

Psalm 54

[In finem in carminibus intellectus David.] **a.** Exaudi Deus orationem meam et ne despexeris deprecationem meam.

b. Intende mihi et exaudi me.

c. Contristatus sum in exercitatione mea et conturbatus sum a voce inimici et a tribulatione peccatoris. Quoniam declinaverunt in me iniquitatem et in ira molesti erant mihi.

d. Cor meum conturbatum est in me et formido mortis cecidit super me. Timor et tremor venit super me et contexit me tenebra.

e. Et dixi: quis dabit mihi pinnas sicut columbae et volabo et requiescam?

f. Ecce elongavi fugiens

g. Et mansi in solitudine. [diapsalma]

h. Expectabam eum qui salvum me fecit a pusillanimitate spiritus et a tempestate.

i. Praecipita Domine divide linguas eorum, quoniam vidi iniquitatem et contradictionem in civitate.

k. Die et nocte circumdabit eam super muros eius et iniquitas et labor in medio eius et iniustitia, et non defecit de plateis eius usura et dolus.

l. Quoniam si inimicus maledixisset mihi sustinuissem utique et si is qui oderat me super me magna locutus fuisset abscondissem me forsitan ab eo. Tu vero homo unianimis dux meus et notus meus. Qui simul mecum dulces capiebas cibos, in domo Dei ambulavimus cum consensu.

m. Veniat mors super illos et descendant in infernum viventes.

n. Quoniam nequitiae in habitaculis eorum in medio eorum. Ego autem ad Deum clamavi et Dominus salvabit me. Vespere et mane et meridie narrabo et adnuntiabo et exaudiet vocem meam. Redimet in pace animam meam ab his qui adpropinquant mihi: quoniam inter multos erant mecum. Exaudiet Deus et humiliabit illos qui est ante saecula [diapsalma]. Non enim est illis commutatio et non timuerunt Deum. Extendit manum suam in retribuendo. Contaminaverunt testamentum eius. Divisi sunt ab ira vultus eius et adpropinquavit cor illius. Molliti sunt sermones eius super oleum et ipsi sunt iacula. Iacta super Dominum curam tuam et ipse te enutriet: non

[Unto the end, in verses, understanding for David.] **a.** Hear, O God, my prayer, and despise not my supplication:

b. Be attentive to me and hear me.

c. I am grieved in my exercise; and am troubled, at the voice of the enemy, and at the tribulation of the sinner. For they have cast iniquities upon me: and in wrath they were troublesome to me.

d. My heart is troubled within me: and the fear of death is fallen upon me. Fear and trembling are come upon me: and darkness hath covered me.

e. And I said: Who will give me wings like a dove, and I will fly and be at rest?

f. Lo, I have gone far off flying away;

g. and I abode in the wilderness. [pause]

h. I waited for him that hath saved me from pusillanimity of spirit, and a storm.

i. Cast down, O Lord, and divide their tongues; for I have seen iniquity and contradiction in the city.

k. Day and night shall iniquity surround it upon its walls: and in the midst thereof are labor, and injustice. And usury and deceit have not departed from its streets.

l. For if my enemy had reviled me, I would verily have borne with it. And if he that hated me had spoken great things against me, I would perhaps have hidden myself from him. But thou a man of one mind, my guide, and my familiar, Who didst take sweetmeats together with me: in the house of God we walked with consent.

m. Let death come upon them, and let them go down alive into hell.

n. For there is wickedness in their dwellings: in the midst of them. But I have cried to God: and the Lord will save me. Evening and morning, and at noon I will speak and declare: and he shall hear my voice. He shall redeem my soul in peace from them that draw near to me: for among many they were with me. God shall hear, and the Eternal shall humble them [pause]. For there is no change with them, and they have not feared God: He hath stretched forth his hand to repay. They have defiled his covenant. They are divided by the wrath of his countenance, and his heart hath drawn near. His words are smoother than oil, and the same are darts. Cast thy care upon the Lord, and he shall

dabit in aeternum fluctuationem iusto. Tu vero Deus deduces eos in puteum interitus. Viri sanguinum et doli non dimidiabunt dies suos. Ego autem sperabo in te Domine.

a. *Exaudi Deus orationem meam, et ne despexeris.* Supra psalmista ostendit insultum hostium contra se. Hic ponit liberationem ab eis. Et primo petit in generali contra omnes hostes. Secundo petit specialiter contra aliquos, ibi, *Eripe me de inimicis meis* [Psalm 58].

Circa primum duo facit. Primo implorat Dei auxilium contra mala quae ab hostibus patitur. Secundo quod exauditus gratias agit, ibi, *Miserere mei, Deus, miserere mei* [Psalm 56]. Circa primum duo facit. Primo exaggerat mala quae patitur, quantum ad tristitiam. Secundo quantum ad assiduitatem tribulationis. *Miserere mei, Deus, quoniam conculcavit* [Psalm 55].

In hoc psalmo, secundum glossam, loquitur psalmista in persona sua exprimens tribulationes ipsas quas patiebatur. Potest etiam dici in persona ecclesiae vel viri iusti, vel Christi secundum quod gerit figuram infirmitatis nostrae.

Titulus: In *finem in carminibus intellectus David.* Et est sensus, *Intellectus David*, quasi dicat: Iste est intellectus David, in carminibus. Et intitulatur ab intellectu, ut ille qui est in tribulatione sciat cognoscere mala quae patitur, et bona quae expectat, secundum illud *Prov. 14: cor qui novit amaritudinem*, etc.

Dividitur ergo psalmus iste in tres partes. Primo enim exponit tribulationem quam patiebatur. Secundo malitiam hostium, ibi, *Praecipita.* Tertio commemorat auxilium Dei praestitum sibi, ibi; *Ego autem ad Deum.*

Circa primum duo facit. Primo petit suam orationem exaudiri. Secundo tribulationem exponit, ibi, *Contristatus.* Dicit ergo, *Exaudi, Deus, orationem meam.* Hoc est quando asseritur id quod petit qui ingeminat orationem. Nec hoc est superfluum, quia ingeminatio orationis excitat affectum. *Iacob ult.: Multum valet*, etc..

sustain thee: he shall not suffer the just to waver for ever. But thou, O God, shalt bring them down into the pit of destruction. Bloody and deceitful men shall not live out half their days; but I will trust in thee, O Lord.

a. *Hear, O God, my prayer, and despise not my supplication.* Above, the Psalmist manifested the insult of enemies against him. Here, he sets down his liberation from them. And, first, he asks for aid in general against all enemies. Second, he asks in particular for aid against certain ones, at, *Deliver me from my enemies* [Psalm 58].

With respect to the first, he does two things. First, he implores God's aid against the evils that he suffers from enemies. Second, since he has been heard, he thanks [God], at, *Have mercy on me, O God, have mercy on me* [Psalm 56]. Regarding the first, he does two things. First he emphasizes the evils he suffers, with respect to his sadness. Second, with respect to the constant repetition of the trouble. *Have mercy on me, O God, for man hath trodden me under foot* [Psalm 55].

