

Psalm 9

a. *In finem, pro occultis filii. Psalmus David.*

Confitebor tibi, Domine, in toto corde meo; narrabo omnia mirabilia tua.

b. Laetabor et exultabo

c. in te; psallam nomini tuo, Altissime. In convertendo inimicum meum retrorsum infirmabuntur, et peribunt a facie tua.

d. Quoniam fecisti iudicium meum et causam meam; sedisti super thronum, qui iudicas iustitiam.

e. Increpasti gentes, et periit impius: nomen eorum delesti in aeternum, et in saeculum saeculi.

f. Inimici defecerunt frameae in finem, et civitates eorum destruxisti

g. Periit memoria eorum cum sonitu; et Dominus in aeternum permanet. Paravit in iudicio thronum suum, et ipse iudicabit orbem terrae in aequitate: iudicabit populos in iustitia. Et factus est Dominus refugium pauperi; adiutor in opportunitatibus, in tribulatione.

h. Et sperent in te qui noverunt nomen tuum, quoniam non dereliquisti quaerentes te, Domine. Psallite Domino qui habitat in Sion; annuntiate inter gentes studia ejus: Quoniam requirens sanguinem eorum recordatus est; non est oblitus clamorem pauperum.

i. Miserere mei, Domine: vide humilitatem meam de inimicis meis, qui exaltas me de portis mortis,

j. ut annuntiem omnes laudationes tuas in portis filiae Sion.

Unto the end, for the hidden things of the Son. A psalm for David.

I will give praise to thee, O Lord, with my whole heart: I will relate all thy wonders

I will be glad and rejoice

in thee: I will sing to thy name, O thou most high. When my enemy shall be turned back: they shall be weakened and perish before thy face.

For thou hast maintained my judgment and my cause: thou hast sat on the throne, who judgest justice.

Thou hast rebuked the Gentiles, and the wicked one hath perished: thou hast blotted out their name for ever and ever.

The swords of the enemy have failed unto the end: and their cities thou hast destroyed.

Their memory hath perished with a noise. But the Lord remaineth for ever. He hath prepared his throne in judgment: And he shall judge the world in equity, he shall judge the people in justice. And the Lord is become a refuge for the poor: a helper in due time in tribulation.

And let them trust in thee who know thy name: for thou hast not forsaken them that seek thee, O Lord. Sing ye to the Lord, who dwelleth in Sion: declare his ways among the Gentiles. For requiring their blood he hath remembered them: he hath not forgotten the cry of the poor.

Have mercy on me, O Lord: see my humiliation which I suffer from my enemies, Thou that liftest me up from the gates of death,

that I may declare all thy praises in the gates of the daughter of Sion.

- k.** Exultabo in salutari tuo. Infixae sunt gentes in interitu quem fecerunt; in laqueo isto quem absconderunt comprehensus est pes eorum. Cognoscetur Dominus iudicia faciens; in operibus manuum suarum comprehensus est peccator.
- I will rejoice in thy salvation: the Gentiles have stuck fast in the destruction which they have prepared. Their foot hath been taken in the very snare which they hid. The Lord shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands.
- l.** Convertantur peccatores in infernum, omnes gentes quae obliviscuntur Deum.
- The wicked shall be turned into hell, all the nations that forget God.
- m.** Quoniam non in finem oblivio erit pauperis; patientia pauperum non peribit in finem. Exsurge, Domine; non confortetur homo: iudicentur gentes in conspectu tuo. Constitue, Domine, legislatorem super eos, ut sciant gentes quoniam homines sunt. Ut quid, Domine, recessisti longe; despicias in opportunitatibus, in tribulatione? Dum superbit impius, incenditur pauper: comprehenduntur in consiliis quibus cogitant.
- For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever. Arise, O Lord, let not man be strengthened: let the Gentiles be judged in thy sight. Appoint, O Lord, a lawgiver over them: that the Gentiles may know themselves to be but men. Why, O Lord, hast thou retired afar off? why dost thou slight us in our wants, in the time of trouble? Whilst the wicked man is proud, the poor is set on fire: they are caught in the counsels which they devise.
- n.** Quoniam laudatur peccator in desideriis animae suae, et iniquus benedicitur. Exacerbavit Dominum peccator: secundum multitudinem irae suae, non quaeret.
- For the sinner is praised in the desires of his soul: and the unjust man is blessed. The sinner hath provoked the Lord according to the multitude of his wrath he will not seek him:
- o.** Non est Deus in conspectu ejus; inquinatae sunt viae illius in omni tempore.
- God is not before his eyes: his ways are filthy at all times.
- p.** Auferuntur iudicia tua a facie ejus; omnium inimicorum suorum dominabitur. Dixit enim in corde suo: Non movebor a generatione in generationem, sine malo.
- Thy judgments are removed from his sight: he shall rule over all his enemies. For he hath said in his heart: I shall not be moved from generation to generation, and shall be without evil.
- q.** Cujus maledictione os plenum est, et amaritudine, et dolo; sub lingua ejus labor et dolor.
- His mouth is full of cursing, and of bitterness, and of deceit: under his tongue are labor and sorrow.
- r.** Sedet in insidiis cum divitibus in occultis, ut interficiat innocentem. Oculi ejus in pauperem respiciunt;
- He sitteth in ambush with the rich in private places, that he may kill the innocent. His eyes are upon the poor man:
- s.** insidiatur in abscondito, quasi leo in spelunca sua. Insidiatur ut rapiat pauperem; rapere pauperem dum attrahit eum.
- He lieth in wait in secret like a lion in his den. He lieth in ambush that he may catch the poor man: to catch the poor, whilst he draweth him to him.

t. In laqueo suo humiliabit eum; inclinabit se, et cadet cum dominatus fuerit pauperum. Dixit enim in corde suo: Oblitus est Deus; avertit faciem suam, ne videat in finem.

u. Exsurge, Domine Deus, exaltetur manus tua; ne obliviscaris pauperum. Propter quid irritavit impius Deum? dixit enim in corde suo: Non requiret.

v. Vides, quoniam tu laborem et dolorem consideras, ut tradas eos in manus tuas.

w. Tibi derelictus est pauper; orphano tu eris adjutor.

x. Contere brachium peccatoris et maligni; quaeretur peccatum illius, et non invenietur. Dominus regnabit in aeternum, et in saeculum saeculi; peribitis, gentes, de terra illius.

y. Desiderium pauperum exaudivit Dominus; praeparationem cordis eorum audivit auris tua: judicare pupillo et humili, ut non apponat ultra magnificare se homo super terram.

a. Supra in Psalmo gratias egit pro beneficiis toti humano generi collatis; in isto autem Psalmo specialiter gratias agit pro beneficio sibi collato in destructione inimicorum: et hoc patet ex titulo secundum Hieronymum, qui talis est, Victori pro morte filii canticum David et cetera. Et tangit historiam 2 Reg. 18, et 19, quod mortuo Absalone recuperavit regnum: et pro isto beneficio fecit istum Psalmum.

Sed in nostra littera titulus occultior est. In finem pro occultis filii Psalmus David. Occulta filii, mors filii, scilicet quia per eam occultatur ab oculis omnium. Secundum mysterium refertur ad Christum, qui dicitur filius antonomastice: qui est filius naturalis Dei patris. Joan. 8: si filius vos liberaverit, vere liberi eritis.

In his net he will bring him down, he will crouch and fall, when he shall have power over the poor. For he hath said in his heart: God hath forgotten, he hath turned away his face not to see to the end.

Arise, O Lord God, let thy hand be exalted: forget not the poor. Wherefore hath the wicked provoked God? for he hath said in his heart: He will not require it.

Thou seest it, for thou considerest labor and sorrow: that thou mayst deliver them into thy hands.

To thee is the poor man left: thou wilt be a helper to the orphan.

Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found. The Lord shall reign to eternity, yea, for ever and ever: ye Gentiles shall perish from his land.

The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart. To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

In the preceding Psalm, the Psalmist gave thanks for benefits conferred on the entire human race; but in this Psalm, he gives thanks in particular for benefits conferred on him through the destruction of his enemies: and this appears in Jerome's title, which is this: "To the Victor, a song of David for the death of the son." And he touches on the story in *2 Kings, 18* and *19*, that when Absalom was dead, he [David] recovered the kingdom.

But in our edition, the title is more cryptic, *Unto the end, for the hidden things of the Son. A psalm for David.* The hidden things of the son are the death of the son, namely because by this he is hidden from the eyes of all. [By a sense] referring to a mystery [of faith], it refers to Christ, who is called the son by the trope of

Item filius David principaliter repromissus. Luc. 18: miserere mei, fili David. Pro occultis filii, idest Christi quae occulta sunt.

Duplex est filii Dei adventus. Primus fuit occultus, quantum ad divinitatem et ejus gloriam, quae latebat in infirmitate carnis. Isa. 45: vere tu es Deus absconditus. Secundus erit manifestus. Luc. 21: videbunt filium hominis venientem in nube cum potestate magna et majestate.

Item est duplex Christi iudicium. Unum occultum; et hoc est in dispositione mundi, secundum quod permittit bonos persecutionem pati a malis. Ps. 35: iudicia tua abyssus multa. Item aliud est manifestum in fine. 1 Cor. 4: quousque veniat dominus, qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium. Agitur enim de occulto iudicio, secundum quod boni afflictionem patiuntur a malis. Job 30: expectabam bona, et ecce mala; praestolabar lucem et cetera. Et totum in idem redit: quia gratias agit de liberatione ab inimicis.

Dividitur autem iste Psalmus in duas partes. Primo ponit gratiarum actionem; secundo materiam gratiarum actionum, ibi, in convertendo. Gratias agit tripliciter: corde, ore et opere. Ore dupliciter: laudando et praedicando.

antonomasia,¹ since he is the natural Son of God the Father. *John 8: If therefore the son shall make you free, you shall be free indeed.* And in like manner, [it refers to] the son of David essentially promised anew. *Luke 18: Son of David, have mercy on me. For the hidden things of the Son,* that is, the things that were hidden about Christ.

The coming of the Son of God is twofold. The first was hidden, as far as his divinity and his glory, which were concealed in the weakness of the flesh. *Isaiah 45: Verily thou art a hidden God.* The second will be manifest. *Luke 21: And then they shall see the Son of man coming in a cloud, with great power and majesty.*

Likewise, Christ's judgement is twofold. One judgement is hidden, and this is in the arrangement and ordering of the world, according to which He allows the good to suffer persecution from the evil. *Psalm 35: Thy judgments are a great deep.* Likewise, the other will be manifest in the end. *1 Corinthians 4: Until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.* For the matter of the hidden judgement, according to which the good suffer persecution from the evil, is being discussed. *Job 30: I expected good things, and evils are come upon me: I waited for light, and darkness broke out.* And all of this goes back to the same matter: for he gives thanks for his liberation from his enemies.

This Psalm is divided then into two parts. First he sets down his thanksgiving, second the matter for which he gives thanks, at *When my enemy shall be turned back.* He gives thanks in three ways: in heart, in word, and in deed. Two ways in word: by praising and by preaching.

Laudando, quia dicit, confitebor. Est autem triplex confessio: scilicet fidei: Rom. 10: confessio fit ad salutem. Psal. 31: dixi, confitebor et cetera. Peccatorum. Jac. ult.: confitemini alterutrum peccata vestra. Laudis (Tob. 12): coram omnibus viventibus confitemini ei et cetera.

Et de hac confessione agitur hic. O domine confitebor tibi, idest gratias agam, idest laudabo te. Psal. 68: laudabo nomen Dei mei et cetera. Haec in corde: quia 1 Reg. 16: homines vident quae apparent, Deus autem intuetur cor. Contra quod Isa. 29, et Marc. 7: populus hic labiis me honorat, cor autem eorum longe est a me. Sed dicit, in toto, quia Deus est major corde nostro. 1 Joan. 3. Et ideo, quantumcumque laudemus secundum posse nostrum, minus est ipso. Deut. 6: diliges dominum Deum tuum ex toto corde tuo.

Qui ergo non totum cor dat Deo, sed aliquid aliud vult habere simul cum ipso, perdit eum. Isa. 28: angustatum est stratum, ita ut alter decidat: et pallium breve est, et utrumque operire non potest. Ille ergo toto corde laudat eum, qui nihil acceptat contra Deum, sed totum in eum actu vel habitu refert. Tob. 12: opera Dei revelare et confiteri (scilicet annuntiando) honorificum est.

Narrabo, praedicando et annuntiando, aliis, quia Deus dat beneficia aliis communicanda: et hoc bene fit aliis enunciando. Luc. 8: vade et annuncia quanta fecerit tibi Deus: et ideo dicit, narrabo mirabilia tua. Sed rationem habet quod dicit, mirabilia, quia opera Dei mirabilia sunt. Psal. 76: tu es Deus, qui facis mirabilia.

