

Psalm 52

In finem pro Melech intellegentiae David a. Dixit insipiens in corde suo non est Deus.

b. Corrupti sunt et abominabiles facti sunt in iniquitatibus. Non est qui faciat bonum.

c. Deus de caelo prospexit in filios hominum ut videat si est intellegens aut requirens Deum.

e. Omnes declinaverunt simul inutiles facti sunt; non est qui faciat bonum non est usque ad unum.

f. Nonne scient omnes qui operantur iniquitatem, qui devorant plebem meam ut cibum panis? Deum non invocaverunt illic; trepidabunt timore ubi non fuit timor.

g. Quoniam Deus dissipavit ossa eorum qui hominibus placent. Confusi sunt quoniam Deus sprexit eos.

h. Quis dabit ex Sion salutare Israhel? Dum convertit Deus captivitatem plebis suae exultabit Iacob et laetabitur Israhel.

a. *Dixit insipiens.* Supra psalmista arguit nequitiam peccatorum ex parte affectionis ad peccatum; hic arguit eorum nequitiam ex contemptu Dei.

Titulus: *In finem intellectus David pro Amalech.* Huius historia habetur *1. Reg. 17.* quando David fugiens venit ad Achis regem Philistinorum qui dedit ei civitatem siceleg, et contigit quod Amalecitrae, eo absente, incenderent civitatem, tandem David insecutus est eos et recuperavit praedam.

Mystice per David significatur Christus; et sicut in glossa dicitur, Amalecitrae populus lambens sanguinem, et significant Antichristum et suos qui lambunt affectu carnalia. *Matt. 16: Caro et sanguis,* etc. Ergo sicut interpretetur malitia eorum, et ex hoc ducuntur in Christum.

Augustinus dicit *pro Maeleth,* quod interpretatur dolens et parturiens; et significat ecclesiam, de qua *Ioan. 16: Mulier cum parit tristitiam habet,* etc.; et sic est (Psalmus) pro tribulationibus quas patitur ecclesia pro malis mundi.

Et hoc ergo est per Core, qui fuit unus de cantoribus principibus; et sic iste psalmus

Unto the end, for Maeleth, understandings to David. The fool said in his heart: There is no God.

They are corrupted, and become abominable in iniquities: there is none that doth good.

God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.

All have gone aside, they are become unprofitable together, there is none that doth good, no not one.

Shall not all the workers of iniquity know, who eat up my people as they eat bread?

They have not called upon God: there have they trembled for fear, where there was no fear.

For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.

Who will give out of Sion the salvation of Israel? when God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

The fool said. In the previous Psalm, the Psalmist exposed the wickedness of sinners coming from the affection toward the sin; here he sheds light on their wickedness coming from the contempt for God.

The title, *Unto the end, for Maeleth, understandings to David.* This story is found in *1 Kings 17* when David came in flight to Achis the king of the Philistines, who gave him the charge over the city, when it so happened that, he being away, the Amalecites burned the city, David at last pursued them and recovered their booty.

In a mystical sense, by David, Christ is signified, and just as it is said in the gloss, the people of the Amalecites lick blood, and they signify the Antichrist and his people who bathe in carnal desire - *Matthew 16: Because flesh and blood hath not revealed it to thee.* Therefore their evil is explained, and for this reason, they are led out of it to Christ.

Augustine says *for Mailleth,* which is interpreted as suffering pain and in childbirth; and he signifies the Church, about which, *John 16: A woman, when she is in labour, hath sorrow* etc. And so this Psalm is for the tribulations that the Church suffers for the evils of the world.

And this is therefore by Core, who was one of the chief singers; and this Psalm, sung, is his ministry.

cantatus est eius ministerio. Item sciendum est quod iste Psalmus positus est supra 13 non tamen est idem circulus, nec omnes versus, et ibi introducit propter primum adventum Christi; hic propter adventum Christi ad iudicium.

Et circa hoc duo facit. Primo ponit peccatorum malitiam. Secundo introducit divinum iudicium, ibi, *Dominus de coelo*. Circa primum duo facit. Primo ponit radicem mali, scilicet contemptum. Secundo ostendit quid ex tali radice sequitur, ibi, *Corrupti sunt*.

