Psalm 35

In finem servo Domini David. **a.** Dixit iniustus ut delinquat in semet ipso non est timor Dei ante oculos eius. Quoniam dolose egit in conspectu eius ut inveniatur iniquitas eius ad odium. Verba oris eius iniquitas et dolus: noluit intellegere ut bene ageret. Iniquitatem meditatus est in cubili suo, adstetit omni viae non bonae: malitiam autem non odivit.	[Unto the end, for the servant of God, David himself] The unjust hath said within himself, that he would sin: there is no fear of God before his eyes. For in his sight he hath done deceitfully, that his iniquity may be found unto hatred. The words of his mouth are iniquity and guile: he would not understand that he might do well. He hath devised iniquity on his bed, he hath set himself on every way that is not good: but evil he hath not hated.
b. Domine in caelo misericordia tua et veritas tua usque ad nubes. Iustitia tua sicut montes Dei, iudicia tua abyssus multa.	O Lord, thy mercy is in heaven, and thy truth reacheth, even to the clouds. Thy justice is as the mountains of God, thy judgments are a great deep.
c. Homines et iumenta salvabis Domine. Quemadmodum multiplicasti misericordiam tuam Deus!	Men and beasts thou wilt preserve, O Lord: O how hast thou multiplied thy mercy, O God!
d. Filii autem hominum in tegmine alarum tuarum sperabunt. Inebriabuntur ab ubertate domus tuae; et torrente voluntatis tuae potabis eos. Quoniam apud te fons vitae;	But the children of men shall put their trust under the covert of thy wings. They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure. For with thee is the fountain of life;
e. [et] in lumine tuo videbimus lumen.	and in thy light we shall see light.
f. Praetende misericordiam tuam scientibus te, et iustitiam tuam his qui recto sunt corde. Non veniat mihi pes superbiae et manus peccatoris non moveat me.	Extend thy mercy to them that know thee, and thy justice to them that are right in heart. Let not the foot of pride come to me, and let not the hand of the sinner move me.
g. Ibi ceciderunt qui operantur iniquitatem, expulsi sunt nec potuerunt stare.	There the workers of iniquity are fallen, they are cast out, and could not stand.
a. In praecedenti psalmo psalmista imploravit Dei auxilium contra persecutiones peccatorum; hic autem describit peccatorum nequitiam. Titulus, *In finem servo Dei*. Et est novum hoc quod dicit, *servo Dei*. Ille est fidelis servus, qui bona Domini sui non usurpat sibi, et mala sua non retorquet in Dominum.	a. In the preceding Psalm, the Psalmist implored God's aid against the persecutions by sinners; here, however, he describes the wickedness of sinners. The title is *Unto the end, for the servant of God*. And this is something new, that he says, *For the servant of God*. That person is a servant of God who does not lay claim for himself the goods of his Lord, and who does not ascribe his evils to the Lord.
Quidam enim sunt, qui peccata sua in Deum retorquent, dicentes quod necessitate peccant: et bona sua sibi vindicant, dicentes quod habent ea ex virtute propria. E contrario facit David: et circa hoc duo facit.	For there are some who ascribe their sins to God, saying that they sin of necessity; and they appropriate their goods to themselves, saying that they have them from their own power. David does the opposite: and regarding this, he does two things.
Primo facit mentionem de malis quae sunt in nobis ex nobis. Secundo de bonis quae sunt in nobis a Deo, ibi, *Domine in caelo*.	First he makes mention of the evils that are in us from our agency. Second, the goods that are in us from God's agency, at, *O Lord, thy mercy is in heaven*.
Circa primum duo facit. Primo ponit radicem mali. Secundo ponit processum mali ex illa radice, ibi, *Verba oris*. Radix mali est propositum.	Regarding the first, he does two things. First, he sets down the root of evil. Second he sets down the progress of evil from that root, at, *The words of his mouth*. The root of evil is the intention.

Primo ergo proponitur malum propositum. Secundo ponit causam, ibi, *Non est timor*. Tertio probat, ibi, *Quoniam dolose*. Sicut dicit Philosophus in *3 Ethic.*, *Hic aliquis facit injustum, et non injustificat; aliquis facit et injustificat, sed non est injustus: aliquis facit et injustificat, et est injustus.*

First, therefore, he sets down the evil intention. Second, he sets down the cause, at, *There is no fear*. Third he demonstrates it, at, *For in his sight he hath done deceitfully*. As Aristotle says in Book 3 of the *Ethics*, *Here someone does something injust, but does not act injustly; another does [something injust] and acts injustly; another does [something injust] and acts [injustly], and is injust*.

