

Psalm 11

a. *In finem pro octava* PSALM DAVID. Salvum me fac Domine, quoniam defecit sanctus; quoniam diminutate sunt veritates a filiis hominum.

b. Vana locuti sunt unusquisque ad proximum suum; labia dolosa in corde et corde locuti sunt.

c. Disperdat Dominus universa labia dolosa, et linguam magniloquam. Qui dixerunt linguam nostram magnificabimus: labia nostra a nobis sunt, quis noster Dominus est?

d. Propter miseriam inopum et gemitum pauperum, nunc exurgam, dicit Dominus. Ponam in salutari, fiducialiter agam in eo. Eloquia Domini eloquia casta, argentum igne examinatum: probatum terrae, purgatum septuplum. Tu Domine servabis nos, et custodies nos a generatione hac in aeternum. In circuitu impii ambulant: secundum altitudinem tuam multiplicasti filios hominum.

a. In praemissa decade Psalmista tractavit de percussione, quam ipse passus est ab Absalone filio suo, per quam figurabatur persecutio, quam passurus erat Christus a Iuda; in hac autem secunda decade, sicut ex titulus quorundam psalmorem apparet, agit de persecutio quam passus est a Saule, per quam figurabatur persecutio, quam Christus erat passurus a principibus sacerdotum.

Dividitur autem deca huius in duas partes. In prima petit liberari ab inimicis. In secunda iam liberatus orat pro sui exaltatione, *In psal. Exaudiat te Dominus*, qui quidem competit quantum ad historiam David, quia mortuo Saule David promotus est in regem: et quantum ad mysterium Christo, cuius regnum in morte eius confirmatum est: *Phil. 2. Propter quod*, quia scilicet factus est obediens Patri usque ad mortem, *Deus exaltavit illum*.

In prima parte facti duo. Primo petit liberationem. Secundo de liberatione gratias agit: et hoc in *17. Psal. Diligam te*. Circa primum tria facit. Primo exaggerat persecutorum malitiam. Secundo commemorat propriam iustitiam, ibi, *Domine quis habitabit*. Tertio propter suam iustitiam petit exauditionis efficaciam, ibi, *Exaudi Domine* etc.

Unto the end; for the octave, a psalm for David. Save me, O Lord, for there is now no holy person: truths are diminished from the children of men.

They have spoken vain things every one to his neighbour: with deceitful lips, and with a double heart have they spoken.

May the Lord destroy all deceitful lips, and the tongue that speaketh proud things. Who have said: We will magnify our tongue; our lips are our own; who is Lord over us?

By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord. I will set him in safety; I will deal confidently in his regard. The words of the Lord are pure words: as silver tried by the fire, purged from the earth refined seven times. Thou, O Lord, wilt preserve us: and keep us from this generation for ever. The wicked walk round about: according to thy highness, thou best multiplied the children of men.

In the first decade the Psalmist treats of the beating that he suffered from his son Absalom, by which the persecution which Christ was to suffer from Juda was figured; but, in the second decade, just as is apparent from the title of some of its Psalms, he speaks of the persecution that he suffered from Saul, by which the persecution that Christ was to suffer by the High Priests was figured.

And that decade is divided into two parts. In the first, he asks to be freed from enemies. In the second, now freed, he prays that he be raised up (at Psalm 19: *May the Lord hear thee*), which fits with the history of David, on the one hand, because upon the death of Saul he was promoted to king, and on the other hand, to the mystery through Christ, whose kingdom was confirmed through his death - *Philippians 2: For which cause*, namely because he was made obedient to the Father even unto death, *God also hath exalted him*.

In the first part he does two things. First, he asks for his liberation. Second, he gives thanks for his liberation: and this in *Psalm 17: I will love thee, O Lord*. With respect to the first, he does three things. First, he magnifies in words the malice of his persecutors. Second, he commemorates proper justice, whence, *The Lord liveth* (Psalm 14). Third, he asks for the effectiveness of a hearing on

Circum primum duo facit. Primum reprehendit adversariorum doliositatem. Secundo arguit eorum iniquitatem, ibi, *Dixit insipiens*. Circa primum duo facit. Primo commemorat doliositatem eorum. Secundo petit divinum lumen, ne ab eis illaqueetur, ibi, *Usquequo Domine*.

