The Early Church Fathers Writings

Volume 62

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Volume 62

Augustine: Expositions on the Psalms, 45 to 85

c. AD 392 – 420

SERMON INDEX

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Volume 62: Augustine: Expositions on the Psalms, 45 to 85

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Introduction to This Volume

How this book is arranged

This is the sixty-second volume of a series that gathers the writings of the early Church in order of date, from the generation after the apostles down to the eighth century. This volume holds Augustine, Expositions on the Psalms, 45 to 85, from the period about AD 392 – 420.

Within each work the text is divided into chapters and numbered sections, so that any passage can be found again and cited. The small bold figures in the text are the section numbers.

The translations

The text is in English only. Wherever a modern English version has been prepared for SermonIndex it is used here; otherwise the book prints an older public-domain translation. In both cases the wording is the translator's own: older translations have not been altered beyond dividing them into sections. The sources for every work are listed at the back of the book, together with the licence under which each text is released. All the works in this volume are printed in older public-domain translations.

In this volume

Augustine was born at Thagaste in North Africa in AD 354. He taught rhetoric at Carthage, Rome and Milan, and after years as a Manichaean he was baptised at Milan by Ambrose in AD 387. He returned to Africa, was ordained a presbyter at Hippo about AD 391, and was bishop of Hippo from about AD 395 until his death in AD 430, while the Vandals were besieging the city. He wrote the Confessions, The City of God and On the Trinity, and a great body of sermons, letters and treatises against the Manichaeans, the Donatists and the Pelagians.

The Expositions on the Psalms are the longest of Augustine's works. A few were dictated, but most were preached and taken down as he spoke.

Dates and authorship

Dates are approximate and are debated by scholars. Each work begins with a short introduction that states what is known about its author and its date, and what is uncertain.

PART ONE

Expositions on the Psalms

Psalms 45 to 85 in Augustine's numbering.

Expositions on the Psalms: Psalms 45–85

Augustine of Hippo

AD 354–430

Augustine preached and dictated these expositions over some thirty years at Hippo. He follows the Greek numbering of the Psalms, which is one behind the Hebrew numbering for most of the Psalter, and he reads each psalm as the voice of Christ and of his body the Church. This volume holds Psalms 45 to 85.

psalm 45

1. This Psalm, even as we ourselves have been singing with gladness together with you, we would beg you in like manner to consider with attention together with us. For it is sung of the sacred Marriage-feast; of the Bridegroom and the Bride; of the King and His people; of the Saviour and those who are to be saved. ...His sons are we, in that we are the "children of the Bridegroom;" and it is to us that this Psalm is addressed, whose title has the words, "For the sons of Korah, for the things that shall be changed." 2. Why need I explain what is meant by, "for the things that shall be changed"? Every one who is himself "changed," recognises the meaning of this. Let him who hears this, "for the things that shall be changed," consider what was before, and what is now. And first let him see the world itself to be changed, lately worshipping idols, now worshipping God; lately serving things that they themselves made, now serving Him by whom they themselves were made. Observe at what time the words, "for the things that shall be changed," were said. Already by this time the Pagans that are leftare in dread of the "changed" state of things: and those who will not suffer themselves to be "changed" see the churches full; the temples deserted; see crowds here, and there solitude They marvel at the things so changed; let them read that they were foretold; let them lend their ears to Him who promised it; let them believe Him who fulfils that promise. But each one of us, brethren, also undergoes a change from "the old" to "the new man:" from an infidel to a believer: from a thief

to a giver of alms: from an adulterer to a man of chastity; from an evildoer to a doer of good. To us then be sung the words, "for the things that shall be changed;" and so let the description of Him by whom they were changed, begin.

3. For it goes on, "For the things that shall be changed, to the sons of Korah for understanding; a song for the beloved." For that "beloved" One was seen by His persecutors, but yet not for "understanding." For "had they known Him, they would never have crucified the Lord of Glory." In order to this "understanding," other eyes were required by Him when He said, "He that seeth Me, seeth My Father also." Let the Psalm then now sound of Him, let us rejoice in the marriage-feast, and we shall be with those of whom the marriage is made, who are invited to the marriage; and the very persons invited are the Bride herself. For the Church is "the Bride," Christ the Bridegroom. There are commonly spoken by balladists certain verses to Bridegrooms and Brides, called Epithalamia. Whatever is sung there, is sung in honour of the Bride and Bridegroom. Is there then no Bridechamber in that marriage-feast to which we are invited? Whence then does another Psalm say, "He hath set up His tabernacle in the Sun; and He is even as a bridegroom coming out of his chamber." The nuptial union is that of "the Word," and the flesh. The Bridechamber of this union, the Virgin's womb. For the flesh itself was united to the Word: whence also it is said, "Henceforth they are not twain, but one flesh." The Church was assumed unto Him out of the human race: so that the Flesh itself, being united to the Word, might be the Head of the Church: and the rest who believe, members of that Head. ...

4. "Mine heart hath uttered a good word" (ver. 1). Who is the speaker? The Father, or the Prophet? For some understand it to be the Person of the Father, which says, "Mine heart hath uttered a good word," intimating to us a certain unspeakable generation. Lest you should haply think something to have been taken unto Him, out of which God should beget the Son (just as man takes something to himself out of which he begets children, that is to say, an union of marriage, without which man cannot beget offspring), lest then you should think that God stood in need of any nuptial union, to beget "the Son," be says, "Mine heart hath uttered a good word. This very day thine heart, O man, begets a counsel, and requires no wife: by the counsel, so born of thine heart, thou buildest something or other, and before that building subsists, the design subsists; and that which thou art about to produce, exists

already in that by which thou art going to produce it; and thou praisest the fabric that as yet is not existing, not yet in the visible form of a building, but on the projecting of a design: nor does any one else praise thy design, unless either thou showest it to him, or he sees what thou hast done. If then by the Word "all things were made," and the Word is of God, consider the fabric reared by the Word, and learn from that building to admire His counsels!

What manner of Word is that by which heaven and earth were made; and all the splendour of the heavens; all the fertility of the earth; the expanse of the sea; the wide diffusion of air; the brightness of the constellations; the light of sun and moon? These are visible things: rise above these also; think of the Angels, "Principalities, Thrones, Dominions, and Powers. All were made by Him. How then were these good things made? Because there was "uttered forth `a good Word,'" by which they were to be made. ... 5. It proceeds: "I speak of the things which I have made unto the King. Is the Father still speaking? If the Father is still speaking, let us enquire how this also can be understood by us, consistently with the true Catholic Faith, "I speak of the things that I have made unto the King. For if it is the Father speaking of His own works to His Son, our "King," what works is the Father to speak of to the Son, seeing that all the Father's works were made by the Son's agency? Or, in the words, "I speak of My works unto the King," does the word, "I speak," itself signify the generation of the Son? I fear whether this can ever be made intelligible to those slow of comprehension: I will nevertheless say it. Let those who can follow me, do so: lest if it were left unsaid, even those who can follow should not be able. We have read where it is said in another Psalm, "God hath spoken once. So often has He spoken by the Prophets, so often by the Apostles, and in these days by His Saints, and does He say, "God has spoken once"? How can He have spoken but "once," except with reference to His "Word"?

But as the "Mine heart hath uttered a good Word," was understood by us in the other clause of the generation of the Son, it seems that a kind of repetition is made in the following sentence, so that the "Mine heart hath uttered a good Word," which had been already said, is repeated in what He is now saying, "I speak. For what does "I speak" mean? "I utter a Word. And whence but from His heart, from His very inmost, does God utter the Word? You yourself do not speak anything but what you bring forth from your "heart," this word of yours which sounds once and passes away, is brought

forth from no other place: and do you wonder that God "speaks" in this manner? But God's "speaking" is eternal. You are speaking something at the present moment, because you were silent before: or, look you, you have not yet brought forth your word; but when you have begun to bring it forth, you as it were "break silence; and bring into being a word, that did not exist before. It was not so God begat the "Word. God's "speaking" is without beginning, and without end: and yet the "Word" He utters is but "One. Let Him utter another, if what He has spoken shall have passed away. But since He by whom it is uttered abideth, and That which is uttered abideth;

and is uttered but once, and has no end, that very "once" too is said without beginning, and there is no second speaking, because that which is said once, does not pass away. The words "Mine heart hath uttered a good Word," then, are the same thing with, "I speak of the things which I have made unto the King. Why then, "I speak of the things which I have made"? Because in the Word Itself are all the works of God. For whatever God designed to make in the creation already existed in "the Word; and would not exist in the reality, had it not existed in the Word, just as with you the thing would not exist in the building, had it not existed in your design: even as it is said in the Gospel: "That which was made in Him was life. That which was made then was in existence; but it had its existence in the Word: and all the works of God existed there, and yet were not as yet "works. "The Word" however already was, as this "Word was God, and was with God: and was the Son of God, and One God with the Father. "I speak of the things I have made unto the King. Let him hear Him "speaking," who apprehends "the Word: and let him see together with the Father the Everlasting Word; in whom exist even those things that are yet to come: in whom even those things that are past have not passed away.

These "works" of God are in "the Word," as in the Word, as in the Only-Begotten, as in the "Word of God." 6. What follows then? "My tongue is the pen of a writer writing rapidly. What likeness, my brethren, what likeness, I ask, has the "tongue" of God with a transcriber's pen? What resemblance has "the rock" to Christ? What likeness does the "lamb" bear to our Saviour, or what "the lion" to the strength of the Only-Begotten? Yet such comparisons have been made; and were they not made, we should not be formed to a certain extent by these visible things to the knowledge of the "Invisible One: So then with this mean simile of the pen; let us not compare it to His excellent

greatness, so let us not reject it with contempt. For I ask, why He compares His "tongue" to "the pen of a writer writing rapidly"? But how swiftly soever the transcriber writes, still it is not comparable to that swiftness of which another Psalm says, "His word runneth very swiftly. But it appears to me (if human understanding may presume so far) that this too may be understood as spoken in the Person of the Father: "My tongue is the pen of a writer. Inasmuch as what is spoken by the "tongue," sounds once and passes away, what is written, remains; seeing then that God uttereth "a Word," and the Word which is uttered does not sound once and pass away, but is uttered and yet continues, God chose rather to compare this to words written than to sounds. But what He added, saying, "of one writing swiftly," stimulates the mind unto "understanding.

Let it however not slothfully rest here, thinking of transcribers, or thinking of some kind of quick shorthand writers: if it be this it sees in the passage, it will be resting there. Let it think swiftly what is the meaning of that word "swiftly. The "swiftly" of God is such that nothing exceeds in swiftness. For in writings letter is written after letter; syllable after syllable; word after word: nor do we pass to the second except when the first is written out. But there nothing can exceed the swiftness, where there are not several words; and yet there is not anything omitted: since in the One are contained all things. 7. Lo! now then that Word, so uttered, Eternal, the Co-eternal Offspring of the Eternal, will come as "the Bridegroom;" "Fairer than the children of men" (ver. 2). "Than the children of men." I ask, why not than the Angels also? Why did he say, "than the children of men," except because He was Man? Lest you should think "the Man Christ" to be any ordinary man, he says, "Fairer than the children of men." Even though Himself "Man," He is "fairer than the children of men;" though among the children of men, "fairer than the children of men:" though of the children of men, "fairer than the children of men." "Grace is shed abroad on Thy lips." "The Law was given by Moses. Grace and Truth came by Jesus Christ." ... 8. There have not been wanting those who preferred understanding all the preceding passage also of the Prophet's own person; and would have even this verse, "Mine heart hath uttered forth a good word," understood as spoken by the Prophet, supposed to be uttering a hymn. For whoever utters a hymn to God, his heart is, as it were, "uttering forth a good word," just ashis heart who blasphemes God, is uttering forth an evil word. So that even by what follows, "I speak of

the things which I have made unto theKing," he meant to express that man's chief workwas but to praise God. To Him it belongs to satisfy thee, by His beauty; to thee to praise Himwith thanksgiving. ...

9. "My tongue is the pen of a writer writing quickly." There have been persons who have understood the Prophet to have been describing in this manner what he was writing; and therefore to have compared his tongue to "the pen of a writer writing quickly:" but that he chose to express himself in the words "writing quickly," to signify, that he was writing of things which were to come "quickly;" that "writing quickly" should be understood to be equivalent to "writing things that are quick;" i.e. writing things thatwould not long tarry. For God did not tarry long to manifest Christ. How quickly is that perceived to have rolled by, which is acknowledged to be already past! Call to mind the generations before thee; thou wilt find that the making of Adam is but a thing of yesterday. So do we read that all things have gone on from the very beginning: they were therefore done "quickly." The day of Judgment also will be here "quickly." Do thou anticipate its "quick" coming. It is to come "quickly;" do thou become converted yet more "quickly." The Judge's face will appear: but observe thou what the Prophet says, "Let uscome before" (let us "prevent") "His face with confession."

10. "Gird Thy sword upon Thy thigh, O most Mighty" (ver. 3). What is meant by "Thy sword, but "Thy word"? It was by that sword He scattered His enemies; by that sword he divided the son from the father, "the daughter from the mother, the daughter-in-law from the mother-in-law." We read these words in the Gospel, "I came not to send peace, but a sword." And, "In one house shall five be divided against each other; three against two, and two against three;" i.e. "the father against the son, the daughter against the mother, the daughter-in-law against the mother-in-law." By what "sword," but that which Christ brought, was this division wrought? And indeed, my brethren, we see this exemplified daily. Some young man is minded to give himself up to God's service; his father is opposed to it; they are "divided against each other:" the one promises an earthly inheritance, the other loves an heavenly; the one promises one thing, the other prefers another. The father should not think himself wronged: God alone is preferred to him. And yet he is at strife with the son, who would fain give himself to God's service. But the spiritual sword is mightier to separate them, than the ties of carnal nature to bind them together. This happens also in the case of a

mother against her daughter; still more also in that of a daughter-in-law against a mother-in-law. For sometimes in one house mother-in-law and daughter-in law are found orthodox and heretical respectively. And where that sword is forcibly felt, we do not dread the repetition of Baptism. Could daughter be divided against mother; and could not daughter-in-law be divided against mother-in-law? ...

11. What does he mean to express by the "thigh"? The flesh. Whence those words, "A prince shall not depart from Judah; and a lawgiver from his thighs"? Did not Abraham himself (to whom was promised the seed in which "all the nations of the earth were to be blessed"), when he sent his servant to seek and to bring home a wife for his son, being by faith fully persuaded, that in that, so to speak, contemptible seed was contained the great Name; that is, that the Son of God was to come of the seed of Abraham, out of all the children of men; did not he, I say, cause his servant to swear unto him in this manner, saying, "Put thy hand under my thigh," and so swear; as if he had said, "Put thy hand on the altar, or on the Gospel, or on the Prophet, or on any holy thing." "Put" (he says) "thy hand under my thigh;" having full confidence, not ashamed of it as unseemly, but understanding therein a truth. "With Thy beauty and Thy glory." Take to Thee that righteousness, in which Thou art at all times beautiful and glorious. "And speed on, and proceed prosperously, and reign" (ver. 4). Do we not see it so? Is it not already come to pass? He has "sped on; has proceeded prosperously, and He reigns ;" all nations are subdued unto Him. What a thing was it to see that "in the Spirit," of which same thing it is now in our power to experience in the reality! At the time when these words were said, Christ did not yet "reign" thus; had not yet sped on, nor "proceeded prosperously." They were then being preached, they have now been fulfilled: in many things we have God's promise fulfilled already; in some few we have to claim its fulfilment yet.

12. "Because of truth, meekness, and righteousness." Truth was restored unto us, when "the Truth sprung out of the earth: and Righteousness looked out from heaven." Christ was presented to the expectation of mankind, that in Abraham's Seed "all nations should be blessed." The Gospel has been preached. It is "the Truth." What is meant by "meekness"? The Martyrs have suffered; and the kingdom of God has made much progress from thence, and advanced throughout all nations; because the Martyrs suffered, and neither "fell away," nor yet offered resistance; confessing everything, concealing

nothing; prepared for everything, shrinking from nothing. Marvellous "meekness"! This did the body of Christ, by its Head it learned. He was first "led as a sheep to the slaughter, and as a lamb before his shearer is dumb, even so opened not His mouth;" meek to that degree, that while hanging on the Cross, He said, "Father, forgive them, for they know not what they do." Why because of "righteousness"? He will come also to judge, and to "render to every man according to his works." He spake "the truth;" He patiently endured unrighteousness: He is to bring "righteousness" hereafter.

13. "And Thy right hand shall lead Thee on marvellously." We shall be guided on by His right hand: He by His own. For He is God, we mortal men. He was led on by His own right hand; i.e. by His own power. For the power which the Father hath, He hath also; the Father's immortality He hath also; He hath the Father's Divinity, the Fathers Eternity, the Father's Power. Marvellously will His right hand lead Him on, performing the works of God; undergoing human sufferings, overthrowing the evil wills of men by His own goodness. Even now, He is being led on even to places where as yet He is not; and it is His own right hand that is leading Him on. For that is leading Him thither which He has Himself bestowed upon His Saints. "Thy right hand shall lead Thee on marvellously." 14. "Thine arrows are sharp, are most powerful" (ver. 5); words that pierce the heart, that kindle love. Whence in the Song of Songs it is said, "I am wounded with love. For she speaks of being "wounded with love; that is, of being in love, of being inflamed with passion, of sighing for the Bridegroom, from whom she received the arrow of the Word. "Thine arrows are sharp, are most powerful; both piercing, and effective; "sharp, most powerful. "The peoples shall fall under Thee. Who have "fallen"? They who were "wounded" have also "fallen. We see the nations subdued unto Christ; we do not see them "fall. He explains where they "fall," viz. "in the heart. It was there they lifted themselves up against Christ, there they "fall" down before Christ. Saul was a blasphemer of Christ: he was then lifted up, he prays to Christ, "he is fallen," he is prostrate before Him: the enemy of Christ is slain, that the disciple of Christ may live! By an arrow launched from heaven, Saul (not as yet Paul, but still Saul), still lifted up, still not yet prostrate, is wounded in "the heart: he received the arrow, he fell "in heart. For though he fell prostrate on his face, it was not there that he fell down in heart: but it was there where he said aloud, "Lord, what dost Thou bid me

do? But just now thou weft going to bind the Christians, and to bring them to punishment:

and now thou sayest unto Christ, "What dost Thou bid me do? O arrow sharp and most mighty, by whose stroke "Saul" fell, so as to become "Paul. As it was with him, so was it also with "the peoples; consider the nations, observe their subjection unto Christ. "The peoples" (then) "shall fall under Thee in the heart of the King's enemies; that is, in the heart of Thine enemies. For it is Him that he calls King, Him that he recognises as King. "The peoples shall fall under Thee in the heart of the King's enemies. They were "enemies" before; they have been stricken by thine arrows: they have fallen before Thee. Out of enemies they have been made friends: the enemies are dead, the friends survive. This is the meaning of, "for those which shall be changed. We are seeking to "understand" each single word, and each separate verse; yet so far only are we to seek for their "understanding," as to leave no one to doubt that they are spoken of Christ.

15. "Thy throne, O God, is for ever and ever" (ver. 6). Because God has "'blessed Thee' for ever," on account of the "grace poured over Thy lips. Now the throne of the Jewish Kingdom was a temporal one; belonging to those who were under the Law, not to those who were under "grace: He came to "redeem those who were under the Law," and to place them under "Grace. His "Throne is for ever and ever. Why? for that first throne of the Kingdom was but a temporal one: whence then have we a "throne for ever and ever"? Because it is God's throne. O divine Attribute of Eternity! for God could not have a temporal throne. "Thy throne, O God, is for ever and ever-a sceptre of direction is the sceptre of Thy Kingdom. "The sceptre of direction" is that which directs mankind: they were before crooked, distorted; they sought to reign for themselves: they loved themselves, loved their own evil deeds: they submitted not their own will to God; but would fain have bent God's will to conformity with their own lusts. For the sinner and the unrighteous man is generally angry with God, because it rains not! and yet would have God not be angry with himself, because he is profligate. And it is pretty much for this very reason that men daily sit, to dispute against God: "This is what He ought to have done: this He has not well done. Thou forsooth seest what thou doest; He knows not what He does!

It is thou that art crooked! His ways are right. When wilt thou make the crooked coincide with the straight? It cannot be made to coincide with it.

Just as if you were to place a crooked stick on a level pavement; it does not join on to it; it does not cohere; it does not fit into the pavement. The pavement is even in every part: but that is crooked; it does not fit into that which is level. The will of God then is "equal," thine own is "crooked: it is because thou canst not be conformed unto it, that it seems "crooked" unto thee: rule thou thyself by it; seek not to bend it to thine own will: for thou canst not accomplish it; that is at all times "straight"! Wouldest thou abide in Him? "Correct thou thyself; so will the sceptre of Him who rules thee, be unto thee "a rule of direction. Thence is He also called King,s from "ruling. For that is no "ruler" that does not correct. Hereunto is our King a King of "right ones. Just as He is a Priest (Sacerdos) by sanctifying us, so is He our King, our Ruler, by "ruling" us. ...

16. "Thou hast loved righteousness, and hated iniquity" (ver. 7). See there "the rod of direction" described. "Thou hast loved righteousness, and hated iniquity. Draw near to that "rod; let Christ be thy King: let Him "rule" thee with that rod, not crush thee with it. For that rod is "a rod of iron; an inflexible rod. "Thou shalt rule them with a rod of iron: and break them in pieces like a potter's vessel. Some He rules; others He "breaks in pieces: He "rules" them that are spiritual: He "breaks in pieces" them that are carnal. ...Would He so loudly declare that He was about to smite thee, if He wished to smite thee? He is then holding back His hand from the punishment of thine offences; but do not thou hold back. Turn thou thyself to the punishment of thine offences: for unpunished offences cannot be: punishment therefore must be executed either by thyself, or by Him: do thou then plead guilty, that He may reprieve thee. Consider an instance in that penitential Psalm: "Hide Thy face from my sins. Did he mean "from me"? No: for in another passage he says plainly, "Hide not Thy face from me. "Turn" then "Thy face from my sins. I would have Thee not see my sins. For God's "seeing" is animadverting upon. Hence too a Judge is said to "animadvert" on that which he punishes; i.e. to turn his mind on it, to bend it thereon, even to the punishment of it, inasmuch as he is the Judge.

So too is God a Judge. "Turn Thou Thy face from my sins. But thou thyself, if thou wouldest have God turn "His face" from them, turn not thine own face from them. Observe how he proposes this to God in that very Psalm: "I acknowledge," he says, "my transgression, and my sin is ever before me. He would fain have that which he wishes to be ever before his own eyes,

not be before God's eyes. Let no one flatter himself with fond hopes of God's mercy. His sceptre is "a sceptre of righteousness. Do we say that God is not merciful? What can exceed His mercy, who shows such forbearance to sinners; who takes no account of the past in all that turn unto Him? So love thou Him for His mercy, as still to wish that He should be truthful. For mercy cannot strip Him of His attribute of justice: nor justice of that of mercy. Meanwhile during the time that He postpones thy punishment, do not thou postpone it.

17. "Therefore, God, Thy God, hath anointed Thee. It was for this reason that He anointed thee, that thou mightest love righteousness, and hate iniquity. And observe in what way he expresses himself. "Therefore, God, Thy God, hath anointed Thee: i.e. "God hath anointed Thee, O God. "God" is "anointed" by God. For in the Latin it is thought to be the same case of the noun repeated: in the Greek however there is a most evident distinction; one being the name of the Person addressed; and one His who makes the address, saying, "God hath anointed Thee. "O God, Thy God hath anointed Thee," just as if He were saying, "Therefore hath Thy God, O God, anointed Thee. Take it in that sense, understand it in that sense; that such is the sense is most evident in the Greek. Who then is the God that is "anointed" by God? Let the Jews tell us; these Scriptures are common to us and them. It was God, who was anointed by God: you hear of an "Anointed" one; understand it to mean "Christ. For the name of "Christ" comes from "chrism; this name by which He is called "Christ" expresses "unction: nor were kings and prophets anointed in any kingdom, in any other place, save in that kingdom where Christ was prophesied of, where He was anointed, and from whence the Name of Christ was to come. It is found nowhere else at all: in no one nation or kingdom. God, then, was anointed by God;

with what oil was He anointed, but a spiritual one? For the visible oil is in the sign, the invisible oil is in the mystery; the spiritual oil is within. "God" then was "anointed" for us, and sent unto us; and God Himself was man, in order that He might be "anointed: but He was man in such a way as to be God still. He was God in such a way as not to disdain to be man. "Very man and very God; in nothing deceitful, in nothing false, as being everywhere true, everywhere "the Truth" itself. God then is man; and it was for this cause that "God" was "anointed," because God was Man, and became "Christ." 18. This was figured in Jacob's placing a stone at his head, and so sleeping. The

patriarch Jacob had placed a stone at his head: sleeping with that stone at his head, he saw heaven opened, and a ladder from heaven to earth, and Angels ascending and descending; after this vision he awaked, anointed the stone, and departed. In that "stone" he understood Christ; for that reason he anointed it. Take notice what it is whereby Christ is preached. What is the meaning of that anointing of a stone, especially in the case of the Patriarchs who worshipped but One God? It was however done as a figurative act: and he departed. For he did not anoint the stone, and come to worship there constantly, and to perform sacrifice there. It was the expression of a mystery; not the commencement of sacrilege. And notice the meaning of "the stone. "The Stone which the builders refused, this is become the head of the corner. Notice here a great mystery. The "Stone" is Christ. Peter calls Him "a living Stone, disallowed indeed of men, but chosen of God. And the stone is set at "the head," because "Christ is the Head of the man. And "the stone" was anointed, because "Christ" was so called from His being anointed. And in the revelation of Christ, the ladder from earth to heaven is seen, or from heaven to earth, and the Angels ascending and descending.

What this means, we shall see more clearly, when we have quoted the testimony from the Lord Himself in the Gospel. You know that Jacob is the same as Israel. For when he wrestled with the Angel, and "prevailed," and had been blest by Him over whom he prevailed, his named was changed, so that he was called "Israel; just as the people of Israel "prevailed" against Christ, so as to crucify Him, and nevertheless was (in those who believed in Christ) blest by Him over whom it prevailed. But many believed not; hence the halting of Jacob. Here we have at once, blessing and halting. Blessing on those who became believers; for we know that afterward many of that people did believe: Halting on the other hand in those who believed not. And because the greater part believed not, and but few believed, therefore that a halting might be produced, He touched "the breadth of his thigh. What is meant by the breadth of the thigh? The great multitude of his descendants. ...

19. "God, Thy God, hath anointed Thee." We have been speaking of God, who was "anointed;" i.e. of Christ. The name of Christ could not be more clearly expressed than by His being called "God the Anointed." In the same way in which He was "beautiful before the children of men," so is He here "anointed with the oil of gladness above His fellows." Who then are His "fellows"? The children of men; for that He Himself (as the Son of Man) became

partaker of their mortality in order to make them partakers of His Immortality. 20. "Out of Thy garments is the smell of myrrh, amber, and cassia" (ver. 8). Out of Thy garments is perceived the smell of fragrant odours. By His garments are meant His Saints, His elect, His whole Church, which he shows forth, as His garment, so to speak; His robe "without spot and wrinkle," which on account of its spots He has "washed" in His blood; on account of its "wrinkles" extended on His Cross. Hence the sweet savour which is signified by certain perfumes there mentioned. Hear Paul, that "least of the Apostles" (that "hem of that garment," which the woman with the issue of blood touched, and was healed), hear him saying: "We are a sweet savour of Christ, in every place, both in them that are saved, and in them that perish. He did not say, "We are a sweet savour in them that are saved, and a foul savour in them that are lost: but, as far as relates to ourselves, "we are a sweet savour both in them that are saved, and in them that perish." ...They who loved him were saved by the odour of "sweet savour; they who envied him, perished by means of that "sweet savour. To them that perished then he was not a foul "savour," but a "sweet savour. For it was for this very reason they the more envied him, the more excellent that grace was which reigned in him: for no man envies him who is unhappy.

He then was glorious in the preaching of God's Word, and in regulating his life according to the rule of that "rod of direction; and he was loved by those who loved Christ in him, who followed after and pursued the odour of sweet savour; who loved the friend of the bridegroom: that is to say, by the Bride Herself, who says in the Song of Songs, "We will run after the sweet savour of thy perfumes. But the others, the more they beheld him invested with the glory of the preaching of the Gospel, and of an irreproachable life, were so much the more tortured with envy, and found that sweet savour prove death to them. 21. "Out of thy ivory palaces, whereby kings' daughters have made Thee glad." Choose whichever you please, "ivory" palaces, or "magnificent," or "royal" palaces, it is out of these that the kings' daughters have made Christ glad. Would you understand the spiritual sense of "ivory palaces"? Understand by them the magnificent houses, and tabernacles of God, the hearts of the Saints; and by these self-same "kings" those who rule their flesh; who bring into subjection to themselves the rebellious commonalty of human affections, who chastise the body, and reduce it to bondage: for it is from these that the daughters of kings have made Him glad. For all

the souls that have been born through their preaching and evangelizing are "daughters of kings:" and the Churches, as the daughters of Apostles, are daughters of kings. For He is "King of kings;" they themselves kings, of whom it was said, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." They preached the "Word of Truth;" and begat Churches not for themselves, but for Him. ...Therefore as "raising up seeds to their brother," to as many as they begat, they gave the name not of "Paulians" or "Petrians," but of "Christians." Observe whether that sense is not wakefully kept in these verses. For when he said, "out of the ivory palaces, he spake of mansions royal, ample, honourable, peaceful, like the heart of the Saints; he added, "Whereby the kings' daughters have made Thee glad in Thine honour." They are indeed daughters of kings. daughters of thine Apostles, but still "in Thine honour:" for they raised up seed to their brother. Hence Paul, when he saw those whom he had raised up unto his Brother, running after his own name, exclaimed, "Was Paul crucified for you?" ...No; for he says, "Or were ye baptized in the name of Paul?"

"The daughters of kings have made Thee glad in Thine honour." Keep, hold fast this "in Thine honour." This is meant by having "a wedding garment;" seeking His honour, His glory. Understand moreover by "kings' daughters" the cities, which were founded by kings, and have received the faith: and out of the ivory palaces (palaces rich, the proud, the lifted up). "Kings' daughters have made Thee glad in Thine honour;" in that they sought not the honour of their founders, but have sought Thine honour. Show me at Rome a temple of Romulus held in so great honour as I can show you the Monument of Peter. In Peter, who is honoured but He who died for us? For we are followers of Christ, not followers of Peter. And even if we were born from the brother of Him that is dead, yet are we named after the name of Him who is dead. We were begotten by the one, but begotten to the other. Behold, Rome, Carthage, and several other cities are the daughters of kings, and yet have they "made glad the King in His honour:" and all these make up one single Queen.

22. What a nuptial song! Behold in the midst of songs full of rejoicing, comes forth the Bride herself. For the Bridegroom was coming. It was He who was being described: it was on Him all our attention was fixed. "Upon Thy right hand did stand the Queen" (ver. 9). She which stands on the left is no Queen. For there will be one standing on "the left" also, to whom it will

be said, "Go into everlasting fire." But she shall stand on the right hand, to whom it will be said, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." On Thy right hand did stand the Queen, "in a vesture of gold, clothed about with divers colours." What is the vesture of this Queen? It is one both precious, and also of divers colours: it is the mysteries of doctrine in all the various tongues: one African, one Syrian, one Greek, one Hebrew, one this, and one that; it is these languages that produce the divers colours of this vesture. But just as all the divers colours of the vesture blend together in the one vesture, so do all the languages in one and the same faith. In that vesture, let there be diversity, let there be no rent. See we have "understood" the divers colours of the diversity of tongues; and the vesture to refer to unity: but in that diversity itself, what is meant by the "gold"? Wisdom itself. Let there be any diversity of tongues you please, but there is but one "gold" that is preached of: not a different gold, but a different form of that gold. For it is the same Wisdom, the same doctrine and discipline that every language preaches. In the languages there is diversity; gold in the thoughts.

23. The Prophet addresses this Queen (for he delights in singing to her), and moreover each one of us, provided, however, we know where we are, and endeavour to belong to that body, and do belong to it in faith and hope, being united in the membership of Christ. For it is us whom he addresses, saying, "Hearken, O daughter, and behold" (ver. 10), as being one of the "Fathers" (for they are "daughters of kings"), although it be a Prophet, or although it be an Apostle that is addressing her; addressing her, as a daughter, for we are accustomed to speak in this way, "Our fathers the Prophets, our fathers the Apostles;" if we address them as "fathers," they may address us as children: and it is one father's voice addressing one daughter. "Hearken, O daughter, and see." "Hear" first; afterward "see." For they came to us with the Gospel; and that has been preached to us, which as yet we do not see, and which on hearing of it we believed, which by believing it, we shall come to see: even as the Bridegroom Himself speaks in the Prophet, "A people whom I have not known served me. In the hearing of me with the ear it obeyed me." What is meant by on "hearing of me with the ear"? That they did not "see." The Jews saw Him, and crucified Him; the Gentiles saw Him not, and believed. Let the Queen who comes from the Gentiles come in "the vesture of gold, clothed with divers colours;" let her come from among the Gentiles clad in

all languages, in the unity of Wisdom: let it be said unto her, "Hearken, O daughter, and see." If thou wilt not hear, thou shalt not "see." ...

"And incline thine ear." It is not enough to "hearken;" hearken with humility: bow down thine ear. "Forget also thine own people, and thy father's house." There was a certain "people," and a certain house of thy father, in which thou wast born, the people of Babylon, having the devil for thy king. Whencesoever the Gentiles came, they came from their father the devil; but they have renounced their sonship to the devil. "Forget also thine own people, and thy father's house." He, in making thee a sinner, begat thee loathsome: the Other, in that "He justifies the ungodly," begetteth thee again in beauty. 24. "For the King hath greatly desired thy beauty" (ver. 11). What "beauty" is that, save that which is His own work? "Greatly desired the beauty"-Of whom? Of her the sinner, the unrighteous, the ungodly, such as she was with her "father," the devil, and among her own "people"? No, but hers of whom it is said, "Who is this that cometh up made white?" She was not white then at the first, but was "made" white afterwards. For "though your sins shall be as scarlet, I will make them white as snow." "The king has greatly desired thy beauty." What King is this? "For He is the Lord thy God." Now consider whether thou oughtest not to forego that thy father, and thy own people, and to come to this King, who is thy God? Thy God is "thy King," thy "King" is also thy Bridegroom. Thou weddest to thy King, who is thy God: being endowed by Him, being adorned by Him; redeemed by Him, and healed by Him. Whatever thou hast, wherewith to be pleasing to Him, thou hast from Him.

25. "And the daughters of Tyre shall worship Him with gifts" (ver. 12). It is that selfsame "King, who is thy God," that the daughters of Tyre shall worship with gifts. The daughters of Tyre are the daughters of the Gentiles; the part standing for the whole. Tyre, a city bordering on this country, where the prophecy was delivered, typified the nations that were to believe in Christ. Thence came that Canaanitish woman, who was at first called "a dog; for that ye may know that she was from thence, the Gospel speaks thus. "He departed into the parts of Tyre and Sidon, and behold a woman of Canaan came out of the same coasts," with all the rest that is related there. She who at first, at the house of her "father," and among her "own people," was but "a dog," who by coming to, and crying after that "King," was made beautiful by believing in Him, what did she obtain to hear? "O woman, great is thy faith.

"The King has greatly desired thy beauty. And the daughters of Tyre shall worship with gifts. With what gifts? Even so would this King be approached, and would have His treasuries filled: and it is He Himself who has given us that wherewith they may be filled, and may be filled by you. Let them come (He says) and "worship Him with gifts. What is meant by "with gifts"? ..."Give alms, and all things are clean unto you.

Come with gifts to Him that saith, "I will have mercy rather than sacrifice. To that Temple that existed aforetime as a shadow of that which was to come, they used to come with bulls, and rams, and goats, with every different kind of animal for sacrifice: that with that blood one thing should be done, and another be typified by it. Now that very blood, which all these things used to figure, hath come: the King Himself hath come, and He Himself would have your "gifts. What gifts? Alms. For He Himself will judge hereafter, and will Himself hereafter account "gifts" to certain persons "Come" (He says), "ye blessed of My Father. Why? "I was an hungred, and ye gave Me meat," etc. These are the gifts with which the daughters of Tyre worship the King; for when they said, "When saw we Thee? He who is at once above and below (whence those "ascending" and "descending" are spoken of), said, "Inasmuch as ye have done it unto one of the least of Mine, ye have done it unto Me."

26. ..."The rich among the people shall entreat Thy face." Both they who shall entreat that face, and He whose face they will entreat, are all collectively but one Bride, but one Queen, mother and children belonging all together unto Christ, belonging unto their Head. ... 27. "All the glory of her, the King's daughter, is from within" (ver. 13). Not only is her robe, outwardly, "of gold, and of divers colours;" but He who loved her beauty, knew her to be also beautiful within. What are those inward charms? Those of conscience. It is there Christ sees; it is there Christ loves her: it is there He addresses her, there punishes, there crowns. Let then thine alms be done in secret; for "all the glory of her, the King's daughter, is from within." "With fringes of gold, clothed with divers colours" (ver. 14). Her beauty is from within; yet in the "fringes of gold" is the diversity of languages: the beauty of doctrine. What do these avail, if them be not that beauty "from within"? "The virgins shall be brought unto the King after her." It has been fulfilled indeed. The Church has believed; the Church has been formed throughout all nations. And to what a degree do virgins now seek to find favour in the

eyes of that King! Whence are they moved to do so? Even because the Church preceded them. "The virgins shall be brought unto the King after her. Her near kinswomen shall be brought unto Thee." For they that are brought unto Him are not strangers, but her "near kinswomen," that belong to her. And because he had said, "unto the King," he says, turning the discourse to Him, "her near kinswomen shall be brought unto Thee."

28. "With gladness and rejoicing shall they be brought and shall be led into the Temple of the King" (ver. 15). The "Temple of the King" is the Church itself: it is the Church itself that enters into "the Temple of the King." Whereof is that Temple constructed? Of the men who enter the Temple? Who but God's "faithful" ones are its "living stones"? "They shall be led into the Temple of the King." For there are virgins without the Temple of the King, the nuns among the heretics: they are virgins, it is true; but what will that profit them, unless they be led into the "Temple of the King"? The "Temple of the King" is in unity: the "Temple of the King" is not ruinous, is not rent asunder, is not divided. The cement of those living stones is "charity." 29. "Instead of thy fathers, children are born to thee" (ver. 16). Nothing can be more manifest. Now consider the "Temple of the King" itself, for it is on its behalf he speaks, on account of the unity of the body that is spread throughout all the world: for those very persons who have chosen to be virgins, cannot find favour with the King unless they be led into the Temple of the King. "Instead of thy fathers, are thy children born to thee. It was the Apostles begat thee.: they were "sent: they were the preachers: they are "the fathers. But was it possible for them to be with us in the body for ever? Although one of them said, "I desire to depart, and to be with Christ, which is far better: to abide in the flesh is necessary for your sakes. It is true he said this, but how long was it possible for him to remain here? Could it be till this present time, could it be to all futurity? Is the Church then left desolate by their departure? God forbid. "Instead of thy fathers, children have been born to thee. What is that? The Apostles were sent to thee as "fathers," instead of the Apostles sons have been born to thee: there have been appointed Bishops. For in the present day, whence do the Bishops, throughout all the world, derive their origin? The Church itself calls them fathers; the Church itself brought them forth, and placed them on the thrones of "the fathers.

Think not thyself abandoned then, because thou seest not Peter, nor seest Paul: seest not those through whom thou wert born. Out of thine own off-

spring has a body of "fathers" been raised up to thee. "Instead of thy fathers, have children been born to thee. Observe how widely diffused is the "Temple of the King," that "the virgins that are not led to the Temple of the King," may know that they have nothing to do with that marriage. "Thou shall make them princes over all the earth. This is the Universal Church: her children have been made "princes over all the earth: her children have been appointed instead of the "fathers. Let those who are cut off own the truth of this, let them come to the One Body: let them be led into the Temple of the King. God hath established His Temple everywhere: hath laid everywhere "the foundations of the Prophets and Apostles. The Church has brought "forth sons; has made them "instead of her fathers" to be "princes over all the earth."

30. "They shall be mindful of thy name in every generation and generation; therefore shall the peoples confess unto Thee" (ver. 17). What does it profit then to "confess" indeed and yet to confess out of "the Temple"? What does it profit to pray, and yet not to pray on the Mount? "I cried," says he, "unto the Lord with my voice: and He heard me out of His holy hill." Out of what "hill"? Out of that of which it is said, "A city set upon a hill cannot be hid." Of what "hill"? Out of that hill which Daniel saw "grow out of a small stone, and break all the kingdoms of the earth; and cover all the face of the earth." There let him pray, who hopes to receive: there let him ask, who would have his prayer heard: there let him confess, who wishes to be pardoned. "Therefore shall the peoples confess unto thee for ever, world without end." For in that eternal life it is true indeed there will no longer be the mourning over sins: but yet in the praises of God by that everlasting City which is above, there will not be wanting a perpetual confession of the greatness of that happiness. For to that City itself, to which another Psalm sings, "Glorious things are spoken of thee, O City of God," to her who is the very Bride of Christ, the very Queen, a "King's daughter, and a King's consort;" ...the peoples shall for this very cause confess even to herself; the hearts of all, now enlightened by perfect charity, being laid bare, and made manifest, that she may know the whole of herself most completely, who here is, in many parts of her, unknown to herself. ...

PSALM 46

1. It is called, "A Psalm, to the end, for the sons of Korah, for things secret." Secret is it then; but He Himself, who in the place of Calvary was crucified, ye

know, hath rent the veil, that the secrets of the temple might he discovered. Furthermore since the Cross of our Lord was a key, whereby things closed might be opened; let us trust that He will be with us, that these secrets may be revealed. What is said, "To the end," always ought to be understood of Christ. For "Christ is the end of the law for righteousness to every one that believeth." But The End He is called, not because He consumeth, but because He perfecteth. For ended call we the food which is eaten, and ended the coat which is woven, the former to consumption, the latter to perfection. Because then we have not where to go farther when we have come to Christ, Himself is called the end of our course. Nor ought we to think, that when we have come to Him, we ought to strive any further to come also to the Father. For this thought Philip also, when he said to Him, "Lord, show us the Father, and it sufficeth us." When he said, "It sufficeth us," he sought the end of satisfaction and perfection. Then said He, "Have I been so long time with you, and hast thou not known Me, Philip: be that hath seen Me, hath seen the Father." In Him then have we the Father, because He is in the Father, and the Father in Him, and He and His Father are One.

2. "Our God is a refuge and strength" (ver. 1). There are some refuges wherein is no strength, whereto when any fleeth, he is more weakened than strengthened. Thou fleest, for example, to some one greater in the world, that thou mayest make' thyself a powerful friend; this seemeth to thee a refuge. Yet so great are this world's uncertainties, and so frequent grow the ruins of the powerful day by day, that when to such refuge thou art come, thou beginnest to fear more than ever therein. ...Our refuge is not such, but our refuge is strength. When thither we have fled, we shall be firm. 3. "A helper in tribulations, which find us out too much. Tribulations are many, and in every tribulation unto God must we flee; whether it be a tribulation in our estate, or in our body's health, or about the peril of those dearest to us, or any other thing necessary to the sustaining of this life, refuge ought there to be none at all to a Christian man, other than his Saviour, other than his God, to whom when he has fled, he is strong. For he will not in himself be strong, nor will he to himself be strength, but He will be his strength, who has become his refuge. But, dearly beloved, among all tribulations of the human soul is no greater tribulation than the consciousness of sin. For if there be no wound herein, and that be sound within man which is called conscience, wherever else he may suffer tribulation, thither will he flee, and

there find God. ...Ye see, dearly beloved, when trees are cut down and proved by the carpenters, sometimes in the surface they seem as though injured and rotten; but the carpenter looks into the inner marrow as it were of the tree, and if within he find the wood sound, he promises that it will last in a building; nor will he be very anxious about the injured surface, when that which is within he declares sound. Furthermore, to man anything more inward than conscience is not found;

what then profits it, if what is without is sound, and the marrow of conscience has become rotton? These are close and vehement overmuch, and as this Psalm saith, too great tribulations; yet even in these the Lord hath become a helper by forgiving sin. For the consciences of the ungodly hateth nothing save indulgence; for if one saith he hath great tribulations, being a confessed debtor to the treasury, when he beholdeth the narrowness of his estate, and seeth that he cannot be solvent; if on account of the distrainers every year hanging over him, he saith that he suffereth great tribulations, and doth not breathe freely except in hope of indulgence, and that in things earthly; how much more the debtor of penalties out of the abundance of sins: when shall he pay what he owes out of his evil conscience, when if he pay, he perisheth? For to pay this debt, is to undergo the penalties. Remaineth then that of His indulgence, we may be secure, get so that, indulgence received, we return not again to contract debts. ...

4. Now then, such security received, what say they? "Therefore will not we fear, when the earth shall be confounded" (ver. 2). Just before anxious, suddenly secure; out of too great tribulations set in great tranquillity. For in them Christ was sleeping, therefore were they tossed: Christ awoke (as but now we heard out of the Gospel), He commanded the winds, and they were still. Since Christ is in each man's heart by faith, it is signified to us, that his heart as a ship in this world's tempest is tossed, who forgetteth his faith: as though Christ sleeping it is tossed, but Christ awaking cometh tranquillity. Nay, the Lord Himself, what said He? "Where is your faith?" Christ aroused, aroused up faith, that what had been done in the ship, might be done in their hearts. "A helper in tribulations, which found us out too much." He caused that therein should be great tranquillity.

5. See what tranquillity: "Therefore will not we fear when the earth shall be confounded, and the mountains shall be carried into the heart of the sea. Then we shall find not fear. Let us seek mountains carried, and if we can

find, it is manifest that this is our security. The Lord truly said to His disciples, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Be Thou removed, and be Thou cast into the sea, and it shall be done. Haply "to this mountain," He said of Himself; for He is called a Mountain: "It shall come to pass in the last days, that the mountain of the Lord shall be manifest. But this Mountain is placed above other mountains; because the Apostles also are mountains, supporting this Mountain. Therefore followeth, "In the last days the Mountain of the Lord shall be manifest, established in the top of the mountains. Therefore passeth It the tops of all mountains, and on the top of all mountains is It placed; because the mountains are preaching The Mountain. But the sea signifieth this world, in comparison of which sea, like earth seemed the nation of the Jews. For it was not covered over with the bitterness of idolatry, but, like dry land, was surrounded with the bitterness of the Gentiles as with sea. It was to be, that the earth be confounded, that is, that nation of the Jews;

and that the mountains be carried into the heart of the sea, that is, first that great Mountain established in the top of the mountains. For He deserted the nation of the Jews, and came among the Gentiles. He was carried from the earth into the sea. Who carrying Him? The Apostles, to whom He had said, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Be thou removed,and be thou cast into the sea, and it shall be done: that is, through your most faithful preaching it shall come to pass, that this mountain, that is, I Myself, be preached among the Gentiles, be glorified among the Gentiles, be acknowledged among the Gentiles, and that be fulfilled which was predicted of Me, "A people whom I have not known shall serve Me." ... 6. "The waters thereof roared, and were troubled" (ver. 3): when the Gospel was preached, "What is this? He seemeth to be a setter forth of strange gods:" this the Athenians; but the Ephesians, with what tumult would they have slain the Apostles, when in the theatre, for their goddess Diana, they made such an uproar, as to be shouting, "Great is Diana of the Ephesians!" Amidst which waves and roaring of the sea, feared not they who to that refuge had fled. Nay, the Apostle Paul would enter in to the theatre, and was kept back by the disciples, because it was necessary that he should still abide in the flesh for their sakes. But yet, "the waters thereof roared, and were troubled: the mountains shook at the mightiness thereof." Whose might? The sea's? or rather God's, of whom was said, "refuge and strength, a

helper in tribulations, which have found us out too much?" For shaken were the mountains, that is, the powers of this world. For one thing are the mountains of God, another the mountains of the world: the mountains of the world, they whose head is the devil, the mountains of God, they whose Head is Christ. But by these mountains were shaken those mountains. Then gave they their voices against Christians, when the mountains were shaken, the waters roaring; for the mountains were shaken, and there was made a great earthquake, with quaking of the sea. But against whom this? Against the City founded upon a rock. The waters roar, the mountains shake, the Gospel being preached. What then, the City of God? Hear what followeth.

7. "The streams of the river make glad the City of God" (ver. 4). When the mountains shake, when the sea rages, God deserteth not His City, by the streams of the river. What are these streams of the river? That overflowing of the Holy Spirit, of which the Lord said, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, out of his bosom shall flow rivers of living water. These rivers then flowed out of the bosom of Paul, Peter, John, the other Apostles, the other faithful Evangelists. Since these rivers flowed from one river, many "streams of the river make glad the City of God. For that ye might know this to be said of the Holy Spirit, in the same Gospel next said the Evangelist, "But this spake He of the Spirit, which they that were to believe on Him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified. Jesus being glorified after His Resurrection, glorified after His Ascension, on the day of Pentecost came the Holy Spirit, and filled the believers, who spake with tongues, and began to preach the Gospel to the Gentiles. Hence was the City of God made glad, while the sea was troubled by the roaring of its waters, while the mountains were confounded, asking what they should do, how drive out the new doctrine, how root out the race of Christians from the earth. Against whom?

Against the streams of the river making glad the City of God. For thereby showed He of what river He spake; that He signified the Holy Spirit, by "the streams of the river make glad the City of God. And what follows? "The Most High hath sanctified His tabernacle: since then there followeth the mention of Sanctification, it is manifest that these streams of the river are to be understood of the Holy Spirit, by whom is sanctified every godly soul believing in Christ, that it may be made a citizen of the City of God. 8. "God is in the midst of her: she shall not be moved" (ver. 5). Let the sea rage,

the mountains shake; "God is in the midst of her: she shall not be moved." What is, "in the midst of her"? That God stands in any one place, and they surround Him who believe in Him? Then is God circumscribed by place; and broad that which surroundeth, narrow that which is surrounded? God forbid. No such thing imagine of God, who is contained in no place, whose seat is the conscience of the godly: and so is God's seat in the hearts of men, that if man fall from God, God in Himself abideth, not falleth like one not finding where to be. For rather doth He lift up thee, that thou mayest be in Him, than so lean upon thee, as if thou withdraw thyself, to fall. Himself if He withdraw, fall wilt thou: thyself if thou withdraw, fall will not He. What then is, "God is in the midst of her"? It signifieth that God is equal to all, and accepteth not persons. For as that which is in the middle has equal distances to all the boundaries, so God is said to be in the middle, because He consulteth equally for all. "God is in the midst of her: she shall not be moved." Wherefore shall she not be moved? Because God is in the midst of her. He is "the Helper in tribulations that have found us out too much. God shall help her with His Countenance." What is, "with His Countenance"? With manifestation of Himself. How manifests God Himself, so as that we see His Countenance? I have already told you; ye have learned God's Presence; we have learned it through His works. When from Him we receive any help so that we cannot at all doubt that it was granted to us by the Lord, then God's Countenance is with us.

9. "The heathen are troubled" (ver. 6). And how troubled? why troubled? To cast down the City of God, in the midst whereof is God? To overthrow the tabernacle sanctified, which God helpeth with His Countenance? No: with a wholesome trouble are the heathen now troubled. For what followeth? "And the kingdoms are bowed. Bowed, saith He, are the kingdoms; not now erected that they may rage, but bowed that they may adore. When were the kingdoms bowed? When that came to pass which was predicted in another Psalm, "All kings shall fall down before Him, all nations shall serve Him. What cause made the kingdoms to bow? Hear the cause. "The Most High gave His Voice, and the earth was moved. The fanatics of idolatry, like frogs in the marshes, clamoured, the more tumultuously, the more sordidly, in filth and mire. And what is the brawling of frogs to the thunder of the clouds? For out of them "the Most High gave His Voice, and the earth was moved: He thundered out of His clouds. And what are His clouds? His

Apostles, His preachers, by whom He thundered in precepts, lightened in miracles. The same are clouds who are also mountains: mountains for their height and firmness, clouds for their rain and fruitfulness. For these clouds watered the earth, of which it was said, "The Most High gave His Voice, and the earth was moved. For it is of those clouds that He threateneth a certain barren vineyard, whence the mountains were carried into the heart of the sea;

"I will command," saith He, "the clouds that they rain no rain upon it. This was fulfilled in that which I have mentioned, when the mountains were carried into the heart of the sea; when it was said, "It was necessary that the word of God should have been spoken first to you; but seeing ye put it from you, we turn to the Gentiles; then was fulfilled, "I will command the clouds that they rain no rain upon it. The nation of the Jews hath just so remained as a fleece dry upon the ground. For this, ye know, happened in a certain miracle, the ground was dry, the fleece only was wet, yet rain in the fleece appeared not. So also the mystery of the New TeStament appeared not in the nation of the Jews. What there was the fleece, is here the veil. For in the fleece was veiled the mystery. But on the ground, in all the nations open lieth Christ's Gospel; the rain is manifest, the Grace of Christ is bare, for it is not covered with a veil. But that the rain might come out of it, the fleece was pressed. For by pressure they from themselves excluded Christ, and the Lord now from His clouds raineth on the ground, the fleece hath remained dry. But of them then "the Most High gave His Voice," out of those clouds; by which Voice the kingdoms were bowed and worshipped.

10. "The Lord of Hosts is with us; the God of Jacob is our taker up" (ver. 7). Not any man, not any power, not, in short, Angel, or any creature either earthly or heavenly, but "the Lord of Hosts is with us; the God of Jacob is our taker up." He who sent Angels, came after Angels, came that Angels might serve Him, came that men He might make equal to Angels. Mighty Grace! If God be for us, who can be against us? "The Lord of Hosts is with us." What Lord of Hosts is with us? "If" (I say) "God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all; how hath He not with Him also freely given us all things." Therefore be we secure, in tranquillity of heart nourish we a good conscience with the Bread of the Lord. "The Lord of Hosts is with us; the God of Jacob is our taker up." However great be thy infirmity, see who taketh thee up. One is sick, a physician is

called to him. His own taken-up, the Physician calleth the sick man. Who hath taken him up? Even He. A great hope of salvation; a great Physician hath taken him up. What Physician? Every Physician save He is man: every Physician who cometh to a sick man, another day can be made sick, beside Him. "The God of Jacob is our taker up." Make thyself altogether as a little child, such as are taken up by their parents. For those not taken up, are exposed; those taken up are nursed. Thinkest thou God hath so taken thee up, as when an infant thy mother took thee up? Not so, but to eternity. For thy voice is in that Psalm, "My father and my mother forsake me, but the Lord hath taken me up."

11. "Come and see the works of the Lord" (ver. 8). Now of this taking up, what hath the Lord done? Consider the whole world, come and see. For if thou comest not, thou seest not; if thou seest not, thou believest not; if thou believest not, thou standest afar off: if thou believest thou comest, if thou believest thou seest. For how came we to that mountain? Not on foot? Is it by ship? Is it on the wing? Is it on horses? For all that pertain to space and place, be not concerned, trouble not thyself, He cometh to thee. For out of a small stone He hath grown, and become a great mountain, so that He hath filled all the face of the earth. Why then wouldest thou by land come to Him, who filleth all lands? Lo, He hath already come: watch thou. By growing He waketh even sleepers; if yet there is not in them so deep sleep, as that they be hardened even against the mountain coming; but they hear, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. For it was a great thing for the Jews to see the stone. For the stone was yet small: and small they deservedly despised it, and despising they stumbled, and stumbling they were broken; remains that they be ground to powder. For so was it said of the stone, "Whosoever shall fall upon that stone shall be broken;

but on whomsoever it shall fall, it will grind him to powder. It is one thing to be broken, another to be ground to powder. To be broken is less than to be ground to powder: but none grindeth He coming exalted, save whom He brake lying low. For now before His coming He lay low before the Jews, and they stumbled at Him, and were broken; hereafter shall He come in His Judgment, glorious and exalted, great and powerful, not weak to be judged, but strong to judge, and grind to powder those who were broken stumbling at Him. For "A stone of stumbling and a rock of offence," is He to

them that believe not. Therefore, brethren, no wonder if the Jews acknowledged not Him, whom as a small stone lying before their feet they despised. They are to be wondered at, who even now so great a mountain will not acknowledge. The Jews at a small stone by not seeing stumbled; the heretics stumble at a mountain. For now that stone hath grown, now say we unto them, Lo, now is fulfilled the prophecy of Daniel, "The stone that was small became a great mountain, and filled the whole earth. Wherefore stumble ye at Him, and go not rather up to Him? Who is so blind as to stumble at a mountain? Came He to thee that thou shouldest have whereat to stumble, and not have whereto to go up? "Come ye, and let us go up to the mountain of the Lord. Isaiah saith this:

"Come ye, and let us go up. What is, "Come ye, and let us go up"? "Come ye," is, Believe ye. "Let us go up," is, Let us profit. But they will neither come, nor go up, nor believe, nor profit. They bark against the mountain. Even now by so often stumbling on Him they are broken, and will not go up, choosing always to stumble. Say we to them, "Come ye, and see the works of the Lord: what "prodigies He hath set forth through the earth. Prodigies are called, because they portend something, those signs of miracles which were done when the world believed. And what thereafter came to pass, and what did they portend? 12. "He maketh wars to cease unto the end of the earth" (ver. 9). This not yet see we fulfilled: yet are there wars, wars among nations for sovereignty; among sects, among Jews, Pagans, Christians, heretics, are wars, frequent wars, some for the truth, some for falsehood contending. Not yet then is this fulfilled, "He maketh wars to cease unto the end of the earth; but haply it shall be fulfilled. Or is it now also fulfilled? In some it is fulfilled; in the wheat it is fulfilled, in the tares it is not yet fulfilled. What is this then, "He maketh wars to cease unto the end of the earth"? Wars He calleth whereby it is warred against God. But who warreth against God? Ungodliness. And what to God can ungodliness do? Nothing. What doth an earthen vessel dashed against the rock, however vehemently dashed? With so much greater harm to itself it cometh, with how much the greater force it cometh. These wars were great, frequent were they. Against God fought ungodliness, and earthen vessels were dashed in pieces, even men by presuming on themselves, by too much prevailing by their own strength. This is that, the shield whereof Job also named concerning one ungodly. "He runneth against God, upon the stiff neck of his shield. What is, "upon the stiff neck of

his shield"? Presuming too much upon his own protection. Were they such who said, "God is our refuge and strength, a Helper in tribulations which have found us out too much"?

or in another Psalm, "For I will not trust in my bow, neither shall my sword save me. When one learneth that in himself he is nothing, and help in himself has none, arms in him are broken in pieces, wars are made to cease. Such wars then destroyed that Voice of the Most High out of His holy clouds, whereby the earth was moved, and the kingdoms were bowed. These wars hath He made to cease unto the end of the earth. "He shall break the bow, and dash in pieces the arms, and burn the shield with fire. Bow, arms, shield, fire. The bow is plots; arms, public warfare; shields, vain presuming of self-protection: the fire wherewith they are burned, is that whereof the Lord said, "I am come to send fire on the earth; of which fire saith the Psalm, "There is nothing hid from the heat thereof. This fire burning, no arms of ungodliness shall remain in us, needs must all be broken, dashed in pieces, burned. Remain thou unharmed, not having any help of thine own; and the more weak thou art, having no arms thine own, the more He taketh thee up, of whom it is said, "The God of Jacob is our taker up." ...But when God taketh us up, doth He send us away unarmed? He armeth us, but with other arms, arms Evangelical, arms of truth, continence, salvation, faith, hope, charity. These arms shall we have, but not of ourselves: but the arms which of ourselves we had, are burnt up:

yet if by that fire of the Holy Spirit we are kindled, whereof it is said, "He shall burn the shields with fire; thee, who didst wish to be powerful in thyself, hath God made weak, that He may make thee strong in Him, because in thyself thou wast made weak. 13. What then followeth? "Be still. To what purpose? "And see that I am God" (ver. 10). That is, Not ye, but I am God. I created, I create anew; I formed, I form anew; I made, I make anew. If thou couldest not make thyself, how canst thou make thyself anew? This seeth not the contentious tumult of man's soul; to which contentious tumult is it said, "Be still. That is, restrain your souls from contradiction. Do not argue, and, as it were, arm against God. Else yet live thy arms, not yet burned up with fire. But if they are burned,"Be still; because ye have not wherewith tofight. But if ye be still in yourselves, and from Me seek all, who before presumed on yourselves, then shall ye "see that I am God. "I will be exalted among the heathen, I will be exalted in the earth. Just before I said, by the name of

earth is signified the nation of the Jews, by the name of sea the other nations. The mountains were carried into the heart of the sea; the nations are troubled, the kingdoms are bowed; the Most High gave His Voice, and the earth was moved. "The Lord of Hosts is with us, the God of Jacob is our taker up" (ver. 11). Miracles are done among the heathen, full filled is the faith of the heathen; burned are the arms of human presumption. Still are they, in tranquillity of heart, to acknowledge God the Author of all their gifts.

And after this glorifying, doth He yet desert the people of the Jews? of which saith the Apostle, "I say unto you, lest ye should be wise in your own conceits; that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. That is, until the mountains be carried hither, the clouds rain here, the Lord here bows the kingdoms with His thunder, "until the fulness of the Gentiles be come in. And what thereafter? "And so all Israel shall be saved. Therefore, here too observing the same order, "I will be exalted" (saith He) "among the heathen, I will be exalted in the earth; that is, both in the sea, and in the earth, that now might all say what followeth: "the God of Jacob is our taker up."

PSALM 47

1. The title of the Psalm goeth thus. "To the end: for the sons of Korah: a Psalm of David himself. These sons of Korah have the title also of some other Psalms, and indicate a sweet mystery, insinuate a great Sacrament: wherein let us willingly understand ourselves, and let us acknowledge in the title us who hear, and read, and as in a glass set before us behold who we are. The sons of Korah, who are they? ...Haply the sons of the Bridegroom. For the Bridegroom was crucified in the place of Calvary. Recollect the Gospel, where they crucified the Lord, and ye will find Him crucified in the place of Calvary. Furthermore, they who deride His Cross, by devils, as by beasts, are devoured. For this also a certain Scripture signified. When God's Prophet Elisha was going up, children called after him mocking, "Go up thou bald head, Go up thou bald head: but he, not so much in cruelty as in mystery, made those children to be devoured by bears out of the wood. If those children had not been devoured, would they have lived even till now? Or could they not, being born mortal, have been taken off by a fever? But so in them had no mystery been shown, whereby posterity might be put in fear. Let none then mock the Cross of Christ. The Jews were possessed by devils, and devoured;

for in the place of Calvary, crucifying Christ, and lifting on the Cross, they said as it were with childish sense, not understanding what they said, "Go up, thou bald head. For what is, "Go up"? "Crucify Him, Crucify Him. For childhood is set before us to imitate humility, and childhood is set before us to beware of foolishness. To imitate humility, childhood was set before us by the Lord, when He called children to Him, and because they were kept from Him, He said, "Suffer them to come unto Me, for of such is the Kingdom of Heaven. The example of childhood is set before us to beware of foolishness by the Apostle, "Brethren, be not children in understanding: and again he proposeth it to imitate, "Howbeit in malice be ye children, that in understanding ye may be men. "For the sons of Korah" the Psalm is sung; for Christians then is it sung. Let us hear it as sons of the Bridegroom, whom senseless children crucified in the place of Calvary. For they earned to be devoured by beasts; we to be crowned by Angels. For we acknowledge the humility of our Lord, and of it are not ashamed. We are not ashamed of Him called in mystery "the bald" (Calvus), from the place of Calvary. For on the very Cross whereon He was insulted, He permitted not our forehead to be bald; for with His own Cross He marked it. Finally, that ye may know that these things are said to us, see what is said.

2. "O clap your hands, all ye nations" (ver. 1). Were the people of the Jews all the nations? No, but blindness in part is happened to Israel, that senseless children might cry, "Calve," "Calve;" and so the Lord might be crucified in the place of Calvary, that by His Blood shed He might redeem the Gentiles, and that might be fulfilled which saith the Apostle, "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in." Let them insult, then, the vain, and foolish, and senseless, and say, "Calve," "Calve;" but ye redeemed by His Blood which was shed in the place of Calvary, say, "O clap your hands, all ye nations;" because to you hath come down the Grace of God. "O clap your hands." What is "O clap"? Rejoice. But wherefore with the hands? Because with good works. Do not rejoice with the mouth while idle with the hands. If ye rejoice, "clap your hands." The hands of the nations let Him see, who joys hath deigned to give them. What is, the hands of the nations? The acts of them doing good works. "O clap your hands, all ye nations shout unto God with the voice of triumph." Both with voice and with hands. If with the voice only it is not well, because the hands are slow; if only with the hands it is not well, because the tongue is mute. Agree together must the

hands and tongue. Let this confess, these work. "Shout unto God with the voice of triumph."

3. "For the Lord Most High is terrible" (ver. 2). The Most High in descending made like one ludicrous, by ascending into Heaven is made terrible. "A great King over all the earth." Not only over the Jews; for over them also He is King. For of them also the Apostles believed and of them many thousands of men sold their goods, and laid the price at the Apostles' feet, and in them was fulfilled what in the title of the Cross was written, "The King of the Jews." For He is King also of the Jews. But "of the Jews" is little. "O clap your hands, all ye nations: for God is the King of all the earth." For it sufficeth not Him to have under Him one nation: therefore such great price gave He out of His side, as to buy the whole world. 4. "He hath subdued the people under us, and the nations under our feet" (ver. 3). Which subdued, and to whom? Who are they that speak? Haply Jews? Surely, if Apostles; surely, if Saints. For under these God hath subdued the people and the nations, that to-day are they honoured among the nations, who by their own citizens earned to be slain: as their Lord was slain by His citizens, and is honoured among the nations; was crucified by His own, is adored by aliens, but those by a price made His own. For therefore bought He us, that aliens from Him we might not be. Thinkest thou then these are the words of Apostles, "He hath subdued the people under us, and the nations under our feet"? I know not. Strange that Apostles should speak so proudly, as to rejoice that the nations were put under their feet, that is, Christians under the feet of Apostles. For they rejoice that we are with them under the feet of Him who died for us. For under Paul's feet ran they, who would be of Paul, to whom He said, "Was Paul crucified for you?" What then here, what are we to understand? "He hath subdued the people under us, and the nations under our feet." All pertaining to Christ's inheritance are among "all the nations," and all not pertaining to Christ's inheritance are among "all the nations:" and ye see so exalted in Christ's Name is Christ's Church, that all not yet believing in Christ lie under the feet of Christians. For what numbers now run to the Church; not yet being Christians, they ask aid of the Church; to be succoured by us temporally they are willing, though eternally to reign with us as yet they are unwilling. When all seek aid of the Church, even they who are not yet in the Church, hath He not "subdued the people under us, and the nations under our feet"?

5. "He hath chosen an inheritance for us, the excellency of Jacob, whom He loved" (ver. 4). A certain beauty of Jacob He hath chosen for our inheritance. Esau and Jacob were two brothers; in their mother's womb both struggled, and by this struggle their mother's bowels were shaken; and while they two were yet therein, the younger was elected and preferred to the elder, and it was said, "Two peoples are in thy womb, and the elder shall serve the younger. Among all nations is the elder, among all nations the younger; but the younger is in good Christians, elect, godly, faithful; the elder in the proud, unworthy, sinful, stubborn, defending rather than confessing their sins: as was also the very people of the Jews, "being ignorant of God's righteousness, and going about to establish their own righteousness. But for that it is said, "The elder shall serve the younger; it is manifest that under the godly are subdued the ungodly, under the humble are subdued the proud. Esau was born first, and Jacob was born last; but he who was last born, was preferred to the first-born, who through gluttony lost his birthright. So thou hast it written, He longed for the pottage, and his brother said to him, If thou wilt that I give it thee, give me thy birthright. He loved more that which carnally he desired, than that which spiritually by being born first he had earned: and he laid aside his birthright, that he might eat lentils.

But lentils we find to be the food of the Egyptians, for there it abounds in Egypt. Whence is so magnified the lentil of Alexandria, that it comes even to our country, as if here grew no lentil. Therefore by desiring Egyptian food he lost his birthright. So also the people of the Jews, of whom it is said, "in their hearts they turned back again into Egypt. They desired in a manner the lentil, and lost their birthright. 6. "God is gone up with jubilation" (ver. 5). Even He our God, the Lord Christ, is gone up with jubilation; "the Lord with the sound of a trumpet. "Is gone up: whither, save where we know? Whither the Jews followed Him not, even with their eyes. For exalted on the Cross they mocked Him, ascending into Heaven they did not ,see Him. "God hath gone up with jubilation. What is jubilation, but admiration of joy which cannot be expressed in words? As the disciples in joy admired, seeing Him go into Heaven, whom they had mourned dead; truly for the joy, words sufficed not: remained to jubilate what none could express. There was also the voice of the trumpet, the voice of Angels. For it is said, "Lift up thy voice like a trumpet. Angels preached the ascension of the Lord: they saw the Disciples, their Lord ascending, tarrying admiring, confounded, nothing speaking, but in heart

jubilant: and now was the sound of the trumpet in the clear voice of the Angels, "Ye men of Galilee, why stand ye gazing up into Heaven? this is Jesus. As if they knew not that it was the same Jesus. Had they not just before seen Him before them? Had they not heard Him speaking with them? Nay, they not only saw the figure of Him present, but handled also His limbs. Of themselves then knew they not, that it was the same Jesus?

But they being by very admiration, from joy of jubilation, as it were transported in mind, the Angels said, "that same is Jesus. As though they said, If ye believe Him, this is that same Jesus, whom crucified, your feet stumbled, whom dead and buried, ye thought your hope lost. Lo, this is the same Jesus. He hath gone up before you, "He shall so come in like manner as ye have seen Him go into Heaven. His Body is removed indeed from your eyes, but God is not separated from your hearts: see Him going up, believe on Him absent, hope for Him coming; but yet through His secret Mercy, feel Him present. For He who ascended into Heaven that He might be removed from your eyes, promised unto you, saying, "Lo, I am with you always, even unto the end of the world. Justly then the Apostle so addressed us, "The Lord is at hand; be careful for nothing. Christ sitteth above the Heavens; the Heavens are far off, He who there sitteth is near. ...

7. "Sing praises to our God, sing praises" (ver. 6). Whom as Man mocked they, who from God were alienated. "Sing praises to our God." For He is not Man only, but God. Man of the seed of David, God the Lord of David, of the Jews having flesh. "Whose" (saith the Apostle) "are the fathers, of whom as concerning the flesh Christ came." Of the Jews then is Christ, but according to the flesh. But who is this Christ who is of the Jews according to the flesh? "Who is over all, God blessed for ever." God before the flesh, God in the flesh, God with the flesh. Nor only God before the flesh, but God before the earth whence flesh was made; nor only God before the earth whereof flesh was made, but even God before the Heaven which was first made; God before the day which was first made; God before Angels; the same Christ is God: for "In the beginning was the Word, and the Word was with God, and the Word was God."

8. "For God is the King of all the earth" (ver. 7). What? And before was He not God of all the earth? Is He not God of both heaven and earth, since by Him surely were all things made? Who can say that He is not his God? But not all men acknowledged Him their God; and where He was acknowledged,

there only, so to say, He was God. "In Judah is God known." Not yet was it said to the sons of Korah, "O clap your hands, all ye nations." For that God known in Judah, is King of all the earth: now by all He is acknowledged, for that is fulfilled which Isaiah saith, "He is thy God who hath delivered thee, the God of the whole earth shall He be called." "Sing ye praises with understanding." He teacheth us and warneth us to sing praises with understanding, not to seek the sound of the ear, but the light of the heart. The Gentiles, whence ye were called that ye might be Christians, adored gods made with hands, and sang praises to them, but not with understanding. If they had sung with understanding, they had not adored stones. When a man sensible sang to a stone insensible, did he sing with understanding? But now, brethren, we see not with our eyes Whom we adore, and yet correctly we adore. Much more is God commended to us, that with our eyes we see Him not. If with our eyes we saw Him, haply we might despise. For even Christ seen, the Jews despised; unseen, the Gentiles adored.

9. "God shall reign over all nations" (ver. 8). Who reigned over one nation, "shall reign" (saith He) "over all nations. When this was said, God reigned over one nation. It was a prophecy, the thing was not yet shown. Thanks be to God, we now see fulfilled what before was prophesied. A written promise God sent unto us before the time, the time fulfilled He hath repaid us. "God shall reign over all nations," is a promise. "God sitteth upon His Holy Seat. What then was promised to come, now being fulfilled, is acknowledged and held. "God sitteth upon His Holy Seat. What is His Holy Seat? Haply saith one, The Heavens, and he understandeth well. For Christ hath gone up, as we know, with the Body, wherein He was crucified, and sitteth at the right hand of the Father; thence we expect Him to come to judge the quick and the dead. "God sitteth upon His Holy Seat. The Heavens are His Holy Seat. Wilt thou also be His Seat? think not that thou canst not be; prepare for Him a place in thy heart. He cometh, and willingly sitteth. The same Christ is surely "the Power of God, and the Wisdom of God: and what saith the Scripture of Wisdom Herself? The soul of the righteous is the seat of Wisdom. If then the soul of the righteous is the seat of Wisdom, be thy soul righteous, and thou shalt be a royal seat of Wisdom.

And truly, brethren, all men who live well, who act well, converse in godly charity, doth not God sit in them, and Himself command? Thy soul obeyeth God sitting in it, and itself commandeth the members. For thy soul

commandeth thy members, that so may move the foot, the hand, the eye, the ear, and itself commandeth the members as its servants, but yet itself serveth its Lord sitting within. It cannot well rule its inferior, unless its superior it have not disdained to serve. 10. "The princes of the peoples are gathered together unto the God of Abraham" (ver. 9). The God of Abraham, and the God of Isaac, and the God of Jacob. True it is, God said this, and thereupon the Jews prided themselves, and said, "We are Abraham's children; " priding themselves in their father's name, carrying his flesh, not holding his faith; by seed cleaving to Him, in manners degenerating. But the Lord, what said He to them so priding themselves? "If ye are Abraham's children, do the works of Abraham. Again ..."The princes of the peoples: the princes of the nations: not the princes of one people, but the princes of all people have "gathered together unto the God of Abraham. Of these princes was that Centurion too, of whom but now when the Gospel was read ye heard. For he was a Centurion having honour and power among men, he was a prince among the princes of the peoples. Christ coming to him, he sent his friends to meet Him, nay unto Christ truly passing over to him he sent his friends, and asked that He would heal his servant who was dangerously sick. And when the Lord would come, he sent to Him this message: "I am not worthy that Thou shouldest enter under my roof, but say in a word only, and my servant shall be healed. "For I also am a man set under authority, having under me soldiers. See how he kept his rank!

first he mentioned that he was under another, and afterwards that another was under him. I am under authority, and I am in authority; both under some I am, and over some I am. ...As though he said, If I being set under authority command those who are under me, Thou who art set under no man's authority, canst not Thou command Thy creature, since all things were made by Thee, and without Thee was nothing made. "Say," then, said he, "in a word, and my servant shall be healed. For I am not worthy that Thou shouldest enter under my roof." ...Admiring at his faith, Jesus reprobates the Jews' misbelief. For sound to themselves they seemed, whereas they were dangerously sick, when their Physician not knowing theyslew. Therefore when He reprobated, and repudiated their pride what said he? "I say unto you, that many shall come from the east and west," not belonging to the kindred of Israel: many shall come to whom He said, "O clap your hands, all ye nations; "and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of

heaven. Abraham begat them not of his own flesh; yet shall they come and sit down with him in the kingdom of heaven, and be his sons. Whereby his sons? Not as born of his flesh, but by following his faith. "But the children of the kingdom," that is, the Jews, "shall be cast into outer darkness, there shall be weeping and gnashing of teeth.

They shall be condemned to outer darkness who are born of the flesh of Abraham, and they shall sit down with him in the kingdom of heaven, who have imitated Abraham's faith. 11. And what they who belonged to the God of Abraham? "For the mighty gods of the earth are greatly lifted up." They who were gods, the people of God, the vineyard of God, whereof it is said, "Judge betwixt Me and My vineyard," shall go into outer darkness, shall not sit down with Abraham, and Isaac, and Jacob, are not gathered unto the God of Abraham. Wherefore? "For the mighty gods of the earth;" they who were mighty gods of the earth, presuming upon earth. What earth? Themselves; for every man is earth. For to man was it said, "Dust thou art, and unto dust shalt thou return." But man ought to presume upon God, and thence to hope for help, not from himself. For the earth raineth not upon itself, nor shineth for itself; but as the earth from heaven expecteth rain and light, so man from God ought to expect mercy and truth. They then, "the mighty gods of the earth, were greatly lifted up," that is, greatly prided themselves: they thought no physician necessary for themselves, and therefore remained in their sickness, and by their sickness were brought down even to death. The natural branches were broken off that the humble wild olive tree might be grafted in. Hold we fast then, brethren, humility, charity, godliness: since we are called, on their proving reprobate, even by their example let us fear to pride ourselves.

PSALM 48

1. The title of this Psalm is, "A song of praise, to the sons of Korah, on the second day of the week." Concerning this what the Lord deigneth to grant receive ye like sons of the firmament. For on the second day of the week, that is, the day after the first which we call the Lord's day, which also is called the second week-day, was made the firmament of Heaven. ...The second day of the week then we ought not to understand but of the Church of Christ: but the Church of Christ in the Saints, the Church of Christ in those who are written in Heaven, the Church of Christ in those who to this world's temptations yield not. For they are worthy of the name of "firma-

ment." The Church of Christ, then, in those who are strong, of whom saith the Apostle, "We that are strong ought to bear the infirmities of the weak," is called the firmament. Of this it is sung in this Psalm. Let us hear, acknowledge, associate, glory, reign. For Her called firmament, hear also in the Apostolic Epistles, "the pillar and firmament of the truth." ...

2. "Great is the Lord, and greatly to be praised" (ver. 1). ...That is, "in the city of our God, in His holy mountain. This is the city set upon an hill, which cannot be hid: this is the candle which is not hidden under a bushel, to all known, to all proclaimed. Yet are not all men citizens thereof, but they in whom "great is the Lord, and greatly to be praised. What then is that city: let us see whether perhaps, since it is said, "In the city of our God, in His holy mountain," we ought not to enquire for this mountain where also we may be heard. ...What then is that mountain, brethren? One is it with great care to be enquired for, with great solicitude investigated, with labour also to be occupied and ascended. But if in any part of the earth it is, what shall we do? Shall we go abroad out of our own country, that to that mountain we may arrive? Nay, then we are abroad, when in it we are not. For that is our city, if we are members of the King, who is the head of the same city. ...For there was a certain corner-stone contemptible, whereat the Jews stumbled, cut out of a certain mountain without hands, that is, coming of the kingdom of the Jews without hands, because human operation went not with Mary of whom was born Christ.

But if that stone, when the Jews stumbled thereat, had remained there, thou hadst not had whither to ascend. But what was done? What saith the prophecy of Daniel? What but that the stone grew, and became a great mountain? How great? So that it filled the whole face of the earth. By growing, then, and by filling the whole face of the earth, that mountain came to us. Why then seek we the mountain as though absent, and not as being present ascend to it; that in us the Lord may be "great, and greatly to be praised"? 3. Further, ...when he had said, "in the city of our God, in His holy mountain," what added he? "Spreading abroad the joys of the whole earth, the mountains of Sion" (ver. 2). Sion is one mountain, why then "mountains"? Is it that to Sion belonged also those which came from the other side, so as to meet together on the Corner Stone, and become two walls, as it were two mountains, one of the circumcision, the other of the uncircumcision; one of the Jews, the other of the Gentiles: no longer adverse, although di-

verse, because from different sides, now in the corner not even diverse. "For He is our peace, who hath made both one. The same Corner Stone "which the builders rejected, is become the Head Stone of the corner. The mountain hath joined in itself two mountains; one house there is, and two houses; two, because coming from different sides; one, because of the Corner Stone, wherein both are joined together. Hear also this, "the mountains of Sion: the sides of the North are the city of the great King." ...See the Gentiles; "the sides of the North: the sides of the North are joined to the city of the great King. The North is wont to be contrary to Sion: Sion forsooth is in the South, the North over against the South. Who is the North, but He who said, "I will sit in the sides of the North, I will be like the Most High"?

The devil had held dominion over the ungodly, and possessed the nations serving images, adoring demons; and all whatsoever them was of human kind anywhere throughout the world, by cleaving to Him, had become North. But since He who binds the strong man, taketh away his goods, and maketh them His own goods; men delivered from infidelity and superstition of devils, believing in Christ, are fitted on to that city, have met in the corner that wall that cometh from the circumcision, and that was made the city of the great King, which had been the sides of the North. Therefore also in another Scripture is it said, "Out of the North come clouds of golden colour: great is the glory and honour of the Almighty. For great is the glory of the physician, when from being despaired of the sick recovers. "Out of the North come clouds," and not black clouds, not dark clouds, not lowering, but "of golden colour. Whence but by grace illumined through Christ? See, "the sides of the North are the city of the great King." ...

4. Let the Psalm then follow, and say, "God shall be known in her houses." Now in her "houses," because of the mountains, because of the two walls, because of the two sons. "God shall be known in her houses," but he commendeth grace, therefore he added, "when He shall take her up." For what would that city have been, unless He had taken her up? Would it not immediately have fallen, unless it had such foundation? For "other foundation can no man lay than that is laid, which is Jesus Christ." Let none then glory in his own merits; but "he that glorieth, let him glory in the Lord." ...The Lord then hath taken up this city, and is known therein, that is, His grace is known in that city: for whatever that city hath, which glori-

eth in the Lord, it hath not of itself. For because of this it is said, "What hast thou that thou didst not receive?"