Sciendum est quod sapientia, si proprie sumatur, differat a scientia, quia sapientia est circa divinorum cognitionem, scientia circa humanorum cognitionem. Vir insipiens contemnit cognitionem divinorum. *Job. 22: Recede a nobis, et scientiam viarum tuarum nolumus. Rom. 1: obscuratum est insipiens*, etc.. Dixit ergo *insipiens*; idest contempsit Deum et scientiam Dei; et hoc fecit in corde suo, dixit: *non est Deus*.

Contra; Anselmus dicit, *quod nullus potest cogitare Deum non esse*. Dicendum quod dupliciter potest aliquid esse nobis ignotum. Uno modo propter se; alio modo propter nos. Primo modo sunt nobis ignota illa quae habent primum de esse, ut contingentia, materia prima, motus et tempus. Secundo modo sunt nobis ignota illa quae excellunt cognitionem nostram.

Dico ergo quod si consideremus Deum secundum Se Ipsum, sic non potest cogitari non esse, et nulla propositio est magis nota illa cuius praedicatum includitur in subiecto. Esse Dei est eius essentia, et ideo haec propositio: Deus est, est maxime per se nota, tamen quoad nos essentia Dei non est nobis nota, sed innoscitur nobis per suos effectus;

Et inde est quod qui negat aliquos effectus Dei, puta providentiam hominum bonorum et malorum et omnium universaliter, et miracula Dei, et quod omnipotens non sit, negat Deum, et dicit in corde, quia a Deo est in corde omnium quod Deus sit, quod nullus quidem hoc velit, reputatur insipiens, quod dicat Deum non esse.

Vel insipiens, idest Iudaeus. *Psalm. 93: Intelligite[qui] insipientes*; quod dixit quod

Likewise, it should be known that this Psalm is written above, at 13; it is not, however, the same circle, nor all the same verses. And there it is introduced on account of the first coming of Christ; here it is introduced on account of the coming of Christ to Judgement.

And with respect to the first, he does two things. First he sets down the evil of sinners. Second, he introduces the divine Judgements, whence, *God looked down from heaven*. He does two things with respect to the first. First he sets down the root of the evil, namely contempt. Second, he shows what follows from such a root, whence, *They are corrupted*.

It should be known that wisdom, grasped properly, differs from knowledge, for wisdom has to do with divine cognition, and knowledge with human cognition. The foolish man contemns divine cognition - *Job 22: Who said to God: Depart from us: [we do not want to know your ways]; Rom. 1: Their foolish heart was darkened*, etc. Therefore, *The fool said*, that is he contemns God and the knowledge of God; and he does this in his heart, he said, *There is no God*.

Against this, Anselm says, *Nobody is capable of thinking God not to be*. We should say that there are two ways in which something can be unknown to us. In one way, on its own account, in the other way, with respect to us. In the first way, things are unknown to us that are foremost with respect to being, like contingency, prime matter, motion, and time. In the second way, those things are unknown to us that excel our cognition.

I say therefore that if we consider God in Himself, he cannot be thought not to be, and no proposition is better known than that one whose predicate is included in the subject. God's being is his essence and thus this proposition: "God is" is known to the highest degree with respect to itself, while however the essence of God is not known to us, but it becomes known to us by its effects.

And so it is that he who denies any effects of God whatsoever, including the Providence of good and evil men and all things universally, and miracles from God, and denies that he would not be omniscient, denies God. And, he says in his heart, since everything that God is, is in the heart from God [by God's agency], and since he chooses none of this, it is reported of the fool, that he says that there is no God.

Or the fool is the Jews - *Psalm. 93: Understand, ye senseless among the people*, who said that Christ

Christus non est Deus. *Ioan. 10: Tu homo cum sis, facis te ipsum Deum.*

b. Corrupti sunt. Hic est effectus malitiae eorum. Sicut timor, cognitio, et amor Dei est principium omnis boni operis, ita sublata cognitione et amore Dei omnis bona vita tollitur. Et primo ostendit quod sequitur quantum ad operationem mali: secundo quantum ad amissionem boni.