Primum facit ille qui retinet rem alterius quam credit suam. Secundum facit ille qui non secundum habitum, sed ex passione facit injustum, qua passione cessante reddit rem alienam. Tertium facit ille qui ex proposito facit injustum; et ideo dicit, *Dixit injustus*, idest ex proposito deliberavit, ut delinquat in semetipso: quia in ejus potestate est ut proponat peccare, non in fato stellarum: *Eccl. 15: Deus ab initio constituit hominem, et reliquit eum in manu consilii sui*; sed processus irrefraenatus peccandi est ex eo quod removetur impedimentum peccati.

One does the first when one holds back something belonging to another which he thinks to be his own. One does the second when one, not because of a habit, but from a passion does something unjust, and when this passion leaves off, he gives back the other's thing. One does the third when one does something unjust from an intention. And so he says, *The unjust hath said*, that is, he has deliberated from the intention, so that [through his own agency] he comes to be deficient in his very own self: for intending to sin is within his power, and not in the decree of the stars. *Sirach 15: God made man from the beginning, and left him in the hand of his own counsel.* But, because the impediment to sin is removed, the progression of sinning cannot be restrained.

Dicitur autem quod peccatum in Spiritum Sanctum est, quando ex certa malitia peccatur; et hoc quando removetur impedimentum. Hoc ergo impedimentum removet timor Domini: *Prov. 16: In timore Domini declinatur a malo: Job 15: Quantum in te est evacuasti timorem, et tulisti preces etc*.

But it is said that sin is against the Holy Spirit, when one sins by clear malice; and this when the impediment is removed. And then, this impediment removes the fear of the Lord. *Proverbs 16: By the fear of the Lord men depart from evil*; *Job 15: As much as is in thee, thou hast made void fear, and hast taken away prayers from before God.*

Et ideo dicit, *Non est timor Dei ante oculos eorum*. Timor est in affectu; sed causa timoris est in oculis, ex hoc quod non considerant judicium Dei: *Dan. 13: Averterunt oculos suos, ne viderent caelum*: sed causa est, *Quoniam dolose egit*.

And, so he says, *There is no fear of God before his eyes*. Fear is in the faculty of appetite; but the cause of fear is in the eyes, because they do not reflect upon the judgement of God. *Daniel 13: They...turned away their eyes that they might not look unto heaven*. But the cause is *For in his sight he hath done deceitfully*.

Quando aliquis in oculis regis facit aliquid regi odiosum, signum est quod non timet eum; sic peccator quando facit peccatum coram Deo, qui omnia videt, signum est quod non timet Deum, quia in conspectu suo, scilicet Dei, *Egit dolose*, idest fecit dolum: *Hebr. 4: Omnia nuda et aperta sunt oculis ejus.*

When somebody in the eyes of the king does something hateful to the king, it is a sign that he does not fear him; and thus when a sinner does a sin in the presence of God, who sees everything, it is a sign that he does not fear God, because in his face, namely God's, *He hath done deceitfully*, that is, he has done something deceitful. *Hebrews 4: But all things are naked and open to his eyes*.

Et dicit, *Dolose*, quia aliud profert extra, aliud simulat: *Psal. 5: Virum sanguinum et dolosum abominabitur Dominus: Job 36: Simulatores et callidi provocant iram Dei*. Et ideo, *Inveniatur iniquitas ejus ad odium*, idest talis sit iniquitas ejus quod Deus habeat eam odio. Et hoc est signum quod Deus tales simulatores odit, quia in evangeliis multum invehitur Deus contra simulatores.

And he says, *Deceitfully*, because he brings forth one thing and dissimulates another: *Psalm 5: The bloody and the deceitful man the Lord will abhor; Job 36: Dissemblers and crafty men prove the wrath of God*. And thus, *That his iniquity may be found unto hatred*, that is, such is his iniquity that God would hate him. And this is a sign that God hates such simulators, that in the Gospels, God inveighs against simulators.

Alia littera habet, *In conspectu suo, ut videret iniquitatem suam, et odisset*. Contingit quod aliquis discutit conscientiam suam ut inveniat iniquitatem suam et odiat. Frequenter in hoc fraudulenter agit, quia non discutit bene, sed gravia leviat, et levia aggravat.

Another version has, *In his face, that he sees his iniquity, and hates*. It happens that somebody examines his conscience, so that he discovers his iniquity and hates. Frequently in this he acts fraudulently, because he does not examine [matters] well but makes light of the serious and makes light matters serious.

Et ideo dicit, *Dolose egit in conspectu suo*, idest in conscientia; quia si fideliter suam odisset iniquitatem, discussisset. Vel secundum eumdem sensum, *In conspectu suo*, scilicet Dei, idest in sacra scriptura, quam non attendunt secundum veritatem suam, et spiritus sancti, sed agunt dolose; et hoc ideo, quia non inveniunt iniquitatem.

And therefore he says, *For in his sight he hath done deceitfully*, that is in his conscience; for if he faithfully hated his iniquity, he would have examined it. Or according to the same sense, *In his sight*, namely God's, that is, in holy Scripture, which they do not consider with respect to its truth, and that of the Holy Spirit, but they do things deceitfully. And they do things deceitfully then because they do not discover their iniquity [by examination of conscience or by faithful attention to Scripture].