Hoc etiam satis competit quantum ad historiam David, contra quem Saul dolose procedebat. Praemittit autem huic psalmo talem titulum, *In finem pro octava psalmus David*, quod expositum est supra. Circa primum tria facit. Primo describit commemorationem doliositatis eorum. Secundo petit eorum destructionem, ibi, *Disperdat Dominus*. Tertio ponit rationis exauditionem, ibi, *Propter miseriam* etc.

Circa primum duo facit. Primo describit eorum defectum. Secundo subdit defectus signum, ibi, *Vana locuti sunt*. Circa primum sciendum est quod David considerans malitiam adversarii contra se invalescentum, quasi stupefactus, primo recurrit ad divinum auxilium dicens, *Domine salvum me fac*.

Et merito: quia propter eum non est salvator, ut dicitur *Isa. 45*. Secundo enumerat eorum defectus. Duo autem praeservant hominem a malo, scilicet timor Dei: *Eccl. 2. Qui timet Deum, custodiet mandata illius*: et amor veritatis, quia scilicet recta opera dicuntur vera quasi concordantia regulae: quae si non sint recta, pertinent ad infamiam.

Aliqui enim etsi propter timorem Dei mala non vitent, retrahuntur tamen ab eis propter infamiam. Sed aliquis nec infamiam timet: unde dicitur *Luc. 18*. de quodam qui *Nec Deum timet nec hominem reveretur*. Et ista duo excludit ab adversariis Psalmista. Primo quidem timorem Dei, cum dicit, *Quoniam defecit sanctus*: sanctitas enim in timore et cultu Dei consistit. Unde et divino cultui dedicata sancta dicuntur; quasi dicat, Non invenitur in hoc mundo homo qui Deum timeat: *Mich. 7. Perit sanctus de terra, et rectus in hominibus non est*. Secundo excludit veritatis amorem cum dicit, *Quoniam diminutae*.

account of his justice, whence, *I called upon the Lord* (Psalm 16).

With respect to the first, he does two things. First he reproves the deceit of his adversaries. Second, he declares their iniquity, at, *The fool saith* (Psalm 13). With respect to the first, he does two things. First, he recounts their deceit. Second, he asks for the divine light, lest he be ensnared by them, whence, *How long, O Lord* (Psalm 12).

And this fits with the story of David, against whom Saul advanced with deceit. He gives such a title, *Unto the end; for the octave, a psalm for David*, to this Psalm, whose explanation is above. With respect to the first he does three things. First, he gives a descriptive account of their deceit. Second, he asks for their destruction, whence, *May the Lord destroy*. Third, he describes the [Lord's] hearing of [the Psalmist's] account, at, *By reason of the misery* etc.

With respect to the first, he does two things. First, he describes their failing. Second, he adds the sign of their failing, at, *They have spoken vain things*. With respect to the first, one should know that when David, considering the malice of his enemy against him when he was powerless, as if he was stupefied, first had recourse to the divine aid, saying, *Save me O Lord*.

And, quite correctly: for, he is not a savior on his own account, as is said at *Isaias 45*. Second, he enumerates their failing. For there are two things that preserve a human being from evil, namely, the fear of God - *Ecclesiasticus 2: They that fear the Lord, keep his Commandments* - and the love of truth, because upright works are said to be true as if by a concordance with a rule: and if they are not upright, they lead to infamy.

But, if some people do not shun evil because of the fear of God, still they are held back from it because of the infamy. But some other people do not fear infamy: whence it is said at *Luke 18* of he *who feared not God, nor regarded man*. And the Psalmist excludes these two things from his adversaries. First, the fear of God, when he says, *For there is now no holy person*: for sanctity consists in the fear and worship of God. And for this reason holy things are said to be those dedicated to the worship of God; as if to say, "there is no man found in this world who would fear God - *Micheas 7: The holy man is perished out of the earth, and there is none upright among men*. Second, he excludes the love of truth when he says, *Truths are diminished*.

Sed quaerendum est, quare dicit, *veritates* in plurali: *Osee 4. Non est veritas Dei in terra.*

Ad quod dicendum est, quod una est primordialis veritas, quae est in intellectu divino: *Io. 14. Ego sum via, veritas, et vita.* Sicut autem ab una facie hominis diversae similitudines resultant in diversis speculis, et in uno similiter speculo fracto, ita in diversis animabus ab una veritate divina diversae veritates resultant. Et similiter in una anima, quia non attingit ad simplicitatem divinam, sed est composita, ex quo est, et quod est, apparent ab illa una veritate qua sancta anima illustratur, diversae veritates: quae quidem veritates, cum anima recedit a Deo per culpas, diminuuntur.

