

Psalm 51

(In finem intellectus David cum venit Doeg Idumeus et adnuntiavit Saul et dixit venit David in domo Achimelech) a. Quid gloriatur in malitia qui potens est iniquitate. Tota die iniustitiam cogitavit lingua tua sicut novacula acuta fecisti dolum.

b. Dilexisti malitiam super benignitatem iniquitatem magis quam loqui aequitatem diapsalma. Dilexisti omnia verba praecipitationis linguam dolosam.

c. Propterea Deus destruet te. In finem evellet te et emigrabit te de tabernaculo et radicem tuam de terra viventium diapsalma.

d. Videbunt iusti et timebunt et super eum ridebunt et dicent: Ecce homo qui non posuit Deum adiutorem suum sed speravit in multitudine divitiarum suarum et praevaluit in vanitate sua.

e. Ego autem sicut oliva fructifera in domo Dei speravi in misericordia Dei in aeternum et in saeculum saeculi. Confitebor tibi in saeculum quia fecisti et expectabo nomen tuum quoniam bonum in conspectu sanctorum tuorum.

a. Hic incipit secunda quinquagena. Et sicut dictum est in principio libri, prima quinquagena pertinet ad poenitentes; ista secunda quinquagena pertinet ad proficientes. Circa quos sunt tria per ordinem videnda: Nam primus gradus proficientium est iustificatio: Secundus gradus est exercitium bonorum operum: Tertius est consideratio divinorum operum.

Et sic ista quinquagena dividitur in tres partes. Primo tangit de his quae pertinent ad iustificationem; secundo agit de his quae pertinent ad executionem bonorum operum, ibi, *Deus iudicium*; tertio agit de his quae pertinent ad considerationem divinorum operum, ibi, *Deus stetit*. in iustificatione duo sunt necessaria: scilicet aversio a peccato, et conversio ad Deum. Et sic duo sunt in peccato per oppositum; scilicet aversio a Deo, et conversio ad peccatum.

Primo ergo ponit psalmos qui pertinent ad aversionem et detestationem peccati; secundo ponit psalmos qui faciunt sive continent subiectionem Deo, ibi, *Psalm. 61*:

(Unto the end, understanding for David, when Doeg the Edomite came and told Saul David went to the house of Achimelech) Why dost thou glory in malice, thou that art mighty in iniquity? All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.

Thou hast loved malice more than goodness: and iniquity rather than to speak righteousness. Thou hast loved all the words of ruin, O deceitful tongue.

Therefore will God destroy thee for ever: he will pluck thee out, and remove thee from thy dwelling place: and thy root out of the land of the living.

The just shall see and fear, and shall laugh at him, and say: Behold the man that made not God his helper: But trusted in the abundance of his riches: and prevailed in his vanity.

But I, as a fruitful olive tree in the house of God, have hoped in the mercy of God for ever, yea for ever and ever. I will praise thee for ever, because thou hast done it: and I will wait on thy name, for it is good in the sight of thy saints.

Here the second group of fifty begins. And, just as was said in the first book, the first group of fifty pertain to those repenting; the second group of fifty pertain to those who are making progress. Regarding these people, there are three things that ought to be regarded in an order. For, the first step of those who are making progress is justification. The second step is the practice of good works. The third is the consideration of divine works.

And so, this group of fifty is divided into three parts. The first takes up considerations of those things that pertain to justification; the second concerns those things that pertain to the doing of good works, so, [*Give to the king*] *thy judgment, O God* [Psalm 71]; the third concerns those things that pertain to the consideration of divine works, so, *God hath stood* [Psalm 81]. In justification, two things are necessary: namely, a turning away from sin, and a conversion to God. And so, two things are in sin, as a contrary; namely, a turning away from God, and a turning towards sin.

Therefore he first sets down the psalms which pertain to the turning away from and detestation of sin; second, he sets down the psalms which make, or contain, a subjection of oneself to God, at, *Psalm 61*:

Nonne Deo subiecta. Circa primum duo facit. Primo ostendit malitiam peccatorum; secundo ostendit mala quae a peccatoribus fiunt. Ex duobus aggravatur peccatum: scilicet ex affectione peccandi, et ex contemptu Dei.