5. "For, lo, the kings of the earth are gathered together" (ver. 3). Behold now those sides of the North, see how they come, see how they say, "Come ye, and let us go up to the mountain of the Lord: and He will teach us His way, and we will walk in it. "And have come together in one. In what one, but :hat "corner-stone"? "They saw it, and so they marvelled" (ver. 4). After their marvelling at the miracles and glory of Christ, what followed? "They were troubled, they were moved" (ver. 5), "trembling took hold upon them. Whence took trembling hold upon them, but from the consciousness of sins? Let them run then, king after a king; kings, let them acknowledge the King. Therefore saith He elsewhere, "Yet have I been set by Him a King upon His holy hill of Sion." ...A King then was heard of, set up in Sion, to Him were delivered possessions even to the uttermost parts of the earth. Kings behoved to fear lest they should lose the kingdom, lest the kingdom be taken from them. As wretched Herod feared, and for the Child slew the children. But fearing to lose his kingdom, he deserved not to know the King. Would that he too had adored the King with the Magi: not by ill-seeking the kingdom, slain the Innocents, and perished guilty. For as concerning him, he destroyed the Innocents: but as for Christ, even a Child, the children dying for Him did He crown.

Therefore behoved kings to fear when it was said, "Yet have I been set a King by Him upon His holy sill of Sion," and inheritance. to the uttermost parts of the earth shall He give Him, who set Him up King. ...Thence also this is said to them, "Understand now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice unto Him with trembling. And what did they? "There pains as of a woman in travail. What are the pains "as of a woman in travail," but the pangs of a penitent? See the same conception of pain and travail: "Of Thy fear" (saith Isaiah) "we have conceived, we have travailed of the Spirit of salvation. So then the kings conceived from the fear of Christ, that by travailing they brought forth salvation by believing on Him whom they had feared. "There pains as of a woman in travail: when of travail thou hearest, expect a birth. The old man travaileth, but the new man is born.

6. "With a strong wind Thou shalt break the ships of Tarshish" (ver. 6). Briefly understood, this is, Thou shalt overthrow the pride of the nations.

But where in this history is mentioned the overthrowing of the pride of the nations? Because of "the ships of Tarshish. Learned men have enquired for Tarshish a city, that is, what city was signified by this name: and to some it has seemed that Cilicia is called Tarshish, because its metropolis is called Tarsus. Of which city was the Apostle Paul, being born in Tarsus of Cilicia. But some have understood by it Carthage, being haply sometimes so named, or in some language so signified. For in the Prophet Isaiah it is thus found: "Howl, ye ships of Carthage. But in Ezekiel by some interpreters the word is translated Carthage, by some Tarshish: and from this diversity it can be understood that the same which was called Carthage, is called Tharsus. But it is manifest, that in the beginning of its reign Carthage flourished with ships, and so flourished, that among other nations they excelled in trafficking and navigation. For when Dido, flying from her brother, escaped to the parts of Africa, where she built Carthage, the ships which had been prepared for commerce in his country she had taken with her for her flight, the princes of the country consenting to it; and the same ships also when Carthage was built failed not in traffic.

And hence that city became too proud, so that justly by its ships may be understood the pride of the nations, presuming on things uncertain, as on the breath of the winds. Now let none presume on full sails, and on the seeming fair state of this life, as of the sea. Be our foundation in Sion: there ought we to be stablished, not to be "carried about with every wind of doctrine. Whoso then by the uncertain things of this life had been puffed up, let them be overthrown, and be all the pride of the nations subjected to Christ. who shall "with a strong wind break all the ships of Tarshish: not of any city, but of "Tarshish. How "with a strong wind"? With very strong fear. For so all pride feared Him that shall judge, as on Him humble to believe, lest Him exalted it should fear.

7. "As we have heard, so have we seen" (ver. 7). Blessed Church! at one time thou hast heard, at another time thou hast seen. She heard in promises, seeth in performance: heard in Prophecy, seeth in the Gospel. For all things which are now fulfilled were before prophesied. Lift up thine eyes then, and stretch them over the world; see now His "inheritance even to the uttermost parts of the earth: see now is fulfilled what was said, "All kings shall fall down before Him: all nations shall serve Him: see fulfilled what was said, "Be Thou exalted, O God, above the heavens, and Thy glory above all the earth. See Him

whose feet and hands were pierced with nails, whose bones hanging on the tree were counted, upon whose vesture lots were cast: see reigning whom they saw hanging; see sitting in Heaven whom they despised walking on earth: see thus fulfilled, "All the ends of the earth shall remember, and turn to the Lord, and all the kindreds of the nations shall worship before Him. Seeing all this, exclaim with joy, "As we have heard, so have we seen. Justly the Church herself is so called out of the Gentiles. ...They to whom the Prophets were not sent, first heard and understood the Prophets: they who first heard not, afterwards hearing marvelled. They remained behind to whom they were sent, carrying the books, understanding not the truth: having the tables of the Testament, and not holding the inheritance.

But we, ..."As we have heard, so have we seen. And where hearest thou? where seest thou? "In the city of the Lord of Hosts, in the city of our God. God hath founded it for ever. Let not heretics insult, divided into parties, let them not exalt themselves who say, "Lo, here is Christ, or lo, there. Whoso saith, "Lo, here is Christ, or lo, there," inviteth to parties. Unity God promised. The kings are gathered together in one, not dissipated through schisms. But haply that city which hath held the world, shall sometime be overthrown? Far be the thought! "God hath founded it for ever. If then God hath founded it for ever, why fearest thou lest the firmament should fall? 8. "We have received Thy mercy, O God, in the midst of Thy people" (ver. 8). Who have received, and where received? Hath not the same Thy people received Thy mercy. If Thy people hath received Thy mercy, how then, "in the midst of Thy people"? As if they who received were one party, they in the midst of whom they received another. A great mystery, but yet welt known. When hence also, that is, out of these verses, hath been extracted and brought forth what ye know; it will be not ruder, but sweeter. Now forsooth all are reckoned the people of God, who carry His Sacraments, but not all belong to His Mercy. All forsooth receiving the Sacrament of the Baptism of Christ, are called Christians, but not all live worthily of that Sacrament. There are some of whom saith the Apostle, "Having a form of godliness, but denying the power thereof. Yet on account of this form of godliness they are named among God's people. As to the floor, until the corn is threshed, belongs not the wheat only, but the chaff. But will it also belong to the garner? In the midst then of an evil people is a good people, which hath received the Mercy of God. He liveth worthily of the Mercy of God who heareth, and holdeth,

and doeth what the Apostle saith, "We beseech you that ye receive not the Grace of God in vain.

Whoso then receiveth not the Grace of God in vain, the same receiveth not only the Sacrament, but also the Mercy of God as well. ...So those who have the Sacraments, and have not good manners, are both said to be of God, and not of God; are both said to be His, and to be strangers: His because of His own Sacraments, strangers because of their own vice. So also strange daughters: daughters, because of the form of godliness; strange, because of their loss of virtue. Be the lily there; let it receive the Mercy of God: hold fast the root of a good flower, be not ungrateful for soft rain coming from heaven. Be thorns ungrateful, let them grow by the showers: for the fire they grow, not for the garner. In the midst of Thy people not receiving Thy mercy, we have received Thy mercy. For" He came unto His own, and His own received Him not," yet, in the midst of them, "as many as received Him, to them gave He power to become the sons of God." ...

9. For when he had said, "We have received Thy mercy in the midst of Thy people," he signified that there is a people not receiving the mercy of God, in the midst of whom some do receive the mercy of God: and then lest it should occur to men that there are so few, as to be nearly none, how did He console them in the words following? "According to Thy Name, O God, so is Thy praise unto the ends of the earth" (ver. 9). What is this? ...That is, as Thou art known through all the earth, so Thou art also praised through all the earth, nor are there wanting who now praise Thee through all the earth. But they praise Thee who live well. For, "According to Thy Name, O God, so is Thy praise," not in a part, but "unto the ends of the earth." "Thy right hand is full of righteousness." That is, many are they also who shall stand at Thy right hand. Not only shall they be many who shall stand at Thy left hand, but there also shall be a full heap set at Thy right hand.

10. "Let mount Zion rejoice, and the daughters of Judah be glad, because of Thy judgments, O Lord" (ver. 10). O mount Zion, O daughters of Judah, ye labour now among tares, among chaff, among thorns ye labour: yet be glad because of God's judgments. God erreth not in judgment. Live ye separate, though separate ye were not born; not vainly hath a voice gone forth from your mouth and heart, "Destroy not my soul with sinners, nor my life with bloody men." He shall winnow with such art, carrying in His hand a fan, that not one grain of wheat shall fall into the heap of chaff prepared to

be burned, nor one beard of chaff pass to the heap to be laid up in the garner. Be glad, O ye daughters of Judaea, because of the judgments of God that erreth not, and do not yet judge rashly. To you let it belong to collect, to Him let it belong to separate. But think not that the "daughters of Judah" are Jews. Judah is confession; all the sons of confession are all the sons of Judah. For "salvation is of the Jews," is nothing else than that Christ is of the Jews. This saith also the Apostle, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Be such a Jew; glory in the circumcision of the heart, though thou hast not the circumcision of the flesh. Let the daughters of Judah be glad, because of Thy judgments, O Lord.

11. "Walk about Zion, and embrace her" (ver. 11). Be it said to them who live ill, in the midst of whom is the people, which hath received the mercy of God. In the midst of you is a people living well, "Walk about Zion." But how? "embrace her." Not with scandals, but with love go round about her: that so those who live well in the midst of you ye may imitate, and by imitation of them, be incorporate with Christ, whose members they are. "Walk about Zion, go round about her: speak in the towers thereof." In the height of her bulwarks, set forth the praises thereof. 12. "Set your hearts upon her might" (ver. 12). Not that ye may have the form of godliness. deny the power thereof, but, "upon her might set your hearts. Speak ye in her towers. What is the might of this city? Whoso would understand the might of this city, let him understand the force of love. That is a virtue which none conquereth. Love's flame no waves of the world, no streams of temptation, extinguish. Of this it is said, "Love is strong as death. For as when death cometh, it cannot be resisted; by whatever arts, whatever medicines, you meet it; the violence of death can none avoid who is born mortal; so against the violence of love can the world do nothing. For from the contrary the similitude is made of death; for as death is most violent to take away, so love is most violent to save. Through love many have died to the world, to live to God; by this love inflamed, the martyrs, not pretenders, not puffed up by vain-glory, not such as they of whom it is written, "Though I give. my body to be burned, and have not charity, it profiteth me nothing," but men whom truly a love of Christ and of the truth led on to this passion; what to them were the temptations ofthe tormentors? Greater violence had the eyes of their weeping friends,

than the persecutions of enemies. For how many were held by their children, that they might not suffer?

to how many did their wives fall upon their knees, that they might not be left widows? How many have their parents forbidden to die; as we know and read in the Passion of the Blessed Perpetua! All this was done; but tears, however great, and with whatever force flowing, when did they extinguish the ardour of love? This is the mightof Sion, to whom elsewhere it is said, "Peace. be within thy walls, and prosperity within thy palaces." 13. What here understand we, "Set your hearts upon her might, and distribute her houses"? That is, distinguish house from house. Do not confound. For there is a house having the form of godliness, and not having godliness;but there is a house having both form and godliness. Distribute, confound not. But then ye distribute and confound not, when ye "set your hearts upon her might; that is, when through love ye are made spiritual. Then ye will not judge rashly, then ye will see that the evil harms not the good as long as we are in this floor. "Distribute her houses. There can be also another understanding. The two houses, one coming of the circumcision, one of the uncircumcision, it is commanded the Apostles to distribute. For when Saul was called, and made the Apostle Paul, agreeing in unity with his fellow Apostles, he so with thorn determined, that they should go to the circumcision, he to the uncircumcision. By that dispensation of their Apostleship, they distributed the houses of the city of the great King; and meeting in the corner, divided the Gospel in dispensation, in love united it. And truly this is rather to be understood; for it followeth and showeth that it is here said to the preachers, "distribute her houses: that ye may tell it to the generation following: that is, that even to us, who were to comeafter them, their dispensation of the Gospel should reach: For not for those only they laboured, with whom they lived in the earth;

nor the Lord for those Apostles only to whom He deigned to show Himself alive after His Resurrection, but for us also. For to them He spake, and signified us when He spake, "Lo, I am with you alway, even to the end of the world. Were they then to be here alway, even to the end of the world? Also He said, "Neither pray I for these alone, but for them also which shall believe on Me through their word. Therefore He considereth us, because He suffered on account of us. Justly then it is said, "That ye may tell it to the generation following." 14. Tell what? "For this is God, even our God" (ver. 13). The earth

was seen, the earth's Creator was not seen; the flesh was held, God in the flesh was not acknowledged. For the flesh was held by those from whom had been taken the same flesh, for of the seed of Abraham was the Virgin Mary. At the flesh they stayed, the Divinity they did not understand. O Apostles, O mighty city, preach thou on the towers, and say, "This is God, even our God. So, even so as He was despised, as He lay a stone before the feet of the stumbling, that He might humble the hearts of the confessing; even so, "This is God, even our God. Certainly He was seen, as was said, "Afterward did He show Himself upon earth, and conversed with men. "This is God, even our God. He is also Man, and who is there will know Him? "This is God, even our God. But haply for a time as the false gods. For because they can be called gods, but cannot be so, for a time they are even called so. For what saith the Prophet, or what warneth He to be said to them? This shall ye say to them, "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from those that are under the heavens. He is not such a god: for our God is above all gods. Above all what gods?

"For all the gods of the nations are idols, but the Lord made the heavens. The same then is our God. "This is God, even our God. For how long? "For ever and ever: He shall role us for ever. If He is our God, He is also our King. He protecteth us, being our God, lest we die; He ruleth us, being our King, lest we fall. But by ruling us He doth not break us; for whom He ruleth not, He breaketh. "Thou shalt rule them," saith He, "with a rod of iron, and dash them in pieces like a potter's vessel. But there are whom He ruleth not; these He spareth not, as a potter's vessel dashing them in pieces. By Him then let us wish to be ruled and delivered, "for He is our God for ever and ever, and He shall rule us for ever."

PSALM 49

The First Part. 1. ..."Hear ye these things, all ye nations" (ver. 1). Not then you only who are here. For of what power is our voice so to cry out, as that all nations may hear? For Our Lord Jesus Christ hath proclaimed it through the Apostles, hath proclaimed it in so many tongues that He. sent; and we see this Psalm, which before was only repeated in one nation, in the Synagogue of the Jews, now repeated throughout the whole world, throughout all Churches; and that fulfilled which is here spoken of, "Hear ye these words,all ye nations." ...Of whom ye are: "With ears ponder, all ye that dwell in the world. This He seemeth to have repeated a second time, lest to have said

"hear," before, were too little. What I say, he saith, "hear, with ears ponder," that is, hear not cursorily. What is, "with ears ponder"? It is what the Lord said, "he that hath ears to hear, let him hear: for as all who were in His presence must have had ears, what ears did He require save those of the heart, when He said, "he that hath ears to hear, let him hear"? The same ears also this Psalm doth smite. "With ears ponder, all ye that dwell in the world. Perhaps there is here some distinction. We ought not indeed to narrow our view, but there is no harm in explaining even this view of the sense.

Perhaps there is some difference between the saying, "all nations," and the saying, "all ye that dwell in the world. For perchance he would have us understand the expression, "dwell in," with a further meaning, so as to take all nations for all the wicked, but the dwellers of the world all the just. For he doth inhabit who is not held fast: but he that is occupied is inhabited, and doth not inhabit. Just as he doth possess whatever he hath, who is master of his property: but a master is one who is not held in the meshes of covetousness: while he that is held fast by covetousness is the possessed, and not the possessor. ... 2. Therefore let even the ungodly hear: "Hear ye this, all ye nations." Let the just also hear, who have not heard to no purpose, and who rather rule the world than are ruled by the world: "with ears ponder, all ye that dwell in the world."

3. And again he saith, "both all ye earthborn, and sons of men" (ver. 2). The expression "earthborn" he cloth refer to sinners; the expression "sons of men" to the faithful and righteous. Ye see then that this distinction is observed. Who are the "earthborn"? The children of the earth. Who are the children of the earth? They who desire earthly inheritances. Who are the "sons of men"? They who appertain to the Son of Man. We have already before explained this distinction to your Sanctity, and have concluded that Adam was a man, but not the son of man; that Christ was the Son of Man, but was God also. For whosoever pertain to Adam, are "earthborn: whosoever pertain to Christ, are "sons of men. Nevertheless, let all hear, I withhold my discourse from no one. If one is "earthborn," let him hear, because of the judgment: another is a "son of man," let him hear for the kingdom's sake. "The rich and poor together. Again, the same words are repeated. The expression "rich" refers to the "earthborn; but the word "poor" to the "sons of men. By the "rich" understand the proud, by the "poor" the humble. ...He saith in another Psalm, "The poor shall eat and be satisfied. How hath he

commended the poor? "The poor shall eat and be satisfied. What eat they? That Food which the faithful know. How shall they be satisfied? By imitating the Passion of their Lord, and not without cause receiving their recompense.

"The poor shall eat and be satisfied, and they shall praise the Lord who seek Him. What of the rich? Even they eat. But how eat they? "All the rich upon the earth have eaten and worshipped. He said not, "Have eaten and are satisfied; but, "have eaten and worshipped. They worship God indeed, but they will not display brotherly humaneness. These eat and worship; those eat and are filled: yet both eat. Of the eater what he eateth is required: let him not be forbidden by the distributor to eat, but let him be admonished to fear him who doth require his account. Let these words then be heard by sinners and righteous, nations, and those who inhabit the world, "earthborn and sons of men, the rich and the poor together: not divided, not separated. That is for the time of the harvest to do, the hand of the winnower will effect that Now together let rich and poor hear, let goats and sheep feed in the same pasture, until He come who shall separate the one on His right hand, the other on His left. Let them all hear together the teacher, lest separated from one another they hear the voice of the Judge.

4. And what is it they are now to hear? "My mouth shall speak of wisdom, and the meditation of my hear understanding" (ver. 3). And this repetition is perhaps made, lest perchance if he had said only "my mouth," thou shouldest suppose that one spake to thee who had understanding but in his lips. For many have understanding in their lips, but have not in their heart, of whom the Scripture saith, "This people honoureth me with their lips, but their heart is far from me." What saith he then who speaketh to thee? when he hath said, "My mouth shall speak of wisdom," in order that thou mayest know that what is poured forth from the mouth floweth from the bottom of the heart, he hath added, "And the meditation of my heart of understanding." 5. "I will incline mine ear to the parable, I will show my proposition upon the harp" (ver. 4). ...And why "to a parable"? Because "now we see through a glass darkly," as saith the Apostle; "whilst we are at home in the body, we are absent from the Lord. For our vision is not yet that face to face, where there are no longer parables, where there no longer are riddles and comparisons. Whatever now we understand we behold through riddles. A riddle is a dark parable which it is hard to understand. Howsoever a man may cultivate his heart and apply himself to apprehend mysteries, so long as we

see through the corruption of this flesh, we see but in part. ...But as He was seen by those who believed, and by those who crucified Him, when He was judged; so will He be seen, when He shall have begun to be judge, both by those whom He shall condemn, and by those whom He shall crown. But that vision of divinity, which He hath promised to them that love Him, when He saith, "He that loveth Me shall be loved of My Father, and he that loveth Me keepeth My commandments, and I will love him, and will manifest Myself to him: this the ungodly shall not see. This manifestation is in a certain way familiar: He keepeth it for His own, He will not show it to the ungodly. Of what sort is the vision itself? Of what sort is Christ? Equal to the Father.

Of what sort is Christ? "In the beginning was the Word, and the Word was with God, and the Word was God. For this vision we sigh now, and groan so long as we sojourn here; to this vision we shall be brought home at the last, this vision now we see but darkly. If then we see now darkly, let us "incline our ear to the parable," and then let us "show our proposition upon the harp: let us hear what we say, do what we enjoin. 6. And what hath he said? "And wherefore shall I fear in the evil day? The iniquity of my heel shall compass me" (ver. 5). He beginneth something obscurely. Therefore he ought the rather to fear if the iniquity of his heel shall compass him. Nay, for let not man fear, he saith, who hath not power to escape. For example, he who feareth death, what shall he do to escape death? Let him tell me how he is to escape what Adam oweth, he who is born of Adam. But let him consider that he is born of Adam, and hath followed Christ, and ought to pay what Adam oweth, and obtain what Christ hath promised. Therefore, he who feareth death can no wise escape: but he who feareth the damnation which the ungodly shall hear, "Go ye into everlasting fire," hath an escape. Let him not fear then. For why should he fear? Will the iniquity of his heel compass him? If then he avoid "the iniquity of his heel," and walk in the ways of God, he shall not come to the evil day: the evil day, the last day, shall not be evil to him. ...Now while they live, let them take heed to themselves, let them put away iniquity from their heel: let them walk in that way, let them walk in the way of which He saith Himself, "I am the way, the truth, and the life:

" and let them not fear in the evil day, for He giveth them safety who became "The Way. Therefore let them avoid the iniquity of their heel. With the heel a man slippeth. Let your Love observe. What was said by God to the Serpent? "She shall mark thy head, and thou shalt mark her heel. The devil

marketh thy heel, in order that when thou slippest he may overthrow thee. He marketh thy heel, do thou mark his head. What is his head? The beginning of an evil suggestion. When he beginneth to suggest evil thoughts, then do thou thrust him away before pleasure ariseth, and consent followeth; and so shalt thou avoid his head, and he shall not grasp thy heel. But wherefore said He this to Eve? Because through the flesh man doth slip. Our flesh is an Eve within us. "He that loveth his wife," he saith, "loveth himself. What meaneth "himself"? He continueth, and saith, "For no man ever yet hath hated his own flesh. Because then the devil would make us slip through the flesh, just as he made that man Adam to slip, through Eve; Eve is bidden to mark the head of the devil, because the devil marketh her heel. "If then the iniquity of our heel shall compass us, why fear we in the evil day," since being converted to Christ we are able not to do iniquity; and there will be nothing to compass us, and we shall joy and not sorrow in the last day?

7. But who are they whom the "iniquity of their heel shall compass"? "They who trust in their virtue, and in the abundance of their riches do glory" (ver. 6). Therefore such sins will I avoid, and the "iniquity of my heel" shall never compass me. What is avoiding such sins? Let us not trust in our own virtue, let us not glory in the abundance of our own riches, but let us glory in Him who hath promised to us, being humble, exaltation, and hath threatened condemnation to men exalted; and then iniquity of our heel shall never compass us. 8. There are some who rely on their friends, others rely on their virtue, others on their riches. This is the presumption of mankind which relieth not on God. He hath spoken of virtue, he hath spoken of riches, he speaketh of friends. "Brother redeemeth not, shall man redeem?" (ver. 7). Dost thou expect that man shall redeem thee from the wrath to come? If brother redeem thee not, shall man redeem thee? Who is the brother, who if He hath not redeemed thee, no man will redeem? It is He who said after His resurrection, "Go, tell My brethren." Our Brother He hath willed to be: and when we say to God, "Our Father," this is manifested in us. For he that saith to God, "Our Father;" saith to Christ, "Brother." Therefore let him that hath God for his Father and Christ for his Brother, not fear in the evil day. "For the iniquity of his heel shall not compass him;" for he relieth not on his virtue, nor glorieth in the abundance of his riches, nor vaunteth himself of his powerful friends. Let him rely on Him who died for him, that he might not die eternally: who for his sake was humbled, in order

that he might be exalted; who sought him ungodly, in order that He might be sought by him faithful. Therefore if He redeem not, shall man redeem? Shall any man redeem, if the Son of man redeem not? If Christ redeem not, shall Adam redeem? "Brother redeemeth not, shall man redeem?"

9. "He shall not give to God his propitiation, and the price of the redemption of his soul" (ver. 8). He trusteth in his virtue, and in the abundance of his riches doth glory, who "shall not give to God his propitiation : that is, satisfaction whereby he may prevail with God for his sins: "nor the price of the redemption of his soul," who relieth on his virtue, and on his friends, and on his riches. But who are they that give the price of the redemption of their souls? They to whom the Lord saith, "Make to yourselves friends of the Mammon of unrighteousness, that they may receive you into everlasting habitations. They give the price of the redemption of their soul who cease not to do almsdeeds. So those whom the Apostle chargeth by Timothy he would not have to be proud, lest they should glory in the abundance of their riches. Lastly, what they possessed he would not have to grow old in their hands: but that something should be made of it to be for the price of the redemption of their souls. For he saith, "Charge them that are rich in this world, that they be not high-minded: nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. And as if they had said, "What shall we then make of our riches? he continueth, "Let them be rich in good works, ready to distribute, willing to communicate," and they will not lose that. How know we?

Hear what followeth. "Let them lay up for themselves a good foundation against the time to come, that they may lay hold on the true life. So shall they give the price of the redemption of their soul. And our Lord counselleth this: "Make for yourselves bags which wax not old, a treasure in the heavens that faileth not. where thief approacheth not, neither moth corrupteth. God would not have thee lose thy wealth, but He hath given thee counsel to change the place thereof. Let your love understand. Suppose thy friend were just now to enter thy house, and find thou hadst placed thy store of grain in a damp place, and he knew the natural proneness of grain to decay, which thou perchance knewest not, he would give thee counsel of this sort, saying, "Brother, thou art losing what with great toil thou hast gathered, thou hast placed it in a damp place, in a few days this grain will decay. "And what am I to do, brother? "Raise it into a higher place.

Thou wouldest hearken to thy friend suggesting that thou shouldest raise grain from a lower to a higher chamber, and dost thou not hearken to Christ charging thee to lift thy treasure from earth to heaven, where not what thou keepest in store may be paid to thee, but that thou mayest keep in store earth, mayest receive heaven, mayest keep in store things mortal, mayest receive things everlasting, that while thou lendest Christ to receive at thy hands but a small loan upon earth, He may repay thee a great recompense in Heaven? Nevertheless, they whom "the iniquity of their heel shall compass," because they trust in their virtue, and in the abundance of their riches do glory, and rely on human friends who are able to help them in nothing, "shall not give to God their propitiation, and the price of the redemption of their souls." 10. And what hath he said of such a man? "Yea, he hath laboured for ever, and shall live till the end" (ver. 9). His labour shall be without end, his life shall have an end. Wherefore saith he, "He shall live till the end"? Because such men think life to be nought but daily enjoyments. So when many poor and needy men of our times, unstable, and not looking to what God doth promise them for their labours, see rich men in daily feastings, in the splendour and glitter of gold and of silver, they say what? "These are the only people; they really live! This is a saying, be it said no longer: we both warn you, and it remains to warn you, that it be said by fewer persons than it would be said, if we had not warned you. For we do not presume to say that we so say these words, as that it be not said, but that it be said by fewer persons: for it will be said even unto the end of the world. It is too little that he saith, "he liveth; he addeth and saith, he thundereth thinkest thou that he alone liveth? Let him live! his life will be ended: because he giveth not the price of the redemption of his soul, his life will end, his labour will not end. "He laboured for ever, and shall live till the end. How shall he live till the end?

As he lived that was "clothed with purple and fine linen, and fared sumptuously every day," who, being proud and puffed up, spurned the man full of sores lying before his gate, whose sores the dogs licked, and who longed for the crumbs which fell from his table. What did those riches profit him? Both changed places: the one was borne from the rich man's gate into Abraham's bosom, the other from his rich feasts was cast into the fire; the one was in peace, the other burned; the one was sated, the other thirsted; the one had laboured till the end, but he lived for ever; the other had lived till the end,

but he laboured for ever. And what did it profit the rich man, who asked, while lying in torments in hell, that a drop of water should be poured upon his tongue from the finger of Lazarus, saying, "For I am burning here in this flame," and it was not granted to him? One longed for the drop from the finger, as the other had for the crumbs from the rich man's table; but the labour of the one is ended, and the life of the other is ended: the labour of this is for ever, the life of that is for ever. We who labour perchance here on the earth, have not our life here: and shall not be so placed hereafter, for our life shall be Christ for ever:

while they who "will" have their life here, shall labour for ever and live till the end. 11. "For he shall not see death, though he shall have seen wise men dying" (ver. 10). The man who laboured for ever and shall live till the end, "shall not see death, though he shall have seen wise men dying. What is this? He shall not comprehend what death is, whenever he shall have seen wise men dying. For he saith to himself, "this fellow, for all he was wise and dwelled with wisdom and worshipped God with piety, is he not dead? Therefore I will enjoy myself while I live; for if they that are wise in other respects, could do anything, they would not have died. Just as the Jews saw Christ hanging on the Cross and despised Him, saying, "If this Man were the Son of God, He would come down from the Cross: not seeing what death is. If they had seen what death is; if they had seen, I say, He died for a time, that He might live again for ever: they lived for a time, that they might die for ever. But because they saw Him dying, they saw not death, that is to say, they understood not what was very death. What say they even in Wisdom? "Let us condemn Him with a most shameful death, for by His own sayings He shall be respected; for if he is indeed the Son of God, He will deliver Him from the hands of His adversaries: He will not suffer His Son to die, if He is truly His Son.

But when they saw themselves insulting Him upon the Cross, and Him not descending from the Cross, they said, He was indeed but a Man. Thus was it spoken: and surely He could have come down from the Cross, He that could rise again from the tomb: but He taught us to bear with those who insult us; He taught us to be patient of the tongues of men, to drink now the cup of bitterness, and afterwards to receive everlasting salvation. ... 12. "The imprudent and unwise shall perish together. Who is "the imprudent"? He that looketh not out for himself for the future. Who is "the unwise"? He that

perceiveth not in what evil case he is. But do thou perceive in what evil case thou art now, and look out that thou be in a good case for the future. By perceiving in what evil case thou art, thou wilt not be unwise: by looking out for thyself for the future, thou wilt not be imprudent. Who is he that looketh out for himself? That servant to whom his master gave what he should expend, and afterwards said to him, "Thou canst not be my steward, give an account of thy stewardship; and who answered, "What shall I do? I cannot dig, to beg I am ashamed; had, nevertheless, by even his master's goods made to himself friends, who might receive him when he was put out of his stewardship. Now he cheated his master in order that he might get to himself friends to receive him: fear not thou lest thou be cheating, the Lord Himself exhorteth thee to do so: He saith Himself to thee, "Make to thyself friends of the mammon of unrighteousness. Perhaps what thou hast got, thou hast gotten of unrighteousness: or perhaps this very thing is unrighteousness, that thou hast and another hath not, thou aboundest and another needeth. Of this mammon of unrighteousness, of these richeswhich the unrighteous call riches, make to thyself friends, and thou shalt be prudent:

thou art gaining for thyself, and art not cheating. For now thou seemest to lose it. Wilt thou lose it if thou place it in a treasury? For boys, my brethren, no sooner find some money, wherewith to buy something, than they put it in a money-box, which they open not until afterwards: do they, because they see not what they have got, on that account lose it? Fear not: boys put in a money-box, and are secure: dost thou place it in the hand of Christ, and fear? Be prudent, and provide for thyself against the future in Heaven. Be therefore prudent, copy the ant, as saith the Scripture: "Store in summer, lest thou hunger in winter; the winter is the last day, the day of tribulation; the winter is the day of offences and of bitterness: gather what may be there for thee for the future: but if thou doest not so, thou wilt perish both imprudent and unwise.

13. But that rich man too died, and a like funeral was made for him. See to what men have brought themselves: they regard not what a wicked life he led while he lived, but what pomp followed him when he died! O happy he, whom so many lament! But the other lived in such sort, that few lament. For all ought to lament a man living so sadly. But there is the funeral train; he is received in a costly tomb, he is wound in costly robes, he is buried in perfumes and spices. Secondly, what a monument he hath! How marbled! Doth

he live in that same monument? He is therein dead. Men deeming these to be good things, have strayed from God, and have not sought the true good things, and have been deceived with the false. To this end see what followeth. He who gave not the price of the redemption of his soul, who understood not death, because he saw wise men dying, he became imprudent and unwise, in order that he might die with them. And how shall they perish, who "shall leave their riches to aliens"? ...

14. But do those same aliens indeed serve them who are called their own? Hear in what they serve them, observe how they are ridiculed why hath he said, "to strangers"? Because they can do them no good. Nevertheless, wherein do they seem to themselves to do good? "And their tombs shall be their house for ever" (ver. 11). Now because these tombs are erected the tombs are a house. For often thou hearest a rich man saying, I have a house of marble which I must quit, and I think not for myself of an eternal house, where I shall alway be. When he thinketh to make for himself a monument of marble or of sculpture, he is deeming as it were of an eternal house: as if therein this rich man would abide! If he would abide there, he would not burn in hell. We must consider that the place where the spirit of an evil doer abideth, is not where the mortal body is laid: but "their tombs shall be their house for ever. Their dwelling places are from generation to generation. "Dwelling places" are wherein they abode for a season: "house" is wherein they will abide as it were for ever, that is to say, their tombs. Thus they leave their dwelling places, where they abode while they lived, to their families, and they pass as it were to everlasting houses, to their tombs. What profit to them are "their dwelling places, from generation to generation"?

Now suppose a generation and generation are sons, grandsons there will be, and great grandsons; what do their dwelling places, what do they profit them? What? Hear: "they shall invoke their names in their lands. What is this? They shall take bread and wine to their tombs, and there they shall invoke the names of the dead. Dost thou consider how loudly was invoked the name of the rich man after his death, when men drank them drunk at his monument, and there came down not one drop upon his own burning tongue? Men minister to their own belly, not to the ghosts of their friends. The souls of the dead nothing doth reach, but what they have done of themselves while alive: but if they have done nought of themselves while alive,

nothing doth reach them dead. But what do the survivors? They will but "invoke their names in their lands."

15. "And man though he was in honour perceived not, he was compared to the beasts without sense, and was made like to them" (ver. 12). ...They ought, on the contrary, to have made ready for themselves an eternal house in good works, to have made ready for themselves everlasting life, to have sent before them expenditure, to have followed their works, to have ministered to a needy companion, to have given to him with whom they were walking, not to have despised Christ covered with sores before their gate, who hath said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." However, "man being in honour hath not understood." What is, "being in honour"? Being made after the image and likeness of God, man is preferred to beasts. For God hath not so made man as He made a beast: but God hath made man for beasts to minister to: is it to his strength then, and not to his understanding? Nay. But he "understood not;" and he who was made after the image of God, "is compared to the beasts without sense, and is made like unto them." Whence it is said elsewhere, "Be ye not like to horse and mule, in which there is no understanding."

16. "This their own way is an offence to them" (ver. 13). Be it an offence to them, not to thee. But when will it be so to thee too? If thou thinkest such men to be blessed. If thou perceivest that they be not blessed, their own way will be an offence to themselves; not to Christ, not to His Body, not to His members. "And afterwards they shall bless with their mouth." What meaneth, "Afterwards they shall bless with their mouth"? Though they have become such, that they seek nothing but temporal goods, yet they become hypocrites: and when they bless God, with lips they bless, and not with heart. Christians like these, when to them eternal life is commended, and they are told, that in the name of Christ they ought to be despisers of riches, do make grimaces in their hearts: and if they dare not do it with open face, lest they blush, or lest they should be rebuked by men, yet they do it in heart, and scorn; and there remaineth in their mouth blessing, and in their heart cursing.

The Second Part. 1. "Like sheep laid in hell, death is their shepherd" (ver. 14). Whose? Of those whose way is a stumbling-block to themselves. Whose? Of those who mind only things present, while they think not of things fu-

ture: of those who think not of any life, but of that which must be called death. Not without cause, then, like sheep in hell, have they death to their shepherd. What meaneth, "they have death to their shepherd"? For is death either some thing or some power? Yea, death is either the separation of the soul from the body, or a separation of the soul from God, and that indeed which men fear is the separation of the soul from the body: but the real death, which men do not fear, is the separation of the soul from God. And ofttimes when men fear that which doth separate the soul from the body, they fall into that wherein the soul is separated from God. This then is death. But how is "death their shepherd"? If Christ is life, the devil is death. But we read in many places in Scripture, how that Christ is life. But the devil is death, not because he is himself death, but because through him is death. For whether that (death) wherein Adam fell was given man to drink by the persuasion of him:

or whether that wherein the soul is separated from the body, still they have him for the author thereof, who first falling through pride envied him who stood, and overthrew him who stood with an invisible death, in order that he might have to pay the visible death. They who belong to him have death to their shepherd: but we who think of future immortality, and not without reason do wear the sign of the Cross of Christ on the forehead, have no shepherd but life. Of unbelievers death is the shepherd, of believers life is the shepherd. If then in hell are the sheep, whose shepherd is death, in heaven are the sheep, whose shepherd is life. What then? Are we now in heaven? In heaven we are by faith. For if not in heaven, where is the "Lift up your heart"? If not in heaven, whence with the Apostle Paul, "For our conversation is in heaven"? In body we walk on earth, in heart we dwell in heaven. We dwell there, if thither we send anything which holdeth us there. For no one dwelleth in heart, save where thought is: but there his thought is, where his treasure is. He hath treasured on earth, his heart doth not withdraw from earth: he hath treasured in heaven, his heart from heaven doth not come down: for the Lord saith plainly, "Where thy treasure is, there will thy heart be also."

2. They, then, whose shepherd is death, seem to flourish for a time, and the righteous to labour: but why? Because it is yet night. What meaneth, it is night? The merits of the righteous appear not, and the felicity of the unrighteous hath, as it were, a name. So long as it is winter, grass appeareth

more verdant than a tree. For grass flourisheth through the winter, a tree is as it were dry through the winter: when in summer time the sun hath come forth with greater heat, the tree, which seemed dry through the winter, is bursting with leaves, and putteth forth fruits, but the grass withereth: thou wilt see the honour of the tree, the grass is dried. So also now the righteous labour, before that summer cometh. There is life in the root, it doth not yet appear in the branches. But our root is love. And what saith the Apostle? That we ought to have our root above, in order that life may be our shepherd, because our dwelling ought not to quit heaven, because in this earth we ought to walk as if dead; so that living above, below we may be dead; not so as that being dead above, we may live below. ...Our labour shall appear in the morning, and there shall be fruit in the morning: so that they that now labour shall hereafter reign, and they that now boast them and are proud, shall hereafter be brought under. For what followeth? "Like sheep laid in hell, death is their shepherd; and the righteous shall reign over them in the morning."

3. Endure thou the night, yearn for the morning. Think not because the night hath life, the morning too hath not life. Doth then he that sleepeth live, and he that riseth live not? Is not he that sleepeth more like death? And who are they that sleep? They whom the Apostle Paul rouseth, if they choose but to awake. For to certain he saith, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." They then that are lightened by Christ watch now, but the fruit of their watchings appeareth not yet: in the morning it shall appear, that is, when doubtful things of this world shall have passed away. For these are very night: for do they not appear to thee like darkness? ...But they on whom men have trampled, and who were ridiculed for believing, shall hear from Life Itself, whom they have for shepherd, "Come, ye blessed of My Father, receive the kingdom which was prepared for you from the foundation of the world." Therefore the righteous" shall reign over them," not now, but "in the morning." Let no one say, Wherefore am I a Christian? I rule no one, I would rule the wicked. Be not in haste, thou shalt reign, but "in the morning." "And the help of them shall grow old in hell from their glory." Now they have glory, in hell they shall grow old. What is "the help of them"? Help from money, help from friends, help from their own might. But when a man shall be dead, "in that day shall perish all his thoughts." How great glory he seemed to have among men,

while he lived, so great oldness and decay of punishments shall he have, when he shall be dead in hell.

4. "Nevertheless, God shall redeem my soul" (ver. 15). Behold the voice of one hoping in the future: "Nevertheless, God shall redeem my soul." Perhaps it is the voice of one still wishing to be relieved from oppression. Some one is in prison, he saith, "God shall redeem my soul:" some one is in bond, "God shall redeem my soul:" some one is suffering peril by sea, is being tossed by waves and raging tempests, what saith he? "God shall redeem my soul." They would be delivered for the sake of this life. Not such is the voice of this man. Hear what followeth: "God shall redeem my soul from the hand of hell, when He shall have received me." He is speaking of this redemption, which Christ now showeth in Himself. For He hath descended into hell, and hath ascended into heaven. What we have seen in the Head we have found in the Body. For what we have believed in the Head, they that have seen, have themselves told us, and by themselves we have seen: "For we are" all "one body." But are they better that hear, we worse to whom it hath been told? Not so saith The Life Itself, Our Shepherd Himself. For He rebuketh a certain disciple of His, doubting and desiring to handle His scars, and when he had handled the scars and had cried out, saying, "My Lord and my God," seeing His disciple doubting, and looking to the whole world about to believe, "Because thou hast seen Me," He saith, "thou hast believed: blessed are they that see not, and believe." "But God shall redeem my soul from the land of hell, when He hath received me." Here then what? Labour, oppression, tribulation, temptation: expect nothing else. Where joy? In future hope. ...

5. ...Perchance thy heart saith, Wretch that I am, I suppose to no purpose I have believed, God doth not regard things human. God therefore doth awaken us: and He saith what? "Fear not, though a man have become rich" (ver. 16). For why didst thou fear, because a man hath become rich? Thou didst fear that thou hadst believed to no purpose, that perchance thou shouldest have lost the labour for thy faith, and the hope of thy conversion: because perchance there hath come in thy way gain with guilt, and thou couldest have been rich, if thou hadst seized upon that same gain with the guilt, and neededst not have laboured; and thou, remembering what God hath threatened, hast refrained from guilt, and hast contemned the gain: thou seest another man that hath made gain by guilt, and hath suffered no harm; and thou fearest to be good. "Fear not," saith the Spirit of God to thee,

"though a man shall have become rich." Wouldest thou not have eyes but for things present? Things future He hath promised, who hath risen again; peace in this world, and repose in this life, He hath not promised. Every man doth seek repose; a good thing he is seeking, but not in the proper region thereof he is seeking it. There is no peace in this life; in Heaven hath been promised that which on earth we are seeking: in the world to come hath been promised that which in this world we are seeking.

6. "Fear not, though a man be made rich, and though the glory of his house he multiplied. Wherefore "fear not"? "For when he shall die, he shall not receive anything" (ver. 17). Thou seest him living, consider him dying. Thou markest what he hath here, mark what he taketh with him. What cloth he take with him? He hath store of gold, he hath store of silver, numerous estates, slaves: he dieth, these remain, he knoweth not for whom. For though he leaveth them for whom he will, he keepeth them not for whom he will. For many have gained even what was not left them, and many have lost what was left them. All these things then remain, and he taketh with him what? Perhaps some one saith, He taketh that with him in which he is wound, and that which is expended upon him for a costly and marble tomb. to erect a monument, this he taketh with him. I say, not even this. For these things are presented to him without his feeling them. If thou deckest a man sleeping and not awake, he hath the decorations with him on the couch perhaps the decorations are resting upon the body of him as he lieth, and perhaps he seeth himself in tatters during sleep. What he feeleth is more to him than what he feeleth not Though even this when he shall have awaked will not be: yet to him sleeping, that which he saw in sleep was more than that which he felt not.

Why then, brethren, should men say to themselves, Let money be spent at my death: why do I leave my heirs rich? Many things will they have of mine, let me too have something of my own for my body. What shall a dead body have? what shall rotting flesh have? what shall flesh not feeling have? If that rich man had anything, whose tongue was dry, then man hath something of his own. My brethren, do we read in the Gospel, that this rich man appeared in the fire with all-silken and fine-linen coverings? Was he of such sort in hell as he was in feastings at table? When he thirsted and desired a drop, all those things were not there. Therefore man carrieth not with him anything, nor doth the dead take with him that which the burial taketh. For

where feeling is, there is the man; where is no feeling, the man is not. There lieth fallen the vessel which contained the man, the house which held the man. The body let us call the house, the spirit let us call the inhabitant of the house. The spirit is tormented in hell: what doth it profit him, that the body lieth in spices and perfumes, wound in costly linens? just as if the master of the house should be sent into banishment, and thou shouldest garnish the walls of his house.

He in banishment is in need, and doth faint with hunger, he scarce findeth to himself one hovel where he may snatch a sleep, and thou sayest, "Happy is he, for his house hath been garnished. Who would not judge that thou wast either jesting or wast mad? Thou dost garnish the body, the spirit is tormented. Give something to the spirit, and ye have given something to the dead man. But what wilt thou give him, when he desired one drop, and received not? For the man scorned to send before him anything. Wherefore scorned? "because this their way is a stumbling-block to them. He minded not any but the present life, he thought not but how he might be buried, wound in costly vestments. His soul was taken from him, as the Lord saith: "Thou fool,this night thy soul shall be taken from thee, and whose shall those things be which thou hast provided? And that is fulfilled which this Psalm saith: "Fear not, though a man be made rich, and though the glory of his house be multiplied: for when he shall die he shall not receive anything, nor shall his glory descend together with him."

7. Let your love observe: "For his soul shall be blessed in his life" (ver. 18). As long as he lived he did well for himself. This all men say, but say falsely. It is a blessing from the mind of the blesser, not from the truth itself. For what sayest thou? Because he ate and drank, because he did what he chose, because he feasted sumptuously, therefore he did well with himself. I say, he did ill for himself. Not I say, but Christ. He did ill for himself. For that rich man, when he feasted sumptuously every day, was supposed to do well with himself: but when he began to burn in hell, then that which was supposed to be well was found to be ill. For what he had eaten with men above, he digested in hell beneath. Unrighteousness I mean, brethren, on which he used to feast. He used to eat costly banquets with the mouth of flesh, with his heart's mouth he used to eat unrighteousness. What he ate with his heart's mouth with men above, this he digested amid those punishments in the places beneath. And verily he had eaten for a time, he digested ill for everlasting. Is

then unrighteousness eaten? perhaps some one saith: what is it that he saith? Unrighteousness eaten? It is not I that say: hear the Scripture: "As a sour grape is vexation to the teeth, and smoke to the eyes, so is unrighteousness to them that use it.

For he that shall have eaten unrighteousness, that is, he that shall have had unrighteousness wilfully, shall not be able to eat righteousness. For righteousness is bread. Who is bread? "I am the living bread which came down from heaven. Himself is the bread of our heart. ...Is then even righteousness eaten? If it were not eaten, the Lord would not have said, "Blessed are they which do hunger and thirst after righteousness. Therefore "since his soul shall be blessed in life," in life it "shall" be blessed, in death it shall be tormented. ... 8. "He shall confess to Thee, when Thou shalt have done him good." Be not of such sort, brethren: see ye how that to this end we say these words, to this end we sing, to this end we treat, to this end toil-do not these things. Your business doth prove you: sometimes in your business ye hear the truth, and ye blaspheme. The Church ye blaspheme. Wherefore? Because ye are Christians. "If so it be, I betake myself to Donatus's party: I will be a heathen." Wherefore? Because thou hast eaten bread, and the teeth are in pain. When thou sawest the bread itself, thou didst praise; thou beginnest to eat, and the teeth are in pain; that is, when thou wast hearing the Word of God thou didst praise: when it is said to thee, "Do this," thou blasphemest: do not so ill: say this, "The bread is good, but I cannot eat it." But now if thou seest with the eyes, thou praisest: when thou beginnest to close the teeth thou sayest, "Bad is this bread, and like him that made it." So it cometh to pass that thou confessest to God, when God doeth thee good and thou liest when thou singest, "I will alway bless God, His praise is ever in my mouth." How alway? If alway gain, alway He is blessed if sometime there is loss, He is not blessed, but blasphemed. Forsooth thou blessest alway, forsooth His praise is ever in thy mouth! Thou wilt be such as just now he describeth: "He will confess to Thee, when Thou shalt have done him good."

9. "He shall enter even unto the generations of his fathers" (ver. 19): that is, he shall imitate his fathers. For the unrighteous, that now are, have brothers, have fathers. Unrighteous men of old, are the fathers of the present; and they that are now unrighteous, are the fathers of unrighteous posterity: just as the fathers of the righteous, the righteous of old, are the fathers of the righteous that now are; and they that now are, are the fathers

of them that are to be. The Holy Spirit hath willed to show that righteousness is not evil when men murmur against her: but these men have their father from the beginning, even to the generation of their fathers. Two men Adam begat, and in one was unrighteousness, in one was righteousness: unrighteousness in Cain, righteousness in Abed Unrighteousness seemed to prevail over righteousness, because Cain unrighteous slew Abel righteous in the night. Is it so in the morning? Nay, "but the righteous shall reign over them in the morning." The morning shall come, and it shall be seen where Abel is, and where Cain. So all men who are after Cain, and so all who are after Abel, even unto the end of the world. "He shall enter even unto the generations of his fathers: even to eternity he shall not see light." Because even when he was here, he was in darkness, taking pleasure in false goods, and not loving real goods: even so he shall go hence into hell: from the darkness of his dreams the darkness of torments shall receive him. Therefore, "even to eternity he shall not see light."

But wherefore this? What he hath written in the middle of the Psalm, the same also he hath writ at the end: "Man, though he was in honour, understood not, was compared to the beasts without sense, and was made like to them" (ver. 20). But ye, brethren, consider that ye be men made after the image and likeness of God. The image of God is within, is not in the body; is not in these ears which ye see, and eyes, and nostrils, and palate, and hands, and feet; but is made nevertheless: wherein is the intellect, wherein is the mind, wherein the power of discovering truth, wherein is faith, wherein is your hope, wherein your charity, there God hath His Image: there at least ye perceive and see that these things pass away; for so he hath said in another Psalm, "Though man walketh in an image, yet he is disquieted in vain: he heapeth up treasures, and knoweth not for whom he shall gather them." Be not disquieted, for of whatsoever kind these things be, they are transitory, if ye are men who being in honour understand. For if being men in honour ye understand not, ye are compared to the beasts without sense, and are made like to them.

PSALM 50

1. How much availeth the Word of God to us for the correction of our life, both regarding His rewards to be expected, and His punishments to be feared, let each one measure in himself; and let him put his conscience without deceit before His eyes, and not flatter himself in a danger so great:

for ye see that even our Lord God Himself doth flatter no one: though He comforteth us by promising His blessings, and by strengthening our hope; yet them that live ill and despise His word He assuredly spareth not. Let each one examine himself, while it is time, and let him see where he is, and either persevere in good, or be changed from evil. For as he saith in this Psalm, not any man whatever nor any angel whatever, but, "The Lord, the God of gods, hath spoken" (ver. 1). But in speaking, He hath done what? "He hath called the earth from the rising of the sun unto the going down." He that "hath called the world from the rising of the sun unto the going down," is Our Lord and Saviour Jesus Christ, "the Word made Flesh," in order that He might dwell in us. Our Lord Jesus Christ then is the "God of gods;" because by Himself were all things made, and without Himself was nothing made. The Word of God, if He is God, is truly the God of gods; but whether He be God the Gospel answereth, "In the beginning was the Word, and the Word was with God, and the Word was God." And if all things were made by Himself, as He saith in the sequel, then if any were made gods, by Himself were they made. For the one God was not made, and He is Himself alone truly God. But Himself the only God, Father and Son and Holy Ghost, is one God.

2. But then who are those gods, or where are they, of whom God is the true God? Another Psalm saith, "God hath stood in the synagogue of gods, but in the midst He judgeth gods. As yet we know not whether perchance any gods be congregated in heaven, and in their congregation, for this is "in the synagogue," God hath stood to judge. See in the same Psalm those to whom he saith, "I have said, Ye are gods, and children of the Highest all; but ye shall die like men, and fall like one of the princes. It is evident then, that He hath called men gods, that are deified of His Grace, not born of His Substance. For He doth justify, who is just through His own self, and not of another; and He doth deify who is God through Himself, not by the partaking of another. But He that justifieth doth Himself deify, in that by justifying He doth make sons of God. "For He hath given them power to become the sons of God. If we have been made sons of God, we have also been made gods: but this is the effect of Grace adopting, not of nature generating. For the only Son of God, God, and one God with the Father, Our Lord and Saviour Jesus Christ, was in the beginning the Word, and the Word with God, the Word God.

The rest that are made gods, are made by His own Grace, are not born of His Substance, that they should be the same as He, but that by favour they should come to Him, and be fellow-heirs with Christ. For so great is the love in Him the Heir, that He hath willed to have fellow-heirs. What covetous man would will this, to have fellow-heirs? But even one that is found so to will, will share with them the inheritance, the sharer having less himself, than if he had possessed alone: but the inheritance wherein we are fellow-heirs of Christ, is not lessened by multitude of possessors, nor is it made narrower by the number of fellow-heirs: but is as great for many as it is for few, as great for individuals as for all. "See," saith the Apostle, "what love God hath bestowed upon us, that we should be called, and be, the sons of God. And in another place, "Dearly beloved, we are the sons of God, and it doth not yet appear what we shall be. We are therefore in hope, not yet in substance. "But we know," he saith, "that when He shall have appeared, we shall be like Him, for we shall see Him as He is. The Only Son is like Him by birth, we like by seeing. For we are not like in such sort as He, who is the same as He is by whom He was begotten: for we are like, not equal: He, because equal, is therefore like.

We have heard who are the gods that being made are justified, because they are called the sons of God: and who are the gods that are not Gods, to whom the God of gods is terrible? For another Psalm saith, "He is terrible over all gods. And as if thou shouldest enquire, what gods? He saith, "For all the gods of the nations are devils. To the gods of the nations, to the devils, terrible: to the gods made by Himself, to sons, lovely. Furthermore, I find both of them confessing the Majesty of God, both the devils confessed Christ, and the faithful confessed Christ. "Thou art Christ, the Son of the living God," said Peter. "We know who Thou art, Thou art the Son of God," said the devils. A like confession I hear, but like love I find not; nay even here love, there fear. To whom therefore He is lovely, the same are sons; to whom He is terrible, are not sons; to whom He is lovely, the same He hath made gods; those to whom He is terrible He doth prove not to be gods. For these are made gods, those are reputed gods; these Truth maketh gods, those error doth so account.

3. "The God," therefore, "of gods, the Lord hath spoken" (ver. 1). Hath spoken many ways. By Angels He hath Himself spoken, by Prophets He hath Himself spoken, by His own mouth He hath Himself spoken, by His faithful

He doth Himself speak, by our lowliness, when we say anything true, He doth Himself speak. See then, by speaking diversely, many ways, by many vessels, by many instruments, yet He doth Himself sound everywhere, by touching, moulding, inspiring: see what He hath done. For "He hath spoken, and hath called the world. What world? Africa, perhaps! for the sake of those that say, the Church of Christ is the portion of Donatus. Africa indeed alone He hath not called, but even Africa He hath not severed. For He that "hath called the world from the rising of the sun unto the going down," leaving out no parts that He hath not called, in His calling hath found Africa. Let it rejoice therefore in unity, not pride itself in division. We say well, that the voice of the God of gods hath come even into Africa, hath not stayed in Africa. For "He hath called the world from the rising of the sun unto the going down. There is no place where may lurk the conspiracies of heretics, they have no place wherein they may hide themselves under the shadow of falsehood; for "there is none that can hide himself from the heat thereof. He that hath called the world, hath called even the whole world:

He that hath called the world, hath called as much as He hath formed. Why do false christs and false prophets rise up against me? why is it that they strive to ensnare me with captious words, saying, "Lo! here is Christ, Lo! He is there! " I hear not them that point out portions: the God of gods hath pointed out the whole: "He" that "hath called the world from the rising of the sun unto the going down," hath redeemed the whole; but hath condemned them that lay false claim to portions. 4. But we have heard the world called from the rising of the sun unto the going down: whence doth He begin to call, who hath called? This thing also hear ye: "Out of Sion is the semblance of His beauty" (ver. 2). Evidently the Psalm doth agree with the Gospel, which saith, "Throughout all nations, beginning at Jerusalem. Hear, "Throughout all nations: He hath called the world from the rising of the sun unto the going down. Hear, "Beginning at Jerusalem: "Out of Sion is the semblance of His beauty. Therefore, "He hath called the world from the rising of the sun unto the going down," agreeth with the words of the Lord, who saith," It behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name throughout all nations. For all nations are from the rising of the sun unto the going down. But that, "Out of Sion is the semblance of His beauty," that thence beginneth the beauty of His Gospel, that thence He began to be

preached, being "beautiful in form beyond the sons of men," agreeth with the words of the Lord, who saith, "Beginning at Jerusalem. New things are in tune with old, old things with new: the two Seraphim say to one another," Holy, holy, holy, Lord God of Sabaoth. The two Testaments are both in tune, and the two Testaments have one voice:

let the voice of the Testaments in tune be heard, not that of pretenders disinherited. This thing then hath the God of gods done, "He hath called the world from the rising of the sun unto the going down, His semblance going before out of Sion. For in that place were His disciples, who received the Holy Ghost sent from heaven on the fiftieth day after His resurrection. Thence the Gospel, thence the preaching, thence the whole world filled, and that in the Grace of Faith. 5. For when the Lord Himself had come, because He came to suffer, He came hidden: and though He was strong in Himself, He appeared in the flesh weak. For He must needs appear in order that He might not be perceived; be despised, in order that He might be slain. There was semblance of glory in divinity, but it lay concealed in flesh. "For if they had known, they would never have crucified the Lord of glory. So then He walked hidden among the Jews, among His enemies, doing marvels, suffering ills, until He was hanged on the tree, and the Jews seeing Him hanging both despised Him the more, and before the Cross wagging their heads they said, "If He be the Son of God, let Him come down from the Cross. Hidden then was the God of gods, and He gave forth words more out of compassion for us than out of His own majesty. For whence, unless assumed from us, were those words, "My God, My God, why hast Thou forsaken me? But when hath the Father forsaken the Son, or the Son the Father? Are not Father and Son one God? Whence then, "My God, My God, why hast Thou forsaken Me," save that in the Flesh of infirmity there was acknowledged the voice of a sinner? For as He took upon Him the likeness of the flesh of sin," why should He not take upon Him the voice of sin?

Hidden then was the God of gods, both when He walked among men, and when He hungered, and when He thirsted, and when fatigued He sat, and when with wearied body He slept, and when taken, and when scourged, and when standing before the judge, and when He made answer to him in his pride, "Thou couldest have no power against Me, except it had been given thee from above; and while led as a victim "before His shearer He opened not His mouth," and while crucified, and while buried, He was always hidden

God of gods. What took place after He rose again? The disciples marvelled, and at first believed not, until they touched and handled. But flesh had risen, because flesh had been dead: Divinity which could not die, even still lay hid in the flesh of Him rising. Form could be seen, limbs held, scars handled: the Word by whom all things were made, who doth see? who doth hold? who doth handle? And yet "the Word was made flesh, and dwelled among us. And Thomas, that was holding Man, understood God as he was able. For when he had handled the scars, he cried out, "My Lord, and my God. Yet the Lord was showing that form, and that flesh, which they had seen upon the Cross, which had been laid in the sepulchre. He stayed with them forty days. ...But what was said to Thomas handling? "Because thou hast seen, thou hast believed; blessed are they that see not, and believe. We are foretold.

That world called from the rising of the sun unto the going down seeth not, and believeth. Hidden then is the God of gods, both to those among whom He walked, and to those by whom He was crucified, and to those before whose eyes He rose, and to us who believe on Him in heaven sitting, whom we have not seen on earth walking. But even if we were to see, should we not see that which the Jews saw and crucified? It is more, that not seeing we believe Christ to be God, than that they seeing deemed Him only to be man. They in a word by thinking evil slew, we by believing well are made alive. 6. What then, brethren? This God of gods, both then hidden, and now hidden, shall He ever be hidden? Evidently not: hear what followeth: "God shall come manifest" (ver. 3). He that came hidden, shall come manifest. Hidden He came to be judged, manifest He shall come to judge: hidden He came that He might stand before a judge, manifest He shall come that He may be judge even of judges: "He shall come manifest, and shall not be silent. But why? Is He now silent? And whence are all the words that we say? whence those precepts? whence those warnings? whence that trumpet of terror? He is not silent, and is silent: is not silent from warning, is silent from avenging: is not silent from precept, is silent from judgment. For He suffereth sinners daily doing evil things, not caring for God, not in their conscience, not in heaven, not in earth: all these things escape Him not, and universally He doth admonish all; and whenever He chastiseth any on earth, it is admonition, not yet condemnation. He is silent then from judgment, He is hidden in heaven, as yet He intercedeth for us: He is long-suffering to sinners, not putting forth His wrath, but awaiting penitence. He saith in another place: "I

have held my peace, shall I always hold my peace? When then He shall not hold His peace, "God shall come manifest. What God? "Our God. And the God Himself, who is our God: for he is not God, who is not our God.

For the gods of the nations are devils: the God of Christians is very God. Himself shall come, but "manifest," not still to be mocked, not still to be buffeted and scourged: He shall come, but "manifest," not still to be smitten with a reed upon the head, not still to be crucified, slain, buried: for all these things God being hidden hath willed to suffer. "He shall come manifest, and shall not be silent." 7. But that He shall come to judgment, the following words teach. "Fire shall go before Him. Do we fear? Be we changed, and we shall not fear. Let chaff fear the fire: what doth it to gold? What thou mayest do is now in thy power, so thou mayest not experience, for want of being corrected, that which is to come even against thy will. For if we might so bring it about, brethren, that the day of judgment should not come; I think that even then it were not for us to live ill. If the fire of the day of judgment were not to come, and over sinners there impended only separation from the face of God, in whatever affluence of delights they might be, not seeing Him by whom they were created, and separated from that sweetness of His ineffable countenance, in whatever eternity and impunity of sin, they ought to bemoan themselves. But what shall I say, or to whom shall I say? This is a punishment to lovers, not to despisers. They that have begun to feel in any degree the sweetness of wisdom and truth, know what I say, how great a punishment it is to be only separated from the face of God: but they that have not tasted that sweetness, if not yet they yearn for the face of God, let them fear even fire; let punishments terrify those, whom rewards win not. Of no value to thee is what God promiseth, tremble at what He threateneth.

The sweetness of His presence shall come; thou art not changed, thou art not awakened, thou sighest not, thou longest not: thou embracest thy sins and the delights of thy flesh, thou art heaping stubble to thyself, the fire will come. "Fire shall burn in His presence. This fire will not be like thy hearth-fire, into which nevertheless, if thou art compelled to thrust thy hand, thou wilt do whatsoever he would have thee who doth threaten this alternative. If he say to thee, "write against the life of thy father, write against the lives of thy children, for if thou do not, I thrust thy hand into thy fire: thou wilt do it in order that thy hand be not burned, in order that thy member be not burned for a time, though it is not to be ever in pain. Thine enemy threaten-

eth then but so light an evil, and thou doest evil; God threateneth eternal evil, and doest thou not good? To do evil not even menaces should compel thee: from doing good not even menaces should deter thee. But by the menaces of God, by menaces of everlasting fire, thou art dissuaded from evil, invited to good. Wherefore doth it grieve thee, except because thou believest not? Let each one then examine his heart, and see what faith doth hold there. If we believe a judgment to come, brethren, let us live well. Now is time of mercy, then will be time of judgment. No one will say, "Call me back to my former years.

Even then men will repent, but will repent in vain: now let there be repentance, while there is fruit of repentance; now let there be applied to the roots of the tree a basket of dung, sorrow of heart and tears; lest He come and pluck up by the roots. For when He shall have plucked up, then the fire is to be looked for. Now, even if the branches have been broken, they can again be grafted in; then, "every tree which bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. "Fire shall burn in His presence." 8. "And a mighty tempest round about Him" (ver. 3). "A mighty tempest," in order to winnow so great a floor. In this tempest shall be that winnowing whereby from the saints shall be put away everything impure, from the faithful every unreality; from godly men and them that fear the Word of God, every scorner and every proud man. For now a sort of mixture doth lie there, from the rising of the sun unto the going down. Let us see then how He will do that is to come, what He will do with that tempest which "shall be a mighty tempest round about Him." Doubtless this tempest is to make a sort of separation. It is that separation which they waited not for, who brake the nets, before they came to land. But in this separation there is made a sort of distinction between good men and bad men. There be some that now follow Christ with lightened shoulders without the load of the world's cares, who have not heard in vain, "If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shall have treasure in heaven: and come, follow Me;" to which sort is said, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." Some then shall be judging with the Lord: but others to be judged, but to be placed on the right hand. For that there will be certain judging with the Lord, we have most evident testimony, which I have but now quoted: "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." ...

9. But what the Lord did after His resurrection, signified what is to be to us after our resurrection, in that number of the kingdom of heaven, where shall be no bad man. ...Lastly, those seven thousand of whom reply was made to Elias, "I have left me seven thousand men that have not bowed knees before Baal," far exceed that number of fishes. Therefore the hundred and fifty-three fishes doth not alone express just such a number of saints, but Scripture doth express the whole number of saints and righteous men by so great a number for a particular reason; to wit, in order that in those hundred and fifty-three all may be understood that pertain to the resurrection to eternal life. For the Law hath ten commandments: but the Spirit of Grace, through which alone the Law is fulfilled, is called sevenfold. The number then must be examined, what mean ten and seven: ten in commandments, seven in the grace of the Holy Spirit: by which grace the commandments are fulfilled. Ten then and seven contain all that pertain to the resurrection, to the right hand, to the kingdom of heaven, to life eternal, that is, they that fulfil the Law by the Grace of the Spirit, not as it were by their own work or their own merit.

But ten and seven, if thou countest from one unto seventeen, by adding all the numbers by steps, so that to one thou mayest add two, add three, add four, that they may become ten, by adding five that they may become fifteen, by adding six that they may become twenty-one, by adding seven that they may become twenty-eight, by adding eight that they may become thirty-six, by adding nine that they may become forty-five, by adding ten that they may become fifty-five, by adding eleven that they may become sixty-six, by adding twelve that they may become seventy-eight, by adding thirteen that they may become ninety-one, by adding fourteen that they may become one hundred and five, by adding fifteen that they may become one hundred and twenty, by adding sixteen that they may become one hundred and thirty-six, by adding seventeen, make up one hundred and fifty-three, thou wilt find a vast number of all saints to belong to this number of a few fishes. In like manner then as in five virgins, countless virgins; as in five brethren of him that was tormented in hell, thousands of the people of the Jews; as in the number of one hundred and fifty-three fishes, thousands of thousands of saints: so in twelve thrones, not twelve men, but great is the number of the perfect.

10. But I see what is next required of us; in like manner as in the case of the five virgins, a reason was given why many should belong to five, and why to those five many Jews, and why to a hundred and fifty-three many perfect- to show why and how to the twelve thrones not twelve men, but many belong. What mean the twelve thrones, which signify all men everywhere that have been enabled to be so perfect as they must be perfect, to whom it is said, "Ye shall sit over the twelve tribes of Israel"? And why do all men everywhere belong to the number twelve? Because the very "everywhere" which we say, we say of the whole world: but the compass of lands is contained in four particular quarters, East, West, South, and North: from all these quarters they being called in the Trinity and made perfect in the faith and precept of the Trinity,-seeing that three times four are twelve, ye perceive wherefore the saints belong to the whole world; they that shall sit upon twelve thrones to judge the twelve tribes of Israel, since the twelve tribes of Israel, also, are the twelve tribes of the whole of Israel. For like as they that are to judge are from the whole world, so also they that are to be judged are from the whole world. The Apostle Paul of himself, when he was reproving believing laymen, because they referred not their causes to the Church, but dragged them with whom they had matters before the public, said, "Know ye not that we shall judge Angels?" See after what sort He hath made Himself judge: not only himself, but also all that judge aright in the Church.

11. Since then it is evident, that many are to judge with the Lord, but that others are to be judged, not however on equality, but according to their deserts; He will come with all His Angels, when before Him shall be gathered all nations, and among all the Angels are to be reckoned those that have been made so perfect, that sitting upon twelve thrones they judge the twelve tribes of Israel. For men are called Angels: the Apostle saith of himself, "As an angel of God ye received me. Of John Baptist it is said, "Behold, I send My Angel before Thy face, that shall prepare Thy way before Thee. Therefore, coming with all Angels, together with Him He shall have the Saints also. For plainly saith Isaias also, "He shall come to judgment with the elders of the people. Those "elders of the people," then, those but now named Angels, those thousands of many men made perfect coming from the whole world, are called Heaven. But the others are called earth, yet fruitful. Which is the earth that is fruitful? That which is to be set on the right hand, unto which it shall be said, "I was an hungred, and ye gave Me to eat: truly fruitful

earth in which the Apostle doth joy, when they sent to him to supply his necessities: "Not because I ask a gift," he saith, "but I require fruit. And he giveth thanks, saying, "Because at length yehave budded forth again to be thoughtful for me.

He saith, "Ye have budded forth again," as to trees which had withered away with a kind of barrenness. Therefore the Lord coming to judgment (that we may nowhear the Psalm, brethren), He will do what? "He will call the heaven from above" (ver. 4). The heaven, all the Saints, those made perfect that shall judge, them He shall call from above, to be sitters with Him to judge the twelve tribes of Israel. For how shall "He call the heaven from above," when the heaven is always above? But those that He here calleth heaven, the same elsewhere He calleth heavens. What heavens? That tell out the glory of God: for, "The heavens tell out the glory of God: whereof is said, "Into all the earth their sound hath gone forth, and into the ends of the world their words. For see the Lord severing in judgment: "He shall call the heaven from above and the earth, to sever His people. From whom but from evil men? Of whom here afterwards no mention is made, now as it were condemned to punishment. See these good men, and distinguish. "He shall call the heaven from above, and the earth, to sever His people. He calleth the earth also, not however to be associated, but to be dissociated. For at first He called them together, "when the God of gods spake and called the world from the rising of the sun unto the going down," He had not yet severed:

those servants had been sent to bid to the marriage, who had gathered good and bad. But when the God of gods shall come manifest and shall not keep silence, He shall so call the "heaven from above" that it may judge with Him. For what the heaven is, the heavens themselves are; just as what the earth is, the lands themselves, just as what the Church is, the Churches themselves: "He shall call the heaven from above, and the earth, to sever His people. Now with the heaven He severeth the earth, that is, the heaven with Him doth sever the earth. How doth He sever the earth? In such sort that He setteth on the right hand some, others on the left. But to the earth severed, He saith what? "Come, ye blessed of My Father, receive the kingdom which was prepared for you from the beginning of the world. For I was an hungred, and ye gave me to eat," and so forth. But they say, "When saw we Thee an hungred? And He, "Inasmuch as ye have done it unto one of the least of

Mine, ye have done it unto Me. "He shall call therefore the heaven from above, and the earth, to sever His people."

12. "Gather to Him His righteous" (ver. 5). The voice divine and prophetic, seeing future things as if present doth exhort the Angels gathering. For He shall send His Angels, and before Him shall be gathered all nations. Gather to Him His righteous. What righteous men save those that live of faith and do works of mercy? For those works are works of righteousness. Thou hast the Gospel: "Beware of doing your righteousness before men to be seen of them." And as if it were inquired, What righteousness? "When therefore thou doest alms," He saith. Therefore alms He hath signified to be works of righteousness. Those very persons gather for His righteous: gather those that have had compassion on the "needy," that have considered the needy and poor: gather them, "The Lord preserve them, and make them to live;" "Gather to Him His righteous: who order His covenant above sacrifices:" that is, who think of His promises above those things which they work. For those things are sacrifices, God saying, "I will have mercy more than sacrifice." "Who keep His covenant more than sacrifice."

13. "And the Heaven shall declare His righteousness" (ver. 6). Truly this righteousness of God to us the "heavens have declared," the Evangelists have foretold. Through them we have heard that some will be on the right hand, to whom the Householder saith, "Come, ye blessed of My Father, receive. Receive what? "A kingdom. In return for what thing? "I was an hungred, and ye gave Me to eat. What so valueless, what so earthly, as to break bread to the hungry? At so much is valued the kingdom of heaven. "Break thy bread to the hungry, and the needy without covering bring into thy house; if thou seest one naked, clothe him. If thou hast not the means of breaking bread, hast not house into which thou mayest bring, hast not garment wherewith thou mayest cover: give a cup of cold water, cast two mites into the treasury. As much the widow doth buy with two mites, as Peter buyeth, by leaving the nets, as Zacchaeus buyeth by giving half his goods. Of so much worth is all that thou hast. "The heavens shall declare His righteousness, for God is Judge. Truly judge not confounding but severing. For "the Lord knoweth them that are His. Even if grains lie hid in the chaff, they are known to the husbandman. Let no one fear that he is a grain even among the chaff; the eyes of our winnower are not deceived. Fear not lest that tempest, which shall be round about Him, should confound thee with chaff.

Certainly mighty will be the tempest; yet not one grain will it sweep from the side of the corn to the chaff: because not any rustic with three-pronged fork, but God, Three in One, is Judge. And the heavens shall declare His righteousness: for God is Judge. Let heavens go, let the heavens tell, into every land let their sound go out, and unto the ends of the world their words: and let that body say, "From the ends of the world unto Thee have I cried, when my heart was in heaviness. For now mingled it groaneth, divided it shall rejoice. Let it cry then and say, "Destroy not my soul with ungodly men, and with men of blood my life. He destroyeth not together, because God is Judge. Let it cry to Him and say, "Judge me, O Lord, and sever my cause from the nation unholy: let it say, He shall do it: there shall be gathered to Him His righteous ones. He hath called the earth that He may sever His people.

14. "Hear, my people, and I will speak to thee" (ver. 7). He shall come and shall not keep silence; see how that even now, if ye hear, He is not silent. Hear, my people, and I will speak to thee. For if thou hearest not, I will not speak to thee. "Hear, and I will speak to thee." For if thou hearest not, even though I shall speak, it will not be to thee. When then shall I speak to thee? If thou hearest. When hearest thou? If thou art my people. For, "Hear, my people:" thou hearest not if thou art an alien people. "Hear, my people, and I will speak to thee: Israel, and I will testify to thee." ...For "Thy God," is properly said to that man whom God doth keep more as one of His family, as though in His household, as though in His peculiar: "Thy God am I." What wilt thou more? Requirest thou a reward from God, so that God may give thee something; so that what He hath given thee may be thine own? Behold God Himself, who shall give, is thine own. What richer than He? Gifts thou wast desiring, thou hast the Giver Himself. "God, thy God, I am."

15. What He requireth of man, let us see; what tribute our God, our Emperor and our King doth enjoin us; since He hath willed to be our King, and hath willed us to be His province? Let us hear His injunctions. Let not a poor man tremble beneath the injunction of God: what God enjoineth to be given to Himself, He doth Himself first give that enjoineth: be ye only devoted. God doth not exact what He hath not given, and to all men hath given what He doth exact. For what doth He exact? Let us hear now: "I will not reprove thee because of thy sacrifices" (ver. 8). I will not say to thee, Wherefore hast thou not slain for me a fat bull? why hast thou not selected the best he-goat

from thy flock? Wherefore doth that ram amble among thy sheep, and is not laid upon mine altar? I will not say, Examine thy fields and thy pen and thy walls, seeking what thou mayest give Me. "I will not reprove thee because of thy sacrifices. What then: Dost Thou not accept my sacrifices? "But thy holocausts are always in My sight" (ver. 9). Certain holocausts concerning which it is said in another Psalm, "If Thou hadst desired sacrifice, I would surely have given, with holocausts Thou wilt not be delighted: and again he turneth himself, "Sacrifice to God is a troubled spirit, a heart broken and humbled God doth not despise. Which be then holocausts that He despiseth not?

Which holocausts that are always in His sight? "Kindly, O Lord," he saith, "deal in Thy good will with Sion, and be the walls of Jerusalem builded, then shall Thou accept the sacrifice of righteousness, oblations, and holocausts. He saith that certain holocausts God will accept.But what is a holocaust? A whole consumed with fire: causis is burning, holon is whole:but a "holocaust" is a whole consumed with fire. There is a certain fire of most burning love: be the mind inflamed with love, let the same love hurry off the limbs to its use, let it not allow them to serve cupidity, in order that we may wholly glow with fire of divine love that will offer to God a holocaust. Such "holocausts of thine are in My sight always." 16. As yet that Israel perchance doth not understand what are the holocausts thereof which He hath in His sight always, and is still thinking of oxen, of sheep, of he-goats: let it not so think: "I will not accept calves of thy house." Holocausts I named; at once in mind and thought to earthly flocks thou wast running, therefrom thou wast selecting for Me some fat thing: "I will not accept calves of thy house." He is foretelling the New Testament, wherein all those sacrifices have ceased. For they were then foretelling a certain Sacrifice which was to be, with the Blood whereof we should be cleansed. "I will not accept calves of thy house, nor he-goats of thy flocks." 17. "For mine are all the beasts of the wood" (ver. 10). Why should I ask of thee what I have made? Is it more thine, to whom I have given it to possess, than Mine, who have made it? "For mine are all the beasts of the wood." But perchance that Israel saith, The beasts are God's, those wild beasts which I enclose not in my pen, which I bind not to my stall; but this ox and sheep and he-goat-these are mine own. "Cattle on the mountain, and oxen." Mine are those which thou possessest not, Mine are these which thou possessest. For if thou art My servant, the whole of thy property is Mine. For it

cannot be, that is the property of the master which the servant hath gotten to himself, and yet that not be the property of the Master which the Master Himself hath created for the servant. Therefore Mine are the beasts of the wood which thou hast not taken; Mine are also the cattle on the mountains which are thine, and the oxen which are at thy stall: all are Mine own, for I have created them.

18. "I know all the winged creatures of heaven" (ver. 11). How doth He know? He hath weighed them, hath counted. Which of us knoweth all the winged creatures of heaven? But even though to some man God give knowledge of all the winged creatures of heaven, He doth not Himself know in the same manner as He giveth man to know. One thing is God's knowledge, another man's: in like manner as there is one possession of God's, another of man's: that is, God's possessing is one thing, man's another. For what thou possessest thou hast not wholly in thy power, or else thy ox, so long as it liveth, is in thy power; so as that it either die not, or be not to be fed. With whom there is the highest power, there is highest and most secret cognition. Let us ascribe tiffs to God, while praising God. Let us not dare to say, How knoweth God? Do not, I pray you, brethren, of me expect this, that I should unfold to you, how God doth know: this only I say, He doth not so know as a man, He doth not so know as an Angel: and how He knoweth I dare not say, because also I cannot ken. One thing, nevertheless, I ken, that even before all the winged creatures of heaven were, God knew that which He was to create. What is that knowledge? O man, thou beginnest to see, after that thou hadst been formed, after that thou hadst received sense of seeing.

These fowls sprung of the water at the word of God, saying, "Let the waters bring forth fowls. Whereby did God know the things which He commanded the water to bear forth? Now surely He knew what He had created, and before He created He knew. So great then is the knowledge of God, so that with Himself they were in a certain ineffable manner before they were created: and of thee doth He expect to receive what He had, before He created? "I know all the winged creatures of heaven," which thou to Me canst not give. The things which thou wast about to slay for Me, I know all: not because I made I know, but in order that I might make. "And the beauty of the field is with Me. The fairness of the field, the abundance of all things engendering upon earth, "is with Me," He saith. How with Him? Were they so, even before they were made? Yea, for with Him were all things to come, and

with Him are all things by-gone: things to come in such sort, that there be not withdrawn from Him all things by-gone. With Him are all things by a certain cognition of the ineffable wisdom of God residing in the Word, and the Word Himself is all things. Is not the beauty of the field in a manner with Him, inasmuch as He is everywhere, and Himself hath said, "Heaven and earth I fill"?

What with Him is not, of whom it is said, "If I shall have ascended into heaven, Thou art there; and if I shall have descended into hell, Thou art present"? With Him is the whole: but it is not so with Him as that He doth suffer any contamination from those things which He hath created, or any want of them. For with thee, perchance, is a pillar near which thou art standing, and when thou art weary, thou leanest against it. Thou needest that which is with thee, God needeth not the field which is which Him. With Him is field, with Him beauty of earth, with Him beauty of heaven, with Him all winged creatures, because He is Himself everywhere. And wherefore are all things near Him? Because even before that all things were, or were created, to Him were known all things. 19. Who can explain, who expound that which is said to Him in another Psalm, "For my goods Thou needest not"? He hath said that He needeth not from us any necessary thing. "If I shall be hungry, I will not tell thee" (ver. 12). He that keepeth Israel shall neither hunger nor thirst, nor be weary, nor fall asleep. But, lo! according to thy carnality I speak: because thou wilt suffer hunger when thou hast not eaten, perhaps thou thinkest even God doth hunger that He may eat. Even though He shall be hungry, He telleth not thee: all things are before Him, whence He will He taketh what is needful for Him. These words are said to convince little understanding; not that God hath declared His hunger. Though for our sake this God of gods deigned even to hunger. He came to hunger, and to fill; He came to thirst, and give drink; He came to be clothed with mortality, and to clothe with immortality; He came poor, to make rich. For He lost not His riches by taking to Him our poverty, for, "In him are all the treasures of wisdom and knowledge hidden." "If I shall be hungry, I will not tell thee. For Mine is the whole world, and the fulness thereof." Do not then labour to find what to give Me, without whom I have what I will.

20. Why then dost still think of thy flocks? "Shall I eat the flesh of bulls, or shall I drink the blood of he-goats?" (ver. 13). Ye have heard what of us He requireth not, who willeth to enjoin us somewhat. If of such things ye were

thinking, now withdraw your thoughts from such things: think not to offer God any such thing. If thou hast a fat bull, kill for the poor: let them eat the flesh of bulls, though they shall not drink the blood of he-goats. Which, when thou shalt have done, He will account it to thee, that hath said, "If I shall be hungry, I will not tell thee:" and He shall say to thee, "I was hungry, and thou gavest Me to eat." "Shall I eat the flesh of bulls, or shall I drink the blood of he-goats?" 21. Say then, Lord our God, what dost Thou enjoin thy people, Thy Israel? "Immolate to God the sacrifice of praise" (ver. 14). Let us also say to Him, "In me, O God, are thy vows, which I will render of prose to Thee. I had feared lest Thou mightest enjoin something which would be out of my power, which I was counting to be in my pen, and but now perchance it had been taken away by a thief. What dost Thou enjoin me? "Immolate to God the sacrifice of praise" Let me revert to myself, wherein I may find what I may immolate: let me revert to myself; in myself may I find immolation of praise: be Thy altar my conscience. We are without anxiety, we go not into Arabia in quest of frankincense: not any bags of covetous dealer do we sift: God requireth of us the sacrifice of praise. Zacchaeus had the sacrifice of praise in his patrimony; the widow had it in her bag; some poor host or other hath had it in his jar: another neither in patrimony, nor in bag, nor in jar, hath had anything, had it wholly in his heart: salvation was to the house of Zacchaeus; and more this poor widow cast in than those rich men: this man, that doth offer a cup of cold water, shall not lose his reward: but there is even "peace on earth to men of good will. "Immolate to God the sacrifice of praise. O sacrifice gratuitous, by grace given!