Consequenter ponit processum radicis. Et primo ponit peccata oris. Secundo cordis et operis. Homo committit peccatum ore dupliciter: vel per apertam malitiam, cum aperte mentitur; et hoc est quod dicit, *Verba oris ejus iniquitas*: *Job 6: Non invenietis in ore meo iniquitatem*. Vel per occultam fraudulentiam; et hoc est *Dolus*: *Hier. 9: Sagitta vulnerans lingua eorum dolum locuta est.*

And consequently, he sets down the progress [of evil] from the root. And first he sets down the sin in word. Second of sin in mind and in deed. A person commits a sin in word in two ways; either by public wickedness, when one lies publicly, and this is what he says at, *The words of his mouth are iniquity*. *Job 6: And you shall not find iniquity in my tongue*. Or by a hidden fraudulence, and this is *Guile*. *Jeremias 9: Their tongue is a piercing arrow, it hath spoken deceit*.

In corde peccat quis dupliciter: per contemptum boni, et per studium mali. Contingit, quod aliquis peccat per infirmitatem, aliquis ex ignorantia. Sed quando est ignorantia affectata, tunc est grave peccatum: *Job 21: Scientiam viarum tuarum nolumus*.

One sins in mind in two ways: by contempt for the good and by the zeal for evil. It happens that one person sins by weakness, another by ignorance. But when it is an affected ignorance, then this is a serious sin. *Job 21: We desire not the knowledge of thy ways*.

Et ideo dicit, *Noluit intelligere ut bene ageret*, unde voluit intelligere curiosa, et non ut bene operaretur: *Hier. 4: Sapientes sunt, ut faciant mala: bona facere nescierunt*. Item aliquando facit homo peccatum ex studio malitiae; unde dicit, *Iniquitatem meditatus est in cubili suo*, idest in corde suo. Vel *In cubili*, idest quando stat in secreto: *Prov. 24: Cogitatio stulti peccatum est et abominatio*.

And thus he says, *He would not understand that he might do well*, whence he willed to understand things motivated by curiosity, but not so that he did things well. *Jeremias 4: They are wise to do evil.* And likewise sometimes a person does a sin out of zeal for evil, and so he says, *He hath devised iniquity on his bed*, that is, in his mind. Or, *On his bed*, that is, when one remains in his secret. *Proverbs 24: The thought of a fool is sin: and the detractor is the abomination of men*.

Astitit. Hic ponit quod committitur opere. Et primo ponit coadjuvationem ad malum. Secundo, quod non impedit malum. Quantum ad primum dicit, *Astitit omni viae non bonae*, idest vivit et favit omni malae viae, vel malae operationi: *Ps. 2: Astiterunt reges terrae*.

He hath set himself. Here he sets down that he is committed by his word. And first he sets down his assistance to evil. Second, that he does not hinder evil. As to the first he says, *He hath set himself on every way that is not good*, that is he lives and favors everything of the evil path, or the working of evil. *Psalm 2: The kings of the earth stood up*.

Quantum ad secundum dicit, *Malitiam autem non odivit*: *Ps. 51: Dilexisti malitiam super benignitatem, iniquitatem* etc.. *Job 20: Cum*

As to the second he says, *But evil he hath not hated. Psalm 51: Thou hast loved malice more than*

dulce fuerit in ore ejus malum, abscondit illud sub lingua sua.

goodness. Job 20: For when evil shall be sweet in his mouth, he will hide it under his tongue.

b. *Domine*. Hic ostendit quae recepit a Deo. Et primo numerat ipsa bona. Secundo petit ea sibi dari, ibi, *Praetende*.

b. *O Lord*. Here he shows what he has received from God. And first he numbers the goods themselves. Second he asks that they may be given to him, at, *Extend*.

Circa primum duo facit. Primo proponit causam bonorum quae recepit a Deo. Secundo enumerat ipsa bona, ibi, *Homines et jumenta*.

Regarding the first, he does two things. First he sets forth the cause of the good things that he has received from God. Second, he enumerates these good things themselves at *Men and beasts*.

Et primo ponit commendationem causae. Secundo proponit profunditatem effectuum, ibi, *Judicia tua*. Quidquid Deus facit in nobis, vel est ex justitia, vel ex misericordia, vel ex veritate.

And first he sets down the praise of the cause. Second he sets forth the depth of the effects, at, *Thy justice*. Whatever God does in us is either from justice, or from mercy, or from truth.

Ex justitia, quando reddit pro meritis. Ex veritate, quando reddit quod promisit. Ex misericordia, quando excedit merita et promissa.

Out of justice, when he renders for merit. Out of truth when he renders what he promised. And out of mercy when he exceeds what is merited or promised.