Primo ergo aggravat malitiam peccatorum ex primo; secundo aggravat eorum malitiam ex secundo, ibi, *Ps. 52: Dixit insipiens.* Titulus: *In finem intellectus David, cum venisset Doeg Idumaeus, et nuntiasset Sauli, venit David in domum Abimelech,* haec historia habetur *1 Reg. 21 et 22,* quando scilicet David fugiens a saule, venit in zebe ubi erant sacerdotes, et accepit gladium Goliae et panes propositionis, et Doeg Idumaeus interfuit, qui inter pastores erat potens; et conquerente Saule quod nullus pugnaret pro eo contra David, iste Doeg enarravit quomodo Abimelech sacerdos receperat David, et dederat ei gladium Goliae, et panes propositionis: et sic iratus Saul mandavit occidi omnes sacerdotes.

Cumque illi nollent mittere manus ad occidendum sacerdotes, iste Doeg interfecit omnes sacerdotes. Sed tamen diversitas est in titulo et in historia, quia princeps sacerdotum in historia vocatur Achimelech, in titulo Abimelech. Et dicit glossa quod hoc factum est vitio scriptorum, vel propter mysterium: nam per David signatur Christus: tum quia usus est officio regiae dignitatis, tum etiam quia usus fuit dignitate sacerdotali, comedendo panes propositionis.

Doeg interpretatur motus: Idumaeus terrenus; Saul petitio; Abimelech patris mei regnum. Per Doeg ergo qui fuit motus a terrenis, cum venisset David, scilicet Christus ad Abimelech, idest ad Iudaeos qui est patris mei regnum, nuntiavit Sauli, idest morti, quod impii manibus et verbis accersierunt eum et occiderunt eum.

Vel, Doeg, idest Antichristus qui commovebit in fine mundi terrenos. Cum venisset Christus in ecclesiam, nuntiavit diabolo, quod persequetur ecclesiam. Et principaliter intelligitur totus iste psalmus de malis qui persequuntur Christum, vel in se, vel in membris.

Shall not my soul be subject to God? With respect to the first, he does two things. First, he indicates the wickedness of sinners; second, he indicates the evil things that are done by sinners. A sin is made more serious by two things; namely, by the affection that one has for the sinning, and by the contempt for God.

First, then, it makes the wickedness of the sinners more serious by the former; second, it makes the wickedness more serious from the latter, at *Psalm. 52: The fool said in his heart.* The title, *Unto the end, understanding for David, when Doeg the Edomite came and told Saul David went to the house of Achimelech,* has this history, that in *1 Kings 21 and 22,* namely when David fled from Saul, he went to Nobe where the priests were, and he accepted the sword of Goliath and the loaves of proposition, and Doeg the Edomite was there among them, who was the most important of Saul's herdsmen; and when Saul complained that nobody would fight for him against David, that man Doeg related to him how Abimelech the priest had taken David in, and had given him Goliath's sword, and the loaves of proposition: and Saul, angered by this, ordered that all the priests be killed.

However, since those people there were loth to put their hands to the killing of the priests, that man Doeg slew all of the priests. But there is some discrepancy between the title and the narrative, because the chief of the priests in the narrative is called Achimelech, but in the title is Abimelech. And a gloss says that this was done by an error of the scribes, or because of the mystery: for, by David, Christ is signified: for not only because David made use of the official business of the kingdom and his rank, but also because he made use of the priestly office, by the eating of the loaves of proposition.

Doeg can be interpreted as movement: the Edomite as terrestrial; Saul as petition; Abimelech as the kingdom of my father. By Doeg therefore who was a movement by the terrestrial, when David, that is, Christ, came to Abimelech, that is, to the Jews who are my fathers kingdom, he, Doeg announced this to Saul, that is, to Death, [who then decreed] that the impious by hands and words summon him to trial and slay him.

Or, Doeg is the Antichrist who will stir the earthly people up in the end of the world. When Christ came to his Church, he announced that there is a devil who persecutes the Church. And principally this entire psalm is understood to be about the evil people who persecuted Christ, whether it was against Christ himself, or against the members of His body.