Praising, where he says, *I will give praise [confess]*. And confession is threefold, namely of faith — *Romans 10: Confession is made unto salvation. Psalm 31: I said I will confess; of sinners — James 5: Confess therefore your sins one to another; and of praise — Tobit 12: Give glory to him in the sight of all that live.*

And here he discusses this kind of confession. *I will give praise [confess] to thee, O Lord*, that is, I will give thanks, that is, I will praise you. *Psalm 68: I will praise the name of God*. This confession is in his heart, since *1 Kings 16: For man seeth those things that appear, but the Lord beholdeth the heart*. This is against what is in *Isaiah 29* and *Mark 7: This people...with their lips glorify me*. But he says *With my whole heart*, because *God is greater than our heart, 1 John 3*. And however so much we should praise Him in accordance with our ability, it remains less than God Himself. *Deuteronomy 6: Thou shalt love the Lord thy God with thy whole heart.*

Therefore, whoever does not give his entire heart to God, but wants to have something else at the same time as Him, loses Him. *Isaiah 28: For the bed is straitened, so that one must fall out, and a short covering cannot cover both.*² He, therefore, praises God with his whole heart who accepts nothing which is against God, but who puts everything in relation to Him, whether through act or by habit. *Tobias 12: Honorable to reveal and confess (namely by declaring) the works of God.*

By preaching and by announcing *I will relate*, to others, that God gives benefits to be communicated to others; and he does this well by announcing to others. *Luke 8: Return to thy house, and tell how great things God hath done to thee*. And so he says, *I will relate all thy wonders*. But he has a reason for saying, *Wonders*, for God's works are wonders. *Psalm 76:*

Sed quid est quod dicit, omnia? Hoc videtur impossibile. Job 5: qui facit magna et inscrutabilia mirabilia et absque numero. Quomodo ergo dicit, omnia? Dicendum, quod omnia secundum genus, vel omnia quaecumque narrat, omnia sunt mirabilia: vel omnia quia intentio narrantis non debet sistere in aliquo, sed procedere quantum potest. Hilarius in Lib. de Trin.: qui pie infinita prosequitur, etsi nunquam perveniet, proficiet in prodeundo. Eccl. 43: glorificantes Deum quantum potestis, supervalebit adhuc, et admirabilis majestas ejus: et 42: nonne fecit Deus sanctos suos enarrare mirabilia?

b. Laetabor. Hic gratias agit quantum ad cor. Aliqui narrant aliis bona sua, et gaudent de se, sicut peccatores. Luc. 18, de Pharisaeo, qui dicebat: gratias tibi ago, quia non sum et cetera. Sed hic gaudet in Deo semper. Eccl. 35: in omni dato hilarem fac vultum tuum, et in exultatione sanctifica decimas tuas. Laetabor, interius in corde, et exultabo in te, exiliens ad exteriorem laetitiam. Habac. 3: ego autem in domino gaudebo, et exultabo in Deo Jesu meo. Psallam.

Hic gratias agit quantum ad opus: psallere enim est opus manuale, et per hoc intelligitur bona operatio: quia omnia opera nostra ad gloriam Dei terminari debent. Matth. 5: sic luceat lux vestra et cetera. Ps. 145: psallam Deo meo, quamdiu fuero. Sed addit, nomini tuo, altissime; quasi dicat: Deus non proficit ex hoc quod confitebor et psallam tibi, quia nomen tuum altissimum est, sed nobis proficit. Psal. 34: oratio mea in sinu meo convertetur. Job 35: si juste egeris, quid donabis ei, aut quid de manu tua accipiet? Job 22: quid prodest Deo si

Thou art the God that dost wonders.

But why does he say, *All*? This appears impossible. *Job 5: Who doth great things and unsearchable and wonderful things without number.* In what way therefore does he say *All*? We should say, that “all” things according to their genus, or “all” things whatsoever he relates, are wonders. Or, “all” because the intention of the narrator should not stick to one matter only, but proceed as far as it can. Hilary says in the *De Trinitate*: “For He who devoutly treads an endless road, though he reach no conclusion, will profit by his exertions.”³ *Sirach 43: Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful, and 42: Hath not the Lord made the saints to declare all his wonderful works.*

I will be glad. Here he gives thanks with his heart. Some people, sinners for instance, tell others about their goods and delight in them. *Luke 18*, about the Pharisee, who said, *O God, I give thee thanks that I am not*, etc. But this man delights in God always. *Sirach 51: In every gift show a cheerful countenance, and sanctify thy tithes with joy. I will be glad*, inwardly in the heart, *and rejoice*, leaping up in joy externally. *Habakuk 3: But I will rejoice in the Lord: and I will joy in God my Jesus.*

I will sing. Here he gives thanks through his works: to sing the psalms is a manual labor,⁴ and by this is understood a good work. For, all of our works ought to have as their end God’s glory. *Matthew 5: So let your light shine before men. Psalm 145: I will sing to my God as long as I shall be.* But he adds, *To thy name, O thou most high*; as if to say: “You (God) do not gain anything by the fact that *I will give praise to thee* and *I will sing* to you, since your name is Most High. But we gain something.” *Psalm 34: My prayer*

justus fueris, aut quid ei conferes si immaculata fuerit via tua?

c. In. Hic ponitur materia gratiarum actionis. Primo in speciali pro se, secundo in generali, convertantur. Circa primum tria facit. Primo proponit factum; secundo auctoritatem facientis laudat, ibi, dominus in aeternum permanet. Tertio subdit fructum, ibi, sperent in te. Duo proponit: factum, et facti justitiam. Secundum, ibi, quoniam fecisti.

Factum est destructio inimici, in qua dicit tria: quia si aliquis destruitur, primo deficit a proposito: et quantum ad hoc dicit, in convertendo inimicum meum retrorsum, supple in hoc, confitebor, idest dabo gratias Deo. Tunc convertitur inimicus retrorsum, quando deficit ab eo quod proponit. Ps. 69: avertantur retrorsum et erubescant, qui cogitant mihi mala.

Secundo debilitatur ejus virtus: et quantum ad hoc dicit, infirmabuntur, scilicet in sua potestate. Hier. 20: dominus mecum est tamquam bellator fortis: idcirco qui persequuntur me cadent, et infirmi erunt. Tertio pereunt ipsi ideo dicit, peribunt, vel desinendo impietatem: et hoc, a facie tua, idest cognitione, vel condemnatione tua.

Vel, peribunt, te vindicante et sententiante eorum malitiam. Vel peribunt a facie tua, quia te videre non poterunt. Isa. 26, secundum aliam translationem: tollatur impius ne videat gloriam Dei.

shall be turned into my bosom. Job 35: And if thou do justly, what shalt thou give him, or what shall he receive of thy hand? Job 22: What doth it profit God if thou be just? or what dost thou give him if thy way be unspotted?

In thee. Here he sets down the matter about which he gives thanks, first in particular and on his own account, second in general at, *Shall be turned back.* With respect to the first he does three things. First, he sets forth what was done. Second, he praises the authority of the one doing it, at *The Lord remaineth for ever.* Third he adds the fruit, at, *And let them trust in thee.* [With respect to the first of these] he sets forth two things: the thing done, and the justice of the thing done, the second, at, *For thou hast maintained.*

What has been done is the destruction of the enemy, by which he says three things: For first, if someone is destroyed, he fails in his plan. And, he says with respect to this, *When my enemy shall be turned back,* complete what *I will give praise to,* that is, that I will give thanks to God. An enemy is turned back when he fails to do what he planned. *Psalm 69: Let them be turned backward, and blush for shame that desire evils to me.*

Second, [if someone is destroyed] his strength is enfeebled: and with respect to this he says *They shall be weakened,* namely in their power. *Jeremiah 20: But the Lord is with me as a strong warrior.* Third, they themselves perish, whence he says, *They shall...perish,* either by ceasing their impiety, and this, *Before thy face,* i.e. beknownst to You, or by your condemnation.

Or, *They shall...perish,* by you passing judgement and imposing retribution for their wickedness. Alternately, *They shall...perish before [from] thy face,* because they will not be able to see you. According to another Latin translation,

d. Hic ponit justitiam facti. Primo ex parte sua cum dicit, Quoniam fecisti. Aliquando quis habet justitiam, non tamen habet judicem qui faciat eam. Aliquando habet judicem, sed non testem vel advocatum; sed iste habens justitiam invenit judicem; et ideo dicit, quoniam fecisti iudicium meum, idest dedisti, et causam meam, idest testis meus. Hier. 29: ego sum testis et iudex, dicit dominus. Deus enim est iudex et testis: in quantum iudex, facit iudicium; in quantum testis, causas defendit.

Secundo ponit justitiam facti ex parte iudicis: et dicit de Deo auctoritatem iudicandi: sedisti super thronum, qui sedes iudicis est, idest habes regiam potestatem ad destruendum malum. Prov. 20: rex qui sedet in solio, intuitu suo dissipat omne malum. Item habes amorem justitiae; ideo dicit, qui iudicas justitiam. Hier. 11: tu autem domine Sabaoth qui iudicas etc. quasi dicat: tibi proprium est hoc. Ps. 10: justus dominus, et justitias dilexit. Isa. 63: ego qui loquor justitiam, et propugnator sum ad salvandum.

Vel si hoc ad Christum referatur, quoniam fecisti et cetera. Christus iudicatus fuit et causam habuit. Job 36: causa tua quasi impii iudicata est. Sed fuit causa sua, quia pervenit ad gloriam suam. Sedes, scilicet Deus pater, super thronum, idest animam Christi. Vel Christus ad dexteram Dei patris sedet: caetera adapta ut vis.

Isaiah 26: [Let the wicked be removed, so that] he shall not see the glory of the Lord.

Here he sets out the justice of what was done. First, on his own account when he says, *For thou hast maintained*. Sometimes one is in the right, but one lacks a judge who would render justice. Other times, one has a judge, but not a witness or an advocate; but this man who is in the right finds a judge; and so he says, *For thou hast maintained my judgment*, that is, you rendered it. *And my cause*, i.e. [You have been] my witness. *Jeremias 29: I am the judge and the witness, saith the Lord.* For God is a judge and a witness. Insofar as judge, he renders judgement, and as witness, he defends causes.

Second he sets out the justice of what was done on the judge's part; and he speaks of God having authority for judgement, *Thou hast sat on the throne*, which is the seat of judgement, that is, You have royal power for the destruction of evil. *Proverbs 20: The king, that sitteth on the throne of judgment, scattereth away all evil with his look.* Also, You have a love of justice; whence he says, *Who judgest justice. Jeremias 11: But thou, O Lord of Sabaoth, who judgest justly, etc.*, as if to say: this is proper to you. *Psalm 10: For the Lord is just, and hath loved justice. Isaiah 63: I, that speak justice, and am a defender to save.*

Or if this refers to Christ, *For thou hast maintained*, etc. Christ both had the office of judge, and had a cause. *Job 36: Thy cause hath been judged as that of the wicked.* But it was his own cause [He judged], through which he came into his glory.⁵ *Thou hast sat*, namely God the Father, *On the throne*, i.e, Christ's soul. Or, Christ sits at the right hand of the Father. Make the other expressions fit as you wish.

e. Incepasti. Supra ostendit Psalmista iudicium factum ex parte sua, quia in hoc est factum sibi iudicium debitum, et ex parte iudicis; hic ostendit iudicium sive iustitiam factam sibi ex parte vindicatorum. Et primo ponit ipsam iustitiam. Secundo exponit, ibi, inimici defecerunt. Dominus puniens malos, tria per ordinem facit in eis.

Primo quia non statim procedit ad ultimam poenam; sed primo reprehendit; secundo, nisi corrigantur punit; tertio exterminat. Quantum ad primum dicit, incepasti, per praedicatores. Isa. 58: annuntia populo meo scelera eorum, et domui Jacob peccata eorum. 2 Tit. 4: argue, obsecra, increpa in omni patientia et doctrina.

Item per tribulationes. Job 33: increpat quoque per dolorem in lecto, et ossa illius marcescere facit; et quantum ad hoc dicit, periit impius, vel Absalon, vel Diabolus, Job 4: quia nullus intelligit, in aeternum peribunt.

Incepasti gentes, scilicet deceptas, et impius, concitans, periit, quia tota multitudo rebellavit; sed non est destructa, quia fuit seducta. Quantum ad tertium dicit, nomen eorum delesti, quod impii perpetuare nituntur; sed ipsi in perpetuum non inveniuntur.

Contra: nomen Judae est in memoria. Dicendum, quod homines non intendunt nomen magnificare in malo, sed in bono; sed nomen Judae manet in malo. Prov. 10: nomen impiorum putrescit. Hieronymus dicit quod quidam ignotus, ut in memoria esset, combussit templum; et sic in malo remanet nomen malorum.

Thou hast rebuked. Above the Psalmist indicated the judgement made on his part, because in this the judgement that was due to him was rendered, and this on the part of the judge; here he indicates the judgement, or justice, rendered for him on the part of those vindicated. And first he sets down this justice. Second, he explains it, at *Of the enemy have failed.* God while punishing evil people does three things in [an] order to them.

First, he does not proceed immediately to the ultimate punishment; but first, he reprimands them. Second, if they are not corrected, he punishes them. Third, he wipes them out. Regarding the first, he says, *Thou hast rebuked*, by those who preach. *Isaiah 58: Show my people their wicked doings, and the house of Jacob their sins. 2 Timothy 4: reprove, entreat, rebuke in all patience and doctrine.*

Likewise by tribulations. *Job 33: He rebuketh also by sorrow in the bed, and he maketh all his bones to wither*, and regarding this he says the impious *hath perished*,⁶ either Absalom or the Devil. *Job 4: Because no one understandeth, they shall perish for ever.*

Thou hast rebuked the Gentiles, that is, the peoples who have been deceived, *and the wicked one*, the one provoking them, *hath perished*, since the entire multitude rebelled. But it has not been destroyed, because it was led astray. As to the third, he says, *Thou hast blotted out their name*, which the impious [wish] to have shine forever. But for all time these people will no longer be discovered.