I have not indeed bought this to offer, but Thou hast given: for not even this should I have had. And this is the immolation of the sacrifice of praise, to render thanks to Him from whom thou hast whatever of good thou hast, and by whose mercy is forgiven thee whatsoever of evil of thine thou hast. "Immolate to God the sacrifice of praise: and render to the Highest thy prayers. With this odour the Lord iswell pleased. 22. "And call thou upon Me in the day of thy tribulation: and I will draw thee forth, and thou shall glorify Me" (ver. 15). For thou oughtest not to rely on thy powers, all thy aids are deceitful. "Upon Me call thou in the day of tribulation: I will draw thee forth, and thou shalt glorify Me. For to this end I have allowed the day of tribulation to come to thee: because perchance if thou wast not troubled, thou wouldest not call on Me: but when thou art troubled, thou callest on Me;

when thou callest upon Me, I will draw thee forth; when I shah draw thee forth, thou shalt glorify Me, that thou mayest no more depart from Me. A certain man had grown dull and cold in fervour of prayer, and said, "Tribulation and grief I found, and on the Name of the Lord I called. He found tribulation as it were some profitable thing; he had rotted in the slough of his sins; now he had continued without feeling, he found tribulation to be a sort of caustic and cutting. "I found," he saith, "tribulation and grief, and on the Name of the Lord I called. And truly, brethren, tribulations are known to all men. Behold those afflictions that abound in mankind; one afflicted with loss bewaileth; another smitten with bereavement mourneth; another exiled from country grieveth and desireth to return, deeming sojourning intolerable; another's vineyard ishailed upon, he observeth his labours and all his toil spent in vain.

When can a human being not be made sad? An enemy he findeth in a friend. What greater misery in mankind? These things all men do deplore and grieve at, and these are tribulations: in all these they call upon the Lord, and they do rightly. Let them call upon God, He isable either to teach how it must be borne, or to heal it when borne. He knoweth how not to suffer us to be tried above that we are able to bear. Let us call upon God even in those tribulations: but these tribulations do find us; as in another Psalm is written, "Helper in tribulations which have found us too much: there isa certain tribulation which we ought to find. Let such tribulations find us: there is a certain tribulation which we ought to seek and to find. What is that? The above-named felicity in this world, abundance of temporal things: that isnot indeed tribulation, these are the solaces of our tribulation. Of what tribulation? Of our sojourning. For the very fact that we are not yet with God, the very fact that we are living amid trials and difficulties, that we cannot be without fear, istribulation: for there isnot that peace which ispromised us. He that shall not have found this tribulation in his sojourning, doth not think of going home to his father-land. This istribulation, brethren. Surely now we do good works, when we deal bread to the hungry, home to the stranger, and the like: tribulation even this is.

For we find pitiful objects upon whom we show pity; and the pitiful case of pitiful objects maketh us compassionate. How much better now would it be with thee in that place, where thou findest no hungry man whom thou mayest feed, where thou findest no stranger whom thou mayest take in, no

naked man whom thou mayest cover, no sick man whom thou mayest visit, no litigant whom thou mayest set at one! For all things in that place are most high, are true, are holy, are everlasting. Our bread in that place isrighteousness, our drink there is wisdom, our garment there isimmortality, our house iseverlasting in the heavens, our stedfastness isimmortality: doth sickness come over? Doth weariness weigh down to sleep? No death, no litigation: there peace, quiet, joy, righteousness. No enemy hath entrance, no friend falleth away. What isthe quiet there? If we think and observe where we are, and where He that cannot He hath promised that we are to be, from His very promise we find in what tribulation we are. This tribulation none findeth, but he that shall have sought it. Thou art whole, see if thou art miserable; for it iseasy for him that issick to find himself miserable: when thou art whole, see if thou art miserable; that thou art not yet with God. "Tribulation and grief I found, and on the Name of the Lord I called. "Immolate," therefore, "to God the sacrifice of praise. Praise Him promising, praise Him calling, praise Him exhorting, praise Him helping:

and understand in what tribulation thou art placed. Call upon (Him), thou shalt be drawn forth, thou shalt glorify, shalt abide. 23. But see what followeth, my brethren. For now some one or other, because God had said to him, "Immolate to God the sacrifice of praise," and had enjoined in a manner this tribute, did meditate to himself and said, I will rise daily, I will proceed to Church, I will say one hymn at matins, another at vespers, a third or fourth in my house, daily I do sacrifice the sacrifice of praise, and immolate to my God. Well thou doest indeed, if thou doest this: but take heed, lest now thou be careless, because now thou doest this: and perchance thy tongue bless God, and thy life curse God. O my people, saith to thee the God of gods, the Lord that spake, "calling the earth from the rising of the sun unto the setting," though yet thou art placed amid the tares, "Immolate the sacrifice of praise to thy God, and render to Him thy prayers: but take heed lest thou live ill, and chant well. Wherefore this? For, "Unto the sinner, saith God, why dost thou tell out My judgments, and takest My Covenant in thy mouth? (ver. 16). Ye see, brethren, with what trembling we say these words. We take the Covenant of God in our mouth, and we say these words. We take the Covenant of God in our mouth, and we preach to you the instruction and judgment of God. And what saith God to the sinner? "Why dost thou? Doth He then forbid preachers that be sinners?

And where is that, "What they say do, but what they do, do not"? Where isthat, "Whether in truth or on occasion Christ be preached"? But these words were said, lest they should fear that hear, from whomsoever it be that they hear: not that they should be without care that speak good words, and do evil deeds. Now therefore, brethren, ye are without care: if ye hear good words ye hear God, through whomsoever it be that ye may hear. But God would not dismiss without reproof them that speak: lest with their speaking alone, without care for themselves they should slumber in evil life, and say to themselves, "For God will not consign us to perdition, through whose mouth He has willed that so many good words should be spoken to His people. Nay, but hear what thou speakest, whoever thou art that speakest: and thou that writ be heard thyself, first hear thyself; and speak what a certain man doth speak in another Psalm, "I will hear what in me speaketh the Lord God, for He shall speak peace to His people. What am I then, that hear not what in me He speaketh, and will that other hear what through me He speaketh? I will hear first, will hear, and chiefly I will hear what speaketh in me the Lord God, for He shall speak peace to His people. Let me hear, and "chasten my body, and to servitude subject it, lest perchance to others preaching, myself be found a cast-away.

"Why dostthou tell out my judgments? Wherefore to thee what profiteth not thee? He admonisheth him to hear: not to lay down preaching, but to take up obedience. "But thou, why dost thou take My Covenant in they mouth?" 24. "But thou hatest instruction" (ver. 17). Thou hatest discipline. When I spare, thou singest and praisest: when I chasten, thou murmurest: as though, when I spare, I am thy God: and, when I chasten, I am not thy God. "I rebuke and chasten those whom I love." "But thou hatest instruction: and hast thrownMy sayings behind thee." The words that are said through thee, thou throwest behind thee. "And thou hast thrown My sayings behind thee:" to a place where they may not be seen by thee, but may load thee. "And thou hast thrown My sayings behind thee." 25. "If thou sawest a thief, thou didst consent unto him, and with adulterers thou didst make thy portion" (ver. 18). Lest perchance thou shouldest say, I have not committed theft, I have not committed adultery. What if he pleased thee that hath committed? Hast thou not with the very pleasing consented? Hast thou not by approval made thy portion with him that hath committed? For this is , brethren, to consent with a thief, and to make with an adulterer thy portion: for even if thou

committest not, and approvest what iscommitted, thou art an accessory in the deed: for "the sinner ispraised in the longings of his soul, and hethat doeth iniquity shall be blessed." Thou doest not evil things, thou praisest evil-doers. For isthis a small evil? "Thou didst make thy portion with adulterers."

26. "Thy mouth hath abounded in malice, and thy tongue hath embraced deceit" (ver. 19). Of the malevolence and deceit, brethren, of certain men he speaketh, who by adulation, though they know what they hear to be evil, yet lest they offend those from whom they hear, not only by not reproving but by holding their peace do consent. Too little is it, that they do not say, Thou hast done evil: but they even say, Thou hast done even well: and they know it to be evil: but their mouth aboundeth in malice, and their tongue embraceth deceit. Deceit is a sort of guile in words, of uttering one thing, thinking another. He saith not, thy tongue hath committed deceit or perpetrated deceit, but is order to point out to thee a kind of pleasure taken in the very evil doing, He hath said, "Hath embraced." It istoo little that thou doest it, thou art delighted too; thou praisest openly, thou laughest to thyself. Thou dost push to destruction a man heedlessly putting forth his faults, and knowing not whether they be faults: thou that knowest it to be a fault, sayest not, "Whither art thou rushing?" If thou wert to see him heedlessly walk in the dark, where thou knewest a well to be, and wert to hold thy peace, of what sort wouldest thou be? wouldest thou not be set down for an enemy of his life? And yet if he were to fall into a well, not in soul but in body he would die. He doth fall headlong into his vices, he doth expose before thee his evil doings: thou knowest them to be evil, and praisest and laughest to thyself. Oh that at length he were to be turned to God at whom thou hughest, and whom thou wouldest not reprove, and that he were to say, "Let them be confounded that say to me, Well, well."

27. "Sitting against thy brother thou didst detract" (ver. 20). And this "sitting" doth belong to that whereof he hath spoken above in, "hath embraced. For he that doeth anything while standing or passing along, doth it not with pleasure: but if he for this purpose sitteth, how much leisure cloth he seek out to do it! That very evil detraction thou wast making with diligence, thou wast making sitting; thou wouldest thereon be wholly engaged; thou wast embracing thy evil, thou wast kissing thy craftiness. "And against thy mother's son thou didst lay a stumbling-block. Who is "mother's son"? Is it not

brother? He would repeat then the same that he had said above, "thy brother. Hath he intimated that any distinction must be perceived by us? Evidently, brethren, I think a distinction must be made. Brother against brother doth detract, for example's sake, as though for instance one strong, and now a doctor and scholar of some weight, doth detract from his brother, one perchance that is teaching well and walking well: but another isweak, against him he layeth a stumbling-block by detracting from the former. For when the good are detracted from by those that seem to be of some weight and to be learned, the weak fall upon the stumbling-block, who as yet know not how to judge. Therefore this weak one iscalled "mother's son," not yet father's, still needing milk, and hanging on the breast.

He is borne as yet in the bosom of his mother the Church, he isnot strong enough to draw near to the solid food of his Fathers table, but from the mother's breast he draweth sustenance, unskilled in judging, inasmuch as yet he isanimal and carnal. "For the spiritual man judgeth all things," but "the animal man perceiveth not those things which are of the Spirit of God; for they are foolishness to him. To such men saith the Apostle, "I could not speak unto you as unto spiritual, but as unto carnal, as to babes in Christ I gave you milk to drink, not meat; for ye were not able, but not even now are ye able. A mother I have been to you: as issaid in another place, "I became a babe among you, even as a nurse cherishing her own children. Not a nurse nursing children of others, but a nurse cherishing her own children. For there are mothers who when they have borne give to nurses: they that have borne cherish not their children, because they have given them to be nursed; but those that cherish, cherish not their own, but those of others: but he himself had borne, he was himself cherishing, to no nurse did commit what he had borne; for he had said, "Of whom I travel again until Christ be formed in you. He did cherish them, and gave milk. But there were some as it were learned and spiritual men who detracted from Paul.

"His letters indeed, say they, are weighty and powerful; but the presence of his body weak, and speech contemptible: he saith himself in his Epistle, that certain his detractors had said these words. They were sitting, and were detracting against their brother, and against that their mother's son, to be fed with milk, they were laying a stumbling-block. "And against thy mothers son thou didst lay a stumbling-block." 28. "These things hast thou done, and I held my tongue" (ver. 21). Therefore the Lord our God shall come, and

shall not keep silence. Now, "These things hast thou done, and I held my tongue" What is, "I held my tongue"? From vengeance I have desisted, my severity I have deferred, patience to thee I have prolonged, thy repentance I have long looked for ..."Thou hast imagined iniquity, that I shall be like unto thee;" Thou hast imagined that I shall be like unto thee, while thou wilt not be like unto Me. For, "Beye,"he saith, "perfect, even as your Father, which is in the heavens, who maketh His sun to rise on the good and evil." Him thou wouldest not copy, who giveth good things even to evil men, insomuch that sitting thou dost detract even from good men. "I will reprove thee," when "God manifest shall come, our God, and shall not keep silence," "I will reprove thee." And what to thee shall I do in reproving thee? what to thee shall I do? Now thyself thou seest not, I will make thee see thyself. Because if thou shouldest see thyself, and shouldest displease thyself, thou wouldest please Me: but because not seeing thyself thou hast pleased thyself, thou wilt displease both Me and thyself; Me when thou shalt be judged; thyself when thou shalt burn. But what to thee shall I do? He saith. "I will set thee before thy face." For why wouldest thou escape thyself? At thy back thou art to thyself, thou seest not thyself: I make thee see thyself: what behind thy back thou hast put, before thy face will I put; thou shalt see thy uncleanness, not that thou mayest amend, but that thou mayest blush. ...

29. But, "understand these things, ye that forget God" (ver. 22). See how He crieth, and keepeth not silence, spareth not. Thou hadst forgotten the Lord, didst not think of thy evil life. Perceive how thou hast forgotten the Lord. "Lest at length He seize like a lion, and there be none to driven" What is "like a lion"? Like a brave one, like a mighty one, like him whom none can withstand. To this he made reference when he said, "Lion." For it is used for praise, it isused also for showing evil. The devil hath been called lion: "Your adversary," He saith, "like a roaring lion, goeth about seeking whom He may devour?" May it not be that whereas he hath been called lion because of savage fierceness, Christ hath been called Lion for wondrous mightiness? And where is that, "The Lion hath prevailed of the tribe of Judah?" ...

30. "Sacrifice of praise shall glorify Me" (ver. 23). How shall "sacrifice of praise glorify Me"? Assuredly sacrifice of praise doth no wise profit evil men, because they take Thy Covenant in their mouth, and do damnable things that displease Thine eyes. Straightway, he saith, even to them this I say, "Sacrifice of praise shall glorify Me." For if thou livest ill and speakest good

words, not yet dost thou praise: but again, if, when thou beginnest to live well, to thy merits thou dost ascribe thy living well, not yet dost thou praise. ...Therefore the Publican went down justified, rather than that Pharisee. Therefore hear ye that live well, hear ye that live ill: "Sacrifice of praise shall glorify Me." No one offereth Me this sacrifice, and isevil. I say not, Let there not offer Me this any one that is evil; but no one doth offer Me this, that is evil. For he that praiseth, is good: because if he praiseth, he doth also live well, because if he praiseth, not only with tongue he praiseth, but life also with tongue doth agree.

31. "And there is the way whereby I will show him the salvation of God." In sacrifice of praise "is the way." What is "the salvation of God"? Christ Jesus. And how in sacrifice of praise to us is shown Christ? Because Christ with grace came to us. These words saith the Apostle: "But I live, now not I, but Christ liveth in me: but that in flesh I live, in faith I live of the Son of God, who loved me, and gave Himself for me." Acknowledge then sinners, that there would not need physician, if they were whole. For Christ died for the ungodly. When then they acknowledge their ungodlinesses, and first copy that Publican, saying, "Lord, be merciful to me a sinner:" show wounds, beseech Physician: and because they praise not themselves, but blame themselves,-"So that he that glorieth, not in himself but in the Lord may glory," - they acknowledge the cause of the coming of Christ, because for this end He came, that He might save sinners: for "Jesus Christ came," he saith, "into this world to save sinners; of whom I am chief." Further, those Jews, boasting of their work, thus the same Apostle doth rebuke, in saying, that they to grace belonged not, who to their merits and their works thought that reward was owing. He therefore that knoweth himself to belong to grace, doth know what isChrist and what is Christ's because he needeth grace. If grace it iscalled, gratis it is given; if gratis it isgiven, not any merits of time have preceded that it should be given. ...

PSALM 51

1. Neither must this multitude's throng be defrauded, nor their infirmity burthened. Silence we ask, and quiet, in order that our voice, after yesterday's labour, be able with some little vigour to last out. It must be believed, that your love hath met together in greater numbers to-day for nothing else, but that ye may pray for those whom an alien and perverse inclination doth keep away. For we are speaking neither of heathens nor of Jews, but of Christians:

nor of those that are yet Catechumens, but of many that are even baptized, from the Layer of whom ye do no wise differ, and yet to their heart ye are unlike. For to-day how many brethren of ours we think of, and deplore their going unto vanities and lying insanities, to the neglect of that to which they have been called. Who, if in the very circus from any cause they chance to be startled, do immediately cross themselves, and stand bearing It on the forehead, in the very place, from whence they had withdrawn, if they had borne It in heart. God's mercy must be implored, that He may give understanding for condemning these things, inclination to flee them, and mercy to forgive. Opportunately, then, of Penitence a Psalm to-day has been chanted. Speak we even with the absent: there will be to them for our voice your memory. Neglect not the wounded and feeble, but that ye may more easily make whole, whole ye ought to abide.

Correct by reproving, comfort by addressing, set an example by living well, He will be with them that hath been with you. For now that ye have overpassed these dangers, the fountain of God's mercy is not closed Where ye have come they will come; where ye have passed they will pass. A grievous thing it isindeed, and exceeding perilous, nay ruinous, and for certain a deadly thing, that witting they sin. For in one way to these vanities doth he run that despiseth the voice of Christ; in another way, he that knoweth from what he isfleeing. But that not even of such men we ought to despair, this Psalm doth show. 2. For there iswritten over it the title thereof, "A Psalm of David himself, when there came to him Nathan the prophet, when he went in unto Bersabee." Bersabee was a woman, wife of another. With grief indeed we speak, and with trembling; but yet God would not have to be hushed what He hath willed to be written. I will say then not what I will, but what I am obliged; I will say not as one exhorting to imitation, but as one instructing you to real Captivated with this woman's beauty, the wife of another, the king and prophet David, from whose seed according to the flesh the Lord was to come, committed adultery with her. This thing in this Psalm isnot read, but in the title thereof it appeareth; but in the book of Kings it ismore fully read. Both Scriptures are canonical, to both without any doubt by Christians credit must be given. The sin was committed, and was written down. Moreover her husband in war he caused to be killed: and after this deed there was sent to him Nathan the prophet; sent by the Lord, to reprove him for so great an outrage.

3. What men should beware of, we have said; but what if they shall have fallen they should imitate, let us hear. For many men will to fall with David, and will not to rise with David. Not then for falling is the example set forth, but if thou shalt have fallen for rising again. Take heed lest thou fall. Not the delight of the younger be the lapse of the elder, but be the fall of the elder the dread of the younger. For this it was set forth, for this was written, for this in the Church often read and chanted: let them hear that have not fallen, lest they fall; let them hear that have fallen, that they may rise. So great a man's sin is not hushed, is proclaimed in the Church. There men hear that are ill hearers, and seek for themselves countenance for sinning: they look out for means whereby they may defend what they have made ready to commit, not how they may beware of what they have not committed, and they say to themselves, If David, why not I too? Thence that soul ismore unrighteous, which, forasmuch as it hath done it because David did, therefore hath done worse than David. I will say this very thing, if I shall be able, more plainly. David had set forth to himself none for a precedent as thou hast: he had fallen by lapse of concupiscence, not by the countenance of holiness:

thou dost set before thine eyes as it were a holy man, in order that thou mayest sin: thou dost not copy his holiness, but dost copy his fall Thou dost love that in David, which in himself David hated: thou makest thee ready to sin, thou inclinest to sin: in order that thou mayest sin thou consultest the book of God: the Scriptures of God for this thou hearest, that thou mayest do what displeaseth God. This did not David; he was reproved by a Prophet, he stumbled not over a Prophet. But others hearing to their health, by the fall of a strong man measure their weakness: and desiring to avoid what God condemneth, from careless looking do restrain their eyes. Them they fix not upon the beauty of another's flesh, nor make themselves carries with perverse simpleness; they say not, "With good intent I have observed, of kindness I have observed, of charity I have long looked. For they set before themselves the fall of David, and they see that this great man for this purpose hath fallen, in order that little men may not be willing to look on that whereby they may fall. For they restrain their eyes from wantonness, not readily do they join themselves in company, they do not mingle with strange women, they raise not complying eyes to strange balconies, to strange terraces. For from afar David saw her with whom he was captivated. Woman afar, lust near. What he saw was elsewhere, in himself that whereby he fell.

This weakness of the flesh must be therefore minded, the words of the Apostle recollected, "Let not sin therefore reign in your mortal body. He hath not said, let there not be; but, "let there not reign. There is sin in thee, when thou takest pleasure; there reigneth, if thou shalt have consented. Carnal pleasure, especially if proceeding unto unlawful and strange objects, is to be bridled, not let loose: by government to be tamed, not to be set up for government. Look and be without care, if thou hast nothing whereby thou mayest be moved. But thou makest answer, "I contain with strong resolution. Art thou any wise stronger than David? 4. He admonisheth, moreover, by such an example, that no one ought to lift himself up in prosperous circumstances. For many fear adverse circumstances, fear not prosperous circumstances. Prosperity is more perilous to soul than adversity to body. First, prosperity doth corrupt, in order that adversity may find something to break. My brethren, stricter watch must be kept against felicity. Wherefore, see ye after what manner the saying of God amid our own felicity doth take from us security: "Serve ye," He saith, "the Lord in fear, and exult unto Him with trembling." In exultation, in order that we may render thanks; in trembling, lest we fall This sin did not David, when he was suffering Saul for persecutor. When holy David was suffering Saul his enemy, when he was being vexed by his persecutions, when he was fleeing through divers places, in order that he might not fall into his hands, he lusted not for her that was another's, he slew not husband after committing adultery with wife. He was in the infirmity of his tribulation so much the more intimate with God as he seemed more miserable. Something useful istribulation; useful the surgeon's lancet rather than the devil's temptation. He became secure when his enemies were overthrown, pressure was removed, swelling grew out. This example therefore doth avail to this end, that we should fear felicity. "Tribulation," he sixth, "and grief I found, and on the name of the Lord I called."

5. But it was done; I would say these words to those that have not done the like, in order that they should watch to keep their uncorruptness, and that while they take heed how a great one has fallen, they that be small should fear. But if any that hath already fallen heareth these words, and that hath in his conscience any evil thing; to the words of this Psalm let him advert; let him heed the greatness of the wound, but not despair of the majesty of the Physician. Sin with despair is certain death. Let no one therefore say, If already any evil thing I have done, already I am to be condemned: God

pardoneth not such evil things, why add I not sins to sins? I will enjoy this word in pleasure, in wantonness, in wicked cupidity: now hope of amendment having been lost, let me have even what I see, if I cannot have what I believe. This Psalm then, while it maketh heedful those that have not believed, so doth not will them that have fallen to be despaired of. Whoever thou art that hast sinned, and hesitatest to exercise penitence for thy sin, despairing of thy salvation, hear David groaning. To thee Nathan the prophet hath not been sent, David himself hath been sent to thee Hear him crying, and with him cry: hear him groaning, and with him groan; hear him weeping, and mingle tears; hear him amended, and with him rejoice. If from thee sin could not be excluded, be not hope of pardon excluded. There was sent to that man Nathan the prophet, observe the king's humility. He rejected not the words of him giving admonition, he said not, Darest thou speak to me, a king? An exited king heard a prophet, let His humble people hear Christ.

6. Hear therefore these words, and say thou with him: "Have pity upon me, O God, after Thy great mercy" (ver. 1). He that imploreth great mercy, confesseth great misery. Let them seek a little mercy of Thee, that have sinned in ignorance: "Have pity," he sixth, "upon me, after Thy great mercy." Relieve a deep wound after Thy great healing. Deep is what I have, but in the Almighty I take refuge. Of my own so deadly wound I should despair, unless I could find so great a Physician. "Have pity upon me, O God, after Thy great mercy: and after the multitude of Thy pities, blot out my iniquity." What he saith, "Blot out my iniquity," isthis, "Have pity upon me, O God." And what he saith, "After the multitude of Thy pities," is this, "After Thy great mercy." Because great is the mercy, many are the mercies; and of Thy great mercy, many are Thy pitying. Thou dost regard mockers to amend them, dost regard ignorant men to teach them, dost regard men confessing to pardon. Did he this in ignorance? A certain man had done some, aye many evil things he had done; "Mercy," he saith, "I obtained, because ignorant I did it in unbelief." This David could not say, "Ignorant I did it." For he was not ignorant how very evil a thing was the touching of another's wife, and how very evil a thing was the killing of the husband, who knew not of it, and was not even angered. They obtain therefore the mercy of the Lord that have in ignorance done it; and they that have knowing done it, obtain not any mercy it may chance,but "great mercy."

7. "More and more wash me from mine unrighteousness" (ver. 2). What is , "More and more wash"? One much stained. More and more wash the sins of one knowing. Thou that hast washed off the sins of one ignorant. Not even thus isit to be despaired of Thy mercy. "And from my delinquency purge Thou me." According to the manner in which He isphysician, offer a recompense. He is God, offer sacrifice. What wilt thou give that thou mayest be purged? For see upon whom thou callest; upon a Just One thou callest. He hateth sins, if He isjust; He taketh vengeance upon sins, if He is just; thou wilt not be able to take away from the Lord God His justice: entreat mercy, but observe the justice: there ismercy to pardon the sinner, there is justice to punish the sin. What then? Thou askest mercy; shall sin unpunished abide? Let David answer, let those that have fallen answer, answer with David, and say, No, Lord, no sin of mine shall be unpunished; I know the justice of Him whose mercy I ask: it shall not be unpunished, but for this reason I will not that Thou punish me, because I punish my sin: for this reason I beg that Thou pardon, because I acknowledge.

8. "For mine iniquity I acknowledge, and my delinquency is before me ever" (ver. 3). I have not put behind my back what I have done, I look not at others, forgetful of myself, I pretend not to pull out a straw from my brother's eye, when there isa beam in my eye; my sin is before me, not behind me. For it was behind me when to me was sent the Prophet, and set before me the parable of the poor man's sheep. For saith Nathan the Prophet to David, "There was a certain rich man having very many sheep; but a poor man his neighbour had one little ewe sheep, which in his bosom and of his own food he was feeding: there came a stranger to the rich man, nothing from his flock he took, for the lithe ewe sheep of the poor man his neighbour he lusted;her he slew for the stranger: what doth he deserve?" But the other being angry doth pronounce sentence: then the king, evidently knowing not wherein he had been taken, declared the rich man deserving of death, and that the sheep be restored fourfold. Most sternly and most justly. But his sin was not yet before him, behind his back was what he had done: his own iniquity he did not yet acknowledge, and therefore another's he did not pardon. But the Prophet, being for this purpose sent, took from his back the sin, and before his eyes placed it, so that he might see that sentence so stern to have been pronounced against himself. For cutting and healing his heart's wound, he made a lancet of his tongue. ...

9. "Against Thee alone have I sinned, and before Thee an evil thing have I done" (ver. 4). What isthis? For before men was not another's wife debauched and husband slain? Did not all men know what David had done? What is, "Against Thee alone have I sinned, and before Thee an evil thing have I done. Because Thou alone art without sin. He is a just punisher that hath nothing in Him to be punished; He is a just reprover that hath nothing in Him to be reproved. "That thou mayest be justified in Thy sayings, and conquer when Thou art judged. To whom he speaketh, brethren, to whom he speaketh, isdifficult to understand. To God surely he speaketh, and it is evident that God the Father isnot judged. What is, "And conquer when Thou art judged"? He seeth the future Judge to be judged, one just by sinners to be judged, and therein conquering, because in Him was nothing to be judged. For alone among men could truly say the God-Man, "If ye have found in Me sin, say. But perchance there was what escaped men, and they found not what was really there, but was not manifest. In another place He saith, "Behold there cometh the Prince of the world," being an acute observer of all sins; "Behold," He saith, "there cometh the Prince of this world," with death afflicting sinners, presiding over death: for, "By the malice of the devil death came into the world.

"Behold," He saith, "there cometh the Prince of the world:"-He said these words dose upon His Passion:-" and in Me he shall find nothing," nothing of sin, nothing worthy of death, nothing worthy of condemnation. And as if it were said to Him, Why then dost Thou die? He continueth and saith, "But that all men may know that I do the will of My Father; arise, let us go hence. I suffer, He saith, undeserving, for men deserving, in order that them I may make deserving of My Life, for whom I undeservedly suffer their death. To Him then, having no sin, saith on the present occasion the Prophet David, "Against Thee only have I sinned, and before Thee an evil thing have I done, that Thou mayest be justified in Thy sayings, and conquer when Thou art judged. For Thou overcomest all men, all judges; and he that deemeth himself just, before Thee isunjust: Thou alone justly judgest, having been unjustly judged, That hast power to lay down Thy life, and hast power again to take it. Thou conquerest, then, when Thou art judged. All men Thou overcomest, because Thou art more than men, and by Thee were men made.

10. "For, behold, in iniquities I was conceived" (ver. 5). As though he were saying, They are conquered that have done what thou, David, hast done: for

this is not a little evil and little sin, to wit, adultery and man-slaying. What of them that from the day that they were born of their mother's womb, have done no such thing? even to them dost thou ascribe some sins, in order that He may conquer all men when He beginneth to be judged. David hath taken upon him the person of mankind, and hath heeded the bonds of all men, hath considered the offspring of death, hath adverted to the origin of iniquity, and he saith, "For, behold, in iniquities I was conceived. Was David born of adultery; being born of Jesse, a righteous man, and his own wife? What is it that he saith himself to have been in iniquity conceived, except that iniquity is drawn from Adam? Even the very bond of death, with iniquity itself is engrained? No man is born without bringing punishment, bringing desert of punishment. A Prophet saith also in another placer "No one is clean in Thy sight, not even an infant, whose life isof one day upon earth. For we know both by the Baptism of Christ that sins are loosed, and that the Baptism of Christ availeth the remission of sins. If infants are every way innocent, why do mothers run with them when sick to the Church? What by that Baptism, what by that remission isput away?

An innocent one I see that rather weeps than is angry. What doth Baptism wash off? what doth that Grace loose? There isloosed the offspring of sin. For if that infant could speak to thee, it would say, and if it had the understanding which David had, it would answer thee, Why heedest thou me, an infant? Thou dost not indeed see my actions: but I in iniquity have been conceived, "And in sins hath my mother nourished me in the womb." Apart from this bond of mortal concupiscence was Christ horn without a male, of a virgin conceiving by the Holy Ghost. He cannot be said to have been conceived in iniquity, it cannot be said, In sins His mother nourished Him in the womb, to whom was said, "The Holy Ghost shall come upon thee, and the Virtue of the Highest shall overshadow thee." It is not therefore because it is sin to have to do with wives that men are conceived in iniquity, and in sins nourished in the womb by their mother; but because that which is made is surely made of flesh deserving punishment. For the punishment of the flesh is death, and surely there is in it liability to death itself. Whence the Apostle spoke not of the body as if to die, but as if dead: "The body indeed is dead," he saith, "because of sin, but the Spirit is life because of righteousness." How then without bond of sin is born that which is conceived and sown of a body dead because of sin? This chaste operation in a married person hath not

sin, but the origin of sin draweth with it condign punishment. For there is no husband that, because he is an husband, is not subject to death, or that is subject to death for any other reason but because of sin. For even the Lord was subject to death, but not on account of sin: He took upon Him our punishment, and so looseth our guilt. With reason then, "In Adam all die, but in Christ shall all be made alive." For, "Through one man," saith the Apostle, "sin hath entered into this world, and through sin death, and so hath passed unto all men, in that all have sinned." Definite is the sentence: "In Adam," he saith, "all have sinned." Alone then could such an infant be innocent, as hath not been born of the work of Adam.

11. "For, behold, truth Thou hast loved uncertain and hidden things of Thy wisdom, Thou hast manifested to me" (ver. 6). That is, Thou hast not left unpunished even the sins of those whom Thou dost pardon. "Truth Thou hast loved: so mercy Thou hast granted first, as that Thou shouldest also preserve truth. Thou pardonest one confessing, pardonest, but only if he punisheth himself: so there are preserved mercy and truth: mercy because man is set free; truth, because sin is punished. "Uncertain and hidden things of Thy wisdom Thou hast manifested to me. What "hidden things"? What "uncertain things"? Because God pardoneth even such. Nothing is so hidden, nothing so uncertain. For this uncertainty the Ninevites repented, for they said, though after the threatenings of the Prophet, though after that cry, "Three clays and Nineve shall be overthrown: they said to themselves, Mercy must be implored; they said in this sort reasoning among themselves, "Who knoweth whether God may turn for the better His sentence, and have pity? It was "uncertain," when it is said, "Who knoweth? on an uncertainty they did repent, certain mercy they earned: they prostrated them in tears, in fastings, in sackcloth and ashes they prostrated them, groaned, wept, God spared. Nineve stood: was Nineve overthrown? One way indeed it seemeth to men, and another way it seemed to God. But I think that it was fulfilled that the Prophet had foretold. Regard what Nineve was, and see how it was overthrown; overthrown in evil, builded in good;

just as Saul the persecutor was overthrown, Paul the preacher builded. Who would not say that this city, in which we now are, was happily overthrown, if all those madmen, leaving their triflings, were to run together to the Church with contrite heart, and were to call upon God's mercy for their past doings? Should we not say, Where is that Carthage? Because there is not

what there was, it is overthrown: but if there is what there was not, it is builded. So is said to Jeremiah, "Behold, I will give to thee to root up, to dig under, to overthrow, to destroy," and again, "to build, and to plant. Thence is that voice of the Lord, "I will smite and I will heal. He smiteth the rottenness of the deed, He healeth the pain of the wound. Physicians do thus when they cut; they smite and heal; they arm themselves in order to strike, they carry steel, and come to cure. But because great were the sins of the Ninevites, they said, "Who knoweth? This uncertainty had God disclosed to His servant David. For when he had said, before the Prophet standing and convicting him, "I have sinned: straightway he heard from the Prophet, that is, from the Spirit of God which was in the Prophet, "Thy sin is put away from thee. "Uncertain and hidden things" of His wisdom He manifested to him.

12. "Thou shall sprinkle me," he saith, "with hyssop, and I shall be cleansed" (ver. 7). Hyssop we know to be a herb humble but healing: to the rock it is said to adhere with roots. Thence in a mystery the similitude of cleansing the heart has been taken. Do thou also take hold, with the root of thy love, on thy Rock: be humble in thy humble God, in order that thou mayest be exalted in thy glorified God. Thou shalt be sprinkled with hyssop, the humility of Christ shall cleanse thee. Despise not the herb, attend to the efficacy of the medicine. Something further I will say, which we are wont to hear from physicians, or to experience in sick persons. Hyssop, they say, is proper for purging the lungs. In the lung is wont to be noted pride: for there is inflation, there breathing. It was said of Saul the persecutor as of Saul the proud, that he was going to bind Christians, breathing slaughter: he was breathing out slaughter, breathing out blood, his lung not yet cleansed. Hear also in this place one humbled, because with hyssop purged: "Thou shalt wash me," that is, shalt cleanse the: "and above snow I shall be whitened." "Although," he saith, "your sins shall have been like scarlet, like snow I will whiten." Out of such men Christ doth present to Himself a vesture without spot and wrinkle. Further, His vesture on the mount, which shone forth like whitened snow, signified the Church cleansed from every spot of sin.

13. But where is humility from hyssop? Hear what followeth: "To my hearing Thou shall give exultation and gladness, and bones humbled shall exult" (ver. 8). I will rejoice in hearing Thee, not in speaking against Thee. Thou hast sinned, why defendest thou thyself? Thou wilt speak: suffer thou; hear, yield to divine words, lest thou be put to confusion, and be still more

wounded: sin hath been committed, be it not defended: to confession let it come, not to defence. Thou engagest thyself as defender of thy sin, thou art conquered: no innocent patron hast thou engaged, thy defence is not profitable to thee. For who art thou that defendest thyself? Thou art meet to accuse thyself. Say not, either, "I have done nothing;" or, "What great thing have I done?" or, "Other men as well have done." If in doing sin thou sayest thou hast done nothing, thou wilt be nothing, thou wilt receive nothing: God is ready to give indulgence, thou closest the door against thyself: He is ready to give, do not oppose the bar of defence, but open the bosom of confession. "To my hearing Thou shall give exultation and gladness." ...

14. "Turn Thou away Thy face from my sins, and all mine iniquities blot out" (ver. 9). For now bones humbled exult, now with hyssop cleansed, humble I have become. "Turn Thou away Thy face," not from me, but "from my sins." For in another place praying he saith, "Turn not away Thy face from me." He that would not that God's face be turned away from himself, would that God's face be turned away from his sins. For to sin, when God turneth not Himself away, he adverteth: if he adverteth, he animadverteth. "And all mine iniquities blot out." He is busied with that capital sin: he reckoneth on more, he would have all his iniquities to be blotted out: he relieth on the Physician's hand, on that "great mercy," upon which he hath called in the beginning of the Psalm: "All mine iniquities blot out." God turneth away His face, and so blotteth out; by "turning away" His face, sins He blotteth out. By "turning towards," He writeth them. Thou hast heard of Him blotting out by turning away, hear of Him by turning towards, doing what? "But the countenance of the Lord is upon men doing evil things, that He may destroy from the earth the remembrance of them:" He shall destroy the remembrance of them, not by "blotling out their sins." But here he doth ask what? "Turn away Thy face from my sins." Well he asketh. For he himself doth not turn away his face from his own sins, saying, "For my sin I acknowledge." With reason thou askest and well askest, that God turn away from thy sin, if thou from thence dost not turn away thy face: but if thou settest thy sin at thy back, God doth there set His face. Do thou turn sin before thy face, if thou wilt that God thence turn away His face; and then safely thou askest, and He heareth.

15. "A clean heart create in me, O God" (ver. 10). "Create"-he meant to say, "as it were begin something new. But, because repentant he was praying

(that had committed some sin, which before he had committed, he was more innocent), after what manner he hath said "create" he showeth. "And a right spirit renew in my inner parts. By my doing, he saith, the uprightness of my spirit hath been made old and bowed. For he saith in another Psalm, "They have bowed my soul. And when a man cloth make himself stoop unto earthly lusts, he is "bowed" in a manner, but when he is made erect for things above, upright is his heart made, in order that God may be good to him. For, "How good is the God of Israel to the upright of heart! Moreover, brethren, listen. Sometimes God in this world chastiseth for his sin him that He pardoneth in the world to come. For even to David himself, to whom it had been already said by the Prophet, "Thy sin is put away," there happened certain things which God had threatened for that very sin. For his son Abessalom against him waged bloody war, and many ways humbled his father. He was walking in grief, in the tribulation of his humiliation, so resigned to God, that, ascribing to Him all that was just, he confessed that he was suffering nothing underservedly, having now an heart upright, to which God was not displeasing.

A slanderous person and one throwing in his teeth harsh curses he patiently heard, one of the soldiers on the opposite side, that were with his unnatural son. And when he was heaping curses upon the king, one of the companions of David, enraged, would have gone and smitten him; but he is kept back by David. And he is kept back how? For that he said, God sent him to curse me. Acknowledging his guilt he embraced his penance, seeking glory not his own, praising the Lord in that good which he had, praising the Lord in that which he was suffering, "blessing the Lord alway, ever His praise was in his mouth. Such are all the upright in heart: not those crooked persons who think themselves upright and God crooked: who when they do any evil thing, rejoice; when they suffer any evil thing, blaspheme; nay, if set in tribulation and scourging, they say from their distorted heart, "O God, what have I done to Thee? Truly it is because they have done nothing. to God, for they have done all to themselves. "And an upright spirit, renew in my inner parts."

16. "Cast me not forth from Thy face" (ver. 11). Turn away Thy face from my sins: and "cast me not forth from Thy face." Whose face he feareth, upon the face of the Same he calleth. "And Thy Holy Spirit take not away from me." For in one confessing there is the Holy Spirit. Even now, to the gift of

the Holy Spirit it belongeth, that what thou hast done displeaseth thee. The unclean spirit sins do please; the Holy One they displease. Though then thou still implore pardon, yet thou art joined to God on the other part, because the evil thing that thou hast committed displeaseth thee: for the same thing displeaseth both thee and Him. Now, to assail thy fever, ye are two, thou and the Physician. For the reason that there cannot be confession of sin and punishment of sin in a man of himself: when one is angry with himself, and is displeasing to himself, then it is not without the gift of the Holy Spirit, nor doth he say, Thy Holy Spirit give to me, but, "Take not away from me."

17. "Give back to me the exultation of Thy salvation" (ver. 12). "Give back" what I had; what by sinning I had lost: to wit, of Thy Christ. For who without Him can be made whole? Because even before that He was Son of Mary, "In the beginning He was the Word, and the Word was with God, and the Word was God;" and so, by the holy fathers a future dispensation of flesh taken upon Him, was looked for; as is believed by us to have been done. Times are changed, not faith. "And with Principal Spirit confirm me." Some have here understood the Trinity in God, Itself God; the dispensation of Flesh being excepted therefrom: since it is written, "God is a Spirit." For that which is not body, and yet is, seemeth to exist in such sort as that it is spirit. Therefore some understand here the Trinity spoken of: "In upright Spirit," the Son; in "Holy Spirit," Holy Ghost; in "Principal Spirit," Father. It is not any heretical opinion, therefore, whether this be so, or whether "upright Spirit" He would have to be taken of man himself (when He saith, "An upright spirit renew in my inner parts"), which I have bowed and distorted by sinning, so that in that case the Holy Spirit be Himself the Principal Spirit: which also he would not have to be taken away from him, and thereby would have himself to be confirmed therein.

18. But see what he annexeth: "With Principal Spirit," he saith, "confirm Thou me." Wherein "confirm"? Because Thou hast pardoned me, because I am secure, that what Thou hast forgiven is not to be ascribed, on this being made secure and with this grace confirmed, therefore I am not ungrateful. But I shall do what? "I would teach unrighteous men Thy ways" (ver. 13). Being myself of the unrighteous (that is, one that was myself an unrighteous man, now no longer unrighteous; the Holy Spirit not having been taken away from me, and I being confirmed with Principal Spirit). "I would teach unrighteous men Thy ways." What ways wilt thou teach unrighteous men?

"And ungodly men to Thee shall be converted." If David's sin is counted for ungodliness, let not ungodly men despair of themselves, forasmuch as God hath spared an ungodly man; but let them take heed that to Him they be converted, that His ways they learn. But if David's deed is not counted for ungodliness, but this is properly call ungodliness, namely, to apostatize from God, not to worship one God, or never to have worshipped, or to have forsaken, Him whom one did worship, then what he saith hath the force of superabundance, "And ungodly men shall to Thee be converted." So full art thou of the fatness of mercy, that for those converted to Thee, not only sinners of any sort, but even ungodly, there is no cause for despair. Wherefore? That believing on Him that justifieth an ungodly man, their faith may be counted for righteousness.

19. "Deliver me from bloods, O God, God of my health" (ver. 14). The Latin translator hath expressed, though by a word not Latin, yet an accuracy from the Greek. For we all know that in Latin, sanguines (bloods) are not spoken of, nor yet sanguina (bloods in the neuter), nevertheless because the Greek translator hath thus used the plural number, not without reason, but because he found this in the original language the Hebrew, a godly translator hath preferred to use a word not Latin, rather than one not exact. Wherefore then hath he said in the plural number, "From bloods"? In many bloods, as in the origin of the sinful flesh, many sins he would have to be understood. The Apostle having regard to the very sins which come of the corruption of flesh and blood, saith, "Flesh and blood shall not possess the kingdom of God. For doubtless, after the true faith of the same Apostle, that flesh shall rise again and shall itself gain incorruption, as He saith Himself, "This corruptible must put on incorruption, and this mortal put on immortality. Because then this corruption is of sin, by the name thereof sins are called. In like manner as both that morsel of flesh and member which playeth in the mouth when we articulate words is called a tongue, and that is called a tongue which by the tongue is made, so we call one tongue the Greek, another the Latin; for the flesh is not diverse, but the sound.

In the same manner, then, as the speech which is made by the tongue is called a tongue; so also the iniquity which is made by blood is called blood. Heeding, then, his many iniquities, as in the expression above, "And all my iniquities blot out," and ascribing them to the corruption of flesh and blood, "Free me," he saith, "from bloods: that is, free me from iniquities, cleanse me

from all corruption. ...Not yet is the substance, but certain hope. "And my tongue shall exult of Thy righteousness." 20. "O Lord, my lips Thou shall open, and my mouth shall tell of Thy praise" (ver. 15). "Thy praise," because I have been created: "Thy praise," because sinning I have not been forsaken: "Thy praise," because I have been admonished to confess: "Thy praise," because in order that I might be secured I have been cleansed. 21. "Because if Thou hadst willed sacrifice, I would have given it surely" (ver. 16). David was living at that time when sacrifices of victim animals were offered to God, and he saw these times that were to be. Do we not perceive ourselves in these words? Those sacrifices were figurative, foretelling the One Saving Sacrifice. Not even we have been left without a Sacrifice to offer to God. For hear what he saith, having a concern for his sin, and wishing the evil thing which he hath done to be forgiven him: "If Thou hadst willed;" he saith, "sacrifice, I would have given it surely. With holocausts Thou wilt not be delighted." Nothing shall we therefore offer? So shall we come to God? And whence shall we propitiate Him? Offer; certainly in thyself thou hast what thou mayest offer. Do not from without fetch frankincense, but say, "In me are, O God, Thy vows, which I will render of praise to Thee." Do not from without seek cattle to slay, thou hast in thyself what thou mayest kill. "Sacrifice to God is a spirit troubled, a heart contrite and humbled God despiseth not" (ver. 17). Utterly he despiseth bull, he-goat, ram: now is not the time that these should be offered. They were offered when they indicated something, when they promised something; when the things promised come, the promisesare taken away. "A heart contrite and humbled God despiseth not." Ye know that God is high: if thou shalt have made thyself high, He will be from thee; if thou shall have humbled thyself, He will draw near to thee.

22. See who this is: David as one man was seeming to implore; see ye here our image and the type of the Church. "Deal kindly, O Lord, in Thy good will with Sion" (ver. 18). With this Sion deal kindly. What is Sion? A city holy. What is a city holy? That which cannot be hidden, being upon a mountain established. Sion in prospect, because it hath prospect of something which it hopeth for. For Sion is interpreted "prospect," and Jerusalem, "vision of peace." Ye perceive then yourselves to be in Sion and in Jerusalem, if being sure ye look for hope that is to be, and if ye have peace with God. "And be the walls of Jerusalem builded." "Deal kindly, O Lord, in Thy good will with Sion, and be the walls of Jerusalem builded." For not to herself let

Sion ascribe her merits: do Thou with her deal kindly, "Be the walls of Jerusalem builded:" be the battlements of our immortality laid, in faith and hope and charity.

23. "Then Thou shalt accept the sacrifice of righteousness" (ver. 19). But now sacrifice for iniquity, to wit, a spirit troubled, and a heart humbled; then the sacrifice of righteousness, praises alone. For, "Blessed they that dwell in Thy house, for ever and ever they shall praise Thee:" for this is the sacrifice of righteousness. "Oblations and holocausts." What are "holocausts"? A whole victim by fire consumed. When a whole beast was laid upon the altar with fire to be consumed, it was called a holocaust. May divine fire take us up whole, and that fervour catch us whole. What fervour? "Neither is there that hideth himself from the heat thereof." What fervour? That whereof speaketh the Apostle: "In spirit fervent." Be not merely our soul taken up by that divine fire of wisdom, but also our body; that it may earn their immortality; so be it lifted up for a holocaust, that death be swallowed into victory. "Oblations and holocausts." "Then shall they lay upon thine altar calves." Whence "calves"? What shall He therein choose? Will it be the innocence of the new age, or necks freed from the yoke of the law? ...

PSALM 52

1. The title of the Psalm hath: "At the end, understanding of David, when there came Doeg the Edomite arid told Saul, David hath come into the house of Abimelech:" whereas we read that he had come into the house of Achimelech. And it may chance that we do not unreasonably suppose, that because of the similarity of a name and the difference of one syllable, or rather of one letter, the titles have been varied. In the manuscripts, however, of the Psalms, when we looked into them, rather Abimelech we have found than Achimelech. And since in another place thou hast a most evident Psalm, intimating not a dissimilarity of name, but an utterly different name; when, for instance, David changed his face before King Achish, not before king Abimelech, and he sent him away, and he departed: and yet the title of the Psalm is thus written, "When he changed his countenance in the presence of Abimelech" -the very change of name maketh us the rather intent upon a mystery, lest thou shouldest pursue the quasi-facts of history, and despise the sacred veilings. ...

2. Observe ye two kinds of men; the one of men labouring, the other of those among whom they labour: the one of men thinking of earth, the oth-

er of heaven: the one of men weighing down their heart unto the deep, the other of men with Angels their heart conjoining: the one trusting in earthly things, wherein this world aboundeth, the other confiding in heavenly things, which God, who lieth not, hath promised. But mingled are these kinds of men. We see now the citizen of Jerusalem, citizen of the kingdom of heaven, have some office upon earth: to wit, one weareth purple, is a Magistrate, is Aeligdile, is Proconsul, is Emperor, doth direct the earthly republic: but he hath his heart above, if he is a Christian, if he is a believer, if he is godly, if he is despising those things wherein he is, and trusteth in that wherein he is not yet. Of which kind was that holy woman Esther, who, though she was wife of a king, incurred the danger of interceding for her countrymen: and when she was praying before God, where she could not lie, in her prayer said, that her royal ornaments were to her but as the cloth of a menstruous woman. Despair we not then of the citizens of the kingdom of heaven, when we see them engaged in any of Babylon's matters, doing something earthly in republic earthly: nor again let us forthwith congratulate all men that we see doing matters heavenly;

because even the sons of pestilence sit sometimes in the seat of Moses, of whom is said, "What things they say, do ye: but what things they do, do not: for they say, and do not. Those, amid earthly things, lift up heart unto heaven, these, amid heavenly words, trail heart upon earth. But there will come time of winnowing, when both are to be severed with greatest diligence, in order that no grain may pass over unto the heap of chaff that is to be burned, that not one single straw may pass over to the mass that is to be stored in the barn. So long as then now it is mingled, hear we thence our voice, that is, voice of the citizens of the kingdom of heaven (for to this we ought to aspire, to bear with evil men here, rather than be borne with by good men): and let us conjoin ourselves to this voice, both with ear and with tongue, and with heart and work. Which if we shall have done, we are here speaking in those things which we hear. Let us therefore speak first of the evil body of kingdom earthly.

3. "Why doth he glory in malice that is mighty? (ver. 1). Observe, my brethren, the glorying of malignity, the glorying of evil men. Where is glorying? "Why doth he glory in malice that is mighty? That is, he that in malice is mighty, why doth he glory? There is need that a man be mighty, but in goodness, not in malice. Is it any great thing to glory in malice? To

build a house doth belong to few men, any ignorant man you please can pull down. To sow wheat, to dress the crop, to wait until it ripen, and in that fruit on which one has laboured to rejoice, doth belong to few men: with one spark any man you please can burn all the crop. To breed an infant, when born to feed him, to educate, to bring him on to youth's estate, is a great task: to kill him in one moment of time any one you please is able. Therefore those things which are done for destruction, are most easily done. "He that glorieth, let him glory in the Lord: he that glorieth, let him glory in goodness. Thou gloriest, because thou art mighty in evil. What art thou about to do, O mighty man, what art thou about to do, boasting thyself much? Thou art about to kill a man: this thing also a scorpion, this also one fever, this also a poisonous fungus can do. To this is thy mightiness reduced, that it be made equal to a poisonous fungus?

This therefore do the good citizens of Jerusalem, who not in malice but in goodness glory: firstly, that not in themselves, but in the Lord they glory. Secondly, that those things which make for edification they earnestly do, and do such things as are strong to abide: but things which make for destruction they may do, for the discipline of men advancing, not for the oppression of the innocent. To this mightiness then that earthly body being compared, why may it not hear out of these words, "Why doth he glory in malice that is mighty?" 4. "In iniquity the whole day upon injustice hath thy tongue thought" (ver. 2): that is, in the whole of time, without weariness, without intermission, without cessation. And when thou doest not, thou thinkest; so that when anything of evil is away from thy hands, from thy heart it is not away; either thou doest an evil thing, or while thou canst not do, thou sayest an evil thing, that is, thou evil-speakest: or when not even this thou canst do, thou wiliest and thinkest an evil thing. "The whole day," then, that is, without intermission. We expect punishment to this man. Is he to himself a small punishment? Thou threatenest him: thou, when thou threatenest him, wilt send him whither? Unto evil? Send him away unto himself. In order that thou mayest vent much rage, thou art going to give him into the power of beasts: unto himself he is worse than beasts. For a beast can mangle his body: of himself he cannot leave his heart whole. Within, against himself he doth rage of himself, and dost thou from without seek for stripes? Nay, pray God for him, that he may be set free from himself. Nevertheless in this Psalm, my brethren, there is not a prayer for evil men, or

against evil men, but a prophecy of what is to result to evil men. Think not therefore that the Psalm of ill-will saith anything: for it is said in the spirit of prophecy.

5. There followeth then what? All thy might and all thy thought of iniquity all the day, and meditation of malignity in thy tongue without intermission, hath performed what, done what? "As with a sharp razor thou hast done deceit" (ver. 3). See what do evil men to Saints, they scrape their hair. What is it that I have said? If there be such citizens of Jerusalem, that hear the voice of their Lord, of their King, saying, "Fear not them which kill the body, but are not able to kill the soul: that hear the voice which but now from the Gospel hath been read, "What doth it profit a man, if he shall gain the whole world, and of himself make wreck: they despise all present good things, and above all life itself. And what is Doeg's razor to do to a man on this earth meditating on the kingdom of heaven, and about to be in the kingdom of heaven, having with him God, and about to abide with God? What is that razor to do? Hair it is to scrape, it is to make a man bald. And this belongeth to Christ, who in the Place of a Skull was crucified. It maketh also the son of Core, which is interpreted baldness. For this hair signifieth a superfluity of things temporal. Which hairs indeed are not made by God superfluously on the body of men, but for a sort of ornament:

yet because without feeling they are cut off, they that cleave to the Lord with their heart, so have these earthly things as they have hair. But sometimes even something of good with "hair" is wrought, when thou breakest bread to the hungry, the poor without roof thou bringest into thy house; if thou shalt have seen one naked, thou coverest him: lastly, the Martyrs themselves also imitating the Lord, blood for the Church shedding, hearing that voice, "As Christ laid down His life for us, so also ought we also to lay down for the brethren," in a certain way with their hair did good to us, that is, with those things which that razor can lop off or scrape. But that therefore even with the very hair some good can be done, even that woman a sinner intimated, who, when she had wept over the feet of the Lord, with her hair wiped what with tears she wetted? Signifying what? That when thou shalt have pitied any one, thou oughtest to relieve him also if thou canst. For when thou hast pity, thou sheddest as it were tears: when thou relievest, thou wipest with hair. And if this to any one, how much more to the feet of the Lord. The feet of the Lord are what? The holy Evangelists, whereof is said,

"How beautiful are the feet of them that tell of peace, that tell of good things! Therefore like a razor let Doeg whet his tongue, let him whet deceit as much as he may:

he will take away superfluous temporal things; will he necessary things everlasting? 6. "Thou hast loved malice above benignity" (ver. 4). Before thee was benignity; herself thou shouldest have loved. For thou wast not going to expend anything, nor wast thou going to fetch something to love by a distant voyage. Benignity is before thee, iniquity before thee: compare and choose. But perchance thou hast an eye wherewith thou seest malignity, and hast no eye wherewith thou seest benignity. Woe to the iniquitous heart. What is worse, it doth turn away itself, that it may not see what it is able to see. For what of such hath been said in another place? "He would not understand that he might do good. For it is not said, he could not: but "he would not," he saith, "understand that he might do good," he closed his eyes from present light. And what followeth? "Of iniquity he hath meditated in his bed; that is, in the inner secrecy of his heart. Some reproach of this kind is heaped upon this Doeg the Edomite, a malignant body, a motion of earth, not abiding, not heavenly. "Thou hast loved malignity above benignity. For wilt thou know how an evil man doth see both, and the former he doth rather choose, from the other doth turn himself away? Wherefore doth he cry out when he suffereth anything unjustly? Wherefore doth he then exaggerate as much as he can the iniquity, and praise benignity, censuring him that hath wrought in him malignity above benignity? Be he then a rule to himself for seeing:

out of himself he shall be judged. Moreover, if he do what is written, "Thou shalt love thy neighbour as thyself; and, "Whatsoever good things ye will that men should do unto you, these also do ye do unto them: at home he hath means of knowing, because what on himself he will not have to be done, he ought not to do to another. "Thou hast loved malice above benignity. Iniquitously, inordinately, perversely thou wouldest raise water above oil: the water will be sunk, the oil will remain above. Thou wouldest under darkness place a light: the darkness will be put to flight, the light will remain. Above heaven thou wouldest place earth, by its weight the earth will fall into its place. Thou therefore wilt be sunk by loving malice above benignity. For never will malice overcome benignity. "Thou hast loved malice above benignity: iniquity more than to speak of equity. Before thee is equity,

before thee is iniquity: one tongue thou hast, whither thou wilt thou turnest it: wherefore then rather to iniquity and not to equity? Food of bitterness dost thou not give to thy belly, and food of iniquity dost thou give to thy malignant tongue? As thou choosest whereon to live, so choose what thou mayest speak. Thou preferrest iniquity to equity, and preferrest malice to benignity; thou indeed preferrest, but above what can ever He but benignity and equity?

But thou, by placing thyself in a manner upon those things which it is necessary should go beneath, wilt not make them to be above good things, but thou with them wilt be sunk unto evil things. 7. Because of this there followeth in the Psalm, "Thou hast loved all words of sinking under" (ver. 5). Rescue therefore thyself, if thou canst, from sinking 'under. From shipwreck thou art fleeing, and dost embrace lead! If thou wilt not sink, catch at a plank, be borne on wood, let the Cross carry thee through. But now because thou art a Doeg the Edomite, a "motion," and "of earth," thou doest what? "Thou hast loved all words of sinking-under, a tongue deceitful." This hath preceded, words of sinking-under have followed a tongue deceitful. What is a tongue deceitful? A minister of guile is a tongue deceitful, of men bearing one thing in heart, another thing from mouth bringing forth. But in these is overthrowing, in these sinking under.

8. "Wherefore God shall destroy thee at the end" (ver. 6): though now thou seemest to flourish like grass in the field before the heat of the sun. For, "All flesh is grass, and the brightness of man as the bloom of grass: the grass hath withered, and the bloom hath fallen down: but the word of the Lord abideth for everlasting." Behold that to which thou mayest bind thyself, to what "abideth for everlasting." For if to grass, and to the bloom of grass, thou shalt have bound thyself, since the grass shall wither, and the bloom shall fall down, "God shall destroy thee at the end:" and if not now, certainly at the end He shall destroy, when that winnowing shall have come, and the heap of chaff from the solid grain shall have been separated. Is not the solid grain for the barns, and the chaff for the fire? Shall not the whole of that Doeg stand at the left hand, when the Lord is to say, "Go ye into fire everlasting, which hath been prepared for the devil and his angels"? Therefore "God shall destroy at the end: shall pluck thee out, and shall remove thee from thy dwelling." Now then this Doeg the Edomite is in a dwelling: "But a servant abideth not in the house for ever." Even he worketh something of

good, even if not with his doings, at least with the words of God, so that in the Church, when he "seeketh his own," he would say, at least, those things which are of Christ.

"But He shall remove thee from thy dwelling." "Verily, verily, I say unto you, they have received their reward." "And thy root from the land of the living." Therefore in the land of the living we ought to have root. Be our root there. Out of sight is the root: fruits may be seen, root cannot be seen. Our root is our love, our fruits are our works: it is needful that thy works proceed from love, then is thy root in the land of the living. Then shall be rooted up that Doeg,nor any wise shall he be able there to abide, because neither more deeply there hath he fixed a root: but it shall be with him in like manner as it is with those seeds on the rock, which even if a root they throw out, yet, because moisture they have not, with the risen sun forthwith do wither. But, on the other hand, they that fix a root more deeply, hear from the Apostle what? "I bow my knees for you to the Father of our Lord Jesus Christ, that ye may be in love rooted and grounded." And because there now is root, "That ye may be able," he saith, "to comprehend what is the height, and breadth, and length, and depth: to know also the super-eminent knowledge of the love of Christ, that ye may be filled unto all the fulness of God." Of such fruits so great a root is worthy, being so single, so budding, for buddings so deeply grounded. But truly this man's root shall be rooted up from the land of the living.

9. "And the just shall see, and shall fear; and over him they shall laugh" (ver. 7). Shall fear when? Shall laugh when? Let us therefore understand, and make a distinction between those two times of fearing and laughing, which have their several uses. For so long as we are in this world, not yet must we laugh, lest hereafter we mourn. We have read what is reserved at the end for this Doeg, we have read and because we understand and believe, we see but fear. This, therefore, hath been said, "Thejust shall see, and shall fear. So long as wesee what will result at the end to evil men, wherefore do we fear? Because the Apostle hath said, "In fear and trembling work out your own salvation: because it hath been said in a Psalm, "Serve the Lord in fear, and exult unto Him with trembling. Wherefore "with fear"? "Wherefore let him that thinketh himself to stand, see that he fall not. Wherefore "with trembling"? Because he saith in another place: "Brethren, if a man shall have been overtaken in any delinquency, ye that are spiritual instruct such sort in

the spirit of gentleness; heeding thyself, lest thou also be tempted. Therefore, the just that are now, that live of faith, so see this Doeg, what to him is to result, that nevertheless they fear also for themselves: for what they are to-day, they know; what to-morrow they are to be, they know not. Now, therefore, "The just shall see, and they shall fear.

But when shall they laugh? When iniquity shall have passed over; when it shall have flown over; as now to a great degree hath flown over the time uncertain; when shall have been put to flight the darkness of this world, wherein now we walk not but by the lamp of the Scriptures, and therefore fear as though in night. For we walk by prophecy; whereof saith the Apostle Peter, "We have a more sure prophetic word, to which giving heed ye do well, as to a lamp shining in a dark place, until the day shine, and the day-star arise in your hearts. So long then as by a lamp we walk, it is needful that with fear we should live. But when shall have come our day, that is, the manifestation of Christ, whereof the same Apostle saith, "When Christ shall have appeared, your life, then ye also shall appear with Himself in glory," then the just shall laugh at that Doeg. ...

10. But what shall they then say that shall laugh? "And over him they shall laugh; and shall say, Behold a man that hath not set God for his helper" (ver. 8). See ye the body earthly! "As much as thou shalt have, so great shalt thou be," is a proverb of covetous men, of grasping men, of men oppressing the innocent, of men seizing upon other men's goods, of men denying things entrusted to their care. Of what sort is this proverb? "As much as thou shalt have, so great shalt thou be; that is, as much as thou shall have had of money, as much as thou shalt have gotten, by so much the more mighty shall thou be. "Behold a man that hath not set God for his helper, but hath trusted in the multitude of his riches. Let not a poor man, one perchance that is evil, say, I am not of this body. For he hath heard the Prophet saying, "He hath trusted in the multitude of his riches: forthwith if he is poor, he heedeth his rags, he hath observed near him perchance a rich man among the people of God more richly apparelled, and he saith in his heart, Of this man he speaketh; doth he speak of me? Do not thence except thyself, do not separate thyself, unless thou shalt have seen and feared, in order that thou mayest hereafter laugh. For what doth it profit thee, if thou dost want means, and thou burnest with cupidity?

When our Lord Jesus Christ to that rich man that was grieved, and that was departing from Him, had said, "Go, sell all that thou hast, and give to the poor, and thou shall have treasure in heaven, and come follow Me: and great hopelessness for rich men foretold, so that He said, more easily could a camel pass through the eye of a needle, than a rich man enter into the kingdom of Heaven, were not forthwith the disciples grieved, saying with themselves, "Who shall be able to be saved? Therefore when they were saying, "Who shall be able to be saved? did they think of the few rich men, did there escape them so great a multitude of poor men? Could they not say to themselves, If it is hard, aye animpossible thing, that rich men should enter into the kingdom of heaven, as it is impossible that a camel should enter through the eye of a needle, let all poor men enter into the kingdom of heaven, be the rich alone shut out? For how few are the rich men? But of poor men are thousands innumerable. For not the coats are we to look upon in the kingdom of heaven; but for every one's garment shall be reckoned the effulgence of righteousness: there shall be therefore poor men equal to Angels of God, clothed with the stoles of immortality, they shall shine as the sun in the kingdom of their Father:

what reason is there for us about a few rich men to be concerned, or distressed? This thought not the Apostles; but when the Lord had spoken this, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven: they saying to themselves, "Who shall be able to be saved," meant what? Not means, but desires; for they saw even poor men themselves, even if not having money, yet to have covetousness. And that ye may know, that not money in a rich man, but covetousness is condemned, attend to what I say; Thou observest that rich man standing near thee, and perchance in him is money, and is not covetousness; in thee is not money, and is covetousness. A poor man full of sores, full of woe, licked by dogs, having no help, having no morsel, not having perchance a mere garment, was borne by the Angels unto Abraham's bosom. Ho! being a poor man, art thou glad now; for are even sores by thee to be desired? Is not thy patrimony soundness? There is not in this Lazarus the merit of poverty, but that of godliness. For thou seest who was borne up, thou seest not whither he was borne up. Who was borne up by Angels? A poor man, full of woe, full of sores. Whither was he borne up? Unto Abraham's bosom. Read the Scriptures, and thou shall find Abraham to have been a rich man.

In order that thou mayest know, that not riches are blamed; Abraham had much gold, silver, cattle, household, was a rich man, and unto his bosom Lazarus, a poor man, was borne up. Unto bosom of rich man, poor man: are not rather both unto God rich men, both in cupidity poor men? ... 11. Therefore that man having been condemned that "hath trusted in the multitude of his riches, and hath prevailed in his vanity: for what more vain, than he that thinketh coin more to avail than God? Therefore that man having been condemned that said, blessed of the people to whom these things are: thou that sayest, "Blessed the people of whom is the Lord their own God," dost think of thyself what? dost hope for thyself what? "But I; now at length hear that body: "But I am like an olive, fruit-bearing in the house of God" (ver. 9). Not one man speaketh, but that olive fruit-bearing, whence have been pruned the proud branches, and the humble wild olive grafted in. "Like an olive, fruit-bearing in the house of God, I have trusted in the mercy of God. He did what? "In the multitude of his riches: therefore his root shall be plucked out from the land of the living. "But I," because "like an olive, fruit-bearing in the house of God," the root whereof is nourished, is not rooted out, "have trusted in the mercy of God. But perchance now? For even herein men err sometimes. God indeed they worship, and are not now like to that Doeg: but though on God they rely, it is for temporal things nevertheless; so that they say to themselves, I Worship my God, who will make me rich upon earth, who to me will give sons, who to me will give a wife.

Such things indeed giveth none but God, but God would not have Himself for the sake of such things to be loved. For to this end oftentimes those things He giveth even to evil men, in order that some other thing good men of Him may learn to seek. In what manner then sayest thou, "I have trusted in the mercy of God"? Perchance for obtaining temporal things? Nay but, "For everlasting and world without end. The expression, "For everlasting," he willed to repeat by adding, "world without end," in order that by there repeating he might affirm how rooted he was in the love of the kingdom of heaven, and in the hope of everlasting felicity. 12. "I will confess to Thee for ever, because Thou hast done" (ver. 10). "Hast done what?" Doeg Thou hast condemned, David Thou hast crowned. "I will confess to Thee for ever, because Thou hast done." Great confession, "Because thou hast done"! "Hast done" what? except these very things which above have been spoken of, that like an olive fruit-bearing in the house of God, I should trust in the mercy of

God for everlasting and world without end? Thou hast done: an ungodly man cannot justify himself. But who is He that justifieth? "Believing," he saith, "on Him" that justifieth "the ungodly." "For what hast thou which thou hast not received? But if thou hast received, why dost thou glory as if thou hast not received, as if of thyself thou hast?" Be it far from me that I should so glory, saith he, that is opposed against Doeg, that beareth with Doeg upon earth, until he remove from his dwelling, and be rooted up from the land of the living. I glory not as if I have not received, but in God I glory. "And I will confess to Thee because Thou hast done," that is, because Thou hast done not according to my merits, but according to Thy mercy. But I have done what? If thou recollectest, "Before, I was a blasphemer, and a persecutor, and injurious." But thou, what hast thou done? "But mercy I have obtained, because ignorant I did it." "I will confess to Thee for ever, because Thou hast done."

13. "And I will look for Thy name, for it is pleasant. Bitter is the world, but Thy name is pleasant. Even if certain sweet things are in the world, yet with bitterness they are digested. Thy name is preferred, not only for greatness but also for pleasantness. "For unjust men have told to me their delights, but it is not as Thy law, O Lord. For if there were nothing sweet to the Martyrs, they would not have suffered with equanimity so great bitterness of tribulations. Their bitterness by any one was experienced, their sweetness easily could no one taste. The name of God therefore is pleasant to men loving God above all pleasantnesses. "I will look for Thy name, for it is pleasant. And to what dost Thou prove that it is pleasant? Give me a palate to which it is pleasant. Praise honey as much as thou art able, exaggerate the sweetness thereof with what words thou shalt have the power: a man knowing not what honey is, unless he shall have tasted, what thou sayest knoweth not.Therefore the rather to the proof the Psalm inviting thee saith what? "Taste and see that sweet is the Lord. Taste thou wilt not, and thou sayest, Is it pleasant? What is pleasant? If thou hast tasted, in thy fruit be it found, not in words alone, as it were only in leaves, lest by the curse of the Lord, to wither like that fig-tree thou shouldest deserve. "Taste," he saith, "and see, that sweet is the Lord.

Taste and see: then ye shall see, if ye shall have tasted. But to a man not tasting, how provest thou? By praising the pleasantness of the name of God, whatsoever things thou shall have said are words: something else is taste. The

words of His praise there hear even the ungodly, but none taste how sweet it is, but the Saints. Further, a man discerning the sweetness of the name of God, and wishing to unfold and wishing to show the same, and not finding persons to whom he may unfold it; for to the Saints there is no need that he show it, because they even of themselves taste and know, but the ungodly cannot discern what they will not taste: doth, I say, what, because of the sweetness' of the name of God? He hath borne him forthwith away from the crowds of the ungodly. "And I will look," he saith, "for Thy name, for it is pleasant, in the sight of Thy Saints. Pleasant is Thy name, but not in the sight of the ungodly. I know how sweet a thing it is, but it is to them that have tasted.

PSALM 53

1. Of this Psalm we undertake to treat with you, as far as the Lord supplieth us. A brother biddeth us that we may have the will, and prayeth that we may have the power. If anything in haste perchance I shall have passed over, He that even to us deigneth to give what we shall be enabled to say, will supply it in you. The title of it is: "At the end, for Maeleth, understanding to David himself." "For Maeleth," as we find in interpretations of Hebrew names, seemeth to say, For one travailing, or in pain. But who there is in this world that travaileth and is in pain, the faithful acknowledge, because thereof they are. Christ here travaileth, Christ here is in pain: the Head is above, the members below. For one not travailing nor in pain would not say, "Saul, Saul, why persecutest thou me?" Him, with whom when persecuting He was travailing, being converted, He made to travail. For he also was himself afterwards enlightened, and grafted on those members which he used to persecute; being pregnant with the same love, he said, "My little children, of whom again I travail, until Christ be formed in you." For the members therefore of Christ, for His Body which is the Church, for that same One Man, that is, for that very unity, whereof the Head is above, this Psalm is sung. ...Who are they, then, amid whom we travail and groan, if in the Body of Christ we are, if under Him, the Head, we live, if amongst His members we are counted? Who they are, hear ye.

2. "The unwise man hath said in his heart, There is no God" (ver. 1). Such sort is it of men amid whom is pained and groaneth the Body of Christ. If such is this sort of men, of not many do we travail; as far as seemeth to occur to our thoughts, very few there are; and a difficult thing it is to meet with a

man that saith in his heart, "There is no God; nevertheless, so few there are, that, fearing amid the many to say this, in their heart they say it, for that with mouth to say it they dare not. Not much then is that which we are bid to endure, hardly is it found: uncommon is that sort of men that say in their heart, "There is no God. But, if it he examined in another sense, is not that found to be in more men, which we supposed to be in men few and uncommon, and almost in none? Let them come forth into the midst that live evil lives, let us look into the doings of profligate, daring, and wicked men, of whom there is a great multitude; who foster day by day their sins, who, their acts having been changed into habit, have even lost sense of shame:

this is so great a multitude of men, that the Body of Christ, set amid them, scarce dareth to censure that which it is not constrained to commit, and deemeth it a great matter for itself that the integrity of innocence be preserved in not doing that which now, by habit, either it doth not dare to blame, or if it shall have dared, there breaketh out the censure and recrimination of them that live evil lives, more readily than the free voice of them that live good lives. And those men are such as say in their heart, "There is no God. Such men I am confuting. Whence confuting? That their doings please God, they judge. He doth not therefore affirm, "some say," but "The unwise man hath said in his heart, There is no God. Which men do so far believe there is a God, that the same God they judge with what they do to be pleased. But if thou being wise dost perceive, how "the unwise man hath said in his heart, There is no God," if thou give heed, if thou understand, if thou examine; he that thinketh that evil doings please God, Him he doth not think to be God. For if God is, He is just; if He is just, injustice displeaseth Him, iniquity displeaseth. But thou, when thou thinkest that iniquity pleaseth Him, dost deny God.

For if God is one Whom iniquity displeaseth, but God seemeth not to thee to be one whom iniquity displeaseth, and there is no God but one whom iniquity displeaseth, then when thou sayest in thy heart, God doth countenance my iniquities, thou sayest nothing else than, "There is no God." 3. Let us advert also to that sense, which concerning Christ our Lord Himself, our Head Himself, doth present itself. For when Himself in form of a servant appeared on earth, they that crucified Him said, "He is not God. Because Son of God He was, truly God He was. But they that are corrupted and have become abominable said what? "He is not God: let us slay Him, "He is

not God. Thou hast the voice of these very men in the book of Wisdom. For after there had gone before the verse, "The unwise man hath said in his heart, There is no God ; as if reasons were required why the unwise man could say this, he hath subjoined, "Corrupted they are, and abominable have become in their iniquities" (ver. 2). Hear ye those corrupted men. "For they have said with themselves, not rightly thinking: corruption beginneth with evil belief, thence it proceedeth to depraved morals, thence to the most flagrant iniquities, these are the grades. But what with themselves said they, thinking not rightly? "A small thing and with tediousness is our life. From this evil belief followeth that which also the Apostle hath spoken of, "Let us eat and drink, for to-morrow we shall die. But in the former passage more diffusely luxury itself is described: "Let us crown us with roses, before they be withered; in every place let us leave the tokens of our gladness. After the more diffuse description of that luxury, what followeth? "Let us slay the poor just man:

this is therefore saying, "He is not God. Soft words they seemed but now to say: "Let us crown us with roses, before they be withered. What more delicate, what more soft? Wouldest thou expect, out of this softness, Crosses, swords? Wonder not, soft are even the roots of brambles; if any one handle them, he is not pricked: but that wherewith thou shall be pricked from thence hath birth. "Corrupted," therefore, are those men, "and abominable have become in their iniquities. They say, "If Son of God He is, let Him come down from the Cross. Behold them openly saying, "He is not God." ... 4. "The Lord from Heaven hath looked forth upon the sons of men, that He might see if there is one understanding and seeking after God" (ver. 3). What is this? "Corrupted they are," all these that say, "There is no God"? And what? Did it escape God, that they were become such? Or indeed to us would their inward thought be opened, except by Him it were told? If then He understood, if then He knew, what is this which hath been said, "that He might see"? For the words are of one inquiring, of one not knowing. "God from Heaven hath looked forth," etc. And as though He had found what He sought by looking upon, and by looking down from Heaven, He giveth sentence: "All men have gone aside, together useless they have become: there is not one that doeth good, not so much as one" (ver. 4). Two questions arise somewhat difficult: for if God looketh out from Heaven, in order that He may see if there is one understanding or seeking after God; there stealeth upon an un-

wise man the thought, that God knoweth not all things. This is one question: what is the other? If there is not one that doeth good, is not so much as one; who is he that travaileth amid bad men? The former question then is solved as followeth:

ofttimes the Scripture speaketh in such manner, that what by the gift of God a creature doth, God is said to do. ...For hence has been said the following also, "For the Spirit searcheth all things, even the depth of God; not because He that knoweth all things searcheth, but because to thee hath been given the Spirit, which maketh thee also to search: and that which by His own gift thou doest, He is said to do; because without Him thou wouldest not do it: therefore God is said to do, when thou doest. ...And because this by the gift of God thou doest, God from heaven is "looking forth upon the sons of men. The former question then, according to our measure, thus hath been solved. 5. What is that which looking forth we acknowledge? What is that which looking forth God acknowledgeth? What (because here He giveth it) doth He acknowledge? Hear what it is; that "All have gone aside, together useless they have become: there is not one that doeth good, there is not so much as one." What then is that other question, but the same whereof a little before I have made mention? If, "There is not one that doeth good, is not so much as one," no one remaineth to groan amid evil men. Stay, saith the Lord, do not hastily give judgment. I have given to men to do well; but of Me, He saith, not of themselves: for of themselves evil they are: sons of men they are, when they do evil; when well, My sons. For this thing God doth, out of sons of men He maketh sons of God: because out of Son of God He hath made Son of Man. See what this participation is: there hath been promised to us a participation of Divinity: He lieth that hath promised, if He is not first made partaker of mortality. For the Son of God hath been made partaker of mortality, in order that mortal man may be made partaker of divinity. He that hath promised that His good is to be shared with thee, first with thee hath shared thy evil: He that to thee hath promised divinity, showeth in thee love. Therefore take away that men are sons of God, there remaineth that they are sons of men: "There is none that doeth good, is not so much as one."

6. "Shall not all know that work iniquity, that devour My people for the food of bread"? (ver. 5). ...There is therefore here a people of God that is being devoured. Nay, "There is not one that doeth good, there is not so much as

one." We reply by the rule above. But this people that is devoured, this people that suffereth evil men, this that groaneth and travaileth amid evil men, now out of sons of men have been made sons of God: therefore are they devoured. For, "The counsel of the needy man thou hast confounded, because the Lord is his hope." For ofttimes, in order that the people of God may be devoured, this very thing in it is despised, that it is the people of God. I will pillage, he saith, and despoil; if he is a Christian, what will he do to me? ...But what followeth? "I will convince thee, and will set thee before thy face." Thou wilt not now know so as thou shouldest be displeasing to thyself, thou shall know so as thou mayest mourn. For God cannot but show to the unrighteous their iniquity. If He is not to show, who will they be that are to say, "What hath profiled us pride, and what hath boasting of riches bestowed upon us?" For then shall they know, that now will not know. "Shall not all know?" etc. Why hath He added, "for the food of bread"? As it were as bread, they eat My people. For all other things which we eat, we can eat now these, now those; not always this vegetable, not always this flesh, not always these apples: but always bread. What is then, "Devour My people for the food of bread"? Without intermission, without cessation they devour.

7. "On God they have not called." He is comforting the man that groaneth, and chiefly by an admonition, lest by imitating evil men, who ofttimes prosper, they delight in evil doing. There is kept for thee that which to thee hath been promised: their hope is present, thine is future, but theirs is transient, thine sure; theirs false, thine true. For they "upon God have not called." Do not daily such men ask of God? They do "not" ask of God. Give heed, if I am able to say this by the aid of God Himself. God gratuitously will have Himself to be worshipped, gratuitously will have Himself to be loved, that is chastely to be loved; not Himself to be loved for the reason that He giveth anything besides Himself, but because He giveth Himself. He then that calleth upon God in order that He may be made rich, On God doth not call: for upon that He calleth which to himself he willeth to come. ...But now thou wouldest have coffer full, and conscience void: God filleth not coffer, but breast. What do outward riches profit thee, if inward need presseth thee? Therefore those men that for the sake of worldly comforts, that for the sake of earthly good things, that for the sake of present life and earthly felicity, call upon God, do not call upon God.

8. For this reason what followeth concerning them? "There have they feared with fear, where there was no fear" (ver. 6). For is there fear, if a man lose riches? There is no fear there, and yet in that case men are afraid. But if a man lose wisdom, truly there is fear, and in that case he is not afraid. ...Thou hast feared to give back money, and hast willed to lose fidelity. The Martyrs took not away property of other persons, but even their own they despised that they might not lose fidelity: and it was too little to lose money, when they were proscribed; they took also their life when they suffered: they lost life, in order that unto everlasting life they might find it. Therefore there they feared, where they ought to have been afraid. But they that of Christ have said, "He is not God," have there feared where was no fear. For they said, "If we shall have let Him go, there will come the Romans, and will take away from us both place and kingdom. O folly and imprudence saying in its heart, "He is not God"! Thou hast feared to lose earth, thou hast lost Heaven: thou hast feared lest there should come the Romans, and take away from thee place and kingdom! Could they take away from thee God? What then remaineth? what but that thou confess, that thou hast willed to keep, and by keeping ill hast lost? For thou hast lost both place and nation by slaying Christ.

For ye did will rather to slay Christ, than to lose place; and ye have lost place, and nation, and Christ. In fearing, they have slain Christ: but wherefore this? "For God hath scattered the bones of them that please men. Willing to please men, they feared to lose their place. But Christ Himself, of whom they said, "He is not God," willed rather to displease such men, as they were: sons of men, not sons of God, He willed rather to displease. Thence were scattered their bones, His bones no one hath broken. "They were confounded, for God hath despised them. In very deed, brethren, as far as regardeth them, great confusion hath come to them. In the place where they crucified the Lord, whom for this cause they crucified, that they might not lose both place and nation, the Jews are not. "God," therefore, "hath despised them: and yet in despising He warned them to be converted. Let them now confess Christ, and say, He is God, of whom they said, "He is not God. Let them return to the inheritance of their fathers, to the inheritance of Abraham, of Isaac, and of Jacob, let them possess with these very persons life eternal: though they have lost life temporal. Wherefore this? Because out of sons of men have been made sons of God. For so long as they remain, and

will not, there is not one that doeth good, there is not so much as one. "They were confounded, for God hath despised them.