Dividitur autem psalmus iste in partes duas. In prima agit de malitia peccatoris, qui ad iniquitatem afficitur. Secundo agit de iustitia sanctorum, ibi, *Ego autem sicut oliva*. Circa primum duo facit. Primo agit de culpa malorum. Secundo de eorum poena, ibi, *propterea destruet te*.

Sciendum est autem, quod in homine qui afficitur ad peccatum, tria per ordinem sequuntur. Primum est delectatio peccati. Secundum est cogitatio de peccato: quia in illis cogitamus quae diligimus. Tertium est gloriatio de perpetrato peccato. Quilibet gaudet naturaliter cum facit quod amat. Sic ergo procedit ab ultimo ad primum de gloria malorum in actu peccati. Secundo de cogitatione circa peccatum, ibi, *tota die*. Tertio de amore peccati, ibi, *dilexisti*.

Circa primum duo facit. Primo ponit potentiam aliquorum ad male faciendum. Secundo ostendit quod quidam gloriantur de malo opere. Quidam autem sunt prompti et fortes ad mala, et ad bona debiles. Dicit ergo, *tu peccator qui potens es in iniquitate: Jer. 3: Fecisti mala, et potuisti: Isa. 5: Vae qui potentes estis ad bibendum vinum etc.* Tu ergo qui sic es potens, quid idest quare, gloriaris in malitia? Unde debes verecundari et confundi et tristari: *Prov. 2: Laetantur cum male fecerint, et exultant in rebus pessimis. Tota die iniustitiam etc.*

Hic ostendit secundum quod praemiserat supra: scilicet quod non solum gloriantur in malitiis, sed cogitant quomodo male faciant. Et primo ponit assiduitatem cogitationis sine interpolatione; unde dicit, *Tota die iniustitiam cogitavit lingua tua*. Improperie dicitur quod lingua cogitet, quia cogitare pertinet ad cor; et ideo potest dupliciter intelligi, *Lingua tua*, idest cor tuum, quod in lingua manifestatur: *Eccl. 21: In ore fatuorum cor eorum*: quia est unum cum lingua, idest paratum habet cor ad locutionem. Vel, *Lingua cogitavit iniustitiam*, in quantum excogitata loquitur, *Tota die*. Et specialiter, quia docet per linguam peccare.

Secundo exequitur efficaciter quae cogitat; unde dicit, *sicut novacula acuta fecisti dolum*. et hic est similitudo quantum ad tria. Primo

So, this psalm is divided into two parts. In the first part, he relates the wickedness of the sinner, who clings to iniquity. In the second, he relates the justice of the holy people, thus, *But I, as a fruitful olive tree*. Regarding the first, he does two things. First, he speaks of the fault of the evil people. Second, of their punishment, so, *Therefore will God destroy thee for ever*.

But, it should be known, that in the man who clings to sin, three things follow in an order. The first is the delight of the sin. The second is the thought of the sin: for we think within those things that we take delight in. The third is the glorying on his part of having perpetrated the sin. For, one takes joy quite naturally when one does what one loves. It proceeds, therefore, in this way from the final end to the first, from the glory of the evil people in the act of sin. Second from the thought about the sin, whence, *All the day long*. Third, from the love of the sin, whence, *Thou hast loved*.

Regarding the first, he does two things. First, he establishes the power of some people to act evilly. Second, he indicates that certain people glory in an evil deed. For, certain people are prone to and strong in evil deeds and weak in good deeds. He says therefore, "Thou sinner", *Thou that art mighty in iniquity - Jeremias 3: Behold, thou hast spoken, and hast done evil things, and hast been able; Isaias 5: Woe to you that are mighty to drink wine*. So, you, who are so mighty, what is it that you seek that you should glory in wickedness? So you should be ashamed and be confounded and be saddened - *Proverbs 2: Who are glad when they have done evil, and rejoice in most wicked things: All the day long thy tongue hath devised injustice*.