To the contrary: the name of Judas remains in memory. We should say here that human beings do not intend to make their name great through evil, but through good; but Judas' name remains through evil. *Proverbs 10: The name of the wicked shall rot.* Jerome says that someone unknown, so that he might remain in

f. Inimici. Hic exponit quomodo periit: et duo facit. Primo assignat causam quare periit. Secundo modum, ibi, periit memoria. Causa quare periit, est, quia periit illud unde sibi voluit facere nomen. Quandoque scilicet aliqui faciunt sibi nomen ex potentia militari et bellorum: unde Gen. 6: hi sunt potentes a saeculo viri famosi. Aliquando aedificando civitatem: Eccl. 40: aedificatio civitatis confirmabit nomen, et super hanc mulier immaculata computabitur: sicut nomen Romuli per Romam; sed dominus destruxit utrumque.

Frameae, scilicet gladii, inimici, scilicet hominis, defecerunt in finem: Psal. 75: ibi confregit potentias. Civitates eorum destruxisti: Isa. 1: terra vestra deserta, civitates vestrae succensae igni. Hic inimicus specialiter Diabolus: Matth. 13: inimicus homo hoc fecit. Framea ejus, tentationes. Civitates, mala consilia, quibus utitur ad pervertendum bonos.

g. Periit. Hic ponitur modus quo periit: dupliciter exponitur hoc. Periit, idest simul pereunt memoria et sonitus eorum. Mali sonitum faciunt concutiendo regna, destruunt civitates: Ezech. 31: omnes traditi sunt in mortem ad terram ultimam in medio filiorum hominum ad eos qui descendunt in lacum.

Vel impii, quando quis malus homo destruitur, sed non sine magno tumultu: quia oportet aliquam tribulationem pati: ut patet Matth. 9, quando diabolus exivit clamans et multum discerpens.

memory, burned down the temple; and so the name of evil people remains in [their] evil.

Of the enemy. Here he explains the way in which the enemy perishes: and he does two things. First, he assigns the cause by which the enemy perishes. Second, the way, at *Their memory hath perished*. The cause by which he perishes is that the thing from which he wanted to make a name for himself perishes. For sometimes a person makes a name for himself from his military power and his wars: whence, *Genesis 6: These are the mighty men of old, men of renown*. Other times, by building a city or state. *Sirach 40: Children, and the building of a city shall establish a name, but a blameless wife shall be counted above them both*, just as the name of Romulus by Rome; but the Lord destroyed both.

The swords of the enemy, namely, of man, have failed unto the end. Psalm 75: There hath he broken the powers. Their cities thou hast destroyed. Isaiah 1: Your land is desolate, your cities are burnt with fire. Here the enemy is the Devil in particular. *Matthew 13: An enemy hath done this.* His Swords, temptations. Cities, evil counsels, which he uses to pervert good people.

Hath perished. Here the way in which the enemy has perished is set down. This is explained in two ways. *Hath perished*, that is, their memory and their din have perished at the same time. Evil people create din when they are violently disrupting kingdoms, and they destroy cities. *Ezekiel 31: For they are all delivered unto death to the lowest parts of the earth, in the midst of the children of men, with them that go down into the pit.*

Or secondly, of someone impious, when some evil man is destroyed, but not without great uproar, for it is right that he should suffer some sort of tribulation: as appears in *Matthew 9*, when the devil

Littera Hieronymi habet, perit memoria cum impiis, quia nihil boni fecerunt unde memoria eorum maneret in bono: Eccl. 6: frustra venit, et pergit ad tenebras, et oblivione delebitur nomen ejus.

Et dominus in aeternum permanet. Hic ponit auctoritatem facientis; et tangit sex conditiones circa iudicium Dei. Primo quod non est momentaneum, sed aeternum. Aliorum potentatus, vita brevis: ideo Psalmista dicit, dominus in aeternum permanet. Hieronymus: sedet quasi ad iudicium dominus.

Item dicit quod semper promptum est, aliorum non sic est: unde dicit, paravit in iudicio thronum suum, idest paratum habet: Isa. 3: stat ad iudicandum dominus, stat ad iudicandos populos.

Item dicit quod est universale; unde dicit, iudicabit orbem terrae, et non solum Judaeos, Gen. 18: absit a te domine ut perdas justum cum impio.

Item, quod est justum; unde dicit in aequitate, iudicabit populos in justitia. Duo dicit: scilicet aequitatem et justitiam: quia justitia importat executionem eorum quae sunt secundum se justa, quae non sunt justa in aliquo casu: quia regulae et numerus sunt circa contingentia, nec possunt adaptari ad singula particularia, sed in aliquo casu intermittuntur: sicut sunt quaedam regulae, et numerus, et conclusiones, quae in casu propter aliquid non servantur. Applicatio autem horum principiorum universalium ad facta particularia pertinet ad aequitatem. Hieronymus dicit, iudicabit populos in aequitate, quia ad singularia est aequitas,

went out crying out and violently convulsing [the possessed man].⁷

Jerome's version has *Their memory hath perished with the impious*, because they did no good things from which their memory might remain in goodness. *Ecclesiastes 6: For he came in vain, and goeth to darkness, and his name shall be wholly forgotten.*

But the Lord remaineth for ever. Here he sets down the authority of the one making the judgement; and he touches on six conditions about God's judgement. First, that it is not of a single moment, but for eternity. The supremacy of others, like life, is short: so, the Psalmist says *But the Lord remaineth for ever*. Jerome's version has: "The Lord sits as if to render judgement."

Second, he says that it is always prompt, whereas the judgement of others is not so, whence he says, *He hath prepared his throne in judgment*, i.e. he has it ready. *Isaiah 3: The Lord standeth up to judge, and he standeth to judge the people.*

Third, he says that it is universal; whence he says, *He shall judge the world*, and not only the Jews. *Genesis 18: Far be it from thee to do this thing, and to slay the just with the wicked.*

Fourth, that it is just, whence he says *He shall judge the people in justice [equity]*. He uses two words, namely, justice and equity. For, justice brings about the performance of those things that are just in their own right, things that are not simply just in some particular case. For since rule and number pertain to contingent things, rule and number cannot be adapted to particular singular things, but are neglected or ignored in some particular case, just as there are certain rules, numbers and conclusions which in a particular case, in relation to some [singular] thing, do not hold. The application of these universal principles to

quae quodammodo restringit et regulat justitiam.

Item dicit quod est misericordia plenum. Hoc commendatur ex persona cui fit misericordia, puta si facis indigenti: Luc. 14: cum facis prandium aut coenam, noli vocare amicos tuos aut cognatos, neque vicinos divites et cetera. Job 30: flebam quondam super eo qui afflicus erat, et compatiebatur anima mea pauperi. Et ideo dicit, factus est dominus refugium pauperi, scilicet oppresso: Isa. 1: subvenite oppresso, judicate pupillo, defendite viduam: Ps. 81: judicate egeno et pupillo, et humilem et pauperem justificate; et hoc verum est ubi habent justitiam: Lev. 19: non injuste judicabis; neque consideres personam pauperis, et non honores vultum potentis.

Item ex tempore, quia scilicet tempore quando indigent, est accepta misericordia ejus: Eccl. 35: speciosa est misericordia Dei in tempore tribulationis, quasi nubes pluviae in tempore siccitatis. Et ideo dicit: adjutor in tribulatione: et addit in opportunitatibus, quia tempore tribulationis homines convertuntur ad Deum, et tunc est eis praedicandum. Et possunt haec de Christo exponi. Dominus in aeternum permanet, quia Jesus Christus heri et hodie, Hebr. 13. Paravit judicium, quia sedet in throno suo judicans, et ipse judicabit orbem terrae in aequitate: Isai. 59: indutus est justitia ut lorica, et galea salutis in capite ejus.

h. Et sperent. Supra Psalmista posuit factum de quo gratias egit, et auctoritatem

particular deeds pertains to equity. Jerome's version says, *He shall judge the people in equity*, because equity extends to singulars, and in a certain way restricts and regulates justice.

Fifth, he says that it is full of mercy. This is commended [to one] on account of the person to whom mercy is shown, e.g. if you do something for a needy person. *Luke 14: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich, etc. Job 30: I wept heretofore for him that was afflicted, and my soul had compassion on the poor.* And so he says, *The Lord is become a refuge for the poor*, namely, from the oppressor. *Isaiah 1: Relieve the oppressed, judge for the fatherless, defend the widow. Psalm 81: Judge for the needy and fatherless: do justice to the humble and the poor.* And this is indeed the case where they have justice. *Leviticus 19: Nor judge unjustly. Respect not the person of the poor, nor honor the countenance of the mighty.*

Sixth, he says that it is timely, because at the time that somebody is in need, they accept his mercy. *Sirach 35: The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.* And so he says, *A helper... in tribulation*, and he adds, *in due time*, because in the time of tribulation, people are converted to God, and at that time, this ought to be preached to them. And these six conditions can be interpreted as pertaining to Christ. *The Lord remaineth for ever*, because *Jesus Christ, yesterday, and today, Hebrews 13. He hath prepared his throne in judgment*, because he sits judging on his throne, *And he shall judge the world in equity. Isaiah 59: He put on justice as a breastplate, and a helmet of salvation upon his head.*

And let them trust. Earlier, the Psalmist set down the deed for which he gives

facientis; hic ponit fructum facti. Et primo quantum ad alios: secundo quantum ad se, ibi, miserere mei domine, vide et cetera. Primo ponit triplicem fructum in alios. Primus est notitia, vel fiducia nominis Dei. Secundus spiritualis, laetitia diligentium eum. Tertius denunciatio nominis ejus. Secundum, ibi, psallite. Tertium, ibi, annunciate.

Hos fructus inducit per modum exhortationis: et circa hoc tria facit. Primo inducit ad sperandum. Secundo ostendit quibus convenit sperare. Et tertio quare. Dicit ergo, et sperent in te: Eccl. 2: qui timetis dominum, sperate in illum. Sed unde venit? Quia Noverunt nomen tuum.

Ex duobus enim spes consurgit; quod sit potens: et hoc patet, quia dominus nomen illi; et quod sit volens, quia summe bonus: unde Luc. 18: nemo bonus nisi solus Deus. Et praecipue hoc nomen Jesus: Matth. 1: ipse salvum faciet populum suum et cetera. Philip. 2: in nomine Jesu omne genuflectatur.

Et quare? Quia non derelinquis quaerentes te: Sap. 1: invenitur ab his qui non tentant illum; apparet autem eis qui fidem habent in illum, scilicet qui quaerunt eum bona intentione: quia mali non inveniunt eum: Joan. 7: quaeritis me, et non inveniatis. Item ubi est, quia non inter cognatos et notos, Luc. 2, Job 28: nec invenitur in terra suaviter viventium.

Secundo inducit ad secundum fructum, scilicet ad laetitiam. Psallite domino qui habitat in Sion. Dominus dicitur habitare in loco non corporaliter: 2 Reg. 6: David

thanks, and the authority of the doer; here, he sets down the deed's fruit. And first, with respect to other people. Second with respect to himself, at *Have mercy on me, O Lord: see, etc.* First he sets down a threefold fruit to other people. The first is the knowledge of, or trust in, God's name. The second is a spiritual fruit, the joy of those who love Him. Third, the declaration of His name. The second at *Sing ye*. The third at *Declare*.

He calls attention to these fruits through the mode of exhortation: and he does three things regarding them. First he calls to mind what is hoped for. Second, he indicates those for whom it is befitting to hope. And third, for what reason. Therefore he says *And let them trust in thee. Sirach 2: Ye that fear the Lord, hope in him.* But, whence comes this hope? Because *[They] know thy name.*

Hope wells up for two reasons: that He is able, and this is evident because the Lord is his name; and that He is willing, because He is the greatest good. Whence *Luke 18: None is good but God alone.* And especially the name Jesus. *Matthew 1: He shall save his people from their sins. Philippians 2: That in the name of Jesus every knee should bow.*

And why does this occur? Because *thou hast not forsaken them that seek thee. Wisdom 1: For he is found by them that tempt him not: and he sheweth himself to them that have faith in him,* namely, those who seek Him with a good intention, for evil people will not find Him. *John 7: You shall seek me, and shall not find me.* Likewise, [those who seek Him] where He is, because he is not *Among their kinsfolks and acquaintances, Luke 2. Job 28: Neither is it found in the land of them that live in delights.*

Second, he calls attention to the second fruit, namely, to joy. *Sing ye to the Lord, who dwelleth in Sion.* The Lord is spoken of as dwelling in a place but not bodily. 2

posuit arcam in Sion; sed secundum veritatem habitat in Ecclesia. Sion interpretatur specula, et in Ecclesia speculamur aeterna. Isti ergo debemus psallere, idest gaudere corde et ore et operibus, pro beneficiis datis.