Probemus haec tria. Justitia Dei alta est, quia nullus tantum meretur quin Deus plus reddat. Veritas est altior, quia Deus promittit et solvit quae nunquam meruimus, sicut incarnationem, et alia quae pertinent ad mysterium redemptionis. Sed misericordia est altissima: quia ea quae cogitare non possumus, largitur: *1 Cor. 2: Oculus non vidit* etc.

Let us examine these three. The justice of God is high, because nobody merits that God should give him more. Truth is higher, for God promises and fulfills things that we never have deserved, such as the Incarnation, and other things that pertain to the mystery of redemption. But mercy is the highest: for those things that we cannot think, are bestowed liberally. *1 Corinthians 1*: *That eye hath not seen*.

Et ideo justitiam comparat montibus, veritatem nubibus, quae altiores sunt, misericordiam caelis, qui sunt super omnia. Dicit, *Domine, in caelo misericordia tua*, quae est causa omnium bonorum meorum est in caelo: *Ps. 144: Miserationes ejus super omnia etc.. Isa. 63: Miserationum Domini recordabor*.

And so one compares justice to mountains, truth to clouds, which are higher, and mercy to the heavens, which is above all. He says, *O Lord, thy mercy is in heaven*, [for] that which is the cause of all of my goods is in heaven. *Psalm 144: And his tender mercies are over all his works*. *Isaias 63: I will remember the tender mercies of the Lord*.

Et veritas tua usque ad nubes. *Justitia tua sicut montes Dei*. Haec omnia dicuntur secundum effectus, quia secundum essentiam idem sunt. Mystice per haec tria intelliguntur justi, quia in ipsis justis inveniuntur justitia, veritas et misericordia.

And thy truth reacheth, even to the clouds. Thy justice is as the mountains of God. All of these are said following from their effects, for with respect to their essence, they are the same. In a mystical sense, by these three are understood the just, for in these very just people justice, truth and mercy are found.

Justi signantur per caelum propter retributionem et caritatem: *Matth. 5: Merces vestra copiosa est in caelis.* Item in illis maxime relucet misericordia, quia omnino sunt ab omni tribulatione liberati. Nos autem sumus adhuc in calamitatibus.

The just are signified by heaven with respect to recompense and charity. *Matthew 5: Your reward is very great in heaven.* Likewise in those people mercy shines to the greatest degree, for they are every way liberated from all troubles. We however, at present, are in adversities.

Per nubes intelliguntur doctores: *Isa. 5: Mandabo nubibus meis, ne pluant super eam imbrem.* Et in eis relucet veritas quam

By clouds are understood the doctors. *Isaias 5: I will command the clouds to rain no rain upon it.* And in them the truth shines, which they make apparent. And by mountains are understood holy men.

manifestant. Per montes intelliguntur sancti viri.

Et quid sequitur ex omnibus istis? Quod haec judicia sunt *Abyssus multa*, idest incomprehensibilia: *Rom. 11: Quam incomprehensibilia sunt judicia ejus etc*.

And what follows from all of these things? That these judgements are *A great deep*, that is an incomprehensible one. *Romans 11: How incomprehensible are his judgments*.

c. *Homines*. Supra commendavit psalmista Dei justitiam, veritatem et misericordiam, et judicia, ex quibus nobis bona proveniunt; hic autem enumerat illa bona: et circa hoc duo facit. Primo commemorat bona quae communiter largitur omni creaturae. Secundo bona propria quae confert rationali creaturae, ibi, filii autem hominum.

c. *Men*. Above the Psalmist wrote of God's justice, truth, and mercy, and his judgements, from which good things come to us; but here, he enumerates these goods: and regarding this he does two things. First he writes of the goods that are bestowed in common to every creature. Second the goods proper to the rational creature which He confers, at, *The children of men*.

Circa primum duo facit. Primo commemorat quae communiter proveniunt a Deo. Secundo consurgit in admirationem divinae misericordiae, ibi, *Quemadmodum multiplicasti*. Dico ergo, quod misericordia tua est magna, et ex hac salvas homines et jumenta, idest rationales et irrationales creaturas.

Regarding the first he does two things. First, he writes of those things that, in common, come from God. Second, he speaks up in admiration of the divine mercy, at, *O how hast thou multiplied thy mercy*. Thus, I say, that thy mercy is great, and that by it you save men and beasts, that is rational and irrational creatures.

Vel per homines intelliguntur justi, per jumenta ipsi peccatores, qui temporali salute salvantur a Deo: *Matth. 5: Pluit super justos et injustos: Ps. 48: Homo cum in honore esset non intellexit* etc.