He points this out following from what he set down above: namely, that not only do they glory in their wicked ways, but they think to themselves how they might do evil. And first he sets down their constant repetition of that thinking without interruption; so he says, *All the day long thy tongue hath devised injustice*. It is improperly said that the tongue devises or thinks, for to think pertains to the heart; and accordingly this can be understood in two ways: *Thy tongue*, that is, your heart, which is manifested in your tongue - *Ecclesiasticus 21: The heart of fools is in their mouth*: for it is at one with their heart, that is, their heart is always ready for talking. Or, *Thy tongue has devised injustice*, in so far as it has spoken of schemes and plots, *All the day long*. And especially, because it teaches to sin by the tongue.

Second, it carries out those things it has devised; for this reason he says, *As a sharp razor, thou hast wrought deceit*, and this is a similitudo with respect to

quia novacula acuta, idest rasorium, efficaciter et cito incidit, quia nullus pilus resistit ei; sic Doeg non est reveritus sacerdotium nec timorem David, nec aliquid; sed interfecit omnes sacerdotes. *Mich. 2: In luce matutina faciunt illud*, idest statim. Vel, *sicut novacula acuta* etc.: quia sicut novacula radit pilos, ita mali dolum acuunt contra iustos, idest persecutores immittunt; sed hoc vere faciunt sicut novacula, quae pilos superfluos radit: quia non nisi superflua, idest temporalia, possunt peccatores sanctis auferre, spiritualia vero nunquam: *Sed sicut novacula* etc. quia promittit purgationem tantum, sed sicut inexperti barbitonsores incidunt carnem, ita mali faciunt qui suis machinationibus carnem iustorum, idest famam suam iniqua lingua student incidere: *Ps. 27: Loquuntur pacem cum proximo suo* etc.

Hieronymus habet, *Quid gloriaris in malitia? Potens misericordia Dei tota die*. Et hic est sensus: quasi dicat, Tu qui potens es in malo, quid gloriaris in malitia? Misericordia parata est ad quam potes converti.

b. Dilexisti. Hic agit de affectu mali, sive peccatoris, ad nocendum proximo. Et hic affectus in duobus consistit: scilicet in exterioribus et interioribus.

Primo ergo in exterioribus ostendit subtractionem iustitiae. Dicit ergo, *Dilexisti malitiam super benignitatem*. Benignitas, idest bona igneitas: et sic facit liquescere animum hominis ad bona communicanda; malitia e converso movet impetum hominis ad nocendum. Et isti mali et peccatores plus malitiam quam bonitatem, idest benignitatem dilexerunt, quia magis sunt prompti ad malum quam ad bonum, eo quod sunt frigidi et remissi: *Iob 20: Cum dulce fuerit in ore eius malum, abscondit illud sub lingua sua*. Quantum ad subtractionem iustitiae dicit, *Dilexisti loqui iniquitatem magis quam loqui aequitatem: Ps. 10: Qui diligit iniquitatem, odit animam suam*.

Quantum ad interiora dicit, *Dilexisti omnia verba praecipitationis, trahendo alios in mortem, sicut Doeg: iterum in malum culpae: 1 Cor. 15: Corruptunt bonos mores colloquia prava*. Vel praecipitando teipsum; et ideo dicit, *Lingua dolosa*. Et tu qui es linguosus et dolosus, vel hoc facis per linguam dolosam:

three characteristics. First, because a sharp razor, that is a sharp blade, effectively and quickly cuts, for no hair resists it: so Doeg did not hold himself back in respect from the priesthood nor from fear of David nor anyone; rather he killed all of the priests - *Micneas 2: In the morning light they execute it*, that is to say, immediately. Or, *As a sharp razor*, etc. because, just as a razor razes hairs, so the wicked bring deceit against the just, that is, they incite persecutors against them; but this, in fact, they do just like a razor, which razes the superficial hairs: for the sinners can only steal the superfluous, namely the temporal, things away from the holy people, never, in fact, spiritual things. But, *As a sharp razor* etc. because they cause one to expect a purging, but, just as unproficient barbers slice into the flesh, so the wicked act in such a way that they aim and strive to cut into the flesh of the just by their machinations, that is, into their good reputation by an iniquitous tongue - *Psalm 27: Who speak peace with their neighbour*, etc.