Tertio inducit ad tertium fructum, annuntiate. 1 Pet. 4: unusquisque prout accepit gratiam in alterutrum illam administrantes. Et ideo primo inducit quod debeant annuntiare. Gregorius: ille uberes fructus suae praedicationis colligit, qui semina bonae operationis praemittit. Inter gentes, idest inter gentiliter viventes, idest inter peccatores: Isa. 21: occurrentes sitienti ferte aquam. Studia, idest curam ejus sive sollicitudinem de salute humani generis: Hier. 29: ego cogito cogitationes pacis.

Secundo haec studia exponit ibi, quoniam requirens et cetera. Illud quod aliquis cum studio et diligentia facit, non obliviscitur quin illud faciat; Deus autem studiosus est ad salutem hominum: et ideo non obliviscitur. Duo faciunt oblivionem: scilicet mors: Ps. 30: oblivioni datus sum tamquam mortuus a corde, item paupertas: Prov. 19: fratres hominis pauperis oderunt eum: Apoc. 6: quare non vindicas et cetera.

Sed Deus non obliviscitur mortuorum? Quoniam requirens sanguinem eorum, scilicet te quaerentium; etiamsi contingat eos occidi; et hoc judicando. Vel requiret sanctorum sanguinem, in resurrectione reparando illum: Sap. 5: ecce quomodo computati sunt et cetera. Dicitur autem recordatus, non quod sit oblitus, sed quia videtur oblitus propter dilationem.

Kings 6: David set the arc of the covenant in Zion; but in truth, He dwells in the Church. Zion is interpreted as a watch-tower, and in the Church, we watch eternal things. Thus, we must sing psalms to Him, that is, to rejoice in heart and word and deed, for the benefits bestowed.

Third, he calls attention to the third fruit, at, *Declare. 1 Peter 4: As every man hath received grace, ministering the same one to another.* And first he indicates what they should declare. Gregory writes: "He harvests the rich fruits of his preachings, who sends out the seeds of good work." *Among the Gentiles*, that is, among those living as Gentiles, that is, sinners. *Isaiah 21: Meeting the thirsty bring him water.*⁸ *His ways*, that is, His care or solicitude for the salvation of the human race. *Jeremiah 29: I think towards you, saith the Lord, thoughts of peace.*

In reference to *His ways*, he explains at, *For requiring*, etc. What someone does with care and diligence, he will not forget that he indeed does it. But God is most solicitous of human salvation, and so will not forget it. Two things cause forgetfulness: namely, death. *Psalm 30: I am forgotten as one dead from the heart.* And, poverty. *Proverbs 19: [Riches make many friends: but from the poor man, even they whom he had, depart] The brethren of the poor man hate him. Revelations 6: How long, O Lord (holy and true) dost thou not judge and revenge our blood.*

But God does not forget the dead, [does he]? *For requiring their blood*, namely, of *Them that seek thee*, even if they are killed. And he does this through judging. Or, *requiring* the blood of the saints, by giving them it back in the Resurrection. *Wisdom 5: Behold how they are numbered*, etc. But He is said to [*Have*] *remembered*, not that he has forgotten, but because He seems to have forgotten because of delay in time.

Item non obliviscitur pauperum et parvorum: unde, non est oblitus clamorem pauperum: Ps. 33: iste pauper clamavit, vel in periculis, vel in oratione: Jac. 5: clamor eorum et cetera. Ps. 22: non sprexit neque despexit deprecationem pauperis: Ex. 3: videns vidi afflictionem populi mei qui est in Aegypto, et descendi liberare eum.

i. Miserere. Hic ponit fructum quantum ad se. Et primo commemorat beneficium. Secundo ponit fructum, ibi, ut annuntiem et cetera. Beneficium duplex: unum futurum: aliud habitum.

Qui exaltas et cetera. Primo duo facit. Primo ponit misericordiam. Secundo misericordiae motivum. Futurum beneficium est misericordia. Miserere mei: Ps. 32: misericordia domini plena est terra. Motivum ad eam, consideratio Dei.

Vide, idest considera, humilitatem meam. Haec humilitas non importat virtutem, sicut illud, si non humiliter sentiebam (Psalm 130), sed dejectionem. Unde Hieronymus habet afflictionem de inimicis meis, quia scilicet affligunt. Vel aliter: vide humilitatem, quia humilibus dat gratiam, Jac. 4. Sed hoc potest considerare ex consideratione inimicorum, qui sunt superbi et mali.

Consequenter confitetur beneficium habitum: qui exaltas me etc.: quasi dicat: de tanto periculo eruisti me, quod non restabat nisi ut morerer: Hier. 9: ascendit mors per fenestras nostras; ingressa est domos nostras disperdere parvulos deforis.

Spiritualiter autem portae mortis sunt haeretici: Matth. 16: portae Inferi non

Also, He does not forget the poor or the little ones, whence, *He hath not forgotten the cry of the poor. Psalm 33: This poor man cried*, whether in danger or whether in prayer. *James 5: The cry of them hath entered into the ears of the Lord of Sabaoth. Exodus 3: I have seen the affliction of my people in Egypt...I am come down to deliver them out of the hands of the Egyptians.*

Have mercy. Here he sets down the fruit with respect to himself. And first, he brings to mind the benefit. Second, he sets down the fruit, at *That I may declare*, etc. And the benefit is twofold, one future, the other one already possessed.

Thou that liftest, etc. First he does two things. First he sets down [God's] mercy. Second, the motivation for the mercy. The future benefit is His mercy. *Have mercy on me. Psalm 32: The earth is full of the mercy of the Lord.* And the motivation for this mercy is God's consideration [of matters].

See, that is, consider, *my humiliation.* This humility does not concern the virtue of humility, as in this passage: *If I was not humbly minded* (Psalm 130), but rather being [humbled by being] defeated. Whence Jerome has "affliction from my enemies," because precisely they afflict. Or, interpreted another way, *See my humiliation*, because *God...giveth grace to the humble, James 4.* But this can be considered by taking into account the enemies, who are proud and evil people.

After that, he acknowledges the benefits he has possessed: *Thou that liftest me up*, etc. As if to say: "You raised me from such a danger that, were it to have remained I would have died. *Jeremiah 9: For death is come up through our windows, it is entered into our houses to destroy the children from without.*

In a spiritual sense, the gates of death are heretics. *Matthew 16: And the gates of*

praevalerunt adversum eam. Et sensus hominis: Hier. 9: mors introivit per fenestras. Odium verbi Dei: Ps. 106: omnem escam abominata est anima eorum, et appropinquaverunt usque ad portas mortis. Tentationes et vitia: Sap. 16: deducis ad portas mortis, et reducis. Qui ergo liberatur ab istis, dicat, exaltas me, idest liberasti me de portis mortis.

j. Consequenter cum dicit, ut ponit fructum; sed ordine retrogrado. Primo annuntiationis. Secundo exultationis, ibi, exultabo. Tertio cognitionis, ibi, cognoscetur. Dico quod misertus es, et peto quod misereris; et hoc ut annuntiem praedicationes.

Antiquitus iudicia fiebant in portis; et ideo dicit, in portis filiae Sion, idest Hierusalem, quia subjecta erat arci quae vocabatur Sion; quasi dicat: in multitudine populi Hierosolymitani, annuntiem omnes laudationes, non quod omnes, sed de omni genere laudis.

Item portae filiae Sion dicuntur doctores Ecclesiae: Isa. 54: ponam portas ejus in lapides sculptos; universos filios tuos doctos a domino.

Item justitiae: haec porta domini, justi intrabunt in eam, ut dicitur Psal. 117: Item bonae cogitationes: Ps. 147: seras portarum. In his ergo portis annuntiabo laudes tuas.

k. Exultabo. Posito uno fructu, scilicet praedicatione divinae laudis, hic ponit secundum, scilicet laetitiam spiritualem a Deo. Et primo ponit suam exultationem.

hell shall not prevail against it. And, human senses. *Jeremiah 9: Death is come up through our windows.* [And] hatred of the Word of God. *Psalm 106: Their soul abhorred all manner of meat: and they drew nigh even to the gates of death.* Temptations and vices. *Wisdom 16: Thou...ledest down to the gates of death, and bringest back again.* So, a person who is freed from these things would say *Thou liftest me up*, that is, you have freed me from the gates of death.

Consequently, when he says *That*, he sets down the fruit, but in reverse order. First, [he sets down the fruit of] the declaration. Second the rejoicing, at, *I will rejoice*. Third, the knowledge, at *Shall be known*. I say that You were merciful, and I ask why You should have been merciful, and this is so that *I may declare all thy praises*.

Judgements in ancient times were made at the gates; and so he says, *In the gates of the daughter of Sion*, that is, Jerusalem, since it was subject to the citadel that was called Zion; so this is as if to say, "To the multitude of the people of Jerusalem, *I may declare all thy praises*," not *All* the praises [as individual praises], but of all types of praise.

Moreover, the doctors of the Church are called *The gates of the daughter of Sion*. *Isaiah 54: I will make...thy gates of graven stones...All thy children shall be taught of the Lord.*⁹

Also [the gates may be interpreted as] justice. *This is the gate of the Lord, the just shall enter into it*, as Psalm 117 says. Likewise, [the gates may be interpreted as] good thoughts. *Psalm 147: The bolts of thy gates*. Therefore, in these gates, I will declare your praises.

I will rejoice. One of the fruits having been set down, namely the declaration of divine praise, here he sets down the second, namely spiritual joy due to God. And first

Secundo occasionem exultandi, ibi, infixae sunt gentes. Dicit ergo: annuntiem omnes laudes tuas.

Sed hae essent steriles, si ita essent in ore quod non in corde esset jucunditas: Psal. 146: Deo nostro jucunda sit laudatio; et ideo subdit, exultabo in salutari tuo. Non in mundo vel in carne, sed in tua salvatione qua me exaltas. Vel in Christo salvatore: Habac. 3: exultabo in Deo Jesu meo: 1 Reg. 2: laetata sum in salutari tuo.

Occasio exultationis est inimicorum destructio, qui persequuntur sanctos. Et persequuntur sanctos dupliciter. Primo violentia. Secundo fraudulentia. Dicit ergo quantum ad primum, infixae sunt gentes: ex hoc quod paraverunt occisionem aliis, ipsi occisi sunt; et ideo dixit infixae, vel secundum Hieronymum submersae: quia illud quod infigitur, deprimitur cum violentia. Et isti qui alios cum violentia occidere videbantur, violenter oppressi sunt: Isa. 59: semitae eorum incurvatae sunt in eis: Ps. 36: gladius eorum intret et cetera.

Vel spiritualiter quis immergitur in interitum, quando facit peccatum; quia ex hoc poenam aeternam intrat et damnatur: et in his operibus infiguntur ex consuetudine: Job 18: immisit in rete pedem suum, et in macula ejus ambulat.

Quantum ad secundum dicit, in laqueo isto. Insidiatores avibus et animalibus ponunt laqueos: sic qui insidiose procedunt: Ps. 56: laqueum paraverunt pedibus meis. Et dicit absconderunt, quia ad literam aucupes abscondunt laqueos; sic fraudulenter per verba pacis quae dant, parant venenum seductionis: Ps.

he sets down his rejoicing, then second the occasion for rejoicing, at, *The Gentiles have stuck fast*. Therefore he says, *That I may declare all thy praises*.

But these would be fruitless, if praises were in his mouth but there was no joyfulness in his heart. *Psalm 146: To our God be joyful and comely praise*; and so he adds *I will rejoice in thy salvation*. Not in the world or in the flesh, but in your salvation by which *Thou...liftest me up*. Or, in Christ the savior. *Habakuk 3: I will joy in God my Jesus. 1 Kings 2: I have joyed in thy salvation*.

The occasion for rejoicing is the destruction of the enemies, who persecute the saints. And they persecute the saints in two ways. First, by violence. Second, by deceit. He thus says concerning the first, *The Gentiles have stuck fast*, from the fact that they have prepared killing for other people, but they themselves are killed. And so he says *Stuck fast*, or according to Jerome's version, "Overwhelmed." For, what is stuck fast is pressed down with violence. And those who were seen to have killed others with violence have been pressed down. *Isaiah 59: Their paths are become crooked to them. Psalm 36: Let their sword enter into their own hearts*.

Or the passage can be interpreted in a spiritual sense: one plunges into destruction when one commits a sin, because by that one enters eternal punishment and is damned. And one is stuck fast in these actions by customs or habits. *Job. 18: For he hath thrust his feet into a net, and walketh in its meshes*.

He says concerning the second, *In the very snare*. Those who ambush birds and animals lay snares, and in like wise those who proceed by ambush. *Psalm 56: They prepared a snare for my feet*. And he says, *Which they hid*, because fowlers literally hide their snares. So [too they destroy by deceit] by the words of peace

139: in via hac qua ambulabam, absconderunt superbi laqueum mihi.

Tertius fructus est agnitio divinae majestatis. Comprehensus est pes eorum, idest malus affectus eorum: Osee 13: colligata est iniquitas Ephraim, absconditum est peccatum ejus, qui inclinantur solum ad malum. Et isti abscondunt laqueum, sed frustra: quia cognoscetur dominus. Et per quae? Quia in operibus. Aliquando aliqui in prosperitate non cognoscunt Deum, sicut Pharaon, sed in adversitate: Ps. 82: imple facies eorum ignominia; et ideo dicit: judicia faciens.