And as though to these very persons He were turned, He saith, "Who shall give out of Sion salvation to Israel? (ver. 7). O ye fools, ye revile, insult, buffet, besmear with spittings, with thorns ye crown, upon the Cross ye lift up; whom? "Who shall give out of Sion salvation to Israel? Shall not That Same of whom ye have said, "He is not God"? "In God's turning away the captivity of His people. For there turneth away the captivity of His people, no one but He that hath willed to be a captive in your own hands. But what men shall understand this thing? "Jacob shall exult, and Israel shall rejoice. "Israel; the true Jacob, and the true Israel, that younger, to whom the eider was servant shall himself exult, for he shall himself understand.

PSALM 54

1. The title of this Psalm hath fruit in the prolixity thereof, if it be understood: and because the Psalm is short, let us make up our not having to tarry over the Psalm by tarrying over the title. For upon this dependeth every verse which is sung. If any one, therefore, observe that which on the front of the house is fixed, secure he will enter; and, when he shall have entered, he will not err. For this on the post itself is prominently marked, namely, in what manner within he may not be in error. The title thereof standeth thus: "At the end, in hymns, understanding to David himself, when there came the Ziphites, and said to Saul, Behold, is not David hidden with us? That Saul was persecutor of the holy man David, very well we know: that Saul was bearing the figure of a temporal kingdom, not to life but to death belonging, this also to your Love we remember to have imparted. And also that David himself was bearing the figure of Christ, or of the Body of Christ, ye ought both to know and to call to mind, ye that have already learned. What thenof the Ziphites? There was a certain village, Ziph, whereof the inhabitants were Ziphites, in whose country David had hidden himself, when Saul would find and slay him. These Ziphites then, when they had learned this, betrayed him to the king his persecutor, saying, "Behold, is not David hidden with us?

Of no good to them indeed was their betrayal, and to David himself of no harm. For their evil disposition was shown: but Saul not even after their betrayal could seize David; but rather in a certain cave in that very country, when into his hands Saul had been given to slay, David spared him, and that which he had in his power he did not But the other was seeking to do that

which he had not in his power. Let them that have been Ziphites take heed: let us see those whom to us the Psalm presenteth to be understood by the occasion of those same men. 2. If we inquire then by what word is translated Ziphites, we find, "Men flourishing." Flourishing then were certain enemies to holy David, flourishing before him hiding. We may find them in mankind, if we are willing to understand the Psalm. Let us find here at first David hiding, and we shallfind his adversaries flourishing. Observe David hiding: "For ye are dead," saith the Apostle to the members of Christ, "and your life is hid with Christ in God." These men, therefore, that are hiding, when shall they be flourishing? "When Christ," he saith, "your life, shall have appeared, then ye also with Him shall appear in glory." When these men shall be flourishing, then shall be those Ziphites withering. For observe to what flower their glory is compared: "All flesh is grass, and the honour of flesh as the flower of grass." What is the end? "The grass hath withered, and the flower hath fallen off." Where then shall be David? See what followeth: "But the Word of the Lord abideth for ever." ...

3. These men sometimes are observed of the weak sons of light, and their feet totter, when they have seen evil men in felicity to flourish, and they say to themselves, "Of what profit to me is innocence? What doth it advantage me that I serve God, that I keep His commandments, that I oppress no one, from no one plunder anything, hurt no one, that what I can I bestow? behold, all these things I do, and they flourish, I toil." But why? Wouldest thou also wish to be a Ziphite? They flourish in the world, wither in judgment, and after withering, into fire everlasting shall be cast: wouldest thou also choose this? Art thou ignorant of what He hath promised thee, who to thee hath come, what in Himself here He displayed? If the flower of the Ziphites were to be desired, would not Himself thy Lord also in this world have flourished? Or indeed was there wanting to Him the power to flourish? Nay but here He chose rather amid the Ziphites to hide, and to say to Pontius Pilate, as if to one being himself also a flower of the Ziphites, and in suspicion about His kingdom, "My kingdom is not of this world." Therefore here He was hidden: and all good men are hidden here, because their good is within, it is concealed, in the heart it is, where is faith, where charity, where hope, where their treasure is. Do these good things appear in the world? Both these good things are hidden, and the reward of these good things is hidden. ...

4. "O God, in Thy name make me safe, and in Thy virtue judge me" (ver. 1). Let the Church say this, hiding amid the Ziphites. Let the Christian body say this, keeping secret the good of its morals, expecting in secret the reward of its merits, let it say this: "In Thy virtues judge me. Thou hast come, O Christ, humble Thou hast appeared, despised Thou hast been, scourged hast been, crucified hast been slain hast been; but, on the third day hast risen, on the fortieth day into Heaven hast ascended: Thou sittest at the right hand of the Father, and no one seeth: Thy Spirit thence Thou hast sent, which men that were worthy have received; fulfilled with Thy love, the praise of that very humility of Thine throughout the world and nations they have preached: Thy name I see to excel among mankind, but nevertheless as weak to us hast Thou been preached. For not even did that Teacher of the Gentiles say, that among us he knew anything, "Save Christ Jesus, and Him crucified; in order that of Him we might choose the reproach, rather than the glory of the flourishing Ziphites. Nevertheless, of Him he saith what? "Although He died of weakness, yet He liveth of the power of God. He came then that He might die of weakness, He is to come that He may judge in the power of God: but through the weakness of the Cross His name hath been illustrious.

Whosoever shall not have believed upon the name made illustrious through weakness, shall stand in awe at the Judge, when He shall have come in power. But, lest He that once was weak, when He shall have come strong, with that fan send us to the left hand; may He "saveus in His name, and judge us in His virtue. For who so rash as to have desired this, as to say to God, for instance "Judge me"? Is it not wont to be said to men for a curse, "God judge thee"? So evidently it is a curse, if He judge thee in His virtue; and shall not have saved thee in His name: but when in name precedent He shall have saved thee, to thy health in virtue consequent He shall judge. Be thou without care: that judgment shall not to thee be punishment, but dividing. For in a certain Psalm thus is said: "Judge me, O God, and divide my cause from the nation unholy." ...

5. "O God, hearken to my prayer, in Thy ears receive the words of my mouth" (ver. 2). ...To Thee may my prayer attain, driven forth and darted out from the desire of Thy eternal blessings: to Thy ears I send it forth, aid it that it may reach, lest it fall short in the middle of the way, and fainting as it were it fall down. But even if there result not to me now the good things which I ask, I am secured nevertheless that hereafter they will come. For even

in the case of transgressions a certain man is said to have asked of God, and not to have been hearkened to for his good. For privations of this world had inspired him to prayer, and being set in temporal tribulations he had wished that temporal tribulations should pass away, and there should return the flower of grass; and he saith, "My God, my God, why hast Thou forsaken me? The very voice of Christ it is, but for His members' sake. "The words," he saith, "of my transgressions I have cried to Thee throughout the day, and Thou hast not hearkened: and by night, and not for the sake of folly to me: that is, "and by night I have cried, and Thou hast not hearkened;

and nevertheless in this very thing that Thou hast not hearkened, it is not for the sake of folly to me that Thou hast not hearkened, but rather for the sake of wisdom that Thou hast not hearkened, that I might perceive what of Thee I ought to ask. For those things I was asking which to my cost perchance I should have received. Thou askest riches, O man; how many have been overset through their riches? Whence knowest thou whether to thee riches may profit? Have not many poor men more safely been in obscurity; having become rich men, so soon as they have begun to blaze forth, they have been a prey to the stronger? How much better they would have lain concealed, how much better they would have been unknown, that have begun to be inquired after not for the sake of what they were, but for the sake of what they had! In these temporal things therefore, brethren, we admonish and exhort you in the Lord, that ye ask not anything as if it were a thing settled, but that which God knoweth to be expedient for you. For what is expedient for you, ye know not at all. Sometimes that which ye think to be for you is against you, and that which ye think to be against you is for you. For sick ye are; do not dictate to the physician the medicines he may choose to set beside you.

If the teacher of the Gentiles, Paul the Apostle, saith, "For what we should pray for as we ought, we know not," how much more we? Who nevertheless, when he seemed to himself to pray wisely, namely, that from him should be taken away the thorn of the flesh, the angel of Satan, that did buffet him, in order that he might not in the greatness of the revelations be lifted up, heard from the Lord what? Was that done which he wished? Nay, in order to that being done which was expedient, he heard from the Lord, I say, what? "Thrice," he saith, "I besought the Lord that He would take it from me; and He said to me, My Grace sufficeth for thee: for virtue in weakness is made

perfect. Salve to the wound I have applied; when I applied it I know, when it should be taken away I know. Let not a sick man draw back from the hands of the physician, let him not give advice to the physician. So it is with all these things temporal. There are tribulations; if well thou worshippest God, thou wilt know that He knoweth what is expedient for each man: there are prosperities; take the more heed, lest these same corrupt thy soul, so that it withdraw from Him that hath given these things. ...

6. "For aliens have risen up against me" (ver. 3). What "aliens"? Was not David himself a Jew of the tribe of Judah? But the very place Ziph belonged to the tribe of Judah; it was of the Jews. How then "aliens"? Not in city, not in tribe, not in kindred, but in flower. ...But see the Ziphites, see them for a time flourishing. With reason "alien" sons. Thou amid the Ziphites hiding saidst what? "Blessed the people whereof the Lord is its God." Out of this affection this prayer is being sent forth into the ears of the Lord, when it is said, "for aliens have risen up against me." 7. "And mighty men have sought after my soul. For in a new manner, my brethren, they would destroy the race of holy men, and the race of them that abstain from hoping in this world, all they that have hope in this world. Certainly commingled they are, certainly together they live. Very much to one another are opposed these two sorts: the one of those that place no hope but in things secular, and in temporal felicity, and the other of those that do firmly place their trope in the Lord God. And though concordant are these Ziphites, do not much trust to their concord: temptations are wanting; when there shall have come any temptation, so as that a person may be reproved for the flower of the world, I say not to thee he will quarrel with the Bishop, but not even to the Church Herself will he draw near, lest there fall any part of the grass. Wherefore have I said these words, brethren? Because now gladly ye all hear in the name of Christ, and according as ye understand, so ye shout out at the word; ye would not indeed shout at it unless ye understood. This your understanding ought to be fruitful. But whether it is fruitful, temptation doth try; lest suddenly when ye are said to be ours, through temptation ye be found aliens, and it be said, "Aliens have risen up against me, and mighty men have sought my soul.

Be not that said which followeth, "They have not set forth God before their face. For when will he set God before his face, before whose eyes there is nought but the world? namely, how he may have coin upon coin, how flocks may be increased, how barns may be filled, how it may be said to his soul,

"Thou hast many good things, be merry, feast, take thy fill. Doth he set before his face Him, that unto one so boasting and so blooming with the flower of the Ziphites saith, "Fool" (that is, "man not understanding," "man unwise"), "this night shall be taken from thee thy soul; all these things which thou hast prepared, whose shall they be?" 8. "For behold, God helpeth me" (ver. 4). Even themselves know not themselves, amid whom I am hiding. But if they too were to set God before their face, they would find in what manner God helpeth me. For all holy men are helped by God, but within, where no one seeth For in like manner as the conscience of ungodly men is a great punishment, so a great joy is the very conscience of godly men. "For our glory this is," saith the Apostle, "the testimony of our conscience." In this within, not in the flower of the Ziphites without, doth glory that man that now saith, "For behold God helpeth me." Surely though afar off are to be those things which He promiseth, this day have I a sweet and present help; to-day in my heart's joy I find that without cause certain say, "Who doth show to us good things? For there is signed upon us the light of Thy countenance, O Lord, Thou hast put pleasantness into my heart." Not into my vineyard, not into my flock, not into my cask, not into my table, but "into my heart." "For behold God helpeth me." How doth He help thee? "And the Lord is the lifter up of my soul."

9. "Turn away evil things unto mine enemies" (ver. 5). So however green they are, so however they flourish, for the fire they are being reserved. "In Thy virtue destroy Thou them." Because to wit they flourish now, because to wit they spring up like grass: do not thou be a man unwise and foolish, so that by giving thought to these things thou perish for ever and ever. For, "Turn Thou away evil things unto mine enemies." For if thou shalt have place in the body of David Himself, in His virtue He will destroy them. These men flourish in the felicity of the world, perish in the virtue of God. Not in the same manner as they flourish, do they also perish: for they flourish for a time, perish for everlasting: flourish in unreal good things, perish in real torments. "In Thy strength destroy," whom in Thy weakness Thou hast endured.

10. "Voluntarily I will sacrifice to Thee" (ver. 6). Who can even understand this good thing of the heart, at another's speaking thereof, unless in himself he hath tasted it? What is, "Voluntarily I will sacrifice to Thee"?... For what sacrifice here shall I take, brethren? or what worthily shall I offer to the Lord

for His mercy? Victims shall. I seek from flock of sheep, ram shall I select, for any bull in the herds shall I look out, frankincense indeed from the land of the Sabaeans shall I bring? What shall I do? What offer; except that whereof He speaketh, "Sacrifice of praise shall honour Me"? Wherefore then "voluntarily"? Because truly I love that which I praise. I praise God, and in the self-same praise I rejoice: in the praise of Himself I rejoice, at whom being praised, I blush not. For He is not praised in the same manner as by those who love the theatrical follies is praised either by a charioteer, or a hunter, or actor of any kind, and by their praisers, other praisers are invited, are exhorted, to shout together: and when all have shouted, ofttimes, if their favourite is overcome, they are all put to the blush. Not so is our God : be He praised with the will, loved with charity: let it be gratuitous (or voluntary) that He is loved and that He is praised. What is "gratuitous"? Himself for the sake of Himself, not for the sake of something else.

For if thou praisest God in order that He may give thee something else, no longer freely dost thou love God. Thou wouldest blush, if thy wife for the sake of riches were to love thee, and perchance if poverty should befall thee, should begin to think of adultery. Seeing that therefore thou wouldest be loved by thy partner freely, wilt thou for anything else love God? What reward art thou to receive of God, O covetous man? Not earth for thee, but Himself He keepeth, who made heaven and earth. "Voluntarily I will sacrifice to Thee: do it not of necessity. For if for the sake of anything else thou praisest God, out of necessity thou praisest. ...These things also which He hath given, because of the Giver are good things. For He giveth entirely, He giveth these temporal things: and to certain men to their good, to certain men to their harm, after the height and depth of His judgments. ..."Voluntarily I will sacrifice to Thee. Wherefore "voluntarily"? Because gratis. What is gratis? "And I will confess to Thy name, O Lord, for it is a good thing: for nothing else, but because a "good thing" it is. Doth he say, "I will confess to Thy name, O Lord," because Thou givest me fruitful manors, because Thou givest me gold and silver, because Thou givest me extended riches, abundant money, most exalted dignity? Nay. But what? "For it is a good thing. Nothing I find better than Thy name.11.

"For out of all tribulation Thou hast delivered me" (ver. 7). For this cause I have perceived how good a thing is Thy name: for if this I were able before tribulations to acknowledge, perchance for me there had been no need of

them. But tribulation hath been applied for admonition, admonition hath redounded to Thy praise. For I should not have understood where I was, except of my weakness I had been admonished. "Out of all tribulations," therefore, "Thou hast delivered me. And upon mine enemies mine eye hath looked back: upon those Ziphites "mine eye hath looked back. Yea, their flower I have passed over in loftiness of heart, unto Thee I have come, and thence I have looked back upon them, and have seen that "All flesh is grass, and all the glory of man as the flower of grass: as in a certain place is also said, "I have seen the ungodly man to be exalted and raised up like the cedars of Lebanon: I passed by, and, lo! he was not. Wherefore "he was not"? Because thou hast passed by. What is, "because thou hast passed by"? Because not to no purpose hast thou heard "Lift up thy heart; because not on earth, where thou wouldest have rotted, thou hast remained; because thou hast lifted thy soul to God, and thou hast mounted beyond the cedars of Lebanon, and from that elevation hast observed: and "Lo! he was not; and thou hast sought him, and there hath not been found place for him.

No longer is labour before thee; because thou hast entered into the sanctuary of God, and hast understood for the last things. So also here thus he concludeth. "And upon mine enemies mine eye hath looked back. This do ye therefore, brethren, with your souls; lift up your hearts, sharpen the edge of your mind, learn truly to love God, learn to despise the present world, learn voluntarily to sacrifice the offerings of praise; to the end that, mounting beyond the flower of the grass, ye may look back upon your enemies.

PSALM 55

1. Of this Psalm the title is: "At the end, in hymns, understanding to David himself." What the "end" is, we will briefly call to your recollection, because ye have known it. "For the end of the Law is Christ, for righteousness unto every man believing." Be the attention therefore directed unto the End, directed unto Christ. Wherefore is He called the end? Because whatever we do, to Him we refer it, and when to Him we shall have come home, more to ask we shall not have. For there is an end spoken of which doth consume, there is an end spoken of which doth make perfect. In one sense, for instance, we understand it, when we hear, there is ended the food which was in eating; and in another sense we understand it when we hear, there is ended the vesture which was in weaving: in each case we hear, there is ended; but the food so that it no longer is, the vesture so that it is perfected. Our end therefore

ought to be our perfection, our perfection Christ. For in Him we are made perfect, because of Himself the Head, the Members are we. And he hath been spoken of as "the End of the Law," because without Him no one doth make perfect the Law. When therefore ye hear in the Psalms, "At the end,"-for many Psalms are thus superscribed,-be not your thought upon consuming, but upon consummation.

2. "In hymens:" in praises. For whether we are troubled and are straitened, or whether we rejoice and exult, He is to be praised, who both in tribulations doth instruct, and in gladness doth comfort. For the praise of God from the heart and mouth of a Christian man ought not to depart; not that he may be praising in prosperity, and speaking evil in adversity; but after the manner that this Psalm doth prescribe, "I will speak good of the Lord in every time, alway the praise of Him is in my mouth." Thou dost rejoice; acknowledge a Father indulging: thou art troubled; acknowledge a Father chastening. Whether He indulge, or whether He chasten, He is instructing one for whom He is preparing an inheritance. 3. What then is, "Understanding to David himself"? David indeed was, as we know, a holy prophet, king of Israel, son of Jesse: but because out of his seed there came for our salvation after the flesh the Lord Jesus Christ, often under that name He is figured, and David instead of Christ is in a figure set down, because of the origin of the Flesh of the Same. For after some sort He is Son of David, after some sort He is the Lord of David; Son of David after the flesh, Lord of David after the divinity. For if by Him have been made all-things, by Him also David himself hath been made, out of whose seed He came to men. Moreover, when the Lord had questioned the Jews, whose Son they affirmed Christ to be, they made answer, "David's: where the Lord chides the Jews, when they said that He was the Son of David. He saw that they had stayed at the flesh, and had lost sight of the divinity; and He reproveth them by propounding a question: "How then doth David himself in spirit call Him Lord, `The Lord hath said unto my Lord.' ...If then He in spirit calleth Him Lord, how is He is Son? A question He propounded; His being Son He denied not. Ye have heard "Lord; say ye how He is his "Son: ye have heard "Son; say how He is "Lord. This question the Catholic Faith solveth. How "Lord"?

Because "In the beginning was the Word, and the Word was with God, and the Word was God. How "Son"? Because "The Word was made flesh, and dwelt among us. Because then David in a figure is Christ, but Christ, as we

have often reminded your Love, is both Head and Body; neither ought we to speak of ourselves as alien from Christ, of whom we are members, nor to count ourselves as if we were any other thing: because "The two shall be in one flesh. "This is a great Sacrament," saith the Apostle, "but I speak in regard of Christ and the Church. Because then whole Christ is "Head and Body; when we hear, "Understanding to David himself," understand we ourselves also in David. Let the members of Christ understand, and Christ in His members understand, and the members of Christ in Christ understand: because Head and Members are one Christ. The Head was in heaven, and was saying, "Why dost thou persecute Me? We with Him are in heaven through hope, Himself is with us on earth through love. Therefore "understanding to David himself. Be we admonished when we hear, and let the Church understand: for there belongeth to us great diligence to understand in what evil we now are, and from what evil we desire to be delivered, remembering the Prayer of the Lord, where at the end we say, "Deliver us from evil. Therefore amid many tribulations of this world, this Psalm complaineth somewhat of understanding. He lamenteth not with it, who hath not understanding.

But furthermore, dearly beloved, we ought to remember, that after the image of God we have been made, and that not in any other part than in the understanding itself. For in many things by beasts we are surpassed: but when a man knoweth himself to have been made after the image of God, therein something in himself he acknowledgeth to be more than hath been given to dumb animals. But on consideration of all those things which a man hath, he findeth himself in this thing peculiarly distinguished from a dumb animal, in that he hath himself an understanding. Whence certain men despising in themselves that peculiar and especial thing which from their Maker they had received, the Maker Himself reproveth, saying, "Do not become like horse and mule, in which there is no understanding." ... 4. "Hear Thou, O God, my entreaty, and despise not my prayer: give heed unto me, and hearken unto me" (ver. 1). Of one earnest, anxious, of one set in tribulation, are these words. He is praying, suffering many things, from evil yearning to be delivered: it remaineth that we hear in what evil he is, and when he beginneth to speak, let us acknowledge there ourselves to be; in order that the tribulation being shared, we may conjoin prayer. "I have been made sad in my exercise, and have been troubled" (ver. 2). Where made sad, where troubled? "In my exercise," he saith. Of evil men, whom he suffereth, he hath

made mention, and the same suffering of evil men he hath called his "exercise. Think ye not that without profit there are evil men in this world, and that no good God maketh of them. Every evil man either on this account liveth that he may be corrected, or on this account liveth that through him a good man may be exercised. O that therefore they that do now exercise us would be converted, and together with us be exercised! Nevertheless, so long as they are such as to exercise, let us not hate them: because in that wherein any one of them is evil, whether unto the end he is to persevere,we know not; and ofttimes when to thyself thou seemest to have been hating an enemy, thou hast been hating a brother, and knowest not.

The devil and his angels in the holy Scriptures have been manifested to us, that for fire everlasting they have been destined. Of them only must amendment be despaired of. ...Therefore since this rule of Love for thee is fixed, that imitating the Father thou shouldest love an enemy: for, He saith, "love your enemies: in this precept how wouldest thou be exercised, if thou hadst no enemy to suffer? Thou seest then that he profiteth thee somewhat: and let God sparing evil men profit thee, so that thou show mercy: because perchance thou too, if thou art a good man, out of an evil man hast been made a good man: and if God spared not evil men, not even thou wouldest be found to return thanks. May He therefore spare others, that hath spared thee also. For it were not right, when thou hadst passed through, to close up the way of godliness.

5. Whence then doth this man pray, set among evil men, with whose enmities he was being exercised? Why saith he, "I have been made sad in my exercise, and have been troubled"? While he is extending his love so as to love enemies, he hath been affected with disgust, being bayed at all around by the enmities of many men, by the frenzy of many and under a sort of human infirmity he hath sunk. He hath seen himself now begin to be pierced through with an evil suggestion of the devil, to bring on hatred against his enemies: wrestling against hatred in order to perfect love herself, in the very fight, and in the wrestling, he hath been troubled. For there is his voice in another Psalm, "Mine eye hath been troubled, because of anger. And what followeth there? "I have waxen old among all mine enemies. As if in storm and waves he were beginning to sink, like Peter. For he doth trample the waves of this world, that loveth enemies. Christ on the sea was walking fearless, from whose heart there could not by any means be taken away the love of an en-

emy, who hanging on the Cross did say, "Father, forgive them, for they know not what they do. Peter too would walk. He as Head, Peter as Body: because, "Upon this rock," He saith, "I will build My Church. He was bidden to walk, and he was walking by the Grace of Him bidding, not by his own strength.

But when he saw the wind mighty, he feared; and then he began to sink, being troubled in his exercise. By what mighty wind? "By the voice of the enemy, and by the tribulation of the sinner" (ver. 3). Therefore, in the same manner as he cried out on the waves, "Lord, I perish, save me," a similar voice from this man hath preceded, "Hearken unto me. Wherefore? For what sufferest thou? Of what dost thou groan? "I have been made sad in my exercise. To be exercised indeed among evil men Thou hast set me, but too much they have risen up, beyond my powers: calm Thou one troubled, stretch forth a hand to one sinking. "For they have brought down upon me iniquity, and in anger they were shadowing me. Ye have heard of waves and winds: one as it were humbled they were insulting, and he was praying: on every side against him with the roar of insult they were raging, but he within was calling upon Him whom they did not see. ...

6. But this man being troubled and made sad was praying, his eye being disturbed as it were on account of anger. But the anger of a brother if it shall have been inveterate is then hatred. Anger doth trouble the eye, hatred doth quench it: anger is a straw, hatred is a beam. Sometimes thou hatest and chidest an angry man: in thee is hatred, in him whom thou chidest anger: with reason to thee is said, "Cast out first the beam from thine own eye, and so thou shall see to cast out the straw from thy brother's eye. For that ye may know how much difference there is between anger and hatred: day by day men are angry with their sons, show me them that hate their sons! This man being troubled was praying even when made sad, wrestling against all revilings of all revilers; not in order that he might conquer any one of them by giving back reviling, but that he might not hate any one of them. Hence he prayeth, hence asketh: "From the voice of the enemy and from the tribulation of the sinner. "My heart hath been troubled in me" (ver. 4). This is the same as elsewhere hath been said, "Mine eye because of anger hath been troubled. And if eye hath been troubled, what followeth? "And fear of death hath fallen upon me. Our life is love: if life is love, death is hatred.

When a man hath begun to fear lest he should hate him that he was loving, it is death he is fearing; and a sharper death, and a more inward death, whereby soul is killed, not body. Thou didst mind a man raging against thee; what was he to do, against whom thine own Lord had given thee security, saying, "Fear not them that kill the body"? He by raging killeth body, thou by keeping hatred hast killed soul; and he the body of another, thou thine own soul. "Fear," therefore, "of death hath fallen upon me." 7. "Fearfulness and trembling have come upon me, and darkness hath covered me" (ver. 5). "And I have said," "He that hateth his brother, is in darkness until now. If love is light, hatred is darkness. And what saith to himself one set in that weakness and troubled in that exercise? "Who shall give me wings as to a dove, and I shall fly and shall rest? (ver. 6). Either for death he was wishing, or for solitude he was longing. So long, he saith, as this is the work with me, as this command is given me, that I should love enemies, the revilings of these men, increasing and shadowing me, do derange mine eye, perturb my sight, penetrate my heart, slay my soul. I could wish to depart, but weak I am, lest by abiding I should add sins to sins: or at least may I be separated for a little space from mankind, lest my wound suffer from frequent blows, in order that when it hath been made whole it may be brought back to the exercise. This is what takes place, brethren, and there ariseth ofttimes in the mind of the servant of God a longing for solitude, for no other reason than because of the multitude of tribulations and scandals, and he saith, "Who shall give me wings? Doth he find himself without wings, or rather with bound wings? If they are wanting, be they given; if bound, be they loosed;

because even he that looseth a bird's wings, either giveth, or giveth back to it its wings. For it had not as though its own them, wherewith it could not fly. Bound wings make a burden. "Who," he saith, "shall give me wings as to a dove, and I shall fly and shall rest? Shall rest, where? I have said there are two senses here: either, as saith the Apostle, "To be dissolved and to be with Christ, for it is by far the best thing." ...Even he that amended cannot be, is thine, either by the fellowship of the human race, or ofttimes by Church Communion; he is within, what wilt thou do? whither wilt go? whither separate thyself, in order that these things thou mayest not suffer? But go to him, speak, exhort, coax, threaten, reprove. I have done all things, whatever powers I had I have expended and have drained, nothing I see have I prevailed; all my labour hath been spent out, sorrow hath remained. How then

shall my heart rest from such men, except I say, "Who shall give me wings? "As to a dove," however, not as to a raven. A dove seeketh a flying away from troubles, but she loseth not love. For a dove as a type of love is set forth, and in her the plaint is loved. Nothing is so fond of plaints as a dove: day and night she complaineth, as though she were set here where she ought to complain. What then saith this lover?

Revilings of men to bear I am unable, they roar, with frenzy are carried away, are inflamed with indignation, in anger they shadow me; to do good to them I am unable; O that I might rest somewhere, being separated from them in body, not in love; lest in me there should be troubled love itself: with my words and my speech no good can I do them, by praying for them perchance I shall do good. These words men say, but ofttimes they are so bound, that to fly they are not able. For perchance they are not bound with any birdlime, but are bound by duty. But if they are bound with care and duty, and to leave it are unable, let them say, "I was wishing to be dissolved and to be with Christ, for it is by far the best thing: to abide in the flesh is necessary because of you. A dove bound back by affection, not by cupidity, was not able to fly away because of duty to be fulfilled, not because of little merit. Nevertheless a longing in heart must needs be; nor doth any man suffer this longing, but he that hath begun to walk in that narrow way: in order that he may know that there are not wanting to the Church persecutions, even in this time, when a calm is seen in the Church, at least with respect to those persecutions which our Martyrs have suffered.

But there are not wanting persecutions, because a true saying is this, "All that will godly to live in Christ, shall suffer persecution." ... 8. "Behold I have gone afar fleeing, and have abode in the desert" (ver. 7). In what desert? Wherever thou shalt be, there will gather them together other men, the desert with thee they will seek, will attach themselves to thy life, thou canst not thrust back the society of brethren: there are mingled with thee also evil men; still exercise is thy due portion, "Behold I have gone afar, and have abode in the desert." In what desert? It is perchance in the conscience, whither no man entereth, where no one is with thee, where thou art and God. For if in the desert, in any place, what wilt thou do with men gathering themselves together? For thou wilt not be able to be separated from mankind, so long as among men thou livest. ...

9. "I was looking for him that should save me from weakness of mind and tempest" (ver. 8). Sea there is, tempest there is: nothing for thee remaineth but to cry out, "Lord, I perish. Let Him stretch forth hand, who doth the waves tread fearlessly, let Him relieve thy dread, let Him confirm in Himself thy security, let Him speak to thee within, and say to thee, "Giveheed to Me, what I have borne: an evil brother perchance thou art suffering, or an enemy without art suffering; which of these have I not suffered? There roared without Jews, within a disciple was betraying. There rageth therefore tempest, but He doth save men from weakness of mind, and tempest. Perchance thy ship is being troubled, because He in thee is sleeping. The sea was raging, the bark wherein the disciples were sailing was being tossed; but Christ was sleeping: at length it was seen by them that among them was sleeping the Ruler and Creator of winds; they drew near and awoke Christ; He commanded the winds, and there was a great calm. With reason then perchance thy heart is troubled, because thou hast forgotten Him on whom thou hast believed: beyond endurance thou art suffering, because it hath not come into thy mind what for thee Christ hath borne. If unto thy mind cometh not Christ, He sleepeth: awake Christ, recall faith. For then in thee Christ is sleeping, if thou hast forgotten the sufferings of Christ:

then in thee Christ is watching, if thou hast remembered the sufferings of Christ. But when with full heart thou shalt have considered what He hath suffered, wilt not thou too with equanimity endure? and perchance rejoicing, because thou hast been found in some likeness of the sufferings of thy King. When therefore on these things thinking thou hast begun to be comforted and to rejoice, He hath arisen, He hath commanded the winds; therefore there is a great calm. "I was looking for Him that should save me from weakness of mind and tempest." 10. "Sink, O Lord, and divide the tongues of them" (ver. 9). He is referring to men troubling him and shadowing him, and he hath wished this thing not of anger, brethren. They that have wickedly lifted up themselves, for them it is expedient that they be sunk. They that have wickedly conspired, it is expedient for them that their tongues should be divided: to good let them consent, and let their tongues agree together. But if to one purpose there were a whispering against me, he saith, all mine enemies , let them lose their "one purpose" in evil, divided be the tongues of them, let them not with themselves agree together. "Sink, O Lord, and divide the tongues of them. Wherefore "sink"? Because themselves

they have lifted up. Wherefore "divide"? Because for an evil thing they have united. Recollect that tower of proud men made after the deluge: what said the proud men? Lest we perish in a deluge, let us make a lofty tower. In pride they were thinking themselves to be fortified, they builded up a lofty tower, and the Lord divided the tongues of them. Then they began not to understand one another; hence arose the beginning of many tongues. For before, one tongue there was: but one tongue for men agreeing was good, one tongue for humble men was good: but when that gathering together did into a union of pride fall headlong, God spared them; even though He divided the tongues, lest by understanding one another they should make a destructive unity.

Through proud men, divided were the tongues; through humble Apostles, united were the tongues. Spirit of pride dispersed tongues, Spirit Holy united tongues. For when the Holy Spirit came upon the disciples, with the tongues of all men they spake, by all men they were understood: tongues dispersed, into one were united. Therefore if still they rage and are Gentiles, it is expedient for them divided to have their tongues. They would have one tongue; let them come to the Church; because even among the diversity of tongues of flesh, one is the tongue in faith of heart. 11. "For I have seen iniquity and contradiction in the city." With reason this man was seeking the desert, for he saw iniquity and contradiction in the city. There is a certain city turbulent: the same it was that was building a tower, the same was confounded and called Babylon, the same through innumerable nations dispersed: thence is gathered the Church into the desert of a good conscience. For he saw contradiction in the city. "Christ cometh."-"What Christ?" thou contradictest.-"Son of God."-" And hath God a Son?" thou contradictest.-"He was born of a virgin, suffered, rose again."-"And whence is it possible for this to be done?" thou contradictest.-Give heed at least to the glory of the Cross itself. Now on the brow of kings that Cross hath been fixed, over which enemies insulted. The effect hath proved the virtue. It hath subdued the world, not with steel, but with wood. The wood of the Cross deserving of insults hath seemed to enemies, and before the wood itself standing they were wagging the head, and saying, "If Son of God He is, let Him come down from the Cross." He was stretching forth His hands to a people unbelieving and contradicting. For if just he is that of faith liveth, unjust he is that hath not faith. By that which here he saith "iniquity," I understand unbelief. The Lord

therefore was seeing in the city iniquity and contradiction, and was stretching forth His hands to a people unbelieving and contradicting: and nevertheless waiting for these same, He was saying, "Father, forgive them, for they know not what they do." Even now indeed there rage the remnant of that city, even now they contradict. From the brows of all men now He is stretching forth hands to the remnant unbelieving and contradicting.

12. "Day and night there will compass it upon the walls thereof iniquity, and labour. "Upon the walls thereof; upon the fortifications thereof, holding as it were the heads thereof, the noble men thereof. If that noble man were a Christian, not one would remain a pagan! Oft-times men say, "no one would remain a pagan, if he were a Christian. Ofttimes men say, "If he too were made a Christian, who would remain a pagan? Because therefore not yet they are made Christians, as if walls they are of that city unbelieving and contradicting. How long shall these walls stand? Not always shall they stand. The Ark is going around the walls of Jericho: there shall come a time at the seventh going round of the Ark, when all the walls of the city unbelieving and contradicting shall fall. Until it come to pass, this man is being troubled in his exercise; and enduring the remains of men contradicting, he would choose wings for flying away, would choose the rest of the desert. Yea let him continue amid men contradicting, let him endure menaces, drink revilings, and look for Him that will save him from weakness of mind and tempest: let him look upon the Head, the pattern for his life, let him be made calm in hope, even if he is troubled in fact. "Day and night there will compass it upon the walls thereof iniquity; and labour in the midst thereof and injustice. And for this reason labour is there, because iniquity is there:

because injustice is there, therefore also labour is there. But let them hear him stretching forth hands. "Come unto Me, all ye that labour. Ye cry, ye contradict, ye revile: He on the contrary, "Come unto Me, all ye that labour," in your pride, and ye shall rest in My humility. "Learn of Me," He saith, "for meek I am and humble in heart, and ye shall find rest unto your souls. For whence do they labour, but because they are not meek and humble in heart? God humble was made, let man blush to be proud. 13. "There hath not failed from the streets thereof usury and deceit" (ver. 11). Usury and deceit are not hidden at least, because they are evil things, but in public they rage. For he that in his house doth any evil thing, however for his evil thing doth blush: "In the streets thereof usury and deceit. Money-lending even hath a profes-

sion, Money-lending also is called a science; a corporation is spoken of, a corporation as if necessary to the state, and of its profession it payeth revenue; so entirely indeed in the streets is that which should have been hidden. There is also another usury worse, when thou forgivest not that which to thee is owed; and the eye is disturbed in that verse of the prayer, "Forgive us our debts-as we too forgive our debtors. For what there wilt thou do, when thou art going to pray, and coming to that same verse? An insulting word thou hast heard: thou wouldest exact the punishment of condemnation. Do but consent to exact just so much as thou hast given, thou usurer of injuries! With the fist thou hast been smitten, slaying thou seekest. Evil usury! How wilt thou go to prayer? If thou shall have left praying, which way wilt thou come round unto the Lord? Behold thou wilt say: "Our Father which art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done, as in heaven so on earth. Thou wilt say, "Our daily bread give us to-day.

Thou wilt come to, "Forgive us our debts, as we also forgive our debtors. Even in that evil city let there abound these usuries; let them not enter the walls where the breast is smitten l What wilt thou do? because there thou and that verse are in the midst? Petitions for thee hath a heavenly Lawyer composed. He that knew what used there to be done, said to thee, "Otherwise thou shall not obtain. "Verily, verily, I say unto you, that if ye shall have forgiven men sins, they shall be forgiven you; but if ye shall not have forgiven sins unto men, neither will your Father forgive you. Who saith this? He that knoweth what there is being done, in the place whereat thou art standing to make request. See how Himself hath willed to be thy Advocate; Himself thy Counsellor? Himself the Assessor of the Father Himself thy Judge hath said, "Otherwise thou shalt not receive. What wilt thou do? Thou wilt not receive, unless thou shall speak; wilt not receive if falsely thou shall speak. Therefore either thou must do and speak, or else what thou askest thou wilt not earn; because they that this do not do, are in the midst of those evil usuries. Be they engaged therein, that yet do idols either adore or desire: do not thou, O people of God, do not thou, O people of Christ, do not thou the Body of Him the Head!

Give heed to the bond of thy peace, give heed to the promise of thy life. For what doth it profit thee, that thou exactest for injuries which thou hast endured? doth vengeance refresh thee? Therefore, over the evil of another shalt thou rejoice? Thou hast suffered evil; pardon thou; be not ye two. ... 14.

"For if an enemy had upbraided me" (ver. 12). And indeed above he was "troubled in his exercise" by the voice of the enemy and by the tribulation of the sinner, perhaps being placed in that city, that proud city that was building a tower, which was "sunk," that divided might be the tongues: give heed to his inward groaning because of perils from false brethren. "For if an enemy had upbraided me, I would have undergone it assuredly, and if he that did hate me had over me spoken great words," that is, through pride had on me trampled, did magnify himself above me, did threaten me all in his power: "I would hide myself assuredly from him." From him that is abroad, thou wouldest hide thyself where? Amid those that are within. But now see whether anything else remaineth, but that thou seek solitude. "But thou," he saith, "man of one mind, my guide and my friend" (ver. 13). Perchance sometimes good counsel thou hast given, perchance sometimes thou hast gone before me, and some wholesome advice thou hast given me: in the Church of God together we have been. "But thou, ...that together with me didst take sweet morsels" (ver. 14). What are the sweet morsels? Not all they that are present know: but let them not be soured that do know, in order that they may be able to say to them that as yet know not: "Taste ye and see, how sweet is the Lord." "In the House of God we have walked with consent." Whence then dissension? Thou that wast within, hast become one without. He hath walked with me in the House of God with consent: another house hath he set up against the House of God. Wherefore hath that been forsaken, wherein we have walked with consent? wherefore hath that been deserted, wherein together we did take sweet morsels?

15. "Let there come death upon them, and let them go down unto Hell living" (ver. 15). How hath he cited and hath made us call to mind that first beginning of schism, when in that first people of the Jews certain proud men separated themselves, and would without have sacrificed? A new death upon them came: the earth opened herself, and swallowed them up alive. "Let there come," he saith, "death upon them, and let them go down into Hell living. What is "living"? knowing that they are perishing, and yet perishing. Hear of living men perishing and being swallowed up in a gulf of the earth, that is, being swallowed up in the voraciousness of earthly desires. Thou sayest to a man, What aileth thee, brother? Brethren we are, one God we invoke, in one Christ we believe, one Gospel we hear, one Psalm we sing, one Amen we respond, one Hallelujah we sound, one Easter we celebrate: why art

thou without and I am within? Ofttimes one straitened, and perceiving how true are the charges which are made, saith, May God requite our ancestors! Therefore alive he perisheth. In the next place thou continuest and thus givest warning. At least let the evil of separation stand alone, why dost thou adjoin thereto that of rebaptism? Acknowledge in me what thou hast; and if thou hatest me, spare thou Christ in me.

And this evil thing doth frequently and very greatly displease them. ...Because they themselves have the Scriptures in their hands, and know well by daily reading how the Church Catholic through the whole world is so spread, that in a word all contradiction is void; and that there cannot be found any support for their schism they knowwell: therefore unto the lower places living they go down, because the evil which they do, they know evil to be. But the former a fire of divine indignation consumed. For being inflamed with desire of strife, from their evil leaders they would not depart. There came upon fire a fire, upon the heat of dissension the heat of consuming. "For naughtiness is in their lodgings, in the midst of them. "In their lodgings," wherein they tarry and pass away. For here they are not alway to be: and nevertheless in defence of a temporal animosity they are fighting so fiercely. "In their lodgings is iniquity; in the midst of them is iniquity: no part of them is so near the middle of them as their heart.

16. "Therefore to the Lord I have cried out" (ver. 16). The Body of Christ and the oneness of Christ in anguish, in weariness, in uneasiness, in the tribulation of its exercise, that One Man, Oneness in One Body set, when He was wearying His soul in crying out from the ends of the earth; saith, "From the ends of the earth to Thee I have cried out, when My heart was being vexed." Himself one, but a oneness that One! and Himself one, not in one place one, but from the ends of the earth is crying as one. How from the ends of the earth should there cry one, except there were one? "I to the Lord have cried out." Rightly do thou cry out to the Lord, cry not to Donatus: lest for thee he be instead of the Lord a lord, that under the Lord would not be a fellow-servant.

17. "In evening, in morning, at noon-day I will recount and will tell forth, and He shall hearken to my voice" 6 (ver. 18). Do thou proclaim glad tidings, keep not secret that which thou hast received, "in evening" of things gone by, "in morning" of things to be, at "noonday" of things ever to be. Therefore, to that which he saith "in evening" belongeth that which he re-

counteth: to that which he saith, "in morning," belongeth that which he telleth forth: to that which he saith "at noon-day," belongeth that wherein his voice is hearkened to. For the end is at noon-day; that is to say, whence there is no going down unto setting. For at noon-day there is light full high, the splendour of wisdom, the fervour of love. "In evening and in morning and at noon-day." "In evening," the Lord on the Cross; "in morning," in Resurrection; "at noon-day," in Ascension. I will recount in evening the patience of Him dying, I will tell forth in morning the life of Him rising, I will pray that He hearken at noon-day sitting at the right hand of the Father. He shall hearken to my voice, That intercedeth for us. How great is the security of this man. How great the consolation, how great the refuge "from weakness of mind and tempest," against evil men, against ungodly men both without and within, and in the case of those that are without though they had been within.

18. Therefore, my Brethren, those that in the very congregation of these walls ye see to be rebellious men, proud, seeking their own, lifted up; not having a zeal for God that is chaste, sound, quiet, but ascribing to themselves much; ready for dissension, but not finding opportunity; are the very chaff of the Lord's floor. From hence these few men the wind of pride hath dislodged: the whole floor will not fly, save when He at the last shall winnow. But what shall we do, save with this man sing, with this man pray, with this man mourn and say securely, "He shall redeem in peace my soul" (ver. 18). Against them that love not peace: "in peace He shall redeem my soul. "Because with those that hated peace I was peace-making. "He shall redeem in peace my soul, from those that draw near to me. For from those that are afar from me, it is an easy case: not so soon doth he deceive me that saith, Come, pray to an idol: he is very far from me. Art thou a Christian? A Christian, he saith. Out of a neighbouring place he is my adversary, he is at hand. "He shall redeem in peace my soul, from those that draw near to me: for in many things they were with me. Wherefore have I said, "draw near to me"? Because "in many things they were with me. In this verse two propositions occur. "In many things they were with me.

Baptism we had both ofus, in that they were with me: the Gospel we both read, they were in that with me: the festivals of martyrs we celebrated, they were there with me: Easter's solemnity we attended, they were there with me. But not entirely with me: in schism not with me, in heresy not with me. In

many things with me, in few things not with me. But in these few things wherein not with me, there is no profit to them of the many things wherein they were with me. For see, brethren, how many things hath recounted the Apostle Paul: one thing, he hath said, if it shall have been wanting, in vain are those things. "If with the tongues of men and of angels I shall speak," he saith, "if I have all prophecy, and all faith, and all knowledge; if mountains I shall remove, if I shall bestow all my goods upon the poor, if I shall deliver my body even so that it be burned. How many things he hath enumerated! To all these many things let there be wanting one thing, charity; the former in number are more, the latter in weight is greater. Therefore in all Sacraments they are with me, in one charity not with me: "In many things they were with me. Again, by a different expression: "For in many things they were with me. They that themselves have separated from me, with me they were, not in few things, but in many things.

For throughout the whole world few are the grains, many are the chaffs. Therefore he saith what? In chaff with me they were, in wheat with me they were not. And the chaff is nearly related to the wheat, from one seed it goeth forth, in one field is rooted, with one rain is nourished, the same reaper it suffereth, the same threshing sustaineth, the same winnowing awaiteth, but not into one barn entereth. 19. "God will hear me, and He shall humble them That is before ages" (ver. 19). For they rely on some leader or other of theirs that hath begun but yesterday. "He shall humble them That is before ages." For even if with reference to time Christ is of Mary the Virgin, nevertheless before ages: "In the beginning He is the Word and the Word with God, and the Word God." "He shall humble them That is before ages. For to them is no changing:" of them I "speak to whom is no changing." He knew of some to persevere, and in the perseverance of their own wickedness to die. For we see them, and to them is no changing: they that die in that same perverseness, in that same schism, to them is no changing. God shall humble them, shall humble them in damnation, because they are exalted in dissension. To them is no changing, because they are not changed for the better, but for the worse: neither while they are here, nor in the resurrection. For all we shall rise again, but not all shall be changed. Wherefore? Because "'To them is no changing: and they have not feared God." ...

20. "He stretcheth forth His hand in requiting" (ver. 20). "They have polluted His Testament." Read the testament which they have polluted: "In thy

seed shall be blessed all nations." Thou against these words of the Testator sayest what? The Africa of holy Donatus hath alone deserved this grace, in him hath remained the Church of Christ. Say at least the Church of Donatus. Wherefore addest thou, of Christ? Of whom it is said, "In thy seed shall be blessed all nations." After Donatus wilt thou go? Set aside Christ, and then secede. See therefore what followeth: "They have polluted His Testament." What Testament? To Abraham have been spoken the promises, and to his seed. The Apostle saith, "Nevertheless, a man's testament confirmed no one maketh void, or super-addeth to: to Abraham have been spoken the promises, and to his seed. He saith not, And to seeds, as if in many; but as if in one, And to thy Seed, which is Christ." In this Christ, therefore, what Testament hath been promised? "In thy seed shall be blessed all nations." Thou that hast given up the unity of all nations, and in a part hast remained, hast polluted His Testament. ...

21. "And His heart hath drawn near" (ver. 22). Of whom do we understand it, except of Him, by the anger of whom they have been divided? How "hath his heart drawn near"? In such sort, that we may understand His will. For by Keretics hath been vindicated the Catholic Church, and by those that think evil have been proved those that think well. For many things lay hid in the Scriptures: and when heretics had been cut off, with questions they troubled the Church of God: then those things were opened which lay hid, and the will of God was understood. Thence is said in another Psalm, "In order that they might be excluded that have been proved with silver. For let them be excluded, He hath said, let them come forth, let them appear. Whence even in silver-working men are called "excluders," that is, pressers out of form from the sort of confusion of the lump. Therefore many men that could understand and expound the Scriptures very excellently, were hidden among the people of God: but they did not declare the solution of difficult questions, when no reviler again urged them. For was the Trinity perfectly treated of before the Arians snarled thereat? Was repentance perfectly treated of before the Novatians opposed? So not perfectly of Baptism was it treated, before rebaptizers removed outside contradicted; nor of the very oneness of Christ were the doctrines clearly stated which have been stated, save after that this separation began to press upon the weak:

in order that they that knew how to treat of and solve these questions (lest the weak should perish vexed with the questions of the ungodly), by

their discourses and disputations should bring out unto open day the dark things of the Law. ...This obscure sense see in what manner the Apostle bringeth out into light; "It is needful," he saith, "that also heresies there be, in order that men proved may be made manifest among you. What is "men proved"? Proved with silver, proved with the word. What is "may be made manifest"? May be brought out. Wherefore this? Because of heretics. So therefore these also "have been divided because of the anger of His countenance, and His heart hath drawn near." 22. "His discourses have been softened above oil, and themselves are darts" (ver. 21). For certain things in the Scriptures were seeming hard, while they were obscure; when explained, they have been softened. For even the first heresy in the disciples of Christ, as it were from the hardness of His discourse arose. For when He said, "Except a man shall have eaten My flesh and shall have drunk My blood, he shall not have life in himself:" they, not understanding, said to one another, "Hard is this discourse, who can hear it?" Saying that, "Hard is this discourse," they separated from Him: He remained with the others, the twelve. When they had intimated to Him, that by His discourse they had been scandalized, "Will ye also," He saith, "choose to go?" Then Peter: "Thou hast the Word of life eternal: to whom shall we go?" Attend, we beseech you, and ye little ones learn godliness. Did Peter by any means at that time understand the secret of that discourse of the Lord? Not yet he understood: but that good were the words which he understood not, godly he believed. Therefore if hard is a discourse, and not yet is understood, be it hard to an ungodly man, but to thee be it by godliness softened: for whenever it is solved, it both will become for thee oil, and even unto the bones it will penetrate.

23. Furthermore, just as Peter, after their having been scandalized by the hardness, as they thought, of the discourse of the Lord, even then said, "to whom shall we go?" so he hath added, "Cast upon the Lord thy care, and He shall Himself nourish thee up" (ver. 22). A little one thou art, not yet thou understandest the secret things of words: perchance from thee the bread is hidden, and as yet with milk thou must be fed: be not angry with the breasts: they will make thee fit for the table, for which now little fitted thou art. Behold by the division of heretics many hard things have been softened: His discourses that were hard have been softened above oil, and they are themselves darts. They have armed men preaching the Gospel: and the very discourses are aimed at the breast of every one that heareth, by men instant in

season and out of season: by those discourses, by those words, as though by arrows, hearts of men unto the love of peace are smitten. Hard they were, and soft they have been made. Being softened they have not lost their virtue, but into darts have been converted. ...Upon the Lord cast thyself. Behold thou wilt cast thyself upon the Lord, let no one put himself in the place of the Lord. "Cast upon the Lord thy care." ...

24. But to the others what? "But Thou, O God, shall bring them down unto the pit of corruption" (ver. 23). The pit of corruption is the darkness of sinking under. When blind leadeth blind, they both fall into a ditch. God bringeth them down into the pit of corruption, not because He is the author of their own guilt, but because He is Himself the judge of their iniquities. "For God hath delivered them unto the desires of their heart." For they have loved darkness, and not light; they have loved blindness, and not seeing. For behold the Lord Jesus hath shone out to the whole world, let them sing in unity with the whole world: "For there is not one that can hide himself from the heat of Him." But they passing over from the whole to a part, from the body to a wound, from life to a limb cut off, shall meet with what, but going into the pit of corruption?

25. "Men of bloods and of deceitfulness. Men of bloods, because of slayings he calleth them: and O that they were corporal and not spiritual slayings. For blood from the flesh going forth, is seen and shuddered at: who seeth the blood of the heart in a man rebaptized? Those deaths require other eyes. Although even about these visible deaths Circumcelliones armed everywhere remain not quiet. And if we think of these visible deaths, there are men of bloods.Give heed to the armed man, whether he is a man of peace and not of blood. If at least a club only he were to carry, well; but he carrieth a sling, carrieth an axe, carrieth stones, carrieth lances; and carrying these weapons, wherever they may they scour, for the blood of innocent men they thirst. Therefore even with regard to these visible deaths there are men of bloods. But even of them let us say, O that such deaths alone they perpetrated, and souls they slew not. These that are men of bloods and of deceit, let them not suppose that we thus wrongly understand men of bloods, of them that kill souls: they themselves of their Maximianists have so understood it. For when they condemned them, in the very sentence of their Council they have set down these words: "Swift are the feet of them to shed the blood" (of

the proclaimers),"tribulation and calamity are in the ways of them,and the way of peace they have not known. This of the Maximianists they have said.

But I ask of them, when have the Maximianists shed the body's blood; not because they too would not shed, if there were so great a multitude as could shed, but because of the fear in their minority rather they have suffered somewhat from others, than have themselves at any time done any such thing. Therefore I question the Donatist and say: In thy Council thou hast set down of the Maximianists, "Swift are the feet of them to shed blood. Show me one of whom the Maximianists have hurt so much as a finger! What other thing to me is he to answer, than that which I say? They that have separated themselves from unity, and who slay souls by leading astray, spiritually, not carnally, do shed blood. Very well thou hast expounded, but in thy exposition acknowledge their own deeds. "Men of bloods and of deceitfulness. In guile is deceitfulness, in dissimulation, in seduction. What therefore of those very men that have been divided because of the anger of His countenance?They are themselves men of bloods and of deceit.

26. But of them he saith what? "They shall not halve their days." What is, "They shall not halve their days"? They shall not make progress as much as they think: within the time which they expect, they shall perish. For he is that partridge, whereof hath been said, "In the half of his days they shall leave him, and in his last days he shall be an unwise one." They make progress, but for a time. For what saith the Apostle? "But evil men and seducers shall make progress for the worse, themselves erring, and other men into error driving." But "a blind man leading a blind man, together into a ditch they fall." Deservedly they fall "into the pit of corruption." What therefore saith he? They shall make progress for the worse: not however for long. For a little before he hath said, "But further they shall not make progress:" that is, "shall not halve their days." Let the Apostle proceed and tell wherefore: "For the madness of them shall be manifest to all men, as also was that of the others." "But I in Thee will hope, O Lord." But deservedly they shall not halve their days, because in man they have hoped. But I from days temporal have reached unto day eternal. Wherefore? Because in Thee I have hoped, O Lord.

PSALM 56

1. Just as when we are going to enter into any house, we look on the title to see whose it is and to whom it belongeth, lest perchance inopportunely we burst into a place whereunto we ought not; and again, in order that we may

not through timidity withdraw from that which we ought to enter: as if in a word we were to read, These estates belong to such an one or to such an one: so on the lintel of this Psalm we have inscribed, "At the end, for the people that from holy men were put afar off, to David himself, at the inscription of the Title, when the Allophyli held him in Gath." Let us therefore take knowledge of the people that from holy men were put afar off at the inscription of the Title. For this doth belong to that David whom now ye know how to understand spiritually. For there is here commended to our notice no other than He of whom hath been said, "The end of the Law is Christ for righteousness to every man believing." Therefore when thou hearest "at the end," unto Christ give heed, lest tarrying in the way thou arrive not at the end. ...

2. Who are then the people that from holy men were put afar off at the inscription of the Title? Let the Title itself declare to us that people. For there was written a certain title at the Passion of the Lord, when the Lord was crucified: there was in that place a Title inscribed in Hebrew, in Greek, and in Latin, "The King of the Jews;" in three tongues as though by three witnesses the Title was confirmed: because "in the mouth of two or three witnesses shall stand every word." ... 3. What therefore meaneth that which to the title itself still belongeth, namely, that "the Allophyli held him in Geth"? Geth was a certain city of the Allophyli, that is, of strangers, to wit, of people afar from holy men. All they that refuse Christ for King become strangers. Wherefore strangers are they made? Because even that vine, though by Him planted, when it had become sour what heard it? "Wherefore hast thou been turned into sourness, O alien vine?" It hath not been said, My vine: because if Mine, sweet; if sour, not Mine; if not Mine, surely alien. "There held him," then, "Allophyli in Geth." We find indeed, brethren, David himself, son of Jesse, king of Israel, to have been in a strange land among the Allophyli, when he was sought by Saul, and was in that city and with the king of that city, but that there he was detained we read not. Therefore our David, the Lord Jesus Christ out of the seed of that David, not alone they held, but there hold Him still Allophyli in Geth. Of Geth we have said that it is a city. But the interpretation of this name, if asked for, signifieth "press." ...How therefore here is He held in Geth? Held in a winepress is His Body, that is, His Church. What is, in a winepress? In pressings. But in a winepress fruitful is the pressing. A grape on the vine sustaineth no pressing,

whole it seemeth, but nothing thence floweth: it is thrown into a winepress, is trodden, is pressed; harm seemeth to be done to the grape, but this harm is not barren; nay, if no harm had been applied, barren it would have remained.

4. Let whatsoever holy men therefore that are suffering pressing from those that have been put afar off from the saints, give heed to this Psalm, let them perceive here themselves, let them speak what here is spoken, that suffer what here is spoken of. ...Private enmities therefore let no one think of, when about to hear the words of this Psalm: "Know ye that for us the wrestling is not against flesh and blood, but against princes and powers, and spiritual things of wickedness," that is, against the devil and his angels; because even when we suffer men that annoy us, he is instigating, he is inflaming, as it were his vessels he is moving. Let us give heed therefore to two enemies, him whom we see, and him whom we see not; man we see, the devil we see not; man let us love, of the devil beware; for man pray, against the devil pray, and let us say to God, "Have pity on me, O Lord, for man hath trodden me down" (ver. 1). Fear not because man hath trodden thee clown: have thou wine, a grape thou hast become in order that thou shouldest be trodden. "All day long warring he hath troubled me," every one that hath been put afar off from the saints. But why should not here be understood even the devil himself? Is it because mention is made of "man"? doth therefore the Gospel err, because it hath said, "A man that is an enemy hath done this"?

But by a kind of figure may he also be called a man, and yet not be a man. Whether therefore it was him whom he that said these words was beholding, or whether it was the people and each one that was put afar off from holy men, through which kind the devil troubleth the people of God, who cleave to holy men, who cleave to the Holy One, who cleave to the King, at the title of which King being indignant they were as though beaten back, and put afar off: let him say, "Have pity on me, O Lord, for man hath trodden me down: and let him faint not in this treading down, knowing Him on whom he is calling, and by whose example he hath been made strong. The first cluster in the winefat pressed is Christ. When that cluster by passion was pressed Out, there flowed that whence "the cup inebriating is how passing beautiful! Let His Body likewise say, looking upon its Head, "Have pity on me, O Lord, for man hath trodden me down: all day long warring he hath troubled me. "All day long," at all times. Let no one say to himself, There

have been troubles in our fathers' time, in our time there are not. If thou supposest thyself not to have troubles, not yet hast thou begun to be a Christian. And where is the voice of the Apostle, "But even all that will live godly in Christ, persecutions shall suffer.

If therefore thou sufferest not any persecution for Christ, take heed lest not yet thou hast begun godly to live in Christ. But when thou hast begun godly to live in Christ, thou hast entered into the winepress; make ready thyself for pressings: but be not thou dry, lest from the pressing nothing go forth. 5. "Mine enemies have trodden me down all day long" (ver. 2). They that have been put afar off from holy men, these are mine enemies. All day long: already it hath been said, "From the height of the day." What meaneth, "from the height of the day"? Perchance it is a high thing to understand. And no wonder, because the height of the day it is. For perchance they for this reason have been put afar off from holy men, because they were not able to penetrate the height of the day, whereof the Apostles are twelve shining hours. Therefore they that crucified Him, as if man, in the day have erred. But why have they suffered darkness, so that they should be put afar off from holy men? Because on high the day was shining, Him in the height hidden they knew not. "For if they had known, never the Lord of Glory would they have crucified." ...

6. "For many men that war against me, shall fear" (ver. 3). Shall fear when? When the day shall have passed away, wherein they are high. For for a time high they are, when the time of their height is finished they will fear. "But I in Thee will hope, O Lord." He saith not, "But I will not fear:" but, "Many men, that war against me, shall fear." When there shall have come that day of Judgment, then "shall mourn for themselves all the tribes of the earth." When there shall have appeared the sign of the Son of Man in heaven, then secure shall be all holy men. For that thing shall come which they hoped for, which they longed for, the coming whereof they prayed for: but to those men no place for repentance shall remain, because in that time wherein fruitful might have been repentance, their heart they hardened against a warning Lord. Shall they too raise up a wall against a judging God? The godliness of this man do thou indeed acknowledge, and if in that Body thou art, imitate him. When he had said, "Many men,that war against me, shall fear:" he did not continue, "But I will not fear;" lest to his own powers ascribing his not fearing, he too should be amid high temporal things, and

through pride temporal he should not deserve to come to rest everlasting: rather he hath made thee to perceive whence he shall not fear. "But I," he saith, "in thee will hope, O Lord:" he hath not spoken of his confidence: but of the cause of his confidence. For if I shall not fear, I may also by hardness of heart not fear, for many men by too much pride fear nothing. ...

7. "In God I will praise my discourses, in God I have hoped: I will not fear what flesh doeth to me" (ver. 4). Wherefore? Because in God I will praise my discourses. If in thyself thou praisest thy discourses: I say not that thou art not to fear; it is impossible that thou have not to fear. For thy discourses either false thou wilt have, and therefore thine own, because false: or if thy discourses shall be true, and thou shalt deem thyself not to have them from God but of thyself to speak; true they will be, but thou wilt be false: but if thou shalt have known that thou canst say nothing true in the wisdom of God, in the faith of the Truth, save that which From Him thou hast received, of whom is said, "For what hast thou which thou hast not received?" Then in God thou art praising thy discourses, in order that in God thou mayest be praised by the discourses of God. ..."In God I have hoped, I will not fear what flesh doeth to me." Wast thou not the same that a little before wast saying, "Have pity on me, O Lord, for man hath trodden me down; all day long warring he hath troubled me"? How therefore here, "I will not fear what flesh doeth to me"? What shall he do to thee? Thou thyself a little before hast said, "Hath trodden me down, hath troubled me." Nothing shall he do, when these things he shall do? He hath had regard to the wine which floweth from treading, and hath made answer, Evidently he hath trodden down, evidently hath troubled; but what to me shall he do? A grape I was, wine I shall be: "In God I have hoped, I will not fear what flesh doeth to me."

8. "All day long my words they abhorred" (ver. 5). Thus they are, ye know. Speak truth, preach truth, proclaim Christ to the heathen, proclaim the Church to heretics, proclaim to all men salvation: they contradict, they abhor my words. But when my words they abhor, whom think ye they abhor, save Him in whom I shall praise my discourses? "All day long my words they abhorred." Let this at least suffice, let them abhor words, no farther let them proceed, censure, reject! Be it far from them! Why should I say this? When words they reject, when words they hate, those words which from the fount of truth flow forth, what would they do to him through whom the very words are spoken? what but that which followeth, "Against me all the coun-

sels of them are for evil?" If the bread itself they hate, how spare they the basket wherein it is ministered? "Against me all the counsels of them are for evil." If so even against the Lord Himself, let not the Body disdain that which hath gone before in the Head, to the end that the Body may cleave to the Head. Despised hath been thy Lord, and wilt thou have thyself be honoured by those men that have been put afar off from holy men? Do not for thyself wish to claim that which in Him hath not gone before. "The disciple is not greater than his Master; the servant is not greater than his Lord. If the Master of the family they have called Beelzebub, how much more them of His household?" Against me all the counsels of them are for evil."

9. "They shall sojourn, and shall hide" (ver. 6). To sojourn is to be in a strange land. Sojourners is a term used of those then that live in a country not their own. Every man in this life is a foreigner: in which life ye see that with flesh we are covered round, through which flesh the heart cannot be seen. Therefore the Apostle saith, "Do not before the time judge anything, until the Lord come, and He shall enlighten the hidden things of darkness, and shall manifest the thoughts of the heart; and then praise shall be to each one from God. Before that this be done, in this sojourning of fleshly life every one carrieth his own heart, and every heart to every other heart is shut. Furthermore, those men of whom the counsels are against this man for evil, "shall sojourn, and shall hide: because in this foreign abode they are, and carry flesh, they hide guile in heart; whatsoever of evil they think, they hide. Wherefore? Because as yet this life is a foreign one. Let them hide; that shall appear which they hide, and they too will not be hidden. There is also in this hidden thing another interpretation, which perchance will be more approved of. For out of those men that have been put afar off from holy men, there creep in certain false brethren, and they cause worse tribulations to the Body of Christ;

because they are not altogether avoided as if entirely aliens. ...Not even those men nevertheless let us fear, brethren: "I will not fear what flesh doeth to me. Even if they sojourn, even if they go in, even if they feign, even if they hide, flesh they are: do thou in the Lord hope, nothing to thee shall flesh do. But he bringeth in tribulation, bringeth in treading down. There is added wine, because the grape is pressed: thy tribulation will not be unfruitful: another seeth thee, imitateth thee: because thou also in order that thou mightest learn to bear such a man, to thy Head hast looked up, that first cluster,

unto whom there hath come in a man that he might see, hath sojourned, and hath hidden, to wit, the traitor Judas. All men, therefore, that with false heart go in, sojourning and hiding, do not thou fear: the father of these same men, Judas, with thy Lord hath been: and He indeed knew him; although Judas the traitor was sojourning and hiding, nevertheless, the heart of him was open to the Lord of all: knowingly He chose one man, whereby He might give comfort to thee that wouldest not know whom thou shouldest avoid. For He might have not chosen Judas, because He knew Judas: for He saith to His disciples, "Have not I chosen you twelve, and one out of you is a devil? Therefore even a devil was chosen.

Or if chosen he was not, how is it that He hath chosen twelve, and not rather eleven? Chosen even he is, but for another purpose. Chosen were eleven for the work of probation, chosen one for the work of temptation. Whence could He give an example to thee, that wouldest not know what men thou shouldest avoid as evil, of what men thou shouldest beware as false and artificial, sojourning and hiding, except He say to thee, Behold, with Myself I have had one of those very men! There hath gone before an example, I have borne, to suffer I have willed that which I knew, in order that to thee knowing not I might give consolation. That which to Me he hath done, the same he will do to thee also: in order that he may be able to do much, in order that he may make much havoc, he will accuse, false charges he will allege. ...

10. "These same men shall mark my heel. For they shall sojourn and hide in such sort, that they may mark where a man slippeth. Intent they are upon the heel, to see when a slip may chance to be made; in order that they may detain the foot for a fall, or trip up the foot for a stumble; certes that they may find that which they may accuse. And what man so walketh, that nowhere he slippeth? For example, how speedily is a slip made even in tongue? For it is written, "Whosoever in tongue stumbleth not, the same is a perfect man. What man I pray would dare himself to call or deem perfect? Therefore it must needs be that every one slip in tongue. But let them that shall sojourn and shall hide, carp at all words, seeking somewhere to make snares and knotty false accusations, wherein they are themselves entangled before those whom they strive to entangle: in order that they may themselves be taken and perishbefore that they catch other men in order to destroy them. ...Whatever good thing I have said, whatever true thing I have

said, of God I have said it, and from God have said it: whatever other thing perchance I have said, which to have said I ought not, as a man I have said, but under God I have said.

He that strengtheneth one walking, doth menace one straying, forgive one acknowledging, recalleth the tongue, recalleth him that slipped. ...Attend thou unto the discourses of him whom thou blamest, whether perchance he may teach thee something to thy health. And what, he saith, shall he be able to teach to my health, that hath so slipped in word? This very thing perchance he is teaching thee to thy health, that thou be not a carper at words, but a gatherer of precepts. "As my soul hath undergone. I speak of that which I have undergone. He was speaking as one experienced: "As my soul hath undergone. They shall sojourn and hide. Let my soul undergo all men, men without barking, men within hiding, let it undergo. From without coming, like a river cometh temptation: on the Rock let it find thee, let it strike against, not throw thee down; the house hath been founded upon a Rock. Within he is, he shall sojourn and hide: suppose chaff is near thee, let there come in the treading of oxen, let there come in the roller of temptations; thou art cleansed, the other is crushed.

11. "For nothing Thou shalt save them" (ver. 7). He hath taught us even for these very men to pray. However "they shall sojourn and hide," however deceitful they be, however dissemblers and liers in wait they be; do thou pray for them, and do not say, Shall God amend even such a man, so evil, so perverse? Do not despair: give heed to Him whom thou askest, not him for whom thou askest. The greatness of the disease seest thou, the might of the Physician seest thou not? "They shall sojourn and hide: as my soul hath undergone." Undergo, pray: and there is done what? "For nothing Thou shalt save them." Thou shalt make them safe so as that nothing to Thee it may be, that is, so that no labour to Thee it may be. With men they are despaired of, but Thou with a word dost heal; Thou wilt not toil in healing, though we are astounded in looking on. There is another sense in this verse, "For nothing Thou shalt save them:" with not any merits of their going before Thou shall save them. ...They shall not bring to Thee he-goats, rams, bulls, not gifts and spices shall they bring Thee in Thy temple, not anything of the drink-offering of a good conscience do they pour thereon; all in them is rough, all foul, all to be detested: and though they to Thee bring nothing whereby they may

be saved; "For nothing Thou shall save them," that is, with the free gift of Thy Grace. ...

12. "In anger the peoples Thou shall bring down." Thou art angry and dost bring down, dost rage and save, dost terrify and call. Thou fillest with tribulations all things, in order that being set in tribulations men may fly to Thee, lest by pleasures and a wrong security they be seduced. From Thee anger is seen, but that of a father. A father is angry with a son, the despiser of his injunctions: being angry with him he boxeth him, striketh, pulleth the ear, draggeth with hand, leadeth to school. How many men have entered, how many men have filled the House of the Lord, in the anger of Him brought down, that is, by tribulations terrified and with faith filled? For to this end tribulation stirreth up; in order to empty the vessel which is full of wickedness, so as that it may be filled with grace. 13. "O God, my life I have told out to Thee" (ver. 8). For that I live hath been Thy doing, and for this reason I tell out my life to Thee. But did not God know that which He had given? What is that which thou tellest out to Him? Wilt thou teach God? Far be it. Therefore why saith he, "I have told out to Thee"? Is it perchance because it profiteth Thee that I have told out my life? And what doth it profit God? To the advantage of God it doth profit. I have told out to God my life, because that life hath been God's doing. In like manner as his life Paul the Apostle did tell out, saying, "I that before was a blasphemer and a persecutor and injurious," he shall tell out his life. "But mercy I have obtained." He hath told out his life, not for himself, but for Him: because he hath told it out in such sort, that in Him men believe, not for his own advantages, but for the advantages of Him. ..."O God, my life I have told out to Thee. Thou hast put my tears in Thy sight." Thou hast hearkened to me imploring Thee. "As also in Thy promise." Because as Thou hadst promised this thing, so Thou hast done. Thou hast said Thou wouldest hearken to one weeping. I have believed, I have wept, I have been hearkened unto; I have found Thee merciful in prommising, true in repaying.

14. "Turned be mine enemies backward" (ver. 9). This thing to these very men is profitable, no ill to these men he is wishing. For to go before they are willing, therefore to be amended they are not willing. Thou warnest thine enemy to live well, that he amend himself: he scorneth, he rejecteth thy word: "Behold him that adviseth me; behold him from whom I am to hear the commandments whereby I shall live! To go before thee he willeth, and

in going before is not amended. He mindeth not that thy words are not thine, he mindeth not that thy life to God thou tellest out, not to thyself. In going before therefore he is not amended: it is a good thing for him that he be turned backward, and follow him whom to go before he willed. The Lord to His disciples was speaking of His Passion that was to be. Peter shuddered, and saith, "Far be it, O Lord; he that a little before had said, "Thou art the Christ, Son of the living God," having confessed God, feared for Him to die, as if but a man. But the Lord who so came that He might suffer (for we could not otherwise be saved unless with His blood we were redeemed), a little before had praised the confession of Peter. ...But immediately when the Lord beginneth to speak of His Passion, he feared lest He should perish by death, whereas we ourselves should perish unless He died;

and he saith, "Far be it, O Lord, this thing shall not be done. And the Lord, to him to whom a little before He had said, "Blessed thou art, and upon this Rock I will build my Church," saith, "Go back behind, Satan, an offence thou art to Me. Why therefore "Satan" is he, that a little before was "blessed," and a "Rock"? "For thou savourest not the things which are of God," He saith, "but those things which are of man. A little before he savoured the things which are of God: because "not flesh and blood hath revealed to thee, but My Father which is in the Heavens. When in God he was praising his discourse, not Satan but Peter, from petra: but when of himself and out of human infirmity, carnal love of man, which would be for an impediment to his own salvation, and that of the rest, Satan he is called. Why? Because to go before the Lord he willed, and earthly counsel to give to the heavenly Leader. "Far be it, O Lord, this thing shall not be done. Thou sayest, "Far be it," and thou sayest, "O Lord: surely if Lord He is, in power He doeth: if Master He is, He knoweth what He doeth, He knoweth what He teacheth. But thou wiliest to lead thy Leader, teach thy Master, command thy Lord, choose for God: much thou goest before, go back behind. Did not this too profit these enemies? "Turned be Mine enemies backward; but let them not remain backward.

For this reason let them be turned backward, lest they go before; but so that they follow, not so that they remain. 15. "In whatsoever day I shall have called upon Thee, behold I have known that my God art Thou" (ver. 9). A great knowledge. He saith not, "I have known that God Thou art:" but, "that my God art Thou." For thine He is, when thee He succoureth: thine He is,

when thou to Him art not an alien. Whence is said, "Blessed the people of whom is the Lord the God of the same." Wherefore "of whom is"? For of whom is He not? Of all things indeed God He is: but of those men the God peculiarly He is said to be, that love Him, that hold Him, that possess Him, that worship Him, as though belonging to His own House: the great family of Him are they, redeemed by the great blood of the Only Son. How great a thing hath God given to us, that His own we should be, and He should be ours! But in truth foreigners afar have been put from holy men, sons alien they are. See what of them is said in another Psalm: "O Lord, deliver me," he saith, "from the hand of alien sons, of whom the mouth hath spoken vanity, and the right hand of them is a right hand of iniquity." ...

16. Let us therefore love God, brethren, purely and chastely. There is not a chaste heart, if God for reward it worshippeth. How so? Reward of the worship of God shall not we have? We shall have evidently, but it is God Himself whom we worship. Himself for us a reward shall be, because "we shall see Him as He is. Observe that a reward thou shalt obtain. ...I will tell you, brethren: in these human alliances consider a chaste heart, of what sort it is towards God: certainly human alliances are of such sort, that a man doth not love his wife, that loveth her because of her portion: a woman her husband doth not chastely love, that for these reasons loveth him, because something he hath given, or because much he hath given. Both a rich man is a husband, and one that hath become a poor man is a husband. How many men proscribed, by chaste wives have been the more beloved! Proved have been many chaste marriages by the misfortunes of husbands: that the wives might not be supposed to love any other object more than their husband, not only have they not forsaken, but the more have they obeyed. If therefore a husband of flesh freely is loved, if chastely he is loved; and a wife of flesh freely is loved, if chastely she is loved;

in what manner must God be loved, the true and truth-speaking Husband of the soul, making fruitful unto the offspring of everlasting life, and not suffering us to be barren? Him, therefore, so let us love, as that any other thing besides Himself be not loved: and there takes place in us that which we have spoken of, that which we have sung, because even here the voice is ours: "In whatsoever day I shall have called upon Thee, behold, I have known that my God art Thou. This is to call upon God, freely to call upon Him. Furthermore, of certain men hath been said what? "Upon the Lord they have not

called. The Lord they seemed as it were to call unto themselvesand they besought Him about inheritances, about increasing money, about lengthening this life, about the rest of temporal things: and concerning them the Scripture saith what? "Upon the Lord they have not called. Therefore there followeth what? "There they have feared with fear, where there was no fear. What is, "where there was no fear"? Lest money should be stolen from them, lest anything in their house should be made less; lastly, lest they should have less of years in this life, than they hoped for themselves: but there have they trembled with fear, where there was no fear. ..."In God I will praise the word, in the Lord I will praise the discourse" (ver. 10): "in God I have hoped, I will not fear what man doeth unto me" (ver. 11).

Now this is the very sense which above hath been repeated. 17. "In me, O God, are Thy vows, which I will render of praise to Thee" (ver. 12). "Vow ye, and render to the Lord your God. What vow, what render? Perchance those animals which were offered at the altars aforetime? No such thing offer thou: in thyself is what thou mayest vow and render. From the heart's coffer bring forth the incense of praise; from the store of a good conscience bring forth the sacrifice of faith. Whatsoever thing thou bringest forth, kindle with love. In thyself be the vows, which thou mayest render of praise to God. Of what praise? For what hath He granted thee? "For Thou hast rescued my soul from death" (ver. 13). This is that very life which he telleth out to Him: "O God, my life I have told out to Thee. For I was what? Dead. Through myself I was dead: through Thee I am what? Alive. Therefore "in me, O God, are Thy vows, which I will render of praise to Thee. Behold I love my God: no one doth tear Him from me: that which to Him I may give, no one doth tear front me, because in the heart it is shut up. With reason is said with that former confidence, "What should man do unto me? Let man rage, let him be permitted to rage, be permitted to accomplish that which he attempteth: what is he to take away? Gold, silver, cattle, men servants, maid servants, estates, houses, let him take away all things:

doth he by any means take away the vows, which are in me, which I may render of praise to God? The tempter was permitted to tempt a holy man, Job; in one moment he took away all things: whatever of possessions he had had, he carried off: took away inheritance, slew heirs; and this not little by little, but in a crowd, at one blow, at one swoop, so that all things were on a sudden announced: when all was taken away, alone there remained Job, but

in him were vows of praise, which he might render to God, in him evidently there were: thecoffer of his holy breast the thieving devil hadnot rifled, full he was of that wherefrom he might sacrifice. Hear what he had, hear what he brought forth: "The Lord hath given, the Lord hath taken away; as hath pleased the Lord, so hath been done: be the name of the Lord blessed. O riches interior, whither thief doth not draw near! God Himself had given that whereof He was receiving; He had Himself enriched him with that whereof to Him he was offering that which He loved. Praise from thee God requireth, thy confession God requireth. But from thy field wilt thou give anything? He hath Himself rained in order that thou mayest have. From thy coffer wilt thou give anything? He hath Himself put in that which thou art to give. What wilt thou give, which from Him thou hast not received? "For what hast thou which thou hast not received?

From the heart wilt thou give? He too hath given faith, hope, and charity: this thou must bring forth: this thou must sacrifice. But evidently all the other things the enemy is able to take away against thy will; this to take away he is not able, unless thou be willing. These things a man will lose even against his will: and wishing to have gold, will lose gold; and wishing to have house, will lose house: faith no one will lose, except him that shall have despised her. 18. "Because Thou hast rescued my soul from death, mine eyes from tears, and my feet from slipping: that I may be pleasing before God in the light of the living" (ver. 13). With reason he is not pleasing to alien sons, that are put afar off from holy men, because they have not the light of the living, whence they may see that which to God is pleasing. "Light of the living," is light of the immortal, light of holy men. He that is not in darkness, is pleasing in the light of the living. A man is observed, and the things which belong to him; no one knoweth of what sort he is: God seeth of what sort he is. Sometimes even the devil himself he escapeth; except he tempt, he findeth not: just as concerning that man of whom just now I have made mention: ..."Doth Job by any means worship God for nought? For this was true light, this the light of the living, that gratis he should worship God. God saw in the heart of His servant His gratiotous worship. For that heart was pleasing in the sight of the Lord in the light of the living: the devil's sight he escaped, because in darkness he was. God admitted the tempter, not in order that He might Himself know that which He did know, but in order that to

us to be known and imitated He might set it forth. Admitted was the tempter;

he took away everything, there remained the man bereft of possessions, bereft of family, bereft of children, full of God. A wife certainly was left. Merciful do ye deem the devil, that he left him a wife? He knew through whom he had deceived Adam. ...With wound smitten from head even unto feet, whole nevertheless within, he made answer to the woman tempting, out of the light of the living, out of the light of his heart: "thou hast spoken as though one of the unwise women," that is, as though one that hath not the light of the living. For the light of the living is wisdom, and the darkness of unwise men is folly. Thou hast spoken as though one of the unwise women: my flesh thou seest, the light of my heart thou seest not. For she then might more have loved her husband, if the interior beauty she had known, and had beheld theplace where he was beautiful before the eyes of God: because in Him were vows which he mightrender of praise to God. How entirely the enemy had forborne to invade that patrimony! How whole was that which he was possessing, and that because of which yet more to be possessed he hoped for, being to go on "from virtues unto virtue. Therefore, brethren, to this end let all these things serve us, that God grates we love, in Him hope always, neither man nor devil fear. Neither the one nor the other doeth anything, except when it is permitted:

permitted for no other reason can it be, except because it doth profit us. Let us endure evil men, let us be good men: because even we have been evil. Even as nothing God shall save men, of whom we dare to despair. Therefore of no one let us despair, for all men whom we suffer let us pray, from God let us never depart. Our patrimony let Him be, our hope let Him be, our safety let Him be. He is Himself here a comforter, there a remunerator, everywhere Maker-alive, and of life the Giver, not of another life, but of that whereof hath been said, "I am the Way, and the Truth, and the Life: in order that both here in the light of faith, and there in the light of sight, as it were in the light of the living, in the sight of the Lord we may be pleasing.

PSALM 57

1. We have heard in the Gospel just now, brethren, how loveth us our Lord and Saviour Jesus Christ, God with the Father, Man with us, out of our own selves, now at the right hand of the Father; ye have heard how much He loveth us. ... 2. Because then this Psalm is singing of the Passion of the Lord,

see what is the title that it hath: "at the end." The end is Christ. Why hath He been called end? Not as one that consumeth, but one that consummateth. ... 3. "At the end, corrupt not, for David himself, for the inscription of the title; when he fled from the face of Saul into a cavern. We referring to holy Scripture, do find indeed how holy David, that king of Israel, from whom too the Psalter of David hath received the name thereof, had suffered for persecutor Saul the king of his own people, as many of you know that have either read or have heard the Scriptures. King David had then for persecutor Saul: and whereas the one was most gentle, the other most ferocious: the one mild, the other envious; the one patient, the other cruel; the one beneficent, the other ungrateful: he endured him with so much mildness, that when he hadgotten him into his hands him he touched not hurt not. ...What reference hath this to Christ? If all things which then were being done, were figures of things future, we find there Christ, and by far in the greatest degree. For this, "corrupt not for the inscription of the title," I see not how it belongeth to that David. For not any "title" was inscribed over David himself which Saul would "corrupt. But we see in the Passion of the Lord that there had been written a title, "King of the Jews: in order that this title might put to the blush these very men, seeing that from their King they withheld not their hands. For in them Saul was, in Christ David was.