Sunt duo mala quae consequuntur. Primum est quia corrupti sunt. Corpus corrumpitur per exalationem caloris naturalis et per subtractionem actualis caloris exterioris. Calor naturalis animae humanae est ipse Deus; et ideo quamdiu est in anima cognitio de Deo anima continet suam formam quam Deus impressit, scilicet innocentiam et imaginem divinam, sed quando iste calor exalatur, subtrahitur actualis calor, scilicet concupiscentiae calor et timoris, corrumpitur anima, et consequenter sequitur quod multi timorem et amorem et Dei cognitionem a se abiiciant et corrumpantur in immunditiis; et ideo abominabiles facti sunt in iniquitatibus. *Osee 9: Facti sunt abominabiles sicut ea quae dilexerunt.*

Et dicit iniquitatem, idest propter iniquitates, et amittunt etiam bonum. Unus non est qui facit bonum. *Ier. 4: Sapientes sunt ut faciant mala, bona autem facere nescierunt.*

c. De coelo prospexit. Hic ponitur Dei iudicium contra malos. Et primo inducitur consideratio iudicis. Secundo ostenditur quid iudex inveniatur, quia *Omnes declinaverunt.* Tertio additur sententia, *Nonne sciunt?* Causa quia negant Deum est, quia credunt quod propter suam altitudinem Deus non aspiciat novissima. *Iob 22: An non cogitas quod Deus excelsior sit caelo?* etc.

Dicis quid? Per caliginem iudicat, circa cardines caeli perambulat, nec nostra considerat. Sed hoc ad perfectionem suae sapientiae spectat quod omnia prospiciat. *Ps. 112: Quis sicut Deus noster, qui in altis habitat et humilia respicit in caelo et in terra?*

Et ideo dicit quod Dominus etiam *de coelo prospexit*, idest considerat filios hominum de sua altitudine. *Eccli. 16: Quae est enim anima mea in tam immensa creatura? Prov. 16: Omnes viae*

is not God; *John. 10: That thou, being a man, maketh thyself God.*

They are corrupted. Here is the effect of their wickedness. Just as the fear, cognition, and love of God is the principle of every good work, so when the cognition and love of God are taken away, every good life is taken away. And first he points out what follows with respect to the work of evil; second with respect to the loss of the good.

There are two evils that are consequences of this. The first is that they are corrupted. The body is corrupted by the exhalation of natural heat and by the subtraction of actual exterior heat. The natural heat of the human soul is God Himself; and so therefore so long as there is a cognition of God in the soul, it contains its form that God has impressed, namely innocence and the divine image, but when this heat has been taken out, the actual heat, namely the heat of lust and fear, drags it down, the soul is corrupted, and consequently it follows that many throw away the fear and love and cognition of God, and they are corrupted in unclean pursuits - *Osee 9: [They] became abominable, as those things were, which they loved.*

And he says *Iniquities*, that is on account of iniquities, and they even put aside the good. There is not one who does the good - *Jeremias 4: They are wise to do evil, but to do good they have no knowledge.*

God looked down from heaven. Here he sets down God's judgement against evil people. And first he brings up the consideration of the judge. Second, he indicates the reason why the judge comes, because *All have gone aside.* Third, the thought, *Shall not all the workers of iniquity know*, is added. The reason why they deny that God exists, is that they believe because of their own high position, God will not perceive the most recent things [they have done] - *Job 22: Dost not thou think that God is higher than heaven* etc.

What are you saying? That He would judge as through a dark mist, he would meander around the poles of the sky, he would not consider our deeds? But He looks to that, to the perfection of his wisdom, he clearly sees everything - *Psalm 112: Who is as the Lord our God, who dwelleth on high and looketh down on the low things in heaven and in earth.*

And so therefore he says that the Lord *looked down from Heaven*, that is, he considers the sons of men from His height - *Ecclesiasticus 16: For what is my soul in such an immense creation?;*

hominum patent oculis suis. Ps. 13: Dominus de coelo in terram prospexit.

Vel de coelo, idest de Christo. Vel de anima iusti. Inquirunt in filiis hominum *Ut videat si est intelligens, aut requirens Deum*. Differentia est inter Deum et hominem quia iudices homines inquirunt quae exterius aguntur, Deus autem intuetur cor. *Psalm. 7: Scrutans corda et renes Deus.*

d. In corde. Sunt duo quae oportet circa Deum fieri, scilicet ut intellectus intus figatur in Dei cognitionem et affectus tendat in Deum sicut in finem. Unde dicit ideo prospicit ut videat si est intellectus.