In this Psalm, according to the gloss, the Psalmist speaks from his own perspective, portraying the very troubles he suffered. This could also be said, however, from the perspective of the Church or a just man, or Christ in so far as he bears the figure of our infirmity.

The Psalm is entitled *Unto the end, in verses, understanding for David.* And the meaning of *Understanding for David*, is something like "this is the understanding of David, in verses." And it is entitled in relation to understanding so that one who is in troubles knows how to recognize the evils he suffers and the goods he awaits, according to the verse, *Proverbs 14: The heart that knoweth the bitterness of his own soul.*

Therefore, this Psalm is divided into three parts. First he sets forth the troubles he suffered. Second, the wickedness of his enemies, at, *Cast down.* Third, he commemorates God's aid fulfilled, at, *But I have cried to God.*

Regarding the first, he does two things. First, he asks that his prayer be heard. Second, he sets down his trouble, at, *I am grieved.* He says therefore, *Hear, O God, my prayer.* This is the situation when that thing, which one who redoubles his prayer asks for, is asserted. This is not superfluous, because the redoubling of the prayer excites emotion. *James 5: For the continual prayer of a just man availeth much.*

Quandoque autem impetratur quod petitur etsi oratio non est Deo accepta, sicut quando petit peccator, sed in hoc ipso quod petit meretur Dei indignationem. *Psalm. 105: Dedit eis petitiones eorum, et misit saturitatem in animas, etc.. Sed adhuc escae eorum erant, etc. in ore ipsorum; et Ira Dei ascendit super eos. [Psalm 77]*

Frequenter aliquis concedit iratus quod negat propitius. Et ideo dicit, *Et ne despexeris deprecationem meam*. Despicitur alicuius oratio propter duo. Vel quando petit quod non est petendum iuste, vel quia non pie, sed cum superbia petit. *Psalm. 101: Respexit in orationem humilium, et non sprevit, etc.. Despecta fuit oratio Pharisaei quia cum superbia petit; Luc. 18. Psalm. 140: Dirigatur oratio mea, etc..*

b. Intende in me, et exaudi me. Hic describitur ordo quo Deus acceptat orationem, quando, scilicet, acceptam habet orationem sive petitionem, quia petens non acceptatur per orationem, sed oratio acceptandorum per petitionem. Unde dicitur *Gen. 4: Respexit (dominus) ad Abel primo et ad munera eius.*

Intende in me; idest accepto me. Vel intende ad afflictionem meam. *Exod. 3: Videns, vidi afflictionem populi mei. Et exaudi me. Psalm. 63: Exaudi Deus orationem meam cum deprecor.*

c. Contristatus sum. Hic exponit tribulationes. Et primo ponit tribulationis causam. Secundo gravitatem. Tertio remedium.

Causa tribulationis fuit tribulatio quam patiebatur. Hoc etiam convenit Christo. *Tristis est anima mea usque ad mortem.* Haec autem tribulatio Christi potest considerari quantum ad fructum, quantum ad modum, et quantum ad motivum.

Fructus tribulationis sanctorum est exercitatio ad iustitiam, sicut in tirociniis; et ideo dicit, *In exercitatione mea*, idest in tribulatione quam immittis propter exercitium. *Contristatus sum.*

Sed contra *Prov. 12: Non contristabit iustum quicquid ei acciderit.* Dicendum quod non contristatur iustus tristitia saeculi quae mortem intentat, sed tristitia poenitentiae quae est

But sometimes something asked for is gained, even if the prayer is not accepted by God, for instance when a sinner asks, but in this case, the very fact that he asks merits God's indignation. *Psalm 105: And he gave them their request: and sent fullness into their souls. But, As yet their meat was in their mouth: And the wrath of God came upon them [Psalm 77].*

Often, one allows, when well-disposed, what he refuses when angered. And, for this reason, he says, *And despise not my supplication.* One's prayer is despised for two reasons. In one case, one asks for what should not be justly asked for; in the other, one does not ask piously, but with pride. *Psalm 101: He hath had regard to the prayer of the humble: and he hath not despised their petition.* The prayer of the Pharisee was despised because he asked with pride in *Luke 18; Psalm 140: Let my prayer be directed as incense in thy sight.*

b. Be attentive to me and hear me. Here the order by which God receives a prayer is described, in the case when one has a prayer or a petition that has been received, because the one petitioning is not received on account of the prayer, but rather the prayer of those who are fit to be received [is received] on account of the [act of] petition. So, it is said, *Genesis 4: And the Lord had respect to Abel, and to his offerings.*

Be attentive to me, that is, to me after I have been received. Or, be attentive to my affliction. *Exodus 3: I have seen the affliction of my people. And hear me. Psalm 63. Hear, O God, my prayer, when I make supplication to thee.*

c. I am grieved. Here he sets forth his troubles. And first, he sets down the cause of his trouble. Second, its seriousness. Third, its remedy.

The cause of the trouble was the trouble that he was suffering. And this applies to Christ. *My soul is sorrowful even unto death [Mark. 14].* But this trouble of Christ's can be considered in relation to its fruit, in relation to its mode, and in relation to its motive.

The fruit of the trouble of the holy ones is the exercise towards justice, just as in the case of young soldiers who are seasoned through the practices of war; and thus he says, *In my exercise,* that is, in the trouble that you send against me for my exercise, *I am grieved.*

But to the contrary, *Proverbs 12: Whatsoever shall befall the just man. it shall not make him sad.* It ought to be said that a just person is not grieved by the sadness of the age that threatens [him with]

secundum Deum. Vel dicendum quod est tristitia una quae est passio; et haec corporaliter imitat passionem; et haec non cadit in virum sapientem. Alia est tristitia quae propassio dicitur quae est subitus motus; et haec tristitia fuit in Christo.

Et est duplex exercitatio ad iustitiam. Una assumpta. *Tim. 4: Exerce te ipsum.* Alia exercitatio est illata, sicut huiusmodi.

Modus tribulationis est duplex. Unus est verbis, scilicet comminando. Alius est quando tribulatio infertur factis persequendo. Quantum ad primum dicit: *Conturbatus sum a voce inimici.* Conturbatur quis quando totaliter removetur tranquillitas cordis. *A voce inimici* comminantis et blasphemantis. *Ierem. 12: Facta est mihi haereditas mea quasi leo in silvis.* Quantum ad secundum dicit, *A tribulatione peccatoris*, scilicet mihi facta. *Psalm. 118: Multi qui persequuntur me.*

Causa huius tribulationis est duplex. Quandoque ex certa malitia tribulant: quandoque ex passione. Quantum ad primum dicit, *Quoniam declinaverunt in me iniquitates*, idest executi sunt super me iniquitatem quam cogitaverant perpetrare. Quantum ad secundum dicit, et in ira molesti erant mihi *Gen. 49: Maledictus furor eorum.*

d. *Cor meum conturbatum est.* Hic ponitur magnitudo tribulationis quantum ad tria. Quia est vicina, magna, et efficax. Quando aliquis vult exaggerare dolorem dicit se tactum usque ad cor. Et ideo dicit, *Cor meum conturbatum est intra me*, quasi dicat: Non in exterioribus, sed usque ad cor suum vulneratur. *Ierem. 4: Ventrem meum doleo.*

Magna est etiam tribulatio quia nullum malum est ita magnum inter mundana sicut mors. Unde dicit, *Formido mortis*, idest timor de morte, *cecidit super me*, quia Saul eum occidere volebat.