Quae autem sint judicia Dei, subdit: in operibus. Proprium divinae sapientiae est, quod disponat omnia suaviter, Sap. 8. Et hoc facit dando rebus ut per proprias formas in proprios fines tendant: sic per ea per quae cogitant peccatores offendere, incidunt in poenas: Job 5: qui apprehendit sapientes in astutia eorum. Et ideo dicit: in operibus manuum suarum comprehensus est peccator: Prov. 5: iniquitates suae capiunt impium, et funibus peccatorum suorum constringitur: Job 18: praecipitavit eum consilium suum.

Item cognoscetur dominus, hic a sanctis. Etiam fugiens laqueum: Prov. 1: frustra jacitur rete ante oculos pennatorum. Dicit ibi Glossa: facile evadit laqueos in terris qui semper habet oculos in caelis. Hieronymus: unusquisque secum portat funes, vincula et tormenta, unde sustinet mala; et occulto Dei judicio

they give, they prepare the poison of seduction. Psalm 139: [*In this way wherein I walked*] The proud have hidden a net for me.¹⁰—

The third fruit is recognition of the divine majesty. *Their foot hath been taken*, that is their bad desire. *Hosea 13: The iniquity of Ephraim is bound up, his sin is hidden*, [i.e. of those] who are inclined only to evil. And they hide the snare, but with to no avail, because *The Lord shall be known*. And through what? *In the works of his* [i.e. the sinner's] *own hands*. Sometimes, some people in prosperity do not know God, like Pharaoh, but [they do] in adversity. *Psalm 82: Fill their faces with shame [and they shall seek thy name, O Lord. Let them be ashamed and troubled for ever and ever: and let them be confounded and perish. And let them know that the Lord is thy name: thou art the most High over all the earth]*. And so he says, *Executeth judgments*, which are God's judgements. Thus, he adds, *In the works*.

What is unique to the divine wisdom is that it arranges everything agreeably, [as] *Wisdom 8* [narrates]. And it does this by giving to things that they strive towards their proper ends by their proper forms. *Job 5: Who catcheth the wise in their craftiness*. And so he says: *The sinner hath been caught in the works of his own hands. Proverbs 5: His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins. Job 18: His own counsel shall cast him down headlong*.

And likewise, *The Lord shall be known*, here by the saints. Even those fleeing the snare [know the Lord]. *Proverbs 1: But a net is spread in vain before the eyes of them that have wings*. Here the Gloss says: "Those who always have their eyes on heaven easily escape snares on earth." Jerome says: "Every person carries with himself the ropes, fetters, and

comprehenduntur peccatores in laqueis quos abscondunt, et justii evadunt.

I. Convertantur. Supra Psalmista prosecutus est de iudicio Dei quantum ad suos adversarios: hic prosequitur quantum ad totum humanum genus, et quantum ad mala quae ubique per peccatores aguntur: et circa hoc duo facit. Primo per modum orationis praenuntiat Dei iudicium contra malos. Secundo ponit malorum progressum. Ut quid domine et cetera.

Circa primum duo facit. Primo praenuntiat peccatorum poenam secundo exposcit divinum iudicium puniens, ibi, exurge domine. Circa primum tria facit. Primo praenuntiat optandam poenam. Secundo ponit causam poenae ex parte peccatorum, ibi, omnes gentes. Tertio ex parte iustorum, quoniam non in finem. Dicit ergo, convertantur. Haec petitio dupliciter potest intelligi. Uno modo de punitione malorum in praesenti per mortem. Alio modo in futuro per poenam aeternam. Et dicit, convertantur peccatores, idest puniantur.

Sed numquid hoc est petendum? Dicendum est, quod propheta dicit hoc per modum praenuntiationis, et non petitionis, vel conformando se divinae voluntati: Ps. 62: introibunt in inferiora terrae. Isa. 14: verumtamen in Infernum detraheris, idest Profundum laci.

Vel per Infernum intelligitur obstinatio mentis in peccato et cetera. Etiam vivus in Inferno convertitur peccator, quando innititur in obstinationem: Rom. 1: tradidit deos in reprobum sensum; quasi dicat: in

torments [of sin], through which he endures evils; and by God's hidden judgement sinners will be caught in the snares they hide, and the just will escape them."

Shall be turned. Above the Psalmist pursued God's judgement in relation to his adversaries. Here he pursues it in relation to the entire human race, and in relation to the evils that are done everywhere by sinners. And he does two things regarding this. First, in the mode of prayer, he pronounces the judgement of God against evil people. Second he sets down the advancement of those who do evil, at, *Why, O Lord*, etc.

Concerning the first, he does two things. First he pronounces the penalty for the sinners, and second he entreats earnestly for divine judgement that punishes, at *Arise, O Lord*. Concerning the first he does three things. First, he pronounces the penalty that is to be hoped for. Second, he sets down the cause of punishment on the part of the sinners, at, *All the nations*. Third, on the part of the just, *For the poor man shall not be forgotten to the end*. So he says *Shall be turned*. This petition can be understood in two ways. In one way, it is about the punishment of evil people in the present by death. In another way, in the future by eternal punishment. And he says, *The wicked shall be turned*, that is, punished.

But is this to be asked for? We should say that the prophet says this in the mode of pronouncement and not petition, or by conforming himself to the divine will.

Psalm 62: They shall go into the lower parts of the earth. Isaiah 14: But yet thou shalt be brought down to hell, that is, The depth of the pit.

Or by *Hell* is understood obstinacy of mind in sinning, and so forth. A sinner is even brought down *Into Hell*, when he persists in obstinacy. *Romans 1: God delivered them up to shameful affections,*

hac vita dejiciantur. Est ergo poena conversio in Infernum, ut dictum est.

Causa poenae est oblivio Dei: qui enim recedit ab uno termino, disponit se ad tendendum in alium. Duo termini hominis sunt Dei fruitio: et Gehenna: et hoc est quod dicit, convertantur etc. scilicet illi peccatores qui obliviscuntur Dei mandatorum et beneficiorum ejus. Ps. 77: obliti sunt beneficiorum et mirabilium ejus quae ostendit eis: Deut. 32: Deum qui te genuit dereliquisti, et oblitus es domini creatoris tui.

Ex parte justorum est alia causa, quae petit vindictam de peccatoribus. Sunt autem in justis duo quae exigunt vindictam: scilicet abjectio temporalis, et virtus spiritualis. Quantum ad primum dicit: quoniam non in finem oblivio erit pauperis. Res viles habentur despectui, sermo traditur oblivioni; sed non sic traduntur oblivioni justis apud Deum: Jac. 2: Deus elegit pauperes divites in fide, heredes regni quod repromisit Deus diligentibus se. Matth. 5: beati pauperes spiritu, quoniam ipsorum est regnum caelorum.

Ergo licet hic videantur oblivioni traditi, hoc tamen non est in finem, scilicet finaliter: Isa. 54: punctum in modico dereliqui te, et in miserationibus magnis congregabo te. Et sequitur: et in misericordia sempiterna miseratus sum tui. Quando enim recordabitur, tunc puniet opprimentes: Ps. 76: non obliviscetur misereri Deus, neque continebit in ira sua misericordias suas.

Quantum ad secundum, patientia pauperum et cetera. Vel expectatio

as if to say: "in this life, they are cast down." Thus, the penalty is being brought down *Into Hell*, as was said before.

The penalty's cause is forgetting God. For he who draws away from one end disposes himself to tending towards another. There are two end-points for man: enjoyment of God, and Hell. And this is what he is saying, at, *Shall be turned*, etc., namely those sinners who *Forget* God's mandates and His benefices. *Psalm 77: And they forgot his benefits, and his wonders that he had shown them. Deuteronomy 32: Thou hast forsaken the God that beget thee, and hast forgotten the Lord that created thee.*

On the part of the just, there is another cause, which asks for retribution against wicked sinners. For there are two things in the just that demand retribution on their account, namely their being rejected in the present time, and their spiritual virtue. Concerning the first, he says, *For the poor man shall not be forgotten to the end.* Things of little value are typically held in contempt, and speech hands those things over to be forgotten. But the just are not handed over in this way to be forgotten in God's kingdom. *James 2: Hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him. Matthew 5: Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

Therefore, though here they may appear to be forgotten, still this not *To the end*, that is, finally. *Isaiah 54: For a small moment have I forsaken thee, but with great mercies will I gather thee.* And what follows that verse is: *With everlasting kindness have I had mercy on thee.* For when God will be mindful, then He will punish the oppressors. *Psalm 76: Or will God forget to show mercy? or will he in his anger shut up his mercies?*

Concerning the second, *The patience of the poor*, etc. Or, according to Jerome,

secundum Hieronymum. Cum enim hic sustineant oppressionem patienter et paupertatem, ex patientia merentur vindictam: nec expectatio peribit in finem, quia consequentur bonum quod expectant. Aliter et in finem, qui scilicet est vita aeterna. Sed numquid patientia est in patria? Dicendum, quod non secundum essentiam, sed secundum fructum: secus de caritate et justitia, quae erunt etiam secundum essentiam.

Consequenter cum dicit, *exurge*, praenuntiat divinum iudicium: et circa hoc tria facit. Primo excitat iudicem. Secundo implorat iudicium. Tertio ostendit iudicii fructus. Dicit quod non est oblitus in finem pauperum: unde ipse quasi unus de pauperibus dicit, rogo ut non differas usque in finem praemiare; sed *exurge*.

Et circa hoc tria facit. Primo repudiat pravum sive humanum iudicium. Homo enim humanus absque ratione opprimens non confortetur, id est non valeat facere quod vult: Prov. 29: cum impii sument principatum, gemet populus.

Secundo exposcit iudicium alterius: iudicentur gentes, non secundum voluntatem humanam, sed in conspectu tuo, scilicet tuo iudicio, quasi, appello ad te. Act. 25: ante tribunal Caesaris sto, ibi oportet me iudicari. Ps. 25: iudica me domine quoniam et cetera. Tertio petit adiutorem: constitue legislatorem, scilicet filium tuum: Isa. 23: dominus legifer noster.

Vel aliter constitue legislatorem, id est punitorem secundum legem tuam; secundum enim legem poena infertur. Hieronymus habet: pone eis terrorem; alia translatio: mitte eis amaritudinem. Glossa: on them a terror;” Yet another translation

The expectation. For when they put up with oppression and poverty patiently, they merit deliverance by their patience. Nor shall the *Patience...perish for ever*, because then the good will arrive which they expect. And in another way, *For ever*, which is precisely eternal life. But is there no such patience in our heavenly homeland? We should say: not according to the essence of patience, but according to its fruit, differing from charity and justice, which will be there according to their essences.

Consequently, when he says, *Arise*, he announces the divine judgement. And concerning this he does three things. First, he rouses the judge. Second, he begs for judgement. Third, he indicates the fruit of the judgement. He says that the situation of the poor is not forgotten forever: whence he speaks about the poor as if he were one of them: “I ask that You do not put off distributing rewards even to the end, but *Arise*.”

And concerning this he does three things. First he rejects crooked or human judgement. For *Let not* the man unreasonably oppressing after the manner of man *Be strengthened*, that is, let him not be strong enough to do what he wills. *Proverbs 29: When the wicked shall bear rule, the people shall mourn.*

Second he earnestly asks for judgement of another person: *Let the Gentiles be judged*, not according to human will but *In thy sight*, meaning, by Your judgement, as if to say “I appeal to you.” *Acts 25: I stand at Caesar's judgment seat, where I ought to be judged. Psalm 25: Prove me, O Lord*, etc. Third, he asks for a helper: *Appoint...a lawgiver*, namely, Your son. *Isaiah 33: The Lord is our lawgiver.*

On in another sense, *Appoint...a lawgiver*, that is, a punisher in accordance with Your law. For according to the law, a penalty is inflicted. Jerome has: “Impose on them a terror;” Yet another translation

non confortetur homo, idest Antichristus: judicentur, idest puniantur. Fructus iudicii, quia recognoscunt se esse homines: sciant gentes quoniam homines sunt, fragiles, peccatores et mortales. Isa. 28: vexatio dat intellectum. Sic Alexander quando fuit percussus, recognovit se non filium Jovis, sed mortalem, ut ipse ait suis militibus.

m. Hic ponit processum impiorum. Et primo ponit causam nequitiae eorum. Secundo describit nequitiam, ibi, cujus maledictione et cetera. Tertio contra eam implorat divinum auxilium, ibi, exurge domine Deus. Causa nequitiae est duplex: scilicet permissiva et inductiva. Secunda, ibi, quoniam laudatur peccator.

Circa primum tria facit. Primo ponit divinam dissimulationem, quae videtur causa male agendi malis. Eccl. 8: quia non profertur cito contra malos sententia, absque timore filii hominum perpetrant mala; unde subdit: ut quid domine recessisti longe a nobis? In quantum non punis affligentes nos, et in hoc videris nos despiciere, in opportunitatibus, idest tempore in quo deberes ferre auxilium. Vel in opportunitatibus, idest opportune hoc facis: quia sancti inde proficiunt ad meritum vitae aeternae.

Secundo ponit dissimulationis effectum, dum superbit impius. Et ponit duplicem effectum in malis. Superbiam, eo quod non statim puniuntur a Deo; et ideo dicit: superbit impius, in potestatibus, incenditur pauper, idest affligitur. Vel incenditur spiritualiter ex consideratione superbiae impiorum et eorum peccatis: Psal. 68:

has: "Send them bitterness." The Gloss states: "Let man," that is Anti-Christ, "not be strengthened." *Be judged*, that is, let them be punished. The fruit of judgement is, that they recognize that they are men: *That the Gentiles may know themselves to be but men*, fragile, sinners, and mortal. *Isaiah 28: Vexation alone shall make you understand what you hear.* So Alexander the Great, when he was struck, recognized that he was not Zeus' son, but a mortal, as he said to his soldiers.