Or, by *Men* is understood the just, and by *Beasts* is understood those very sinners who are saved by God by rescue in this life. *Matthew 5: And raineth upon the just and the unjust; Psalm 48: And man when he was in honour did not understand.*

Et haec salus communis est omnibus in duobus: scilicet in salute corporis: *Eccl. 30: Non est census super censum salutis corporis*: et in rerum provisione: *4 Reg. 6: Salva me rex. Qui ait, non te salvet Dominus, unde salvare te possum? De arca, an de torculari?*

And this common salvation is for all in two ways: namely in the salvation of the body. *Sirach 30: There is no riches above the riches of the health of the body*. And in the provision of things. *4 Kings 6: "Save me, my lord O king". And he said: "If the Lord doth not save thee, how can I save thee? Out of the barnfloor, or out of the winepress?"*

Consequenter admiratur divinam misericordiam, ibi, *Quemadmodum multiplicasti*. Scilicet quam multum *Multiplicasti misericordiam tuam*, scilicet quod salvas non solum homines, sed et jumenta. Vel quod est tibi curae non solum de justis, sed etiam de peccatoribus, quantum ad bona temporalia quae in eis multiplicas: Hieronymus habet, *Quam pretiosa* etc.. Magna est enim misericordia Dei, quod omnes salvat: magna etiam, quia unicuique plus dat quam meruit: *Ps. 85: misericordia tua magna est super me.*

Consequently, he marvels at the divine mercy, at, *O how hast thou multiplied*. Namely, how much *Hast thou multiplied thy mercy*, namely that you save not only men, but even beasts. Or that you not only have care for the just, but also even for sinners, insofar as you multiply the temporal goods that are in them: Jerome has, *How costly*, etc. For, God's mercy is great, that saves all: great indeed, because he gives to each more than he merits. *Psalm 85: For thy mercy is great towards me*.

d. *Filii autem*. Hic ponit bona spiritualia, quae sunt tria: fiducia, spiritualis refectio, et intelligibilis cognitio: et haec respondent gradibus entium. Entium quaedam sunt tantum, quaedam sunt et vivunt, quaedam

d. *But the children*. Here he sets down spiritual goods, which are three: confidence, spiritual restoration, and intellectual knowledge: and these respond to the grades of beings. For of beings, some simply are, some are and live, and some in addition to this

cum hoc etiam intelligunt; et inter entia rationalis creatura quamdam aeternitatem participat, quia anima rationalis non perit.

understand; and among beings, the rational creature participates in a certain kind of eternity, for the rational soul does not perish.

Et ideo dicit, *Filii hominum*, idest filii Dei christi: vel *Filii hominum* generaliter omnes homines intelliguntur. Sperabunt *in tegmine alarum tuarum*. Et loquitur metaphorice. Gallina protegit pullos suos alis ne occidantur; ita ipse Deus spirituali protectione protegit rationalem creaturam ne deficiat specialiter in anima: *Matth. 23: Quoties volui congregare filios tuos* etc.. *Isa. 49: Sub tegumento manus suae protexit me.*

And therefore he says, *The children of men*, that is, the children of the Christ of God; or *The children of men* is understood to be all people in general. They *put their trust under the covert of thy wings*. And he speaks metaphorically. For the hen protects her chicks by her wings lest they be killed; in like wise God himself protects a rational creature by a spiritual protection lest he or she weaken particularly in his or her soul. *Matthew 23: How often would I have gathered together thy children; Isaias 49: In the shadow of his hand he hath protected me*.

Vel, *In tegmine*, idest in protectione spirituali. Et sic duae alae sunt doctrina novi et veteris testamenti. Item quae hic inferius vivunt, speciali cibantur refectione. Et primo ponit ipsam refectionem. Secundo ponit ejus causam, ibi, *Apud te.*

Or, *Under the covert*, that is in spiritual protection. And so the two wings are the teachings of the New and the Old Testament. Likewise, those that live here below heaven, are fed by a special restoration. And first he sets down this restoration. Second, he sets down its cause, at, *With thee*.

Refectio spiritualis in duobus consistit: scilicet in donis Dei, et in ejus dulcedine. Quantum ad primum dicit, *Inebriabuntur ab ubertate domus tuae*. Domus est ecclesia: *1 Tim. 3: Ut scias quomodo oporteat te conversari in domo Dei*.

Spiritual restoration consists in two things: namely in God's gifts, and in His sweetness. As to the first, he says, *They shall be inebriated with the plenty of thy house*. The house is the Church. *1 Timothy 3: That thou mayest know how thou oughtest to behave thyself in the house of God*.

Et haec domus, quae modo est in terris, quandoque transferetur in caelos: *Ps. 121: In domum Domini laetantes ibimus*. In utraque est ubertas donorum Dei; sed in hac ecclesia est imperfecta, sed in alia est perfectissima abundantia omnium bonorum, et hac satiantur spirituales viri: *Psalm. 64: Replebimur in bonis domus tuae*.

And this house, which in one sense is in the world, and in another [spiritual] sense in heaven. *Psalm 121: We shall go into the house of the Lord*. In both of these is the plenty of God's gifts; but in this Church, it is not yet brought to fulfillment, but in the other, there is a most perfect abundance of all goods, and spiritual men are sated by this. *Psalm 64: We shall be filled with the good things of thy house*.