For Christ, as saith the Apostolic Gospel, is, as we know, as we confess, of the seed of David after the flesh; for after the Godhead He is above David, above all men, above heaven and earth, above angels, above all things visible and invisible. ...And because already it had been sung through the Holy Spirit, "Unto the end, corrupt not, for the inscription of the title: Pilate answered them, "What I have written, I have written: why do ye suggest to me falsehood? I corrupt not truth. 4. What therefore is, "When he fled from the face of Saul into a cavern"? Which thing indeed the former David also did: but because in him we find not the inscription of the title, in the latter let us find the flight into the cavern. For that cavern wherein David hid himself did figure somewhat. But wherefore hid he himself? It was in order that he might be concealed and not be found. What is to be hidden in a cavern? To be hidden in earth. For he that fleeth into a cavern, with earth is covered so that he may not be seen. But Jesus did carry earth, flesh which He had received from earth: and in it He concealed Himself, in order that by Jews He might not be discovered as God. "For if they had known, never the Lord of

glory would they have crucified. Why therefore the Lord of glory found they not? Because in a cavern He had hidden Himself, that is, the flesh's weakness to their eyes He presented, but the Majesty of the Godhead in the body's clothing, as though in a hiding-place of the earth, He hid. ...But wherefore even unto death willed He to be patient? It was in order that He might flee from the face of Saul into a cavern. For a cavern may be understood as a lower part of the earth. And certainly, as is manifest and certain to all, His Body in a Tomb was laid, which was cut in a Rock.

This Tomb therefore was the Cavern; thither He fled from the face of Saul. For so long the Jews did persecute Him, even until He was laid in a cavern. Whence prove we that so long they persecuted Him, until therein He was laid? Even when dead, and, on the Cross hanging, with lance they wounded Him. But when shrouded, the funeral celebrated, He was laid in a cavern, no longer had they anything which to the Flesh they might do. Rose therefore the Lord again out of that cavern unhurt, uncorrupt, from that place whither He had fled from the face of Saul: concealing Himself from ungodly men, whom Saul prefigured, but showing Himself to His members. For the members of Him rising again by His members were handled: for the members of Him, the Apostles, touched Him rising again and believed; and behold nothing profited the persecution of Saul. Hear we therefore now the Psalm; because concerning the title thereof enough we have spoken, as far as the Lord hath deigned to give.

5. "Have pity on me, O God, have pity onme, for in Thee hath trusted my Soul" (ver. 1). Christ in the Passion saith, "Have pity on Me, O God. To God, God saith, "Have pity on Me! He that with the Father hath pity on thee, in thee crieth, "Have pity on Me. For that part of Him which is crying, "Have pity on Me," is thine: from thee this He received, for the sake of thee, that thou shouldest be delivered,with Flesh He was clothed. The flesh itself crieth: "Have pity on Me, O God, have pity on me: Man himself, soul and flesh. For whole Man did the Word take upon Him, and whole Man the Word became. Let it not therefore be thought that there Soul was not, because the Evangelist thus saith: "The Word was made flesh, and dwelled in us. For man is called flesh, as in another place saith the Scripture, "And all flesh shall see the salvation of God. Shall anywise flesh alone see, and shall Soul not be there? ...Thou hearest the Master praying, learn thou to pray. For to this end He prayed, in order that He might teach how to pray: because to this end He suffered, in

order that He might teach how to suffer; to this end He rose again, in order that He might teach how to hope for rising again. "And in the shadow of Thy wings I will hope, until iniquity pass over. This now evidently whole Christ doth say:

here is also our voice. For not yet hath passed over, still rife is iniquity. And in the end our Lord Himself said there should be an abounding of iniquity: "And since iniquity shall abound, the love of many shall wax cold; but he that shall have persevered unto the end, the same shall be saved. But who shall persevere even unto the end, even until iniquity pass over? He that shall have been in the Body of Christ, he that shall have been in the members of Christ, and from the Head shall have learned the patience of persevering. Thou passest away, and behold passed are thy temptations; and thou goest into another life whither have gone holy men, if holy thou hast been. Into another life have gone Martyrs; if Martyr thou shalt have been, thou also goest into another life. Because "thou" hast passed away hence, hath by any means iniquity therefore passed away? There are born other unrighteous men, as there die some unrighteous men. In like manner therefore as some unrighteous men die and others are born: so some just men go, and others are born. Even unto the end of the world neither iniquity will be wanting to oppress, nor righteousness to suffer. ...

6. "I will cry to God most high" (ver. 2). If most high He is, how heareth He thee crying? Confidence hath been engendered by experience: "to God," he saith, "who had done good to me." If before that I was seeking Him, He did good to me, when I cry shall He not hearken to me? For good to us the Lord God hath done in sending to us our Saviour Jesus Christ, that He might die for our offences, and rise again for our justification. For what sort of men hath He willed His Son to die? For ungodly men. But ungodly men were not seeking God, and have been sought of God. For He is Most High in such sort, as that not far from Him is our misery and our groaning: because "near is the Lord to them that have bruised the heart." "God that hath done good to me."

7. "He hath sent from heaven and hath saved me" (ver. 3). Now the Man Himself, now the Flesh Itself, now the Son of God after His partaking of ourselves, of Him it is manifest, how He was saved, and hath sent from heaven the Father and hath saved Him, hath sent from heaven, and hath raised Him again: but in order that ye may know, that also the Lord Himself hath

raised again Himself both truths are written in Scripture, both that the Father hath raised Him again, and that Himself Himself hath raised again. Hear ye how the Father hath raised Him again: the Apostle saith, "He hath been made," he saith, "obedient unto death, even the death of the Cross: wherefore God also hath exalted Him, and hath given Him a name which is above every name. Ye have heard of the Father raising again and exalting the Son; hear ye how that He too Himself His flesh hath raised again. Under the figure of a temple He saith to the Jews, "Destroy this Temple, and in three days I will raise it up. But the Evangelist hath explained to us what it was that He said: "But this," he saith, "He spake of the Temple of His Body. Now therefore out of the person of one praying, out of the person of a man, out of the person of the flesh, He saith, "He hath saved me. He hath given unto reproach those that trampled on me.

Them that have trampled on Him, that over Him dead have insulted, that Him as though man have crucified, because God they perceived not, them He hath given unto reproach. See ye whether it has not been so done. The thing we do not believe as yet to come, but fulfilled we acknowledge it. The Jews raged against Christ, they were overbearing against Christ. Where? In the city of Jerusalem. For where they reigned, there they were puffed up, there their necks they lifted up. After the Passion of the Lord thence they were rooted out; and they lost the kingdom, wherein Christ for King they would not acknowledge. In what manner they have been given unto reproach, see ye: dispersed they have been throughout all nations, nowhere having a settlement, nowhere a sureabode. But for this reason still Jews they are, in order that our books they may carry to their confusion. For whenever we wish to show Christ prophesied of, we produce to the heathen these writings. And lest perchance men hard of belief should say that we Christians have composed these books, so that together with the Gospel which we have preached we have forged the Prophet, through whom there might seem to be foretold that which we preach: by this we convince them; namely, that all the very writings wherein Christ hath been prophesied are with the Jews, all these very writings the Jews have. We produce documents from enemies, to confound other enemies. In what sort of reproach therefore are the Jews?

A document the Jew carrieth, wherefrom a Christian may believe. Our librarians they have become, just as slaves are wont behind their masters to carry documents, in such sort that these faint in carrying, those profit by

reading. Unto such a reproach have been given the Jews: and there hath been fulfilled that which so long before hath been foretold, "He hath given unto reproach those that trampled on me. But how great a reproach it is, brethren, that this verse they should read, and themselves being blind should look upon their mirror! For in the same manner the Jews appear in the holy Scripture which they carry, as appeareth the face of a blind man in a mirror: by other men it is seen, by himself not seen. 8. Thou wast inquiring perhaps when he said, "He hath sent from heaven and hath saved me." What hath He sent from heaven? Whom hath He sent from heaven? An Angel hath He sent, to save Christ, and through a servant is the Lord saved? For all Angels are creatures serving Christ. For obedience there might have been sent Angels, for service they might have been sent, not for succour: as is written, "Angels ministered unto Him," not like men merciful to one indigent, but like subjects to One Omnipotent. What therefore "hath He sent from heaven, and hath saved me"? Now we hear in another verse what from heaven He hath sent. "He hath sent from heaven His mercy and His truth." For what purpose? "And hath drawn out my soul from the midst of the lions' whelps." "Hath sent," he saith, "from heaven His mercy and His truth:" and Christ Himself saith, "I am Truth." There was sent therefore Truth, that it should draw out my soul hence from the midst of the lions' whelps: there was sent mercy. Christ Himself we find to be both mercy and truth; mercy in suffering with us, and truth in requiting us. ...Who are the lions' whelps? That lesser people, unto evil deceived, unto evil led away by the chiefs of the Jews: so that these are lions, those lions' whelps. All roared, all slew. For we are to hear even here the slaying of these very men, presently in the following verses of this Psalm.

9. "And hath drawn out," he saith, "my soul from the midst of the lions' whelps" (ver. 4). Why sayest thou, "And hath drawn out my soul"? For what hadst thou suffered, that thy soul should be drawn out? "I have slept troubled." Christ hath intimated His death. ... 10. Whence "troubled"? Who troubling? Let us see in what manner he brandeth an evil conscience upon the Jews, wishing to excuse themselves of the slaying of the Lord. For to this end, as the Gospel speaketh, to the judge they delivered Him, that they might not themselves seem to have killed Him. ...Let us question Him, and say, since Thou hast slept troubled, who have persecuted Thee? who have slain Thee? was it perchance Pilate, who to soldiers gave Thee, on the Tree to

be hanged, with nails to be pierced? Hear who they were, "Sons of men" (ver. 5). Of them He speaketh, whom for persecutors He suffered. But how did they slay, that steel bare not? They that sword drew not, that made no assault upon Him to slay; whence slew they? "Their teeth are arms and arrows, and their tongue a sharp sword." Do not consider the unarmed hands, but the mouth armed: from thence the sword proceeded, wherewith Christ was to be slain: in like manner also as from the mouth of Christ, that wherewith the Jews were to be slain. For He hath a sword twice whetted: and rising again He hath smitten them, and hath severed from them those whom He would make His faithful people. They an evil sword, He a good sword: they evil arrows, He good arrows. For He hath Himself also arrows good, words good, whence He pierceth the faithful heart, in order that He may be loved. Therefore of one kind are their arrows, and of another kind their sword. "Sons of men, their teeth are arms and arrows, and their tongue a sharp sabre." Tongue of sons of men is a sharp sabre, and their teeth arms and arrows. When therefore did they smite, save when they clamoured, "Crucify, crucify"?

11. And what have they done to Thee, O Lord? Let the Prophet here exult! For above, all those verses the Lord was speaking: a Prophet indeed, but in the person of the Lord, because in the Prophet is the Lord. ..."Be exalted," he saith, "above the Heavens, O God" Man on the Cross, and above the Heavens, God. Let them continue on the earth raging, Thou in Heaven be judging. Where are they that were raging? where are their teeth, the arms and arrows? Have not "the stripes of them been made the arrows of infants"? For in another place a Psalm this saith, desiring to prove them vainly to have raged, and vainly unto frenzies to have been driven headlong: for nothing they were able to do to Christ when for the time crucified, and afterwards when He was rising again, and in Heaven was sitting. How do infants make to themselves arrows? Of reeds? But what arrows? or what powers? or what bows? or what wound? "Be Thou exalted above the Heavens, O God, and above all the earth Thy glory" (ver. 6). Wherefore exalted above the Heavens, O God? Brethren, God exalted above the Heavens we see not, but we believe: but above all the earth His glory to be not only we believe, but also see. But what kind of madness heretics are afflicted with, I pray you observe.

They being cut off from the bond of the Church of Christ, and to a part holding, the whole losing, will not communicate with the whole earth,

where is spread abroad the glory of Christ. But we Catholics are in all the earth, because with all the world we communicate, wherever the Glory of Christ is spread abroad. For we see that which then was sung, now fulfilled. There hath been exalted above the Heavens our God, and above all the earth the Glory of the Same. O heretical insanity! That which thou seest not thou believest with me, that which thou seest thou deniest: thou believest with me in Christ exalted above the Heavens, a thing which we see not; and deniest His Glory over all the earth, a thing which we see. 12. ...Let your Love see the Lord speaking to us, and exhorting us by His example: "A trap they have prepared for My feet, and have bowed down My Soul" (ver. 7). They wished to bring It down as if from Heaven, and to the lower places to weigh It down: "They have bowed My Soul: they have digged before My face a pit and themselves have fallen into it." Me have they hurt, or themselves? Behold He hath been exalted above the Heavens, God, and behold above all the earth the Glory of the Same: the kingdom of Christ we see, where is the kingdom of the Jews? Since therefore they did that which to have done they ought not, there hath been done in their case that which to have suffered they ought: themselves have dug a ditch, and themselves have fallen into it. For their persecuting Christ, to Christ did no hurt, but to themselves did hurt. And do not suppose, brethren, that themselves alone hath this befallen. Every one that prepareth a pit for his brother, it must needs be that himself fall into it. ...

13. But the patience of good men with preparation of heart accepteth the will of God: and glorieth in tribulations, saying that which followeth: "Prepared is my heart, O God, I will sing and play" (ver. 8). What hath he done to me? He hath prepared a pit, my heart is prepared. He hath prepared pit to deceive, shall I not prepare heart to suffer? He hath prepared pit to oppress, shall I not prepare heart to endure? Therefore he shall fall into it, but I will sing and play. Hear the heart prepared in an Apostle, because he hath imitated his Lord: "We glory," he saith, "in tribulations: because tribulation worketh patience: patience probation, probation hope, but hope maketh not ashamed: because the love of God is shed abroad in our hearts through the Holy Spirit, which hath been given to us." He was in oppressions, in chains, in prisons, in stripes, in hunger and thirst, in cold and nakedness, in every wasting of toils and pains, and he was saying, "We glory in tribulations." Whence, but that prepared was his heart? Therefore he was singing and playing.

14. "Rise up, my glory" (ver. 9). He that had fled from the face of Saul into a cavern, saith, "Rise up, my glory: glorified be Jesus after His Passion. "Rise up, psaltery and harp. He calleth upon what to rise? Two organs I see: but Body of Christ one I see, one flesh hath risen again, and two organs have risen. The one organ then is the psaltery, the other the harp. Organs is the word used for all instruments of musicians. Not only is that called an organ, which is great, and blown into with bellows; but whatsoever is adapted to playing and is corporeal, whereof for an instrument the player maketh use, is said to be an organ. But distinguished from one another are these organs. ...What therefore do these two organs figure to us? For Christ the Lord our God is waking up His psaltery and His harp; and He saith, "I will rise up at the dawn. I suppose that here ye now perceive the Lord rising. We have read thereof in the Gospel: see the hour of the Resurrection. How long through shadows was Christ being sought? He hath shone, be He acknowledged; "at the dawn" He rose again. But what is psaltery? what is harp? Through His flesh two kinds of deeds the Lord hath wrought, miracles and sufferings: miracles from above have been, sufferings from below have been. But those miracles which He did were divine; but through Body He did them, through flesh He did them.

The flesh therefore working things divine, is the psaltery: the flesh suffering things human is the harp. Let the psaltery sound, let the blind be enlightened, let the deaf hear, let the paralytics be braced to strength, the lame walk, the sick rise up, the dead rise again; this is the sound of the Psaltery. Let there sound also the harp, let Him hunger, thirst, sleep, be held, scourged, derided, crucified, buried. When therefore thou seest in that Flesh certain things to have sounded from above, certain things from the lower part, one flesh hath risen again, and in one flesh we acknowledge both psaltery and harp. And these two kinds of things done have fulfilled the Gospel, and it is preached in the nations: for both the miracles and the sufferings of the Lord are preached. 15. Therefore there hath risen psaltery and harp in the dawn, and he confesseth to the Lord; and saith what? "I will confess to Thee among the peoples, O Lord, and will play to Thee among the nations: for magnified even unto the Heavens hath been Thy mercy, and even unto the clouds Thy truth" (ver. 10). Heavens above clouds, and clouds below heavens: and nevertheless to this nearest heaven belong clouds. But sometimes clouds rest upon the mountains, even so far in the nearest air are they rolled. But a Heaven above there is, the habitations of Angels, Thrones, Dominions,

Principalities, Powers. This therefore may perchance seem to be what should have been said: "Unto the Heavens Thy truth, and even unto the clouds Thy mercy. For in Heaven Angels praise God, seeing the very form of truth, without any darkness of vision, without any admixture of unreality: they see, love, praise, are not wearied. There is truth: but here in our own misery surely there is mercy. For to a miserable one must be rendered mercy. For there is no need of mercy above, where is no miserable one. I have said this because that it seemeth as though it might have been more fittingly said, "Magnified even unto the Heavens hath been Thy truth, and even unto the clouds Thy mercy.

For "clouds" we understand to be preachers of truth, men bearing that flesh in a manner dark, whence God both gleameth in miracles, and thundereth in precepts. ...Glory to our Lord, and to the Mercy of the Same, and to the Truth of the Same, because neither hath He forsaken by mercy to make us blessed through His Grace, nor defrauded us of truth: because first Truth veiled in flesh came to us and healed through His flesh the interior eye of our heart, in order that hereafter face to face we may be able to see It. Giving therefore to Him thanks, let us say with the same Psalm the last verses, which sometime since too I have said, "Be Thou exalted above the Heavens, O God, and above all the earth Thy glory" (ver. 11). For this to Him the Prophet said so many years before; this now we see; this therefore let us also say.

PSALM 58

1. The words which we have sung must be rather hearkened to by us, than proclaimed. For to all men as it were in an assemblage of mankind, the Truth crieth, "If truly indeed justice ye speak, judge right things, ye sons of men" (ver. 1). For to what unjust man is it not an easy thing to speak justice? or what man if questioned about justice, when he hath not a cause, would not easily answer what is just? Inasmuch as the hand of our Maker in our very hearts hath written this truth, "That which to thyself thou wouldest not have done, do not thou to another. Of this truth, even before that the Law was given, no one was suffered to be ignorant, in order that there might be some rule whereby might be judged even those to whom Law had not been given. But lest men should complain that something had been wanting for them, there hath been written also in tables that which in their hearts they read not. For it was not that they had it not written, but read it they would not.

There hath been set before their eyes that which in their conscience to see they would be compelled; and as if from without the voice of God were brought to them, to his own inward parts hath man been thus driven, the Scripture saying, "For in the thoughts of the ungodly man there will be questioning. Where questioning is, there is law.

But because men, desiring those things which are without, even from themselves have become exiles, there hath been given also a written law: not because in hearts it had not been written, but because thou wast a deserter from thy heart, thou art seized by Him that is everywhere, and to thyself within art called back. Therefore the written law, what crieth it, to those that have deserted the law written in their hearts? "Return ye transgressors to the heart. For who hath taught thee, that thou wouldest have no other man draw near thy wife? Who hath taught thee, that thou wouldest not have a theft committed upon thee? Who hath taught thee, that thou wouldest not suffer wrong, and whatever other thing either universally or particularly might be spoken of? For many things there are, of which severally if questioned men with loud voice would answer, that they would not suffer. Come, if thou art not willing to suffer these things, art thou by any means the only man? dost thou not live in the fellowship of mankind? He that together with thee hath been made, is thy fellow; and all men have been made after the image of God, unless with earthly coverings they efface that which He hath formed. That which therefore to thyself thou wilt not have to be done, do not thou to another. For thou judgest that there is evil in that, which to suffer thou art not willing: and this thing thou art constrained to know by an inward law;

that in thy very heart is written. Thou wast doing somewhat, and there was a cry raised in thy hands: how art thou constrained to return to thy heart when this thing thou sufferest in the hands of others? Is theft a good thing? No! I ask, is adultery a good thing? All cry, No! Is man-slaying a good thing? All cry, that they abhor it. Is coveting the property of a neighbour a good thing? No! is the voice of all men. Or if yet thou confessest not, there draweth near one that coveteth thy property: be pleased to answer what thou wilt have. All men therefore, when of these things questioned, cry that these things are not good. Again, of doing kindnesses, not only of not hurting, but also of conferring and distributing, any hungry soul is questioned thus: "thou sufferest hunger, another man hath bread, and there is abundance

with him beyond sufficiency, he knoweth thee to want, he giveth not: it displeaseth thee when hungering, let it displease thee when full also, when of another's hungering thou shalt have known. A stranger wanting shelter cometh into thy country, he is not taken in: he then crieth that inhuman is that city, at once among barbarians he might have found a home. He feeleth the injustice because he suffereth; thou perchance feelest not, but it is meet that thou imagine thyself also a stranger;

and that thou see in what manner he will have displeased thee, who shall not have given that, which thou in thy country wilt not give to a stranger. I ask all men. True are these things? True. Just are these things? Just. But hear ye the Psalm. "If truly therefore justice ye speak, judge right things, ye sons of men. Be it not a justice of lips, but also of deeds. For if thou actest otherwise than thou speakest, good things thou speakest, and ill thou judgest. ... 2. But now to the present case let us come, if ye please. For the voice is that sweet voice, so well known to the ears of the Church, the voice of our Lord Jesus Christ, and the voice of His Body, the voice of the Church toiling, sojourning upon earth, living amid the perils of men speaking evil and of men flattering. Thou wilt not fear a threatener, if thou lovest not a flatterer. He therefore, of whom this is the voice, hath observed and hath seen, that all men speak justice. For what man doth dare not to speak it, lest he be called unjust? When, therefore, as though he were hearing the voices of all men, and were observing the lips of all men, he cried out to them, "If truly indeed justice ye speak,"-if not falsely justice ye Speak, if not one thing on lips doth sound, whilst another thing is concealed in hearts,-"judge right things, ye sons of men," Hear out of the Gospel His own voice, the very same as is in this Psalm: "Hypocrites," saith the Lord to the Pharisees, "how are ye able good things to speak, when ye are evil men?. ...Either make the tree good, and the fruit thereof good: or make the tree evil, and the fruit thereof evil." Why wilt thou whiten thee, wall of mud? I know thy inward parts, I am not deceived by thy covering: I know what thou holdest forth, I know what thou coverest. "For there was no need for Him, that any one to Him should bear testimony of man: for He knew Himself what was in man." For He knew what was in man, who had made man, and who had been made Man, in order that He might seek man. ...

3. But now ye do what? Why these things to you do I speak? "Because in heart iniquities ye work on earth" (ver. 2). Iniquities perchance in heart

alone? Hear what followeth: both their heart hands do follow, and their heart hands do serve, the thing is thought of, and it is done; or else it is not done, not because we would not, but because we could not, Whatever Thou Willest and Canst Not, for Done God Doth Count It. "For in heart Iniquities ye work on earth. What next? "Iniquities your hands knit together. What is, "knit together"? From sin, sin, and to sin, sin, because of sin. What is this? A theft a man hath committed, a sin it is: he hath been seen, he seeketh to slay him by whom he hath been seen: there hath been knit together sin with sin: God hath permitted him in His hidden judgment to slay that man whom he hath willed to slay: he perceiveth that the thing is known, he seeketh to slay a second also; he hath knit together a third sin: while these things he is planning, perchance that he may not be found out, or that he may not be convicted of having done it, he consulteth an astrologer; there is added a fourth sin: the astrologer answereth perchance with some hard and evil responses, he runneth to a soothsayer, that expiation may be made; the soothsayer maketh answer that he is not able to expiate: a magician is sought.

And who could enumerate those sins which are knit together with sins? "Iniquities your hands do knit together. So long as thou knittest together, thou bindest sin upon sin. Loose thyself from sins. But I am not able, thou sayest. Cry to Him. "Unhappy man I, who shall deliver me from the body of this death? For there shall come the Grace of God, so that righteousness shall be thy delight, as much as thou didst delight in iniquity; and thou, a man that out of bonds hast been loosed, shall cry out to God, "Thou hast broken asunder my bonds. "Thou hast broken asunder my bonds," is what else but, "Thou hast remitted my sins"? Hear why chains they are: the Scripture maketh answer, "with the chains of his sins each one is bound fast. Not only bonds, but chains also they are. Chains are those which are made by twisting in: that is, because with sins sins thou wast knitting together. ...

4. "Alienated are sinners from the womb, they have gone astray from the belly, they have spoken false things" (ver. 3). And when iniquity they speak, false things they speak; because deceitful is iniquity: and when justice they speak, false things they speak; because one thing with mouth they profess, another thing in heart they conceal. "Alienated are sinners from the womb. What is this? Let us search more diligently: for perhaps he is saying this, because God hath foreknown men that are to be sinners even in the wombs of

their mothers. For whence when Rebecca was yet pregnant, and in womb was bearing twins, was it said, "Jacob I have loved, but Esau I have hated"? For it was said, "The elder shall serve the younger. Hidden at that time was the judgment of God: but yet from the womb, that is, from the very origin, alienated are sinners. Whence alienated? From truth. Whence alienated? From the blessed country, from the blessed life. Perchance alienated they are from the very womb. And what sinners have been alienated from the womb? For what men would have been born, if therein they had not been held? Or what men to-day would be alive to hear these words to no purpose, unless they were born? Perchance therefore sinners have been alienated from a certain womb, wherein that charity was suffering pains, which speaketh through the Apostle, "Of whom again I am in labour, until Christ be formed in you. Expect thou therefore; be formed:

do not to thyself ascribe a judgment which perchance thou knowest not. Carnal thou art as yet, conceived thou hast been: from that very time when thou hast received the name of Christ, by a sort of sacrament thou hast been born in the bowels of a mother. For not only out of bowels a man is born, but also in bowels. First he is born in bowels, in order that he may be able to be born of bowels. Wherefore it hath been said even to Mary, "For that which is born in thee, is of the Holy Spirit. Not yet of Her It had been born, but already in Her It had been born. Therefore there are born within the bowels of the Church certain little ones, and a good thing it is that being formed they should go forth, so that they drop not by miscarriage. Let the mother bear thee, not miscarry. If patient thou shall have been, even until thou be formed, even until in thee there be the sure doctrine of truth, the maternal bowels ought to keep thee. But if by thy impatience thou shall have shaken the sides of thy mother, with pain indeed she expelleth thee out, but more to thy loss than to hers.

5. For this reason therefore have they gone astray from the belly, because "they have spoken false things"? Or rather have they not for this reason spoken false things, because they have gone astray from the belly? For in the belly of the Church truth abideth. Whosoever from this belly of the Church separated shall have been, must needs speak false things: must needs, I say, speak false things; whoso either conceived would not be, or whom when conceived the mother hath expelled. Thence heretics exclaim against the Gospel (to speak in preference of those whom expelled we lament). We repeat

to them: behold Christ hath said, "It behoved Christ to suffer, and from the dead to rise again the third day." I acknowledge there our Head, I acknowledge there our bridegroom: acknowledge thou also with me the Bride. ... 6. "Indignation to them after the similitude of a serpent" (ver. 4). A great thing ye are to hear. "Indignation to them after the similitude of a serpent." As if we had said, What is that which thou hast said? there followeth, "As if of a deaf asp." Whence deaf? "And closing its ears." Therefore deaf, because it closeth its ears. "And closing its ears." "Which will not hearken to the voice of men charming, and of the medicine medicated by the wise man" (ver. 5). As we have heard, because even men speak who have learned it with such research as they were able, but nevertheless it is a thing which the Spirit of God knoweth much better than any men. For it is not to no purpose that of this he hath spoken, but because it may chance that true is even that which we have heard of the asp. When the asp beginneth to be affected by the Marsian charmer, who calleth it forth with certain peculiar incantations, hear what it doeth. ...Give heed what is spoken to thee for a simile's sake, what is noted thee for avoidance. So therefore here also there hath been given a certain simile derived from the Marsian, who maketh incantation to bring forth the asp from the dark cavern; surely into light he would bring it: but it loving its darkness, wherein coiled up it hideth itself, when it will not choose to come forth, nevertheless refusing to hear those words whereby it feeleth itself to be constrained, is said to press one ear against the ground, and with its tail to stop up the other, and therefore as much as possible escaping those words, it cometh not forth to the charmer. To this as being like, the Spirit of God hath spoken of certain persons hearing not the Word of God, and not only not doing, but altogether, that they may not do it, refusing to hear.

7. This thing hath been done even in the first times of the faith. Stephen the Martyr was preaching the Truth, and to minds as though dark, in order to bring them forth into light, was making incantation: when he came to make mention of Christ, whom they would not hear at all, of them the Scripture saith what? of them relateth what? "They shut," he saith, "their ears." But what they did afterwards, the narrative of the passion of Stephen doth publish. They were not deaf, but they made themselves deaf. ...For this thing they did at the point where Christ was named. The indignation of these men was as the indignation of a serpent. Why your ears do ye shut? Wait, hear, and if ye shall be able, rage. Because they chose not to do aught

but rage, they would not hear. But if they had heard, perchance they would have ceased to rage. The indignation of them was as the indignation of a serpent. ...

8. "God hath broken utterly the teeth of them in their own mouth" (ver. 6). Of whom? Of them to whom indignation is as the similitude of a serpent, and of an asp closing up its ears, so that it heareth not the voice of men charming, and of medicine medicated by the wise man. The Lord hath done to them what? "Hath broken utterly the teeth of them in their own mouth. It hath been done, this at first hath been done, and now is being done. But it would have sufficed, my brethren, that it should have been said, "God hath broken utterly the teeth of them. The Pharisees would not hear the Law, would not hear the precepts of truth from Christ, being like to that serpent and asp. For in their past sins they took delight, and present life they would not lose, that is, joys earthly for joys heavenly. ...What is, "in their own mouth"? In such sort, that with their own mouth against themselves they should make declaration: He hath compelled them with their mouth against themselves to give sentence. They would have slandered Him, because of the tribute: He said not, "It is lawful to pay tribute," or, "It is not lawful to pay tribute. And He willed to break utterly their teeth, wherewith they were gaping in order to bite; but in their own mouth He would do it.

If He said, Let there be paid to Caesar tribute, they would have slandered Him, because He had spoken evil to the nation of the Jews, by making it a tributary. For because of sin they were paying tribute, having been humbled, as to them in the Law had been foretold. We have Him, say they, a maligner of our nation, if He shall have bidden us to pay tribute: but if He say, Do not pay, we have Him for saying that we should not be under allegiance to Caesar. Such a double noose as it were to catch the Lord they laid. But to whom had they come? To Him that knew how to break utterly the teeth of them in their own mouth. "Show to Me the coin," He saith. Why tempt ye Me, ye hypocrites? Of paying tribute do ye think? To do justice are ye willing? the counsel of justice do ye seek? "If truly justice ye speak, judge right things, ye sons of men. But now because in one way ye speak, in another way judge, hypocrites ye are: "Why tempt ye Me, ye hypocrites? Now I will break utterly your teeth in your mouth: "show to Me the coin. And they showed it to Him. And He saith not, it is Caesar's: but asketh Whose it is? in order that their

teeth in their own mouth might be utterly broken. For on His inquiring, of whom it had the image and inscription, they said, of Caesar.

Even now the Lord shall break utterly the teeth of them in their own mouth. Now ye have made answer, now have been broken utterly your teeth in your mouth. "Render unto Caesar the things which are of Caesar, and unto God the things which are of God. Caesar seeketh his image; render it: God seeketh His image; render it. Let not Caesar lose from you his coin: let not God lose in you His coin. And they found not what they might answer. For they had been sent to slander Him: and they went back, saying, that no one to Him could make answer. Wherefore? Because broken utterly had been the teeth of them in their own mouth. Of that sort is also the following: "In what power doest Thou these things? I also will ask of you one question, answer me. And He askedthem of John, whence was the Baptism of John, from heaven, or of men? so that whatever they might answer might tell against themselves. ...

9. The Lord displeased that Pharisee, who to dinner had bidden Him, because a woman that was a sinner drew near to His feet, and he murmured against Him, saying, "If this man were a prophet, He would know what woman drew near to His feet." O thou that art no prophet, whence knowest thou that He knew not what woman drew near to His feet? Because indeed He kept not the purifying of the Jews, which outwardly was as it were kept in the flesh, and was afar from the heart, this thing he suspected of the Lord. And in order that I may not speak at length on this point, even in his mouth He willed to break utterly the teeth of him. For He set forth to him: "A certain usurer had two debtors, one was owing five hundred pence, the other fifty: both had not wherewithal to pay, he forgave both. Which loved him the more?" To this end the one asketh, that the other may answer: to this end he answereth that the teeth of him in his mouth may be broken utterly. ...

10. "The jaw-bones of lions the Lord hath broken utterly." Not only of asps. What of asps? Asps treacherously desire to throw in their venom, and scatter it, and hiss. Most openly raged the nations, and roared like lions. "Wherefore have raged the nations, and the peoples meditated empty things?" When they were lying in wait for the Lord. Is it lawful to give tribute to Caesar, or is it not lawful? Asps they were, serpents they were, broken utterly were the teeth of them in their own mouth. Afterwards they cried out, "Crucify, Crucify." Now is there no tongue of asp, but roar of lion. But

also "the jaw-bones of lions the Lord hath broken utterly." Perchance here there is no need of that which he hath not added, namely, "in the mouth of them." For men lying in wait with captious questions, were forced to be conquered with their own answer: but those men that openly were raging, were they by any means to be confuted with questions? Nevertheless, even their jaw-bones were broken utterly: having been crucified, He rose again, ascended into heaven, was glorified as the Christ, is adored by all nations, adored by all kings. Let the Jews now rage, if they are able. We have also in the case of heretics this as a warning and precedent, because themselves also we find to be serpents with indignation made deaf, not choosing to hear the "medicine medicated by the wise man:" and in their own mouth the Lord hath broken utterly the teeth of them. ...

11. "They shall be despised like water running down" (ver. 7). Be not terrified, brethren, by certain streams, which are called torrents: with winter waters they are filled up; do not fear: after a little it passeth by, that water runneth down; for a time it roareth, soon it will subside: they cannot hold long. Many heresies now are utterly dead: they have run in their channels as much as they were able, have run down, dried are the channels, scarce of them the memory is found, or that they have been. "They shall be despised like water running down." But not they alone; the whole of this age for a time is roaring, and is seeking whom it may drag along. Let all ungodly men, all proud men resounding against the rocks of their pride as it were with waters rushing along and flowing together, not terrify you, winter waters they are, they cannot alway flow: it must needs be that they run down unto their place, unto their end. And nevertheless of this torrent of the world the Lord hath drunk. For He hath suffered here, the very torrent He hath drunk, but in the way He hath drunk, but in the passage over: because in way of sinners He hath not stood. But of Him saith the Scripture what? "Of the torrent in the way He shall drink, therefore Heshall lift up His Head;" that is, for this reason glorified He hath been, because He hath died; for this reason hath risen again, because He hath suffered. ...

12. "Like wax melted they shall be taken away" (ver. 8). For thou wast about to say, all men are not so made weak, like myself, in order that they may believe: many men do persevere in their evil, and in their malice. And of the same fear thou nothing: "Like wax melted they shall be taken away. Against thee they shall not stand, they shall not continue: with a sort of fire

of their own lusts they shall perish. For there is here a kind of hidden punishment, of it the Psalm is about to speak now, to the end of it. There are but a few verses; be attentive. There is a certain punishment future, fire of hell, fire everlasting. For future punishment hath two kinds: either of the lower places it is, where was burning that rich man, who was wishing for himself a drop of water to be dropped on his tongue off the finger of the poor man, whom before his gate he had spurned, when he saith, "For I am tormented in this flame. And the second is that at the end, whereof they are to hear, that on the left hand are to be set: "Go ye into fire everlasting, that hath been prepared for the devil and his angels. Those punishments shall be manifest at that time, when we shall have departed out of this life, or when at the end of the world men shall have come to the resurrection of the dead.

Now therefore is there no punishment, and doth God suffer sins utterly unpunished even unto that day? There is even here a sort of hidden punishment, of the same he is treating no. ...We see nevertheless sometimes with these punishments just men to be afflicted, and to these punishments unjust men to be strangers: for which reason did totter the feet of him that afterwards rejoicing saith, "How good is the God of Israel to men right in heart! But my own feet have been almost shaken, because I have been jealous in the case of sinners, beholding the peace of sinners. For he had seen the felicity of evil men, and well-pleased he had been to be an evil man, seeing evil men to reign, seeing that it was well with them, that they abounded in plenty of all things temporal, such as he too, being as yet but a babe, was desiring from the Lord: and his feet did totter, even until he saw what at the end is either to be hoped for or to be feared. For he saith in the same Psalm, "This thing is a labour before me, until I enter into the sanctuary of God, and understand unto the last things. It is not therefore the punishments of the lower places, not the punishments of that fire everlasting after the resurrection, not those punishments which as yet in this world are common to just men and unjust men, and ofttimes more heavy are those of just men than those of unjust men;

but some punishment or other of the present life the Spirit of God would recommend to our notice. Give heed, hear ye me about to speak of that which ye know: but a more sweet thing it is when it is declared in a Psalm, which, before it was declared, was deemed obscure. For behold I bring forth that which already ye knew: but because these things are brought forth from

a place where ye have never yet seen them, it cometh to pass that even known things, as if they were new things, do delight you. Hear ye the punishment of ungodly men: "Like wax," he saith, "melted they shall be taken away. I have said that through their lusts this thing to them is done. Evil lust is like a burning and a fire. Doth fire consume a garment, and doth not the lust of adultery consume the soul? Of meditated adultery when the Scripture was speaking it saith, "Shall one bind fire in his bosom, and his garments shall he not burn up? Thou bearest in thy bosom live coals; burned through is thy vest; thou bearest in thought adultery, and whole then is thy soul? But these punishments few men do see: therefore them the Spirit of God doth exceedingly recommend to our notice. Hear the Apostle saying, "God hath given them up unto the lusts of their heart. Behold, the fire from the face of which like wax they are melting. For they loose themselves from a certain continenceof chastity;

therefore even these same men, going unto their lusts, as loose and melting are spoken of. Whence melting? whence loose? From the fire of lusts. "God hath given them up unto the lusts of their heart, so that they do those things which beseem not, being filled full of all iniquity." ... 13. "There hath fallen upon them fire, and they have not seen the sun." Ye see in what manner he speaketh of a certain punishment of darkening. "Fire hath fallen upon them," fire of pride, a smoky fire, fire of lust, fire of wrath. How great a fire is it? He upon whom it shall have fallen, shall not see the sun. Therefore hath it been said, "Let not the sun go down upon your wrath." Therefore, brethren, fire of evil lust fear ye, if ye will not melt like wax, and to perish from the face of God. For there falleth upon you that fire, and the sun ye shall not see. What sun? Not that which together with thee see both beasts and insects, and good men and evil men: because "He maketh His sun to rise upon good men and evil men." But there is another sun, whereof those men are to speak, "And the sun hath not risen to us, passed away are all those things as it were a shadow. Therefore we have strayed from the way of truth, and the light of righteousness hath not shone to us, and the sun hath not risen to us." ...

14. "Before that the bramble bringeth forth your thorns: as though living, as though in anger, it shall drink them up" (ver. 9). What is the bramble? Of prickly plants it is a kind, upon which there are said to be certain of the closest thorns. At first it is a herb; and while it is a herb, soft and fair it is: but thereon there are nevertheless thorns to come forth. Now therefore sins are

pleasant, and as it were they do not prick. A herb is the bramble; even now nevertheless there is a thorn. "Before that the bramble bringeth forth thorns: is before that of miserable delights and pleasures the evident tortures come forth. Let them question themselves that love any object, and to it cannot attain; let them see if they are not racked with longing: and when they have attained to thatwhich unlawfully they long for, let them mark if they are not racked with fear. Let them see therefore here their punishments; before that there cometh that resurrection, when in flesh rising again they shall not be changed. "For all we shall rise again, but not all we shall be changed. For they shall have the corruption of the flesh wherein to be pained, not that wherein to die: otherwise even those pains would be ended. Then the thorns of that bramble, that is, all pains and piercings of tortures shall be brought forth. Such thorns as they shall suffer that are to say, "These are they whom sometimes we had in derision:

thorns of the piercing of repentance, but of one too late and without fruit like the barrenness of thorns. The repentance of this time is pain healing: repentance of that time is pain penal. Wouldest thou not suffer those thorns here be thou pierced with the thorns of repentance; in such sort that thou do that which hath been spoken of, "Turned I have been in sorrow, when the thorn was piercing: my sin I have known, and mine iniquity I have not covered: I have said, I will declare against me my shortcoming to the Lord, and Thou hast remitted the ungodliness of my heart. Now do so, now be pierced through, be there not in thee done that which hath been said of certain execrable men, "They have been cloven asunder, and have not been pierced through. Observe them that have been cloven asunder and have not been pierced through. Ye see men cloven asunder, and ye see them not pierced through. Behold beside the Church they are, and it doth not repent them, so as they should return whence they have been cloven asunder. The bramble hereafter shall bring forth their thorns. They will not now have a healing piercing through, they shall have hereafter one penal. But even now before that the bramble produceth thorns, there hath fallen upon them fire, that suffereth them not to see the sun, that is, the wrath of God is drinking up them while still living: fire of evil lusts, of empty honours, of pride, of their covetousness:

and whatsoever is weighing them down, that they should not know the truth, so that they seem not to be conquered, so that they be not brought

into subjection even by truth herself. For what is a more glorious thing, brethren, than to be brought in subjection and to be overcome by truth? Let truth overcome thee willing: for even unwilling she shall of herself overcome thee. ... 15. As yet the punishments of the lower places have not come, as yet fire everlasting hath not come: let him that is growing in God compare himself now with an ungodly man, a blind heart with an enlightened heart: compare ye two men, one seeing and one not seeing in the flesh. And what so great thing is vision of the flesh? Did Tobias by any means have fleshly eyes? His own son had, and he had not; and the way of life a blind man to one seeing did show. Therefore when ye see that punishment, rejoice, because in it ye are not.

Therefore saith the Scripture, "The just man shall rejoice when he shall have seen vengeance" (ver. 10). Not that future punishment; for see what followeth: "his hands he shall wash in the blood of the sinner." What is this? Let your love attend. When man-slayers are smitten, ought anywise innocent men to go thither and wash their hands? But what is, "in the blood of the sinner he shall wash his hands"? When a just man seeth the punishment of a sinner, he groweth himself; and the death of one is the life of another. For if spiritually blood runneth from those that within are dead, do thou, seeing such vengeance, wash therein thy hands; for the future more cleanly live. And how shall he wash his hands, if a just man he is? For what hath he on his hands to be washed, if just he is? "But the just man of faith shall live." Just men therefore he hath called believers: and from the time that thou hast believed, at once thou beginnest to be called just. For there hath been made a remission of sins. Even if out of that remaining part of thy life some sins are thine, which cannot but flow in, like water from the sea into the hold; nevertheless, because thou hast believed, when thou shalt have seen him that altogether is turned away from God to be slain in that blindness, there falling upon him that fire so that he see not the sun-then do thou that now through faith seest Christ, in order that thou mayest see in substance (because the just man liveth of faith), observe the ungodly man dying, and purge thyself from sins. So thou shalt wash in a manner thy hands in the blood of the sinner.

16. "And a man shall say, If therefore there is fruit to a just man" (ver. 10). Behold, before that there cometh that which is promised, before that there is given life everlasting, before that ungodly men are cast forth into fire everlasting, here in this life there is fruit to the just man. What fruit? "In hope re-

joicing, in tribulation enduring. What fruit to the just man? "We glory in tribulations, knowing that tribulation worketh patience, but patience probation, but probation hope: but hope confoundeth not: because the love of God is shed abroad in our hearts through the Holy Spirit, that hath been given to us. Doth he rejoice that is a drunkard; and doth he not rejoice that is just? In love there is fruit to a just man. Miserable the one, even when he maketh himself drunken: blessed the other, even when he hungereth and thirsteth. The one wine-bibbing doth gorge, the other hope doth feed. Let him see therefore the punishment of the other, his own rejoicing, and let him think of God. He that hath given even now such joy of faith, of hope, of charity, of the truth of His Scriptures, what manner of joy is He making ready against the end? In the way thus He feedeth, in his home how shall He fill him? "And a man shall say, If therefore there is fruit to the just man. Let them that see believe, and see, and perceive. Rejoice shall the just man when he shall have seen vengeance.

But if he hath not eyes whence he may see vengeance, he will be made sad, and will not be amended by it. But if he seeth it, he seeth what difference there is between the darkened eye of the heart, and the eye enlightened of the heart: between the coolness of chastity and the flame of lust, between the security of hope and the fear there is in crime. When he shall have seen this, let him separate himself, and wash his hands in the blood of the same. Let him profit by the comparison, and say, "Therefore there is fruit to the just man: therefore there is a God judging them in the earth. Not yet in that life, not yet in fire eternal, not yet in the lower places, but here in earth. ... 17. If somewhat too prolix we have been, pardon us. We exhort you in the name of Christ, to meditate profitably on those things which ye have heard. Because even to preach the truth is nought, if heart from tongue dissenteth; and to hear the truth nothing profiteth, if a man upon the rock build not. He that buildeth upon a Rock, is the same that heareth and doeth: but he that heareth and doeth not, buildeth upon sand: he that neither heareth nor doeth, buildeth nothing. ...

PSALM 59

The First Part. 1. As the Scripture is wont to set mysteries of the Psalms on the titles, and to deck the brow of a Psalm with the high announcement of a Mystery, in order that we that are about to go in may know (when as it were upon the door-post we have read what within is doing) either of whom the

house is, or who is the owner of that estate: so also in this Psalm there hath been written a title, of a title. For it hath, "At the end, corrupt not for David himself unto the inscription of the title." This is that which I have spoken of, title of Title. For what the inscription of this title is, which to be corrupted he forbiddeth, the Gospel to us doth indicate. For when the Lord was being crucified, a title by Pilate was inscribed and set, "King of the Jews," in three tongues, Hebrew, Greek, and Latin: which tongues in the whole world mostly do prevail. ...Therefore "corrupt not" is most proper and prophetic; since indeed even those Jews made suggestion at that time to Pilate, and said, "Do not write King of the Jews, but write, that Himself said that He was King of the Jews:" for this title, say they, hath established Him King over us. And Pilate, "What I have written, I have written." And there was fulfilled, "corrupt not."

2. Nor is this the only Psalm which hath an inscription of such sort, that the Title be not corrupted. Several Psalms thus are marked on the face, but however in all the Passion of the Lord is foretold. Therefore here also let us perceive the Lord's Passion, and let there speak to us Christ, Head and Body. So always, or nearly always, let us hear the words of Christ from the Psalm, as that we look not only upon that Head, the one mediator between God and man, the Man Christ Jesus. ...But let us think of Christ, Head and whole Body, a sort of entire Man. For to us is said, "But ye are the Body of Christ and members," by the Apostle Paul. If therefore He is Head, we Body; whole Christ is Head and Body. For sometimes thou findest words which do not suit the Head, and unless thou shalt have attached them to the Body, thy understanding will waver: again thou findest words which are proper for the Body, and Christ nevertheless is speaking. In that place we must have no fear lest a man be mistaken for quickly he proceedeth to adapt to the Head, that which he seeth is not proper for the Body. ...

3. Let us hear, therefore, what followeth: "When Saul sent and guarded his house in order that he might kill him." This though not to the Cross of the Lord, yet to the Passion ofthe Lord doth belong. For Crucified was Christ, and dead, and buried. That sepulchre was therefore as it were the house: to guard which the government of the Jews sent, when guards were set to the sepulchre of Christ. There is indeed a story in the Scripture of the Reigns, of the occasion when Saul sent to guard the house in order that he might kill David. ...But in like manner as Saul effected not his purpose of

slaying David: so this could not the government of the Jews effect, that the testimony of guards sleeping should avail more than that of Apostles watching. For what were the guards instructed to say? We give to you, they say, as much money as ye please; and say ye, that while ye were sleeping there came His disciples, and took Him away. Behold what sort of witnesses of falsehood against truth and the Resurrection of Christ, His enemies, through Saul figured, did produce. Enquire, O unbelief, of sleeping witnesses, let them reply to thee of what was done in the tomb. Who, if they were sleeping, whence knew it? If watching, wherefore detained they not the thieves? Let him say therefore what followeth.

4. "Deliver me from mine enemies, my God, and from men rising up upon me, redeem Thou me" (ver. 1). There hath been done this thing in the flesh of Christ, it is being done in us also. For our enemies, to wit the devil and his angels, cease not to rise up upon us every day, and to wish to make sport of our weakness and our frailness, by deceptions, by suggestions, by temptations, and by snares of whatsoever sort to entangle us, while on earth we are still living. But let our voice watch unto God, and cry out in the members of Christ, under the Head that is in heaven, "Deliver me from mine enemies, my God, and from men rising up upon me, redeem Thou me." 5. "Deliver me from men working iniquity, and from men of bloods, save Thou me" (ver. 2). They indeed were men of bloods, who slew the Just One, in whom no guilt they found: they were men of bloods, because when the foreigner washed his hands, and would have let go Christ, they cried, "Crucify, Crucify: they were men of bloods, on whom when there was being charged the crime of the blood of Christ, they made answer, giving it to their posterity to drink, "His blood be upon us and upon our sons. But neither against His Body did men of bloods cease to rise up; for even after the Resurrection and Ascension of Christ, the Church suffered persecutions, and she indeed first that grew out of the Jewish people, of which also our Apostles were. There at first Stephen was stoned, and received that of which he had his name. For Stephanus doth signify a crown. Lowly stoned but highly crowned. Secondly, among the Gentiles rose up kingdoms of Gentiles, before that in them was fulfilled that which had been foretold, "There shall adore Him all the kings of the earth, all nations shall serve Him: and there roared the fierceness of that kingdom against the witnesses of Christ: there was shed largely and frequently the blood of Martyrs: wherewith when it had

been shed, being as it were sown, the field of the Church more productively put forth, and filled the whole world as we now behold.

From these therefore, men of bloods, is delivered Christ, not only Head, but also Body. From men of bloods is delivered Christ, both from them that have been, and from them that are, and from them that are to be; there is delivered Christ, both He that hath gone before, and He that is, and He that is to come. For Christ is the whole Body of Christ; and whatsoever good Christians that now are, and that have been before us, and that after us are to be, are an whole Christ, who is delivered from men of bloods; nor is this voice void, "And from men of bloods save Thou me." 6. "For behold they have hunted my soul. ...There have rushed upon me strong men" (ver. 3). We must not however pass on from these strong men: diligently we must trace who are the strong men rising up. Strong men, upon whom but upon weak men, upon powerless men, upon men not strong? And praised nevertheless are the weak men, and condemned are the strong men. If it would be perceived who are strong men, at first the devil himself the Lord hath called a strong man: "No one," He saith, "is able to go into the house of a strong man, and to carry off his vessels, unless first he shall have bound the strong man. He hath bound therefore the strong man with the chains of His dominion: and his vessels He hath carried off, and His own vessels hath made them. For all unrighteous men were vessels of the devil. ...But there are among mankind certain strong men of a blameable and damnable strength, that are confident indeed, but on temporal felicity. That man doth not seem to you to have been strong, of whom now from the Gospels hath been read:

how his estate brought forth abundance of fruits, and he being troubled, hit upon the design of rebuilding, so that, having pulled down his old barns, he should construct new ones more capacious, and, these having been finished, should say to his soul, "Thou hast many good things, soul, feast, be merry, be filled." ...There are also other men men strong, not because of riches, not because of the powers of the body, not because of any temporally pre-eminent power of station, but relying on their righteousness. This sort of strong men must be guarded against, feared, repulsed, not imitated: of men relying, I say, not on body, not on means, not on descent, not on honour; for all such things who would not see to be temporal, fleeting, falling, flying? but relying on their own righteousness. ..."Wherefore," say they, doth your Master eat with publicans and sinners? O ye strong men, to whom a

Physician is not needful! This strength to soundness belongeth not, but to insanity. For even than men frenzied nothing can be stronger, more mighty they are than whole men: but by how much greater their powers are, by so much nearer is their death. May God therefore turn away from our imitation these strong men. ...The same are therefore the strong men, that assailed Christ, commending their own justice. Hear ye these strong men:

when certain men of Jerusalem were speaking, having been sent by them to take Christ, and not daring to take Him (because when he would, then was He taken, that truly was strong): Why therefore, say they, "could ye not take Him? And they made answer, "No one of men did ever so speak as He. And these strong men, "Hath by any means any one of the Pharisees believed on Him, or any one of the Scribes, but this people knowing not the Law? They preferred themselves to the sick multitude, that was running to the Physician: whence but because they were themselves strong? and what is worse, by their strength, all the multitude also they brought over unto themselves, and slew the Physician of all. ... 7. What next? "Neither iniquity is mine, nor sin mine, O Lord" (ver. 4). There have rushed on indeed strong men on their own righteousness relying, they have rushed on, but sin in me they have not found. For truly those strong men, that is, as it were righteous men, on what account would they be able to persecute Christ, unless it were as if a sinner? But, however, let them look to it how strong they be, in the raging of fever not in the vigour of soundness: let them look to it how strong they be, and how as though just against an unrighteous man they have raged. But, however, "neither iniquity is mine, nor sin mine, O Lord. Without iniquity I did run, and I was guided." Those strong men therefore could not follow me running: therefore a sinner they have deemed me, because my steps they have not seen.

8. "Without iniquity I did run, and was guided; rise up to meet me, and see. To God is said this. But why? If He meet not, is He unable to see? It is just as if thou wast walking in a road, and from afar by some one thou couldest not be recognised, thou wouldest call to him and wouldest say, Meet me, and see how I am walking; for when from afar thou espiest me, my steps thou art not able to see. So also unless God were to meet, would He not see how without iniquity he was guided, and how without sin he was running? This interpretation indeed we can also accept, namely, "Rise up to meet me," as if "help me. But that which he hath added, "and see," must be understood as,

make it to be seen that I run, make it to be seen that I am guided: according to that figure wherein this also hath been said to Abraham, "Now I know that thou fearest God. God saith, "Now I know: whence, but because I have made thee to know? For unknown to himself every one is before the questioning of temptation: just as of himself Peter in his confidence was ignorant, and by denying learned what kind of powers he had, in his very stumbling he perceived that it was falsely he had been confident: he wept, and in weeping he earned profitably to know what he was, and to be what he was not.

Therefore Abraham when tried, became known to himself: and it was said by God, "Now I know," that is, now I have made thee to know. In like manner as glad is the day because it maketh men glad; and sad is bitterness because it maketh sad one tasting thereof: so God's seeing is making to see. "Rise up, therefore," he saith, "to meet me, and see" (ver. 5). What is, "and see"? And help me, that is, in those men, in order that they may see my course, may follow me; let not that seem to them to be crooked which is straight, let not that seem to them to be curved which keepeth the rule of truth. 9. Something else I am admonished to say in this place of the loftiness of our Head Himself: for He was made weak even unto death, and He took on Him the weakness of flesh, in order that the chickens of Jerusalem He might gather under His wings, like a hen showing herself weak with her little ones. For have we not observed this thing in some bird at some time or other, even in those which build nests before our eyes, as the house-sparrows, as swallows, so to speak, our annual guests, as storks, as various sorts of birds, which before our eyes build nests, and hatch eggs, feed chickens, as the very doves which daily we see; and some bird to become weak with her chickens, have we not known, have we not looked upon, have we not seen? In what way doth a hen experience this weakness? Surely a known fact I am speaking of, which in our sight is daily taking place. How her voice groweth hoarse, how her whole body is made languid? The wings droop, the feathers are loosened, and thou seest around the chickens some sick thing, and this is maternal love which is found as weakness. Why was it therefore, but for this reason, that the Lord willed to be as a Hen, saying in the Holy Scripture, "Jerusalem, Jerusalem, how often have I willed to gather thy sons, even as a hen her chickens under her wings, and thou hast not been willing." But He hath gathered all nations, like as a hen her chickens. ...

10. "And Thou, Lord God of virtues, God of Israel." Thou God of Israel, that art thought to be but God of one nation, which worshippeth Thee, when all nations worship idols, Thou God of Israel, "Give heed unto the visiting all nations." Fulfilled be that prophecy wherein Isaiah in Thy person speaketh to Thy Church, Thy holy City, that barren one of whom many more are the sons of Her forsaken than of her that hath a husband. To Her indeed hath been said, "Rejoice, thou barren, that bearest not," etc., more than of the Jewish nation which hath a Husband, which hath received the Law, more than of that nation which had a visible king. For thy king is hidden, and more sons to thee there are by a hidden Bridegroom. ...The Prophet addeth, "Enlarge the place of Thy tabernacle, and Thy courts fix thou: there is no cause for thee to spare, extend further thy cords, and strong stakes set thou again and again on the right and on the left." Upon the right keep good men, on the left keep evil men, until there come the fan: occupy nevertheless all nations; bidden to the marriage be good men and evil men, filled be the marriage with guests; it is the office of servants to bid, of the Lord to sever. "Cities which had been forsaken Thou shall inhabit:" forsaken of God, forsaken of Prophets, forsaken of Apostles, forsaken of the Gospel, full of demons. For Thou shalt prevail; and blush not because abominable Thou hast been. Therefore though there have risen up upon thee strong men, blush not: when against the name of Christ laws were enacted, when ignominy and infamy it was to be a Christian. "Blush not because abominable Thou hast been: for confusion for everlasting Thou shalt forget, of the ignominy of Thy widowhood Thou shall not be mindful." ...

11. "Have not pity upon all men that work iniquity." Here evidently He is terrifying. Whom would He not terrify? What man falling back upon his own conscience would not tremble? Which even if to itself it is conscious of godliness, strange if it be not in some sort conscious of iniquity. For whosoever doeth sin, also doeth iniquity. "For if Thou shalt have marked iniquities, O Lord, what man shall abide it?" And nevertheless a true saying it is, and not said to no purpose, and neither is nor will it be possible to be void, "Have not pity upon all men that work iniquity." But He had pity even upon Paul, who at first as Saul wrought iniquity. For what good thing did he, whence he might deserve of God? Did he not hate His Saints unto death? did he not bear letters from the chief of the priests, to the end that wheresoever he might find Christians, to punishment he should hurry them? When bent

upon this, when thither proceeding, breathing and panting slaughter, as the Scripture testified of him, was he not from Heaven with a mighty voice summoned, thrown down, raised up; blinded, lightened; slain, made alive; destroyed, restored? In return for what merit? Let us say nothing; himself rather let us hear: "I that before have been," he saith, "a blasphemer, and persecutor; and injurious, but mercy I have obtained." Surely "Thou wouldest not have pity upon all men that work iniquity:" this in two ways may be understood: either that in fact not any sins doth God leave unpunished; or that there is a sort of iniquity, on the workers whereof God hath indeed no pity.

12. All iniquity, be it little or great, punished must needs be, either by man himself repenting, or by God avenging. For even he that repenteth punisheth himself. Therefore, brethren, let us punish our own sins, if we seek the mercy of God. God cannot have mercy on all men working iniquity as if pandering to sins, or not rooting out sins. In a word, either thou punishest, or He punisheth. ... 13. But let us see now another way in which this sentence may be understood. There is a certain iniquity, on the worker whereof it cannot be that God have mercy. Ye enquire, perchance, what that is? It is the defending of sins. When a man defendeth his sins, great iniquity he worketh: that thing he is defending which God hateth. And see how perversely, how iniquitously. Whatever of good he hath done, to himself he would have it to be ascribed; whatever of evil, to God. For in this manner men defend sins in the person of God, which is a worse sin. ...Therefore thou defendest thy sin in such sort, that thou layest blame on God. So the guilty is excused, so that the Judge may be charged. However on men working iniquity God hath no pity at all.

14. "Let them be converted at the evening" (ver. 6). Of certain men he is speaking that were once workers of iniquity, and once darkness, being converted in the evening. What is, "in the evening"? Afterward. What is "at the evening"? Later. For before, before that they crucified Christ, they ought to have acknowledged their Physician. Wherefore, when He had been crucified-rising again, into Heaven ascending-after that He sent His Holy Spirit, wherewith were fulfilled they that were in one house, and they began to speak with the tongues of all nations, there feared the crucifiers of Christ; they were pricked through with their consciences, they besought counsel of safety from the Apostles, they heard, "Repent, and be baptized each one of you in the name of our Lord Jesus Christ, and your sins shall be remitted

unto you." After the slaying of Christ, after the shedding of the blood of Christ, remitted are your sins. ..."Let these be converted," therefore, they also "at evening." Let them yearn for the grace of God, perceive themselves to be sinners; let those strong men be made weak, those rich men be made poor, those just men acknowledge themselves sinners, those lions be made dogs. "Let them be converted at evening, and suffer hunger as dogs. And they shall go around the city." What city? That world, which in certain places the Scripture calleth "the city of standing round:" that is, because in all nations everywhere the world had encompassed the one nation of Jews, where such words were being spoken, and it was called "the city of standing round." Around this city shall go those men, now having become hungry dogs. In what manner shall they go around? By preaching. Saul out of a wolf was made a dog at evening, that is, being late converted by the crumbs of his Lord, in His grace he ran, and went around the city.

15. "Behold, themselves shall speak in their mouth, and a sword is on the lips of them" (ver. 7). Here is that sword twice whetted, whereof the Apostle saith, "And the sword of the Spirit, which is the Word of God." Wherefore twice whetted? Wherefore, but because smiting out of both Testaments? With this sword were slain those whereof it was said to Peter, "Slay, and eat." "And a sword is on the lips of them. For who hath heard?" They all speak in their mouth, "Who hath heard?" That is, they shall be wroth with men that are slow to believe. They that a little before were even themselves unwilling to believe, do feel disgust from men not believing. And truly, brethren, so it is. Thou seest a man slow before he is made a Christian; thou criest to him daily, hardly he is converted: suppose him to be converted, and then he would have all men to be Christians, and wondereth that not yet they are. It hath chanced out to him at evening to have been converted: but because he hath been made hungering like a dog, he hath also on his lips a sword; he saith, "Who hath heard?" What is, "Who hath heard?" "Who hath believed our hearing, and to whom hath the arm of the Lord been revealed?" "For who hath heard?" The Jews believe not: they have turned them to the nations, and have preached. The Jews did not believe; and nevertheless through believing Jews the Gospel went around the city, and they said, "For who hath heard?" "And Thou, Lord, shall deride them" (ver. 8). All nations are to be Christian, and ye say, "Who hath heard?" What is, "shall deride them"? "As

nothing Thou shall esteem all nations." Nothing for Thee it shall be; because a most easy thing it will be for all nations to believe in Thee.

16. "My strength to Thee I will keep" (ver. 9). For those strong men have fallen for this reason; because their strength to Thee they have not kept: that is, they that upon me have risen up and rushed, on themselves have relied. But I "my strength to Thee will keep:" because if I withdraw, I fall; if I draw near, stronger I am made. For see, brethren, what there is in a human soul. It hath not of itself light, hath not of itself powers: but all that is fair in a soul, is virtue and wisdom: but it neither is wise for itself, nor strong for itself, nor itself is light to itself, nor itself is virtue to itself. There is a certain origin and fountain of virtue, there is a certain root of wisdom, there is a certain, so to speak, if this also must be said, region of unchangeable truth: from this the soul withdrawing is made dark, drawing near is made light. "Draw near to Him, and be made light:" because by withdrawing ye are made dark. Therefore, "my strength, I will keep to, Thee:" not from Thee will I withdraw, not on myself will I rely. "My strength, to Thee I will keep: because, O God, my lifter up Thou art." For where was I, and where am I? Whence hast Thou taken me up? What iniquities of mine hast Thou remitted? Where was I lying? To what have I been raised up? I ought to have remembered these things: because in another Psalm is said, "For my father and my mother have forsaken me, but the Lord hath taken me unto Him."

17. "My God, the mercy of Him shall come before me" (ver. 10). Behold what is, "My strength, to Thee I will keep: on myself I will in no ways at all rely. For what good thing have I brought, that thou shouldest have mercy on me, and shouldest justify me? What in me hast Thou found, save sins alone? Of Thine there is nothing else but the nature which Thou hast created: the other things are mine own evil things which Thou hast blotted out. I have not first risen up to Thee, but to awake me Thou hast come: for "His mercy shall come before me. Before that anything of good I shall do, "His mercy shall come before me. What answer here shall the unhappy Pelagius make? "My God hath shown to me among mine enemies" (ver. 11). How great mercy He hath put forth concerning me, among mine enemies He hath showed. Let one gathered compare himself with men forsaken, and one elect with men rejected: let the vessel of mercy compare itself with the vessels of wrath; and let it see how out of one lump God hath made one vessel unto honour, another unto dishonour. "For so God, willing to show wrath, and to mani-

fest His power, hath brought in, in much patience, the vessels of wrath, which have been perfected unto perdition. And wherefore this? "In order that He might make known His riches upon the vessels of mercy.

If therefore vessels of wrath He hath brought in, wherein He might make known His riches upon the vessels of mercy, most rightly hath been said, "His mercy shall come before me: My God hath showed to me among mine enemies: that is however great mercy He hath had concerningme, to me He hath showed it among these men concerning whom He hath not had mercy. For unless the debtor be in suspense, he is less grateful to him by whom the debt hath been forgiven. "My God hath showed to me among mine enemies." 18. But of the enemies themselves what? "Slay them not, lest sometime they forget Thy law. He is making request for his enemies, he is fulfilling the commandment. ...Slay not them of whom the sins Thou slayest. But what is it to be slain? To forget the law of the Lord. It is real death, to go into the pit of sin; this indeed may be also understood of the Jews. Why of the Jews, "Slay not them, lest sometime they forget Thy law"? Those very enemies of mine, that have slain me, do not Thou slay. Let the nation of the Jews remain: certes conquered it hath been by the Romans certes effaced is the city of them, Jews are not admitted into their city, and yet Jews there are. For all those provinces by the Romans have been subjugated. Who now can distinguish the nations in the Roman empire the one from the other, inasmuch as all have become Romans and all are called Romans? The Jews nevertheless remain with a mark; nor in such sort conquered have they been, as that by the conquerors they have been swallowed up. Not without reason is there that Cain, on whom, when he had slain his brother, God set a mark in order that no one should slay him. This is the mark which the Jews have: they hold fast by the remnant of their law, they are circumcised, they keep Sabbaths, they sacrifice the Passover; they eat unleavened bread.

These are therefore Jews, they have not been slain, they are necessary to believing nations. Why so? In order that He may show to us among our enemies His mercy. "My God hath shown to me in mine enemies. He showeth His mercy to the wild-olive grafted on branches that have been cut off because of pride. Behold where they lie, that were proud, behold where thou hast been grafted, that didst lie: and be not thou proud, lest thou shouldest deserve to be cut off. 19. "Scatter them abroad in Thy virtue" (ver. 11). Now this thing hath been done: throughout all nations there have been scattered

abroad the Jews, witnesses of their own iniquity and our truth. They have themselves writings, out of which hath been prophesied Christ, and we hold Christ. And if sometime perchance any heathen man shall have doubted, when we have told him the prophecies of Christ, at the clearness whereof he is amazed, and wondering hath supposed that they were written by ourselves, then out of the copies of the Jews we prove, how this thing so long time before had been foretold. See after what sort by means of our enemies we confound other enemies. "Scatter them abroad in Thy virtue:" take away from them "virtue," take away from them their strength. "And bring them down, my protector, O Lord." "The transgressions of their mouth, the discourse of their lips: and let them be taken in their pride: and out of cursing and lying shall be declared consummations, in the anger of consummation, and they shall not be" (ver. 12). Obscure words these are, and I fear lest they be not well instilled. ...

The Second Part. 1. For, behold, the Jews are enemies, whom this Psalm seemeth to imply; the law of God they hold, and therefore of them hath been said, "Slay not them, lest sometime they forget Thy law:" in order that the nation of Jews might remain, and by it remaining the number of Christians might increase. Throughout all nations they remain certainly, and Jews they are, nor have they ceased to be what they were: that is, this nation hath not so yielded to Roman institutions, as to have lost the form of Jews; but hath been subjected to the Romans so as that it still retaineth its own laws; which are the laws of God. But what in their case hath been done? "Ye tithe mint and cummin, and have forsaken the weightier matters of the law, mercy, and judgment, straining a gnat, but swallowing a camel." This to them the Lord saith. And in truth so they are; they hold the law, hold the Prophets; read all things, sing all things: the light of the Prophets therein they see not, which is Christ Jesus. Not only Him now they see not, when he is sitting in Heaven: but not even at that tithe saw they Him, when among them humble He was walking, and they were made guilty by shedding the blood of the Same; but not all. This even to-day we commend to the notice of your Love. Not all: because many of them were turned to Him whom they slew, and by believing on Him, they obtained pardon even for the shedding of His blood: and they have given an example for men; how they ought not to despair that sin of whatsoever kind would be remitted to them, since even the killing of Christ was remitted to them confessing. ...

2. What in them wilt Thou slay? The Crucify, Crucify, which they cried out, not them that cried out. For they willed to blot out, cut off, destroy Christ: but Thou, by raising to life Christ, whom they willed to destroy, dost slay the "transgressions of their mouth, the discourse of their lips. For in that He whom they cried out should be destroyed, liveth, they are taken with dread: and that He whom on earth they despised, in heaven is adored by all nations, they wonder: thus are there slain the transgressions of them, and the discourse of their lips. What is, "let them be taken in their pride"? Because to no purpose have strong men rushed on, and it hath fallen out to them as it were to think themselves to have done somewhat, and they have prevailed against the Lord. They were able to crucify a man, weakness might prevail and virtue be slain; and they thought themselves somewhat, as it were strong men, as it were mighty men, as it were prevailing, as it were a lion prepared for prey, as it were fat bulls, as of them in another place he maketh mention: "Fat bulls have beset me. But what have they done in the case of Christ? Not life, but death they have slain. ...And what now hath come to pass in those men that have been converted? For it was told to them that He whom they slew rose again.

They believed Him to have risen again, because they saw that He, being in Heaven, thence sent the Holy Spirit, and filled those that on Him believed; and they found themselves to have condemned nought, and to have done nought. Their doing issued in emptiness, the sin remained. Because therefore the doing was made void, but the sin remained upon the doers; they were taken in their pride, they saw themselves under their iniquity. It remained therefore for them to confess the sin, and for Him to pardon, that had given Himself up to sinners, and to forgive His death, having been slain by men dead, and making alive men dead. They were taken therefore in their pride. 3. "And out of cursing and lying shall be declared consummations, in anger of consummation, and they shall not be. This too with difficulty is understood, to what is joined the "and they shall not be. What shall they not be? Let us therefore examine the context above: when they shall have been taken in their pride, "there shall be declared out of cursing and lying consummations. What are consummations? Perfections: for to be consummated, is to be perfected. One thing it is to be consummated, another thing to be consumed. For a thing is consummated which is so finished as that it is perfected: a thing is consumed which is so finished that it is not. Pride would not

suffer a man to be perfected, nothing so much hindereth perfection. For let your Love attend a little to what I am saying; and see an evil very pernicious, very much to be guarded against. What sort of evil do ye think it is? How long could I enlarge upon how much evil there is in pride? The devil on that account alone is to be punished. Certes he is the chief of all sinners: certes he is the tempter to sin: to him is not ascribed adultery, not wine-bibbing, not fornication, not the robbing of others' goods: by pride alone he fell. And since pride's companion is envy, it must needs be that a proud man should envy. ...In a word, all vices in evil-doings are to be feared, pride in well-doings is more to be feared.

It is no wonder, then, that so humble is the Apostle, as to say, "When I am made weak, then I am strong. For lest he should himself be tempted by this sin, what sort of medicine doth he say was applied to him against swelling by the Physician, who knew what He was healing? "Lest by the greatness," he saith, "of the revelations I should be exalted, there was given to me a thorn of my flesh, the angel of Satan, to buffet me: wherefore thrice the Lord I besought, that it should depart from me: and He said to me, My grace is sufficient for thee, for virtue in weakness is made perfect. See what the consummations are. An Apostle, the teacher of Gentiles, father of the faithful through the Gospel, received a thorn of the flesh whereby he might be buffeted. Which of us would dare to say this, unless he had not been ashamed to confess this? For if we shall have said that Paul had not suffered this; while to him as it were honour we give, a liar we make him. But because truthful he is, and truth he hath spoken; it behoveth us to believe that there was given to him an angel of Satan, lest by the greatness of the revelations he should be exalted. Behold how much to be feared is the serpent of pride. ...

4. What is, "in the anger of consummation shall be declared consummations"? There is an anger of consummation, and there is an anger of consuming. For every vengeance of God is called anger: sometimes God avengeth, to the end that He may make perfect; sometimes He avengeth, to the end that He may condemn. How doth He avenge, to the end that He may make perfect? "He scourgeth every son whom He receiveth." How doth He avenge, to the end that He may condemn? When He shall have set ungodly men on the left hand, and shall have said to them, "Go ye into fire everlasting, that hath been prepared for the devil and his angels." This is the anger of consuming, not that of consummation. But "there shall be declared consummations in

the anger of consummation;" it shall be preached by the Apostles, that "where sin hath abounded, grace shall much more abound," and the weakness of man hath belonged to the healing of humility. Those men thinking of this, and finding out and confessing their iniquities, "shall not be." "Shall not be" what? In their pride.

5. "And they shall know how God shall have dominion of Jacob, and of the ends of the earth" (ver. 13). For before they thought themselves just men, because the Jewish nation had received the Law, because it had kept the commandments of God: it is proved to them that it hath not kept them, since in the very commandments of God Christ it perceived not, because "blindness in part has happened to Israel." Even the Jews themselves see that they ought not to despise the Gentiles, of whom they deemed as of dogs and sinners. For justas alike they have been found in iniquity, so alike they will attain unto salvation. "Not only to Jews," saith the Apostle, "but also even to Gentiles." For to this end the Stone which the builders set at nought, hath even been made for the Head of the corner, in order that two in itself It might join: for a corner doth unite two walls. The Jews thought themselves exalted and great: of the Gentiles they thought as weak, as sinners, as the servants of demons, as the worshippers of idols, and yet in both was there iniquity. Even the Jews have been proved sinners; because "there is none that doeth good, there is not even so much as one:" they have laid down their pride, and have not envied the salvation of the Gentiles, because they have known their own and their weakness to be alike: and in the Corner Stone being united, they have together worshipped the Lord. ...

6. "They shall be converted at evening" (ver. 14): that is, even if late, that is, after the slaying of our Lord Jesus Christ: "They shall be converted at evening: and hereafter they shall suffer hunger as dogs." But "as dogs," not as sheep or calves: "as dogs," as Gentiles, as sinners; because they too have known their sin that thought themselves righteous. ...It is a good thing therefore for a sinner to be humbled; and no one is more incurable than he that thinketh himself whole. "And they shall go around the city." Already we have explained "city;" it is the "city of standing round;" all nations. 7. "They shall be scattered abroad in order that they may eat" (ver. 15); that is, in order that they may gain others, in order that into their Body they may change believers. "But if they shall not be filled, they shall murmur. Because above also he had spoken of the murmur of them, saying, "For who hath heard?

"And Thou, O Lord," he saith, "shall deride them, saying, Who hath heard? Wherefore? Because, as nothing Thou shall count all nations. Let the Psalm be concluded. See ye the Corner exulting, now with both walls rejoicing. The Jews were proud, humbled they have been; Gentiles were despairing, raised up they have been: let them come to the Corner, there let them meet, there run together, there find the kiss of peace; from different parts let them come, but with differing not come, those of Circumcision, these of uncircumcision. Far apart were the walls, but before that to the Corner they came: but in the Corner let them hold themselves, and now let the whole Church from both walls, say what? "But I will sing of Thy power, and I will exult in the morning of Thy mercy" (ver. 16). In the morning when temptations have been overcome, in the morning when the night of this world shall have passed away;

in the morning when no longer the lyings in wait of robbers and of the devil and of his angels we dread, in the morning when no longer by the lamp of prophecy we walk, but Himself the Word of God as it were a Sun we contemplate. "And I will exult in the morning of Thy mercy. With reason in another Psalm is said, "In the morning I will stand by Thee, and I will meditate. With reason also of the Lord Himself the Resurrection was at dawn, that thereshould be fulfilled that which hath been said in another Psalm, "In the evening shall tarry weeping and in the morning exultation. For at even the disciples mourned our Lord Jesus Christ as dead, at dawn at Him rising again they exulted. "For Thou hast become my taker up, and my refuge in the day of my tribulation." 8. "My Helper, to Thee I will play, because Thou, O God, art my taker up" (ver. 17). What was I, unless Thou didst succour? How much despaired of was I, unless Thou didst heal? Where was I lying, unless Thou didst come to me? Certes with a huge wound I was endangered, but that wound of mine did call for an Almighty Physician. To an Almighty Physician nothing is incurable. ...Lastly, thinking of all good things whatsoever we may have, either in nature or in purpose, or in conversion itself, in faith, in hope, in charity, in good morals, in justice, in fear of God; all these to be only by His gifts, he hath thus concluded: "My God is my mercy:" He being filled with the good things of God hath not found what he might call his God, save "his mercy." O name, under which no one must despair! If thou say, my salvation, I perceive that He giveth salvation; if thou say, my refuge, I perceive that thou takest refuge in Him; if thou say, my strength, I perceive

that He giveth to thee strength: "my mercy," is what? All that I am is of Thy mercy. ...

PSALM 60

1. David the king was one man, but not one man he figured; sometimes to wit he figured the Church of many men consisting, extended even unto the ends of the earth: but sometimes One Man he figured, Him he figured that is Mediator of God and men, the Man Christ Jesus. In this Psalm therefore, or rather in this Psalm's title, certain victorious actions of David are spoken of: ..."To the end, in behalf of those men that shall be changed unto the title's inscription, unto teaching for David himself, when he burned up Mesopotamia in Syria, and Syria Sobal, and turned Joab, and smote Edom, in the valley of salt-pits twelve thousand." We read of these things in the books of the Reigns, that all those persons whom he hath named, were defeated by David, that is, Mesopotamia in Syria, and Syria Sobal, Joab, Edom. These things were done, and just as they were done, so there they have been written, so they are read: let him read that will. Nevertheless, as the Prophetic Spirit in the Psalms' titles is wont to depart somewhat from the expression of things done, and to say something which in history is not found, and hence rather to admonish us that titles of this kind have been written not that we may know things done, but that things future may be prefigured. ...But here this thing is inserted for this especial reason, that there it is not written that he burned up Mesopotamia in Syria, and Syria Sobal. But now let us begin to examine these things after the significations of things future, and to bring out the dimness of shadows into the light of the word.

2. What is "to the end" ye know. For "the end of the law is Christ. Those that are changed ye know. For who but they that do pass from old life into new? ..."For ye were sometime darkness, but now light in the Lord. But they are changed "into the title's inscription," ...who into the kingdom of Christ do pass over from the kingdom of the devil. It is well that they are changed unto this title's inscription. But they are changed, as followeth, "unto teaching. He added, "for David himself unto teaching: that is, are changed not for themselves, but for David himself, and are changed unto teaching. ...When therefore would Christ have changed us, unless He had done that which He spake of, "Fire I have come to send into the world"? If therefore Christ came to send into the world fire, to wit to its health and profit, we must inquire not how He is to send the world into fire, but how into the world fire. Inas-

much as therefore He came to send fire into the world, let us inquire what is Mesopotamia which was burned up, what is Syria Sobal? The interpretations therefore of the names let us examine according to the Hebrew language, wherein first this Scripture was written. Mesopotamia they say is interpreted, "exalted calling. Now the whole world by calling hath been exalted, Syria is interpreted "lofty. But she which was lofty, burned up hath been and humbled. Sobal is interpreted "empty antiquity. Thanks to Christ that hath burned her.

Whenever old bushes are burned up, green places succeed; and more speedily and more plentifully, and more fully green, fresh ones spring out, when fire hath gone before them to the burning up of the old. Let not therefore the fire of Christ be feared, hay it consumeth. "For all flesh is hay, and all the glory of man as flower of hay. He burneth up therefore those things with that fire. "And turned Josh. Joab is interpreted enemy. There was turned an enemy, as thou wilt understand it. If turned unto flight,the devil it is: if converted to the faith, a Christian it is. How unto flight? From the heart of a Christian: "The Prince of this world," He saith, "now hath been cast out. But how can a Christian turned to the Lord be an enemy turned? Because he hath become a believer that had been an enemy. "Smote Edom. Edom is interpreted "earthly. That earthly one ought to be smitten. For why should one live earthly, that ought to live heavenly? There hath been slain therefore life earthly, let there live life heavenly. "For as we have borne the image of the earthly, let us bear also the image of Him that is from Heaven. See it slain: "Mortify your members which are upon earth. But when he had smitten Edom, he smote "twelve thousand in the valley of salt-pits. Twelve thousand is a perfect number, to which perfect number also the number of the twelve Apostles is ascribed:

for not to no purpose is it, but because through the whole world was to be sent the Word. But the Word of God, which is Christ, is in clouds, that is, in the preachers of truth. But the world of four parts doth consist. The four parts thereof are exceeding well known to all, and often in the Scriptures they are mentioned: they are the same as the name of the four winds, East, West, North, and South. To all these four parts was sent the Word, so that in the Trinity all might be called. The number twelve four times three do make. With reason therefore twelve thousand earthly things were smitten, the whole world was smitten: for from the whole world was chosen out the

Church, mortified from earthly life. Why "in the valley of salt-pits"? A valley is humility: salt-pits signify savour. For many men are humbled, but emptily and foolishly, in empty oldness they are humbled. One suffereth tribulation for money, suffereth tribulation for temporal honour, suffereth tribulation for the comforts of this life; he is to suffer tribulation and to be humbled: why not for the sake of God why not for the sake of Christ why not for the savour of salt? Knowest thou not that to thee hath been said, "Ye are the salt of earth," and, "If the salt shall have been spoiled, for no other thing will it be of use, but to be cast out"? A good thing it is therefore wisely to be humbled.