Here he sets down the advancement of evil people. And first he sets down their wickedness. Second, he describes their wickedness at, *His mouth is full of cursing*, etc Third, against this wickedness he calls upon divine aid, at *Arise, O Lord God*. The wickedness' cause is twofold: namely, a permitting cause and an inducing cause. The second cause is, *For the sinner is praised*.

Concerning the first, he does three things. First he sets down the divine concealment, which seems to be the cause for the evil acting evilly. *Ecclesiastes 8: For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear*, so he adds: *Why, O Lord, hast thou retired afar off from us*, insofar as You do not punish those afflicting us, and You seem to slight us, *In our wants*, that is during the time in which you should bring us aid. Or, *In our wants*, that is, You fittingly do this, because the saints then make progress towards deserving eternal life.

Second, he sets down the effect of the concealment, *Whilst the wicked man is proud*. And he sets down a double effect this has in evil people. [One is] pride, through the fact that they are not immediately punished by God, and so he says, *The wicked man is proud*, in his powers, *The poor is set on fire*, that is, he

zelus domus tuae comedit me. Tertius effectus est, quia comprehenduntur in consiliis quibus cogitant, quia consilia eorum finaliter destruent eos: Prov. 5: iniquitates suae capiunt impium, et funibus peccatorum suorum constringitur.

n. Quoniam. Hic ponuntur tres causae inducentes ad peccatum. Prima est adulatio. Secunda contemptus Dei, ibi, dixit enim in corde suo. Tertia praesumptio, ibi, non est Deus: circa primum tria facit. Primo ponit adulationem ejus. Secundo effectum. Tertio divinam clementiam.

Laudantur autem, secundum Glossam, peccatores de duplici peccato: scilicet carnalis concupiscentiae quantum ad seipsos, et injustitiae quantum ad proximum; ideo superbiunt. Sed secundum Hieronymum, quoniam laudatur, et ideo exacerbavit, in desideriis, quantum ad concupiscentiam, et iniquus, quantum ad injustitiam contra proximum.

Littera Hieronymi habet, vir avarus. Alia littera, raptor: Isa. 5: vae qui dicunt bonum malum, quoniam ita est. Exacerbavit dominum peccator, idest ad iracundiam provocavit. Hieronymus habet totum hoc sub uno versu: et alius versus incipit, ibi, peccator secundum multitudinem et cetera.

Potest autem legi secundum multitudinem irae suae non quaeret. Vel quia citra condignum punit, vel quia magna ira non punit modo, ut fortius puniat in futuro. Vel irae suae, scilicet peccatori, non quaeret, peccatum Deus.

is afflicted. Or, [the poor is] *Set on fire* in a spiritual sense through considering the pride of the impious and their sins. *Psalm 68: For the zeal of thy house hath eaten me up.* The third effect is that *They are caught in the counsels which they devise*, because their plans in the end will destroy them. *Proverbs 5: His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins.*

For. Here three causes that induce one to sin are set down. The first is flattery. Second, contempt for God, at *For he hath said in his heart.* Third, presumption, at *God is not.* Concerning the first, he does three things. First, he describes down his flattery. Second the effect. Third, divine clemency.

But sinners are praised, according to the Gloss, for two kinds of sin, namely that of carnal desire in relation to themselves, and that of injustice in relation to their neighbor. And for that reason they are proud. But, according to Jerome, *The sinner is praised*, and for that reason he *Hath provoked* by the objects of his desires, insofar as motivated by [carnal] desire, *And the unjust man*, insofar as motivated by injustice towards his neighbor.

Jerome's version has *The miserly man.* Yet another version has "The robber." *Isaiah 5: Woe to you that call evil good, and good evil*, for so it is [among misers and robbers]. *The sinner hath provoked the Lord*, that is he has provoked him to hot anger. Jerome has all of this under one verse, and another verse begins at [*The sinner*] according to the multitude, etc.

But, it can be read: *According to the multitude of his wrath he will not seek him.* Either, that He punishes while remaining within the limits of what is appropriate, or that in His great anger He does not punish for a while, so that He may punish the more severely in the

o. Non. Supra posuit Psalmista quasdam causas malitiae impiorum: quarum una erat permissiva, quia Deus recedebat longe; secunda inductiva, scilicet lingua blandiens: hic ponuntur aliae causae motivae, scilicet intrinsecae: quae sunt duae: scilicet Dei contemptus, et propria praesumptio. Secunda, ibi, dixit enim in corde suo. Circa primum duo facit. Ponit primo, quod de Deo non recogitat. Secundo, quod ejus judicia non formidat, ibi, auferuntur.

Circa primum duo facit. Quia primo ponit aversionem a Deo, sive ejus contemptum. Secundo aversionis effectum, ibi, inquinatae. Dicit ergo, non est Deus in conspectu ejus. Hieronymus habet, in cogitationibus quia nihil de eo cogitat; et continuatur sic: non quaeret Deum peccator, quia non est in conspectu ejus, idest in intentione, vel cogitatione: Job 21: dixerunt Deo, recede a nobis: scientiam viarum tuarum nolumus.

Effectus est, quia inquinatae sunt, idest sordent omni tempore viae suae. Viae peccatoris sunt cogitationes, vel voluntates: Sap. 1: in malevolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis. Et dicuntur inquinari per peccatum, vel ad similitudinem peccatorum praecedentis temporis.

Hoc allegorice de Antichristo, moraliter de peccatoribus dici potest: quia eo ipso quod Deus non est in intentione eorum, convertunt se ad temporalia; ex quibus anima inquinatur, in quantum permiscetur eis quae sunt pejora quam anima. Sed anima permixta Deo, qui est anima melior, non inquinatur, sed clarificatur; Thren. 1:

future. Or, [*According to the multitude*] of his wrath, namely that of the sinner, God *Will not seek* the sin.

God is not. Above, the Psalmist set down certain causes of the malice of the impious, of which one of these causes was permissive, because God moved off to a distance; the second was an inducing cause, namely a flattering tongue. Here he sets down yet other motive causes, namely intrinsic ones, which are two in number, [first] namely contempt for God, and [second] one's own presumption. The second at, *For he hath said in his heart.* Regarding the first he does two things. He sets down first that he is not mindful of God. Second, that he does not dread His judgement, at *Are removed from.*

Regarding the first, he does two things. First he sets down his turning way from God, or his contempt. Second, the effect of his aversion, at, *Filthy.* Thus, he says: *God is not before his eyes.* Jerome has *In his thoughts,* because he thinks nothing about God. And he continues thus: The sinner *Will not seek* God, because God is not before his eyes, that is, in his intention, or in his thought. *Job 21: Who have said to God: Depart from us, we desire not the knowledge of thy ways.*

The effect is, that *His ways are filthy,* that is are contemptible at all times. The ways of sinners are their thoughts or volitions. *Wisdom 1: For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.* And they are said to become filthy through sin, or by a likeness to sinners of times past.

This can be said in an allegorical sense of Anti-Christ, and in a moral sense of sinners. For by the very fact that God is not in their intention, they turn themselves to temporal things, by reason of which the soul becomes filthy, insofar as the soul is mixed with those things that are baser than the soul. But the soul which is

sordes ejus in pedibus ejus, nec recordata est finis sui: Ps. 34: viae illorum tenebrae et lubricum: Hier. 2: me dereliquerunt fontem aquae vivae, et foderunt sibi cisternas dissipatas quae continere non valent aquas.

Hieronymus habet, parturiunt viae ejus, quia peccatores proponunt facere diversa: Luc. 12: anima mea, habes multa bona reposita in annos plurimos, comede et epulare. Et dixit dominus, stulte, hac nocte et cetera. Ps. 7: concepit dolorem, et peperit iniquitatem. Temporalibus adhaerens, in uno non infigitur, quia non sufficit: et propter hoc diversa cogitat.

p. Auferuntur. Hic ostendit quomodo contemnunt divinum iudicium. Et primo ponit causam. Secundo ostendit effectum, ibi, omnium inimicorum. Judicia tua, idest beneficia tua, auferuntur a facie ejus, idest a mente et memoria ejus: et sic non timebit quia non cogitat de eis: Prov. 28: viri mali non cogitant iudicia: qui autem requirunt Deum, animadvertunt omnia: Dan. 13: declinaverunt oculos suos ne viderent caelum. Sed Hieronymi litteram oportet extorte dicere omnes inimicos suos despicient, quasi scilicet non credit iudicia Dei.

Et dominabitur, supple In corde suo. Vel aliquando ex Dei permissione mali dominantur inimicis. Et haec est causa, quare non cognoscuntur divina iudicia: Habac. 1: ipse de regibus triumphavit: ibidem: impius praevallet adversus justum

commingled with God, who is a better spiritual thing, is not made filthy but made clear and bright. *Lamentations 1: Her filthiness is on her feet, and she hath not remembered her end. Psalm 34: Let their way become dark and slippery. Jeremiah. 2: They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.*

Jerome's version has, "His ways are troubled," because sinners propose to do different things. *Luke 12: And I will say to my soul: Soul, thou hast much goods laid up for many years take thy rest; eat, drink, make good cheer. But God said to him: Thou fool, this night, etc. Psalm 7: He hath conceived sorrow, and brought forth iniquity.* By clinging to temporal things, a person is not fixed in one thing, because [one temporal thing] does not suffice, and on account of this he thinks about different things.

Are removed. Here he shows the way in which they show contempt for divine judgement. And first he sets down the cause. Second, he show the effect, at, *All his enemies. Thy judgments, that is Your benefits, are removed from his sight, that is from his mind and his memory.* And so he will not fear because he does not think of these things. *Proverbs 28: Evil men think not on judgment: but they that seek after the Lord, take notice of all things. Daniel 13: They... turned away their eyes that they might not look unto heaven.* But, it is fitting that Jerome's version explicitly says, "They despise their enemies," as if because they do not believe God's judgements [and thus regard them as enemies to their way of life].

He shall rule over, make matters right, In his heart. Sometimes by God's permission the evil rule over their enemies. And this is the reason why, that they do not know the divine judgements. *Habakuk 1: Their prince shall triumph*

propterea egressum est iudicium perversum.

Alia causa est praesumptio de seipso: et praesumunt duo. Stabilitatem; et hoc est quod dicit: dixit in corde suo, non movebor a generatione, idest dominium meum non extendetur ab una gente in aliam, non multis mala inferam: non movebor, idest non amittam prosperitatem: Isa. 47: aggravasti jugum tuum valde, dixisti in sempiternum ero domina.

Hieronymus habet, et dixit, in aeternum ero a generatione sine malo, idest nunquam patiar malum: Apoc. 18: sedeo regina, et vidua non sum. Et Luc. 3, in Glossa exponens unam: dixit peccator volens perpetuare nomen suum non ibit per celebritatem et famam.

Sine malo, idest non faciam malum. Vel non movebor, idest non perveniam ad possessionem domorum, sine malo, violentiae et injustitiae. Et sic faciet Antichristus secundum Glossam. Vel ego Antichristus non movebor, idest inquietabor, a generatione in generationem sine malo, scilicet ero secundum quod est licitum.

q. Cujus. Hic ponit processum malitiae. Et primo in corde, de quo jam dictum est. Secundo de ore. Tertio de opere, sedet in insidiis et cetera. Circa primum duo ponit. Peccatum oris, quod committitur tripliciter. Aliquando maledicendo Deum vel proximum quod est in blasphemiam prorumpere: Isa. 1: blasphemaverunt sanctum Israel. Quandoque maledicunt semiplene, quando timore retrahuntur.

over kings, and in the same book, The wicked prevaieth against the just, therefore wrong judgment goeth forth.

Another reason is presumption with respect to himself. And he presumes two things. One is stability, and this is what he says at *For he hath said in his heart: I shall not be moved from generation to generation*, that is, my rule will not be extended from one people to another, nor will I cause evils to many. *I shall not be moved*, that is, I will not send prosperity away. *Isaiah 47: Thou hast laid thy yoke exceeding heavy. And thou hast said: I shall be a lady for ever.*

Jerome has, "And he said, unto eternity I will be without evil for generations," that is, I will never suffer evil. *Revelations 18: I sit a queen, and am no widow.* And Luke 3, in the Gloss, explaining one [passage] "a sinner wanting to perpetuate his name said he will not last with his fame and his reputation."¹¹

Without evil, that is, I will not do evil. Or, *I shall not be moved*, that is, I will not achieve possession of peoples and families, *Without evil*, that of violence and injustice. And according to the Gloss, the Anti-Christ will do things in this way. Or, I Anti-Christ *Shall not be moved*, that is, I will not be worried, *From generation to generation, and shall be without evil*, namely, I will be in accordance with what is permitted.