Efficax etiam est tribulatio quia timor quando est fortis habet duplicem effectum; unum in corpore, scilicet tremorem; alium in anima, scilicet trepidationem. Et ideo dicit, *Timor et tremor mortis venerunt super me*, idest super vires quantum ad animam, *Et contexerunt me tenebrae*, idest stupor involvit me. Vel *tenebrae*,

death, but by the sadness of repentance, which is in relation to God. Or it ought to be said that there is one kind of sadness which is an emotion; and this imitates sufferance in a corporeal fashion; but this does not befall a wise man. The other sadness, that is spoken of as a "propassion", which is a sudden movement or change, is something else; and this sadness was in Christ.

And, the exercise towards justice is twofold. One which is taken upon oneself. *Timothy 4: Exercise thyself unto godliness.* Another exercise is inflicted on one, like something of this sort.

The mode of the trouble is twofold. One is through words, namely by the act of threatening. The other is when the trouble is actually produced, though persecution by deeds. Regarding the first, he says, *I am troubled at the voice of the enemy.* One is troubled when [his] tranquility of heart is completely taken away. *At the voice of the enemy* who threatens and blasphemes. *Jeremias 12: My inheritance is become to me as a lion in the wood.* Regarding the second, he says, *And at the tribulation of the sinner*, namely, the things done to me. *Psalm 118: Many are they that persecute me.*

The cause of the trouble is twofold. Sometimes, they trouble one out of a clear wickedness. Sometimes, out of passion. He says in terms of the first, *For they have cast iniquities upon me*, that is, they have cast upon me the iniquity that they have thought to perpetrate. In terms of the second, he says, *And in wrath they were troublesome to me.* *Genesis 49: Cursed be their fury.*

d. *My heart is troubled.* Here he sets down the greatness of the trouble with respect to three things. For it is near, great, and efficacious. When somebody wants to emphasize his pain, he says that he has been touched even to the heart. And for this reason, he says, *My heart is troubled within me*, as if he said: "Not in external things, but to his own heart he is wounded." *Jeremias 4: My bowels are in pain.*

This trouble is great because no evil is so great among worldly things as is death. So he says, the *fear* [or awe or dread] *of death*, that is the fear regarding death, *Is fallen upon me*, because Saul wished to slay him.

And, the trouble is efficacious because, when fear is strong, it has a twofold effect; one in the body, namely, trembling; another in the soul, namely, trepidation. And so he says, *Fear and trembling are come upon me*, that is upon my soul's powers, *And darkness hath covered me*, that is, stupor billows

idest mali. *Psalm. 117: Circumdederunt me sicut apes.*

e. *Et dixi: quis dabit?* Supra psalmista exposuit afflictionem cordis quam passus est; nunc ponit remedium quod adhibuit; et hoc remedium praecipue est sollicitudo contemplationis, maxime quia in operibus activae vitae iterum affigitur.

Gregorius: Mala quae nos hic premunt ad Deum ire compellunt. Et circa hoc duo facit.

Primo proponit desiderium contemplativae vitae. Secundo ostendit quid fecerit se ad ea disponendo. Tertio quid expectet perficiendum a Deo. [Secundum, ibi, ecce Deus. Tertium, ibi, *Expectabam.*]

In contemplatione requiruntur tria. Facilitas contemplandi, actus contemplationis; et effectus. Facilitas designatur per pennas. Unde dicit cum affligeretur in vita activa, *Dixi quis dabit mihi pennas sicut columbae?* considerans quod non est remedium ad evadendum istam afflictionem nisi per contemplationem, et non habet facilitatem evadendi quia non habet pennas quibus possit volare.

Et est triplex penna secundum tria quae exiguntur ad contemplationem. Primo enim requiritur ordinatio vitiosarum affectionum quae est dispositio quaedam ad contemplationem; et haec habetur per virtutes morales. Unde pennae sunt virtutes morales, sicut patientia, humilitas, etc.. *Malach. ult.: Sanitas in pennis eius.*

Alia penna est caritas, quae maxime facit volare in contemplationem. *Ezech. 1: Iunctaeque erant pennae eorum.*

Alia penna est sapientia; et pennis sapientiae veritas contemplatur, quia sine illis pennis de facili quis labitur in errores si contemplentur divina. De istis pennis *Isai. 40: Assument pennas ut aquilae*, quae sapientiam significat per volatum altum.

Haec dicuntur quoniam penitus non habentur, et dantur ut absolute habeantur. Et haec omnia dantur a Deo. Quandoque dantur quibusdam qui si habent pennas, tamen habent eas impeditas, ut praelatis cum admittitur eorum cessio.

over me. Or, *Darkness*, that is evils. *Psalm 117: They surrounded me like bees.*

e. *And I said: Who will give me?* Above the Psalmist made manifest the affliction of the heart that he has suffered; now he sets down the remedy that he has had for it; and this remedy is particularly the earnest care of contemplation. And especially because he is again attached to the works of the active life.

Gregory says: "The evils that here press upon us compel us to go to God." And in respect to this he [the Psalmist] does [three] things. First, he sets forth the desire for the contemplative life. Second, he indicates what he has done in disposing himself towards these things. Third, what he expects to be perfected [brought about] by God. [The second, at, *Behold God*, the third, at, *I waited for Him.*]

Three things are required in contemplation. The capacity for contemplating, the act of contemplation; and its effect. The facility is designated by "wings". And so he [David] said, when he was afflicted in the active life, *I said: who will give me wings like a dove?* reflecting upon the fact that there is no remedy for the avoidance of that affliction except through contemplation and that he does not have a capacity for avoidance because he does not have wings with which he might fly.

And the wing is threefold, following from the three things that are required for contemplation. First, then, is required the ordering of the corrupt affections which (ordering) is a certain disposition towards contemplation; and this is had through the moral virtues. So, the wings are moral virtues, such as patience, humility, etc. *Malachias 4: And health in his wings.*

Another wing is charity, which most greatly makes [one] fly to contemplation. *Ezekiel 1: And the wings of one were joined to the wings of another.*

Another wing is wisdom, and by the wings of wisdom, truth is contemplated, for without these wings, one is easily taken into errors if divine things are contemplated. Of these wings, *Isaiah 40: They shall take wings as eagles*, which signifies wisdom by a high flight.