Behold now are not heretics being humbled? Have not laws been made even by men to condemn them, against whom divine laws do reign, which even before had condemned them? Behold they are humbled, behold they are put to flight, behold persecution they suffer, but without savour; for folly, for emptiness. For now the salt hath been spoiled: therefore it hath been cast out, to be trodden down of men. We have heard the title of the Psalm, let us hear also the words of the Psalm. 3. "God, Thou hast driven us back, and hast destroyed us" (ver. 1). Is that David speaking that smote, that burned up, that defeated, and not they to whom He did these things, that is to say, their being smitten and driven back, that were evil men, and again their being made alive and returning in order that they might be good men? That destruction indeed that David made, strong of hand, our Christ, whose figure that man was bearing; He did those things, He made this destruction with His sword and with His fire: for both He brought into this world. Both "Fire I am come to send into the world," thou hast in the Gospel: and "A sword I have come to send into the earth," thou hast in the Gospel. He brought in fire, whereby might be burned up Mesopotamia in Syria, and Syria Sobal: He brought in a sword whereby might be smitten Edom. Now again this destruction was made for the sake of "those that are changed unto the title's inscription." Hear we therefore the voice of them: to their health smitten they were, being raised up let them speak. Let them say, therefore, that are changed into something better, changed unto the title's inscription, changed unto teaching for David himself; let them say, "Thou hast had mercy upon us." Thou hast destroyed us, in order that Thou mightest build us; Thou hast destroyed us that were ill builded, hast destroyed empty oldness; in order that there may be a building unto a new man, building to abide for everlasting. ...

4. "Thou hast moved the earth, and hast troubled it" (ver. 2). How hath the earth been troubled? In the conscience of sinners. Whither go we? Whither flee we, when this sword hath been brandished, "Repent, for near hath drawn the kingdom of Heaven"? "Heal the crushings thereof, for moved it hath been." Unworthy it is to be healed, if moved it hath not been: but thou speakest, preachest, threatenest us with God, of coming judgment holdest not thy peace, of the commandment of God thou warnest, from these things thou abstainest not; and he that heareth, if he feareth not, if he is not moved, is not worthy to be healed. Another heareth, is moved, is stung, smiteth the breast, sheddeth tears. ... 5. The first labour is, that thou shouldest be displeasing to thyself, that sins thou shouldest battle out, that thou shouldest be changed into something better: the second labour, in return for thy having been changed, is to bear the tribulations and temptations of this world, and amid them to hold on even unto the end. Of these things therefore when he was speaking, while pointing out such things, he addeth what? "Thou hast shown to Thy people hard things" (ver. 3): to Thy people now, made tributary after the victory of David. "Thou hast shown to Thy people hard things." Wherein? In persecutions which the Church of Christ hath endured, when so much blood of martyrs was spilled. "Thou hast given us to drink of the wine of goading." "Of goading" is what? Not of killing. For it was not a killing that destroyeth, but a medicine that smarteth. "Thou hast given us to drink of the wine of goading."

6. Wherefore this? "Thou hast given to men fearing Thee, a sign that they should flee from the face of the bow" (ver. 4). Through tribulations temporal, he saith, Thou hast signified to Thine own to flee from the wrath of fire everlasting. For, saith the Apostle Peter, "Time it is that Judgment begin with the House of God." And exhorting the Martyrs to endurance, when the world should rage, when slaughters should be made at the hands of persecutors, when far and wide blood of believers should be spilled, when in chains, in prisons, in tortures, many hard things Christians should suffer, in these hard things, I say, lest they should faint, Peter saith to them, "Time it is that Judgment begin with the House of God," etc. What therefore is to be in the Judgment? The bow is bended, still in menacing posture it is, not yet in aiming. And see what there is in the bow: is there not an arrow to be shot forward? The string however is stretched back in a contrary direction to that in which it is going to be shot; and the more the stretching thereof hath

gone backward, with the greater swiftness it starteth forward. What is it that I have said? The more the Judgment is deferred, with so much the greater swiftness it is to come. Therefore even for temporal tribulations to God let us render thanks, because He hath given to His people a sign, "that they should flee from the face of the bow:" in order that His faithful ones having been exercised in tribulations temporal, may be worthy to avoid the condemnation of fire everlasting, which is to find out all them that do not believe these things.

7. "That Thy beloved may be delivered: save me with Thy right hand, and hearken unto me" (ver. 5). With Thy right hand save me, Lord: so save me as that at the right hand I may stand. Not any safety temporal I require, in this matter Thy Will be done. For a time what is good for us we are utterly ignorant: for "what we should pray for as we ought we know not:" but "save me with Thy right hand," so that even if in this time I suffer sundry tribulations, when the night of all tribulations hath been spent, on the right hand I may be found among the sheep, not on the left hand among the goats. "And hearken, unto me." Because now I am deserving that which Thou art willing to give; not "with the words of my transgressions" I am crying through the day, so that Thou hearken not, and "in the night so that Thou hearken not," and that not for folly to me," but truly for my warning, by adding savour from the valley of salt-pits, so that in tribulation I may know what to ask: but I ask life everlasting; therefore hearken unto me, because Thy right hand I ask. ...

8. "God hath spoken in His Holy One" (ver. 6). ...In what Holy One of His? "God was in Christ reconciling the world to Himself. In that Holy One, of whom elsewhere ye have heard, "O God, in the Holy One is Thy way. "I will rejoice and will divide Sichima. ...and the valley of tabernacles I will measure out. Sichima is interpreted shoulders. But according to history, Jacob returning from Laban his father-in-law with all his kindred, hid the idols in Sichima which he had from Syria, where for a long time he had dwelled, and at length was coming from thence. But tabernacles he made there because of his sheep and herds, and called the place Tabernacles. And these I will divide, saith the Church. What is this, "I will divide Sichima"? If to the story where the idols were hidden is the reference, the Gentiles it signifieth; I divide the Gentiles. I divide, is what? "For not in all men is there faith. I divide, is what? Some will believe, others will not believe. ...The shoulders are divided, in or-

der that their sins may burthen some men, while others may take up the burden of Christ. For godly shoulders He was requiring when He said, "For My yoke is gentle, and My burden is light. Another burden oppresseth and loadeth thee, but Christ's burden relieveth thee: another burden hath weight, Christ's burden hath wings. For even if thou pull off the wings from a bird, thou dost remove a kind of weight;

and the more weight thou hast taken away, the more on earth it will abide. She that thou hast chosen to disburden lieth there: she flieth not, because thou hast taken off a weight: let there be given back the weight, and she flieth. Such is Christ's burden; let men carry it, and not be idle: let them not be heeded that will not bear it; let them bear it that will, and they shall find how light it is, how sweet, how pleasant, how ravishing unto Heaven, and from earth how transporting. ...Perchance because of the sheep of Jacob, "the valley of Tabernacles" is to be understood of the nation of the Jews, and the same is divided: for they have passed from thence that have believed, the rest have remained without. 9. "Mine is Galaad" (ver. 7). These names are read in the Scriptures of God. Galaad hath the voice of an interpretation of its own and of a great Mystery: for it is interpreted "the heap of testimony. How great a heap of testimony in the Martyrs? "Mine is Galaad," mine is a heap of testimony, mine are the true Martyrs. ... Then meanly esteemed was the Church among men, then reproach on Her a Widow was being thrown, because Christ's She was, because the sign of the Cross on her brow She was wearing: not yet was there honour, censure there was then: when therefore not honour, but censure there was, then was made a heap of witness; and through the heap of witness was the Love of Christ enlarged; and through the enlargement of the Love of Christ, were the Gentiles possessed. There followeth, "And mine is Manasses; which is interpreted forgotten. For to Her had been said, "Confusion for everlasting Thou shall forget, and of the reproach of Thy widowhood Thou shall not be mindful. There was therefore a confusion of the Church once, which now hath been forgotten: for of Her confusion and of the "reproach" of Her widow-hood now She is not mindful. For when there was a sort of confusion among men, a heap of witness was made.

Now no longer doth any even remember that confusion, when it was a reproach to be a Christian, now no one remembereth, now all have forgotten, now "Mine is Manasses, and Ephraim the strength of My head. Ephraim is

interpreted fruitfulness. Mine, he saith, is fruitfulness, and this fruitfulness is the strength of My Head. For My Head is Christ. And whence is fruitfulness the strength of Him? Because unless a grain were to fall into the earth, it would not be multiplied, alone it would remain. Fall then to earth did Christ in His Passion, and there followed fruit-bearing in the Resurrection. He was hanging and was being despised: the grain was within, it had powers to draw after it all things. How in a grain do numbers of seeds lie hid, something abject it appeareth to the eyes, but a power turning into itself matter and bringing forth fruit is hidden; so in Christ's Cross virtue was hidden, there appeared weakness. O mighty grain! Doubtless weak is He that hangeth, Doubtless before Him that people did wag the head, Doubtless they said, "If Son of God He is, let Him come down from the Cross. Hear the strength of Him: that which is a weak thing of God, is stronger than men. With reason so great fruitfulness hath followed: it is mine, saith the Church.

10. "Juda is my king: Moab the pot of my hope" (ver. 7). What Juda? He that is of the tribe of Juda. What Juda, but He to whom Jacob himself said, "Juda, thy brethren shall praise thee"? What therefore should I fear,when Juda my king saith, "Fear not them thatkill the body"? Moab the pot of my hope. Wherefore "pot"? Because tribulation. Wherefore "of my hope"? Because there hath gone before Juda my king. ...Moab is perceived in the Gentiles. For that nation was born of sin, that nation was born of the daughters of Lot, who lay with their father drunken, abusing a father. Better were it to have remained barren, than thus to have become mothers. But this was a kind of figure of them that abuse the law. For do not heed that law in the Latin language is of the feminine gender: in Greek of the masculine gender it is: but whether it be of the feminine gender in speaking, or of the masculine, the expression maketh no difference to the truth. For law hath rather a masculine force, because it ruleth, is not ruled. But moreover, the Apostle Paul saith what? "Good is the law, if any one use it lawfully. But those daughters of Lot unlawfully used their father. But in the same manner as good works begin to grow when a man useth well the law: so arise evil works, when a man ill useth the law.

Furthermore, they ill using their father, that is, ill using the law, engendered the Moabites, by whom are signified evil works. Thence the tribulation of the Church, thence the pot boiling up. Of this pot in a certain place of prophecy is said, "A pot heated by the North wind. Whence but by the

quarters of the devil, who hath said, "I will set my seat at the North"? The chiefest tribulations therefore arise against the Church from none except from those that ill use the law. ... 11. "Into Idumaea I will stretch out my shoe" (ver. 8). The Church speaketh, "I will come through even unto Idumaea." Let tribulations rage, let the world boil with offences, even unto those very persons that lead an earthly life (for Idumaea is interpreted earthly), even unto those same, "even unto Idumaea, I will stretch out my shoe." Of what thing the shoe except of the Gospel? "How beautiful the feet of them that tell of peace, that tell of good things," and "the feet shod unto the preparation of the Gospel of peace." ...In these times we see, brethren, how many earthly men do perpetrate frauds for the sake of gain, for frauds perjuries; on account of their fears they consult fortune-tellers, astrologers: all these men are Edomites, earthly; and nevertheless all these men adore Christ, under His own shoe they are; now even unto Idumaea is stretched out His shoe. "To Me Allophyli have been made subject." Who are "Allophyli"? Men of other race, not belonging to My race. They "have been made subject," because many men adore Christ, and are not to reign with Christ.

12. "Who will lead Me down into the city of standing round?" (ver. 9). What is the city of standing round? If ye remember already, I have made mention thereof in another Psalm, wherein hath been said, "And they shall go around the city." For the city of standing round is the compassing around of the Gentiles, which compassing around of the Gentiles in the middle thereof had the one nation of the Jews, worshipping one God: the rest of the compassing around of the Gentiles to idols made supplication, demons they did serve. And mystically it was called the city of standing round; because on all sides the Gentiles had poured themselves around, and had stood around that nation which did worship one God. ..."Who will lead me down even unto Idumaea?" 13. "Wilt not Thou, O God, that hast driven us back? And wilt not Thou, O God, march forth in our powers? (ver. 10). Wilt not Thou lead us down, that hast driven us back? But wherefore "hast driven us back"? Because Thou hast destroyed us. Wherefore hast destroyed us? Because angry Thou hast been, and hast had pity on us. Thou therefore wilt lead down, that hast driven back; Thou, O God, that wilt not march forth in our powers, wilt lead down. What is, "wilt not march forth in our powers"? The world is to rage, the world is to tread us down, there is to be a heap of witnesses, builded of the spilled blood of martyrs, and the raging heathen are to say,

"Where is the God of them? Then "Thou wilt not march forth in our powers: against them Thou wilt not show Thyself, Thou wilt not show Thy power, such as Thou hast shown in David, in Moses, in Joshua the son of Nun, when to their might the Gentiles yielded, and when the slaughter had been ended, and the great laying waste repaired, into the land which Thou promisedst Thou leddest in Thy people. This thing then Thou wilt not do, "Thou wilt not march forth in our powers," but within Thou wilt work. What is, "wilt not march forth"? Wilt not show Thyself.

For indeed when in chains the Martyrs were being led along, when they were being shut up in prison, when they were being led forth to be mocked, when to the beasts they were exposed, when they were being smitten with the sword, when with fire they were being burned, were they not despised as though forsaken, as though without helper? In what manner was God working within? in what manner within was He comforting? in what manner to these men was He making sweet the hope of life everlasting? in what manner was He not forsaking the hearts of them, where the man was dwelling in silence, well if good, ill if evil? Was He then by any means forsaking, because He was not marching forth in the powers of them? By not marching forth in the powers of them, did He not the more lead down the Church even unto Idumaea, lead down the Church even unto the city of standing around? For if the Church chose to war and to use the sword, She would seem to be fighting for life present: but because she was despising life present, therefore there was made a heap of witness for the life that shall be.

14. Thou therefore, O God, that wilt not march forth in our powers, "Give to us aid from tribulation, and vain is the safety of man" (ver. 11). Go now they that salt have not, and desire safety temporal for their friends, which is empty oldness. "Give to us aid:" from thence whence Thou wast supposed to forsake, thence succour. "In God we will do valour, and Himself to nothing shall bring down our enemies" (ver. 12). We will not do valour with the sword, not with horses, not with breastplates, not with shields, not in the mightiness of an army, not abroad. But where? Within, where we are not seen. Where within? "In God we will do virtue:" and as if abjects, and as if trodden down, men as if of no consideration we shall be, but "Himself to nothing shall bring down our enemies." In a word, this thing hath been done to our enemies. Trodden down have been the Martyrs: by suffering, by enduring, by persevering even unto the end, in God they have done valour.

Himself also hath done that which followeth: to nothing He hath brought down the enemies of them. Where are now the enemies of the Martyrs, except perchance that now drunken men with their cups do persecute those whom at that time frenzied men did use with stones to persecute?

PSALM 61

1. The title of it doth not detain us. For it is "Unto the end, in hymns, to David himself. "In hymns," to wit in praises. "Unto the end," to wit unto Christ. ...But the voice in this Psalm (if we are among the members of Him, and in the Body, even as upon His exhortation we have the boldness to trust) we ought to acknowledge to be our own, not that of any foreigner. But I have not so called it our own, as if it were of those only that are now in presence; but our own, as being of us that are throughout the whole world, that are from the East even unto the West. And in order that ye may know it thus to be our voice, He speaketh here as if one Man: but He is not One Man; but even as One, the Unity is speaking. But in Christ we all are one man: because of this One Man the Head is in Heaven, and the members are yet toiling on earth: and because they are toiling see what He saith.

2. "Hearken, O God, to my supplication, give heed to my prayer" (ver. 1). Who saith? He, as if One. See whether one: "From the ends of the earth to Thee I have cried, while my heart was being vexed" (ver. 2). Now therefore not one: but for this reason one, because Christ is One, of whom all we are the members. For what one man crieth from the ends of the earth? There crieth not from the ends of the earth any but that inheritance, of which hath been said to the Son Himself, "Demand of Me, and I will give to Thee the nations for Thine inheritance, and for Thy possession the boundaries of the earth." This therefore Christ's possession, this Christ's inheritance, this Christ's Body, this Christ's one Church, this the Unity which we are, is crying from the ends of the earth. ...But wherefore have I cried this thing? "While my heart was being vexed." He showeth himself to be throughout all nations in the whole round world, in great glory, but in great tribulation. For our life in this sojourning cannot be without temptation: because our advance is made through our temptation, nor does a man become known to himself unless tempted, nor can he be crowned except he shall have conquered, nor can he conquer except he shall have striven, nor can he strive except he shall have experienced an enemy, and temptations. This Man therefore is being vexed, that from the ends of the earth is crying, but never-

theless He is not forsaken. For ourselves who are His Body He hath willed to prefigure also in that His Body wherein already He hath both died and hath risen again, and into Heaven hath ascended, in order that whither the Head hath gone before, thither the members may be assured that they shall follow. Therefore us He did transfer by a figure into Himself, when He willed to be tempted of Satan.

3. But now there was read in the Gospel, how the Lord Jesus Christ in the wilderness was being tempted of the devil. Christ entirely was tempted of the devil. For in Christ thou wast being tempted, because Christ of thee had for Himself flesh, of Himself for thee salvation; of thee for Himself death, of Himself for thee life; of thee for Himself revilings, of Himself for thee honours; therefore of thee for Himself temptation, of Himself for thee victory. If in Him tempted we have been, in Him we overcome the devil. ..."On the Rock Thou hast exalted me." Now therefore here we perceive who is crying from the ends of the earth. Let us call to mind the Gospel: "Upon this Rock I will build My Church." Therefore She crieth from the ends of the earth, whom He hath willed to be builded upon a Rock. But in order that the Church might be builded upon the Rock, who was made the Rock? Hear Paul saying: "But the Rock was Christ." On Him therefore builded we have been. For this reason that Rock whereon we have been builded, first hath been smitten with winds, flood, rain, when Christ of the devil was being tempted. Behold on what firmness He hath willed to stablish thee. With reason our voice is not in vain, but is hearkened unto: for on great hope we have been set: "On the Rock Thou hast exalted me." ...

4. "Thou hast led me down, because Thou hast been made my hope: a tower of strength from the face of the enemy" (ver. 3). My heart is vexed, saith that Unity from the ends of the earth, and I toil amid temptations and offences: the heathen envy, because they have been conquered; the heretics lie in wait, hidden in the cloak of the Christian name: within in the Church itself the wheat suffereth violence from the chaff: amid all these things when my heart is vexed, I will cry from the ends of the earth. But there forsaketh me not the Same that hath exalted me upon the Rock, in order to lead me down even unto Himself, because even if I labour, while the devil through so many places and times and occasions lieth in wait against me, He is to me a tower of strength, to whom when I shall have fled for refuge, not only I shall escape the weapons of the enemy, but even against him securely I shall myself

hurl whatever darts I shall please. For Christ Himself is the tower, Himself for us hath been made a tower from the face of the enemy, who is also the Rock whereon hath been builded the Church. Art thou taking heed that thou be not smitten of the devil? Flee to the Tower; never to that tower will the devil's darts follow thee: there thou wilt stand protected and fixed. But in what manner shalt thou flee to the Tower? Let not a man, set perchance in temptation, in body seek that Tower, and when he shall not have found it, be wearied, or faint in temptation. Before thee is the Tower: call to mind Christ, and go into the Tower. ...

5. "A sojourner I will be in Thy tabernacle even unto ages" (ver. 4). Ye see how he, of whom we have spoken, is he that crieth. Which of us is a sojourner even unto ages? For a few days here we live, and we pass away: for sojourners here we are, inhabitants in Heaven we shall be. Thou art a sojourner in that place where thou art to hear the voice of the Lord thy God, "Remove. For from that Home everlasting in the Heavens no one will bid thee to remove. Here therefore a sojourner thou art. Whence also is said in another Psalm, "A sojourner I am with Thee and a stranger, as all my fathers were. Here therefore sojourners we are; there the Lord shall give to us mansions everlasting: "Many are," He saith, "the mansions in My Father's house. Those mansions not as though to sojourners He will give, but as though to citizens to abide for everlasting. Here however, brethren, because for no small time the Church was to be on this earth, but because here shall be the Church even unto the end of the world: therefore here He hath said, "A dweller I will be in Thy tabernacle even unto ages." ...Well, of a few days thou wouldest choose that the temptations should be: but how would She gather together all Her sons, unless for a long time She were to be here, unless even unto the end She were to be prolonged?

Do not envy the rest of mankind that hereafter shall be: do not, because thou hast already passed over, wish to cut down the bridge of mercy: be it here even for ever. And what of temptations, which needs must abound, by how much the more offences come? For Himself saith "Because iniquity hath abounded, the love of many shall wax cold. But that Church, which crieth from the ends of the earth, is in these circumstances whereof he speaketh in continuation. "But he that shall have persevered even unto the end, the same shall be saved. But whence shalt thou persevere? ..."I shall be covered up in the veiling of Thy wings. Behold the reason why we are in safety amid so great

temptations, until there come the end of the world, and ages everlasting receive us; namely, because we are covered up in the veiling of His Wings. There is heat in the world, but there is a great shade under the wings of God.

6. "For Thou, O God, hast hearkened to my prayer" (ver. 5). What prayer? That wherewith he beginneth: "Hearken, O God, to my supplication." ..."Thou hast given inheritance to men fearing Thy name." Let us continue therefore in the fear of God's name: the eternal Father deceiveth us not. Sons labour, that they may receive the inheritance of their parents, to whom when dead they are to succeed: are we not labouring to receive an inheritance from that Father, to whom not dying we succeed; but together with Him in the very inheritance for everlasting are to live? 7. "Days upon days of the King Thou shall add to the years of Him" (ver. 6). This is therefore the King of whom we are the members. A King Christ is, our Head, our King. Thou hast given to Him days upon days; not only those days in that time that hath end, but days upon those days without end. "I will dwell," he saith, "in the house of the Lord, for length of days," Wherefore for length of days, but because now is the shortness of days? For everything which hath an end, is short: but of this King are days upon days, so that not only while these days pass away, Christ reigneth in His Church, but the Saints shall reign together with Him in those days which have no end. ...For years of God have been also spoken of: "But Thou art the very Same, and Thy years shall not fail. In the same manner as years, so days, so one day. Whatsoever thou wilt thou sayest of eternity. Whatever thou wilt thou sayest for this reason, because whatever thou shalt have said, it is too little that thou hast said. For thou must needs say somewhat, to the end that there may be something whereby thou mayest meditate on that which cannot be told. "Even unto the day of generation and of generation. Of this generation and of the generation that shall be:

of this generation which is compared to the moon, because as the moon is new, waxeth, is full, waneth, and vanisheth, so are these mortal generations; and of the generation wherein we are born anew by rising again, and shall abide for everlasting with God, when now no longer we are like the moon, but like that of which saith the Lord, "Then the righteous shall shine like the sun in the kingdom of their Father. For the moon by a figure in the Scriptures is put for the mutability of this mortal state. ... 8. "He shall abide for everlasting in the sight of God" (ver. 7); according to what, or because of

what? "His mercy and truth who shall seek for Him? He saith also in another place, "All the ways of the Lord are mercy and truth, to men seeking His testament and His testimonies. Large is the discourse of truth and mercy, but shortness we have promised. Briefly hear ye what is truth and mercy: because no small thing is that which hath been said, "All the ways of the Lord are mercy and truth. Mercy is spoken of, because our merits God regarded not, but His own goodness, in order that He might forgive us all our sins, and might promise life everlasting: but truth is spoken of, because He faileth not to render those things which He hath promised. Let us acknowledge it here, and let us do it; so that, just as to us God hath shown forth His mercy and His truth, mercy in forgiving our sins, truth in showing forth His promises; so also, I say, let us execute mercy and truth, mercy concerning the weak, concerning the needy, concerning even our enemies; truth in not sinning, and in not adding sin upon sin. ...Who is therefore he that doeth this, save one out of those few, of whom is said, "He that shall have continued unto the end, the same shall be saved"? With reason here also "His mercy and truth who shall seek for Him? Why is there "for Him"?

"Who shall seek," would be sufficient. Why hath he added, "for Him," but because many men seek to learn His mercy and truth in His books? And when they have learned, for themselves they live, not for Him; their own things they seek, not the things which are of Jesus Christ: they preach mercy and truth, and do not mercy and truth. But by preaching it, they know it: for they would not preach it, unless they knew it. But he that loveth God and Christ, in preaching the mercy and truth of the Same, doth himself seek her for Him, not for himself: that is, not in order that himself may have by this preaching temporal advantages, but in order that he may do good to His members, that is, His faithful ones, by ministering with truth of that which he knoweth: in order that he that liveth, no longer for himself may live, but for Him that for all men hath died.

9. "So I will play music to Thy name, that I may render my vows from day unto day" (ver. 8). If thou playest music to the name of God, play not for a time. Wilt thou for ever play? wilt thou for everlasting play? Render to Him thy vows from day unto day. What is, render to Him thy vows from day unto day? From this day unto that day. Continue to render vows in this day, until thou come to that day: that is, "He that shall have continued even unto the end, the same shall be saved."

PSALM 62

1. The title of it is, "Unto the end, in behalf of Idithun, a Psalm to David himself." I recollect that already to you hath been explained what Idithun is. ...Let us see how far he hath leaped over, and whom he hath "leaped over," and in what place, though he hath leaped over certain men, he is situate, whence as from a kind of spiritual and secure position he may behold what is below. ...He being set, I say, in a certain fortified place, doth say, "Shall not my soul be subject to God?" (ver. 1). For he had heard, "He that doth exalt himself shall be humbled; and he that humbleth himself shall be exalted:" and fearful lest by leaping over he should be proud, not elated by those things which were below, but humble because of Him that was above; to envious men, as it were threatening to him a fall, who were grieved that he had leaped over, he hath made answer, "Shall not my soul be subject to God?" ..."For from Himself is my salvation." "For Himself is my God and thy salvation, my taker up, I shall not be moved more" (ver. 2). I know who is above me, I know who stretcheth forth His mercy to men that know Him, I know under the coverings of whose wings I should hope: "I shall not be moved more." ...

2. Therefore, down from the higher place fortified and protected, he, to whom the Lord hath been made a refuge, he, to whom is God Himself for a fortified place, hath regard to those whom he hath leaped over, and looking down upon them speaketh as though from a lofty tower: for this also hath been said of Him, "A Tower of strength from the face of the enemy: he giveth heed therefore to them, and saith, "How long do ye lay upon a man? (ver. 3). By insulting, by hurling reproaches, by laying wait, by persecuting, ye lay upon a man burthens, ye lay upon a man as much as a man can bear: but in order that a man may bear, under him is He that hath made man. If to a man ye look, "slay ye, all of you. Behold, lay upon, rage, "slay ye, all of you. "As though a wall bowed down, and as a fence smitten against; lean against, smite against, as if going to throw down. And where is, "I shall not be moved more"? But wherefore? "I shall not be moved more. Because Himself is God my Saving One, my taker up, therefore ye men are able to lay burdens upon a man; can ye anywise lay upon God, who protecteth man? "Slay ye, all of you. What is that size of body in one man so great as that he may be slain by all?

But we ought to perceive our person, the person of the Church, the person of the Body of Christ. For one Man with His Head and Body is Jesus Christ,

the Saviour of the Body and the Members of the Body: two in one Flesh, and in one voice, and in one passion, and, when iniquity shall have passed over, in one rest. The sufferings therefore of Christ are not in Christ alone; nay, there are not any save in Christ. For if Christ thou understandest to be Head and Body, the sufferings of Christ are not, save in Christ: but if Christ thou understand of Head alone, the sufferings of Christ are not in Christ alone. For if the sufferings of Christ are in Christ alone, to wit in the Head alone; whence saith a certain member of Him, Paul the Apostle, "In order that I may supply what are wanting of the oppressions of Christ in my flesh"? If therefore in the members of Christ thou art, whatsoever man thou art that art hearing these words, whosoever thou art that dost hear these words (but however, thou dost hear, if in the members of Christ thou art): whatsoever thing thou sufferest from those that are not in the members of Christ, was wanting to the sufferings of Christ. Therefore it is added because it was wanting; thou fillest up the measure, thou causest it not to run over:

thou sufferest so much as was to be contributed out of thy sufferings to the whole suffering of Christ, that hath suffered in our Head, and doth suffer in His members, that is, in our own selves. Unto this our common republic, as it were each of us according to our measure payeth that which we owe, and according to the powers which we have, as it were a quota of sufferings we contribute. The storehouse of allmen's sufferings will not be completely made up, save when the world shall have been ended. ...That whole City therefore is speaking, from the blood of righteous Abel even to the blood of Zacharias. Thence also hereafter from the blood of John, through the blood of the Apostles, through the blood of Martyrs, through the blood of the faithful ones of Christ, one City speaketh, one man saith, "How long do ye lay upon a man? Slay ye, all of you. Let us see if ye efface, let us see if ye extinguish, let us see if ye remove from the earth the name thereof, let us see if ye peoples do not meditate of empty things, saying, "When shall She die, and when shall perish the name of Her? "As though She were a wall bowed down, and a fence smitten against," lean ye against Her, smite against Her. Hear from above: "My taker up, I shall not be moved more:

for as though a heap of sand I have been smitten against that I might fall, and the Lord hath taken me up. 3. "Nevertheless, mine honour they have thought to drive back" (ver. 4). Conquered while they slay men yielding, by the blood of the slain multiplying the faithful, yielding to these and no

longer being able to kill; "Nevertheless, mine honour they have thought to drive back." Now because a Christian cannot be killed, pains are taken that a Christian should be dishonoured. For now by the honour of Christians the hearts of ungodly men are tortured: now that spiritual Joseph, after his selling by his brethren, after his removal from his home into Egypt as though into the Gentiles, after the humiliation of a prison, after the made-up tale of a false witness, after that there had come to pass that which of him was said, "Iron passed through the soul of him:" now he is honoured, now he is not made subject to brethren selling him, but corn he supplieth to them hungering. Conquered by his humility and chastity, uncorruptness, temptations, sufferings, now honoured they see him, and his honour they think to check. ...Is it all against one man, or one man against all; or all against all, or one against one? Meanwhile, when he saith, "ye lay upon a man," it is as it were upon one man: and when he saith, "Slay all ye," it is as if all men were against one man: but nevertheless it is also all against all, because also all are Christians, but in One. But why must those divers errors hostile to Christ be spoken of as all together? Are they also one? Truly them alsoas one I dare to speak of: because there is one City and one city, one People and one people, King and king. One City and one city is what? Babylon one, Jerusalem one. By whatsoever other mystical names besides She is called, yet One City there is and one city; over this the devil is king, over that Christ is King. ...

4. Give heed, brethren, give heed, I entreat you. For it delighteth me yet to speak a fewwords to you of this beloved City. For "most glorious things of Thee have been spoken, City of God. And, "if I forget Thee, O Jerusalem, let mine own right hand forget me. For dear is the one Country, and truly but one Country, the only Country: besides Her whatsoever we have, is a sojourning in a strange land. I will say therefore that which ye may acknowledge, that of which ye may approve: I will call to your minds that which ye know, I will not teach that which ye know not. "Not first," saith the Apostle, "that which is spiritual, but that which is natural, afterwards that which is spiritual. Therefore the former city is greater by age, because first was born Cain, and afterwards Abel: but in these the elder shall serve the younger. The former greater by age, the latter greater in dignity. Wherefore is the former greater by age? Because "not first that which is spiritual, but that which is natural. Wherefore is the latter greater in dignity? Because "the eider shall serve the younger." ...Cain first builded a city, and in that place he builded

where no city was. But when Jerusalem was being builded, it was not builded in a place where there was not a city, but there was a city at first which was called Jebus, whence the Jebusites.

This having been captured, overcome, made subject, there was builded a new city, as though the old were thrown down; and it was called Jerusalem, vision of peace, City of God. Each one therefore that is born of Adam, not yet doth belong to Jerusalem: for he beareth with him the offshoot of iniquity, and the punishment of sin, having been consigned to death, and he belongeth in a manner to a sort of old city. But if he is to be in the people of God; his old self will be thrown down, and he will be builded up new. For this reason therefore Cain builded a city where there was not a city. For from mortality and from naughtiness every one setteth out, in order that he may be made good hereafter. "For as by the disobedience of one man many were made sinners, so by the obedience of One Man many shall be made just. And all we in Adam do die: and each one of us of Adam was born. Let him pass over to Jerusalem, he shall be thrown down old, and shall be builded new. As though to conquered Jebusites, in order that there may be builded up Jerusalem, is said, "Put ye off the old man, and put on the new. And now to them builded in Jerusalem, and shining by the light of Grace, is said, "Ye have been sometime darkness, but now light in the Lord.

The evil city therefore from the beginning even unto the end doth run on, and the good City by the changing of evil men is builded up. And these two cities are meanwhile mingled, at the end to be severed; against each other mutually in conflict, the one for iniquity, the other for the truth. And sometimes this very temporal mingling bringeth it to pass that certain men belonging to the city Babylon, do order matters belonging to Jerusalem, and again certain men belonging to Jerusalem, do order matters belonging to Babylon. Something difficult I seem to have propounded. Be ye patient, until it be proved by examples. "For all things" in the old people, as writeth the Apostle, "in a figure used to befall them: but they have been written for our amendment, upon whom the end of the world hath come. Regard therefore that people as also set to intimate an after people; and see then what I say. There were great kings in Jerusalem: it is a known fact, they are enumerated, are named. They all were, I say, wicked citizens of Babylon, and they were ordering matters of Jerusalem: all men from thence to be dissevered at the end, to no one but to the devil do belong. Again we find citizens of Jerus-

alem to have ordered certain matters belonging to Babylon. For those three children, Nabuchodonosor, overcome by a miracle, made the ministers of his kingdom, and set them over his Satraps; and so there were ordering the matters of Babylon citizens of Jerusalem.

Observe now how this is being fulfilled and done in the Church, and in these times. ...Every earthly commonwealth, sometime assuredly to perish, whereof the kingdom is to pass away, when there shall come that kingdom, whereof we pray, "Thy kingdom come; and whereof hath been foretold, "And of His kingdom shall be no end: an earthly commonwealth, I say, hath our citizens conducting the affairs of it. For how many faithful, how many good men, are both magistrates in their cities, and are judges, and are generals, and are counts, and are kings? All that are just and good men, having not anything in heart but the most glorious things, which of Thee have been said, City of God. And as if they were doing bond-service in the city which is to pass away, even there by the doctors of the Holy City they are bidden to keep faith with those set over them, "whether with the king as supreme, or with governors as though sent by God for the punishment of evil men, but for the praise of good men: " or as servants, that to their masters they should be subject, even Christians to Heathens, and the better should keep faith with the worse, for a time to serve, for everlasting to have dominion. For these things do happen until iniquity do pass away. Servants are commanded to bear with masters unjust and capricious:

the citizens of Babylon are commanded to be endured by the citizens of Jerusalem, showing even more attentions, than if they were citizens of the same Babylon, as though fulfilling the precept, "He that shall have exacted of thee a mile, go with him other twain." ... 5. "I have run in thirst." For they were rendering evil things for good things: for them was I thirsting: mine honour they thought to drive back: I was thirsting to bring them over into my body. For in drinking what do we, but send into our members liquor that is without, and suck it into our body? Thus did Moses in that head of the calf. The head of the calf is a great sacrament. For the head of the calf was the body of ungodly men, in the similitude of a calf eating hay, seeking earthly things: because all flesh is hay. ...And what now is more evident, than that into that City Jerusalem, of which the people Israel was a type, by Baptism men were to be made to pass over? Therefore in water it was scattered, in order that for drink it might be given. For this even unto the end this man

thirsteth; he runneth and thirsteth. For many men He drinketh, but never will He be without thirst. For thence is, "I thirst, woman, give Me to drink." That Samaritan woman at the well found the Lord thirsting, and by Him thirsting she was filled: she first found Him thirsting, in order that He might drink her believing. And when He was on the Cross, "I thirst," He said, although they gave not to Him that for which He was thirsting. For for themselves He was thirsting: but they gave vinegar, not new wine, wherewith are filled up the new bottles, but old wine, but old to its loss. For old vinegar also is said of the old men, of whom hath been said, "For to them is no changing;" namely, that the Jebusites should be overthrown, and Jerusalem be builded.

6. So also the Head of this body even unto the end from the beginning runneth in thirst. And as if to Him were being said, Why in thirst? what is wanting to Thee, O Body of Christ, O Church of Christ? in so great honour, in so great exaltation, in so great height also even in this world established, what is wanting to Thee? There is fulfilled that which hath been foretold of thee, "There shall adore Him all kings of the earth, all nations shall serve Him." ...They that at Jerusalem's festivals fill up the Churches, at Babylon's festivals fill up the theatres: and for all they serve, honour, obey Her-not only those very persons that bear the Sacraments of Christ, and hate the commandments of Christ, but also they, that bear not even the mere Sacraments, Heathen though they be, Jews though they be,-they honour, praise, proclaim, "but with their mouths they were blessing." I heed not the mouth, He knoweth that hath instructed me, "with their heart they were cursing." In that place they were cursing, where "mine honour they thought to drive back."

7. What dost Thou, O Idithun, Body of Christ, leaping over them? What dost Thou amid all these things? What wilt Thou? wilt faint wilt Thou not persevere even unto the end? wilt Thou not hearken, "He that shall have persevered even unto the end, the same shall be saved," though for that iniquity aboundeth, the love of many shall wax cold? And where is it that Thou hast leaped over them? where is it that Thy conversation is in Heaven? But they cleave unto earthly things, as though earthborn they mind the earth, and are earth, the serpent's food. What dost thou amid these things? ..."Nevertheless, to God my soul shall be made subject" (ver. 5). And who would endure so great things, either open wars, or secret lyings-in-wait? Who would endure

so great things amid open enemies, amid false brethren? Who would endure so great things? Would a man? and if a man would, would a man of himself? I have not so leaped over that I should be lifted up, and fall: "To God my soul shall be made subject: for from Himself is my patience. What patience is there amid so great scandals, except that "if for that which we do not see we hope, through patience we look for it"? There cometh my pain, there will come my rest also; there cometh my tribulation, there will come my cleansing also. For doth gold glitter in the furnace of the refiner? In a necklace it will glitter, in an ornament it will glitter:

let it suffer however the furnace, in order that being cleansed from dross it may come into light. This is the furnace, there is there chaff, there gold, there fire, into this bloweth the refiner: in the furnace burneth the chaff, and the gold is cleansed; the one into ashes is turned, of dross the other is cleansed. The furnace is the world, the chaff unrighteous men, the gold just men; the fire tribulation, the refiner God: that which therefore the refiner willeth I do; wherever the Maker setteth me I endure it. I am commanded to endure, He knoweth how to cleanse. Though there burn the chaff to set me on fire, and as if to consume me; that into ashes is burned, I of dross am cleansed. Wherefore? Because "to God my soul shall be made subject: for from Himself is my patience." 8. "For Himself is my God and My Saving One, my Taker up, I will not remove hence" (ver. 6). Because "Himself is my God," therefore He calleth me: "and my Saving One," therefore He justifieth me: "and my Taker up," therefore He glorifieth me. For here I am called and am justified, but there I am glorified; and from thence where I am glorified, "I will not remove. For a sojourner I am with Thee on earth as all my fathers were. Therefore from my lodging I shall remove, from my Heavenly home I shall not remove. "In God is my salvation and my glory" (ver. 7). Saved I shall be in God, glorious I shall be in God: for not only saved, but also glorious, saved, because a just man I have been made out of an ungodly man, by Him justified; but glorious, because not only justified, but also honoured. For "those whom He hath predestined, those also He hath called. Calling them, what hath He done here? "Whom He hath called, the same also He hath justified; but whom He hath justified, the same also He hath glorified. Justification therefore to salvation belongeth, glorifying to honour. How glorifying to honour belongeth, it is not needful to discuss. How justification belongeth to salvation, let us seek some proof. Behold there cometh to mind out

of the Gospel: there were some who to themselves were seeming to be just men, and they were finding fault:

with the Lord because He admitted to the feast sinners, and with publicans and sinners was eating; to such men therefore priding themselves, strong men of earth very much lifted up, much glorying of their own soundness, such as they counted it, not such as they had, the Lord answered what? "They that are whole need not a Physician, but they that are sick. Whom calleth He whole, whom calleth He sick? He continueth and saith, "I have not come to call just men, but sinners unto repentance. He hath called therefore "the whole" just men, not because the Pharisees were so, but because themselves they thought so to be; and for this reason were proud, and grudged sick men a physician, and being more sick than those, they slew the Physician. He hath called whole, however, righteous men, sick, the sinners. My being justified therefore, saith that man that leapeth over, from Himself I have: my being glorified, from Himself I have: "For God is my salvation and my glory. "My salvation," so that saved I am: "my glory," so that honoured I am. This thing hereafter: now what? "God of my help, and my hope is in God; until I attain unto perfect justification and salvation. "For by hope we are saved: but hope which is seen, is not hope." ...

9. "Hope ye in Him all the council of the people" (ver. 8). Imitate ye Idithun, leap over your enemies; men fighting against you, stopping up your way, men hating you, leap ye over: "Hope in Him all the council of the people: pour out before Him your hearts:" ...By imploring, by confessing, by hoping. Do not keep back your hearts within your hearts: "Pour out before Him your hearts. That perisheth not which ye pour out. For He is my Taker up. If He taketh up, why fearest thou to pour out? "Cast upon the Lord thy care, and hope in Him. What fear ye amid whisperers, slanderers hateful to God, where they are able openly assailing, where they are unable secretly lying in wait, falsely praising, truly at enmity, amid them what fear ye? "God is our Helper. Do they anywise equal God? Are they anywise stronger than He? "God is our Helper," be ye without care. "If God is for us, who is against us? "Pour out before Him your hearts," by leaping over unto Him, by lifting up your souls: "God is our helper." ..."Nevertheless, vain are the sons of men, and liars are the sons of men in the balances, in order that they may deceive, being at one because of vanity" (ver. 9). Certainly many men there are: behold

there is that one man, that one man that was cast forth from the multitude of guests.

They conspire, they all seek things temporal, and they that are carnal things carnal, and for the future they hope them, whosoever do hope: even if because of variety of opinions they are in division, nevertheless because of vanity they are at one. Divers indeed are errors and of many forms, and the kingdom against itself divided shall not stand: but alike in all is the will vain and lying, belonging to one king, with whom into fire everlasting it is to be thrown headlong -"these men because of vanity are at one. And for them see how the thirsteth, see how He runneth in thirst. 10. He turneth therefore Himself to them, thirsting for them: "Do not hope in iniquity" (ver. 10). For my hope is in God. Ye that will not draw near and pass over, "do not hope in iniquity. For I that have leapt over, my hope is in God; and is there anywise iniquity with God? This thing let us do, that thing let us do, of that thing let us think, thus let us adjust our lyings in wait; "Because of vanity being at one. Thou thirstest: they that think of those things against thee are given up by those whom thou drinkest, "Do not hope in vanity. Vain is iniquity, nought is iniquity, mighty is nothing save righteousness. Truth may be hidden for a time, conquered it cannot be. Iniquity may flourish for a time, abide it cannot. "Do not hope upon iniquity: and for robbery be not covetous. Thou art not rich, and wilt thou rob? What findest thou? What losest thou? O losing gains! Thou findest money, thou losest righteousness. "For robbery be not covetous." ...Therefore, vain sons of men, lying sons of men, neither rob, nor, if there flow riches, set heart upon them: no longer love vanity, and seek lying. For "blessed is the man who hath the Lord God for his hope, and who hath not had regard unto vanities, and lying follies. Ye would deceive, ye would commit a fraud, what bring ye in order that ye may cheat. Deceitful balances.

For "lying," he saith, "are the sons of men in the balances," in order that they may cheat by bringing forth deceitful balances. By a false balance ye beguile men looking on: know ye not that one is he that weigheth, Another He that judgeth of the weight? He seeth not, for whom thou weighest, but He seeth that weigheth thee and him. Therefore neither fraud nor robbery covet ye any longer, nor on those things which ye have set your hope: I have admonished, have foretold, saith this Idithun. 11. What followeth? "Once hath God spoken, these two things I have heard, that power is of God (ver.

11), and to Thee, O Lord, is mercy, for Thou shall render to each one after his works" (ver. 12). ..."Once hath God spoken. What sayest thou, Idithun? If thou that hadst leapt over them art saying, "Once He hath spoken; I turn to another Scripture and it saith to me, "In many quarters and in many ways formerly God hath spoken to the fathers in the prophets. What is, "Once hath God spoken"? Is He not the God that in the beginning of mankind spake to Adam? Did not the Selfsame speak to Cain, to Noe, to Abraham, to Isaac, to Jacob, to all the Prophets, and to Moses? One man Moses was, and how often to him spake God? Behold even to one man, not once but oft-times God hath spoken. Secondly, He hath spoken to the Son when standing here, "Thou art My beloved Son. God hath spoken to the Apostles, He hath spoken to all the Saints, even though not with voice sounding through the cloud, nevertheless in the heart where He is Himself Teacher. What is therefore, "Once hath God spoken"? Much hath that man leapt over in order to arrive at that place, where once God hath spoken. Behold briefly I have spoken to your Love. Here among men, to men ofttimes, in many ways, in many quarters, through creatures of many forms God hath spoken:

by Himself once God hath spoken, because One Word God hath begotten. ...For it could not be but that God did Himself know that which by the Word He made: but if that which He made He knew, in Him there was that which was made before it was made For if in Him was not that which was made before it was made, how knew He that which He made? For thou canst not say that God made things He knew not. God therefore hath known that which He hath made. And how knew He before He made, if there cannot be known any but things made? But by things made there cannot be known any but things previously made, by thee, to wit, who art a man made in a lower place, and set in a lower place: but before that all these things were made, they were known by Him by whom they were made, and that which He knew He made. Therefore in that Word by which He made all things, before that they were made, were all things; and after they have been made there are all things; but in one way here, in another there, in one way in their own nature wherein they have been made, in another in the art by which they have been made. Who could explain this? We may endeavour: go ye with Idithun, and see.

12. ...For even the Lord saith, "Many things I have to say to you, but ye cannot bear them now." What is therefore, "These two things I, have heard"?

These two things which to you I am about to say not of myself to you I say, but what things I have heard I say. "Once hath God spoken:" One Word hath He, the Only-begotten God. Ill that Word are all things, because by the Word were made all things. One Word hath He, "in whom all the treasures of wisdom and knowledge are hidden." One Word He hath, "once hath God spoken." "These two things," which to you I am about to say, these I have heard: not of myself I speak, not of myself I say: to this belongeth the "I have heard." But the friend of the Bridegroom standeth and heareth Him, that he may speak the truth. For he heareth Him, lest by speaking a lie, of his own he should speak: lest thou shouldest say, Who art thou that sayest this thing to me? whence dost thou say this to me? I have heard these two things, and I that speak to thee that I have heard these two things, am one who also doth know that once God hath spoken. Do not despise a hearer saying to thee certain two things for thee so necessary; him, I say, that by leaping over the whole creation hath attained unto the Only-begotten Word of God, where he hath learned that "once God hath spoken."

13. Let him therefore now say certain two things. For greatly to us belong these two things. "For power is of God, and to Thee, O Lord, is mercy. Are these the two things, power and mercy? These two evidently: perceive ye the power of God, perceive ye the mercy of God. In these two things are contained nearly all the Scriptures. Because of these two things are the Prophets, because of these two, the Patriarchs, because of these the Law, because of these Himself our Lord Jesus Christ, because of these the Apostles, because of these all the preaching and spreading of the word of God in the Church, because of these two, because of the power of God, and His mercy. His power fear ye, His mercy love ye. Neither so on His mercy rely, as that His power ye despise: nor so the power fear ye, as that of mercy ye despair. With Him is power, with Him mercy. This man He humbleth, and that man He exalteth: this man He humbleth with power, that man He exalteth in mercy. "For if God, willing to show wrath and to prove His power, hath in much patience borne with the vessels of wrath, which have been perfected unto perdition "-thou hast heard of power: inquire for mercy-"and that He might make known," He saith, "His riches unto the vessels of mercy. It belongeth therefore to His power to condemn unjust men. And to Him who would say, What hast thou done?

"For thou, O man, who art thou that should make answer to God? Fear therefore and tremble at His power: but hope for His mercy. The devil is a sort of power; ofttimes however he wisheth to hurt, and is not able, because that power is under power. For if the devil could hurt as much as he would; no one of just men would remain, nor could any one of the faithful be on earth. The same through his vessels smiteth against, as it were, a wall bowed down: but he only smiteth against, so far as he receiveth power. But in order that the wall may not fall, the Lord will support: for He that giveth power to the tempter, doth Himself to the tempted extend mercy. For according to measure the devil is permitted to tempt. And, "Thou wilt give us to drink in tears in a measure. Do not therefore fear the tempter permitted to do somewhat: for thou hast a most merciful Saviour. So much he is permitted to tempt as is profitable for thee, that thou mayest be exercised, mayest be proved; in order that by thyself thou mayest be found out, that knowest not thyself. For where, or from whence, ought we to be secure, except by this power and mercy of God? After that Apostolic saying, "Faithful is God, that doth not suffer you to be tempted above that which ye are able." ...Fear not the enemy:

so much he doeth as he hath received power to do, Him fear thou that hath the chief power: Him fear, that doeth as much as He willeth, and that doeth nothing unjustly, and whatever He shall have done, is just. We might suppose something or other to be unjust: inasmuch as God hath done it, believe it to be just. 14. Therefore, thou sayest, if any one slay an innocent man, doeth he justly or unjustly? Unjustly certainly. Wherefore doth God permit this? ...The counsel of God to tell to thee, O man, I am not able: this thing however I say, both that the man hath done unjustly that hath slain an innocent person, and that it would not have been done unless God permitted it: and though the man hath done unjustly, yet God hath not unjustly permitted this. Let the reason lie concealed in that person whoever it be, for whose sake thou art moved, whose innocence doth much move thee. For to thee speedily I might make answer. He would not have been slain unless he were guilty: but thou thinkest him innocent. I might speedily say this to thee. For thou couldest not examine his heart, sift his deeds, weigh his thoughts, so that thou couldest say to me, unjustly he was slain. I might easily therefore make answer: but there is forced upon my view a certain Just One, without dispute just, without doubt just, who had no sin, slain by sin-

ners, betrayed by a sinner; Himself Christthe Lord, of whom we cannot say that He hath any iniquity, for "those things which He robbednot He paid," is made an objection to my answer. And why should I speak of Christ? "With thee I am dealing," thou sayest. And I with thee. About Him thou proposest a question, about Him I am solving the question.

For therein the counsel of God we know, which except by His own revealing we should not know: so that when thou shall have found out that counsel of God, whereby He hath permitted His innocent Son to be slain by unjust men, and such a counsel as pleaseth thee, and such a counsel as cannot displease thee, if thou art just, thou mayest believe that in other things also by His counsel God doeth the same, but it escaped thee. Ah! brethren, need there was of the blood of a just one to blot out the handwriting of sins; need there was of an example of patience, of an example of humility; need there was of the Sign of the Cross to beat down the devil and his angels; need for us there was of the Passion of our Lord; for by the Passion of the Lord redeemed hath been the world. How many good things hath the Passion of the Lord done! And yet the Passion of this Just One would not have been, unless unrighteous men had slain the Lord. What then? is this good thing which to us hath been granted by the Lord's Passion to be ascribed to the unjust slayers of Christ? Far be it. They willed, God permitted. They guilty would have been, even if only they had willed it:

but God would not have permitted it, unless just it had been. ...Accordingly, my brethren, both Judas the foul traitor to Christ, and the persecutors of Christ, malignant all, ungodly all, unjust all, are to be condemned all: and nevertheless the Father His own proper Son hath not spared, but for the sake of us all He hath delivered Him up. Order if thou art able; distinguish if thou art able (these things): render to God thy vows, which thy lips have uttered: see what the unjust hath here done, what the Just One. The one hath willed, the Other hath permitted: the one unjustly hath willed, the Other justly hath permitted. Let unjust will be condemned, just permission be glorified. For what evil thing hath befallen Christ, in that Christ hath died? Both evil were they that evil willed to do, andyet nothing of evil did He suffer on whom they did it. Slain was mortal flesh, slaying death by death, giving a lesson of patience, sending before an example of Resurrection. How great good things of the Just One were wrought by the evil things of the unjust! This is the great mystery of God: that even a good thing which thou doest

He hath Himself given it to thee, and by thy evil He doeth good Himself. Do not therefore wonder, God permitteth, and in judgment permitteth: He permitteth, and in measure, number, weight, He permitteth. With Him is not iniquity: do thou only belong to Him;

on Himself thy hope set thou, let Himself be thy Helper, thy Salvation: in Him be there the fortified place, the tower of strength, thy refuge let Himself be, and He will not suffer thee to be tempted above that which thou art able to bear, but will make with the temptation also an escape, that thou mayest be able to support it: so that His suffering thee to bear temptation, be His power; His suffering not any more on thee to be done than thou art able to bear, be His mercy: "for power is of God, and to Thee, O Lord, is mercy, because Thou wilt render to each one after his works." 15. That thirst of the Church, would fain drink up that man also whom ye see. At the same time also, in order that ye may know how many in the mixed multitude of Christians with their mouth do bless, and in their heart curse, this man having been a Christian and a believer returneth as a penitent, and being terrified by the power of the Lord, turneth him to the mercy of the Lord. For having been led astray by the enemy when he was a believer, long time he hath been an astrologer, led astray, leading astray, deceived, deceiving, he hath allured, hath beguiled, many lies he hath spoken against God, That hath given to men power of doing that which is good, and of not doing that which is evil. He used to say, that one's own will did not adultery, but Venus; one's own will did not manslaying, but Mars; and God did not what is just, but Jupiter; and many other blasphemous things, and not light ones. From how many Christians do ye think he hath pocketed money? How many from him have bought a lie, to whom we used to say, "Sons of men, how long are ye dull of heart, wherefore love ye vanity, and seek a lie"? Now, as of him must be believed, he hath shuddered at his lie, and being the allurer of many men, he hath perceived at length that by the devil he hath himself beenallured, and he turneth to God a penitent.

We think, brethren, that because of great fear of heart it hath come to pass. For what must we say? If out of a heathen an astrologer were converted, great indeed would be the joy: but nevertheless it might appear, that, if he had been converted, he was desiring the clerical office in the Church. A penitent he is, he seeketh not anything save mercy alone. He must be recommended therefore both to your eyes and hearts. Him whom ye see in hearts

love ye, with eyes guard ye. See ye him, mark ye him, and whithersoever he shall have gone his way, to the rest of the brethren that now are not here, point him out: and such diligence is mercy; lest that leader astray drag back his heart and take it by storm. Guard ye him, let there not escape you his conversation, his way: in order that by your testimony it may be proved to us that truly to the Lord he hath been turned. For report will not be silent about his life, when to you he is thus presented both to be seen and to be pitied. Ye know in the Acts of the Apostles how it is written, that many lost men, that is, men of such arts, and followers of naughty doctrines, brought unto the Apostles all their books; and there were burned so many volumes, that it was the writer's task to make a valuation of them, and write down the sum of the price.

This truly was for the glory of God, in order that even such lost men might not be despaired of by Him that knew how to seek that which had been lost. Therefore this man had been lost, is now sought, found, led hither, he bringeth with him books to be burned, by which he had been to be burned, so that when these have been thrown into the fire, he may himself pass over into a place of refreshment. Know ye that he, brethren, once knocked at the Church door before Easter: for before Easter he began to ask of the Church Christ's medicine. But because the art wherein he had been practised is of such sort as that it was suspected of lying and deceit, he was put off that he might not tempt; at length however he was admitted, that he might not more dangerously be tempted. Pray for him through Christ. Straightway to-day's prayer pour out for him to the Lord our God. For we know and are sure, that your prayer effaceth all his impieties. The Lord be with you.

PSALM 63

1. This psalm hath the title, "For David himself, when he was in the desert of Idumaea." By the name of Idumaea is understood this world. For Idumaea was a certain nation of men going astray, where idols were worshipped. In no good sense is put this Idumaea. If not in a good sense it is put, it must be understood that this life, wherein we suffer so great toils, and wherein to so great necessities we are made subject, by the name of Idumaea is signified. Even here is a desert where there is much thirst, and ye are to hear the voice of One now thirsting in the desert. But if we acknowledge ourselves as thirsting, we shall acknowledge ourselves as drinking also. For he that thirsteth in

this world, in the world to come shall be satisfied, according to the Lord's saying, "Blessed are they that hunger and thirst after righteousness, for the same shall be satisfied." Therefore in this world we ought not to love fulness. Here we must thirst, in another place we shall be filled. But now in order that we may not faint in this desert, He sprinkleth upon us the dew of His word, and leaveth us not utterly to dry up, so that there should not be in our case any seeking of us again, but that we may so thirst as that we may drink. But in order that we may drink, with somewhat of His Grace we are sprinkled: nevertheless we thirst. And what saith our soul to God?

2. "God, my God, unto Thee from the light I watch" (ver. 1). What is to watch? It is, not to sleep. What is to sleep? There is a sleep of the soul; there is a sleep of the body. Sleep of body we all ought to have: because if sleep of body is not taken, a man fainteth, the body itself fainteth. For our frail body cannot long sustain a soul watching and on the stretch on active works; if for a long time the soul shall have been intent on active pursuits, the body being frail and earthly holdeth her not, sustaineth her not for ever in activity, and fainteth and falleth. Therefore God hath granted sleep to the body, whereby are recruited the members of the body, in order that they may be able to sustain the soul watching. But of this let us take heed, namely, that our soul herself sleep not: for evil is the sleep of the soul. Good is the sleep of the body, whereby is recruited the health of the body. But the sleep of the soul is to forget her God. Whatsoever soul shall have forgotten her God, sleepeth. Therefore the Apostle saith to certain persons that forgot their God, and being as it were in sleep, did act the follies of the worship of idols-the Apostle, I say, saith to certain persons, "Rise, thou that sleepest, and rise up from the dead, and Christ shall enlighten thee. Was the Apostle waking up one sleeping in body?

Nay, but he was waking a soul sleeping, inasmuch as he was waking her, in order that she might be lightened by Christ. Therefore as to these same watchings saith this man, "God, my God, unto Thee from the light I watch. For thou wouldest not watch of thyself, unless there should arise thy Light, to wake thee from sleep. For Christ lighteneth souls, and maketh them to watch: but if His light He taketh away, they slumber. For for this cause to Him there is said in another psalm, "Lighten mine eyes, that I may never slumber in death." ... 3. "My soul hath thirsted for Thee" (ver. 2). Behold that desert of Idumaea. See how here he thirsteth: but see what good thing is here,

"Hath thirsted for Thee." For there are they that thirst, but not for God. For every one that willeth anything to be granted to him, is in the heat of longing; the longing itself is the thirst of the soul. And see ye what longings there are in the hearts of men: one longeth for gold, another longeth for silver, another longeth for possessions, another inheritance, another abundance of money, another many herds, another a wife, another honours, another sons. Ye see those longings, how they are in the hearts of men. All men are inflamed with longing, and scarce is found one to say, "My soul hath thirsted for Thee." For men thirst for the world: and perceive not themselves to be in the desert of Idumaea, where their souls ought to thirst for God. ...

4. Wisdom therefore must be thirsted after, righteousness must be thirsted after. With it we shall not be satisfied, with it we shall not be filled, save when this life shall have been ended, and we shall have come to that which God hath promised. For God hath promised equality with Angels: and now the Angels thirst not as we do, they hunger not as we do; but they have the fulness of truth, of light, of immortal wisdom. Therefore blessed they are, and out of so great blessedness, because they are in that City, the Heavenly Jerusalem, afar from whence we now are sojourning in a strange land, they observe us sojourners, and they pity us, and by the command of the Lord they help us, in order that to this common country sometime we may return, and there with them sometime with the Lord's fountain of truth and eternity we may be filled. Now therefore let our soul thirst: whence doth our flesh also thirst, and this in many ways? "In many ways for Thee," he saith, "my flesh also. Because to our flesh also is promised Resurrection. As to our soul is promised blessedness, so also to our flesh is promised resurrection. ...For if God hath made us that were not, is it a great thing for Him to make again us that were? Therefore let not this seem to you to be incredible, because ye see dead men as it were decaying, and passing into ashes and into dust.

Or if any dead man be burned, or if dogs tear him in pieces, do ye think that from this he will not rise again? All things which are dismembered, and into a sort of dust do decay, are entire with God. For into those elements of the world they pass, whence at first they have come, when we were made: we do not see them; but yet God will bring them forth, He knoweth whence, because even before we were, He created us from whence He knew. Such a resurrection of the flesh therefore to us is promised, as that, although it be the

same flesh that now we carry which is to rise again, yet it hath not the corruption which now it hath. For now because of the corruption of frailty, if we eat not, we faint and are hungry; if we drink not, we faint and are thirsty; if long time we watch we faint and sleep; if long time we sleep, we faint, therefore we watch. ...Secondly, see how without any standing is our flesh: for infancy passeth away into boyhood, and thou seekest infancy, and infancy is not, for now instead of infancy is boyhood: again this same also passeth into youth, thou seekest boyhood and findest not: the young man becometh a middle-aged man, thou seekest the young man and he is not: the middle-aged man becometh an old man, thou seekest a middle-aged man and findest not: and an old man dieth, thou seekest an old man and findest not:

our age therefore standeth not still: everywhere is weariness, everywhere faintness, everywhere corruption. Observing what a hope of resurrection God promiseth to us, in all those our manifold faintings we thirst for that incorruption: and so our flesh manifoldly doth thirst for God. 5. Nevertheless, my brethren, the flesh of a good Christian and a believer even in this world for God doth thirst: for if the flesh hath need of bread, if it hath need of water, if it hath need of wine, if it hath need of money, if this flesh hath need of a beast, from God it ought to seek it, not from demons and idols and I know not what powers of this world. For there are certain who when they suffer hunger in this world, leave God and ask Mercury or ask Jove to give unto them, or her whom they call "Heavenly," or any the like demons: not for God their flesh thirsteth. But they that thirst for God, everywhere ought to thirst for Him, both soul and flesh: for to the soul also God giveth His bread, that is the Word of Truth: and to the flesh God giveth the things which are necessary, for God hath made both soul and flesh. For the sake of thy flesh thou askest of demons: hath God made the soul, and the demons made the flesh? He that hath made the soul, the Same hath made the flesh also: He that hath made both of them, the Same feedeth both of them. Let either part of us thirst for God, and after labour manifold let either simply be filled.

6. But where thirsteth our soul, and our flesh manifoldly, not for any one but for Thee, O Lord, that is our God it thirsteth where? "In a land desert, and without way, and without water." Of this world we have spoken, the same is Idumaea, this is the desert of Idumaea, whence the Psalm hath received its title. "In a land desert." Too little it is to say "desert," where no man dwelleth; it is besides, both "without way, and without water." O that the

same desert had even a way: O that into this a man running, even knew where he might thence get forth! ...Evil is the desert, horrible, and to be feared: and nevertheless God hath pitied us, and hath made for us a way in the desert, Himself our Lord Jesus Christ: and hath made for us a consolation in the desert, in sending to us preachers of His Word: and hath given to us water in the desert, by fulfilling with the Holy Spirit His preachers, in order that there might be created in them a well of water springing up unto life everlasting. And, lo! we have here all things, but they are not of the desert. ...

7. "Thus in a holy thing I have appeared to Thee, that I might see Thy power and Thy glory" (ver. 3). ...Unless a man first thirst in that desert, that is in the evil wherein he is, he never arriveth at the good, which is God. But "I have appeared to Thee," he saith, "in a holy thing." Now in a holy thing is there great consolation. "I have appeared to Thee," is what? In order that Thou mightest see me: and for this reason Thou hast seen me, in order that I might see Thee. "I have appeared to Thee, that I might see." He hath not said, "I have appeared to Thee, that Thou mightest see:" but, "I have appeared to Thee, that I might see Thy power and Thy glory." Whence also the Apostle, "But now," he saith, "knowing God, nay, having been known of God." For first ye have appeared to God, in order that to you God might be able to appear. "That I might see Thy power and Thy glory." In truth in that forsaken place, that is, in that desert, if as though from the desert a man striveth to obtain enough for his sustenance, he will never see the power of the Lord, and the glory of the Lord, but he will remain to die of thirst, and will find neither way, nor consolation, nor water, whereby he may endure in the desert. But when he shall have lifted up himself to God, so as to say to Him out of all his inward parts, "My soul hath thirsted for Thee; how manifoldly for Thee also my flesh!" lest perchance even the things necessary for the flesh of others he ask, and not of God, or else long not for that resurrection of the flesh, which God hath promised to us: when, I say, he shall have lifted up himself, he will have no small consolations.

8. ...But ye have heard but now when the Gospel was being read in what terms He hath notified His Majesty: "I and My Father are One." Behold how great a Majesty and how great an Equality with the Father hath come down to the flesh because of our infirmity. Behold how greatly beloved we have been, before that we loved God, If before that we loved God, so much by

Him we were beloved, as that His Son, Equal with Himself, He made a Man for our sake, what doth He reserve for us now loving Him? Therefore many men think it to be a very small thing that the Son of God hath appeared on earth; because they are not in the Holy One, to them hath not appeared the power of the Same and the glory of the Same: that is, not yet have they a heart made holy, whence they may perceive the eminence of that virtue, and may render thanks to God, nor that to which for their own sakes so great an One came, unto what a nativity, unto what a Passion, they are not able to see, His glory and His power.

9. "For better is Thy mercy than lives." Many are the lives of men, but one life God promiseth: and He giveth not this to us as if for our merits but for His mercy. ...For what is so just a thing as that a sinner should be punished? Though a just thing it be that a sinner should be punished, it hath belonged to the mercy of Him not to punish a sinner but to justify him, and of a sinner to make a just man, and of an ungodly man to make a godly man. Therefore "His mercy is better than lives." What lives? Those which for themselves men have chosen. One hath chosen for himself a life of business, another a country life, another a life of usury, another a military life; one this, another that. Divers are the lives, but "better is Thy" life "than" our "lives." ..."My lips shall praise Thee." My lips would not praise Thee, unless before me were to go Thy mercy. By Thy gift Thee I praise, through Thy mercy Thee I praise. For I should not be able to praise God, unless He gave me to be able to praise Him.

10. "So I will speak good of Thee in my life, and in Thy name I will lift up my hands" (ver. 5). Now in my life which to me Thou hast given, not in that which I have chosen after the world with the rest among many lives, but that which Thou hast given to me through Thy mercy, that I should praise Thee. "So I will speak good of Thee in my life. What is "so"? That to Thy mercy I may ascribe my life wherein Thee I praise, not to my merits. "And in Thy name I will lift up my hands. Lift up therefore hands in prayer. Our Lord hath lifted up for us His hands on the Cross, and stretched out were His hands for us, and therefore were His hands stretched out on the Cross, in order that our hands might be stretched out unto good works: because His Cross hath brought us mercy. Behold, He hath lifted up hands, and hath offered for us Himself a Sacrifice to God, and through that Sacrifice have been effaced all our sins. Let us also lift up our hands to God in prayer: and

our hands being lifted up to God shall not be confounded, if they be exercised in good works. For what doth he that lifteth up hands? Whence hath it been commanded that with hands lifted up we should pray to God? For the Apostle saith, "Lifting up pure hands without anger and dissension.

It is in order that when thou liftest up hands to God, there may come into thy mind thy works. For whereas those hands are lifted up that thou mayest obtain that which thou wilt, those same hands thou thinkest in good works to exercise, that they may not blush to be lifted up to God. "In thy name I will lift up my hands. Those are our prayers in this Idumaea, in this desert, in the land without water and without way, where for us Christ is the Way, but not the way of this earth. 11. ...Already our fathers are dead, but God liveth: here we could not always have fathers, but there we shall alway have one living Father, when we have our father-land. ...What sort of country is that? But thou lovest here riches. God Himself shall be to thee thy riches. But thou lovest a good fountain. What is more passing clear than that wisdom? What more bright? Whatsoever is an object of love here, in place of all thou shall have Him that hath made all things, "as though with marrow and fatness my soul should be filled: and lips of exultation shall praise Thy name." In this desert, in Thy name I will lift up my hands: let my soul be filled as though with marrow and fatness, "and my lips with exultation shall praise Thy name." For now is prayer, so long as there is thirst: when thirst shall have passed away, there passeth away praying and there succeedeth praising. "And lips of exultation shall praise Thy name."

12. "If I have remembered Thee upon my bed, in the dawnings I did meditate on thee (ver. 7): because Thou hast become my helper" (ver. 8). His "bed" he calleth his rest. When any one is at rest, let him be mindful of God; when any one is at rest, let him not by rest be dissolved, and forget God: if mindful he is of God when he is at rest, in his actions on God he doth meditate. For the dawn he hath called actions, because every man at dawn beginneth to do something. What therefore hath he said? If therefore I was not mindful on my bed, in the dawn also I did not meditate on Thee. Can he that thinketh not of God when he is at leisure, in his actions think of God? But he that is mindful of Him when he is at rest, on the Same doth meditate when he is doing, lest in action he should come short. Therefore he hath added what? "Because Thou has become my helper. For unless God aid our good works, they cannot be accomplished by us. And worthy things we ought to work:

that is, as though in the light, since by Christ showing the way we work. Whosoever worketh evil things, in the night he worketh, not in the dawn; according to the Apostle, saying, "They that are drunken, in the night are drunken; and they that sleep, in the night do sleep; let us that are of the day, be sober.

He exhorteth us that after the day we should walk honestly: "As in the day, honestly let us walk. And again, "Ye," he saith, "are sons of light, and sons of day; we are not of night nor of darkness. Who are sons of night, and sons of darkness? They that work all evil things. To such a degree they are sons of night, that they fear lest the things which they work should be seen. ...No one therefore in the dawn worketh, except him that in Christ worketh. But he that while at leisure is mindful of Christ, on the Same doth meditate in all his actions, and He is a helper to him in a good work, lest through his weakness he fail. "And in the covering of Thy wings I will exult. I am cheerful in good works, because over me is the covering of Thy wings. If thou protect me not, forasmuch as I am a chicken, the kite will seize me. For our Lord Himself saith in a certain place to that Jerusalem, a certain city, where He was crucified: "Jerusalem," He saith, "Jerusalem, how often I have willed to gather thy sons, as though a hen her chickens, and thou wouldest not. Little ones we are: therefore may God protect us under the shadow of His wings. What when we shall have grown greater? A good thing it is for us that even then He should protect us, so that under Him the greater, alway we be chickens.

For alway He is greater, however much we may have grown. Let no one say, let Him protect me while I am a little one: as if sometime he would attain to such magnitude, as should be self-sufficient. Without the protection of God, nought thou art. Alway by Him let us desire to be protected: then alway in Him we shall have power to be great, if alway under Him little we be. "And in the covering of Thy wings I will exult." 13. "My soul hath been glued on behind Thee" (ver. 9). See ye one longing, see ye one thirsting, see ye how he cleaveth to God. Let there spring up in you this affection. If already it is sprouting, let it be rained upon and grow: let it come to such strength, that ye also may say from the whole heart, "My soul hath been glued on behind Thee." Where is that same glue? The glue itself is love. Have thou love, wherewith as with glue thy soul may be glued on behind God. Not with God, but behind God;that He may go before, thou mayest follow. For he that

shall have willed to go before God, by his I own counsel would live, and will not follow the commandments of God. Because of this even Peter was rebuked, when he willed to give counsel to Christ, who was going to suffer for us. ..."Far be it from Thee, O Lord, be Thou merciful to Thyself." And the Lord, "Go back behind Me, Satan: for thou savourest not the things which are of God, but the things which are of men." Wherefore, the things which are of men? Because to go before Me thou desirest, go back behind Me, in order that thou mayest follow me: so that now following Christ lie might say, "My soul hath been glued on behind Thee." With reason he addeth, "Me Thy right hand hath taken up." This Christ hath said in us: that is in the Man which He was bearing for us, which He was offering for us, He hath said this. The Church also said this in Christ, she saith it in her Head: for she too hath suffered here great persecutions, and by her individual members even now she suffereth. ...

14. "But themselves in vainhave sought my soul. They shall go unto the lower places of the earth" (ver. 9). Earth they were unwilling to lose, when they crucified Christ: into the lower places of the earth they have gone. What are the lower places of the earth? Earthly lusts. Better it is to walk upon earth, than by lust to go under earth. For every one that in prejudice of his salvation desireth earthly things, is under the earth: because earth he hath put before him, earth upon himself he hath put, and himself beneath he hath laid. They therefore fearing to lose earth, said what of the Lord Jesus Christ, when they saw great multitudes go after Him, forasmuch as He was doing wonderful things? "If we shall have let Him go alive, there will come the Romans, and will take away from us both place and nation." They feared to lose earth, and they went under the earth: there befell them even what they feared. For they willed to kill Christ, that they might not lose earth; and earth they therefore lost, because Christ they slew. For when Christ had been slain, because the Lord Himself had said to them, "The kingdom shall be taken from you, and shall be given up to a nation doing righteousness:" there followed them great calamities of persecutions: there conquered them Roman emperors, and kings of the nations: they were shut out from that very place where they crucified Christ, and now that place is full of Christian praisers: it hath no Jew, it hath been cleared of the enemies of Christ, it hath been fulfilled with the praisers of Christ. Behold, they have lost at the hands of the Romans the place, because Christ they slew, who to this end slew, that

they might not lose the place at the hands of the Romans. Therefore, "They shall enter into the lower places of the earth."

15. "They shall be delivered unto the hands of the sword" (ver. 10). In truth, thus it hathvisibly befallen them, they have been taken by storm by enemies breaking in. "Portions of foxes they shall be." Foxes he calleth the kings of the world, that then were when Judaea was conquered. Hear in order that ye may know and perceive, that those he calleth foxes. Herod the king the Lord Himself hath called a fox. "Go ye," He saith, "and tell that fox." See and observe, my brethren: Christ as King they would not have, and portions of foxes they have been made. For when Pilate the deputy governor in Judaea slew Christ at the voices of the Jews, he said to the same Jews, "Your King shall I crucify?" Because He was called King of the Jews, and He was the true King. And they rejecting Christ said, "We have no king but Caesar." They rejected a Lamb, chose a fox: deservedly portions of foxes they were made.

16. "The King in truth," is so written, because they chose a fox, a King in truth they would nothave. "The King in truth:" that is, the true King, to whom the title was inscribed, when He suffered. For Pilate set this title inscribed over His Head, "The King of the Jews," in the Hebrew, Greek, and Latin tongues: in order that all they that should pass by might read of the glory of the King, and the infamy of the Jews themselves, who, rejecting the true King, chose the fox Caesar. "The King in truth shall rejoicein God." They have been made portions of foxes. ..."Stopped up is the mouth of men speaking unjust things." No one dareth now openly to speak against Christ, now all men fear Christ. "For stopped up is the mouth of men speaking unjust things." When in weakness the Lamb was, even foxes were bold against the Lamb. There conquered the Lion of the tribe of Judah, and the foxes were silenced.

PSALM 64

1. Though chiefly the Lord's Passion is noticed in this Psalm, neither could the Martyrs have been strong, unless they had beheld Him, that first suffered; nor such things would they have endured in suffering, as He did, unless they had hoped for such things in the Resurrection as He had showed of Himself: but your Holiness knoweth that our Head is our Lord Jesus Christ, and that all that cleave unto Him are the members of Him the Head . ...And let no one say, that now-a-days in tribulation of passions we are not. For alway ye

have heard this fact, how in those times the whole Church together as it were was smitten against, but now through individuals she is tried. Bound indeed is the devil, that he may not do as much as he could, that he may not do as much as he would: nevertheless, he is permitted to tempt as much as is expedient to men advancing. It is not expedient for us to be without temptations: nor should we beseech God that we be not tempted, but that we be not "led into temptation."

2. Say we, therefore, ourselves also: Hearken, O God, to my prayer, while I am troubled;from fear of the enemy deliver my soul" (ver. 1). Enemies have raged against the Martyrs: for what was that voice of Christ's Body praying? For this it was praying, to be delivered from enemies, and that enemies might not have power to slay them. Were they not therefore hearkened to, because they were slain; and hath God forsaken His servants of a contrite heart, and despised men hoping in Him? Far be it. For "who hath called upon God, and hath been forsaken; who hath hoped in Him, and hath been deserted by Him? They were hearkened to therefore, and they were slain; and yet from enemies they were delivered. Others being afraid gave consent, and lived, and yet the same by enemies were swallowed up. The slain were delivered, the living were swallowed up. Thence is also that voice of thanksgiving, "Perchance alive they would have swallowed us up. Therefore for this prayeth the voice of the Martyrs, "From fear of the enemy deliver Thou my soul: not so that the enemy may not slay me, but that I may not fear an enemy slaying. For that to be fulfilled in the Psalm the servant prayeth, which but now in the Gospel the Lord was commanding. What but now was the Lord commanding? "Fear not them that kill the body, but the soul are not able to kill;

but Him rather fear ye, that hath power to kill both body and soul in the hell of fire. And He repeated, "Yea, I say unto you, fear Him. Who are they that kill the body? Enemies. What was the Lord commanding? That they should not be feared. Be prayer offered, therefore, that He may grant what He hath commanded. "From fear of the enemy deliver my soul. Deliver me from fear of the enemy, and make me submit to the fear of Thee. I would not fear him that killeth the body, but I would fear Him that hath power to kill both body and soul in the hell of fire. For not from fear would I be free: but from fear of the enemy being free, under fear of the Lord a servant. 3. "Thou hast protected me from the gathering together of malignants, and

from the multitude of men working iniquity" (ver. 2). Now upon Himself our Head let us look. Like things many Martyrs have suffered: but nothing doth shine out so brightly as the Head of Martyrs; in Him rather let us behold what they have gone through. Protected He was from the multitude of malignants, God protecting Himself, the Son Himself and the Manhood which He was carrying protecting His flesh: because Son of Man He is, and Son of God He is; Son of God because of the form of God, Son of Man because of the form of a servant: having in His power to lay down His life: and to take it again. To Him what could enemies do? They killed body, soul they killed not. Observe. Too little therefore it were for the Lord to exhort the Martyrs with word, unless He had enforced it by example. Ye know what a gathering together there was of malignant Jews, and what a multitude there was of men working iniquity. What iniquity? That wherewith they willed to kill the Lord Jesus Christ."So many good works," He saith, "I have shown to you, for which of these will ye to kill Me? He endured all their infirm, He healed all their sick, He preached the Kingdom of Heaven, He held not His peace at their vices, so that these same should have been displeasing to them, rather than the Physician by whom they were being made whole:

for all these His remedies being ungrateful, like mendelirious in high fever raving at the physician,they devised the plan of destroying Him that had come to heal them; as though therein they would prove whether He were indeed a man,that could die, or were somewhat above men,and would not suffer Himself to die. The word of these same men we perceive in the wisdom of Solomon: "with death most vile," say they, "let us condemn Him; let us question Him, for there will be regard in the discourses of Him; for if truly Son of God He is, let Him deliver Him. Let us see therefore what was done. 4. "For they have whet like a sword their tongues" (ver. 3). Which saith another Psalm also, "Sons of men; their teeth are arms and arrows, and their tongue is a sharp sword." Let not the Jews say, we have not killed Christ. For to this end they gave Him to Pilate the judge, in order that they themselves might seem as it were guiltless of His death. ...But if he is guilty because he did it though unwillingly, are they innocent who compelled him to do it? By no means. But he gave sentence against Him, and commanded Him to be crucified: and in a manner himself killed Him; ye also, O ye Jews, killed Him. Whence did ye kill Him? With the sword of the tongue: for ye did whet

your tongues. And when did ye smite, except when ye cried out, "Crucify, Crucify"?

5. But on this account we must not pass over that which hath come into mind, lest perchance the reading of the Divine Scriptures should disquiet any one. One Evangelist saith that the Lord was crucified at the sixth hour, and another at the third hour: unless we understand it, we are disquieted. And when the sixth hour was already beginning, Pilate is said to have sat on the judgment-seat: and in reality when the Lord was lifted up upon the tree, it was the sixth hour. But another Evangelist, looking unto the mind of the Jews, how they wished themselves to seem guiltless of the death of the Lord, by his account proveth them guilty, saying, that the Lord was crucified at the third hour. But considering all the circumstance of the history, how many things might have been done, when before Pilate the Lord was being accused, in order that He might be crucified; we find that it might have been the third hour, when they cried out, "Crucify, Crucify." Therefore with more truth they killed at the time when they cried out. The ministers of the magistrate at the sixth hour crucified, the transgressors of the law at the third hour cried out: that which those did with hands at the sixth hour, these did with tongue at the third hour. More guilty are they that with crying out were raging, than they that in obedience were ministering. This is the whole of the Jews' sagacity, this is that which they sought as some great matter. Let us kill and let us not kill: so let us kill, as that we may not ourselves be judged to have killed.

6. "They have bended the bow, a bitter thing, in order that they may shoot in secret One unspotted" (ver. 4). The bow he calleth lyings in wait. For he that with sword fighteth hand to hand, openly fighteth: he that shooteth an arrow deceiveth, in order to strike. For the arrow smiteth, before it is foreseen to come to wound. But whom could the lyings in wait of the human heart escape? Would they escape our Lord Jesus Christ, who had no need that any one should bear witness to Him of man? "For Himself knew what was in man," as the Evangelist testifieth. Nevertheless, let us hear them, and look upon them in their doings as if the Lord knew not what they devise. The expression he used, "They have bended the bow," is the same as, "in secret: as if they were deceiving by lyings in wait. For ye know by what artifices they did this, how with money they bribed a disciple that clave to Him, in order that He might be betrayed to them, how they procured false witnesses; with what

lyings in wait and artifices they wrought, "in order that they might shoot in secret One unspotted. Great iniquity! Behold from a secret place there cometh an arrow, which striketh One unspotted, who had not even so much of spot as could be pierced with an arrow. A Lamb indeed He is unspotted, wholly unspotted, alway unspotted; not one from whom spots have been removed but that hath contracted not any spots.