His. Here he sets down the advancement of the wicked person. And, first in his heart, about which we have just spoke. Second, of his mouth. Third, of his work, *He sitteth in ambush*, etc. Regarding the first, he does two things. Sin of the mouth is committed in three ways. Sometimes, by speaking ill of God or one's neighbor, which is to break forth in blasphemy. *Isaiah 1: They have blasphemed the Holy One of Israel.* Sometimes one only half speaks ill, when one retracts what one

Aliquando in injurias prorumpendo, et hoc est os plenum amaritudine, Glossa, amaribus verbis et minis. Eph. 4: omnis amaritudo, indignatio, blasphemia et clamor tollatur a vobis.

Aliquando decipiendo, et hoc est plenum dolo: 1 Cor. 6: neque maledici neque raptores regnum Dei possidebunt: Heb. 12: ne qua radix amaritudinis sursum germinans impediatur, et per eam inquinentur multi.

Secundo ponit radicem cordis, sub lingua, idest in interioribus cordis labor latet: Glossa, idest iniquitas. Cogitat enim perficere iniquitatem in qua laborat: Hier. 9: ut inique agerent laboraverunt: Job 20: cum dulce fuerit in ore ejus et cetera. Vel labor, quia aliis cogitat inferre laborem et dolorem: dolor, idest perniciosa ex labore sequens: Isa. 59: labia viri locuta sunt mendacium, et lingua vestra mendacium et iniquitatem facit.

r. Hic ostendit processum malorum quantum ad corpus; et circa hoc duo facit. Primo proponit eorum processum. Secundo processus terminum, in laqueo. Circa primum tria facit. Primo proponit cum quibus insidietur, ibi, cum divitibus. Secundo, contra quos: ut interficiatur innocentem. Tertio quomodo insidiatur, insidiatur in abscondito.

Dicit ergo. Mali non contenti locutione, laborant perficere, unde sedet in insidiis, cogitans quomodo noceat aliis. In occultis, propter simulationem: Eccl. 11: multae insidiae sunt dolosi. Cum divitibus, idest consiliariis: Eccl. 13: venatio leonis onagri in eremo, sic pascua divitum

has said out of fear.

Other times it breaks forth into injury, and this is a *Mouth...full...of bitterness*. the Gloss has "by bitter words and threats." *Ephesians 4: Let all bitterness, and anger, and indignation, and clamor, and blasphemy, be put away from you, with all malice.*

At other times, by deceiving, and this is *Full...of deceit*. *1 Corinthians 6. Nor railers, nor extortioners, shall possess the kingdom of God. Hebrews 12: Lest any root of bitterness springing up do hinder, and by it many be defiled.*

Second he sets down the heart's core, at, *Under his tongue*, that is, within their innermost hearts, *Labor* (The Gloss says "that is, iniquity") lies concealed. For he thinks to bring about the wickedness in which he labors. *Jeremiah 9: They have labored to commit iniquity. Job 20: For when evil shall be sweet in his mouth.* Or, *Labor*, because he thinks to impose labor and sorrow on others, and *Sorrow*, that is, calamities following from labor. *Isaiah 59: Your lips have spoken lies, and your tongue uttereth iniquity.*

Here he shows the advancements of evils with respect to the body. And concerning this, he does two things. First, he sets out their advancement. Second, the end of the advancement, *In his net*. Concerning the first, he does three things. First he distinguishes those with whom he waits in ambush, *With the rich*. Second, against whom, *That he may kill the innocent*. Third, the manner in which he will lie in ambush, *He sitteth in ambush...in private places*.

Thus he says that evil people are not content with words, but labor to bring things about, so *He sitteth in ambush*, thinking in what way he might harm others. In private places, on account of pretense. *Sirach 11: Many are the snares of the deceitful. With the rich*, that is, with

pauperes. Hieronymus habet juxta vestibulum, idest cameram suam.

Contra quos ostendit? Certe contra innocentes: unde ut interficiat innocentem, corporaliter vel spiritualiter: Exod. 23: insontem et justum non occides. Et contra pauperes; unde oculi ejus in pauperem respiciunt: Isa. 3: quare atteritis populum meum, et facies pauperum commolitis? Glossa, Antichristus cum divitibus habebit consilium contra pauperes. Hieronymus habet, oculi ejus in robustos, quia pauperes in temporalibus non sunt robusti, sed in spiritualibus: Job 16: hostis meus terribilibus oculis intuitus est me.

s. Insidiatur. Hic ponitur modus insidiandi. Et primo ponit similitudinem, sicut leo in spelunca sua, scilicet sic principes mali pauperes opprimunt: Prov. 28: leo rugiens et ursus esuriens, princeps impius super populum pauperem.

Secundo ipsum modum insidiarum, insidiatur ut rapiat: Prov. 12: verba impiorum insidiantur sanguini. Vel insidiatur ut rapiat pauperem, idest bona pauperis per violentiam et fraudulentiam. Subdit modum rapinae dum attrahit, alliciendo promissis, vel violentia, vel fraudulentia: Prov. 7: blanditiis labiorum attrahit illum in sagena.

t. In laqueo. Hic ponuntur duo. Et primo, ad quid pervenit eorum conatus. Secundo causam, ibi, dixit enim. Pervenit enim conatus peccatoris secundum ejus intentionem ad prostrationem pauperis: unde, in laqueo suo; sed secundum Dei ordinationem pervenit primo ad evacuationem potestatis: unde, inclinavit

counselors. *Sirach 13: The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich.* Jerome's version has "In a nearby vestibule," that is, his own room.

Against whom does the evil person manifest [his evil deeds]? Certainly, against the innocent, whence *That he may kill the innocent*, bodily and spiritually. *Exodus 23: The innocent and just person thou shalt not put to death.* And against the poor, whence *His eyes are upon the poor man.* *Isaiah 3: Why do you consume my people, and grind the faces of the poor?* The Gloss says: "The Anti-Christ will have plans with the rich against the poor." Jerome's version has "His eyes are upon the strong," because the poor are not strong in temporal goods, but they are in spiritual ones. *Job 16: My enemy hath beheld me with terrible eyes.*

He lieth in wait. Here he sets down the manner of lying in wait. And, first he establishes a likeness, *Like a lion in his den*, that is, this is how evil rulers oppress the poor. *Proverbs 28: As a roaring lion, and a hungry bear, so is a wicked prince over the poor people.*

Second, the very manner of ambush. *Proverbs 12: The words of the wicked lie in wait for blood.* Again, *He lieth in ambush that he might catch the poor*, that is the goods of the poor by violence and by trickery. The Psalmist adds the manner of catching, *Whilst he draweth*, that is by attracting through promises, or by violence, or by trickery. *Proverbs 7: She...drew him away with the flattery of her lips.*

In his net. Here he sets down two things. And first, that at which their effort arrives. Second, the cause, at *For he hath said.* Indeed, the effort of the sinner ends up, according to his intention, in throwing the poor man down, whence *In his net.* But in accordance with God's arrangement of things, first he arrives at the exhaustion of

se. Contingit enim bellicosos quandoque in principio, postea converti ad delicias, et sic facti effeminati expelluntur. Et ideo philosophus dicit, quod servantes dominium, non faciant filios suos delicate nutrire: Eccl. 47: inclinasti femora tua mulieribus: Ps. 13: omnes declinaverunt. Secundo ad totalem casum: Prov. 16: ante ruinam exaltatio: quia signum ruinae exaltatio. Glossa exponit de Antichristo.

Hieronymus habet aliter, dum attrahit eum ad laqueum suum, et confractum subjiciet et irruet viribus suis valenter. Leo primo prosternit animal captum. Secundo subjicit. Tertio incumbit super illud.

Causa enim est falsa securitas quam concipit. Primo de praeterito: quia oblitus est Deus, scilicet peccatoris. Contra Eccl. 16. Ne dicas in corde tuo, a Deo abscondar et ex summo quis mei memorabitur? Item ibidem, 23: delictorum meorum non rememorabitur altissimus, et non intelligit quoniam omnia videt oculus ejus. Secundo de futuro. Avertit faciem suam ne videat in finem: Job 22: nubes latibulum ejus et cetera.

u. Exurge. Supra Psalmista diligenter prosecutus ordinem humanae iniquitatis; hic quasi zelo ductus et exclamans implorat auxilium contra hujusmodi nequitiam. Et primo implorat auxilium. Secundo inducit orationes et exauditiones. Tertio praenuntiat suam exauditionem. Secundum, ibi, ne obliviscaris. Tertium, ibi, contere.

Et petit unum, et aliud praesupponit: petit quod surgat, exurge. Videtur dormire

his power, whence *He will crouch*. For it happens that sometimes, those who were warlike at the start, afterwards turn to pleasures, and thus having become effeminate are driven out. And so the Philosopher says that those serving a master should not feed his sons in luxurious ways.¹² *Sirach 47: And thou didst bow thyself to women. Psalm 13: They are all gone aside. Second in falling entirely. Proverbs 16: Pride goeth before destruction*, because priding oneself is a sign of destruction. The Gloss explains this as having to do with Anti-Christ.

Jerome has [the line-break] differently “Whilst he draweth him to” his net, and he powerfully rushes at him with his forces and throws him down broken to pieces. [Similarly,] a lion first forces down an animal it has taken. And second, it subjects it to his control. And third, it reclines upon its prey.

Now, the cause is the false security he assumes. And first, about the past, because, *God hath forgotten*, namely about the sinner. Against which, *Sirach 16* states: *Say not: I shall be hidden from God. and who shall remember me from on high?* Likewise, *Sirach 23: The most High will not remember my sins. And he understandeth not that his eye seeth all things.* Second, about the future. *He hath turned away his face not to see to the end. Job 22: The clouds are his covert.*

Arise. Above the Psalmist diligently laid out the order of human wickedness; here, led by zeal, as it were, and crying out, he begs for divine aid against this sort of wickedness. And first, he begs for aid. Second, he draws attention to [his] prayers and occasions of being heard. Third, he makes known God’s hearing [of the prayers]. The second, at, *Forget not.* The third, at, *Break thou.*

He asks for one thing and supposes another. He asks that He arise from sleep,

dominus quando patitur bonos affligi; surgit, quando liberat: Isa. 52: consurge consurge, induere fortitudine tua Sion: supponit divinam potentiam, exaltetur manus tua, in potentia: et loquitur ad similitudinem percutientis irati quando vult percutere hostem qui subleuat manum: Eccl. 36: alleva manum tuam super gentes alienas, ut videant potentiam tuam. Isa. 26: exaltetur manus tua ut non videant. Videant et cetera. Et confundantur zelantes populi.

Rationes ponit, ne obliviscaris. Et nota quod quia iste Psalmus est factus contra peccatores persequentes justos, semper ponit ex una parte malitiam peccatorum, et ex alia justorum afflictionem. Ponit ergo primo rationes. Secundo ostendit eas efficaces, vide quoniam et cetera.

Et ponit duas rationes: unam ex parte justorum; et aliam ex parte malorum, ibi, propter quid irritavit? Dicit ergo et exaltetur, quia alias videbitur verum quod mali dicunt, te esse oblitum pauperum: Isa. 49: numquid potest oblivisci mulier infantem suum, ut non misereatur filio uteri sui? Et si illa oblita fuerit, ego tamen non obliviscar tui: Ps. 136: adhaereat lingua mea faucibus meis, si non meminero tui.

Alia ratio ex parte malorum qui gravius peccant si non puniantur: Eccl. 8: et quia non cito profertur contra malos sententia et cetera. Et ideo dicit propter quid; quasi dicat, propter hoc peccando Deum irritant impii, quia non credunt ab eo requiri per poenas: Job 22: circa cardines caeli perambulat, nec nostra considerat: et dicis quid novit Deus; et quasi per caliginem judicat: Ezech. 9: dereliquit Deus terram.

Arise. The Lord appears to sleep when the good suffer having been afflicted; and, He arises, when He liberates. *Isaiah 52: Arise, arise, put on thy strength, O Sion.* The Psalmist presupposes the divine power [in writing], *Let thy hand be exalted*, in power. And he is speaking by a simile to an angered person who strikes, when he wants to strike the enemy who lifts his hand [to attack] *Sirach 36: Lift up thy hand over the strange nations, that they may see thy power. Isaiah 26: Let thy hand be exalted, and let them not see. Let the envious people see, and be confounded.*

He sets down the reasons, at, *Forget not.* Note that because this Psalm was composed against sinners who persecute the just, he always sets down on one side the wickedness of sinners, and of the other the affliction of the just. And so, he sets down first the reasons [for God's action]. Second, he shows those reasons to be effective, *Thou seest it*, etc.

And he sets down two reasons [for God's action]: one on the part of the just, the other on the part of the evil, at *Wherefore hath the wicked provoked.* He says, therefore, *Be exalted*, because at other times, what the evil will say seems true, namely that You have forgotten the poor. *Isaiah 49: Can a woman forget her infant, so as not to have pity on the son of her womb? Psalm 136: Let my tongue cleave to my jaws, if I do not remember thee.*

Another reason is on the part of evil people who sin more gravely if they are not punished. *Ecclesiastes 8: For because sentence is not speedily pronounced against the evil*, etc. And so he says *Wherefore*, as if to say, "Wherefore have the wicked provoked God by sinning," because they do not believe that they would be sought out by Him through punishments. *Job 22: And thou sayst: What doth God know? and he judgeth as it were through a mist...and he*

doth not consider our things, and he walketh about the poles of heaven. Ezechiel 9: The Lord hath forsaken the earth.

v. Vides. Fortificat rationes. Primo secundam, dicens, tu solus vides laborem quem inferunt mali bonis, ut ex hoc tradas, idest in posterum, eos in manus tuas, idest justitiae tuae, qui modo habes eos in manibus potestatis tuae, et modo justitiam non exerces. Hoc autem ignorant peccatores: quia ratio providentiae tuae eis ignota est: Job 11: videns iniquitatem nonne considerat? Item ibidem 12: apud ipsum est fortitudo et sapientia, ipse novit decipientem et eum qui decipitur: et adducit consiliarios in stultum finem, et iudices in stuporem: Rom. 11: incomprehensibilia sunt iudicia ejus.