These are spoken of in so far as they are not entirely possessed, and they are given so that they might be had absolutely. And all of these things are given by God. Sometimes these are given to those who, though they may have wings, nevertheless have them in a hindered fashion, as in the case of

Et dicit, pennas columbae, non corvi. Corvus enim non est reversus ad arcam, sed columba reversa est portans ramum virentis olivae. Sicut corvi volant illi qui non revertuntur ad arcam per sanctitatis affectum, quia nihil cogitant nisi de se ipsis, quomodo scilicet possint aliquam veritatem indagare, ut philosophi; sed illi volant ut columbae qui et contemplantur et revertuntur ad proximos contemplata docentes qui ramum virentis olivae in ore baiulant oleum misericordiae proximis impendentes.

Columba enim est animal mundum, amabile, gemens; ita sancti afficiuntur proximis et compatiuntur eis. Item est animal simplex; ita et sancti simplicitatem habent. *Matth. 10: Simples sicut columbae.*

Contemplationis actus significatur per volatum. *Volabo.* In sacra scriptura processus bonorum operum designatur per triplicem motum animalis, scilicet per ambulationem. *Ioan. 12: Ambulate dum lucem habetis.* Per cursum. *Psalm.: Viam mandatorum,* etc.. Et per volatum. *Isaiae 40: Volabunt [ambulabunt] et non deficient.*

Ambulatio designatur per virtutes morales, quibus homo vivit humanitus. Cursus per caritatem. Volatus per contemplationem. Secundum Richardum de S. Victore contemplatio diversificatur sicut volatus in avibus. Quandoque aves volant sursum, quandoque deorsum, dextrorsum, sinistrorsum, ante et retro, quandoque circuendo. Quandoque girant quaedam suspensae et procedunt et retrocedunt.

Sic etiam in contemplatione ascendere est considerare causas sublimes, descendere, considerare effectus infimos. Item anteire est considerare magis contraria quae retinentur Ad multos, retroire quando privata considerat. Item a dextris et sinistris quando considerat aliquas circumstantias. Circulariter quando considerat accidentia rerum; sed quando significatur individuus tunc est quies.

Effectus designatur cum dicit, *Et requiescam,* scilicet in consideratione. Haec requies habetur in hac vita. *Sap. 8: Intrans in domum meam conquiescam.* Et in patria. *Ps. 4: in pace in id ipsum dormiam et requiescam.*

authorities when their concessions [of office?] are made to them.

And he says, *Wings like a dove,* not wings of a raven. For the raven did not turn back to the ark, but the dove returned bearing a green olive branch. Those fly like ravens who do not turn back to the ark by the affection of holiness, for they do not think of anything but themselves, namely how they might track down some truth, like the philosophers; but those fly like doves who both contemplate and turn back towards their neighbors, teaching what they have contemplated, those who with the green olive branch in their mouth, bear as porters the oil of mercy, devoting themselves to their neighbors.

The dove, too, is a clean creature, lovable, one that coos softly; so holy people affect their neighbors, and suffer with them. Also, it is a simple creature; likewise, the holy have simplicity. *Matthew 10: Simple as doves.*

The act of contemplation is signified by flight. *I will fly.* In holy Scripture, the progress of good works is designated by three types of animal movement, namely by walking. *John 12: Walk whilst you have the light.* By running. *Psalm 118: The way of thy commandments.* And by flying. *Isaiah 40: They shall run and not be weary.*

Walking is designated [in this interpretation] though the moral virtues, by which man lives is a human way. Running through charity. And flight through contemplation. According to Richard of Saint Victor, contemplation is turned in different ways like flight is for birds. Sometimes birds fly upwards, sometimes downwards, right and left, forwards and backwards, and sometimes in a circle. Sometimes they hover as if suspended, and move forwards and back.

And, so, to ascend in contemplation is to consider sublime causes, and to descend is to turn one's attention to lower effects. Likewise, to go forward is to consider more closely the contraries that are applied to many people. To go back when one considers private matters Likewise, right and left when one considers some circumstances. Circularly when one considers the accidents of things; but when an individual person is signified, then it is rest.

The effect is designated when he says, *And I will be at rest,* namely in consideration. This rest is had in this life. *Wisdom 8: When I go into my house, I shall repose myself with her [Wisdom].* And in our homeland. *Psalm 4: In peace in the selfsame I will sleep, and I will rest.*

f. *Ecce elongavi fugiens.* Hic ponitur dispositio ad contemplandum. Et primo ostendit quid vitavit. Secundo quid servavit. Vitavit contemplationis impedimenta, quae sunt praecipue duo, scilicet occupatio terrenorum et peccati. Et haec duo dupliciter sunt vitanda, scilicet velociter et efficaciter.

Velociter ut non taret; et ideo statim debet fieri. Unde dicit *Fugiens. Eccli. 21: Quasi a facie colubri fuge peccatum. Zacch. 2: O, o fugite de terra aquilonis.* Efficaciter ut non solum actus peccati, sed etiam occasiones peccati vitentur. Et ideo dicit, *Elongavi*, quasi dicat omnes occasiones peccati deserui. *Gen. 19: Ne stes circa omnes regiones.*

g. *Et mansi in solitudine.* Quandoque aliquis manet in solitudine loco, quia corporaliter manet; quandoque animo, quia etiam inter turbas cogitat quae Dei sunt. *Osee 2: Ducam eam in solitudinem. Thren. 3: Sedebit solitarius.* Et haec secundum glossam, aliter exponuntur ut referantur ad Christum qui habet pennas propter caritatem et volavit a Iudaeis et requievit in gentibus, elongavit a Iudaeis et mansit in fide gentium, quae erat solitudo quaedam.

h. *Expectabam eum.* Hic ostendit quid expectet a Deo, scilicet Dei auxilium quod est complementum sui desiderii. *Psalm. 54: Expectabam eum qui salvum me fecit, etc..* Et ideo dicit, *Qui me salvum faceret.*

Et quare? Quia ipse solus est salvator. Et a quo salvat? A duobus ex quibus videbatur esse commotus assumere pennas, scilicet a possibilitate quia tribulabatur inter homines. Unum est tristitia cordis quod credit ibi requiem invenire. Unde dicit, *A pusillanimitate spiritus.* Nimis est audax qui inter turbas requiem quaerit habere. *Isaiae 35: Dicite pusillanimis: confortamini.* Et *A tempestate*, scilicet a tribulatione hominum salva me tam temporali quam spirituali.

i. *Praecipita, Domine.* In praecedenti parte psalmista posuit affectionem quam passus est a malis: Hic agit de eorum malitia. Et primo describens malitiam peccatorum petit eam impediri. Secundo petit eam poena puniri, ibi, *Veniat mors.*

f. *Lo, I have gone far off flying away.* Here he sets down the disposition towards contemplation. And first he points out what he has avoided. Second, what he has kept. He has avoided the stumbling-blocks to contemplation, which are particularly two, namely the occupation with earthly things and sin. And these two are to be avoided in a twofold way, namely quickly and efficaciously.