Vel dicendum, quod dicit veritates, propter triplicem veritatem creatam quae est in sanctis, scilicet vitae, de qua *Isa. 38. Memento quomodo ambulaverim coram te in veritate.* Doctrinae: *Mat. 21. Scimus quia verax es, et viam Dei in veritate doces.* Et iustitiae, de qua *Exo. 18. Provide de omni plebe viros potentes et timentes Deum, in quibus sit veritas.* De ista veritate videtur loqui psalmus iste, scilicet de veritate iustitiae; a qua quidem recessit Saul cum persequeretur ipsum David iniuste.

Dicendum ergo est, quod huiusmodi veritates diminutatae sunt non a seipsis, sed, *A filius hominum*, per quorum culpas depravantur. Et quidem veritas vitae diminuitur, quando bonum iudicatur malum. Doctrinae, quando lux dicitur tenebrae. Veritas vero iustitia, quando amarum iudicatur dulce: et e converso: *Isa. 5. Vae qui dicitis bonum malum, et malum bonum: ponentes lucem tenebras, et tenebram lucem: pontentes amarum dulce, et dulce amarum.*

Dicit autem sanctitatem deficere, quia sit a Deo recessus per gratium, statim tollitur unico peccato mortali. Veritas autem quasi successive diminuitur: Hieronymus habet, *Quoniam deficit misericors*: et quoniam diminuti sunt fideles, quia misericordia et iustitia requiruntur ad proximum: *Proverb. 20. Virum autem fidelum quis inveniet?*

b. Consequentur cum dicit *Vana*, ponit signum defectus sanctitatis; et est duplex, scilicet vanitas et dolositas. Primum signum defectus est vanitas: et quantum ad hoc dicit, *Vana locuti sunt* etc. Vanum est quod non habent subsistentiam. Vera ergo quibus nihil vanitatis

But one must ask why he says *truths* in the plural: *Hosea 4: There is no knowledge of God in the land.*

To which it is to be said that the primordial truth, the one in the divine intellect, is one: *John 14: I am the way, and the truth, and the life.* But, just as different appearances occur in different mirrors from the aspect of one man, and similarly in one mirror broken into pieces, likewise in different souls different truths result from one divine truth. And in like wise in a single soul, because it does not attain the divine simplicity, but rather is composite, and for this reason, different truths appear from that single truth by which the saintly soul is illuminated: and indeed these truths, when the soul withdraws from God, are diminished.

Or, it is to be said that he says truths on account of the threefold created truth that is in holy people, namely, of life, of which, *Isaiah 38: O Lord, remember how I have walked before thee in truth, and with a perfect heart.* Of doctrine: *Matthew 22: We know that thou art a true speaker, and teachest the way of God in truth.* And of justice, of which *Exodus 18: And provide out of all the people able men, such as fear God, in whom there is truth.* It is apparent that the psalmist speaks of this truth, namely, of the truth of justice; from which Saul withdrew when he unjustly persecuted David himself.

Therefore it must be said that truths of this sort are not diminished from their own nature but rather *from among the children of men*, who are made depraved by their own fault. And the truth of life is diminished, when the good is judged to be evil. Of doctrine, when light is said to be shadow. And the truth of justice, when the bitter is judged sweet: and conversely - *Isaiah 5: Woe to you that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter.*

And sanctity is said to be diminished, because when it is bestowed by God through grace, it is immediately borne away by a single mortal sin. But truth is diminished, as it were, successively: Jerome has *There is no one who shows pity.* For the faithful are diminished, because pity and justice towards one's neighbor are required - *Proverbs 20: But who shall find a faithful man?*

Consequently, when he says, *Vain things*, he sets forth the sign of the diminishment of sanctity: and this is twofold, namely, vanity and deceit. And the first sign of diminishment is vanity: and he says with respect to this, *They have spoken vain things.* A vain thing is that which does not have subsistence.

subest, sunt: unde *1. Tim. 1. Finis praecepti est charitas de corde puro, de conscientia bona, et fide non ficta: a qua quidem aberrantes conversi sunt in vaniloquium: Hier. 9. Ununquisque a proximo suo se custodiat: Gregorius: Sermo vanus, vanue mentis index est.*

Item vanum est quod intellectu non tenetur: etiam superflua verba vana sunt: *Prov. 14. Ubi plurima verba, ibi frequenter egestas.* Item vanum est quod non est stabile: et sic verba de temporalibus vana sunt: *Io. 3. Qui de terra est, de terra loquitur: Isa. 29. De humo mussitabit eloquium tuum: sed ad quem loquuntur vana? Ad proximum, cui debent dicere verum: Eph. 4. Loquimini unusquisque veritatem cum proximo suo.*