Jerome has, *Why do you glory in wickedness? The mercy of God is powerful the entire day long*. And here the meaning is: as if to say, "you who are powerful in evil, why do you glory in wickedness? For mercy is prepared, to which you can be turned."

Thou hast loved. Here it is a matter of the emotion of the evil person, or the sinner, for the injuring of his neighbor. And this emotion consists in two sets of things: namely, the external ones and the internal ones.

For first of all he indicates a withdrawal of justice in external matters. He says, therefore, *Thou hast loved malice more than goodness*. Goodness, that is a good fiery glow: and so it makes the mind of a man soften and become supple for the sharing of good things; malice, to the contrary, moves the violent force of a man to injuring. And those evil people and sinners love malice more than kindness, that is, goodness, for they are more ready for an evil thing than a good thing, because of the condition that they are frigid and languid - *Job 20: For when evil shall be sweet in his mouth, he will hide it under his tongue*. Referring to the withdrawal of justice, he says, "You have loved to speak about iniquity rather than to speak about equity - *Psalm 10: He that loveth iniquity hateth his own soul*.

With respect to the interior matters, he says, "You have loved all of the words of ruination, by dragging other people to their death, just like Doeg: and likewise to the evil of sin - *1 Cor. 15: Evil communications corrupt good manners*. Or by ruining your own self; and so he says, *O deceitful tongue*. And you who are eloquent and deceitful, or who do this

Hier. 9: Sagitta vulnerans lingua eorum dolum locuta est.

c. Propterea. Supra egit psalmista de malitia peccatorum; hic autem agit de poena eorum: et circa hoc duo facit. Primo ponit ipsorum malorum poenam. Secundo ostendit poenae utilitatem, ibi, *videbunt*.

Circa primum duo facit. Primo ponit malorum poenam. Secundo ponit modum perveniendi in illam, ibi, *Evellet te*. Dicit ergo, *Propterea*, scilicet, quia *Dilexisti malitiam* etc. Et *Dilexisti verba* praecipitandi alios, *Deus destruet te in finem*, idest in perpetuum: *Ps. 27: Destrues illos, et non aedificabis eos*. Et merito *Precipita eos domine, et divide linguas eorum, Ps. 54*. modus, quia, *Evellet te*.

Ubi notandum, quod primo ponitur ista destructio quantum ad ipsum modum. Secundo, quantum ad amissionem futurorum.

Quantum ad primum duo consideranda sunt. Quandoque enim contingit, quod homines habent aliqua fundamenta in sua prosperitate, sicut amicos, et divitias, et huiusmodi: et ideo comparantur radici, quia per hoc radicati sunt in his; et ideo dicit, *Evellet te*, ab omnibus istis in quibus et per quos es in prosperitate radicatus: *Iob 19: Quasi arbori avulsae abstulit spem meam: Ier. 1: Ut evellas et destruas* etc.

Secundo emigrat prima amissione, idest transfertur totaliter; unde, *Emigrabit te*, idest faciet te transire, *De tabernaculo tuo*, idest de domo et de statu et de dignitate tua: *Isa. 22: Expellam te de statione tua: Iob 20: Oculus qui eum viderat, non videbit*.

Alia littera habet, *De tabernaculo suo*, idest ecclesia: *Apoc. 21: Ecce tabernaculum Dei cum hominibus*. Nunc boni sunt malis permixti; sed in fine mali excludentur ab ecclesia, ubi nunc sunt numero, non merito.

Quantum ad amissionem futurorum dicit, *Et radicem tuam de terra viventium*, scilicet *Evellet*. per radicem intelligitur hic charitas, quae est radix omnium bonorum: *Ephes. 3: In*

thing by a deceitful tongue - *Jeremias 9: Their tongue is a piercing arrow, it hath spoken deceit*.

Therefore. Above the Psalmist treated of the wickedness of sinners; but here, he treats of their punishment: and with respect to this, he does two things. First, he sets down the punishment for those very evil deeds. Second, he shows the usefulness of punishment, at, *The just shall see and fear*.