Et quod plus est, *Inebriantur*, inquantum supra omnem mensuram meriti desideria implentur: ebrietas enim excessus quidam est: *Isa. 64: Quod oculus non vidit* etc.. *Cant. 5: Inebriamini carissimi.*

And what is more, *They shall be inebriated*, insofar as they will be filled above all measure of merit with what they desire; for drunkenness is a sort of excess. *Isaias 64: The eye hath not seen*; *Song of Songs 5: And be inebriated, my dearly beloved*.

Et qui sunt ebrii, non in se sunt, sed extra se. Sic qui repleti sunt spiritualibus charismatibus, tota eorum intentio fertur in Deum: *Phil. 3: Nostra conversatio in caelis est*. Et non solum donis reficientur, sed etiam dilectione Dei: *Job 22: Tunc super omnipotentem deliciis afflues, et elevabis ad Deum faciem tuam*.

And those who are drunk are not in full control of their faculties, but out of their own control. So, those who have been filled by spiritual charisms, their entire intention is borne towards God. *Phillipians 3: But our conversation is in heaven.* And not only are they restored by gifts, but even by the love for God. *Job 22: Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God*.

Et ideo dicit quantum ad secundum, *Et torrente voluptatis tuae potabis eos*. Hic est amor spiritus sancti, qui facit impetum in anima, sicut torrens: *Isa. 59: Quasi fluvius violentus, quem spiritus Domini cogit.*

And thus he says with respect to the second, *And thou shalt make them drink of the torrent of thy pleasure*. This is the love of the Holy Spirit, which makes an impetus in the soul, like a torrent. *Isaias 59: When he*

shall come as a violent stream, which the spirit of the Lord driveth on.

Et videtur *Voluptatis*, quia voluptatem et dulcedinem in anima facit: *Sap. 12: O quam bonus et suavis est spiritus tuus Domine in nobis*. Et hoc potu potantur boni: *1 Cor. 10: Eundem potum spiritualem biberunt*.

And this seems to be *Of [your] pleasure*, because [the Holy Sprit] produces pleasure and sweetness in the soul. *Wisdom 12: O how good and sweet is thy spirit, O Lord, in all things*. And the good drink of this drink. *1 Corinthians 20: All drank the same spiritual drink.*

Vel *Torrente voluptatis tuae*, scilicet Dei, quae dicitur torrens: *Prov. 18: Torrens redundans, fons sapientiae:* quia voluntas ejus sic efficax est, ut ei resisti non possit, sic nec torrenti: *Rom. 9: Voluntati ejus quis resistit?*

Or, The torrent of thy pleasure, namely, of God, which is said to be a torrent. *Proverbs 18: The fountain of wisdom as an overflowing stream*. For His will is so efficacious that none can resist it, as none can resist a torrent. *Romans 9: For who resisteth his will?*

Materia autem talis refectionis est, quia conjunguntur fonti: et sicut qui tenerent os suum ad fontem vini, inebriarentur; sic qui tenent os suum, idest desiderium, ad fontem vitae et dulcedinis, inebriantur: *1 Cor. 11: Alius autem ebrius est*.

But the material basis of a restoration of this kind is that they are connected to the fountain: and just as those who would hold their mouths to a fountain of wine would become inebriated, so, those who hold their mouth, that is, their desire, to the fountain of life and sweetness, are inebriated. *1 Corinthians 11: And one indeed is hungry and another is drunk*.

Et sic inebriantur, quia *Apud te est fons vitae*. Si referatur ad christum, sic est sensus, *Apud te* etc. idest tu es *Fons vitae*.

And so they are inebriated, because, *For with thee is the fountain of life*. If this be referred to Christ, then the meaning of *With thee*, etc. is: you are *The fountain of life*.

Si autem referatur ad patrem, sic est sensus, *Apud te est fons vitae*, idest verbum tuum vivificans omnia est *Apud te. Jo. 1: Verbum erat apud Deum: Hier. 2: Me dereliquerunt fontem aquae vivae* etc.

If this be referred to the Father, then the meaning of *With thee is the fountain of life* is: Your word giving life to all is *With thee*. *John 1: The Word was with God; Jeremias 2: They have forsaken me, the fountain of living water.*

Qui vere est *Fons vitae*, idest spiritualium bonorum, ex quibus omnia vivificantur. Secundum est cognitio intelligibilis, quam homines, sive rationales creaturae participant. Ideo dicit.