Secundum signum defectus sanctitatis est dolositas; et quantum ad hoc dicit, *Labia dolosa in corde, et corde locuti sunt.* Geminatio duplex cor significat. Ostendunt autem ore se habere unum, corde autem habent aliud. Ostendunt se dolere, et gaudent diligere, et odiunt compati, et laetantur: *Iam. 1. Vir duplex animo inconstans est in omnibus viis suis: Eccl. 2. Vae duplici corce et labiis sceletis.*

c. Disperdat. Hic petit destructionem eorum. Et primo petit eam. Secundo innuit causam, ibi, *Universa labia* etc. quasi bis perdat, scilicet in anima et corpore: *Hier. 17. Induc super eos diem afflictionis, et duplici contritione contere eos Domine Deus.* Consequentur ponit causam malitiae eorum: et ponit tria, scilicet fraudulentiam, quia, *Labia dolosa:* est enim dolus, cum quis aliud agit et aliud simulat. Dolus in corde concipitur, sed tegitur verbis, vel factis: *Prov. 12. Dolus in corde cogitantium mala.* Hos dispergit Deus, quoniam detegit: tunc enim non habet rationem doli, dolus enim est occulta malitia. Unde non petit eorum destructionem, sed malitiae detectionem.

Vel petit eorum perditionem per gratiam: *Prov. 19. Pestilente flagellato stultus sapientior erit; unde dicit, Labia dolosa.* Glossa, quasi ratio

And those things are true, therefore, below which there is nothing of vanity: whence *1. Timothy 1: Now the end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith: From which things some going astray, are turned aside unto vain babbling: Jeremias 9: Let every man take heed of his neighbor.* And Gregory: *Vain talk is the herald of a vain mind.*

Likewise something vain is that which is not retained by the intellect: so, superfluous words are vain - *Proverbs 14: But where there are many words, there is oftentimes want.* Again, a vain thing is something that is not stable: and so talk about temporal matters is vain - *John 3: He that is of the earth, of the earth he is, and of the earth he speaketh; Isaias 29: And thy speech shall be heard out of the ground:* But to whom does one speak vain words? *To his neighbor,* to whom they should speak the truth - *Ephesians 3: Speak ye the truth every man with his neighbour.*

Deceit, in the way of a sign, is the diminishment of sanctity; and he says, with respect to this, *With deceitful lips, and with a double heart have they spoken.* A double heart signifies a doubling [of something]. For they display to the ear one thing, but they have another in the heart. They appear to be afflicted, and they enjoy loving, and they hate to commiserate, and they rejoice - *James 1: A double minded man is inconstant in all his ways; Ecclesiasticus 2: Woe to them that are of a double heart and to wicked lips.*

May the Lord destroy. Here, he asks for their destruction. And first he asks this thing. Second, he states the reason, whence, *All deceitful lips* etc. as if the Lord doubly destroys them, namely in soul and in body - *Jeremias 17: Bring upon them the day of affliction, and with a double destruction, destroy them, O Lord God.* Consequently, he sets down the cause of their malice: and he sets three things down, namely, their fraudulence, because, *Deceitful lips:* for there is deceit, when somebody does one thing and feigns another thing. He conceives deceit in his heart, but he covers this with words, or with deeds - *Proverbs 12: Deceit is in the heart of them that think evil things.* "God scatters them because he makes them known: for then their deceit does not have the nature of deceit, for deceit is a hidden malice.. Whence he does not ask for their destruction, but for the uncovering of their malice.

Or he asks for their perdition by grace - *Proverbs 19: The wicked man being scourged, the fool shall be wiser:* Whence he says, *deceitful lips.* The Gloss

petitionis est dolositas. Vel disperdat eos, quasi de malitia puniendo, ut ipsi in ea incidant, insto Dei iudicio, ut de Aman dicitur Esther. 7. contra Mardochoaeum. Suspensus est Aman in patibulo quod paraverat Maradochaeo: Ezech. 3. Linguam tuam adhaerere faciam palato tuo: et eris mutus quasi non audiens ulterius fraudes facere: Prov. 21. Multato pestilente sapientior est parvulus. Item 22. Stultitia colligita est in corde pueri, et virga disciplinae fugabit eam.