Ut si de iusto intelligatur, in suavitate redarguens; si autem intelligatur de malo, sicut de eo dicitur noluit intelligere ut bene ageret, sic est requirens, scilicet facturus ut perveniat ad Ipsum. *Ps. 68: Quaerite Dominus [Deum], et vivet, etc.* Sed Dominus prospiciens, ut hoc videat invenit malitiam abundantem.

e. Omnes declinaverunt. Et tangit primo recessum a radice. Secundo dicit quod inde sequitur. Et circa hoc exponit. Dicit ergo, hic inquirunt, sed invenit quod *Omnes declinaverunt, simul inutiles facti sunt*; et iterum, *Non est qui faciat bonum*. Ab intelligentia et inquisitione Dei omnes recesserunt. *Isaiae 53: Unusquisque declinavit in viam suam*. Ex hoc sequitur quod sunt inutiles et sibi et aliis.

Nam qui non habent amorem Dei non habent veram fidem; quaecumque opera de genere bonorum faciat inutilia sunt sibi ad praemium vitae aeternae. Propterea dicit, *Simul inutiles facti sunt*, idest inutilia opera fecere. *Cor. 13: Si distribuero in cibos pauperum, etc.. Isaiae. 14: Proiectus de sepulcro tuo, etc..*

Et exponit quomodo sunt inutiles, quia *Non est qui faciat bonum*, quia ea quae non fiunt in virtute fidei et non sunt informata amore Dei, non sunt bona simpliciter. *Rom. 14.: Quod non est ex fide, mortuum est*. Et quod declinaverunt ostendit cum

Proverbs 16: All the ways of a man are open to his eyes; Psalm 13: The Lord hath looked down from heaven upon the children of men.

Or, *From Heaven*, that is, from Christ. Or from the soul of a just man. He examined the sons of men, *To see if there were any that did understand, or did seek God*. The difference between God and man here is that when men are judges they inquire into the things that concern the external, but God, however, considers the heart - *Psalm 7: The searcher of hearts and reins [kidneys] is God.*

In his heart. There are two things that ought to take place with respect to God, namely that the intellect be inwardly fixed on the cognition of God, and that the movement of desire tend towards God as if towards its end. For this reason, he says that He looked down to see if there was any understanding [of Him].

So that if a just man attempts to understand God, God contradicts him in an agreeable way. But, if an evil man attempts to understand God, even though it is said of him that he chooses not to understand so that he might act well, still, he is seeking what he must do so that he comes to God Himself - *Psalm 68: Seek ye God, and your soul shall live*. But God looks down, so that he sees that he arrives at abundant wickedness.

All have gone aside. And first, he touches upon the moving away from the root. Second, he says what it is that follows from this. And regarding this, he explains. He says therefore, that He inquired, but He discovered that *All have gone aside, they have become unprofitable together*; and furthermore, *There is none that doth good*. Everyone has fallen away from the understanding and seeking out of God - *Isaiah 53: Every one hath turned aside into his own way*. And so it follows that they are unprofitable both for themselves and for others.

Now, those who do not have love of God do not have true faith; whatever works of the genus of good works he performs, they are still unprofitable to him to the reward of eternal life. So, he says, *they have become unprofitable together*, that is, they have performed unprofitable works - *1 Corinthians 13: And if I should distribute all my goods to feed the poor, etc. Isaiah 1: But thou art cast out of thy grave.*

And he elaborates the manner in which they are unprofitable, because *There is none that doth good*, because those things that do not take place in the virtue of faith and are not informed by the love of God, are not good in themselves - *Romans 14: For all that is not of faith is sin*. And he

dicit, *Non est usque ad unum*, idest nec unus invenitur bonus.

Sed numquid non est aliquis bonus in universo? Dicendum, quod uno modo si referatur ad collegium malorum, sic nullus est bonus. Alio modo universaliter. Sic *Non est usque ad unum*, idest usque ad Christum non est qui propria virtute sit bonus. *Phil. 2: Deus qui operatur in nobis*.

f. *Nonne scient*, etc.. Supra induxit psalmista iudicem prospicientem iniquitatem et inutilitatem. Hic agit de sententia iudicii. Et primo quantum ad condemnationem malorum. Secundo quantum ad salvationem bonorum, ibi, *Quis dabit*, etc..