Quickly, in such a way that one does not linger; and this has to be done immediately. So he says, *Flying away. Sirach 21: Flee from sins as from the face of a serpent; Zacharias 2: O, O flee ye out of the land of the north.* Efficaciously, in that one avoids not only the act of sin, but also the occasions of sin as well. And so he says, *I have gone far off*, as if he said, "I have forsaken all of the occasions of sin. *Genesis 19: Look not back, neither stay thou in all the country about.*

g. *And I abode in the wilderness.* Sometimes a person stays in a spot in the wilderness, because he stays there bodily; sometime in soul, because even in crowds, he thinks of the things that are God's. *Osee 2: I will make her as a wilderness; Lamentations 3: He shall sit solitary.* And, according to a gloss, this is explained in another way, so that it refers to Christ who has wings on account of his charity, and flew from the Jews, and rested among the Gentiles, went far off from the Jews, and stayed in the faith of the Gentiles, which was a kind of wilderness.

h. *I waited for him.* Here he shows what he awaits from God, namely God's help which is that which fills his desire. *Psalm [54]: I waited for him that saved me.* And so he says, *Him that saves me.*

And why? Because he alone is savior. What does he save from? From two things by which he was seen to have been motivated to take wing, namely from [continued] possibility [of suffering], because he was troubled among men. One is the sadness of heart, that he trusts to find rest there. So he says, *From pusillanimity of spirit.* One who seeks to have rest among crowds is quite foolhardy. *Isaiah 35: Say to the fainthearted: Take courage, and fear not.* And, *A storm*, that is, "from the trouble of men" save me as much from the temporal as from the spiritual.

i. *Cast down, O Lord.* In the preceding part, the Psalmist set down the emotional state that he underwent because of evil people: Here he brings forward their wickedness. And first describing the wickedness of sinners he asks that they may be impeded. Second he asks that this wickedness be

Circa primum duo facit. primo petit impediri eorum malitiam. Secundo describit eam, ibi, *Quoniam vidi iniquitatem*. Dupliciter mali habent facultatem et virtutem nocendi, scilicet propter altitudinem status, et propter consensum multorum in unum. Et hoc periculosum est; et ideo debet duplex remedium contra hoc adhiberi.

Uno modo ut deiiciantur de statu. Alio modo ut ponatur divisio inter eos. Quantum ad primum petit, *Praecipita, Domine*, scilicet removendo eos de statu, quasi dicat; deiice eos humiliando. Quantum ad secundum dicit, *Et divide linguas eorum*, quia eorum malitia primo est in lingua qua magnifice loquuntur. *1 Regum 2: Nolite multiplicare loqui sublimia*. Et quia lingua loquendo ad malum consentiunt. Et huiusmodi divisionis figura fuit in veteri testamento, ubi *Divisae sunt linguae gentium*; Gen. 11.

j. *Quoniam vidi iniquitatem*. Hic describit eorum malitiam. Et primo describit communem malitiam mundi. Secundo malitiam alicuius personae principaliter inter eos. Communem malitiam multitudinis describit primo in generali. Secundo in speciali, ibi, *Die ac nocte*.

In multitudine est duplex inordinatio. Una ex parte principum. Alia ex parte populi. Nam civitas est ordinata quando principes iuste regunt et populus obedit; aliter non bene disponitur. Et talis civitas est mundus, in quo nec principes iuste regunt, nec populus obedit. Sed civitas Dei est bene ordinata.

In civitate ergo mundi *Vidi iniquitatem et contradictionem*. Iniquitatem vidi ex parte principum et iudicum. *Isaiae 1: Iniqui sunt coetus vestri*. Item vidi contradictionem ad praelatos. *Isaiae 41: Populus tuus sicut humus qui conculcatur [Et adducet magistratus quasi lutum et velut plastes conculcans humum]*

k. *Die ac nocte*. Hic ostendit in speciali. In qualibet civitate sunt tria, scilicet muri qui ambiunt eam, media habitatio, et plateae.

Et philosophus distinguit tria genera hominum. Per muros intelliguntur principes et magnates

punished with a penalty, at, *Let death come upon them*.

With respect to the first, he does two things. First he asks that their wickedness be impeded. Second, he describes the wickedness, at, *For I have seen iniquity*. Evil people have a capability and even power of injuring in a twofold way, namely because of the height of their status, and because to the consensus of many people to one [policy]. And this is full of danger; and therefore he needs a twofold remedy to be applied to this.

In one way, that they be thrown down from their [high] place. In another way that a division be set between them. He asks, in terms of he first, *Cast down O Lord*, namely by removing them from their place, as if to say, "throw them down by humiliating them". In terms of the second, he says, *And divide their tongues*, for their wickedness is first in their tongue by which they speak like those doing great things. *1 Kings 2: Do not multiply to speak lofty things*. For, by speaking with the tongue, they consent to evil. And a figure of this kind of division is in the Old Testament, when *The language of the whole earth was confounded* [Genesis 11].

j. *For I have seen iniquity*. Here he describes their wickedness. And first, he describes the common wickedness of the world. And second the wickedness of some particular person among them. The common wickedness of the multitude he describes first in general. Second in a particular way, at *Day and night*.

There is a twofold ordering in a multitude. One is on the part of the rulers. And the other is on the part of the people. Now, a city is ordered when the rulers rule justly and the people obeys; otherwise, it will not be well disposed. And such a city is the world, in which the rulers do not rule justly, and the people does not obey. But the City of God is well ordered.

In the city of the world, therefore, *I have seen iniquity and contradiction*. I have seen wickedness on the part of the rulers and judges. *Isaiah 1: Your assemblies are wicked*. Likewise, I saw contradiction in the prelates. *Isaiah 41: And he shall make princes to be as dirt, and as the potter treading clay*.

k. *Day and night*. Here he shows the wickedness of the multitude in a particular way. There are three things in any city one regards, namely the walls that enclose it, the central habitation, and streets.

And Aristotle distinguishes three kinds of people. By walls is understood the rulers and the magnates

civitatis qui tuentur populum sicut muri tuentur civitatem. *Prov. 25: Sicut urbs patens et absque murorum ambitu, sic, etc.. Isaiae 62: Super muros tuos (Ierusalem) constitui custodes, idest principes et rectores. Isaiae 1: Principes tui infideles.*

Et *Die*, scilicet exequendo malitiam, *Nocte* excogitando. Vel *Die* in prosperis, *Nocte* in adversis. Unde dicit, *Circumdabit eos super muros eius iniquitas*, idest iniustitia principum circumdabit civitatem mundi, sicut muri civitatem.

Medium huius civitatis est populus in quo *Est labor in medio eius et iniustitia*, velut quantum ad malum quod agunt; et sic studiositas ad malum cum dicit, *Labor impositus. Ierem. 9: Ut inique agerent laboraverunt. Sap. 5: Lassati sumus in via* (iniquitatis). Et ipsa species mali, et iniustitia. Et hoc intelligitur passive de iniustitia quam patiuntur a praelatis, et labor impositus.

