now to refer to all the voices of the cataracts, when the books of the

prophets are full of the insults and passion of the Lord? Since therefore the faith of things done has also followed all the preachings, in this voice of the cataracts deep has called unto deep, so that it might supply the effects of their sounds. Therefore because the prophet was speaking of such deeps, opportunely adding he says:

13. VERSE 9 and 10. In the daytime the Lord has commanded His mercy, and in the night He has manifested it: with me is my prayer to the God of my life: I will say to God, You are my upholder, why have you forgotten me? He gives, of course, doctrine and consolation to all the righteous, so that if, covered by many waves of temptations, they suffer a disturbance of sense—which darkness of the eyes is called night—they may remember that always in this night the powerful mercy of God is manifested, unless it be a time for the cause of pitying. But when we come into danger, and disturbance from desperation of life has made a certain night for our heart, then if we can say: With me is prayer to my God: I will say, You are my upholder, why have you forsaken me? This therefore is to be retained in the night; and when the other senses are disturbed, yet this ought not to fail, that we cry out to the Lord: Why have you forsaken me? about which speech we have treated before: because even if we do not understand the cause of the judgments of God, why He leaves us in some temptations; yet it behooves us not to fail in deprecating mercy from Him.

14. Why, he says, do I go about sad, while the enemy afflicts me, VERSE 11, and breaks my bones? This therefore will always be the prayer of the righteous man even in the night. Now as to what he says: 'He breaks my bones': by no means is imminent death to be understood; but because here in tribulation his patience was being broken, which is the establishment and strength of our mind, just as the bones are of the body: he called patience 'bones,' which will be broken by assiduous tribulations: 'while he breaks,' he says, 'my bones,' those troubling me reproached me, when they said daily: Where is your God? But although the righteous man feels this heavy hand, nevertheless what must be done, and what remedy is to be obtained in persecutions, he teaches saying, VERSE 12: Why are you sad, my soul, why do you disquiet me? Hope in God, because I shall confess to Him, the salvation of my face and my God. Which example being proposed to us, if any vexation, if any pressure, if any insult to the name of God shall come upon us, if our soul shall be sad, if it shall be disturbed, let us say: Hope in God, because I shall confess to Him, by the protection of Jesus Christ our Lord, to whom is glory forever and ever. Amen.