Primo duo facit. Primo proponit quaestionem. Secundo propositam manifestat, ibi, *Quoniam Deus dissipabit*. Circa primum duo facit. Primo investigat ipsum defectum poenitentiae. Secundo meritum poenae assignat, ibi, *Qui operatur*.

Circa primum considerandum est quod frequenter contingit quod in statu prosperitatis homines non recognoscant Deum, sed per poenas a Deo inflictas recordantur quod sit Deus, quasi dicat: Et hoc necessarium est propter culpam. *Psalm. 9: Cognoscetur [cognoscitur] Dominus iudicia faciens*.

Et huius exemplum habemus in Pharaone. *Exod. 5: Nescio Dominum*. Et post poenas inflictas dixerunt (Aegyptii): Fugiamus Israelem, Dominus enim pugnat pro eis contra nos. Dictum est autem supra quod *Dixit insipiens non est Deus*, et ob hoc dicit: *Nonne scient omnes qui operantur iniquitatem*, saltem per poenas quod sit Deus?

Quasi dicat: Imo scient quod nullus potest poenas infligere nisi Deus. Et hoc necessarium est valde propter culpam quam commiserunt. Et commiserunt duplicem culpam, scilicet in opere et in affectu.

Culpa est operatio iniquitatis; et ideo dicit, *Qui operantur iniquitatem*. Iniquitas proprie est peccatum in proximum, quia opponitur aequitati. Hanc culpam exaggerat cum dicit: *Qui devorant plebem meam ut cibum panis*.

Cibus panis est assiduus et delectabilis, quasi dicat: Isti in suis malitiis delectabiliter perseverant et in iniuriis inferendis delectantur. *Michaeae 3: Comederunt carnes populi mei et cadavera*

indicates that they have fallen away when he says, *No, not one*, that is, not one is found to be good.

But is there not at all someone good in the whole world? It is to be said that, in one way, if this is referred to the band of evil people, there is no good man. In another way, universally. So, *No, not one*, that is, except for Christ, there is nobody who is by his own virtue good - *Phillipians 2: For it is God who worketh in you*.

Shall not all the workers of iniquity know? Above, the Psalmist brought up the topic of the judge looking down and seeing wickedness and unprofitableness. Here it is a matter of the sentence of judgement. And first as it relates to the condemnation of the evil. Second, as it relates to the salvation of the good, at, *Who will give* etc.

First, he does two things. First, he sets forth the questioning. Second, he reveals what is promised, at, *For God hath scattered*. He does two things with respect to the first. First he investigates that very lack of repentance. Second, he signifies the reason why punishment is merited, at, *The workers of iniquity*.

Regarding the first, it ought to be known that it frequently so happens that men in the condition of prosperity do not recognize God, but by punishments inflicted from God, they are reminded that there is a God, as if to say, "it is necessary because of fault" - *Psalm 9: The Lord shall be known when he executeth judgments*.

And we have an example of this in Pharoah - *Exodus 5: I know not the Lord*. And, because of the punishments inflicted, they (the Egyptians) said, "Let us flee Israel. For God fights for them against us." It was said above that *The fool said...there is no God*, and for this reason he says, *Shall not all the workers of iniquity know*, at the very least by punishments, that there is a God?

As if to say, "Nay, they shall know, that nobody can inflict punishment save God". And this is quite necessary, on account of the fault that they have committed. And they have committed a twofold fault, namely in the deed and in the desire.

Fault is the work of iniquity; and so he says, *The workers of iniquity*. Iniquity, properly, is sin against a neighbor, for it is opposed to equity. And he exaggerates this fault when he says, *Who eat up my people as they eat bread*.

Bread is soft and delightful, so it is as if to say, "These people persevere with delight in their evils, and they are delighted in the injuries that they will inflict" - *Micheas 3: Who have eaten the flesh of*

eorum, et abstulerunt bona eorum. Ierem. 50: Primus rex Assur.

Quantum ad effectum dicit, *Deum non invocaverunt*. Dupliciter sunt inordinati peccatores in affectu. Primo per contemptum Dei. Secundo per inordinatum amorem ad temporalia.