With respect to the first, he does two things. First he writes of the punishment of the evil. Second, he writes of the way of coming to this punishment, at, *He will pluck thee out*. So, he says, *Therefore*, namely, because *Thou hast loved malice* etc. And *Thou hast loved all the words* of ruining other people, *Therefore will God destroy thee for ever*, that is in perpetuity - *Psalm 27: Thou shalt destroy them, and shalt not build them up*. And, as they merit, *Cast down, O Lord, and divide their tongues, Psalm 54*. And the way, since, *He will pluck thee out*.

It is to be noted there that first that that destruction is set down with reference to that way of coming to punishment. Second, with reference to the loss of future things.

With reference to the first two things are to be considered. For, it so happens sometimes that people have some foundations in their prosperity, such as friends, and wealth and other things of his nature: and so they are compared to a root, because by this they are rooted in these things; and so he says, *He will pluck thee out*, from all of those things in which and by which you are rooted in prosperity - *Job. 19: He hath taken away my hope, as from a tree that is plucked up; Jeremias 1: Lo, I have set thee this day over the nations, and over the kingdoms, to root up, and pull down, and to waste, and to destroy*.

Second, he removes by the first loss, that is, it is totally transferred; whence, [He will] *Remove thee*, that is, he will force you to go away, *From thy dwelling place*, that is from your home and condition and dignity - *Isaias 22: And I will drive thee out from thy station; Job 20: The eyes that had seen him, shall see him no more*.

Another version has, *From his dwelling place*, that is the Church - *Apocalypse 21: Behold the tabernacle of God with men*. Now the good people are mixed in with the evil; but in the end the evil people will be excluded from the Church, where they are now by number but not by merit.

In reference to the loss of future things, he says, *And thy root out of the land of the living*, namely, *He will pluck thee out*. By root is understood here charity, which is the root of all good things - *Ephesians 3:*

charitate radicati etc.. Hanc aufert Deus *De terra viventium*, quia aufert tibi donum charitatis quod dedit.

Item a bonis auferetur cupiditas, quae potest per *Radicem* signari: *1 Tim. Ult.: Radix omnium malorum cupiditas*. Hanc Deus viris spiritualibus aufert, quia qui ad temporalia student, non possunt pervenire ad terram viventium: quia qui volunt divites fieri, incidunt in tentationem, (*ibid.*): in quibus cupiditatibus radicantur mali, scilicet Antichristus, et diabolus: *Iob 5: Vidi stultum*, idest peccatorem, *Firma radice, et maledixi pulchritudini eius statim*.

d. Videbunt iusti. Hic ponitur fructus poenae: nam Deus punit hic, et praenuntiat poenas propter utilitatem iustorum. Primo propter metum poenae, quia, *et timebunt*.

Et hoc potest transferri ad statum praesentis vitae, in qua timent iusti habendo reverentiam ad Deum, et decidunt a statu in quo sunt: *Rom. 11: Noli altum sapere, sed time*. Sed illi qui sunt in patria, non timent ab aliquo statu cadere, quia sunt in perfectione gratiae confirmati, quia non separabuntur, sed reverentia filiali timebunt: *Psal. 18: Timor domini sanctus* etc.. Et reverebuntur Dei iustitiam. Tamen specialius in praesenti vita timent.

Secundo propter despectionem peccati et praesentis prosperitatis. Et primo ponitur derisio. Secundo ponitur causa derisionis, ibi, *Ecce*. Quantum ad primum, *Super eum*, idest contra eum, scilicet peccatorem, *Ridebunt*, idest contemnent eius fiduciam et prosperitatem.

Et hoc specialiter fiet in futuro: *Psal. 57: Laetabitur iustus, cum viderit vindictam: Iob 22: Videbunt iusti et laetabuntur*, et derident primo peccatorum superbiam; secundo vanam fiduciam et eorum fragilem gloriam: superbiam, quia non sperabant in Deo, sed de se confidebant, et dicent, iusti, *Ecce homo qui non posuit Deum adiutorem suum*, idest non posuit quod indigeret Dei auxilio: *Ps. 11: Labia nostra* etc.. *Deut. 32: Dereliquit factorem suum*. De vana fiducia; unde dicit, *Sed speravit in multitudine divitiarum suarum: Prov. 11: Qui confidit in divitiis suis, corruet: 1 Tim. ult.: Divitibus huius saeculi praecipe* etc.