Secundo ponit iactantiam, *Et linguam magniloquiam*, de se apud nos, qui eos magnos reputant: *Ps. 72. Posuerunt in caelum os suum, et lingua eorum transvit in terram.* Illud autem quod est maius in alio consuevimus revereri, et quod minus non reputare. Ut ergo appareat magni, et Deo aequales, contemnunt Deum, idest divinos honores.

Sic de Antichristo dicitur, quod adversus Deum deorum loquitur: *2. The. 2. Adversatur et extollitur super omne quod dicitur Deus et colitur, ita ut in templo Dei sedeat, ostendens se quasi ipse sit Deus.* Et de Antioco *2. Mach. 9. Iustum est subditum esse Deo, et mortalem Deo non paria sentire: et Act. 12. de Herode, quod acclamabat ei populus voces Dei et non hominis.* Et ne possent excussari, quod non est proposito fecerunt, subdit, *Qui dixerunt*, scilicet ex proposito, *Linguam nostram magnificabimus.*

Tertio ponit eorum blasphemiam sive superbiam, *Labia nostra a nobis sunt.* Haec est enim prima species superbiae, quando quis aestimat se habere a semetipso: *1. Reg. 2. Nolite multiplicare loqui sublimia, gloriantes: 2. Cor. 3. Non sumus sufficientes cogitare aliquid a nobis, quasi ex nobis, sed sufficientia nostra a Deo est.* Secunda species superbiae est, quando aliquis vult in aliquo gloriari prae ceteris; unde dicit, *Quis noster Dominus est: Iob. 21. Quis est omnipotens ut serviamus ei? Osee. 7. Reversis sunt ut essent absque iugo, et facti sunt quasi arcus dolosus: Iob. 11. Vir vanus in superbiam erigitur, et quasi pullum onagri se liberum natum putat.*

d. Propter. Hic tertio ponit orationis exauditionem. Et primo praemittit. Secundo ponit

adds, *as if the reason for his entreaty is their treachery. Or, may they be destroyed, as if by punishing malice, so that they should fall into those things, by the just judgement of God, as is said to have happened to Aman (at Esther 7) against Maradochai. Aman was hanged from the same gallows that he had prepared for Maradochai - Ezechiel 3: And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth; Proverbs 21: When a pestilent man is punished, the little one will be wiser. And, 22: Folly is bound up in the heart of a child, and the rod of correction shall drive it away.*

Second, he sets down their vainglory, *the tongue that speaketh proud things*, concerning themselves before us, who repute them to be great men - *Psalm 72: They have set their mouth against heaven: and their tongue hath passed through the earth.* But we are accustomed to revere that which is greater in another, and not to reckon that which is lesser. So that, therefore, those who appear to be great men, and equals to God, despise God, that is, the divine honors.

Thus it is said of the Antichrist, that he speaks of gods instead of God - *2 Thessalonians 2: Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God.* And of Antiochus, *2 Machabees 9: It is just to be subject to God, and that a mortal man should not equal himself to God; and Acts 12 of Herod, And the people made acclamation, saying: It is the voice of a god, and not of a man.* And lest they be able to be excused, since they did not do what they proposed, he adds, *Who have said*, namely, what they proposed, *We will magnify our tongue.*

Third, he sets down their blasphemy or pride, *Our lips are our own.* And this is the first species of pride, when somebody considers that he is in his circumstances simply by his own nature - *1 Kings 2: Do not multiply to speak lofty things, boasting; 2 Cor. 3: Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God.* The second species of pride is when someone wants to be glorified in some thing above all others; whence he says, *Who is Lord over us? - Job 21: Who is the Almighty, that we should serve him? Osee 7: They returned, that they might be without yoke: they became like a deceitful bow; Job 11: A vain man is lifted up into pride, and thinketh himself born free like a wild ass's colt.*

By reason of. Here he sets down three things concerning the audience of his prayer. And first, he

eius certitudinem, ibi, *Eloquia Domini*. Tertio ponit suam credulitatem, ibi, *Tu Domine*. Dicit ergo, *Propter miseriam*, idest multiplicem defectum: *Inopem*, idest carentium opibus: *Et gemitum*, idest singultus: *Pauperum*, idest parum habentium: *Psal. 9. Tibi derelictus est pauper: Exo. 2. Audivit gemitus eorum, et recordatus est foederis.*