Quantum ad primum dicit, *Deum non invocaverunt* propter duo. Primo quia in Deum non credunt. *Rom. 10: Quomodo invocabunt in quem non crediderunt?* Secundo quia credunt sibi per se sufficere. *Ps. 11: Labia nostra a nobis sunt.*

Quantum ad secundum dicit, *Illic trepidaverunt ubi non fuit timor*; quasi dicat: Ex hac causa timuerunt ubi non est timendum. Verbo *Illic* non locum sed causam designat. Unde dicit Augustinus quod timor ex amore causatur.

Isti, scilicet mali, vel peccatores, non nisi temporalium amorem habent; et ideo solum damna temporalia timent, idest, propter illam causam ubi non est, idest, propter quod non timendum.

Matth. 10: Nolite timere eos, etc.; et ideo non est timendum in amissione temporalium, quia in ipsis non est proprie verum bonum nostrum, et certum est quod si adhaereremus Deo etiam hoc dabit nobis. *Matth. 6: Primum quaerite regnum Dei*, etc..

g. *Quoniam Dominus dissipavit*. Hic manifestat quaestionem quomodo correctio fiat, idest propter poenam. Et inducit duplicem poenam, scilicet interiorem et exteriorem. Primum ostendit cum dicit, *Deus dissipavit ossa eorum qui hominibus placent*, idest qui finaliter desiderant hominibus placere.

Per ossa intelligitur fortitudo. Haec autem fortitudo omnis (vel) est corporalis, et haec consumitur a Deo; (vel) est spiritualis, et haec consumitur per peccatum. Haec ossa sunt virtutes bonorum virorum; unde in cruce ossa Christi non fuerunt fracta. Sed latronum ossa fuerunt contrita.

Sed dicit, *eorum qui hominibus placent*. Numquid placere hominibus est pravum? Videtur quod non.

my people, and have flayed their skin from off them: and have broken, and chopped their bones as for the kettle, and as flesh in the midst of the pot; Jeremiah 50: First the king of Assyria devoured him.

And, as an effect, he says, *They have not called on God*. Sinners are disordered in two ways in their desire. First, by contempt of God. Second, by an inordinate love for temporal things.

He says, with respect to the first, *They have not called on God*, for two reasons. First, because they do not believe in God - *Romans 10: How then shall they call on him, in whom they have not believed?* And second, because they believe themselves to suffice unto themselves - *Psalm 11: Our lips are our own*.

He says, with respect to the second, *There they have trembled for fear where there was no fear*, as if to say, "Out of that cause, they feared where there was nothing to be feared. The word, *There*, does not designate a place, but the cause. For this reason Augustine says that fear is caused by love.

Those people, namely the evil, do not have any love unless it be of temporal things; and for this reason, the only thing they fear is temporal damages, that is, on account of that cause where it is not, that is, on account of that which is not be feared.

Matthew 10: Therefore fear them not. etc. And therefore one is not to fear the loss of temporal goods, for our true good is not actually in those things, and it is assured that if we stick to God, he will give it to us - *Matthew 6: Seek ye therefore first the kingdom of God*, etc.

For the Lord hath scattered. Here he reveals the question as to what way the correction shall be done, that is, on account of punishment. And he brings up two kinds of punishment, namely interior and exterior. He indicates the first when he says *God has scattered the bones of them that please men*, that is, those who in the end desire to please men.

By "bones", "courage" is understood. But such courage of each person is either bodily, and this kind is consumed by God, or it is spiritual, and this kind is consumed by sin. These bones are the virtues of good men; so, while he was on the cross, Christ's bones were not broken. But the bones of the robbers were crushed.

But he says, *Them that please men*. But is it always a wicked thing to please men? It appears not - *1 Corinthians 10: Be without offence*. And

1. Cor. 10: *Sine offensione estote*, etc.. Item *Omnibus per omnia placeo*, dicit Apostolus.

Dicendum, quod si aliquis velit placere alicui propter inanem gloriam, sive gloriam humanam habendam hoc est pravum in illis qui in hoc ponunt finem, quia tales confidenter peccant in occulto dummodo placeant in aperto.

Aliquando autem aliquis vult aliis placere ut trahat eos ad Deum; et sic talis placentia est meritoria et bona; et sic volebat Apostolus nos aliis placere, et sic placebat ipse.