Who truly is the *Fountain of life*, that is, of spiritual goods, from which all are given life. Second is intellectual knowledge, which humans, or rational creatures, participate in. Thus he says,

e. *Et in lumine*. Duo sunt privilegia rationalis creaturae. Unum, quod rationalis creatura videt in lumine Dei, et quia alia animalia non vident in lumine Dei, ideo dicit, *In lumine tuo*. Non intelligitur de lumine creato a Deo, quia sic intelligitur illud quod dicitur *Gen. 1: Fiat lux*.

e. *And in thy light*. There are two privileges that belong to a rational creature. One, that a rational creature sees in the light of God, and because other animals do not see in the light of God, he says, *In thy light*. This is not understood to be the light created by God, because what is understood by this is the light that *Genesis 1* speaks about at, *Be light made*.

Sed *In lumine tuo*, quo scilicet tu luces, quod est similitudo substantiae tuae. Istud lumen non participant animalia bruta; sed rationalis creatura primo participat illud in cognitione naturali: nihil enim est aliud ratio naturalis hominis, nisi refulgentia divinae claritatis in anima: propter quam claritatem est ad imaginem Dei: *Psalm. 4: Signatum est super nos lumen vultus tui Domine*.

But, *In thy light*, namely that by which you shine, which is the resemblance to your substance. Brute animals do not participate in this light; but a rational animal first participates in it in natural knowledge; for the natural reason of a person is nothing other than the reflected gleam of divine clarity in the soul: and the [condition of being] "after the image of God" is on account of this clarity. *Psalm 4: The light of thy countenance O Lord, is signed upon us*.

Secundum est lumen gratiae; *Eph. 5: Exurge qui dormis* etc.. Tertium est lumen gloriae: *Isa. 60: Surge, illuminare Jerusalem, quia*

The second is the light of grace. *Ephesians 5: Rise thou that sleepest* etc. The third is the light of glory. *Isaias 60: Arise, be enlightened, O Jerusalem: for thy*

venit lumen tuum etc.. Vel, *In lumine tuo*, idest in Christo, qui est lumen de lumine: et sic est lumen quod est verus Deus.

light is come etc. Or, *In thy light*, that is, in Christ, who is the light of light: and so is the light that is the true God.

Est ergo lumen Christus, inquantum procedit a patre: est *Fons vitae*, inquantum est principium spiritus vivificantis.

For Christ is light, insofar as he proceeds from the Father. And he is the *Fountain of life*, insofar as he is the principle of the life-giving Spirit.

Aliud privilegium est, quia sola creatura rationalis videt hoc lumen: unde dicit, *Videbimus lumen*. Hoc lumen vel est veritas creata, idest Christus, secundum quod homo; vel est veritas increata, qua aliqua vera cognoscimus.

The other privilege is that only a rational creature sees this light: whence he says, *We shall see light*. This light is either created truth, that is Christ, with respect to his human nature; or it is uncreated truth, by which we recognize and come to know other true things.

Lumen enim spirituale veritas est: quia sicut per lumen aliquid cognoscitur inquantum lucidum; ita cognoscitur, inquantum est verum. Animalia bruta bene cognoscunt aliqua vera, puta hoc dulce: Sed non veritatem hujus propositionis hoc est verum: quia hoc consistit in adaequatione hujus intellectus ad rem, quod non possunt facere bruta.

For spiritual light is truth: for just as by light something is known as it is illuminated; so it is known in so far as it is true. Brute animals know well some true things, for instance, "this is sweet": but not the truth of this proposition, "this is true": because this consists in the adequation of one's intellect to a thing, which brutes cannot effect.

Ergo bruta non habent lumen creatum. Similiter nec lumen increatum, quia solus homo factus est ad videndum Deum per fidem et per spem: et sicut nunc videmus per fidem in lumine, sic videbimus Eum in specie, quando erimus in patria.

Therefore, brutes do not have the created light. And likewise, they do not have the uncreated light, for only humans are made for knowing God by faith and by hope; and just as we see now in light by faith, we will see Him as He is, when we are in the kingdom.

f. *Praetende misericordiam*. Hic convertit se ad orationem, et petit misericordiam Dei. Et primo petit petitionem quantum ad alios. Secundo quantum ad se, ibi, *Non veniat mihi*.

f. *Extend thy mercy*. Here he turns himself to prayer, and asks for God's mercy. And first he makes a petition with respect to others. Second with respect to himself, at *Let not the foot of pride come to me*.

Duo petit, secundum duo genera hominum, qui conversantur in domo Domini: quidam enim cognoscunt Deum per fidem; quidam etiam justificati inhaerent ei.

He asks for two things, in accordance with the two main types of humans that live in the house of the Lord. For some know God by faith, and others who are justified cling to him.

Qui ergo non cognoscunt Deum, non sunt in ejus domo; sed qui habent fidem, possunt subjacere peccato, et ideo petit eis misericordiam: ideo dicit, O Domine *Scientibus te*, per fidem scilicet, et vocat cognitionem scientiam propter certam inhaesionem: his *Praetende*, idest amplia, *Extende* ad eos *Misericordiam tuam* miserando peccatis eorum: *Isa. 27: Non est populus sapiens: Jer. 9: In hoc glorietur qui gloriatur, scire et nosse me.*

Those who do not know God, are not in His house; but those who have faith can still be subjected to sin, and so he asks for mercy for them; thus he says, O Lord, *To them that know thee*, namely, by faith, and he calls knowledge science because of firmly determined mutual indwelling: *Extend* to them, that is, more abundantly, *Extend thy mercy* to them by having mercy towards their sins. *Isaias 27: For it is not a wise people. Jeremias 9: But let him that glorieth glory in this, that he understandeth and knoweth me*.