Nunc exurgam dicit Dominus. Nunc in tempore opportuno: *Psal. 9. Adiutor in opportunitibus in tribulatione: Isa. 49. Tempore accepto exaudivi te, et in die salutis adivi te. Ponam in salutari tuo*, idest apponam: *Fiducialiter agam in eo*, idest ego ero in eo: *Hier. 1. Ne timeas a facis eorum, quia ego tecum sum: Isa. 14. Dominus exercitum decrevit, et quis poterit infirmare? Manus eius extenta, et quis avertet eam? Hier. 1. Bellabunt adversum te, et non praevalerunt, quia tecum sum ut liberem te. Et 29. Erit tibi anima tua in salutem, quia in me habuisti fiduciam, ait Dominus*

Consequenter ponit promissionis certitudinem, *Eloquia Domini, eloquia casta*: non adultera per admixtionem alicuius extranei, vel castigate a superfluitate, vel incorrupta, quia castus quis dicitur ante experientiam, sed continens post. Non vana, sed firma. *Matt. 24. Caelum et terra transibunt, verba autem mea non transibunt*. Secundo sunt plena veritate, unde, *Argentum igne examinatum*. Argentum est album sine maculatione, sonorem sine simulatione, odoriferum sine infectione. *Probatum terrae*, idest a terrae.

Graeci autem ablativo carent. Haec autem est translatio de Graeco. *Purgatum septuplum*, idest perfecte. Et respondet propheta, *Tu ergo Domine servabis nos*, a malo, *Et custodies nos in bono a generatione hac aeternum*. Ergo *In circuitu impii ambulat*, ita quod ad finem itineris quem intendunt, nunquam venient, scilicet ut affligant alios, sicut volunt: *Isa. 59. Semitae eorum incurvatae in eis*. Et quare? quia, *Secundem altitudinem tuam multiplicastis filios hominum*, quia in domo mea non solum sunt vase aurea et argentea, sed lignea et fictilia: et quaedam quidem in honorem sanctificata ad omne opus bonum parata, *2 Tim. 2. Vel In*

promises. Second, he sets down his certainty, whence, *The words of the Lord*. Third, he sets down his credulity, whence, *Thou, O Lord*. Therefore he says, *By reason of the misery*, that is, the manifold diminishment: *Of the needy*, that is, those lacking wealth: *And the groans*, that is, the sobbing: *Of the poor*, that is, of those having but little - *Psalm 9: And the Lord is become a refuge for the poor; Exodus 2: He heard their groaning and remembered the covenant.*

Now I will arise, saith the Lord. Now, at the opportune time - *Psalm 9: A helper in due time in tribulation; Isaias 49: Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee: I will set him in safety*, that is, "I will appoint": *I will deal confidently toward him*, that is, I will myself be with him - *Jeremias 1: Be not afraid at their presence: for I am with thee to deliver thee; Isaias 14: For the Lord of hosts hath decreed, and who can disannul it? and his hand is stretched out: and who shall turn it away? Jeremias 1: And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee. And Jeremias 39: but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord.*

Consequently he establishes the certainty of the promise, *The words of the Lord are pure words*: not adulterated by the mixture of anything extraneous, but rather purified of the superfluous, or uncorrupted, because one is pure who is not only said to be so before the test, but also firm after the test. Not vain words, but solid words - *Matthew 24: Heaven and earth shall pass, but my words shall not pass*. Second, they are full of truth; whence, *As silver tested by the fire*. Silver is the white without blemish, the resounding voice without insincerity, the fragrant without putridity. *Purged from the earth*, that is, of the dirt.

For the Greeks lacked the ablativus case. And this is a translation from the Greek. *Refined seven times*, that is to perfection. And the prophet responds, *Thou therefore O Lord wilt preserve us, from evil, And keep us in the good from this generation forever*. Therefore, *The wicked walk round about*, thus they never will come to the end of the walking that they intend, namely, that they might afflict other people, just as they will to do - *Isaias 59: Their paths are become crooked to them*. And why is this? Because, *According to thy highness, thou hast multiplied the children of men*, for in my house there are not only golden and silver vases, but also wooden and earthen ones: and certain of them are

*circitu, vitiorum, ambulat impii, non
pertingentes ad medium virtutis: 1. Reg. 25.
Anima inimicorum tuorum rotabitur etc.*

even sanctified to honor and prepared for every
good work - *Timothy 2*. Or, *round about*, viciously,
the wicked walk, not keeping to the mean of virtue -
*1 Kings 25: But the souls of thy enemies shall be
whirled.*

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(gbisadler@gmail.com)

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