Thou seest. Here, he strengthens the reasons [for God's action]. First, the second by saying *Thou* [alone] *considerest labour*, which the evil impose on the good, so that from this *Thou mayst deliver*, later, that is, *Them into thy hands*, that is, of Your justice, You who sometimes have them in the hands of Your power, and sometimes do not exercise justice. But sinners are ignorant of this, because the rational structure of Your providence is unknown to them. *Job 11: When he seeth iniquity, doth he not consider it? Likewise, Job 12: With him is strength and wisdom: he knoweth both the deceiver, and him that is deceived. Romans 11: How incomprehensible are his judgments.*

Vel, in manus tuas, idest filii tui: Joan. 13: sciens quod omnia tradidit ei pater in manus. Vel secundum Augustinum hic versus dictus est ex parte impiorum quod dixit in corde suo non requiret, scilicet Deus. Et iterum dixit, quoniam vides tu laborem. Praelatus aliquando videt culpam subditi, et non punit timens laborem, vel etiam poenam a punito; et ideo dicit, impius dixit: o Deus non punitis: quia non te sequitur labor et dolor. Sed prima est melior littera.

Or, *Into thy hands*, that is, those of Your Son. *John 13: Knowing that the Father had given him all things into his hands.* Or, according to Augustine, this verse is said on account of the wicked people, who *Hath said in his heart: He will not require it*, namely God. And he said again *For thou considerest labour*. Sometimes a prelate might see the fault of a subject, and fearing, he does not punish with labor, but with a fine from the punished person. And so he says, *The wicked...hath said: O God, You do not punish, because labor and sorrow do not follow you. But the first version is better.*

w. Tibi. Hic confirmat primam rationem; quasi dicat: non debes oblivisci, quia tibi derelictus est pauper, unde ad te spectat cura de eo. Isa. 52: gaude et laetare simul deserta Hierusalem: quia consolatus est dominus populum suum. Omnes qui nihil habent in mundo nisi solum Deum, auxilium eorum ad Deum solum spectat; 2 Paral. 20: cum ignoremus quid agere

To thee. Here he confirms the first reason; as if to say: You should not forget, since *To thee is the poor man left*, which is why care for him is expected of You. *Isaiah 52: Rejoice, and give praise together, O ye deserts of Jerusalem; for the Lord hath comforted his people: All who have nothing in the world except for God, look to God alone for their help. 2 Chronicles 20: But as we know not what to do, we*

debeamus, hoc solum habemus refugii ut oculos nostros dirigamus ad Deum. *can only turn our eyes to thee.*

Sed signanter loquitur: homines enim in mundo isto defendunt se quandoque per divitias. Ps. 48: qui confidunt in virtute sua, et in multitudine divitiarum suarum gloriantur. Quandoque per consanguineos et amicos et defensores; sed qui non habent ista, derelinquuntur Deo, et ideo dicit, tibi enim derelictus est pauper: Job 36: eripiet pauperem de angustia sua. Item ibidem 3: flebam quondam super eo qui afflictus et cetera. Thren. ult. pupilli facti sumus absque patre: Ps. 87: sicut homo sine adjutorio.

But he speaks clearly; for human beings in this world sometimes defend themselves by riches. *Psalm 48: They that trust in their own strength, and glory in the multitude of their riches.* And other times by those related to them by blood, and by friends and protectors, but those who do not have these are left to God, and so he says, *To thee is the poor man left. Job 36: He shall deliver the poor out of his distress* Likewise, *Job 3: I wept heretofore for him that was afflicted. Lamentations 5: We are become orphans without a father. Psalm 87: As a man without help.*

Et si sic de paupere ex necessitate; multo magis de paupere ex spiritu: et hoc quantum ad primum. Quantum ad secundum dicit, orphano tu eris adjutor, qui non habet defensorem: Ps. 67: patris orphanorum et iudicis viduarum. Item 26: quoniam pater meus et mater mea dereliquerunt me, dominus autem assumpsit me.

And if these things are so for the poor man because of his neediness, how much more of the poor in spirit; so much then for the first reason. As to the second, he says, *Thou wilt be a helper to the orphan, who does not have a protector. Psalm 67: The father of orphans, and the judge of widows.* Likewise, *Psalm 26: For my father and my mother have left me: but the Lord hath taken me up.*

x. Contere. Hic annuntiat suam exauditionem. Et primo quantum ad peccatores. Secundo quantum ad pauperes, ibi, desiderium pauperum et cetera. Circa primum duo facit. Primo annuntiat cessationem potestatis malorum, qua mala inferebant. Secundo cessationem ipsorum malorum. Quantum ad primum dicit, contere brachium peccatoris, qui contra Deum peccat: Isa. 14: contrivit dominus brachium, sive baculum, impiorum, virgam caedentium populos et cetera? Et maligni, qui peccat contra proximum: Ps. 36: brachia peccatorum conterentur et cetera. Job 38: auferetur ab impiis lux sua, et brachium eorum confringatur.

Break thou. Here he announces that he has been heard. And first in relation to sinners. Second, in relation to the poor, at *The desire of the poor*, etc. Regarding the first, he does two things. First he announces the ending of the evil people's power, by which they imposed evils. Second, the ending of those evil people themselves. As to the first he says, *Break thou the arm of the sinner*, those who sin against God. *Isaiah 14. The Lord hath broken the arm, or the staff of the wicked, the rod...that struck the people*, etc. *And of the malignant*, who sin against their neighbors. *Psalm 36: The arms of the wicked shall be broken in pieces*, etc. *Job 38: From the wicked their light shall be taken away, and the high arm shall be broken.*

Sed quandoque contingit quod aliquis tyrannus facit malitiam, et licet ipse consumatur, in malitia durat. Sed non ita: quia quaeretur peccatum illius, et non inveniatur: idest opus peccati illius actu transit, sed non reatus: et poena peccatoris manet. Vel quaeretur peccatum illius et non inveniatur, in mundo. 1 Mach. 2: hodie extollitur, et cras non inveniatur.

Aliquando Deus permittit aliquos peccare propter bonum quod inde elicit: sicut ex ira tyranni passio vel patientia martyrum: et ideo hic invenitur locus malorum; sed tunc non inveniatur habere peccatum aliquam utilitatem. Sed quomodo fiet hoc? Quia regnum Dei auferri non potest, ideo ab eo impii conterentur, dominus regnabit in aeternum, quod comprehendit omnia saecula, et in saeculum saeculi, idest aeternaliter.

Vel in saeculum, quod succedit saeculo: Dan. 4: potestas ejus potestas aeterna quae non auferetur, et regnum ejus quod non corrumpetur, et vos impii peribitis de terra ista viventium: Ps. 1: tamquam pulvis quem projicit ventus a facie terrae. Psal. 36: vidi impium superexaltatum et elevatum sicut cedros Libani; et transivi, et ecce non erat; et quaesivi eum et non est inventus locus ejus.

y. Desiderium. Hic praenuntiat exauditionem ex parte pauperum; et ponit tria. Primo exauditionem, ibi, desiderium. Secundo in quo exaudivit, ibi, judicare. Tertio quo fructu, ibi, ut non apponat. Circa primum ostendit quod exaudiuntur pauperes efficaciter, quia Deus dat eis quod desiderant: Prov. 10: desiderium suum justis dabitur.

But sometimes it happens that some tyrant does wickedness, and though he himself is devoured [by time], the wickedness perdures. But it is not so: because *His sin shall be sought, and shall not be found*, that is, the work of his sin in its act shall pass away, but not his guilty state, and the penalty of the sinner remains. Or *His sin shall be sought, and shall not be found*, in the world. 1 *Maccabees 2: Today he is lifted up, and tomorrow he shall not be found.*

Sometimes God allows some people to sin because of the good that is thereby brought about, for instance the passion or patience of martyrs on account of a tyrant's rage. And so this life is discovered to be a place of evils, but in the next sin will not be found to have any usefulness. But, how does this occur? Because the kingdom of God cannot be carried off, but the wicked are worn away by it, *The Lord shall reign to eternity*, which encompasses every age, and *For ever and ever*, that is, eternally.

Or, *For ever [To the age]*, which follows the present age. *Daniel 4: For his power is an everlasting power, and his kingdom is to all generations*, [and you wicked ones will perish from this land of the living]. *Psalm 1: But like the dust, which the wind driveth from the face of the earth. Psalm 36: I have seen the wicked highly exalted, and lifted up like the cedars of Libanus. And I passed by, and lo, he was not: and I sought him and his place was not found.*

The desire. Here he announces the hearing on the part of the poor, and he sets down three things. First, the hearing, at, *The desire*. Second, that in which he has been heard, at *To judge*. Third, with what fruit, at, *That man may no more presume*. Regarding the first, he indicates that the poor have been heard effectively, because God gives them what they desire. *Proverbs 10: To the just their*

Aliquando vero exaudiuntur in particularibus desideriis, ut exaudiuntur sancti in his quae plus desiderant. Item exaudivit, velociter praeparationem: Isa. penul.: antequam clament, ego exaudiam: Ps. 90: clamavit ad me, exaudiam eum. Exaudivit autem in hoc, quod iudicat pupillo, quia pupillus est: Isa. 11: iudicabit in iustitia pauperes, et arguet in aequitate pro mansuetis terrae, scilicet humilibus. Humilis dicitur qui non innititur suae virtuti; Joel. 2: iudicium pauperum et cetera. Job 36: iudicium pauperibus tribuit.

Et quo fructu? Ut non apponat homo, scilicet territus: hoc non est bonum, quia superbia est. Ps. 130: si non humiliter sentiebam, sed exaltavi animam meam. Sicut ablactatus et cetera. Item 11: linguam nostram magnificabimus

desire shall be given.

Sometimes, to be sure, they are heard in particular desires, as when the saints are heard in those things which they desire more. Likewise, *Hath heard*, quickly, *the preparation of their heart. Isaiah 65: Before they call, I will hear. Psalm 90: He shall cry to me, and I will hear him.* But he has heard in that he judges for the *Fatherless*, because he is an orphan. *Isaiah 11: But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth*, namely for the humble. One is called “humble” who does not lean on his own virtue. *Jeremiah 5: They have not judged the judgement of the poor. Job 36: He giveth judgment to the poor.*

And, with what fruit? That man may no more presume, namely in a worldly way. This is not good, because it is pride. *Psalm 130: If I was not humbly minded, but exalted my soul: As a child that is weaned, etc.* Likewise, *Psalm 11: We will magnify our tongue.*

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Endnotes

¹ Antonomasis occurs when an epithet or phrase is substituted for a proper name. The Johannine passage immediately following employs antonomasis.

² The context of this passage in Isaiah 28 is that the people of Israel have made a covenant with death and with hell, wrongly thinking that, when the scourge comes, they will be thereby spared. The time is almost upon them, signified metaphorically by the condition of the bed.

³ St. Hillary of Poitiers, in *Nicene & Post-Nicene Fathers* Series 2, vol 9. Philip Schaff, ed. p. 55. Another, more literal translation is: “for though he who pursues the infinite with reverence will never finally reach the end, yet he will always progress by pressing onward,” from

Douglas C. Hall, *The Trinity: An Analysis of St. Thomas Aquinas' Expositio of the de Trinitate of Boethius*, p. 121 ftnt. 19 [modification of Pegis' trans. of *Summa Contra Gentiles*]

4 To modern secular readers this may sound somewhat counterintuitive, since singing is a work of the mouth. For religious orders, recitation of Psalms (singing them) was a daily task for monks, friars, and nuns. And, prayer was in fact understood as one of the key duties of the religious profession.

5 Reading “qua” here for “quia.” The idea here is that Christ was judged by the human authorities as among the wicked. That is, they misjudged his cause. He, however, correctly judges his own cause. He comes into his glory precisely through doing what he ought in the affair, accepting a wrongfully imposed death.

6 Thomas seems to have (f) *perdidisti impium* in mind, but misquotes, the misquotation matching better with (g)

7 Thomas seems to have in mind here Mark 9:25.

8 The context in Isaiah is counsel to provide exiles with necessities of life, water and bread, thereby sustaining them. The preacher does likewise spiritually.

9 This context in this chapter of Isaiah is the prophecy of Zion's restoration, and is interpreted as referring to the multiplication of the members of the Christian Church, conveying God's promise that his mercy will not depart from it.

10 Psalm 139 in the *Vulgate* does not contain the first part of the verse. Thomas seems to also have in mind Psalm 141: 4, *In via hac qua ambulabam absconderunt laqueum mihi*

11 The Scriptural context here mentioned in the Gloss would appear to be Herod speaking of John the Baptist.

12 Thomas appears to be conflating a passage from Aristotle's *Nichomachean Ethics* bk. 3, ch. 12, with a passage from *Proverbs* 29, which he connects together in his *Sermon* 1.