Being rooted and founded in charity. This God takes away *Out of the land of the living*, because he takes away the gift of charity that he gave to you.

Likewise, he takes desire for things away from the good people, which can be signified by *Root - 1 Timothy 6: The root of all evils*, etc. God takes this away by spiritual forces, because those who yearn eagerly after temporal things cannot come to the land of the living: because those who will to be rich fall into temptation (*ibid*): in which desires the evil are rooted, namely the Antichrist, and the Devil - *Job 5: I have seen a fool*, that is, a sinner, *with a strong root, and I cursed his beauty immediately*.

The just shall see. Here it is the fruit of the punishment that is set down: for God punishes here, and assigns punishments according to their usefulness for the just. First, according to the fear of punishment, so, *and fear*.

And this can be metaphorically of the condition of the present life, in which the just fear by having reverence for God, and fall away from the condition in which they are in: *Romans 11: Be not highminded, but fear*. But those who are in the kingdom of their father do not fear to fall from any condition, for they are confirmed in the perfection of grace, for they are not separated, but fear with filial reverence - *Psalm 18: The fear of the Lord is holy*, etc. And God's justice will be revered. But, in the present life, more particularly they fear.

Second, according to their contempt for sin and present prosperity. And first, the derision is set down. Second, the cause of the derision is set down, at, *Behold*. In reference to the first, *At him*, that is against him, namely the sinner, *Shall laugh*, that is, they contemn his confidence and prosperity.

And this will especially happen in he future - *Psalm 57: The just shall rejoice when he shall see the revenge; Job 22: The just shall see, and shall rejoice*; and they laugh first at the pride of the sinners; second at their vain confidence and their fragile glory: pride, because they do not hope in God, but are confident about themselves, and they say, the just, *Behold the man who made not God his helper*, that is, who did not establish what he needed by the help of God - *Psalm 11: Our lips are our own; Deuteronomy 32: He forsook God who made him*. Of vain confidence; so he says, *But trusted in the abundance of his riches - Proverbs. 11: He that trusteth in his riches shall fall; 1 Timothy 6: Charge the rich of this world not to be highminded* etc.

De vana gloria mala facere et Deo permittente praevaluit; unde dicit, *Et praevaluit in vanitate sua*. Et de hoc deridentur: *Ps. 93: Dominus scit cogitationes hominum, quoniam vanae sunt*. Vel *Praevaluit* etc. ut referatur ad avarum, qui quantum ad aliquid praevalet omnibus aliis peccatoribus: *Eccl. 10: Avaro nihil est scelestius*. Et ex quo ad hoc inducitur, incidit in aliis facile. Vel potest referri ad Antichristum, quia praevalet omnibus aliis.

e. Ego autem sicut oliva fructifera. Hic agit de sanctitate bonorum. Et primo ostendit quid agunt in praesenti. secundo, quid promittunt, ibi, *Confitebor*.

Duplex bonum faciunt sancti in praesenti ecclesia. Primo in hoc quod bene se habent ad proximum, fructificando in eis: et ideo iustus comparatur olivae; quasi dicat: Peccator sic evellitur sine fructu: sed *Ego sicut oliva fructifera in domo Dei*. Et comparatur olivae propter pinguedinem: nam oliva semper habet fructum pingue: *Iud. 9: Non possum deserere pinguedinem meam; Ier. 11: Olivam uberem, pulchram, fructiferam, speciosam, vocavit dominus nomen tuum*.

Hic tamen comparatur olivae propter fructum specialiter: quia ex olivis fit oleum, per quod significatur misericordia, ex qua iusti provident aliis, et fructum faciunt in ecclesia: *Ioan. 15: Posui vos ut eatis, et fructum afferatis*. Et hunc fructum feci, in domo Dei, non in mundo: *Psal. 83: Elegi abiectus esse in domo Dei*.

Item quoad Deum iusti in mundo isto faciunt aliud bonum, sperando scilicet in eo; unde dicit, speravi in misericordia Dei, non meis meritis, sed illius misericordia: *Tit. 3: Non ex operibus iustitiae quae fecimus nos etc.* Et haec misericordia est in aeternum.