For He hath made many unspotted by forgiving sins, being Himself unspotted by not having sins. "Suddenly they shall shoot Him, and shall not fear". O heart hardened, to wish to kill a Man that did raise the dead! "Suddenly: that is, insidiously, as if unexpectedly, as if not foreseen. For the Lord was like to one knowing not, being among men knowing not what He knew not and what He knew: yea, knowing not that there was nothing that He knew not, and that He knew all things, and to this end had come in order that they might do that which they thought they did by their own power. 7. "They have confirmed to themselves malignant discourse" (ver. 5). There were done so great miracles, they were not moved, they persisted in the design of the evil discourse. He was given up to the judge: the judge trembleth, and they tremble not that have given Him up to the judge: trembleth power, and ferocity trembleth not: he would wash his hands, and they stain their tongues. But wherefore this? "They have confirmed to themselves malignant discourse." How many things did Pilate, how many things that they might be restrained! What said he? what did he? But "they have confirmed to themselves malignant discourse: Crucify, crucify." The repetition is the confirmation of the "malignant discourse." Let us see in what manner "they have confirmed to themselves malignant discourse." "Your King shall I crucify?" They said, "We have no king but Caesar alone." He was offering for King the Son of God: to a man they betook themselves: worthy were they to have the one, and not have the Other. "I find not anything in this Man," saith the judge, "wherefore He is worthy of death." And they that "confirmed malignant discourse," said, "His blood be upon us and upon our sons." "They confirmed malignant discourse," not to the Lord, but to" themselves." For how not to themselves when they say, "Upon us and upon our sons"? That which therefore they confirmed, to themselves they confirmed: because the same voice is elsewhere, "They dug before my face a ditch, and fell into it." Death killed not the Lord, but He death: but them iniquity killed, because they would not kill iniquity. ...

8. "They told, in order that they might hide traps: they said, Who shall see them?" (ver. 5). They thought they would escape Him, whom they were killing, that they would escape God. Behold, suppose Christ was a man, like the rest of men, and knew not what was being contrived for Him: doth God also know not? O heart of man! wherefore hast thou said to thyself, Who seeth me? when He seeth that hath made thee? "They said, Who shall see them?" God did see, Christ also was seeing: because Christ is also God. But wherefore did they think that He saw not? Hear the words following. 9. "They have searched out iniquity, they have failed, searching searchings" (ver. 6): that is, deadly and acute designs. Let Him not be betrayed by us, but by His disciple: let Him not be killed by us, but by the judge: let us do all, and let us seem to have done nothing. ...

10. But what befell them? "They failed searching searchings." Whence? Because he saith, "Who shall see them?" that is, that no one saw them. This they were saying, this among themselves they thought, that no one saw them. See what befalleth an evil soul: it departeth from the light of truth, and because itself seeth not God, it thinketh that itself is not seen by God. ... 11. For what followeth? "There shall draw near a man and a deep heart." They said, Who shall see us? They failed in searching searchings, evil counsels. There drew near a man to those same counsels, He suffered Himself to be held as a man. For He would not have been held except He were man, or have been seen except He were man, or have been smitten except He were man, or have been crucified or have died except He were man. There drew near a man therefore to all those sufferings, which in Him would have been of no avail except He were Man. But if He were not Man, there would not have been deliverance for man.There hath drawn near a Man "and a deep heart," that is, a secret "heart:" presenting before human faces Man, keeping within God: concealing the "form of God," wherein He is equal with the Father, and presenting the form of a servant, wherein He is less than the Father. For Himself hath spoken of both: but one thing there is which He saith in the form of God, another thing in the form of a servant. He hath said in the form of God, "I and the Father are one:" He hath said in the form of a servant, "For the Father is greater than I." Whence in the form of God saith He, "I and the Father are one"? ...

12. "Arrows of infants have been made the strokes of them" (ver. 7). Where is that savageness? where is that roar of the lion, of the people roaring

and saying, "Crucify, Crucify"? Where are the lyings in wait of men bending the bow? Have not "the strokes of them been made the arrows of infants"? Ye know in what manner infants make to themselves arrows of little canes. What do they strike, or whence do they strike? What is the hand, or what the weapon? what are the arms, or what the limbs? 13. "And the tongues of them have been made weak upon them" (ver. 8). Let them whet now their tongues like a sword, let them confirm to themselves malignant discourse. Deservedly to themselves they have confirmed it, because "the tongues of them have been made weak upon them. Could this be strong against God? "Iniquity," he saith, "hath lied to itself; "their tongues have been made weak upon them. Behold, the Lord hath risen, that was killed. ...What thinkest thou of Him who from the cross came not down, and from the tomb rose again? What therefore did they effect? But even if the Lord had not risen again, what would they have effected, except what the persecutors of the martyrs have also effected? For the Martyrs have not yet risen again, and nevertheless they have effected nothing; of them not yet rising again we are now celebrating the nativities. Where is the madness of their raging? To what did they bring those their searchings, in which searchings they failed, so that even, when the Lord was dead and buried, they set guards at the tomb? For they said to Pilate, "That deceiver; by this name the Lord Jesus Christ was called, for the comfort of His servants when they are called deceivers; they say therefore to Pilate, "That deceiver said when yet living, After three days I will rise again:" ...They set for guards soldiers at the sepulchre. At the earth quaking, the Lord rose again:

such miracles were done about the sepulchre, that even the very soldiers that had come for guards were made witnesses, if they chose to tell the truth: but the same covetousness which had led captive a disciple, the companion of Christ, led captive also the soldier that was guard of the sepulchre. We give you, they say, money; and say ye, while yourselves were sleeping there came His disciples, and took Him away. ...Sleeping witnesses ye adduce: truly thou thyself hast fallen asleep, that in searching such devices hast failed. If they were sleeping, what could they see? if nothing they saw, how are they witnesses? But "they failed in searching searchings: failed of the light of God, failed in the very completion of their designs: when that which they willed, nowise they were able to complete, surely they failed. Wherefore this? Because "there drew near a Man and a deep heart, and God was exalted." ...

14. "And every man feared" (ver. 9). They that feared not, were not even men. "Every man feared;" that is, every one using reason to perceive the things which were done. Whence they that feared not, must rather be called cattle, rather beasts savage and cruel. A lion ramping and roaring is that people as yet. But in truth every man feared: that is, they that would believe, that trembled at the judgment to come. "And every man feared: and they declared the works of God." ..."And every man hath feared: and they have declared the works of God, and His doings they have perceived." What is, "His doings they have perceived"? Was it, O Lord Jesu Christ, that Thou wast silent, and like a sheep for a victim wast being led, and didst not open before the shearer Thy mouth, and we thought Thee to be set in smiting and in grief, and knowing how to bear weakness? Was it that Thou wast hiding Thy beauty, O Thou beautiful in form before the sons of men? Was it that Thou didst not seem to have beauty nor grace? Thou didst bear on the Cross men reviling and saying, "If Son of God He is, let Him come down from the Cross." ...This thing they, that would have had Him come down from the Cross, perceived not: but when He rose again, and being glorified ascended into Heaven, they perceived the works of God.

15. "The just man shall rejoice in the Lord" (ver. 10). Now the just man is not sad. For sad were the disciples at the Lord's being crucified; overcome with sadness, sorrowing they departed, they thought they had lost hope. He rose again, even when appearing to them He found them sad. He held the eyes of two men that walked in the way, so that by them he was not known, and He found them groaning and sighing, and He held them until He had expounded the Scriptures, and by the same Scriptures had shown that so it ought to have been done as it was done. For He showed in the Scriptures, how after the third day it behoved the Lord to rise again. And how on the third day would He have risen again, if from the Cross He had come down? ...Therefore let us all rejoice in the Lord, let us all after the faith be One Just Man, and let us all in one Body hold One Head, and let us rejoice in the Lord, not in ourselves: because our Good is not ourselves to ourselves, but He that hath made us. Himself is our good to make us glad. And let no one rejoice in himself, no one rely on himself, no one despair of himself: let no one rely on any man, whom he ought to bring in to be the partner of his own hope, not the giver of the hope.

16. Now because the Lord hath risen again, now because He hath ascended into Heaven, now because He hath showed that there is another life, now because it is evident that His counsels, wherein He lay concealed in deep heart, were not empty, because to this end That Blood was shed to be the price of the redeemed; now because all things are evident, because all things have been preached, because all things have been believed, under the whole of heaven, "the just man shall rejoice in the Lord, and shall hope in Him; and all men shall be praised that are right in heart." ...God is displeasing to thee, and thou art pleasing to thyself, of perverted and crooked heart thou art: and this is the worse, that the heart of God thou wouldest correct by thy heart, to make Him do what thou wilt have whereas thou oughtest to do what He willeth. What then? Thou wouldest make crooked the heart of God which alway is right, according to the depravity of thy own heart? How much better to correct thy heart by the rectitude of God? Hath not thy Lord taught thee this, of Whose Passion but now were we speaking? Was He not bearing thy weakness, when He said, "Sad is My soul even unto death"? Was He not figuring thyself in Himself, when He was saying, "Father, if it be possible, let there pass from Me this cup"? . For the hearts of the Father and of the Son were not two and different: but in the form of a servant He carried thy heart, that He might teach it by His example. Now behold trouble found out as it were another heart of thine, which willed that there should pass away that which was impending: but God would not. God consenteth not to thy heart, do thou consent to the heart of God.

17. What followeth? If "there shall be praised all men right in heart," there shall be condemned the crooked in heart. Two things are set before thee now, choose while there is time. ...If of crooked heart thou hast become, there will come that Judgment, there will appear all the reasons on account of which God doeth all these things:and thou that wouldest not in this life correct thy heart by the rectitude of God, and prepare thyself for the right hand, where "there shall be praised all men right in heart," wilt be on the left, where at that time thou shalt hear, "Go ye into fire everlasting, that hath been prepared for the devil and his angels. And will there be then time to correct the heart? Now therefore correct, brethren, now correct. Who doth hinder? Psalm is chanted, Gospel is read, Reader crieth, Preacher crieth; long-suffering is the Lord; thou sinnest, and He spareth; still thou sinnest, still He spareth, and still thou addest sin to sin. How long is God long-suffer-

ing? Thou wilt find God just also. We terrify because we fear; teach us not to fear, and we terrify no more. But better it is that God teach us to fear, than that any man teach us not to fear. ...Thou bringest forth grain, barn expect thou; bringest forth thorns, fire expect thou. But not yet hath come either the time of the barn or the time of the fire: now let there be preparation, and there will not be fear.

In the name of Christ both we who speak are living, and ye to whom we speak are living: for amending our plan, and changing evil life into a good life, is there no place, is there no time? Can it not, if thou wilt, be done today? Can it not, if thou wilt, be now done? What must thou buy in order to do it, what specifics must thou seek? To what Indies must thou sail? What ship prepare? Lo, while I am speaking, change the heart; and there is done what so often and so long while is cried out for, that it be done, and which bringeth forth everlasting punishment if it be not done.

PSALM 65

1. The voice of holy prophecy must be confessed in the very title of this Psalm. It is inscribed, "Unto the end, a Psalm of David, a song of Jeremiah and Ezekiel, on account of the people of transmigration when they were beginning to go forth. How it fired with our fathers in the time of the transmigration to Babylon, is not known to all, but only to those that diligently study the Holy Scriptures, either by hearing or by reading. For the captive people Israel from the city of Jerusalem was led into slavery unto Babylon. But holy Jeremiah prophesied, that after seventy years the people would return out of captivity, and would rebuild the very city Jerusalem, which they had mourned as having been overthrown by enemies. But at that time there were prophets in that captivity of the people dwelling in Babylon, among whom was also the prophet Ezekiel. But that people was waiting until there should be fulfilled the space of seventy years, according to the prophecy of Jeremiah. It came to pass, when the seventy years had been completed, the temple was restored which had been thrown down: and there returned from captivity a great part of that people. But whereas the Apostle saith, "these things in figure happened unto them, but they have been written for our sakes, upon whom the end of the world hath come: we also ought to know first our captivity, then our deliverance:

we ought to know the Babylon wherein we are captives, and the Jerusalem for a return to which we are sighing. For these two cities, according to the

letter, in reality are two cities. And the former Jerusalem indeed by the Jews is not now inhabited. For after the crucifixion of the Lord vengeance was taken upon them with a great scourge, and being rooted up from that place where, with impious licentiousness being infuriated, they had madly raged against their Physician, they have been dispersed throughout all nations, and that land hath been given to Christians: and there is fulfilled what the Lord had said to them, "Therefore the kingdom shall be taken away from you, and it shall be given to a nation doing justice. But when they saw great multitudes then following the Lord, preaching the kingdom of Heaven, and doing wonderful things, the rulers of that city said, "If we shall have let Him go, all men will go after Him, and there shall come the Romans, and shall take from us both place and nation. That they might not lose their place, they killed the Lord; and they lost it, even because they killed. Therefore that city, being one earthly, did bear the figure of a certain city everlasting in the Heavens: but when that which was signified began more evidently to be preached, the shadow, whereby it was being signified, was thrown down:

for this reason in that place now the temple is no more, which had been constructed for the image of the future Body of the Lord. We have the light, the shadow hath passed away: nevertheless, still in a kind of captivity we are: "So long as we are," he saith, "in the body, we are sojourning afar from the Lord." 2. And see ye the names of those two cities, Babylon and Jerusalem. Babylon is interpreted confusion, Jerusalem vision of peace. Observe now the city of confusion, in order that ye may perceive the vision of peace; that ye may endure that, sigh for this. Whereby can those two cities be distinguished? Can we anywise now separate them from each other? They are mingled, and from the very beginning of mankind mingled they run on unto the end of the world. Jerusalem received beginning through Abel, Babylon through Cain: for the buildings of the cities were afterwards erected. That Jerusalem in the land of the Jebusites was builded: for at first it used to be called Jebus, from thence the nation of the Jebusites was expelled, when the people of God was delivered from Egypt, and led into the land of promise. But Babylon was builded in the most interior regions of Persia, which for a long time raised its head above the rest of nations. These two cities then at particular times were builded, so that there might be shown a figure of two cities begun of old, and to remain even unto the end in this world, but at the end to be severed. Whereby then can we now show them, that are mingled?

At that time the Lord shall show, when some He shall set on the right hand, others on the left. Jerusalem on the right hand shall be, Babylon on the left. ...Two loves make up these two cities:

love of God maketh Jerusalem, love of the world maketh Babylon. Therefore let each one question himself as to what he loveth: and he shall find of which he is a citizen: and if he shall have found himself to be a citizen of Babylon, let him root out cupidity, implant charity: but if he shall have found himself a citizen of Jerusalem, let him endure captivity, hope for liberty. ...Now therefore let us hear of, brethren, hear of, and sing of, and long for, that city whereof we are citizens. And what are the joys which are sung of to us? In what manner in ourselves is formed again the love of our city, which by long sojourning we had forgotten? But our Father hath sent from thence letters to us, God hath supplied to us the Scriptures, by which letters there should be wrought in us a longing for return: because by loving our sojourning, to enemies we had turned our face, and our back to our fatherland. What then is here sung?

3. "For Thee a hymn is meet, O God, in Sion" (ver. 1). That fatherland is Sion: Jerusalem is the very same as Sion; and of this name the interpretation ye ought to know. As Jerusalem is interpreted vision of peace, so Sion Beholding, that is, vision and contemplation. Some great inexplicable sight to us is promised: and this is God Himself that hath builded the city. Beauteous and graceful the city, how much more beauteous a Builder it hath! "For Thee a hymn is meet, O God," he saith. But where? "In Sion:" in Babylon it is not meet. For when a man beginneth to be renewed, already with heart in Jerusalem he singeth, with the Apostle saying, "Our conversation is in the Heavens." For "in the flesh though walking," he saith, "not after the flesh we war." Already in longing we are there, already hope into that land, as it were an anchor, we have sent before, lest in this sea being tossed we suffer shipwreck. In like manner therefore as of a ship which is at anchor, we rightly say that already she is come to land, for still she rolleth, but to land in a manner she hath been brought safe in the teeth of winds and in the teeth of storms; so against the temptations of this sojourning, our hope being grounded in that city Jerusalem causeth us not to be carried away upon rocks. He therefore that according to this hope singeth, in that city singeth: let him therefore say, "For Thee a hymn is meet, O God, in Sion." ...

4. "And to Thee shall there be paid a vow in Jerusalem." Here we vow, and a good thing it is that there we should pay. But who are they that here do vow and pay not? They that persevere not even unto the end in that which they have vowed. Whence saith another Psalm "Vow ye, and pay ye unto the Lord your God:" and, "to Thee shall it be paid in Jerusalem." For there shall we be whole, that is, entire in the resurrection of just men: there shall be paid our whole vow, not soul alone, but the very flesh also, no longer corruptible, because no longer in Babylon, but now a body heavenly and changed. What sort of change is promised? "For we all shall rise again," saith the Apostle, "but we shall not all be changed. ...Where is, O death, thy sting?" For now while there begin in use the first-fruits of the mind, from whence is the longing for Jerusalem, many things of corruptible flesh do contend against us, which will not contend, when death shall have been swallowed up in victory. Peace shall conquer, and war shall be ended. But when peace shall conquer, that city shall conquer which is called the vision of peace. On the part of death therefore shall be no contention. Now with how great a death do we contend! For thence are carnal pleasures, which to us even unlawfully do suggest many things: to which we give no consent, but nevertheless in giving no consent we contend. ...

5. "Hearken," he saith, "to my prayer, unto Thee every flesh shall come". (ver. 2). And we have the Lord saying, that there was given to Him "power over every flesh. That King therefore began even now to appear, when there was being said, "Unto Thee every flesh shall come. "To Thee," he saith, "every flesh shall come. Wherefore to Him shall "every" flesh come? Because flesh He hath taken to Him. Whither shall there come every flesh? He took the first-fruits thereof out of the womb of the Virgin; and now that the first-fruits have been taken to Him, the rest shall follow, in order that the holocaust may be completed. Whence then "every flesh"? Every man. And whence every man? Have all been foretold, as going to believe in Christ? Have not many ungodly men been foretold, that shall be condemned also? Do not daily men not believing die in their own unbelief? After what manner therefore do we understand, "Unto Thee every flesh shall come"? By "every flesh" he hath signified, "flesh of every kind: out of every kind of flesh they shall come to Thee. What is, out of every kind of flesh? Have there come poor men, and have there not come rich men? Have there come humble men, and not come lofty men? Have there come unlearned men, and not come learned men?

Have there come men, and not come women? Have there come masters, and not come servants? Have there come old men, and not come young men;

or have there come young men, and not come youths; or have there come youths, and not come boys; or have there come boys, and have there not been brought infants? In a word, havethere come Jews (for thence were the Apostles, thence many thousands of men at first betraying, afterwards believing), and have there not come Greeks; or have there come Greeks, and not come Romans; or have there come Romans, and not come Barbarians? And who could number all nations coining to Him, to whom hath been said, "Unto Thee every flesh shall come"? 6. "The discourses of unjust men have prevailed over us, and our iniquities Thou shalt propitiate" (ver. 3). ...Every man, in whatsoever place he is born, of that same land or region or city learneth the language, is habituated to the manners and life of that place. What should a boy do, born among Heathens, to avoid worshipping a stone, inasmuch as his parents have suggested that worship from them the first words he hath heard, that error with his milk he hath sucked in; and because they that used to speak were elders, and the boy that was learning to speak was an infant, what could the little one do but follow the authority of elders, and deem that to be good which they recommended? Therefore nations that are converted to Christ afterwards, and taking to heart the impieties of their parents, and saying now what the prophet Jeremias himself said, "Truly a lie our fathers have worshipped, vanity which hath not profited them" -when, I say, they now say this, they renounce the opinions and blasphemies of their unjust parents. ...There have led us away men teaching evil things, citizens of Babylon they have made us, we have left the Creator, have adored the creature: have left Him by whom we were made, have adored that which we ourselves have made. For "the discourses of unjust men have prevailed over us: but nevertheless they have not crushed us. Wherefore?

"Our impieties Thou shalt propitiate," is not said except to some priest offering somewhat, whereby impiety may be expiated and propitiated. For impiety is then said to be propitiated, when God is made propitious to the impiety. What is it for God to be made propitious to impiety? It is, His becoming forgiving, and giving pardon. But in order that God's pardon may be obtained, propitiation is made through some sacrifice. There hath come forth therefore, sent from God the Lord, One our Priest; He took upon Him from us that which He might offer to the Lord we are speaking of those same first-

fruits of the flesh from the womb of the Virgin. This holocaust He offered to God. He stretched out His hands on the Cross, in order that He might say, "Let My prayer be directed as incense in Thy sight, and the lifting up of My hands an evening sacrifice. As ye know, the Lord about eventide hung on the Cross: and our impieties were propitiated; otherwise they had swallowed up: the discourses of unjust men had prevailed over us; there had led us astray preachers of Jupiter, and of Saturn, and of Mercury: "the discourses of ungodly men had prevailed over us. But what wilt Thou do? "Our impieties Thou wilt propitiate. Thou art the priest, Thou the victim; Thou the offerer, Thou the offering. ...

7. "Blessed is he whom Thou hast chosen, and hast taken to Thee" (ver. 4). Who is he that is chosen by Him and taken to Him? Was any one chosen by our Saviour Jesus Christ, or was Himself after the flesh, because He is man, chosen and taken to Him? ...Or hath not rather Christ Himself taken to Him some blessed one, and the same whom He hath taken to Him is not spoken of in the plural number but in the singular? For one man He hath taken to Him, because unity He hath taken to Him. Schisms He hath not taken to Him, heresies He hath not taken to Him: a multitude they have made of themselves, there is not one to be taken to Him. But they that abide in the bond of Christ and are the members of Him, make in a manner one man, of whom saith the Apostle, "Until we all arrive at the acknowledging of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ. Therefore one man is taken to Him, to which the Head is Christ; because "the Head of the man is Christ. The same is that blessed man that "hath not departed in the counsel of ungodly men," and the like things which there are spoken of: the same is He that is taken to Him.

He is not without us, in His own members we are, under one Head we are governed, by one Spirit we all live, one fatherland we all long for. ...And to us He will give what? "He shall inhabit," he saith, "in Thy courts. Jerusalem, that is, to which they sing that begin to go forth from Babylon: "He shall inhabit in Thy courts: we shall be filled with the good things of Thy House. What are the good things of the House of God? Brethren, let us set before ourselves some rich house, with what numerous good things it is crowded, how abundantly it is furnished, how many vessels there are there of gold and also of silver; how great an establishment of servants, how many horses and animals, in a word, how much the house itself delights us with pictures,

marble, ceilings, pillars, recesses, chambers:-all such things are indeed objects of desire, but still they are of the confusion of Babylon, Cut off all such longings, O citizen of Jerusalem, cut them off; if thou wilt return, let not captivity delight thee. But hast thou already begun to go forth? Do not look back, do not loiter on the road. Still there are not wanting foes to recommend thee captivity and sojourning: no longer let there prevail against thee the discourses of ungodly men. For the House of God long thou, and for the good things of that House long thou:

but do not long for such things as thou art wont to long for either in thy house, or in the house of thy neighbour, or in the house of thy patron. ... 8. "Thy holy Temple is marvellous in righteousness" (ver. 5). These are the good things of that House. He hath not said, Thy holy Temple is marvellous in pillars, marvellous in marbles, marvellous in glided ceilings; but is "marvellous in righteousness. Without thou hast eyes wherewith thou mayest see marbles, and gold: within is an eye wherewith may be seen the beauty of righteousness. If there is no beauty in righteousness, why is a righteous old man loved? What bringeth he in body that may please the eyes? Crooked limbs, brow wrinkled, head blanched with gray hairs, dotage everywhere full of plaints. But perchance because thine eyes this decrepit old man pleaseth not, thine ears he pleaseth: with what words with what song? Even if perchance when a young man he sang well, all with age hath been lost. Doth perchance the sound of his words please thine ears, that can hardly articulate whole words for loss of teeth? Nevertheless, if righteous he is, if another man's goods he coveteth not, if of his own that he possesseth he distributeth to the needy, if he giveth good advice, and soundly judgeth, if he believeth the entire faith, if for his belief in the faith he is ready to expend even those very shattered limbs, for many Martyrs are even old men; why do we love him? What good thing in him do we see with the eyes of the flesh? Not any.

There is therefore a kind of beauty in righteousness, which we see with the eye of the heart, and we love, and we kindle with affection: how much men found to love in those same Martyrs, though beasts tare their limbs! Is it possible but that when blood was staining all parts. when with the teeth of monsters their bowels gushed out, the eyes had nothing but objects to shudder at? What was there to be loved, except that in that hideous spectacle of mangled limbs, entire was the beauty of righteousness? These are the good things of the House of God, with these prepare thyself to be satis-

fied. ..."Blessed they which hunger and thirst after righteousness, for they shall be filled. "Thy holy Temple is marvellous in righteousness. And that same temple, brethren, do not imagine to be aught but yourselves. Love ye righteousness, and ye are the Temple of God.

9. "Hearken to us, O God, our Saviour" (ver. 5). He hath disclosed now Whom he nameth as God. The "Saviour" specially is the Lord Jesus Christ. It hath appeared now more openly of Whom he had said, "Unto Thee every flesh shall come. That One Man that is taken unto Him into the Temple of God, is both many and is One. In the person of One he hath said, "Hearken, O God, i.e., to my hunger: and because the same One of many is composed, now he saith, "Hearken to us, O God, our Saviour. Hear Him now more openly preached: "Hearken to us, O God, our Saviour the Hope of all the ends of the earth and in the sea afar. Behold wherefore hath been said "Unto Thee every flesh shall come. From every quarter they come. "Hope of all the ends of the earth," not hope of one corner, not hope of Judaea alone, not hope of Africa alone, not hope of Pannonia, not hope of East or of West: but "Hope of all the ends of the earth, and in the sea afar: of the very ends of the earth. "And in the sea afar: and because in the sea, therefore afar. For the sea by a figure is spoken of this world, with saltness bitter, with storms troubled; where men of perverse and depraved appetites have become like fishes devouring one another. Observe the evil sea, bitter sea, with waves violent, observe with what sort of men it is filled.

Who desireth an inheritance except through the death of another? Who desireth gain except by the loss of another? By the fall of others how many men wish to be exalted? How many, in order that they may buy, desire for other men to sell their goods? How they mutually oppress, and how they that are able do devour! And when one fish hath devoured, the greater the less, itself also is devoured by some greater. ...Because evil fishes that were taken within the nets they said they would not endure; they themselves have become more evil than they whom they said they could not endure. For those nets did take fishes both good and evil. The Lord saith, "The kingdom of Heaven is like to a sein cast into the sea, which gathereth of every kind, which, when it had been filled, drawing out, and sitting on the shore, they gathered the good into vessels, but the evil they cast out: so it shall be," He saith, "in the consummation of the world. He showeth what is the shore, He showeth what is the end of the sea. "The angels shall go forth, and shall sever

the evil from the midst of the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Ha! ye citizens of Jerusalem that are within the nets, and are good fishes; endure the evil, the nets break ye not:

together with them ye are in a sea, not together with them will ye be in the vessels. For "Hope" He is "of the ends of the earth," Himself is Hope "also in the sea afar. Afar, because also in the sea. 10. "Preparing mountains in His strength" (ver. 6). Not in their strength. For He hath prepared great preachers, and those same He hath called mountains; humble in themselves, exalted in Him. "Preparing mountains in His strength." What saith one of those same mountains? "We ourselves in our own selves have had the answer of death, in order that in ourselves we should not trust, but in God that raiseth the dead." He that in himself doth trust, and in Christ trusteth not, is not of those mountains which He hath prepared in His strength. "Preparing mountains in His strength: girded about in power." "Power," I understand: "girded about," is what? They that put Christ in the midst, "girded about" they make Him, that is on all sides begirt. We all have Him in common, therefore in the midst He is: all we gird Him about that believe in Him: and because our faith is not of our strength, but of His power; therefore girded about He is in His power; not in our own strength.

11. "That troublest the bottom of the sea" (ver. 7). He hath done this: it is seen what He hath done. For He hath prepared mountains in His strength, hath sent them to preach: girded about He is by believers in power: and moved is the sea, moved is the world, and it beginneth to persecute His saints. "Girded about in power: that troublest the bottom of the sea." He hath not said, that troublest the sea; but "the bottom of the sea." The bottom of the sea is the heart of ungodly men. For just as from the bottom more thoroughly all things are stirred, and the bottom holdeth firm all things: so whatsoever hath gone forth: by tongue, by hands, by divers powers for the persecution of the Church, from the bottom hath gone forth. For if there were not the root of iniquity in the heart, all those things would not have gone forth against Christ. The bottom He troubled, perchance in order that the bottom He might also empty: for in the case of certain evil men He emptied the sea from the bottom, and made the sea a desert place. Another Psalm saith this, "That turneth sea into dry land." All ungodly and heathen men that have believed were sea, have been made land; with salt waves at first

barren, afterwards with the fruit of righteousness productive. "That troublest the bottom of the sea: the sound of its waves who shall endure?" "Who shall endure," is what? What man shall endure the sound of the waves of the sea, the behests of the high powers of the world? But whence are they endured? Because He prepareth mountains in His strength. In that therefore which he hath said "who shall" endure he saith thus: We ourselves of our own selves should not be able to endure those persecutions, unless He gave strength.

12. "The nations shall be troubled" (ver. 8). At first they shall be troubled: but those mountains prepared in the strength of Christ, are they troubled? Troubled is the sea, against the mountains it dasheth: the sea breaketh, unshaken the mountains have remained. "The nations shall be troubled, and all men shall fear. Behold now all men fear: they that before have been troubled do now all fear. The Christians feared not, and now the Christians are feared. All that did persecute do now fear. For He hath overcome that is girded about with power, to Him hath come every flesh in such sort, that the rest by their very minority do now fear. And all men shall fear, that inhabit the ends of the earth, because of Thy signs. For miracles the Apostles wrought, and thence all the ends of the earth have feared and have believed. "Outgoings in morning and in evening Thou shall delight : that is, Thou makest delightful. Already in this life what is there being promised to us? There are outgoings in morning, there are outgoings in the evening. By the morning he signifieth the prosperity of the world, by the evening he signifieth the trouble of the world. ...At first when he was promising gain, it was morning to thee: but now evening draweth on, sad thou hast become. But He that hath given thee an outgoing in the morning, will give one also in the evening.

In the same manner as thou hast contemned the morning of the world by the light of the Lord, so contemn the evening also by the sufferings of the Lord, in saying to thy soul, What more will this man do to me, than my Lord hath suffered for me? May I hold fast justice, not consent to iniquity. Let him vent his rage on the flesh, the trap will be broken, and I will fly to my Lord, that saith to me, "Do not fear them that kill the body, but the soul are not able to kill. And for the body itself He hath given security, saying, "A hair of your head shall not perish. Nobly here he hath set down, "Thou wilt delight outgoings in morning and in evening. For if thou take not delight in the very outgoing, thou wilt not labour to go out thence. Thou runnest

thy head into the promised gain, if thou art not delighted with the promise of the Saviour. And again thou yieldest to one tempting and terrifying, if thou find no delight in Him that suffered before thee, in order that He might make an outgoing for thee.

13. "Thou hast visited the earth, and hast inebriated it" (ver. 9). Whence hast inebriated the earth? "Thy cup inebriating how glorious it is!" "Thou hast visited the earth, and hast inebriated it." Thou hast sent Thy clouds, they have rained down the preaching of the truth, inebriated is the earth. "Thou hast multiplied to enrich it." Whence? "The river of God is filled with water." What is the river of God? The people of God. The first people was filled with water, wherewith the rest of the earth might be watered. Hear Him promising water: "If any man thirst, let him come to Me and drink: he that believeth on Me, rivers of living water from his belly shall flow :" if rivers, one river also; for in respect of unity many are one. Many Churches and one Church, many faithful and one Bride of Christ: so many rivers and one river. Many Israelites believed, and were fulfilled with the Holy Spirit; from thence they were scattered abroad through the nations, they began to preach the truth, and from the river of God that was filled with water, was the whole earth watered. "Thou hast prepared food for them: because thus is Thy preparing." Not because they have deserved of Thee, whom Thou hast forgiven sins: the merits of them were evil, but Thou for Thy mercy's sake, "because thus is Thy preparing," thus "Thou hast prepared food for them."

14. "The furrows thereof inebriate Thou" (ver. 10). Let there be made therefore at first furrows to be inebriated: let the hardness of our breast be opened with the share of the word of God, "The furrows thereof inebriate Thou: multiply the generations thereof." We see, they believe, and by them believing other men believe, and because of those others believe; and it is not sufficient for one man, that having become himself a believer, he should gain one. So is multiplied seed too: a few grains are scattered, and fields spring up. "In the drops thereof it shall rejoice, when it shall rise up." That is, before it be perchance enlarged to the bulk of a river, "when it shall rise up, in its drops," that is, in those meet for it, "it shall rejoice." For upon those that are yet babes, and upon the weak, are dropped some portions of the sacraments, because they cannot receive the fulness of the truth. Hear in what manner he droppeth upon babes, while they are risingup, that is, in their recent rising having small capacities: the Apostle saith, "To you I could not

speak as if to spiritual, but as if to carnal, as if to babes in Christ." When he saith, "to babes in Christ," he speaketh of them as already risen up, but not yet meet to receive that plenteous wisdom, whereof he saith, "Wisdom we speak among perfect men." Let it rejoice in its drops, while it is rising up and is growing, when strengthened it shall receive wisdom also: in the same manner as an infant is fed with milk, and becometh fit for meat, and nevertheless at first out of that very meat for which it was not fit, for it milk is made.

15. "Thou shalt bless the crown of the year of Thy goodness" (ver. 11). Seed is now sowing, that which is sown is growing, there will be the harvest too. And now over the seed the enemy hath sown tares; and there have risen up evil ones among the good, false Christians, having like leaf, but not like fruit. For those are properly called tares, which spring up in the manner of wheat, for instance darnel, for instance wild oats, and all such as have the first leaf the same. Therefore of the sowing of the tares thus saith the Lord: "There hath come an enemy, and hath sown over them tares;" but what hath he done to the grain? The wheat is not choked by the tares, nay, through endurance of the tares the fruit of the wheat is increased. For the Lord Himself said to certain workmen desiring to root up the tares, "Suffer ye both to grow unto the harvest." ...Conquer the devil, and thou wilt have a crown. "Thou shalt bless the crown of the year of Thy goodness." Again he maketh reference to the goodness of God, lest any one boast of his own merits. "Thy plains shall be filled with abundance."

16. "The ends of the desert shall grow fat, and the hills shall be encircled with exultation" (ver. 12). Plains, hills, ends of the desert, the same are also men. Plains, because of the equality: because of equality, I say, from thence just peoples have been called plains. Hills, because of lifting up: because God doth lift up in Himself those that humble themselves. Ends of the desert are all nations. Wherefore ends of the desert? Deserted they were, to them no Prophet had been sent they were in like case as is a desert where no man passeth by. No word of God was sent to the nations: to the people Israel alone the Prophets preached. We came to the Lord; the wheat believed among that same people of the Jews. For He said at that time to the disciples, "Ye say, far off is the harvest: look back, and see how white are the lands to harvest. There hath been therefore a first harvest, there will be a second in the last age. The first harvest was of Jews, because there were sent to them Prophets

proclaiming a coming Saviour. Therefore the Lord said to His disciples, "See how white are the lands to harvest: the lands, to wit, of Judaea. "Other men," He saith, "have laboured, and into their labours ye have entered. The Prophets laboured to sow, and ye with the sickle have entered into their labours.

There hath been finished therefore the first harvest, and thence, with that very wheat which then was purged, hath been sown the round world; so that there ariseth an other harvest, which at the end is to be reaped. In the second harvest have been sown tares, now here there is labour. Just as in that first harvest the Prophets laboured until the Lord came: so in that second harvest the Apostles laboured, and all preachers of the truth labour, even until at the end the Lord send unto the harvest His Angels. Aforetime, I say, a desert there was, "but the ends of the desert shall grow fat. Behold where the Prophets had given no sound, the Lord of the Prophets hath been received, "The ends of the desert shall grow fat, and with exultation the hills shall be encircled." 17. "Clothed have been the rams of the sheep" (ver. 13): "with exultation" must be understood. For with what exultation the hills are encircled, with the same are clothed the rams of the sheep. Rams are the very same as hills. For hills they are because of more eminent grace; rams, because they are leaders of the flocks. ..."They shall shout:" thence they shall abound with wheat, because they shall shout. What shall they shout? "For a hymn they shall say." For one thing it is to shout against God, another thing to say a hymn; one thing to shout iniquities, another thing to shout the praises of God. If thou shout in blasphemy, thorns thou hast brought forth: if thou shoutest in a hymn, thou aboundest in wheat.

PSALM 66

1. This Psalm hath on the title the inscription, "For the end, a song of a Psalm of Resurrection." When ye hear "for the end," whenever the Psalms are repeated, understand it "for Christ:" the Apostle saying, "For the end of the law is Christ, for righteousness to every one believing." In what manner therefore here Resurrection is sung, ye wilt hear, and whose Resurrection it is, as far as Himself deigneth to give and disclose. For the Resurrection we Christians know already hath come to pass in our Head, and in the members it is to be. The Head of the Church is Christ the members of Christ are the Church. That which hath preceded in the Head, will follow in the Body. This is our hope; for this we believe, for this we endure and persevere amid so great perverseness of this world, hope comforting us, before that hope be-

cometh reality. ...The Jews did hold the hope of the resurrection of the dead: and they hoped that themselves alone would rise again to a blessed life because of the work of the Law, and because of the justifications of the Scriptures, which the Jews alone had, and the Gentiles had not. Crucified was Christ, "blindness in part happened unto Israel, in order that the fulness of the Gentiles might enter in:" as the Apostle saith. The resurrection of the dead beginneth to be promised to the Gentiles also that believe in Jesus Christ, that He hath risen again. Thence this Psalm is against the presumption and pride of the Jews, for the comfort of the Gentiles that are to be called to the same hope of resurrection.

2. ...Thence he beginneth, "Be joyful in God." Who? "Every land" (ver. 1). Not therefore Judaea alone. See, brethren, after what sort is set forth the universality of the Church in the whole world spread abroad: and mourn ye not only the Jews, who envied the Gentiles that grace, but still more for heretics wail ye. For if they are to be mourned, that have not been gathered together, how much more they that being gathered together have been divided? "Jubilate in God every land." What is "jubilate"? Into the voice of rejoicings break forth if ye cannot into that of words. For "jubilation" is not of words, but the sound alone of men rejoicing is uttered, as of a heart labouring and bringing forth into voice the pleasure of a thing imagined which cannot be expressed. "Be joyful in God every land:" let no one jubilate in a part: let every land be joyful, let the Catholic Church jubilate. The Catholic Church embraceth the whole: whosoever holdeth a part and from the whole is cut off, should howl, not jubilate.

3. "But play ye to His name" (ver. 2). What hath he said? By you "playing" let His name be blessed. But what it is to "play"? To play is also to take up an instrument which is called a psaltery, and by the striking and action of the hands to accompany voices. If therefore ye jubilate so that God may hear; play also something that men may both see and hear: but not to your own name. ...For if for the sake of yourselves being glorified ye do good works, we make the same reply as He made to certain of such men, "Verily I say unto you, they have received their reward: and again, "Otherwise no reward ye will have with your Father that is in Heaven. Thou wilt say, ought I, then, to hide my works, that I do them not before men? No. But what saith He? "Let your works shine before men. In doubt then I shall remain. On one side Thou sayest to me, "Take heed that ye do not your righteousness before men: on

the other side Thou sayest to me, "Let your good works shine before men; what shall I keep what do what leave undone? A man can as well serve two masters commanding different things as one commanding different things. I command not, saith the Lord, different things. The end observe, for the end sing: with what end thou doest it, see thou. If for this reason thou doest it, that thou mayest be glorified, I have forbidden it:

but if for this reason, that God may be glorified, I have commanded it. Play therefore, not to your own name, but to the name of the Lord your God. Play ye, let Him be lauded: live ye well, let Him be glorified. For whence have ye that same living well? If for everlasting ye had had it, ye would never have lived ill; if from yourselves ye had had it, ye never would have done otherwise than have lived well. "Give glory to His praise. Our whole attention upon the praise of God he directeth, nothing for us he leaveth whence we should be praised. Let us glory thence the more, and rejoice: to Him let us cleave, in Him let us be praised. Ye heard when the Apostle was being read, "See ye your calling, brethren, how not many wise after the flesh, not many mighty, not many noble, but the foolish things of the world God hath chosen to confound the wise." ...But the Lord chose afterwards orators also; but they would have been proud, if He had not first chosen fishermen; He chose rich men; but they would have said that on account of their riches they had been chosen, unless at first He had chosen poor men: He chose Emperors afterwards; but better is it, that when an Emperor hath come to Rome, he should lay aside his crown, and weep at the monument of a fisherman, than that a fisherman should weep at the monument of an Emperor.

"For the weak things of the world God hath chosen to confound the strong," etc. ...And what followeth? The Apostle hath concluded, "That there might not glory before God any flesh. See ye how from us He hath taken away, that He might give glory: hath taken away ours, that He might give His own; hath taken away empty, that He might give full; hath taken away insecure, that He might give solid. ... 4. "Say ye to God, How to be feared are Thy works! (ver. 3). Wherefore to be feared and not to be loved? Hear thou another voice of a Psalm: "Serve ye the Lord in fear, and exult unto Him with trembling. What meaneth this? Hear the voice of the Apostle: "With fear," he saith, "and trembling, your own salvation work ye out." 3 Wherefore with fear and trembling? He hath subjoined the reason: "for God it is that wor-

keth in you both to will and to work according to good will. If therefore God worketh in thee, by the Grace of God thou workest well, not by thy strength. Therefore if thou rejoicest, fear also: lest perchance that which was given to a humble man be taken away from a proud one. ...Brethren, if against the Jews of old, cut off from the root of the Patriarchs, we ought not to exalt ourselves, but rather to fear and say to God, "How to be feared are Thy works: how much less ought we not to exalt ourselves against the fresh wounds of the cutting off! Before there had been cut off Jews, graffed in Gentiles; from the very graft there have been cut off heretics; but neither against them ought we to exalt ourselves; lest perchance he deserve to be cut off, that delighteth to revile them that are cut off. My brethren, a bishop's voice, however unworthy, hath sounded to you:

we pray you to beware, whosoever ye are in the Church, do not revile them that are not within; but pray ye rather, that they too may be within. For God is able again to graft them in. Of the very Jews the Apostle said this, and it was done in their case. The Lord rose again, and many believed: they perceived not when they crucified, nevertheless afterwards they believed in Him, and there was forgiven them so great a transgression. The shedding of the Lord's blood was forgiven the manslayers, not to say, God-slayers: "for if they had known, the Lord of glory they never would have crucified. Now to the manslayers hath been forgiven the shedding of the blood of Him innocent: and that same blood which through madness they shed, through grace they have drunk. ...O fulness of Gentiles, say thou to God, "How to be feared are Thy works! and so rejoice thou as that thou mayest fear, be not exalted above the branches cut off.

5. "In the multitude of thy power Thine enemies shall lie to Thee. For this purpose he saith, "to Thee thine enemies shall lie," in order that great may be Thy power. What is this? With more attention hearken. The power of our Lord Jesus Christ most chiefly appeared in the Resurrection, from whence this Psalm hath received its title. And rising again, He appeared to His disciples. He appeared not to His enemies, but to His disciples. Crucified He appeared to all men, rising again to believers: so that afterwards also he that would might believe, and to him that should believe, resurrection might be promised. Many holy men wrought many miracles; no one of them when dead did rise again: because even they that by them were raised to life, were raised to life to die. ...Because therefore the Jews might say, when the Lord

did miracles, Moses hath done these things, Elias hath done, Eliseus hath done them: they might for themselves say these words, because those men also did raise to life dead men, and did many miracles: therefore when from Him a sign was demanded, of the peculiar sign making mention which in Himself alone was to be, He saith, "This generation crooked and provoking seeketh a sign, and a sign shall not be given to it, except the sign of Jonas the Prophet:

for as Jonas was in the belly of the whale three days and three nights, so shall be also the Son of Man in the heart of the earth three days and threenights. In what way was Jonas in the belly of the whale? Was it not so that afterwards alive he was vomited out? Hell was to the Lord what the whale was to Jonas. This sign peculiar to Himself He mentioned, this is the most mighty sign. It is more mighty to live again after having been dead, than not to have been dead. The greatness of the power of the Lord as He was made Man, in the virtue of the Resurrection doth appear. ... 6. Observe also the very lie of the false witnesses in the Gospel, and see how it is about Resurrection. For when to the Lord had been said, "What sign showest Thou to us, that Thou doest these things? besides that which He had spoken about Jonah through another similitude of this same thing also He spake, that ye might know this peculiar sign had been especially pointed out: "Destroy this Temple," He saith, "and in three days I will raise it up. And they said, "In forty and six years was builded this temple, and wilt Thou in three days raise it up? And the evangelist explaining what it was, "But this," he saith, "spake Jesus of the Temple of His Body. Behold this His power He said He would show to men in the same thing as that from whence He had given the similitude of a Temple, because of His flesh. which was the Temple of the Divinity hidden within. Whence the Jews outwardly saw the Temple, the Deity dwelling within they saw not. Out of those words of the Lord false witnesses made up a lie to say against Him, out of those very words wherein He mentioned His future Resurrection, in speaking of the Temple. For false witnesses, when they were asked what they had heard Him say, alleged against Him: "We heard Him saying, I will destroy this Temple,and after three days I will raise it up. "After three days I will raise up," they had heard: "I will destroy," they had not heard:

but had heard "destroy ye. One word they changed and a few letters, in order to support their false testimony. But for whom changest thou a word,

O human vanity, O human weakness? For the Word, the Unchangeable, dost thou change a word? Thou changest thy word, dost thou change God's Word? ...Wherefore said they that Thou hadst said, "I will destroy; and said not that which Thou saidest, "destroy ye"? It was, as it were, in order that they might defend themselves from the charge of destroying the Temple without cause. For Christ, because He willed it, died: and nevertheless ye killed Him. Behold we grant you, O ye liars, Himself destroyed the Temple. For it hath been said by the Apostle, "That loved me, and gave up Himself for me. It hath been said of the Father, "That His own Son spared not, but gave Him up for us all." ...By all means be it that Himself destroyed the Temple, Himself destroyed that said, "Power I have to lay down My Soul and power I have again to take it: no one taketh it from Me, but I Myself lay it down from Me, and again I take it. Be it that Himself hath destroyed the Temple in His Grace, in your malice. "In the multitude of Thy power thine enemies shall lie to Thee.

Behold they lie, behold they are believed, behold Thou art oppressed, behold Thou art crucified, behold Thou art insulted, behold head is wagged at Thee, "If Son of God He is, let Him come down from the Cross. Behold when Thou wilt, life Thou layest down, and with lance in the side art pierced, and Sacraments from Thy side flow forth; Thou art taken down from the Tree, wound in linens, laid in the sepulchre, there are set guards lest Thy disciples take Thee away; there cometh the hour of Thy Resurrection, earth is shaken, tombs are cloven, Thou risest again in secret, appearest openly. Where then are those liars? Where is the false testimony of evil will? Have not Thine enemies in the multitude of Thy power lied to Thee? 7. Give them also those guards at the Tomb, let them recount what they have seen, let them take money and lie too. ...They too were added to the lie of the enemies: increased was the number of liars, that increased might be the reward of believers. Therefore they lied, "in the multitude of Thy power" they lied: to confound liars Thou hast appeared to men of truth, and Thou hast appeared to those men of truth whom Thou hast made men of truth.

8. Let Jews remain in their lies: to Thee, because in the multitude of Thy power they lied, let there be done that which followeth, "Let every land worship Thee, and play to Thee, play to Thy name, O Most Highest" (ver. 4). A little before, Most Lowly, now Most Highest: Most Lowly in the hands of lying enemies; Most Highest above the head of praising Angels. O ye Gentiles,

O most distant nations, leave lying Jews, come confessing. "Come ye, and see the works of the Lord: terrible in counsels above the sons of men" (ver. 5). Son of Man indeed He too hath been called, and verily Son of Man He became: very Son of God in the form of God; very Son of Man in form of a servant: but do not judge of that form by the condition of others alike: "terrible" He is "in counsels above the sons of men." Sons of men took counsel to crucify Christ, being crucified He blinded the crucifiers. What then have ye done, sons of men, by taking keen counsels against your Lord, in whom was hidden Majesty, and to sight shown weakness? Ye were taking counsels to destroy, He to blind and save; to blind proud men, to save humble men: but to blind those same proud men, to the end that, being blinded they might be humbled, being humbled might confess, having confessed might be enlightened. "Terrible in counsels above the sons of men." Terrible indeed. Behold blindness in part to Israel hath happened: behold the Jews, out of whom was born Christ, are without: behold the Gentiles, that were against Judaea, in Christ are within. "Terrible in counsels above the sons of men."

9. Wherefore what hath He done by the terror of His counsel? He hath turned the sea into dry land. For this followeth, "That hath turned the sea into dry land" (ver. 6). A sea was the world, bitter with saltness, troubled with tempest, raging with waves of persecutions, sea it was: truly into dry land the sea hath been turned, now there thirsteth for sweet water the world that with salt water was filled. Who hath done this? He "that hath turned the sea into dry land." Now the soul of all the Gentiles saith what? "My soul is as it were land without water to Thee." "That hath turned the sea into dry land. In the river they shall pass over on foot." Those same persons that have been turned into dry land, though they were before sea, "in the river on foot shall pass over." What is the river? The river is all the mortality of the world. Observe a river: some things come and pass by, other things that are to pass by do succeed. Is it not thus with the water of a river, that from earth springeth and floweth? Every one that is born must needs give place to one going to be born: and all this order of things rolling along is a kind of river. Into this river let not the soul greedily throw herself, let her not throw herself, but let her stand still. And how shall she pass over the pleasures of things doomed to perish? Let her believe in Christ, and she will pass over on foot: she passeth over with Him for Leader, on foot she passeth over.

10. "There we will be joyous in Him. O ye Jews, of your own works boast ye: lay aside the pride of boasting of yourselves, take up the Grace of being joyous in Christ. For therein we will be joyous, but not in ourselves: "there we will be joyous in Him. When shall we joy? When we shall have passed over the river on foot. Life everlasting is promised, resurrection is promised, there our flesh no longer shall be a river: for a river it is now, while it is mortality. Observe whether there standeth still any age. Boys desire to grow up; and they know not how by succeeding years the span of their life is lessened. For years are not added to but taken from them as they grow: just as the water of a river alway draweth near, but from the source it withdraweth. And boys desire to grow up that they may escape the thraldom of elders; behold they grow up, it cometh to pass quickly, they arrive at youth: let them that have emerged from boyhood retain, if they are able, their youth: that too passeth away. Old age succeedeth: let even old age be everlasting; with death it is removed. Therefore a river there is of flesh that is born.

This river of mortality, so that it doth not by reason of concupiscence of things mortal undermine and carry him away, he easily passeth over, that humbly, that is on foot, passeth over, He being leader that first hath passed over, that of the flood in the way even unto death hath drunk, and therefore hath lifted up the head. Passing over therefore on foot that river, that is, easily passing over that mortality that glideth along, "there we will be joyous in Him. But now in what save in Him, or in the hope of Him? For even if we are joyous now, in hope we are joyous; but then in Him we shall be joyous. And now in Him, but through hope: "but then face to face. "There we will be joyous in Him." 11. In whom? "In Him that reigneth in His virtue for everlasting" (ver. 7). For what virtue have we and is it everlasting? If everlasting were our virtue, we should not have slipped, should not have fallen into sin, we should not have deserved penal mortality. He, of His good pleasure, took up that whereunto our desert threw us down. "That reigneth in His virtue for everlasting." Of Him partakers let us be made, in whose virtue we shall be strong, but He in His own. We enlightened, He a light enlightening: we, being turned away from Him, are in darkness; turned away from Himself He cannot be. With the heat of Him we are warmed; from whence withdrawing we had grown cold, to the Same drawing near again we are warmed. Therefore let us speak to Him that He may keep us in His virtue, because "in Him we will be joyous that reigneth in His virtue for everlasting."

12. But this thing is not granted to believing Jews alone. ..."The eyes of Him do look upon the Gentiles." And what do we? The Jews will murmur; the Jews will say, "what He hath given to us, the same to them also; to us Gospel, to them Gospel; to us the Grace of Resurrection, and to them the Grace of Resurrection; doth it profit us nothing that we have received the Law, and that in the justifications of the Law we have lived, and have kept the commandments of the fathers? Nothing will it avail? The same to them as to us." Let them not strive, let them not dispute. "Let not them that are bitter be exalted in their own selves." O flesh miserable and wasting, art thou not sinful? Why crieth out thy tongue? Let the conscience be listened to. "For all men have sinned, and need the glory of God." Know thyself, human weakness. Thou didst receive the Law, in order that a transgressor also of the Law thou mightest be: for thou hast not kept and fulfilled that which thou didst receive. There hath come to thee because of the Law, not the justification which the Law enjoineth, but the transgression which thou hast done. If therefore there hath abounded sin, why enviest thou Grace more abounding. Be not bitter, for "let not them that are bitter be exalted in their own selves." He seemeth in a manner to have uttered a curse in "Let not them that are bitter be exalted;" yea, be they exalted, but not "in themselves." Let them be humbled in themselves, exalted in Christ. For, "he that humbleth himself shall be exalted; and he that exalteth himself shall be humbled." "Let not them that are bitter be exalted in their own selves."

13. "Bless our God, ye nations" (ver. 8). Behold, there have been driven back they that are bitter, reckoning hath been made with them: some have been converted, some have continued proud. Let not them terrify you that grudge the Gentiles Gospel Grace: now hath come the Seed of Abraham, in whom are blessed all nations. Bless ye Him in, whom ye are blessed, "Bless our God, ye nations: and hear ye the voice of His praise." Praise not yourselves, but praise Him. What is the voice of His praise? That by His Grace we are whatever of good we are. "Who hath set my Soul unto life" (ver. 9) Behold the voice of his praise: "Who hath set my Soul unto life." Therefore in death she was: in death she was, in thyself. Thence it is that ye ought not to have been exalted in yourselves. Therefore in death she was, in thyself: where will it be in life, save in Him that said, "I am the Way, the Truth, and the Life"? Just as to certain believers the Apostle saith, "Ye were sometime darkness, but now light in the Lord." ..."And hath not given unto motion my

feet." He hath set my Soul unto life, He guideth the feet that they stumble not, be not moved and given unto motion; He maketh us to live, He maketh us to persevere even unto the end, in order that for everlasting we may live. ...

14. "For thou hast proved us, O God; Thou hast fired us as silver is fired" (ver. 10). Hast not fired us like hay, but like silver: by applying to us fire, Thou hast not turned us into ashes, but Thou hast washed off uncleanness, "Thou hast fired us, as silver is fired. And see in what manner God is wroth against them, whose Soul He hath set unto life. "Thou hast led us into a trap: not that we might be caught and die, but that we might be tried and delivered from it. "Thou hast laid tribulations upon our back. For having been to ill purpose lifted up, proud we were: having been to ill purpose lifted up, we were bowed down, in order that being bowed down, we should be lifted up for good. "Thou hast laid tribulations on our back: "Thou hast set men over our heads" (ver. 11). All these things the Church hath suffered in sundry and divers persecutions: She hath suffered this in Her individual members, even now doth suffer it. For there is not one, that in this life could say that he was exempt from these trials. Therefore there are set even men over our heads: we endure those whom we would not, we suffer for our betters those whom we know to be worse. But if sins be wanting, a man is justly superior: but by how much there are more sins, by so much he is inferior.

And it is a good thing to consider ourselves to be sinners, and thus endure men set over our heads: in order that we also to God may confess that deservedly we suffer. For why dost thou suffer with indignation that which He doeth who is just? "Thou hast laid tribulations upon our back: Thou hast set men over our heads. God seemeth to be wroth, when He doeth these things: fear not, for a Father He is, He is never so wroth as to destroy. When ill thou livest, if He spareth, He is more angry. In a word, these tribulations are the rods of Him correcting, lest there be a sentence from Him punishing. ... 15. "We have passed through fire and water. Fire and water are both dangerous in this life. Certainly water seemeth to extinguish fire, and fire seemeth to dry up water. Thus also these are the trials, wherein aboundeth this life. Fire burneth, water corrupteth: both must be feared, both the burning of tribulation and the water of corruption. Whenever there is adversity, and anything which is called unhappiness in this world, there is as it were fire: whenever there is prosperity, and the world's plenty floweth about one, there is as it were water. See that fire burn thee not, nor water corrupt. ...Hasten not to the

water: through fire pass over to the water, that thou mayest pass over the water also. Therefore also in the mystic rites and in catechising and in exorcising, there is first used fire. For whence ofttimes do the unclean spirits cry out, "I burn," if that is not fire? But after the fire of Exorcism we come to Baptism: so that from fire to water, from water unto refreshment. But as in the Sacraments, so it is in the temptations of this world: the straitness of fear draweth near first, in place of fire; afterwards fear being removed, we ought to be afraid lest worldly happiness corrupt. But when the fire hath not made thee burst, and when thou hast not sunk in the water, but hast swum out; through discipline thou passest over to rest, and passing over through fire and water, thou art led forth into a place of refreshment.

For of those things whereof the signs are in the Sacraments, there are the very realities in that perfection of life everlasting. ...But we are not torpid there, but we rest: nor though it be called heat, shall we be hot there, but we shall be fervent in spirit. Observe that same heat in another Psalm: "nor is there any one that hideth himself from the heat thereof. What saith also the Apostle? "In spirit fervent. Therefore, "we have gone over through fire and water: and Thou hast led us forth into a cool place." 16. Observe how not only concerning a cool place, but neither of that very fire to be desired he hath been silent: "I will enter into Thy House in holocausts" (ver. 13). What is a holocaust? A whole sacrifice burned up, but with fire divine. For a sacrifice is called a holocaust, when the whole is burned. One thing are the parts of sacrifices, another thing a holocaust when the whole is burned and the whole consumed by fire divine, it is called a holocaust: when a part, a sacrifice. Every holocaust indeed is a sacrifice: but not every sacrifice a holocaust. Holocausts therefore he is promising, the Body of Christ is speaking, the Unity of Christ is speaking, "I will enter into Thy House in holocausts." All that is mine let Thy fire consume, let nothing of mine remain to me, let all be Thine. But this shall be in the Resurrection of just men, "when both this corruptible shall be clad in incorruption, and this mortal shall be clad in immortality: then shall come to pass that which hath been written, `Death is swallowed up in victory.'" Victory is, as it were, fire divine: when it swalloweth up our death also, it is a holocaust. There remaineth not anything mortal in the flesh, there remaineth not anything culpable in the spirit: the whole of mortal life shall be consumed, in order that in life everlasting it may be consummated,

that from death we may be preserved in life. These therefore will be the holocausts. And what shall there be "in the holocausts"?

17. "I will render to Thee my vows, which my lips have distinguished" (ver. 14). What is the distinction in vows? This is the distinction, that thyself thou censure, Him thou praise: perceive thyself to be a creature, Him the Creator: thyself darkness, Him the Enlightener, to whom thou shouldest say, "Thou shall light my lamp, O Lord my God, Thou shalt enlighten my darkness." For whenever thou shalt have said, O soul, that from thyself thou hast light, thou wilt not distinguish. If thou wilt not distinguish, thou wilt not render distinct vows. Render distinct vows, confess thyself changeable, Him unchangeable: confess thyself without Him to be nothing, but Himself without thee to be perfect; thyself to need Him, but Him not to need thee. Cry to Him, "I have said to the Lord, My God art Thou, for my good things Thou needest not." Now though God taketh thee to Him for a holocaust, He groweth not, He is not increased, He is not richer, He becometh not better furnished: whatsoever He maketh of thee for thy sake, is the better for thee, not for Him that maketh. If thou distinguishest these things, thou renderest the vows to thy God which thy lips have distinguished.

18. "And my mouth hath spoken in my tribulation. How sweet ofttimes is tribulation, how necessary! In that case what hath the mouth of the same spoken in his tribulation? "Holocausts marrowed I will offer to Thee" (ver. 15). What is "marrowed"? Within may I keep Thy love, it shall not be on the surface, in my marrow it shall be that I love Thee. For there is nothing more inward than our marrow: the bones are more inward than the flesh, the marrow is more inward than those same bones. Whosoever therefore on the surface loveth God, desireth rather to please men, but having some other affection within, he offereth not holocausts of marrow: but into whosesoever marrow He looketh, him He receiveth whole. "With incense and rams. The rams are the rulers of the Church: the whole Body of Christ is speaking: this is the thing which he offereth to God. Incense is what? Prayer. "With incense and rams. For especially the rams do pray for the flocks. "I will offer to Thee oxen with he-goats. Oxen we find treading out corn, and the same are offered to God. The Apostle hath said, that of the preachers of the Gospel must be understood that which hath been written, "Of the ox treading out corn the mouth thou shalt not muzzle. Doth God care for oxen? Therefore great are those rams, great the oxen.

What of the rest, that perchance are conscious of certain sins, that perchance in the very road have slipped, and, having been wounded, by penitence are being healed? Shall they too continue, and to the holocausts shall they not belong? Let them not fear, he hath added he-goats also. "I will offer to Thee oxen with he-goats. By the very yoking are saved the he-goats; of themselves they have no strength, being yoked to bulls they are accepted. For they have made friends of the mammon of iniquity, that the same may receive them into everlasting tabernacles? Therefore those he-goats shall not be on the left, because they have made to themselves friends of the mammon of iniquity. But what he-goats shall be on the left? They to whom shall be said, "I hungred, and ye gave me not to eat: not they that have redeemed their sins by almsdeeds.

19. "Come ye, hear, and I will tell, all ye that fear God" (ver. 16). Let us come, let us hear, what he is going to tell, "Come ye, hear, and I will tell. But to whom, "Come ye, and hear"? "All ye that fear God. If God ye fear not, I will not tell. It is not possible that it be told to any where the fear of God is not. Let the fear of God open the ears, that there may be something to enter in, and a way whereby may enter in that which I am going to tell. But what is he going to tell? "How great things He hath done to my soul. Behold, he would tell: but what is he going to tell? Is it perchance how widely the earth is spread, how much the sky is extended, and how many are the stars, and what are the changes of sun and of moon? This creation fulfilleth its course: but they have very curiously sought it out, the Creator thereof have not known. This thing hear, this thing receive, "O ye that fear God, how great things He hath done to my soul: if ye will, to yours also. "How great things He hath done to my soul. "To Him with my mouth I have cried" (ver. 17). "And this very thing, he saith, hath been done to his soul; that to Him with his mouth he should cry, hath been done, he saith, to his soul.

Behold, brethren, Gentiles we were, even if not in ourselves, in our parents. And what saith the Apostle? "Ye know, when Gentiles ye were, to idols without speech how ye went up, being led. Let the Church now say, "how great things He hath done to my soul. "To Him with my mouth I have cried. I aman to a stone was crying, to a deaf stock I was crying, to idols deaf and dumb I was speaking: now the image of God hath been turned to the Creator thereof. I that was "saying to a stock, My father thou art; and to a stone, Thou hast begotten me: now say, "Our Father, which art in Heaven." ..."To

Him with my mouth I have cried, and I have exalted Him under my tongue. See how in secret He would be uncorrupt that offereth marrowed holocausts. This do ye, brethren, this imitate, so that ye may say, "Come ye, see how great things He hath done to my soul. For all those things of which he telleth, by His Grace are done in our soul. See the other things of which he speaketh.

20. "If I have beheld iniquity in my heart, may not the Lord hearken" (ver. 18). Consider now, brethren, how easily, how daily men blushing for fear of men do censure iniquities; He hath done ill, He hath done basely, a villain the fellow is: this perchance for man's sake he saith. See whether thou beholdest no iniquity in thy heart, whether perchance that which thou censurest in another, thou art meditating to do, and therefore against him dost exclaim, not because he hath done it, but because he hath been found out. Return to thyself, within be to thyself a judge. Behold in thy hid chamber, in the very inmost recess of the heart, where thou and He that seeth are alone, there let iniquity be displeasing to thee, in order that thou mayest be pleasing to God. Do not regard it, that is, do not love it, but rather despise it, that is, contemn it, and turn away from it. Whatever pleasing thing it hath promised to allure thee to sin; whatever grievous thing it hath threatened, to drive thee on to evil doing; all is nought, all passeth away: it is worthy to be despised, in order that it may be trampled upon; not to be eyed lest it be accepted. ...

21. "Therefore God hath hearkened to me" (ver. 19). Because I have not beheld iniquity in my heart. "And He hath listened to the voice of my prayer. "Blessed be my God, that hath not thrust away my supplication and His mercy from me" (ver. 20). Gather the sense from that place, where he saith, "Come ye, hear, and I will tell you, all ye that fear God, how great things He hath done to my soul: he hath both said the words which ye have heard, and at the end thus he hath concluded: "Blessed be my God, that hath not thrust away my supplication and His mercy from me. For thus there arriveth at the Resurrection he that speaketh, where already we also are by hope: yea both it is we ourselves, and this voice is ours. So long therefore as here we are, this let us ask of God, that He thrust not from us our supplication, and His mercy, that is, that we pray continually, and He continually pity. For many become feeble in praying, and in the newness of their own conversion pray fervently, afterwards feebly, afterwards coldly, afterwards negligently: as if they have

become secure. The foe watcheth: thou sleepest. The Lord Himself hath given commandment in the Gospel, how "it behoveth men always to pray and not to faint. And he giveth a comparison from that unjust judge, who neither feared God, nor regarded man, whom that widow daily importuned to hear her;

and he yielded for weariness, that was not influenced by pity: and the naughty judge saith to himself, "Though neither God I fear, nor men I regard, even because of the weariness which this widow daily putteth upon me, I will hear her cause, and will avenge her. And the Lord saith, "If a naughty judge hath done this, shall not your Father avenge His chosen, that to Him do cry day and night? Yea, I say unto you, He shall make judgment of them speedily. Therefore let us not hint prayer. Though He putteth off what He is going to grant, He putteth it not away: being secure of His promise, let us not faint in praying, and this is by His goodness. Therefore he hath said, "Blessed is my God, that hath not thrust away my supplication and His mercy from me. When thou hast seen thy supplication "not thrust away from thee," be secure, that His mercy hath not been thrust away from thee.

PSALM 67

1. Your Love remembereth, that in two Psalms, which have been already treated of, we have stirred up our soul to bless the Lord, and with godly chant have said, "Bless thou, O my soul, the Lord. If therefore we have stirred up our soul in those Psalms to bless the Lord, in this Psalm is well said, "May God have pity on us, and bless us" (ver. 1). Let our soul bless the Lord, and let God bless us. When God blesseth us, we grow, and when we bless the Lord, we grow, to us both are profitable. He is not increased by our blessing, nor is He lessened by our cursing. He that curseth the Lord, is himself lessened: he that blesseth the Lord, is himself increased. First, there is in us the blessing of the Lord, and the consequence is that we also bless the Lord. That is the rain, this the fruit. Therefore there is rendered as it were fruit to God the Husbandman, raining upon and tilling us. Let us chant these words with no barren devotion, with no empty voice, but with true heart. For most evidently God the Father hath been called a Husbandman. The Apostle saith, "God's husbandry ye are, God's building ye are. In things visible of this world, the vine is not a building, and a building is not a vineyard: but we are the vineyard of the Lord, because He tilleth us for fruit; the building of God we are, since He who tilleth us, dwelleth in us.

And what saith the same Apostle? "I have planted, Apollos hath watered, but the increase God hath given. Therefore neither he that planteth is anything, nor he that watereth, but He that giveth the increase, even God. He it is therefore that giveth the increase. Are those perchance the husbandmen? For a husbandman he is called that planteth, that watereth: but the Apostle hath said, "I have planted, Apollos hath watered. Do we enquire whence himself hath done this? The Apostle maketh answer, "Yet not I, but the Grace of God with me. Therefore whithersoever thou turn thee, whether through Angels, thou wilt find God thy Husbandman; whether through Prophets, the Same is thy Husbandman; whether through Apostles, the very Same acknowledge to be thy Husbandman. What then of us? Perchance we are the labourers of that Husbandman, and this too with powers imparted by Himself, and by Grace granted by Himself. ...

2. "Lighten His countenance upon us." Thou wast perchance going to enquire, what is "bless us"? In many ways men would have themselves to be blessed of God: one would have himself to be blessed, so that he may have a house full of the necessary things of this life; another desireth himself to be blessed, so that he may obtain soundness of body without flaw; another would have himself to be blessed, if perchance he is sick, so that he may acquire soundness; another longing for sons, and perchance being sorrowful because none are born, would have himself to be blessed so that he may have posterity. And who could number the divers wishes of men desiring themselves to be blessed of the Lord God? But which of us would say, that it was no blessing of God, if either husbandry should bring him fruit, or if any man's house should abound in plenty of things temporal, or if the very bodily health be either so maintained that it be not lost, or, if lost, be regained?...

3. "Every soul that is blessed is simple," not cleaving to things earthly nor with glued wings grovelling, but beaming with the brightness of virtues, on the twin wings of twin love doth spring into the free air; and seeth how from her is withdrawn that whereon she was treading, not that whereon she was resting, and she saith securely, "The Lord hath given, the Lord hath taken away; as it hath pleased the Lord, so hath been done: be the name of the Lord blessed." ...But let not perchance any weak man say, when shall I be of so great virtue, as was holy Job? The mightiness of the tree thou wonderest at, because but now thou hast been born: this great tree, whereat thou won-

derest, under the branches and shade whereof thou coolest thyself, hath been a switch. But dost thou fear lest there be taken away from thee these things, when such thou shalt have become? Observe that they are taken away from evil men also. Why therefore dost thou delay conversion? That which thou fearest when good to lose, perchance if evil thou wilt lose still. If being good thou shalt have lost them, there is by thee the Comforter that hath taken them away: the coffer is emptied of gold; the heart is full of faith: without, poor thou art, but within, rich thou art: thy riches with thee thou carriest, which thou wouldest not lose, even if naked from shipwreck thou shouldest escape.

Why doth not the loss, that perchance, if evil, thou wilt lose, find thee good; forasmuch as thou seest evil men also suffer loss? But with greater loss they are stricken: empty is the house, more empty the conscience is. Whatsoever evil man shall have lost these things, hath nothing to hold by without, hath nothing within whereon he may rest. He fleeth when he hath suffered loss from the place where before the eyes of men with the display of riches he used to vaunt himself; now in the eyes of men to vaunt himself he is not able: to himself within he returneth not, because he hath nothing. He hath not imitated the ant, he hath not gathered to himself grains, while it was summer. What have I meant by, while it was summer? While he had quietude of life, while he had this world's prosperity, when he had leisure, when happy he was being called by all men, his summer it was. He should have imitated the ant, he should have heard the Word of God, he should have gathered together grains, and he should have stored them within. There had come the trial of tribulation, there had come upon him a winter of numbness, tempest of fear, the cold of sorrow, whether it were loss, or any danger to his safety, or any bereavement of his family; or any dishonour and humiliation; it was winter; the ant falleth back upon that which in summer she hath gathered together;

and within in her secret store, where no man seeth, she is recruited by her summer toils. When for herself she was gathering together these stores in summer, all men saw her: when on these she feedeth in winter, no one seeth. What is this? See the ant of God, he riseth day by day, he hasteneth to the Church of God, he prayeth, he heareth lection, he chanteth hymn, he digesteth that which he hath heard, with himself he thinketh thereon, he storeth within grains gathered from the threshing-floor. They that provid-

ently hear those very things which even now are being spoken of, do thus, and by all men are seen to go forth to the Church, go back from Church, to hear sermon, to hear lection, to choose a book, open and read it: all these things are seen, when they are done. That ant is treading his path, carrying and storing up in the sight of men seeing him. There cometh winter sometime, for to whom cometh it not? There chanceth loss, there chanceth bereavement: other men pity him perchance as being miserable, who know not what the ant hath within to eat, and they say, miserable he whom this hath befallen, or what spirits, dost thou think, hath he whom this hath befallen? how afflicted is he? He measureth by himself, hath compassion according to his own strength; and thus he is deceived:

because the measure wherewith he measureth himself, he would apply to him whom he knoweth not. ...O sluggard, gather in summer while thou art able; winter will not suffer thee to gather, but to eat that which thou shalt have gathered. For how many men so suffer tribulation, that there is no opportunity either to read anything, or to hear anything, and they obtain no admittance, perchance, to those that would comfort them. The ant hath remained in her nest, let her see if she hath gathered anything in summer, whereby she may recruit herself in winter. 4. ...There is a double interpretation, both must be given: "lighten," he saith, "Thy face upon us," show to us Thy countenance. For God doth not ever light His countenance, as if ever it had been without light: but He lighteth it upon us, so that what was hidden from us, is opened to us, and that which was, but to us was hidden, is unveiled upon us, that is, is lightened. Or else surely it is, "Thy image lighten upon us: so that he said this, in "lighten Thy countenance upon us: Thou hast imprinted Thy countenance upon us; Thou hast made us after Thine image and Thy likeness, Thou hast made us Thy coin; but Thine image ought not in darkness to remain: send a ray of Thy wisdom, let it dispel our darkness, and let there shine in us Thy image; let us know ourselves to be Thine image, let us hear what hath been said in the Song of Songs, "If Thou shalt not have known Thyself, O Thou fair one among women. For there is said to the Church, "If Thou shalt not have known Thyself. What is this? If Thou shalt not have known Thyself to have been made after the image of God. O Soul of the Church, precious, redeemed with the blood of the Lamb immaculate, observe of how great value Thou art, think what hath been given for Thee.

Let us say, therefore, and let us long that He "may lighten His face upon us. We wear His face:

in like manner as the faces of emperors are spoken of, truly a kind of sacred face is that of God in His own image: but unrighteous men know not in themselves the image of God. In order that the countenance of God may be lightened upon them, they ought to say what? "Thou shalt light my candle, O Lord my God, Thou shalt light my darkness. I am in the darkness of sins, but by the ray of Thy wisdom dispelled be my darkness, may Thy countenance appear; and if perchance through me it appeareth somewhat deformed, by Thee be there reformed that which by Thee hath been formed. 5. "That we may know on earth Thy way" (ver. 2). "On earth," here, in this life, "we may know Thy way. What is, "Thy way"? That which leadeth to Thee. May we acknowledge whither we are going, acknowledge where we are as we go; neither in darkness we can do. Afar Thou art from men sojourning, a way to us Thou hast presented, through which we must return to Thee. "Let us acknowledge on earth Thy way. What is His way wherein we have desired, "That we may know on earth Thy way"? We are going to enquire this ourselves, not of ourselves to learn it. We can learn of it from the Gospel: "I am the Way," the Lord saith: Christ hath said, "I am the Way. But dost thou fear lest thou stray? He hath added, "And the Truth. Who strayeth in the Truth? He strayeth that hath departed from the Truth. The Truth is Christ, the Way is Christ: walk therein. Dost thou fear lest thou die before thou attain unto Him? "I am the Life: I am," He saith, "the Way and the Truth and the Life. As if He were saying, "What fearest thou? Through Me thou walkest, to Me thou walkest, in Me thou restest. What therefore meaneth, "We may know on earth Thy Way," but "we may know on earth Thy Christ"? But let the Psalm itself reply: lest ye think that out of other Scriptures there must be adduced testimony, which perchance is here wanting:

by repetition he hath shown what signified, "That we may know on earth Thy Way: and as if thou wast inquiring, "In what earth, what way? "In all nations Thy Salvation. In what earth, thou art inquiring? Hear: "In all nations. What way art thou seeking? Hear: "Thy Salvation. Is not perchance Christ his Salvation? And what is that which the old Symeon hath said, that old man, I say, in the Gospel, preserved full of years even unto the infancy of the Word? For that old man took in his hands the Infant Word of God. Would He that in the womb deigned to be, disdain to be in the hands of an old man? The

Same was in the womb of the virgin, as was in the hands of the old man, a weak infant both within the bowels, and in the old man's hand, to give us strength, by whom were made all things; and if all things, even His very mother. He came humble, He came weak, but clothed with a weakness to be changed into strength, because "though He was crucified of weakness, yet He liveth of the virtue of God," the Apostle saith. He was then in the hands of an old man. And what saith that old man? Rejoicing that now he must be loosed from this world, seeing how in his own hand was held He by whom and in whom his Salvation was upheld; he saith what?

"Now Thou lettest go," he saith, "O Lord, Thy servant in peace, for mine eyes have seen Thy Salvation. Therefore, "May God bless us, and have pity on us; may He lighten His countenance upon us, that we may know on earth Thy Way! In what earth? "In all nations? What Way? "Thy Salvation." 6. What followeth because the Salvation of God is known in all nations? "Let the peoples confess to Thee, O God" (ver. 3); "confess to Thee," he saith, "all peoples. There standeth forth a heretic, and he saith, In Africa I have peoples: and another from another quarter, And I in Galatia have peoples. Thou in Africa, he in Galatia: therefore I require one that hath them everywhere. Ye have indeed dared to exult at that voice, when ye heard, "Let the peoples confess to Thee, O God. Hear the following verse, how he speaketh not of a part: "Let there confess to Thee all peoples. Walk ye in the Way together with all nations; walk ye in the Way together with all peoples, O sons of peace, sons of the One Catholic Church, walk ye in the Way, seeing as ye walk. Wayfarers do this to beguile their toil. Sing ye in this Way; I implore you by that Same Way, sing ye in this Way: a new song sing ye, let no one there sing old ones: sing ye the love-songs of your fatherland, let no one sing old ones. New Way, new wayfarer, new song. Hear thou the Apostle exhorting thee to a new song: "Whatever therefore is in Christ is a new creature; old things have passed away, behold they have been made new. A new song sing ye in the way, which ye have learned "on the earth. In what earth? "In all nations. Therefore even the new song doth not belong to a part.

He that in a part singeth, singeth an old song: whatever he please to sing, he singeth an old song, the old man singeth: divided he is, carnal he is. Truly in so far as carnal he is, so far he is old; and in so far as he is spiritual, so far new. See what saith the Apostle: "I could not speak to you as if to spiritual, but as if to carnal. Whence proverb he them carnal? "For while one saith, I

am of Paul; but another, I of Apollos: are ye not," he saith, "carnal? Therefore in the Spirit a new song sing thou in the safe way. Just as wayfarers sing, and ofttimes in the night sing. Awful round about all things do sound, or rather they sound not around, but are still around; and the more still the more awful; nevertheless, even they that fear robbers do sing. How much more safely thou singest in Christ! That way hath no robber, unless thou by forsaking the way fallest in the hands of a robber. ...Why fear ye to confess, and in your confession to sing a new song together with all the earth; in all the earth, in Catholic peace, dost thou fear to confess to God, lest He condemn thee that hast confessed? If having not confessed thou liest concealed, having confessed thou wilt be condemned. Thou fearest to confess, that by not confessing canst not be concealed:

thou wilt be condemned if thou hast held thy peace, that mightest have been delivered, by having confessed. "O God, confess to Thee all peoples." 7. And because this confession leadeth not to punishment, he continueth and saith, "Let the nations rejoice and exult" (ver. 4). If robbers after confession made do wail before man, let the faithful after confessing before God rejoice. If a man be judge, the torturer and his fear exact from a robber a confession: yea sometimes fear wringeth out confession, pain extorteth it: and he that waileth in tortures, but feareth to be killed if he confess, supporteth tortures as far as he is able: and if he shall have been overcome by pain, he giveth his voice for death. Nowise therefore is he joyful; nowise exulting: before he confesseth the claw teareth him; when he hath confessed, the executioner leadeth him along a condemned felon: wretched in every case. But "let the nations rejoice and exult. Whence? Through that same confession. Why? Because good He is to whom they confess: He exacteth confession, to the end that He may deliver the humble; He condemneth one not confessing, to the end that He may punish the proud. Therefore be thou sorrowful before thou confessest; after having confessed exult, now thou wilt be made whole. Thy conscience had gathered up evil humours, with boil it had swollen, it was torturing thee, it suffered thee not to rest: the Physician applieth the fomentations of words, and sometimes He lanceth it, He applieth the surgeon's knife by the chastisement of tribulation: do thou acknowledge the Physician's hand, confess thou, let every evil humour go forth and flow away in confession:

now exult, now rejoice, that which remaineth will be easy to be made whole. ..."Let the nations rejoice and exult, for Thou judgest the peoples in

equity. And that unrighteous men may not fear, he hath added, "and the nations on the earth Thou directest. Depraved were the nations and crooked were the nations, perverse were the nations; for the ill desert of their depravity, and crookedness and perverseness, the Judge's coming they feared: there cometh the hand of the same, it is stretched out mercifully to the peoples, they are guided in order that they may walk the straight way; why should they fear the Judge to come, that have first acknowledged Him for a Corrector? To His hand let them give up themselves, Himself guideth the nations on the earth. But guided nations are walking in the Truth, are exulting in Him, are doing good works; and if perchance there cometh in any water (for on sea they are sailing) through the very small holes, through the crevices into the hold, pumping it out by good works, lest by more and more coming it accumulate, and sink the ship, pumping it out daily, fasting, praying, doing almsdeeds, saying with pure heart, "Forgive us our debts, as also we forgive our debtors" -saying such words walk thou secure, and exult in the way, sing in the way. Do not fear the Judge: before thou wast a believer, thou didst find a Saviour.

Thee ungodly He sought out that He might redeem, thee redeemed will He forsake so as to destroy? "And the nations on earth Thou directest." 8. He exulteth, rejoiceth, exhorteth, he repeateth those same verses in exhortation. "The earth hath given her fruit" (ver. 6). What fruit? "Let all peoples confess to Thee." Earth it was, of thorns it was full; there came the hand of One rooting them up, there came a calling by His majesty and mercy, the earth began to confess; now the earth giveth her fruit. Would she give her fruit unless first she were rained on? Would she give her fruit, unless first the mercy of God had come from above? Let them read to me, thou sayest, how the earth being rained upon gave her fruit. Hear of the Lord raining upon her: "Repent, for the kingdom of heaven is at hand." He raineth, and that same rain is thunder; it terrifieth: fear thou Him thundering, and receive Him raining. Behold, after that voice of a thundering and raining God, after that voice let us see something out of the Gospel itself. Behold that harlot of ill fame in the city burst into a strange house into which she had not been invited by the host, but by One invited she had been called; called not with tongue, but by Grace. The sick woman knew that she had there a place, where she was aware that her Physician was sitting at meat. She has gone in, that was a sinner; she dareth not draw near save to the feet: she weepeth at

His feet, she washeth with tears, she wipeth with hair, she anointeth with ointment. Why wonderest thou? The earth hath given her fruit. This thing, I say, came to pass by the Lord raining there through His own mouth; there came to pass the things whereof we read in the Gospel; and by His raining through His clouds, by the sending of the Apostles and by their preaching the truth, the earth more abundantly hath given her fruit, and that crop now hath filled the round world.