Sed, *His qui recto sunt corde*, idest qui habent rectum cor et sunt confirmati tibi per caritatem, *Praetende* eis, idest amplia justitiam, idest coronam quam meruerunt, quia isti jam merentur coronam: *2 Tim. 4: In*

But, *To them that are right in heart*, that is, those who have a right heart, and who are strengthened in You by charity, *Extend* to them, that is, justice more abundantly, that is, the crown they have earned, because these very people earn the crown now. *2 Timothy 4: As to the rest, there is laid up for me a*

reliquo reposita est mihi corona justitiae etc.. Et ideo petit eis justa.	*crown of justice.* And so he asks for just things for them.
Pro se duo petit. Primo petit conservari a peccato, et hoc, removendo duas causas peccati. Una est interior: et haec est superbia, quae est initium omnis peccati; unde dicit: *Non veniat mihi pes superbiae*, idest affectus superbiendi removeatur a me; *Eccl. 23: Extollentiam oculorum meorum ne dederis mihi*.	He asks two things for himself. First he asks to be preserved from sin, and this by the removing of two causes of sin. One is interior: and this is pride, which is the beginning of all sin: whence he says, *Let not the foot of pride come to me*, that is let the appetitive disposition to being prideful be removed from me. *Sirach 23: Give me not haughtiness of my eyes.*
Alia causa est exterior, quando incitatur ab aliquo ad peccandum: *Ps. 18: Et ab alienis parce servo tuo*. Et ideo dicit, *Manus peccatoris non moveat me*, idest inductiones et promissiones et blandimenta non inducant me ad peccandum.	The other cause is exterior, when he is incited by another to sinning. *Psalm 18: And from those [sins] of others spare thy servant.* So he says, *Let not the hand of the sinner move me*, that is let not the inducements and promises and blandishments lead me into sinning.
g. *Ibi ceciderunt*. Hic ponitur petitionis ratio: et est duplex. Primo, quia ex hoc pede est casus: sicut quando quis cadit propter pedem quem habet malum: et ideo dicit, *Ibi*, idest in pede superbiae, *ceciderunt*.	g. *There the workers of iniquity are fallen*. Here he sets forth the reason for his petition: and this is twofold, because a fall is on account of the foot: just as when one falls because of a foot that has something bad in it. And thus he says, *There*, that is, in the foot of pride, *Are fallen*.
Ecce *Initium omnis peccati superbia*, Eccl. 10. Homo enim ex hoc peccat, pro eo quod non continetur sub regula legis divinae. Sed ex superbia exit arrogantia: *1 Cor. 10: Qui se existimat stare*, idest per superbiam, *videat ne cadat*.	Behold: *Pride is the beginning of all sin. Sirach 10:* For a person sins from this, on account of what is not supported under the rule of divine law. But arrogance comes from pride. *1 Corinthians 10: Wherefore he that thinketh himself to stand*, that is, through pride, *Let him take heed lest he fall*.
Et dicit, *Qui operantur*, non qui operati sunt, quia aliquis aliquando ex infirmitate peccat, vel ignorantia, et iste non permanet; sed qui peccat ex superbia, hic persistit: quia *Prov. 2: laetantur cum male fecerint, et exultant in rebus pessimis*.	And he says, *The workers of iniquity*, not "those who worked iniquity", because sometimes somebody sins out of weakness or ignorance, and this person does not remain in sin; but who sins out of pride, persists in it: because, *Proverbs 2: Who are glad when they have done evil, and rejoice in most wicked things.*
Item alia causa est alieni impulsus; unde dicit, *Expulsi sunt*, idest impulsi dum inaniter se efferunt, sicut Lucifer de caelo, et homo per superbiam de paradiso expulsi sunt. *Nec potuerunt stare*: *Job 18: Expellet eum de luce in tenebras* etc.. Sed humilitas facit stare: *Ps. 121: Stantes erant pedes nostri* etc.	Still, another cause is expulsion by another; whence he says, *They are cast out*, that is, expelled since they in vanity lift themselves up, as Lucifer was expelled from heaven, and man from Paradise, on account of their pride. *Could not stand*. *Job 18: He shall drive him out of light into darkness* etc. *Psalm 121: Our feet were standing in thy courts*.

© Dr. Gregory Sadler (gbisadler@gmail.com)

The Aquinas Translation Project (http://www4.desales.edu/~philtheo/loughlin/ATP/index.html)