Et potest hoc dupliciter exponi. Uno modo, ut designet aeternitatem: et sic potest referri aeternitas ad essentiam misericordiae divinae, quae est aeterna: *Ier. 31: In caritate perpetua dilexi te, ideo attraxi te miserans*. Alio modo, ut referatur ad effectum misericordiae. Aliquando ex misericordia Dei conceduntur bona aeterna; et sic, *in saeculum saeculi*, idest per omnia saecula.

Confitebor. Hic promittit quid sit facturus: et promittit duo. Unum refertur ad praeterita: et

Doing evil from vain glory prevails when God permits; so he says, *And prevailed in his vanity*. And it is because of this that he is laughed at - *Psalm 93: The Lord knoweth the thoughts of men, that they are vain*. Or, *Prevailed* etc. so that this refers to the avaricious man, who at least with respect to something prevails over all of the other sinners - *Ecclesiasticus 10: But nothing is more wicked than the covetous man*. And from that to which he is led, he easily falls into other things. Or this can be referred to the Antichrist, who prevails over everyone else.

But I, as a fruitful olive tree. Here, he speaks of the holiness of the good people. And first he indicates what they do in the present. Second, what they promise, at, *I will praise thee*.

The holy do a good thing in a double way in the present Church. First in that through which they comport themselves well toward their neighbor, by a becoming fertile in those people: and, so, the just man is compared to an olive tree; as if to say: "So, the sinner is pulled out by the roots without fruit": but *I, as a fruitful olive tree in the house of God*. And he is compared with an olive tree because of its rich fat: for the olive always has rich fat fruit - *Judges 9: Can I leave my fatness etc.? Jeremias 11: The Lord called thy name, a plentiful olive tree, fair, fruitful, and beautiful*.

Here, however, he is compared to the olive especially on account of its fruit: for, from the olive, oil is made, by which mercy is signified, from which the just provide for and to others, and they make the fruit in the Church - *John 15: But I have chosen you; and have appointed you, that you should go, and should bring forth fruit*. And this fruit is to be made in the house of God, not in the world - *Psalm 83: I have chosen to be an abject in the house of my God*.

Again, until then, the just make God another good thing in this world, namely by hoping in him; whence he says, "I have hoped in the mercy of God, not an account of my merits, but on account of his mercy - *Titus 3: Not by the works of justice, which we have done* etc. And this mercy is in eternity.

And that can be explained in two ways. In one way, so that it designates eternity: and so eternity can be referred to the essence of divine mercy, which is eternal - *Jeremias 31: Yea I have loved thee with everlasting love, therefore have I drawn thee, taking pity on thee*. And in the other way, so that it refers to the effect of mercy. At some time eternal goods are yielded out of the mercy of God. And so, *For ever and ever*, that is, by all the ages.

I will praise thee. Here he promises that which is to be done: and he promises two things. One refers to the

est gratiarum actio de beneficiis collatis: propter hoc dicit, *Confitebor tibi in saeculum*, idest referam tibi laudes. Et hoc, quia tu, *Fecisti*, scilicet quod essem *Oliva fructifera in domo Domini*, et quod spero in misericordia Dei.

Aliud refertur ad futura, *Expectabo nomen tuum, quoniam bonum est*. Expectat nomen Iesu esse salutare suum. Et hoc specialiter contingit in illis, qui sunt in patria; unde dicit, *Quoniam bonum est in conspectu sanctorum tuorum*, qui vident ipsam essentiam bonitatis, unde non possunt nisi diligere Deum.

things past and it the action of graces, about the benefices received: for which reason he says, *I will praise thee for ever*, that is, I will repeat my praises to you. And this, *Because thou hast done it*, namely that I might be *a fruitful olive tree in the house of the Lord*, and that I hope in the mercy of God.

The other refers to the things to come, *I will wait on thy name, for it is good*. He expects the name of Jesus to be his salvation. And this especially applies to those who are already in heaven; whence he says, *For it is good in the sight of thy saints*, who see the essence of goodness, whence they cannot but love God.

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