Plateae sunt loca publica, et sunt qui exercent officia publica, sicut negotiatores in quibus est manifesta iniustitia, sicut per usuras. *Psalm. 14: Qui pecuniam suam non dedit ad usuram.* Et ideo dicit, *Non defecit de plateis eius usura.* Item occulta, unde dicit *Et dolus.*

I. *Si inimicus meus.* Hic describit malitiam alicuius singularis personae et principalis in multitudine. Et forte vel refertur ad Saul, vel ad Doech Idumaeum.

Et primo ponit malum quod possit tollerari aliquo modo. Secundo ponit malum quod non est tollerabile.

Tollerabile est aliquo modo quod homo pateretur persecutionem ab inimicis. Et ideo primo describit persecutionem inimicorum.

Et primo ex parte inimici persequentis. Secundo ex parte persecutoris. Tertio ex parte persecutionem patientis.

Persequens aliquando dicitur inimicus, cum scilicet inimicitias exercet exterius. *Eccli. 12: Noli credere inimico tuo in aeternum.* Aliquando exercet inimicitias habens inimicum cum odio in corde. *Levit. 19: Ne oderis fratrem tuum in corde tuo.*

of the city that protect the people just as the walls protect the city. *Proverbs 25: As a city that lieth open and is not compassed with walls etc.; Isaiah 62: Upon thy walls, O Jerusalem, I have appointed watchmen, namely, the rulers and leaders. Isaiah 1: Thy princes are faithless.*

And *Day*, that is, in the execution of wickedness, *Night*, in planning it out. Or, *Day*, in the times of good fortune, and *Night*, in the times of adversity. Whence he says, *Shall iniquity surround it upon its walls*, that is the wickedness of the rulers will surround the city of the world, just like the walls of the city.

The middle of this city is the people *In the midst thereof are labor, and injustice*, to the same degree as of the wicked things they do; so when he speak of *Labor* imposed, he means the industry towards wickedness *Jeremiah 9: They have labored to commit iniquity; Wisdom 5: We wearied ourselves in the way* (of wickedness). And this [is a] species of evil, and injustice. And this is understood in a passive way to be about the injustice that they suffered from the prelates, and the labor imposed on them.

The streets are public places, and are those who exercise public office, just like businessmen in whom the injustice is manifest, for example, by usury. *Psalm 14: He that hath not put out his money to usury.* And therefore he says, *And usury . . . have not departed.* Likewise, hidden [injustice], so, *And deceit.*

I. *For if my enemy.* Here he describes the wickedness of a particular person, and one who exercises power among the many. And, perhaps it refers to Saul, or to Doeg the ludemean.

And first he sets down the evil that he could tolerate in some way. And second, he sets down an evil that is not tolerable.

It is tolerable in a certain way for a man to suffer persecution from an enemy, one who hates him. And thus he first describes the persecution of enemies.

And first, on the part of an enemy who persecutes. Second, on the part of the persecutor [the friend]. Third, on the part of the one suffering persecution.

Sometimes one persecuting is called an enemy, when, for instance, he practices enmity in an exterior way. *Sirach 12: Never trust thy enemy.* At other times he practices enmity by holding his enemy with hatred in his heart. *Leviticus 19: Thou shalt not hate thy brother in thy heart.*

Ex parte autem persecutoris est differentia, quia quandoque ille qui persequitur expresse mala dicit de illo quem persequitur, sive detrahendo, sive iniuriando. Et huiusmodi persecutio vocatur maledictio. Unde dicit, *Si inimicus meus maledixisset mihi. Psalm. 13: Cuius os maledictione*, etc.. Aliquando non loquitur expresse mala, sed tenet malum modum in loquendo, quia loquitur despective.

Ex parte sustinentis etiam est diversitas quia aliquando audit opprobria et sustinet patienter. *Iac. ult.: Sustinentiam Iob audistis*. Unde, *Sustinuissem utique*. Aliquando abscondit se a facie inimici. Unde, *Abscondissem me forsitan ab eo. Eccli. 8: Ne stes contra faciem inimici tui. Ioan. 8: Abscondit se*. Quantum ergo ad diversitatem persequentis, dicit, *Divide linguas*, etc.

Quoniam non solum patior ab inimico, sed ab amico. Quantum ad secundum dicit, *Si super me magna locuti fuissent, abscondissem me forsitan ab eo: Tu vero homo unanimes*. Hic ponit malum quod non est tollerabile, idest quod iniuriam patitur ab inimicis, quia nulla pestis efficacior ad nocendum quam familiaris inimicus.

Et describit inimicitiam primo quantum ad interiora. Secundo quantum ad exteriorem familiaritatem, ibi, *Qui simul mecum*.

Quantum ad interiora describit malum secundum tria. Primo secundum vocis concordiam. *Phil. 1: Statis (in uno spiritu) unanimes*. Et ideo dicit: *Tu vero homo unanimes*, quasi dicat: mala dixisti mihi: et ideo intellectualiter est. Et secundum hoc potest loqui de Saul cuius erat familiaris.

Sed in glossa mystice exponitur tripliciter. Secundum quod convenit fidei uno modo. Alio modo secundum quod convenit Christo respectu Iudaeorum. Tertio modo secundum quod convenit Christo respectu Iudae.

Primo ergo modo hoc potest dicere quilibet fidelis quando patitur persecutionem ab alio fidei. Secundo modo potest dicere Christus de Iudaeis qui fuerunt unanimes, quia obligaverunt se ad eius mandata. *Exod. 14: Omnia quaecumque mandaverit nobis Dominus faciemus*. [Exod. 24? omnia quae locutus est Dominus faciemus] Tertio quantum ad Iudam qui obligaverat se ad consilia eius.

There is a difference [in the mode of verbal persecution], on the part of the persecutor, because sometimes one who persecutes expressedly speaks evil of the one he persecutes, either by disparaging him, or by injuring him. So he says, *For if my enemy had reviled me. Psalm 13: Their mouth is full of cursing and bitterness*. Sometimes, he does not expressedly speak evil things, but he holds evil as it were, in his way of speaking, for he talks contemptuously.

There are different responses on the part of the one bearing it, because sometimes he hears their reproach, and patiently bears it. *James 5: You have heard of the patience of Job*. So, *I would have borne it*. Sometimes, he hides himself from the face of his enemy. Whence, *I would perhaps have hidden myself from him. Sirach 8: Stand not against the face of an injurious person. John 8: But Jesus hid himself*. As to the differences of the ones persecuting, he says, *Divide their tongues*, etc.

But, I do not suffer just from the enemy, but from my friend. It is regarding the second that he says, *And if he that hated me had spoken great things against me, I would perhaps have hidden myself from him. But thou a man of one mind*. Here he sets down the evil that is not tolerable, that is, the injury he suffers from his enemy, for no plague is more effective at injuring than a familiar enemy.

And he describes his enmity first with respect to interior things. Second with respect to their external acts of familiarity, at *Together with me*.