Contrarium ponitur poena exterior: unde dicit, *Confusi sunt*, idest confundantur, quia peccata eorum deteguntur. *Job 20 : Revelabunt caeli iniquitatem eius*, quia deceperunt, et quia perdent temporalia per quae credebant habere felicitatem. *Jer. 20: Confundentur vehementer. Jer.17: Confundentur qui me persequuntur.*

Et hoc patientur *Quoniam Deus sprexit eos*. Illi sunt honorati quos Deus amat. *Psalm.138: Nimis honorati [honorificati] sunt*, etc.; sed quos Deus sprexit *Sunt confusi*.

h. Quis dabit ex Sion? Hic agit de bonis. Et primo proponitur quaestio. Secundo responsio.

Quaestio est talis. Quis ex Sion procedens salvabit Israel? Quis? Christus quia salus ex Iudaeis est: Ergo ex Sion, idest ex Iudaeis, et ex David, et ex coenaculo Sion ubi Apostoli spiritum sanctum receperunt, processerunt praedicatores salutis. Et haec non dabit nisi Deus.

Et qualiter? Quando converterit captivitatem plebis suae. Nam plebs fidelis in captivitate, idest in carcere Diaboli tenebatur quam convertit Deus quando eam relaxavit. *Ps. 125 : Convertite, Domine, captivitatem nostram*, etc..

Et quid sequetur ex hoc? Gaudium et laetitia. *Ps .125: In convertendo Dominum captivitatem (Sion) facti sumus*, etc. Sed est duplex status fidelium, scilicet luctae et coronae, meriti et praemii; et utrobique est gaudium.

again, the Apostle says, " I also in all things please all men."

It is to be said that, if somebody wills to please somebody else on account of empty glory, or on account that he should have human glory, this is a wicked thing in those who place their goal in it, because such people boldly sin secretly at the same time that they openly please.

But, at some time somebody wills to please some other people so that he draws them to God; and so such a pleasing is meritorious and good; and so the Apostle wills to please us, and in such manner he did please.

The exterior punishment is set down in the opposite way: where he says, *They have been confounded*, that is "let them be confounded", because their sins are discovered - *Job 20: The heavens shall reveal his iniquity*, because they have deceived, and because they will lose those temporal things through which they believed they would have happiness - *Jeremias 20: They shall be greatly confounded; Jeremias 17: Let them be confounded that persecute me.*

And they suffer this *because God hath despised them*. Those who God loves are honored - *Psalm 138: But to me thy friends, O God, are made exceedingly honourable*. But those who God despised *Have been confounded*.

Who will give out of Sion? Here, it is a matter concerning the good. So, first, he sets out the question. Second, the response.

The question is of this sort. "Who, coming out of Sion, shall save Israel?" Who? Christ, because salvation is from the Jews: therefore out of Sion, that is, from the Jews, and from David, and from the eating room [of the Last Supper] in Sion, where the Apostles received the Holy Spirit, those who proclaimed salvation. And no one but God will give this.

And how so? When he has converted the captivity of his people. The faithful people in captivity, that is, who have been held in the prison of the Devil, and whom God converts when he releases them - *Psalm 125: Turn again our captivity, O Lord, as a stream in the south.*

And what follows from this? Joy and gladness - *Psalm 125: When the Lord brought back the captivity of Sion, we became like men comforted*. But the condition of faithful people is twofold, namely, of mourning and glory, of merit and recompense; and on either side there is joy.

Et primum est gaudium de participatione gratiae. *Rom. 14: Regnum est iustitia. [non est regnum Dei esca et potus sed iustitia].* Et ideo dicit *Exultabit iacob. 1 Reg. 2: Exultavit cor meum,* etc.. In praemio est gaudium, dicit glossa. *Isaiae. 35. Laetitia sempiterna,* etc.. Et ideo dicit, *Laetabitur Israel.*

And first is the joy of participation in grace - *Romans 14: For the kingdom of God is not meat and drink; but justice.* And thus he says *Jacob shall rejoice - 1 Kings 2: My heart hath rejoiced in the Lord,* etc. And there is joy in the reward, the gloss says - *Isaiah 35: And everlasting joy shall be upon their heads.* And therefore he says, *Israel shall rejoice.*

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