As to the interior things, he describes the evil in three respects. First, the agreement of their speech. *Phillippians 1: That you stand fast in one spirit*. And so he says, *But thou a man of one mind*, as if to say, "you have said evil things to me": and so it is intellectually. And, in this way, it could perhaps be said of Saul who was David's familiar.

But in the gloss it is expounded mystically in three ways. One way, in how it applies to a faithful person. In a second way, how it applies to Christ in the view of the Jews. In the third way, as it applies to Christ in the view of Judas.

In the first way, therefore, any faithful person, who suffers persecution from some other faithful person, can say it. In the second way, Christ can say it of the Jews, who were of one mind, because they had pledged themselves to his commandment. *Exodus 14: [Exodus 24?: All things that the Lord hath spoken we will do]*. And, in the third way, with respect to Judas, who had pledged himself to his counsel.

Et quod dicit, *Dux meus*, similiter tripliciter exponitur. Uno modo secundum quod potest aliquis dux vocari, quia dat bonum consilium et auxilium, et postea persecutionem intentat. *Mich. 7: Nolite confidere in duce*. Alio modo de Christo respectu Iudaeorum Iudae, qui est dux meus non me ducens, sed a me dux gentium constitutus. *Rom. 2: Confidis te ducem esse*.

Vel (de) sacerdotibus qui sunt duces in populo. Ad Iudam (apostolum) autem dicit Christus: Tu es dux a me constitutus, uno modo quia dux populi Christiani cum aliis ducendis. *Psalm. 67: Principes Iuda duces eorum*. Vel dux quia constitutus a Christo cum illis (qui) praecedebant eum quocumque ipse erat venturus. *Luc. 10*.

Notus meus potest dicere unus fidelis alteri fideli *Qui simul mecum dulces capiebas cibos*, quia simul in ecclesia conversati sunt. Item Iudaeus fuit notus Christi qui conversatus est in eloquiis Dei. *Rom. 3*. Item Iudas, quia Christus praenovit eius malitiam. *Ioan. 6: Unus ex vobis diabolus est*.

Secundo consistit amicitia in exteriori familiaritate. Et hoc manifestat in duobus, scilicet (primo) in rebus corporalibus et humanis. Secundo in divinis.

In primis illi habent ad invicem amicitiam qui simul in mensa conversantur. Et si hoc intelligatur de Christo ad Iudam loquente, sic secundum glossam capiebat simul cum Christo cibos in mensa corporales. *Psalm. 40: Qui edebat panes meos*, etc.. Et dicit *Dulces*, quia cibi convivantium animos dulces facere consuescunt. *Eccli. 6: Est amicus socius mensae*.

Sic etiam potest dici de quocumque familiari corporaliter. Sunt etiam cibi spirituales quos Iuda cum Christo sumpserat, scilicet verbo Dei. *Eccli. 15: Cibavit eum pane vitae*, etc.. Hos dicit Deus cibos, quia verba Dei magis sua via sunt quolibet cibo corporali. *Psalm. 108: Quam dulcia faucibus*, etc..

In secundo ergo dicit, *Ambulavimus cum consensu*. Hieronymus super Matthaeum dicit, quod non est aliqua res quae ita faciat diffidentes sicut diversitas fidei et cultus divini. Et hoc fuit maxime tempore persecutionis, quando patres

And that he says, *My guide*, can likewise be explained in three ways. In one way, in so far as one can be called guide because he gives a good counsel and aid, and afterward intends persecution. *Michaeas 7: Trust not in a prince*. In another way, of Christ in view of the Jews of Judea, [the people] which is my guide who does not guide me [Christ], but is established by me as guide to the nations. *Romans 2: Art confident that thou thyself art a guide*.

Or (about) the priests who are leaders among the people. And, to Jude (the Apostle), Christ said: you are a leader established by me, in one way because you are a guide of the Christian people, with others who are to be led. *Psalm. 67. The princes of Juda are their leaders*. Or a guide because established by Christ along with those who preceded him whithersoever he was to go in *Luke 10*.

And my familiar, one faithful person can say to another faithful person *Who didst take sweetmeats together with me*, because together they conversed in the Church. Likewise the Jew was familiar to Christ who was intimately acquainted with the Word of God [Holy Scripture]. *Romans 3*. Likewise Judas, because Christ foreknew his wickedness. *John 6: And one of you is a devil*.

Second, friendship consists in exterior familiarity. And this shows in two things, namely, (first) in corporeal and human things. Second, in divine things.

In the first, those have friendship with each other who converse with each other together at table. And if this is understood of Christ speaking to Judas, so according to the Gloss he took together with Christ corporeal food at table. *Psalm 40: Who ate my bread*. And he says, *Sweet*, because the meals of those living together customarily make sweet souls. *Sirach 6: And there is a friend a companion at the table*.

So then it can be said about anybody whosoever that is a familiar in a bodily way. But there are spiritual meals that Judea fed upon with Christ, that is the word of God. *Sirach 15: With the bread of life and understanding, she [Wisdom] shall feed him*. God calls these meals, because the word of God through its life is greater than any corporeal meal. *Psalm 118: How sweet are thy words to my palate*.

In the second, therefore he says, *We walked with consent*. Jerome commenting on Matthew says that there is no other thing that makes people differ than diversity of faith and the worship of God. And this was greatest in the time of persecution, when

praecedebant filios, et e contrario. Et ita unitas fidei et religionis est maximum vinculum amoris; et ideo est maxima malitia prosequi eos qui in eodem cultu sunt.

Et dupliciter contigit aliquos esse diversorum cultuum. Uno modo quia unus totaliter non est in illo cultu in quo est alius, sicut quando unus est Christianus, et alius est Iudaeus vel paganus; et tales non sunt simul in domo Dei. Aliquando utrique sunt de eadem religione, tamen non consentiunt simul, sicut catholicus et haereticus; et haec duo excludit cum dicit, *Simul in domo Dei ambulavimus*, scilicet in ecclesia, *Tim. 3: Quae est domus Dei*.

Secundo modo cum dicit, *Cum consensu. 1 Cor. 1: Idipsum dicatis omnes*. Si autem referamus ad Iudaeos, sic *In domo*, id est in Ierusalem. Et similiter ibi fuit cum Iuda, quia non reprobavit Christus vinculum veteris legis. *Matth. 5: Non veni solvere legem, sed adimplere*.

m. Veniat mors super illos. Hic petit adhiberi eis poenam iustam. Et primo petit infligi poena. Secundo ostendit culpam; ibi, *Quoniam nequitiae*.

Circa primum sciendum est quod hic ponitur historia quae habetur *Num. 16*, quando Dathan et Abiron fecerunt seditionem. Moyses fecit alios ab eis recedere, et dixit quod scilicet dominus faceret rem novam ut aperiat terra, etc.; et statim aperta est terra et deglutivit eos.

Dicit ergo alludens historiae illi, *Veniat mors super illos*, quasi dicat: veniat eis poena quia faciunt novam culpam persequens amicum, id est Christum; dupliciter. Uno modo ut unum sit determinativum alterius, quasi dicat: *Veniat mors*; et talis quod *Descendant in infernum*. Vel ut sint duae poenae: una mortis et alia descensus in inferno.

Nam ibi aliter sunt puniti Dathan et Abiron qui erant principes, quia sunt absorpti; alii autem sunt occisi per incendium quod fuit in castra. Quantum ergo ad minores dicit: *Veniat mors super illos*. Quantum ad maiores, *Et descendant in infernum*.

fathers surpassed their sons, and the reverse. And thus unity in faith and religion is the greatest link of love; and so it is the greatest wickedness to persecute those who are in the same manner of worship [of God].

And there are two ways that people can happen to be of different manner of worship. In one way when one person is completely not in that manner of worship that another is in, for instance, when one is a Christian, and another is a Jew or a pagan; and such are not together in the house of God.

Sometimes both are of the same religion, but are not of the same mind together, like a Catholic and a heretic; and these two he excludes when he says, *In the house of God we walked*, namely, in the Church, which is the house of God *Timothy 3*.

In the second way when he says, *With consent 1 Corinthians 1: That you all speak the same thing*. If we refer this to the Jews, *In the house* means in Jerusalem. And similarly, it was thus with Iuda, because Christ did not reject the bond to the old law. *Matthew 5: I am not come to destroy, but to fulfill*.

m. Let death come upon them. Here he asks that just punishment be inflicted upon them. And first, he asks that punishment be inflicted. Second, he shows their fault, at, *For there is a wickedness*.

Regarding the first, it should be known that here he sets down the story that is had in *Numbers 14*, when Dathan and Abiron had effected sedition. Moses made all of the others withdraw from them and said that the Lord would do a new thing, namely that the earth would open up, etc; and immediately the earth opened and devoured them.

He says therefore, alluding to that story, *Let death come upon them*, as if to say, "let a penalty come to them because they make a new error persecuting their friend, that is, Christ; and this in a twofold fashion. In one way so that the one would be determinative of the other, as if to say, *Let death come*; and in such a way that *They go down into hell*. Or, in the other way, so that there be two punishments: one of death and another of going down to hell.

Now, here, Dathan and Abiron, who were leaders, were punished in a different way, for they were swallowed up; the others were slain by fire that was in camp. And with respect to these lesser ones, he says, *Let death come upon them*. And, regarding the greater ones, *let them go down to hell*.

Et designatur in his duplex poena, quam psalmista non optat sed pronunciat. Una quam sustinebunt in inferno post hanc vitam; alia quam hic in vita patiuntur. Post vitam patiuntur mortem damnationis aeternae. *Rom. 6: Stipendia peccati mors. Psalm.33: Mors peccatorum pessima.* Sed in vita descendunt in infernum, idest in voraginem vitiorum. *Prov. 18: Impius cum in profundum venerit,* etc..

Vel descendant *Viventes* post hanc vitam, idest descendant cum affectu quem habent, qui est vita eorum, ad infernum. Vel si dicatur optative, tunc exponitur sic; *Mors*, scilicet iustitiae qua interius moritur peccato. *Coloss. 3: Mortui estis, et vita vestra,* etc..

Descendant viventes, vita iustitiae *In infernum* per considerationem, secundum illud *Isaiae 38: In dimidio dierum meorum vadam ad portas inferi.* Et qui sic per considerationem poenarum ut eas evadant, descendunt viventes non descendunt morientes. *Eccli. 7: Memorare novissima,* etc..

n. *Quoniam nequitiae.* Hic ponitur ratio poenae, ubi primo ponit occultam eorum culpam. Secundo ponit manifestam culpam. Alludit illi historiae *Numeror. 16: Recedite, recedite a tabernaculis impiorum.*

Nequitiae dicuntur peccata occulta. *Rom. 13: Non in impudiciis,* etc.. Unde in tabernaculis eorum, idest in occulto. *In medio*, idest in publico. *Isaiae 3: Peccatum suum quasi Sodoma praedicaverunt. Iob 11: Si iniquitatem quae in manu tua,* etc..

Quantum ad culpam manifestam, *Et iniustitia non inveniatur,* etc. Vel secundum aliam litteram est duplex genus culpae; quandoque scilicet ex subita subreptione; quandoque ex malitia.

Primum peccatum quod est ex subita subreptione est quasi extrinsecum homini. *Regum* de parabola Nathan de peregrino, scilicet concupiscentia quae subito intravit in David. Unde alia littera non habet in tabernaculis, sed in hospitibus, quasi adventitiae secundum glossam. Sensus est, quasi naturale, (peccatum) quia *In medio eorum*, idest in medio cordis.

Deo gratias.

And a twofold punishment is designated in these matters, one which the Psalmist does not decide, but rather pronounces. One that they endure in hell after this life; the other that they suffer here, in life. After life they suffer the death of eternal damnation. *Romans 6: For the wages of sin is death; Psalm 33: The death of the wicked is very evil.* But in life they go down to hell, that is, the abyss of vices. *Proverbs 18: The wicked man when he is come into the depth of sin.*

Or, *Let them go down alive* after this life, that is, let them go down with the affective condition they are in, which is their life, to hell. Or, if it is said in the optative mood, then it is explained so; *Death*, namely, of justice by which he dies interiorly to sin. *Colossians 3: For you are dead; and your life is hid with Christ in God.*

Let them go down alive, in the life of justice, *To hell*, through consideration, in light of which *Isaiah 38. In the midst of my days I shall go to the gates of hell.* And so by consideration of punishments, so that they avoid them, they descend living, and do not descend dying. *Sirach 7: In all thy works remember thy last end.*

n. *For there is wickedness.* Here he sets down the reason for punishment, where he first sets down their hidden fault. Second, he sets down their apparent fault. He alludes to the story in *Numbers. 16: Depart from the tents of these wicked men.*

Wickedness is said of sin in secret. *Romans 13: Not in chambering and impurities.* So, "in their tents" means in secret. *In the midst* means in public. *Isaiah 3: They have proclaimed abroad their sin as Sodom; Job 11: If thou wilt put away from thee the iniquity that is in thy hand.*

As to manifest fault, *And let injustice not be discovered* [?]. But according to another version, there are two main kinds of fault; sometimes, namely, out of something coming upon one suddenly and unforeseen; sometimes, out of wickedness.

The first sin, the one that is sudden and unforeseen, is as if it were extrinsic to the person. In *2 Kings*, Nathan alludes to a wanderer in a parable, namely the concupiscence that suddenly entered into David. So, another version does not have "in the tents", but "in the guest-chambers", as, according to the Gloss, "of arrival from afar". The meaning is, as if in a natural way, (sin), because *In the midst*, that is in the midst of the heart.

Thanks be to God. (editor's note: Thomas's commentary on the Psalms leaves off at this point, being one of the several works that he left unfinished at the end of his life)

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