9. The fruit of the earth was first in Jerusalem. For from thence began the Church: there came there the Holy Spirit, and filled full the holy men gathered together in one place; miracles were done, with the tongues of all men they spake. They were filled full of the Spirit of God, the people were converted that were in that place, fearing and receiving the divine shower, by confession they brought forth so much fruit, that all their goods they brought together into a common stock, making distribution to the poor, in order that no one might call anything his own, but all things might be to them in common, and they might have one soul and one heart unto God. For there had been forgiven them the blood which they had shed, it had been forgiven them by the Lord pardoning, in order that now they might even learn to drink that which they had shed. Great in that place is the fruit: the earth hath given her fruit, both great fruit, and most excellent fruit. Ought by any means that earth alone to give her fruit? "May there bless us God, our God, may there bless us God" (ver. 7). Still may He bless us: for blessing in multiplication is wont most chiefly and properly to be perceived. Let us prove this in Genesis; see the works of God: God made light, and God made a division between light and darkness: the light He called day, and the darkness He called night. It is not said, He blessed the light. For the same light returneth and changeth by days and nights. He calleth the sky the firmament between waters and waters: it is not said, He blessed the sky: He severed the sea from the dry land, and named both, the dry land earth, and the gathering together of the waters sea: neither here is it said, God blessed. ...

10. How should we will that to us He come? By living well, by doing well. Let not things past please us; things present not hold us; let us not "close the ear" as it were with tail, let us not press down the ear on the ground; lest by things past we be kept back from hearing, lest by things present we be entangled and prevented from meditating on things future; let us reach forth

unto those things which are before, let us forget things past. And that for which now we toil, for which now we groan, for which now we sigh, of which now we speak, which in part, however small soever, we perceive, and to receive are not able, we shall receive, we shall thoroughly enjoy in the resurrection of the just. Our youth shall be renewed as an eagle's, if only our old man we break against the Rock of Christ. Whether those things be true, brethren, which are said of the serpent, or those which are said of the eagle, or whether it be rather a tale of men than truth, truth is nevertheless in the Scriptures, and not without reason the Scriptures have spoken of this: let us do whatever it signifieth, and not toil to discover how far that is true. Be thou such an one, as that thy youth may be able to be renewed as an eagle's. And know thou that it cannot be renewed, except thine old man on the Rock shall have been broken off:

that is, except by the aid of the Rock, except by the aid of Christ, thou wilt not be able to be renewed. Do not thou because of the pleasantness of the past life be deaf to the word of God: do not by things present be so held and entangled, as to say, I have no leisure to read, I have no leisure to hear. This is to press down the ear upon the ground. Do thou therefore not be such an one: but be such an one as on the other side thou findest, that is, so that thou forget things past, unto things before reach thyself out, in order that thine old man on the Rock thou mayest break off. And if any comparisons shall have been made for thee, if thou hast found them in the Scriptures, believe: if thou shalt not have found them spoken of except by report, do not very much believe them. The thing itself perchance is so, perchance is not so. Do thou profit by it, let that comparison avail for thy salvation. Thou art unwilling to profit by this comparison, by some other profit, it mattereth not provided thou do it: and, being secure, wait for the Kingdom of God, lest thy prayer quarrel with thee. For, O Christian man, when thou sayest, Thy Kingdom come, how sayest thou, "Thy kingdom come"? Examine thy heart: see, behold, "Thy kingdom come: He crieth out to thee, "I come: dost thou not fear? Often we have told Your Love:

both to preach the truth is nothing, if heart from tongue dissent: and to hear the truth is nothing, if fruit follow not hearing. From this place exalted as it were we are speaking to you: but how much we are beneath your feet in fear, God knoweth, who is gracious to the humble; for the voices of men praising do not give us so much pleasure as the devotion of men confessing,

and the deeds of men now righteous. And how we have no pleasure but in your advances, but by those praises how much we are endangered, He knoweth, whom we pray to deliver us from all dangers, and to deign to know and crown us together with you, saved from every trial, in His Kingdom.

PSALM 68

1. Of this Psalm, the title seemeth not to need operose discussion: for simple and easy it appeareth. For thus it standeth: "For the end, for David himself a Psalm of a Song." But in many Psalms already we have reminded you what is "at the end: for the end of the Law is Christ for righteousness to every man believing:" He is the end which maketh perfect, not that which consumeth or destroyeth. Nevertheless, if any one endeavoureth to inquire, what meaneth, "a Psalm of a Song:" why not either "Psalm" or "Song," but both; or what is the difference between Psalm of Song, and Song of Psalm, because even thus of some Psalms the titles are inscribed: he will find perchance something which we leave for men more acute and more at leisure than ourselves. ... 2. "Let God rise up, and let His enemies be scattered" (ver. 1). Already this hath come to pass, Christ hath risen up, "who is over all things, God blessed for ever," and His enemies have been dispersed through all nations, to wit, the Jews; in that very place, where they practised their enmities, being overthrown in war, and thence through all places dispersed: and now they hate, but fear, and in that very fear they do that which followeth, "And let them that hate Him flee from His face." The flight indeed of the mind is fear. For in carnal flight, whither flee they from the face of Him who everywhere showeth the efficacy of His presence? "Whither shall I depart," saith he, "from Thy Spirit, and from Thy face whither shall I flee?" With mind, therefore, not with body, they flee; to wit, by being afraid, not by being hidden; and not from that face which they see not, but from that which they are compelled to see. For the face of Him hath His presence in His Church been called. ...

3. "As smoke faileth, let them fail" (ver. 2). For they lifted up themselves from the fires of their hatred unto the vapouring of pride, and against Heaven setting their mouth, and shouting, "Crucify, Crucify," Him taken captive they derided, Him hanging they mocked: and being soon conquered by that very Person against whom they swelled victorious, they vanished away. "As wax melteth from the face of fire, so let sinners perish from the face of God."

Though perchance in this passage he hath referred to those men, whose hard-heartedness in tears of penitence is dissolved: yet this also may be understood, that he threateneth future judgment; because though in this world like smoke, in lifting up themselves, that is, in priding themselves, they have melted away, there will come to them at the last final damnation, so that from His face they will perish for everlasting, when in His own glory He shall have appeared, like fire, for the punishment of the ungodly, and the light of the righteous.

4. "Lastly, there followeth, "And let just men be joyous, and exult in the sight of God, let them delight in gladness" (ver. 3). For then shall they hear, "Come, ye blessed of My Father, receive ye the kingdom." "Let them be joyous," therefore, that have toiled, "and exult in the sight of God." For there will not be in this exultation, as though it were before men, any empty boasting; but (it will be) in the sight of Him who unerringly looketh into that which He hath granted. "Let them delight in gladness:" no longer exulting with trembling as in this world, so long as "human life is a trial upon earth." Secondly, he turneth himself to those very persons to whom he hath given so great hope, and to them while here living he speaketh and exhorteth: "Sing ye to God, psalm ye to His name" (ver. 4). Already on this subject in the exposition of the Title we have before spoken that which seemed meet. He singeth to God, that liveth to God: He psalmeth to His name, that worketh unto His Glory. In singing thus, in psalming thus, that is, by so living, by so working, "a way make ye to Him," he saith, "that hath ascended above the setting." A way make ye to Christ: so that through the beautiful feet of men telling good tidings, the hearts of men believing many have a way opened to Him. For the Same is He that hath ascended above the "setting:" either because the new life of one turned to Him receiveth Him not, except the old life shall have set by his renouncing this world, or because He ascended above the setting, when by rising again He conquered the downfall of the body. "For The Lord is His name." Which if they had known, the Lord of glory they never would have crucified.

5. "Exult ye in the sight of Him," O ye to whom hath been said, "Sing ye to God, psalm ye to the name of Him, a way make ye to Him that hath ascended above the setting," also "exult in the sight of Him:" as if "sorrowful, yet alway rejoicing." For while ye make a way to Him, while ye prepare a way whereby He may come and possess the nations, ye are to suffer in the sight of

men many sorrowful things. But not only faint not, but even exult, not in the sight of men, but in the sight of God. "In hope rejoicing, in tribulation enduring:" "exult ye in the sight of Him." For they that in the sight of men trouble you, "shall be troubled by the face of Him, the Father of orphans and Judge of widows" (ver. 5). For desolate they suppose them to be, from whom ofttimes by the sword of the Word of God both parents from sons, and husbands from wives, are severed: but persons destitute and widowed have the consolation "of the Father of orphans and Judge of widows:" they have the consolation of Him that say to Him, "For my father and my mother have forsaken me, but the Lord hath taken up me:" and they that have hoped in the Lord, continuing in prayers by night and by day: by whose face those men shall be troubled when they shall have seen themselves prevail nothing, for that the whole world hath gone away after Him. For out of those orphans and widows, that is, persons destitute of partnership in this world's hope, the Lord for Himself doth build a Temple: whereof in continuation he saith, "The Lord is in His holy place."

6. For what is His place he hath disclosed, when he saith, "God that maketh to dwell men of one mood in a house" (ver. 6): men of one mind, of one sentiment: this is the holy place of the Lord. For when he had said, "The Lord is in His holy place:" as though we were inquiring in what place, since He is everywhere wholly, and no place of corporal space containeth Him; forthwith he hath subjoined somewhat, that we should not seek Him apart from ourselves, but rather being of one mood dwelling in a house, we should deserve that He also Himself deign to dwell among us. This is the holy place of the Lord, the thing that most men seek to have, a place where in prayer they may be hearkened unto. ...For as in a great house of a man, the Lord thereof doth not abide in every place whatsoever, but in some place doubtless more private and honourable: so God dwelleth not in all men that are in His house (for He dwelleth not in the vessels of dishonour), but His holy place are they whom "He maketh to dwell of one mood," or "of one manner, in a house." For what are called tropoi in Greek, by both modi and mores (moods and manners), in Latin may be interpreted. Nor hath the Greek writer, "Who maketh to dwell," but only "maketh to dwell." "The Lord," then, "is in His holy place."...

7. But to prove that by His Grace He buildeth to Himself this place, not for the sake of the merits preceding of those persons out of whom He builde-

th it, see what followeth: "Who leadeth forth men fettered, in strength. For He looseth the heavy bonds of sins, wherewith they were fettered so that they could not walk in the way of the commandments: but He leadeth them forth "in strength," which before His Grace they had not. "Likewise men provoking that dwell in the tombs: that is, every way dead, taken up with dead works. For these men provoke Him to anger by withstanding justice: for those fettered men perchance would walk, and are not able, and are praying of God that they may be able, and are saying to Him, "From my necessities lead me forth. By whom being heard, they give thanks, saying, "Thou hast broken asunder my bonds. But these provoking men that dwell in the tombs, are of that kind, which in another passage the Scripture pointeth out, saying, "From a dead man, as from one that is not, confession perisheth. Whence there is this saying, "When a sinner shall have come into the depth of evil things, he despiseth. For it is one thing to long for, another thing to fight against righteousness: one thing from evil to desire to be delivered, another thing one's evil doings to defend rather than to confess: both kinds nevertheless the Grace of Christ leadeth forth in strength.

With what strength, but that wherewith against sin even unto blood they are to strive? For out of each kind are made meet persons, whereof to construct His holy place; those being loosened, these being raised to life. For even of the woman, whom Satan had bound for eighteen years, by His command He loosed the bonds; and Lazarus' death by His voice He overcame. He that hath done these things in bodies, is able to do more marvellous things in characters, and to make men of one mood to dwell in a house: "leading forth men fettered in strength, likewise men provoking that dwell in the tombs." 8. "O God, when Thou wentest forth before Thy people" (ver. 7). His going forth is perceived, when He appeareth in His works. But He appeareth not to all men, but to them that know how to spy out His works. For I do not now speak of those works which are conspicuous to all men, Heaven and earth and sea and all things that in them are; but the works whereby He leadeth forth men fettered in strength, likewise men provoking that dwell in the tombs, and maketh them of one manner to dwell in a house. Thus He goeth forth before His people, that is, before those that do perceive this His Grace. Lastly, there followeth, "When Thou wentest by in the desert, the earth was moved" (ver. 8). A desert were the nations, which knew not God: a desert they were, where by God Himself no law had been given, where no

Prophet had dwelled, and foretold the Lord to come. "When," then, "Thou wentest by in the desert," when Thou wast preached in the nations; "the earth was moved," to the faith earthly men were stirred up. But whence was it moved? "For the heavens dropped from the face of God. Perchance here some one calleth to mind that time, when in the desert God was going over before His people, before the sons of Israel, by day in the pillar of cloud, by night in the brightness of fire;

and determineth that thus it is that "the heavens dropped from the face of God," for manna He rained upon His people: that the same thing also is that which followeth, "Mount Sina from the face of the God of Israel," "with voluntary rain severing God to Thine inheritance" (ver. 9), namely, the God that on Mount Sina spake to Moses, when He gave the Law, so that the manna is the voluntary rain, which God severed for His inheritance, that is, for His people; because them alone He so fed, not the other nations also: so that what next he saith, "and it was weakened," is understood of the inheritance being itself weakened; for they murmuring, fastidiously loathed the manna, longing for victuals of flesh, and those things on which they had been accustomed to live in Egypt. ... Lastly, all those men in the desert were stricken down, nor were any of them except two found worthy to go into the land of promise. Although even if in the sons of them that inheritance be said to have been perfected, we ought more readily to hold to a spiritual sense. For all those things in a figure did happen to them; until the day should break, and the shadows should be removed.

9. May then the Lord open to us that knock; and may the secret things of His mysteries, as far as Himself vouchsafeth, be disclosed. For in order that the earth might be moved to the Truth when into the desert of the Gentiles the Gospel was passing, "the Heavens dropped from the face of God." These are the Heavens, whereof in another Psalm is sung, "The Heavens are telling forth the glory of God." ... So here also, "the Heavens dropped;" but "from the face of God." For even these very persons have been "saved through faith, and this not of themselves, but God's gift it is, not of works, lest perchance any man should be lifted up. For of Himself we are the workmanship," "that maketh men of one mood to dwell in a house." 10. But what is that which followeth, "Mount Sina from the face of the God of Israel"? Must there be understood "dropped; so that what he hath called by the name of Heavens, the same he hath willed to be understood under the name of Mount Sina

also; just as we said that those are called mountains, which were called Heavens? Nor in this sense ought it to move us that He saith "mountain," not mountains, while in that place they were called "Heavens," not Heaven: for in another Psalm also after it had been said, "The Heavens are telling forth the glory of God: after the manner of Scripture repeating the same sense in different words, subsequently there is said, "And the firmament telleth the works of His hands. First he said "Heavens," not "Heaven: and yet afterwards not "firmaments," but "firmament. For God called the firmament Heaven, as in Genesis hath been written. Thus then Heavens and Heaven, mountains and mountain, are not a different thing, but the very same thing: just as Churches many, and the One Church, are not a different thing, but the very same thing. Why then "Mount Sina, which gendereth unto bondage"? as saith the Apostle. Is perchance the Law itself to be understood in Mount Sina, as that which "the Heavens dropped from the face of God," in order that the earth might be moved? And is this the very moving of the earth, when men are troubled, because the Law they cannot fulfil?

But if so it is, this is the voluntary rain, whereof in confirmation he saith, "Voluntary rain God severing to Thine inheritance: because "He hath not done so to any nation, and His judgment He hath not manifested to them. God therefore set apart this voluntary rain to His inheritance because He gave the Law. And "there was made weak," either the Law, or the inheritance. The Law may be understood to have been made weak, because it was not fulfilled; not that of itself it is weak, but because it maketh men weak, by threatening punishment, and not aiding through grace. For also the very word the Apostle hath used, where he saith, "For that which was impossible of the Law, wherein it was made weak through the flesh: willing to intimate that through the Spirit it is fulfilled: nevertheless, itself he hath said is made weak, because by weak men it cannot be fulfilled. But the inheritance, that is, the people, without any doubt is understood to have been made weak by the giving to them of the Law. For "the Law came in, that transgression might abound. But that which followeth, "But Thou hast made it perfect," to the Law is thus referred, forasmuch as it is made perfect, that is, is fulfilled after that which the Lord saith in the Gospel, "I have not come to annul the Law, but to fulfil." ... There is in these words yet another sense: which seemeth to me more to approve itself.

For much more in accordance with the context, grace itself is understood to be the voluntary rain, because with no preceding merits of works it is given gratis. "For if grace, no longer of works: otherwise grace no longer is grace." ..."But to humble men He giveth grace. And it was made weak, but Thou hast made it perfect: because "virtue in weakness is perfected. Some copies indeed, both Latin and Greek, have not "Mount Sina; but, "from the face of the God of Sina, from the face of the God of Israel. That is, "The Heavens dropped from the face of God: and, as if enquiry were made of what God, "from the face of the God," he saith, "of Sina, from the face of the God of Israel," that is, from the face of the God that gave the Law to the people of Israel. Why then "the Heavens dropped from the face of God," from the face of this God, but because thus was fulfilled that which had been foretold, "Blessing He shall give that hath given the Law"? The Law whereby to terrify a man that relieth on human powers; blessing, whereby He delivereth a man that hopeth in God. Thou then, O God, hast made perfect Thine inheritance; because it is made weak in itself, in order that it may be made perfect by Thee.

11. "Thine animals shall dwell therein" (ver. 10). "Thine," not their own; to Thee subject, not for themselves free; for Thee needy, not for themselves sufficient. Lastly, he continueth, "Thou hast prepared in Thine own sweetness for the needy, O God." "In Thine own sweetness," not in his meetness. For the needy he is, for he hath been made weak, in order that he may be made perfect: he hath acknowledged himself indigent, that he may be replenished. This is that sweetness, whereof in another place is said, "The Lord shall give sweetness, and our land shall give her fruit:" in order that a good work may be done not for fear, but for love; not for dread of punishment, but for love of righteousness. For this is true and sound freedom. But the Lord hath prepared this for one wanting, not for one abounding, whose reproach is that poverty: of which sort in another place is said, "Reproach to these men that abound, and contempt to proud men." For those he hath called proud, whom he hath called them that abound.

12. "The Lord shall give the Word" (ver. 11): to wit, food for His animals which shall dwell therein. But what shall these animals work to whom He shall give the word? What but that which followeth? "To them preaching the Gospel in much virtue. With what virtue, but with that strength wherein He leadeth forth men fettered? Perchance also here he speaketh of that virtue,

wherewith in preaching the Gospel they wrought wondrous signs. Who then "shall give the Word to men preaching the Gospel with much virtue"? "The King," he saith, "of the virtues of the Beloved" (ver. 12). The Father therefore is King of the virtues of the Son. For the Beloved, when there is not specified any person that is beloved, by a substitution of name, of the Only Son is understood. Is not the Son Himself King of His virtues, to wit of the virtues serving Himself? Because with much virtue the King of Virtues shall give the Word to men preaching the Gospel, of Whom it hath been said, "The Lord of Virtues, He is the King of Glory? But his not having said King of Virtues, but "King of the Virtues of the beloved," is a most usual expression in the Scriptures, if any one observe: which thing chiefly appeareth in those cases where even the person's own name is already expressed, so that it cannot at all be doubted that it is the same person of whom something is said.

Of which sort also is that which in the Pentateuch in many passages is found: "And Moses did it, as the Lord commanded Moses. He said not that which is usual in our expressions, And Moses did, as the Lord commanded him; but, "Moses did as the Lord commanded Moses," as if one person were the Moses whom He commanded, and another person the Moses who did, whereas it is the very same. In the New Testament such expressions are most difficult to find. ... "The King," therefore, "of the virtues of the Beloved," thus may be understood, as if it were to be said, the King of His virtues, because both King of Virtues is Christ, and the Beloved is the very same Christ. However, this sense hath not so great urgency, as that no other can be accepted: because the Father also may be understood as King of the virtues of His Beloved Son, to whom the Beloved Himself saith, "All Mine are Thine, and Thine Mine. But if perchance it is asked, whether God the Father of the Lord Jesus Christ can be called King also, I know not whether any one would dare to withhold this name from Him in the passage where the Apostle saith, "But to the King of ages, immortal, invisible, the only God. Because even if this be said of the Trinity itself, therein is also God the Father.

But if we do not carnally understand, "O God, Thy Judgment to the King give Thou, and Thy justice to the Son of the King: I know not whether anything else hath been said than, "to Thy Son. King therefore is the Father also. Whence that verse of this Psalm, "King of the virtues of the Beloved; in either way may be understood. When therefore he had said, "The Lord shall give the Word to men preaching the Gospel with much virtue: because virtue

itself by Him is ruled, and serveth Him by whom it is given; the Lord Himself, he saith, who shall give the Word to men preaching the Gospel with much virtue, is the King of the virtues of the Beloved. 13. In the next place there followeth, "Of the Beloved, and of the beauty of the House to divide the spoils. The repetition belongeth to eulogy. ... But whether it be repeated, or whether it be received as spoken once, the word which hath been set down, namely, "Beloved," I suppose that thus must be understood that which followeth, "and of the beauty of a house to divide the spoils; as if there were said, "Chosen even to divide the spoils of the beauty of a house," that is, Chosen even for dividing the spoils. For beautiful Christ hath made His House, that is, the Church, by dividing to Her spoils: in the same manner as the Body is beautiful in the distribution of the members. "Spoils" moreover those are called that are stripped off from conquered foes. What this is the Gospel adviseth us in the passage where we read, "No one goeth into the house of a strong man to spoil his vessels, unless first he shall have bound the strong man. Christ therefore hath bound the devil with spiritual bonds, by overcoming death, and by ascending from Hell above the Heavens: He hath bound him by the Sacrament of His Incarnation, because though finding nothing in Him deserving of death, yet he was permitted to kill: and from him so bound He took away his vessels as though they were spoils. For he was working in the sons of disobedience, of whose unbelief he made use to work his own will.

These vessels the Lord cleansing by the remission of sins, sanctifying these spoils wrested from the foe laid prostrate and bound, these He hath divided to the beauty of His House; making some apostles, some prophets, some pastors and doctors, for the work of the ministry, for the building up of the Body of Christ. For as the body is one, and hath many members, and though all the members of the body are many, the body is one: so also is Christ. "Are all Apostles? Are all Prophets? Are all Powers? Have all the gifts of healings? Do all speak with tongues? Do all interpret? "But all these things worketh one and the same Spirit, dividing to each one his own gifts, as He willeth. And such is the beauty of the house, whereto the spoils are divided, that a lover thereof with this fairness being enkindled, crieth out, "O Lord, I have loved the grace of Thy House."

14. Now in that which followeth, he turneth himself to address the members themselves, whereof the beauty of the House is composed, saying, "If ye

sleep in the midst of the lots, wings of a dove silvered, and between the shoulders thereof in the freshness of gold" (ver. 13). First, we must here examine the order of the words, in what manner the sentence is ended; which certainly awaiteth, when there is said, "If ye sleep: secondly, in that which he saith, namely, "wings of dove silvered," whether in the singular number it must be understood as being, "of this wing" thereof, or in the plural as, "these wings. But the singular number the Greek excludeth, where always in the plural we read it written. But still it is uncertain whether it be these wings; or whether, "O ye wings," so as that he may seem to speak to the wings themselves. Whether therefore by the words which have preceded, that sentence be ended, so that the order is, "The Lord shall give the Word to men preaching the Gospel with much virtue, if ye sleep in the midst of the lots, O ye wings of a dove silvered: or by these which follow, so that the order is, "If ye sleep in the midst of the lots, the wings of a dove silvered with snow shall be whitened in Selmon: that is, the wings themselves shall be whitened, if ye sleep in the midst "of the lots:

so that he may be understood to say this to them that are divided to the beauty of the House, as it were spoils; that is, if ye sleep in the "midst ofthe lots," O ye that are divided to the beauty of the House, "through the manifestation of the Spirit unto profit," so that "to one indeed is given through the Spirit the word of wisdom, to another the word of knowledge," etc., if then ye sleep in the midst of the lots, then the wings of a dove silvered with snow shall be whitened in Selmon. It may also be thus: "If ye being the wings of a dove silvered, sleep in the midst of the lots, with snow they shall be whitened in Selmon," so as that those men be understood who through grace receive remission of sins. Whence also of the Church Herself, is said in the Song of Songs, "Who is She that goeth up whitened? For this promise of God is held out through the Prophet, saying, "If your sins shall have been like scarlet, like snow I will whiten them. It may also thus be understood, so that in that which hath been said, "wings of a dove silvered," there be understood, ye shall be, so that this is the sense, O ye that like as it were spoils to the beauty of the house are divided, if ye sleep in the "midst of the lots," wings of a dove silvered ye shall be:

that is, into higher places ye shall be lifted up, adhering however to the bond of the Church. For I think no other dove silvered can be better perceived here, than that whereof hath been said, "One is My dove. But silvered

She is because with divine sayings she hath been instructed: for the sayings of the Lord in another place are called "silver with fire refined, purged sevenfold. Some great good thing therefore it is, to sleep in the midst of the lots, which some would have to be the Two Testaments, so that to "sleep in the midst of the lots" is to rest on the authority of those Testaments, that is, to acquiesce in the testimony of either Testament: so that whenever anything out of them is produced and proved, all strife is ended in peaceful acquiescence. ... 15. "Between the shoulders," however. This is indeed a part of the body, it is a part about the region of the heart, at the hinder parts however, that is, at the back: which part of that dove silvered he saith is "in the greenness of gold," that is, in the vigour of wisdom, which vigour I think cannot be better understood than by love. But why on the back, and not on the breast? Although I wonder in what sense this word is put in another Psalm, where there is said, "Between His shoulders He shall overshadow thee, and under His wings thou shalt hope: forasmuch as under wings there cannot be overshadowed anything but what shall be under the breast. And in Latin, indeed, "between the shoulders," perchance in some degree of both parts may be understood, both before and behind, that we may take shoulders to be the parts which have the head betwixt them; and in Hebrew perchance the word is ambiguous, which may in this manner also be understood: but the word that is in the Greek, metafrena, signifieth not anything but at the back, which is "between the shoulders. Is there for this reason there the greenness of gold, that is, wisdom and love, because in that place there are in a manner the roots of the wings? or because in that place is carried that light burden? For what are even the wings themselves, but the two commandments of love, whereon hangeth the whole Law and the Prophets?

what is that same light burden, but that same love which in these two commandments is fulfilled? For whatever thing is difficult in a commandment, is a light thing to a lover. Nor on any other account is rightly understood the saying, "My burden is light," but because He giveth the Holy Spirit, whereby love is shed abroad in our hearts, in order that in love we may do freely that which he that doeth in fear doeth slavishly; nor is he a lover of what is right, when he would prefer, if so be it were possible, that what is right should not be commanded. 16. It may also be required, when it hath not been said, if ye sleep in the lots, but "in the midst of the lots; what this is, "in the midst of the lots. Which expression indeed, if more exactly it were

translated from the Greek, would signify, "in the midst between the lots," which is in no one of the interpreters I have read: therefore I suppose, that what hath been said signifieth much the same, to wit the expression, "in the midst of the lots. Hence therefore what seemeth to me I will explain. Oftimes this word is wont to be used for uniting and pacifying one thing and another, that they may not mutually disagree: as when God is establishing His covenant between Himself and His people, this word the Scripture useth; for instead of that expression which is in Latin between Me and you, the Greek hath, in the midst of Me and you. So also of the sign of Circumcision, when God speaketh to Abraham, He saith, "There shall be a testament between Me and thee and all thy seed: which the Greek hath, in the midst of Me and thee, and the midst of thy seed. Also when He was speaking to Noe of the bow in the clouds to establish a sign, this word very often He repeateth:

and that which the Latin copies have, between Me and you, or between Me and every living soul, and whatever suchlike expressions there are used, is found in the Greek to be, in the middle of Me and you, which is ana meson. David also and Jonathan establish a sign between them, that they may not disagree with a difference of thought: and that which in Latin is expressed, between both, in the middle of both, the Greek hath expressed in the same word, which is ana meson. But it was best that in this passage of the Psalms our translators said not, "among the lots," which expression is more suited to the Latin idiom; but, "in the midst of the lots," as though "in the midst between the lots," which rather is the reading in the Greek, and which is wont to be said in the case of those things which ought to have a mutual consent. ...But why in the "lots" the Testaments should be perceived, though this word is Greek, and the Testament is not so named, the reason is, because through a testament is given inheritance, which in Greek is called klhronomia, and an heir klhronomoj. Now klhroj in Greek is the term for lot, and lots according to the promise of God are called those parts of the inheritance which were distributed to the people. Whence the tribe of Levi was commanded not to have lot among their brethren, because they were sustained by tithes from them.

For, I think, they that have been ordained in the grades of the Ecclesiastical Ministry have been called both Clergy and Clerks, because Matthias by lot was chosen, who we read was the first that was ordained by the Apostles. Henceforth, because of inheritance which is given by testament, as though

by that which is made that which maketh, by the name of "lots" the Testaments themselves are signified. 17. Nevertheless, to me here another sense also occurreth, if I mistake not, to be preferred; understanding by cleri the inheritances themselves: so that, whereas the inheritance of the Old Testament, although in a shadow significant of the future, is earthly felicity; but the inheritance of the New Testament is everlasting immortality; to "sleep in the midst of the lots" is not too earnestly now to seek the former, and still patiently to look for the latter. ...And because so well they have slept, on them, as it were on wings now flieth, and with praises is exalted, the Church: to wit, the Dove silvered, in order that by this fame of theirs, posterity having been invited to imitate them, while in like manner the rest also sleep, there may be added wings whereby even unto the end of the world sublimely she may be preached.

18. "While He that is above the heavens distinguisheth kings over Her, with snow they shall be made white in Selmon" (ver. 14). While He "above the heavens," He that ascended over all heavens that He might fulfil all things, "while He distinguisheth kings over Her," that is, over that same "Dove silvered. For the Apostle continueth and saith, and "He hath Himself given some for Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers. For what other reason is there to distinguish kings over Her, save for the work of the Ministry, for the edification of the Body of Christ: when she is indeed Herself the Body of Christ? But they are called kings from ruling: and what more than the lusts of the flesh, that sin may not reign in their mortal body to obey the desires thereof, that they yield not their members instruments of iniquity unto sin, but yield themselves to God, as though from the dead living, and their members instruments of righteousness to God? For thus shall the kings be distinguished from foreigners, because they draw not the yoke with unbelievers: secondly, in a peaceful manner being distinguished from one another by their proper gifts. For not all are Apostles, or all Prophets, or all Teachers, or all have gifts of healings, or all with tongues do speak, or all interpret. "But all these things worketh one and the same Spirit, dividing proper gifts to each one as He willeth.

In giving which Spirit He that is above the Heavens distinguisheth kings over the Dove silvered. Of which Holy Spirit, when, sent to His Mother full of grace, the Angel was speaking, to her enquiring in what manner it could

come to pass that she was announced as going to bear, seeing she knew not a man: ... he saith, "The Holy Spirit shall come over upon thee, and the virtue of the Most Highest shall overshadow thee," that is, shall make a shadow for thee, "wherefore that Holy Thing which shall be born of thee, shall be called the Son of God. That "shadow" again is understood of a defence against the heat of carnal lusts: whence not in carnal concupiscence, but in spiritual belief, the Virgin conceived Christ. But the shadow consisteth of light and body: and further, The "Word" that "was in the beginning," that true Light, in order that a noonday shadow might be made for us; "the Word," I say, "was made Flesh, and dwelled in us."

19. But this mountain he calleth the "mountain of God, a mountain fruitful, a mountain full of curds" (ver. 15), or "a mountain fat." But here what else would he call fat but fruitful? For there is also a mountain called by that name, that is to say, Selmon. But what mountain ought we to understand by "the mountain of God, a mountain fruitful, a mountain full of curds," but the same Lord Christ? Of whom also another Prophet saith, "There shall be manifest in the last times the mountain of the Lord prepared on the top of the mountains"? He is Himself the "Mountain full of curds," because of the babes to be fed with grace as though it were with milk; a mountain rich to strengthen and enrich them by the excellence of the gifts; for even the milk itself whence curd is made, in a wonderful manner signifieth grace; for it floweth out of the overflowing of the mother's Bowels, and of a sweet compassion unto babes freely it is poured forth. But in the Greek the case is doubtful, whether it be the nominative or the accusative: for in that language mountain is of the neuter gender, not of the masculine: therefore some Latin translators have not translated it, "unto the Mountain of God," but, "the Mountain of God." But I think, "unto Selmon the Mountain of God," is better, that is, "unto" the Mountain of God which is called Selmon: according to the interpretation which, as we best could, we have explained above.

20. Secondly, in the expression, "Mountain of God, Mountain full of curds," Mountain "fruitful," let no one dare from this to compare the Lord Jesus Christ with the rest of the Saints, who are themselves also called mountains of God. ...For there were not wanting men to call Him, some John Baptist, some Elias, some Jeremias, or one of the Prophets; He turneth to them and saith, "Why do ye imagine mountains full of curds, a mountain,"

he saith, "wherein it hath pleased God to dwell therein"? (ver. 16). "Why do ye imagine? For as they are a light, because to themselves also hath been said, "Ye are the Light of the world," but something different hath been called "the true Light which enlighteneth every man. so they are mountains; but far different is the Mountain "prepared on the top of the mountains. These mountains therefore in bearing that Mountain are glorious: one of which mountains saith, "but from me far be it to glory, save in the Cross of our Lord Jesus Christ, through whom to me the world hath been crucified, and I to the world: so that "he hath glorieth, not in himself, but in the Lord may glory. "Why" then "do ye imagine mountains full of curds," that "Mountain wherein it hath pleased God to dwell therein"? Not because in other men He dwelleth not, but because in them through Him.

"For in Him dwelleth all the fulness of the Godhead," not in a shadow, as in the temple made by king Solomon, but "bodily," that is, solidly and truly. ..."For there is One God, and One Mediator of God and men, the Man Christ Jesus," Mountain of mountains, as Saint of saints. Whence He saith, "I in them and Thou in Me. "Why then do ye imagine mountains full of curds, the mountain wherein it hath pleased God to dwell in Him? For those mountains full of curds that Mountain the Lord shall inhabit even unto the end, that something they may be to whom He saith, "for without Me nothing ye are able to do." 21. Thus cometh to pass that also which followeth: "The Chariot of God is of ten thousands manifold: or "of tens of thousands manifold: or, "ten times thousand times manifold" (ver. 17). For one Greek word, which hath there been used, murioplasion, each Latin interpreter hath rendered as best he could, but in Latin it could not be adequately expressed: for a thousand with the Greeks is called xilia, but muriadejare a number of tens of thousands: for one muriaj are ten thousands. Thus a vast number of saints and believers, who by bearing God become in a manner the chariot of God, he hath signified under this name. By abiding in and guiding this, He conducteth it, as though it were His Chariot, unto the end, as if unto some appointed place. For, "the beginning is Christ; secondly, that are of Christ, at the appearing of Him; then the end. This is Holy Church: which is that which followeth, "thousands of men rejoicing. For in hope they are joyful, until they be conducted unto the end, which now they look for through patience. For admirably, when he had said, "Thousands of men rejoicing: immediately he added, "The Lord is in them. That we may not won-

der why they rejoice, "The Lord is in them. For through many tribulations we must needs enter into the kingdom of God, but, "The Lord is in them.

Therefore even if they are as it were sorrowful, yet alway rejoicing, though not now in that same end, to which they have not yet come, yet in hope they are rejoicing, and in tribulation patient: for, "The Lord is in them, in Sina in the holy place. In the interpretations of Hebrew names, we find Sina interpreted commandment: and some other interpretations it has, but I think this to be more agreeable to the present passage. For giving a reason why those thousands rejoice, whereof the Chariot of God doth consist, "The Lord," he saith, "is in them, in Sins in the holy place: that is, the Lord is in them, in the commandment; which commandment is holy, as saith the Apostle: "Therefore the law indeed is holy, and the commandment is holy, and just, and good." ... 22. In the next place, turning his address to the Lord Himself, "Thou hast gone up," he saith, "on high, Thou hast led captivity captive, Thou hast received gifts in men" (ver. 18). Of this the Apostle thus maketh mention, thus expoundeth in speaking of the Lord Christ.: "But unto each one of us," he saith, "is given grace after the measure of the giving of Christ: for which cause he saith, He hath gone up on high, He hath led captive captivity, He hath given gifts to men." ...And let it not move us that the Apostle making mention of that same testimony saith not, "Thou hast received gifts in men;" but, "He hath given gifts unto men." For he with Apostolic authority hath spoken thus according to the faith that the Son is God with the Father. For in respect of this He hath given gifts to men, sending to them the Holy Spirit, which is the Spirit of the Father and of the Son. But forasmuch as the self-name Christ is understood in His Body which is the Church, wherefore also His members are His saints and believers, whence to them is said, "But ye are the Body of Christ, and the members," doubtless He hath Himself also received gifts in men. Now Christ hath gone up on high, and sitteth at the right hand of the Father: but unless He were here also on the earth, He would not thence have cried, "Saul, Saul, why persecutest thou me?" When the Same saith Himself, "Inasmuch as to one of My least ye have done it, to Me ye have done it:" why do we doubt that He receiveth in His members, the gifts which the members of Him receive?

23. But what is, "Thou hast led captivity captive"? Is it because He hath conquered death, which was holding captive those over whom it reigned? Or hath he called men themselves captivity, who were being held captive under

the devil? Which thing's mystery even the title of that Psalm doth contain, to wit, "when the house was being builded after the captivity:" that is, the Church after the coming in of the Gentiles. Calling therefore those very men who were being held captive a captivity, as when "the service" is spoken of there are understood those that serve also, that same captivity he saith by Christ hath been led captive. For why should not captivity be happy, if even for a good purpose men may be caught? Whence to Peter hath been said, "From henceforth thou shall catch men." Led captive therefore they are because caught, and caught because subjugated, being sent under that gentle yoke, being delivered from sin whereof they were servants, and being made servants of righteousness whereof they were children. Whence also He is Himself in them, that hath given gifts to men, and hath received gifts in men. And thus in that captivity, in that servitude, in that chariot, under that yoke, there are not thousands of men lamenting, but thousands of men rejoicing. For the Lord is in them, in Sina, in the holy place. ...

24. But what next doth he adjoin? "For they that believe not to dwell" (ver. 18): or, as some copies have, "For not believing to dwell:" for what else are men not believing, but they that believe not? To whom this hath been said, is not easy to perceive. For as though a reason were being given of the above words, when it had been said, "Thou hast led captivity captive, Thou hast received gifts in men:" there hath been added in continuation, "for they that believe not to dwell," that is, not believing that they should dwell. What is this? Of whom saith he this? Did that captivity, before it passed into a good captivity, show whence it was an evil captivity? For through not believing they were possessed by the enemy, "that worketh in the sons of unbelief: among whom ye were sometime, while ye were living among them." By the gifts therefore of His grace, He that hath received gifts in men, hath led captive that captivity. For they believed not that they should dwell. For faith hath thence delivered them, in order that now believing they may dwell in the House of God, even they too becoming the House of God, and the Chariot of God, consisting of thousands of men rejoicing.

25. Whence he that was singing of these things, in the Spirit foreseeing them, even he too being fulfilled with joy hath burst forth a hymn, saying, "The Lord God is blessed, blessed is the Lord God from day unto day" (ver. 19). Which some copies have, "by day daily," because the Greeks have it thus,

hmeran kaq hmeran: which more exactly would be expressed by, "by day daily." Which expression I think signifieth the same as that which hath been said, to wit, "from day unto day." For daily this He doeth even unto the end, He leadeth captive captivity, receiving gifts in men. 26. And because He leadeth that chariot unto the end, He continueth and saith, "A prosperous journey there shall make for us the God of our healths, our God, the God of making men safe" (ver. 20). Highly is grace here commended. For who would be safe, unless He Himself should make whole? But that it might not occur to the mind, Why then do we die, if through His grace we have been made safe? immediately he added below, "and the Lord's is the outgoing of death:" as though he were saying, Why are thou indignant, O lot of humanity, that thou hast the outgoing of death? Even thy Lord's outgoing was no other than that of death. Rather therefore be comforted than be indignant: for even "the Lord's is the outgoing of death." "For by hope we have been saved: but if that which we see not we hope for, through patience we wait for it." Patiently therefore even death itself let us suffer, by the example of Him, who though by no sin He was debtor to death, and was the Lord, from whom no one could take away life, but Himself laid it down of Himself, yet had Himself the outgoing of death.

27. "Nevertheless, God shall break in pieces the heads of His enemies, the scalp of hair of men walking on in their transgressions" (ver. 21): that is, too much exalting themselves, being too proud in their transgressions: wherein at least they ought to be humble, saying, "O Lord, be Thou merciful to me a sinner. But He shall break in pieces their heads: for he that exalteth himself shall be humbled. And thus though even of the Lord be the outgoing of death: nevertheless the same Lord, because He was God, and died after the flesh of His own will, not of necessity, "shall break in pieces the heads of His enemies: not only of those who mocked and crucified Him, and wagged their heads, and said, "If Son of God He is, let Him come down from the Cross; but also of all men lifting up themselves against His doctrine, and deriding His death as though it were of a man. For that very same One of whom hath been said, "Others He saved, Himself He cannot save," is the "God of our healths," and is the "God of saving men: but for an example of humility and of patience, and to efface the handwriting of our sins, He even willed that the outgoing of death should be His own, that we might not fear that death, but rather this from which He hath delivered us through that.

Nevertheless, though mocked and dead, "He shall break in pieces the heads of His enemies," of whom He saith, "Raise Thou me up, and I shall render to them: whether it be good things for evil things, while to Himself He subdueth the heads of them believing, or whether just things for unjust things, while He punisheth the heads of them proud. For in either way are shattered and broken the heads of enemies, when from pride they are thrown down, whether by humility being amended, or whether unto the lowest depths of hell being hurled. 28. "The Lord hath said, Out of Basan I will be turned" (ver. 22): or, as some copies have, "Out of Basan I will turn. For He turneth that we may be safe, of whom above hath been said, "God of our healths, and God of saving men. For to Him elsewhere also is said, "O God of virtues, turn Thou us, and show Thy face, and safe we shall be. Also in another place, "Turn us, O God of our healths. But he hath said, "Out of Basan I will turn. Basan is interpreted confusion. What is then, I will turn out of confusion, but that there is confounded because of his sins, he that is praying of the mercy of God that they may be put away? Thence it is that the Publican dared not even to lift up his eyes to Heaven: so, on considering himself, was he confounded; but he went down justified, because "the Lord hath said, Out of Basan I will turn. Basan is also interpreted drought: and rightly the Lord is understood to turn out of drought, that is, out of scarcity. For they that think themselves to be in plenty, though they be famished; and full, though they be altogether empty; are not turned. ..."I will turn unto the deep of the sea. If, "I will turn," why, "unto the deep of the sea"? Unto Himself indeed the Lord turneth, when savingly He turneth, and He is not surely Himself the deep of the sea.

Doth perchance the Latin expression deceive us, and hath there been put "unto the deep," for a translation of what signifieth "deeply"? For He doth not turn Himself: but He turneth those that in the deep of this world lie sunk down with the weight of sins, in that place where one that is turned saith, "From the depths I have cried to Thee, O Lord. But if it is not, "I will turn," but, "I will be turned unto the deep of the sea; our Lord is understood to have said, how by His own mercy He was turned even unto the deep of the sea, to deliver even those that were sinners in most desperate case. Though in one Greek copy I have found, not, "unto the deep," but "in the depths," that is, en buqoij: which strengtheneth the former sense, because even there God turneth to Himself men crying from the depths. And even if He be under-

stood Himself there to be turned, to deliver such sort also, it is not beside the purpose: and so then He turneth, or else to deliver them is so turned, that His foot is stained in blood. Which to the Lord Himself the Prophet speaketh: "That Thy foot may be stained in blood" (ver. 23):

that is, in order that they themselves who are turned to Thee, or to deliver whom Thou art turned, though in the deep of the sea by the burden of iniquity they may have been sunk, may make so great proficiency by Thy Grace (for where there hath abounded sin, there hath superabounded grace), that they may become Thy foot among Thy members, to preach Thy Gospel, and for Thy name's sake drawing out a long martyrdom, even unto blood they may contend. For thus, as I judge, more meetly is perceived His foot stained in blood. 29. Lastly, he addeth, "The tongue of Thy dogs out of enemies by Himself," calling those very same that had been about to strive for the faith of the Gospel, even dogs, as though barking for their Lord. Not those dogs, whereof saith the Apostle, "Beware of dogs:" but those that eat of the crumbs which fall from the table of their masters. For having confessed this, the woman of Canaan merited to hear, "O woman, great is thy faith, be it done to thee as thou wilt." Dogs commendable, not abominable; observing fidelity towards their master, and before his house barking against enemies. Not only "of dogs" he hath said, but "of Thy dogs:" nor are their teeth praised, but their tongue is: for it was not indeed to no purpose, not without a great mystery, that Gedeon was bidden to lead those alone, who should lap the water of the river like dogs; and of such sort not more than three hundred among so great a multitude were found. In which number is the sign of the Cross because of the letter T, which in the Greek numeral characters signifieth three hundred. Of such dogs in another Psalm also said, "They shall be turned at even, and hunger they shall suffer as dogs." For even some dogs have been reproved by the Prophet Isaiah, not because they were dogs, but because they knew not how to bark, and loved to sleep. In which place indeed he hath shown, that if they had watched and barked for their Lord, they would have been praiseworthy dogs: just as they are praised, of whom is said, "The tongue of Thy dogs." ...

30. "There have been seen Thy steps, O God" (ver. 24). The steps are those wherewith Thou hast come through the world, as though in that chariot Thou wast going to traverse the round world; which chariot of clouds He intimateth to be His holy and faithful ones in the Gospel, where He saith,

"From this time ye shall see the Son of Man coming in the clouds." Leaving out that coming wherein He shall be Judge of quick and dead, "From this time," He saith, "ye shall see the Son of Man coming in clouds." These "Thy steps have been seen," that is, have been manifested, by the revealing the grace of the New Testament. Whence hath been said, "How beautiful are the feet of them that proclaim peace, that proclaim good things!" For this grace and those steps were lying hid in the Old Testament: but when there came the fulness of time, and it pleased God to reveal His Son, that He might be proclaimed among the Gentiles, "there were seen Thy steps, O God: the steps of my God, of the King who is in the holy place." In what holy place, save in His Temple? "For the Temple of God is holy," he saith, "which ye are."

31. But in order that those steps might be seen, "there went before princes conjoined with men psalming, in the midst of damsels players on timbrels" (ver. 25). The princes are the Apostles: for they went before, that the peoples might come in multitudes. "They went before" proclaiming the New Testament: "conjoined with men psalming," by whose good works that were even visible, as it were with instruments of praise, God was glorified. But those same princes are "in the midst of damsels players on timbrels," to wit, in an honourable ministry: for thus in the midst are ministers set over new Churches; for this is "damsels:" with flesh subdued praising God; for this is "players on timbrels," because timbrels are made of skin dried and stretched.
32. Therefore, that no one should take these words in a carnal sense, and by these words should conceive in his mind certain choral bands of wantonness, he continueth and saith, "In the Churches bless ye the Lord" (ver. 26): as though he were saying, wherefore, when ye hear of damsels, players on timbrels, do ye think of wanton pleasures? "In the Churches bless ye the Lord." For the Churches are pointed out to you by this mystic intimation: the Churches are the damsels, with new grace decked: the Churches are the players on the timbrels, with chastened flesh being spiritually tuneful. "In the Churches," then, "bless ye the Lord God from the wells of Israel." For from thence He first chose those whom He made wells. For from thence were chosen the Apostles; and they first heard, "He that shall have drunk of the water that I shall give him, shall never thirst, but there shall be made in him a well of water springing unto life everlasting."

33. "There is Benjamin the younger in a trance" (ver. 27). There is Paul the last of the Apostles, who saith, "For even I am an Israelite, out of the seed of

Abraham, out of the tribe of Benjamin. But evidently "in a trance," all men being amazed at a miracle so great as that of his calling. For a trance is the mind's going out: which thing sometimes chanceth through fear; but sometimes through some revelation, the mind suffering separation from the corporal senses, in order that that which is to be represented may be represented to the spirit. Whence even thus may be understood that which here hath been written, namely, "in a trance; for when to that persecutor there had been said from Heaven, "Saul, Saul, why persecutest thou me: there being taken from him the light of the eyes of flesh, he made answer to the Lord, whom in spirit he saw, but they that were with him heard the voice of him replying, though seeing no one to whom he was speaking. Here also the trance may be understood to be that one of his, whereof he himself speaking, saith, that he knew a man caught up even unto the third Heaven; but whether in the body, or whether out of the body, he knew not: but that he being caught up into Paradise, heard ineffable words, which it was not lawful for a man to speak. "Princes of Juda the leaders of them, princes of Zabulon, princes of Nephthalim.

Since he is indicating the Apostles as princes, wherein is even "Benjamin the younger in a trance," in which words that Paul is indicated no one doubteth; or when under the name of princes there are indicated in the Churches all men excelling and most worthy of imitation: what mean these names of the tribes of Israel? ...For the names are Hebrew: whereof Juda is said to be interpreted confession, Zabulon habitation of strength, Nephthalim my enlargement. All which words do intimate to us the most proper princes of the Church, worthy of their leadership, worthy of imitation, worthy of honours. For the Martyrs in the Churches hold the highest place, and by the crown of holy worth they do excel. But however in martyrdom the first thing is confession, and for this is next put on strength to endure whatsoever shall have chanced; then after all things have been endured, straits being ended, breadth followeth in reward. It may also thus be understood; that whereas the Apostle chiefly commendeth these three things, faith, hope, love; confession is in faith, strength in hope, breadth in love. For of faith the substance is, that with the heart men believe unto righteousness, but with the mouth confession be made unto salvation. But in sufferings of tribulations the thing itself is sorrowful, but the hope is strong. For, "if that which we see not we hope for, through patience we wait for it. But breadth

the shedding abroad of love in the heart doth give. For "love perfected casteth out fear:

which fear "hath torment," because of the straits of the soul. ... 34. "Command, O God, Thy Virtue" (ver. 28). For one is our Lord Jesus Christ, through whom are all things, and we in Him, of whom we read that He is "the Virtue of God and the Wisdom of God." But how doth God command His Christ, save while He commendeth Him? For "God commendeth His love in us, in that while yet we were sinners, for us Christ died." "How hath He not also with Him given to us all things?" "Command, O God, Thy Virtue: confirm, O God, that which Thou hast wrought in us." Command by teaching, confirm by aiding. 35. "From Thy Temple in Jerusalem, to Thee kings shall offer presents" (ver. 29). Jerusalem, which is our free mother, because the same also is Thy holy Temple: from that Temple then, "to Thee kings shall offer presents." Whatever kings be understood, whether kings of the earth, or whether those whom "He that is above the heavens distinguisheth over the dove silvered;" "to Thee kings shall offer presents." And what presents are so acceptable as the sacrifices of praise? But there is a noise against this praise, from men bearing the name of Christian, and having diverse opinions. Be there done that which followeth, "Rebuke Thou the beasts of the cane" (ver. 30). For both beasts they are, since by not understanding they do hurt: and beasts of the cane they are, since the sense of the Scriptures they wrest according to their own misapprehension. For in the cane the Scriptures are as reasonably perceived, as language in tongue, according to the mode of expression whereby the Hebrew or the Greek or the Latin tongue is spoken of, or the like; that is to say, bythe efficient cause the thing which is being effected is implied. Now it is usual in the Latin language for writing to be called style, because with the stilus it is done: so then cane also, because with a cane it is done. The Apostle Peter saith, that "men unlearned and unstable do wrest the Scriptures to their own proper destruction:" these are the beasts of the cane, whereof here is said, "Rebuke Thou the beasts of the cane."

36. Concerning these also is that which followeth, "The congregation of bulls amid the cows of the peoples, in order that there may be excluded they that have been tried with silver. Calling them bulls because of the pride of a stiff and untamed neck: for he is referring to heretics. But by "the cows of the peoples," I think souls easily led astray must be understood, because easily they follow these bulls. For they lead not astray entire peoples, among whom

are men grave and stable; whence hath been written, "In a people grave I will praise Thee: but only the cows which they may have found among those peoples. "For of these are they that steal into houses, and lead captive silly women laden with sins, who are led with divers lusts, alway learning, and at the knowledge of the truth never arriving." ...For, "may be excluded," hath been said, meaning, may appear, may stand forth: as he saith, "may be made manifest. Whence also, in the art of the silversmith, they are called exclusores, who out of the shapelessness of the lump are skilled to mould the form of a vessel. For many meanings of the holy Scriptures are concealed, and are known only to a few of singular intelligence, and are never vindicated so suitably and acceptably as when our diligence to make answer to heretics constraineth us.

For then even they that neglect the pursuits of learning, shaking off their slumber, are stirred up to a diligent hearing, in order that their opponents may be refuted. In a word, how many senses of holy Scriptures concerning Christ as God have been vindicated against Photinus, how many concerning Christ as man against Manichaeus, how many concerning the Trinity against Sabellius, how many concerning the Unity of the Trinity against Arians, Eunomians, Macedonians? How many concerning the Catholic Church in the whole world spread abroad, against Donatists, and Luciferians, and others, whoever they be, that with like error dissent from the truth: how many against the rest of heretics, whom to enumerate or mention were too long a task, and for the present work unnecessary? ...Of whom, as it were bulls, that is, not subject to the peaceful and gentle yoke of discipline, the Apostle maketh mention, in the place where he hath said that such an one must be chosen for the Episcopate as is "able to exhort in sound doctrine and to convince the gainsayers. For there are many unruly; these are bulls with uplifted neck, impatient of plough and yoke: vain-talkers and leaders astray of minds; which minds this Psalm hath intimated under the name of cows. ...

37. "There shall come ambassadors out of Egypt, Ethiopia shall prevent the hands of Him" (ver. 31). Under the name of Egypt or of Ethiopia, he hath signified the faith of all nations, from a part the whole: calling the preachers of reconciliation ambassadors. "For Christ," he saith, "we have an embassy, God as it were exhorting through us: we beseech you for Christ to be reconciled to God. Not then of the Israelites alone, whence the Apostles were

chosen, but also from the rest of the nations that there should be preachers of Christian peace, in this manner hath been mystically prophesied. But by that which he saith, "shall prevent the hands of Him," he saith this, shall prevent the vengeance of Him: to wit, by turning to Him, in order that their sins may be forgiven, lest by continuing sinners they be punished. Which thing also in another Psalm is said, "Let us come before the face of Him in confession. As by hands he signifieth vengeance, so by face, revelation and presence, which will be in the Judgment. Because then, by Egypt and Ethiopia he hath signified the nations of the whole world; immediately he hath subjoined, "to God (are) the kingdoms of the earth. Not to Sabellius, not to Arius, not to Donatus, not to the rest of the bulls stiff-necked, but "to God (are) the kingdoms of the earth.

But the greater number of Latin copies, and especially the Greek, have the verses so punctuated, that there is not one verse in these words, "to God the kingdoms of the earth," but, "to God," is at the end of the former verse, and so there is said, "Ethiopia shall come before the hands of her to God," and then there followeth in another verse, "Kingdoms of the earth, sing ye to God, psalm ye to the Lord" (ver. 32). By which punctuation, doubtless to be preferred by the agreement of many copies, and those deserving of credit, there seemeth to me to be implied faith which precedeth works: because without the merits of good works through faith the ungodly is justified, just as the Apostle said, "To one believing in Him that justifieth the ungodly, his faith is counted for righteousness: in order that afterwards faith itself through love may begin to work. For those alone are to be called good works, which are done through love of God. But these faith must needs go before, so that from thence these may begin, not from these this. ...This is faith, whereof to the Church Herself is said in the Song of Songs, "Thou shalt come and shalt pass hence from the beginning of faith. For She hath come like the chariot of God in thousands of men rejoicing, having a prosperous course, and She hath passed over from this world to the Father:

in order that there may come to pass in Her that which the Bridegroom Himself saith, who hath passed hence from this world to the Father? "I will that where I am, these also may be with Me: but from the beginning of faith. Because then in order that good works may follow, faith doth precede; and there are not any good works, save those which follow faith preceding: nothing else seemeth to have been meant in, "Ethiopia shall come before the

hands of her to God," but, Ethiopia shall believe in God. For thus she "shall come before the hands of her," that is, the works of her. Of whom, except of Ethiopia herself? For this in the Greek is not ambiguous: for the word "of her" there in the feminine gender most clearly hath been put down. And thus nothing else hath been said than "Ethiopia shall come before her hands to God," that is, by believing in God she shall come before her works. For, "I judge," saith the Apostle, "that a man is justified through faith without the works of the Law. Is He God of the Jews only? Is He not also of the Gentiles? So then Ethiopia, which seemeth to be the utmost limit of the Gentiles, is justified through faith, without the works of the Law. ...For the expression in Greek, xeira authj, which most copies have, both of "hand of her" and "her own hand" may be understood:

but that which is uncommon in the Greek copies, xeiraj authj, by both "hands of her" and "her own hands," in Latin may be expressed. 38. Henceforward, as if through prophecy all things had been discoursed of which now we see fulfilled, he exhorteth to the praise of Christ, and next He foretelleth His future Advent. "Kingdoms of earth, sing ye to God, psalm ye to the Lord: psalm ye to God, who hath hascended above the Heaven of Heavens to the East" (ver. 33). Or, as some copies have it, "who hath ascended above the Heaven of Heaven to the East. In these words he preceiveth not Christ, who believeth not His Resurrection and Ascension. But hath not "to the East," which he hath added, expressed the very spot; since in the quarters of the East is where He rose again, and whence He ascended? Therefore above the Heaven of Heaven He sitteth at the right hand of the Father. This is what the Apostle saith, "the Same is He that hath ascended above all Heavens. For what of Heavens doth remain after the Heaven of Heaven? Which also we may call the Heavens of Heavens, just as He hath called the firmanent Heaven: which Heaven, however, even as Heavens we read of, in the place where there is written, "and let the waters which are above the Heavens praise the name of the Lord. And forasmuch as from thence He is to come, to judge quick and dead, observe what followeth: "behold, He shall give His voice, the voice of power.

He that like a lamb before the shearer of Him was without voice, "behold shall give His voice," and not the voice of weakness, as though to be judged; but "the voice of power," as though going to judge. For God shall not be hidden, as before, and in the judgment of men not opening His mouth; but

"God shall come manifest, our God, and He shall not be silent. Why do ye despair, ye unbelieving men? Why do ye mock? What saith the evil servant? "My Lord delayeth to come. "Behold, He shall give His voice, the voice of power." 39. "Give ye glory to God, above Israel is the magnificence of Him" (ver. 34). Of whom saith the Apostle, "Upon the Israel of God." For "not all that are out of Israel, are Israelites:" for there is also an Israel after the flesh. Whence he saith, "See ye Israel after the flesh." "For not they that are sons of the flesh, are sons of God, but sons of promise are counted for a seed." Therefore at that time when without any intermixture of evil men His people shall be, like a heap purged by the fan, like Israel in whom guile is not, then most pre-eminent "above Israel" shall be "the magnificence" of "Him: and the virtue of Him in the clouds." For not alone He shall come to judgment, but with the elders of His people: to whom He hath promised that they shall sit upon thrones to judge, who even shall judge angels. These be the clouds.

40. Lastly, lest of anything else the clouds be understood, he hath in continuation added, "Wonderful is God in His saints, the God of Israel" (ver. 35). For at that time even most truly and most fully there shall be fulfilled the name Israel itself, which is one "seeing God :" for we shall see Him as He is. "He Himself shall give virtue and strength to His people, blessed be God:" to His people now frail and weak. For "we have this treasure in earthen vessels." But then by a most glorious changing even of our bodies, "He Himself shall give virtue and strength to His people." For this body is sown in weakness, shall rise in virtue. He Himself then shall give the virtue which in His own flesh He hath sent before, whereof the Apostle saith, "the power of His Resurrection." But strength whereby shall be destroyed the enemy death. Now then of this long and difficultly understood Psalm we have at length by His own aid made an end. "Blessed be God. Amen."

PSALM 69

1. We have been born into this world, and added to the people of God, at that period wherein already the herb from a grain of mustard seed hath spread out its branches; wherein already the leaven, which at first was contemptible, hath leavened three measures, that is, the whole round world repeopled by the three sons of Noe: for from East and West and North and South shall come they that shall sit down with the Patriarchs, while those shall have been driven without, that have been born of their flesh and have

not imitated their faith. Unto his glory then of Christ's Church our eyes we have opened; and that barren one, for whom joy was proclaimed and foretold, because she was to have more sons than she that had the husband? her we have found to be such an one as hath forgotten the reproaches and infamy of her widowhood: and so we may perhaps wonder when we chance to read in any prophecy the words of Christ's humiliation, or our own. And it may be, that we are less affected by them; because we have not come at that time when these things were read with zest, in that tribulation abounded.

But again if we think of the abundance of tribulations, and observe the way wherein we are walking (if indeed we do walk in it), how narrow it is, and how through straits and tribulations it leadeth unto rest everlasting, and how that very thing which in human affairs is called felicity, is more to be feared than misery; since indeed misery ofttimes doth bring out of tribulation a good fruit, but felicity doth corrupt the soul with a perverse security, and giveth place for the Devil the Tempter-when, I say, we shall have judged prudently and rightly, as the salted victim did, that "human life upon earth is trial," and that no one is at all secure, nor ought to be secure, until he be come to that country, whence no one that is a friend goeth forth, into which no one that is an enemy is admitted, even now in the very glory of the Church we acknowledge the voices of our tribulation: and being members of Christ, subject to our Head in the bond of love, and mutually supporting one another, we will say from the Psalms, that which here we have found the Martyrs said, who were before us; that tribulation is common to all men from the beginning even unto the end. ...

2. The Title of the Psalm is: "Unto the end, in behalf of those that shall be changed, to David himself. Now of the change for the better hear thou; for change either is for the worse or for the better. ...That we have been changed then for the worse, to ourselves let us ascribe: that for the better we are changed, let us praise God. "For those," then, "that shall be changed," this Psalm is. But whence hath this change been made but by the Passion of Christ? The very word Pascha in Latin is interpreted passage. For Pascha is not a Greek word but a Hebrew. It soundeth indeed in the Greek language like Passion, because pasxein signifieth to suffer: but if the Hebrew expression be examined, it pointeth to something else. Pascha doth intimate passage. Of which even John the Evangelist hath admonished us, who (just before the Passion when the Lord was coming to the supper wherein He set forth the

Sacrament of His Body and Blood) thus speaketh: "But when there had come the hour, wherein Jesus was to pass from this world to the Father. He hath expressed then the "passage" of the Pascha. But unless He passed Himself hence to the Father, who came for our sake, how should we have been able to pass hence, who have not come down for the sake of taking up anything, but have fallen? But He Himself fell not; He but came down, in order that He might raise up him that had fallen.

The passage therefore both of Him and of us is hence to the Father, from this world to the kingdom of Heaven, from life mortal to life everlasting, from life earthly to life heavenly, from life corruptible to life incorruptible, from intimacy with tribulations to perpetual security. Accordingly, "In behalf of them that shall be changed," the Psalm's title is. The cause therefore of our change, that is, the very Passion of the Lord and our own voice in tribulations in the text of the Psalm let us observe, let us join in knowing, join in groaning, and in hearing, in joint-knowing, joint-groaning, let us be changed, in order that there may be fulfilled in us the Title of the Psalm, "In behalf of them that shall be changed." 3. "Save me, O God, for the waters have entered in even unto my soul" (ver. 1). That grain is despised now, that seemeth to give forth humble words. In the garden it is buried, though the world will admire the greatness of the herb, of which herb the seed was despised by the Jews. For in very deed observe ye the seed of the mustard, minute, dull coloured, altogether despicable, in order that therein may be fulfilled that which hath been said, We have seen Him, and He had neither form nor comeliness. But He saith, that waters have come in even unto His soul; because those multitudes, which under the name of waters He hath pointed out, were able so far to prevail as to kill Christ. ...Whence then doth He so cry out, as though He were suffering something against His will, except because the Head doth prefigure the Members? For He suffered because He willed: but the Martyrs even though they willed not; for to Peter thus He foretold his passion: "When thou shalt be old," He saith, "another shall gird thee, and lead thee whither thou wilt not. For though we desire to cleave to Christ, yet we are unwilling to die: and therefore willingly or rather patiently we suffer, because no other passage is given us, through which we may cleave to Christ. For if we could in any other way arrive at Christ, that is, at life everlasting, who would be willing to die?

For while explaining our nature, that is, a sort of association of soul and body, and in these two parts a kind of intimacy of gluing and fastening together, the Apostle saith, that "we have a House not made with hands, everlasting in the Heavens: that is, immortality prepared for us, wherewith we are to be clothed at the end, when we shall have risen from the dead; and he saith, "Wherein we are not willing to be stripped, but to be clothed upon, that the mortal may be swallowed up of life. If it might so be, we should so will, he saith, to become immortal, as that now that same immortality might come, and now as we are it should change us, in order that this our mortal body by life should be swallowed up, and the body should not be laid aside through death, so as at the end again to have to be recovered. Although then from evil to good things we pass, nevertheless the very passage is somewhat bitter, and hath the gall which the Jews gave to the Lord in the Passion, hath something sharp to be endured, whereby they are shown that gave Him vinegar to drink. ...For here both sweet are temporal pleasures, and bitter are temporal tribulations: but who would not drink the cup of tribulation temporal, fearing the fire of hell; and who would not contemn the sweetness of the world, longing for the sweetness of life eternal? From hence that we may be delivered let us cry:

lest perchance amidst oppressions we consent to iniquity, and truly irreparably we be swallowed up. 4. "Fixed I am in the clay of the deep, and there is no substance" (ver. 2). What called the clay? Is it those very persons that have persecuted? For out of clay man hath been made. But these men by falling from righteousness have become the clay of the deep, and whosoever shall not have consented to them persecuting and desiring to draw him to iniquity, out of his clay doth make gold. For the clay of the same shall merit to be converted into a heavenly form, and to be made associate of those of whom saith the Title of the Psalm, "in behalf of them that shall be changed." But at the time when these were the clay of the deep. I stuck in them: that is, they held Me, prevailed against Me, killed Me. "Fixed" then "I am in the clay of the deep, and there is no substance." What is this, "there is no substance "? Can it be that clay itself is not a substance? What is then, "fixed I am"? Can it be that Christ hath thus stuck? Or hath He stuck, and was not, as hath been said in the book of Job, "the earth delivered into the hands of the ungodly man"? Was He fixed in body, because it could be held, and suffered even crucifixion? For unless with nails He had been fixed, cruci-

fied He had not been. Whence then "there is no substance"? Is that clay not a substance? But we shall understand, if it be possible, what is, "and there is no substance," if first we shall have understood what is a substance. For there is substance spoken of even of riches, as we say, he hath substance, and he hath lost substance. ...

5. God is a sort of substance: for that which is no substance, is nothing at all. To be a substance then is to be something. Whence also in the Catholic Faith against the poisons of certain heretics thus we are builded up, so that we say, Father and Son and Holy Spirit are of one substance. What is, of one substance? For example, if gold is the Father, gold is also the Son, gold also the Holy Spirit. Whatever the Father is because He is God, the same is the Son, the same the Holy Spirit. But when He is the Father, this is not what He is. For Father He is called not in reference to Himself, but in reference to the Son: but in reference to Himself God He is called. Therefore in that He is God, by the same He is a substance. And because of the same substance the Son is, without doubtthe Son also is God. But yet in that He is Father, because it is not the name of the substance, but is referred to the Son; we do not say that the Son is Father in the same manner as we say the Son is God. Thou askest what the Father is; we answer, God. Thou askest what is the Father and the Son: we answer, God. If questioned of the Father alone, answer thou God: if questioned of both, not Gods, but God, answer thou.

We do not reply as in the case of men, when thou inquirest what is father Abraham, we answer a man; the substance of him serveth for answer: thou inquirest what is his son Isaac, we answer, a man; of the same substance are Abraham and Isaac: thou inquirest what is Abraham and Isaac, we answer not man, but men. Not so in things divine. For so great in this case is the fellowship of substance, that of equality it alloweth, plurality alloweth not. If then it shall have been said to thee, when thou tellest me that the Son is the same as the Father, in fact the Son also is the Father; answer thou, according to the substance I have told thee that the Son is the same as the Father, not according to that term which is used in reference to something else. For in reference to Himself He is called God, in reference to the Father is called Son. And again, the Father in reference to Himself is called God, in reference to the Son He is called Father. The Father as He is called in reference to the Son, is not the Son: the Son as He is called in reference to the Father, is not the Father: what the Father is called in reference to Himself and the Son

in reference to Himself, the same is Father and Son, that is, God. What is then, "there is no substance"?

After this interpretation of substance, how shall we be able to understand this passage of the Psalm, "Fixed I am in the clay of the deep, and there is no substance"? God made man, He made substance; and O that he had continued in that which God made Him! If man had continued in that which God made him, in him would not have been fixed He whom God begot. But moreover because through iniquity man fell from the substance wherein he was made (for iniquity itself is no substance; for iniquity is not a nature which God formed, but a perverseness which man made); the Son of God came to the clay of the deep, and was fixed; and that was no substance wherein He was fixed, because in the iniquity of them He was fixed. "All things by Him were made, and without Him there was made nothing. All natures by Him were made, iniquity by Him was not made, because iniquity was not made. Those substances by Him were made, which praise Him. The whole creation praising God is commemorated by the, three children in the furnace, and from things earthly to things heavenly, or from things heavenly to things earthly reacheth the hymn of them praising God. Not that all these things have sense to praise; but because all things being well meditated upon, do beget praise, and the heart by considering creation is fulfilled to overflowing with a hymn to the Creator. All things do praise God, but only the things which God hath made.

Do ye observe in that hymn that covetousness praiseth God? There even the serpent praiseth God, covetousness praiseth not. For all creeping things are there named in the praise of God: there are named all creeping things; but there are not there named any vices. For vices out of ourselves and out of our own will we have: and vices are not a substance. In these was fixed the Lord, when He suffered persecution: in the vice of the Jews, not in the substance of men which by Him was made. 6. "I have come into the depth of the sea, and the tempest hath made Me to sink down." Thanks to the mercy of Him who came into the depth of the sea, and vouchsafed to be swallowed by the sea whale, but was vomited forth the third day. He came into the depth of the sea, in which depth we were thrust down, in which depth we had suffered shipwreck: He came thither Himself, and the tempest made Him to sink down: for there He suffered waves, those very men; tempests, the voices of men saying, "Crucify, Crucify." Though Pilate said, I find not any cause in

this Man why He should be killed: there prevailed the voices of them, saying, "Crucify, Crucify." The tempest increased, until He was made to sink down that had come into the depth of the sea. And the Lord suffered in the hands of the Jews that which He suffered not when upon the waters He was walking: the which not only He had not suffered Himself, but had not allowed even Peter to suffer it.

7. "I have laboured, crying, hoarse have become my jaws" (ver. 3). Where was this? When was this? Let us question the Gospel. For the Passion of our Lord in this Psalm we perceive. And, indeed, that He suffered we know; that there came in waters even unto His Soul, because peoples prevailed even unto His death, we read, we believe; in the tempest that He was sunk down, because tumult prevailed to His killing, we acknowledge: but that He laboured in crying, and that His jaws were made hoarse, not only we read not, but even on the contrary we read, that He answered not to them a word, in order that there might be fulfilled that which in another Psalm hath been said, "I have become as it were a man not hearing, and having not in his mouth reproofs. And that which in Isaiah hath been prophesied, "like a sheep to be sacrificed He was led, and like a lamb before one shearing Him, so He opened not His mouth. If He became like a man not hearing, and having not in His mouth reproofs, how did He labour crying, and how were His jaws made hoarse? Is it that He was even then silent, because He was hoarse with having cried so much in vain? And this indeed we know to have been His voice on the Cross out of a certain Psalm:' "0 God, My God, why hast Thou forsaken Me?

But how great was that voice, or of how long duration, that in it His jaws should have become hoarse? Long while He cried, "Woe unto you, Scribes and Pharisees: long while He cried, "Woe unto the world because of offences. And truly hoarse in a manner He cried, and therefore was not understood, when the Jews said, What is this that He saith? "Hard is this saying, who is able to hear it? We know not what He saith. He said all these words: but hoarse were His jaws to them that understood not His words. "Mine eyes have failed from hoping in My God. Far be it that this should be taken of the person of the Head: far be it that His eyes should have failed from hoping in His God: in whom rather there was God reconciling the world to Himself, and Who was the Word made flesh and dwelled in us, so that not only God was in Him, but also He was Himself God. Not so then: the eyes of Himself, our

Head, failed not from hoping in His God: but the eyes of Him have failed in His Body, that is, in His members. This voice is of the members, this voice is of the Body, not of the Head. How then do we find it in His Body and members?...

8. Thus "there have been multiplied above the hairs of My head they that hate Me gratis" (ver. 4). How multiplied? So as that they might add to themselves even one out of the twelve "There have been multiplied above the hairs of My head they that hate Me for nought." With the hairs of His head He hath compared His enemies. With reason they were shorn when in the place of Calvary He was crucified. Let the members accept this voice, let them learn to be hated gratis. For now, O Christian, if it must needs be that the world hate thee, why dost thou not make it hate thee gratis, in order that in the Body of thy Lord and in this Psalm sent before concerning Him, thou mayest acknowledge thy own voice? How shall it come to pass that the world hate thee gratis? If thou no wise huttest any one, and art still hated: for this is gratis, without cause...

9. "O God, Thou hast known mine improvidence" (ver. 5). Again out of the mouth of the Body. For what improvidence is there in Christ? Is He not Himself the Virtue of God, and the Wisdom of God? Doth He call this His improvidence, whereof the Apostle speaketh, "the foolishness of God is wiser than men"? Mine improvidence, that very thing which in Me they derided that seem to themselves to be wise, Thou hast known why it was done. For what was so much like improvidence, as, when He had it in His power with one word to lay low the persecutors, to suffer Himself to be held, scourged, spit upon, buffeted, with thorns to be crowned, to the tree to be nailed? It is like improvidence, it seemeth a foolish thing; but this foolish thing excelleth all wise men. Foolish indeed it is: but even when grain falleth into the earth, if no one knoweth the custom of husbandmen, it seemeth foolish... Improvidence it appeareth; but hope maketh it not to be improvidence. He then spared not Himself: because even the Father spared Him not, but delivered Him up for us all. And of the Same, "Who loved me," saith the Apostle, "and delivered up Himself for me: for except a grain shall have fallen into the land so that it die, fruit, He saith, it will not yield. This is the improvidence. "And my transgressions from Thee are not concealed.

It is plain, clear, open, that this must be perceived to be out of the mouth of the Body. Transgressions none had Christ: He was the bearer of transgres-

sions, but not the committer. "Are not concealed: that is, I have confessed to Thee, all my transgressions, and before my mouth Thou hast seen them in my thought, hast seen the wounds which Thou wast to heal. But where? Even in the Body, in the members: in those believers out of whom there was now cleaving to Him that member, who was confessing his sins. 10. "Let them not blush in Me, that wait for Thee, O Lord, Lord of virtues" (ver. 6). Again, the voice of the Head, "Let them not blush in Me:" let it not be said to them, Where is He on whom ye were relying? Let it not be said to them, Where is He that was saying to you, Believe yet God, and in Me believe? "Let them not blush in Me, that wait for Thee," O Lord, Lord of virtues. Let them not be confounded concerning Me, that seek Thee, O God of Israel." This also may be understood of the Body, but only if thou consider the Body of Him not one man: for in truth one man is not the Body of Him, but a small member, but the Body is made up of members. Therefore the full Body of Him is the whole Church. With reason then saith the Church, "Let them not blush in Me, that wait for Thee, O Lord, Lord of virtues."...

11. "For because of Thee I have sustained upbraiding, shamelessness hath covered my face" (ver. 7). No great thing is that which is spoken of in "I have sustained:" but that which is spoken of in "for Thy sake I have sustained," is. For if thou sustainest because thou hast sinned; for thine own sake thou sustainest, not for the sake of God. For to you what glory is there, saith Peter, if sinning ye are punished, and ye bear it? But if thou sustainest because thou hast kept the commandment of God, truly for the sake of God thou sustainest; and thy reward remaineth for everlasting, because for the sake of God thou hast sustained revilings. For to this end He first sustained in order that we might learn to sustain... "Shamelessness hath covered my face." Shamelessness is what? Not to be confused. Lastly, it seemeth to be as it were a fault, when we say, the man is shameless. Great is the shamelessness of the man, that he doth not blush. Therefore shamelessness is a kind of folly. A Christian ought to have this shamelessness, when he cometh among men to whom Christ is an offence. If he shall have blushed because of Christ, he will be blotted out from the book of the living. Thou must needs therefore have shamelessness when Thou art reviled because of Christ; when they say, Worshipper of the Crucified, adorer of Him that died ill, venerator of Him that was slain! here if thou shalt blush thou art a dead man. For see the sentence of Him that deceiveth no one. "He that shall have been ashamed of Me be-

fore men, I will also be ashamed of him before the Angels of God." Watch therefore thyself whether there be in thee shamelessness; be thou boldfaced, when thou hearest a reproach concerning Christ; yea be boldfaced. Why fearest thou for thy forehead which thou hast armed with the sign of the Cross? ...

12. "An alien I have become to My brethren, and a stranger to the sons of My mother" (ver. 8). To the sons of the Synagogue He became a stranger... Why so? Why did they not acknowledge? Why did they call Him an alien? Why did they dare to say, we know not whence He is? "Because the zeal of Thine House hath eaten Me up:" that is, because I have persecuted in them their own iniquities, because I have not patiently borne those whom I have rebuked, because I have sought Thy glory in Thy House, because I have scourged them that in the Temple dealt unseemly: in which place also there is quoted, "the zeal of Thine House hath eaten Me up." Hence an alien, hence a Stranger; hence, we know not whence He is. They would have acknowledged whence I am, if they had acknowledged that which Thou hast commanded. For if I had found them keeping Thy commandments, the zeal of Thine House would not have eaten Me up. "And the reproaches of men reproaching Thee haven fallen upon Me." Of this testimony Paul the Apostle hath also made use (there hath been read but now the very lesson), and saith, "Whatsoever things aforetime have been written, have been written that we might be instructed." ... Why "Thee"? Is the Father reproached, and not Christ Himself? Why have "the reproaches of men reproaching Thee fallen upon Me"? Because, "he that hath known Me, hath known the Father also:" because no one hath reviled Christ without reviling God: because no one honoureth the Father, except he that honoureth the Son also.

13. "And I have covered in fasting My Soul, and it became to Me for a reviling" (ver. 10). His fasting was, when there fell away all they that had believed in Him; because also it was His hunger, that men should believe in Him: because also it was His thirst, when He said to the woman, I thirst, "give Me to drink:" yea for her faith He was thirsting. And from the Cross when He was saying, "I thirst," He was seeking the faith of them for whom He had said, "Father, forgive them, for they know not what they do." But what did those men give to drink to Him thirsty? Vinegar. Vinegar is also called old. With reason of the old man they gave to drink, because they willed not to be new. Why willed they not to become new? Because to the

title of this Psalm whereon is written, "For them that shall be changed," they belonged not. Therefore, "I have covered in fasting My Soul." Lastly, He put from Him even the gall which they offered: He chose rather to fast than to accept bitterness. For they enter not into His Body that are embittered, whereof in another place a Psalm saith, "They that are embittered shall not be exalted in themselves." Therefore, "I have covered in fasting My Soul: and it became to Me for a reviling." This very thing became to Me for a reviling, that I consented not to them, that is, from them I fasted. For he that consenteth not to men seducing to evil, fasteth from them; and through this fasting earneth reviling, so that he is upbraided because he consenteth not to the evil thing.

14. "And I have set sackcloth my garment" (ver. 11). Already before we have said something of the sackcloth, from whence there is this, "But I, when they were troubling Me, was covering myself with sackcloth, and was humbling My Soul in fasting. I have set sackcloth for My garment:" that is, have set against them My flesh, on which to spend their rage, I have concealed My divinity. "Sackcloth," because mortal the flesh was: in order that by sin He might condemn sin in the flesh. "And I have set sackcloth my garment: and I have been made to them for a parable," that is, for a derision. It is called a parable, whenever a comparison is made concerning some one, when he is evil spoken of. "So may this man perish," for example, "as that man did," is a parable: that is, a comparison and likeness in cursing. "I have been made to them," then, "for a parable."

15. "Against Me were reviling they that were sitting in the gate" (ver. 12). "In the gate" is nothing else but in public. "And against Me they were chanting, they that were drinking wine." Do ye think, brethren, that this hath befallen Christ alone? Daily to Him in His members it happeneth: whenever perchance it is necessary for the servant of God to forbid excess of wine and luxuries in any village or town, where there hath not been heard the Word of God, it is not enough that they sing, nay more even against him they begin to sing, by whom they are forbidden to sing. Compare ye now His fasting and their wine. 16. "But I with My prayer with Thee, O Lord" (ver. 13). But I was with Thee. But how? With Thee by praying. For when thou art evil spoken of, and knowest not what thou mayest do; when at thee are hurled reproaches, and thou findest not any way of rebuking him by whom they are hurled; nothing remaineth for thee but to pray. But remember even for that

very man to pray. "But I with my prayer with Thee, O Lord. It is the time of Thy good pleasure, O God." For behold the grain is being buried, there shall spring up fruit. "It is the time of Thy good pleasure, O God." Of this time even the Prophets have spoken, whereof the Apostle maketh mention: "Behold now the time acceptable, behold now the day of salvation." "It is the time of Thy good pleasure, O God. In the multitude of Thy mercy." This is the time of good pleasure, "in the multitude of Thy mercy." For if there were not a multitude of Thy mercy, what should we do for the multitude of our iniquity? "In the multitude of Thy mercy; Hearken to me in the truth of Thy Salvation." Because He hath said, "of Thy mercy," he hath added truth also: for "mercy and truth" are all the ways of the Lord. Why mercy? In forgiving sins. Why truth? In fulfilling the promises.

17. "Save Thou Me from the mire, that I may not stick" (ver. 14). From that whereof above he had spoken, "Fixed I am in the clay of the deep, and there is no substance." Furthermore, since ye have duly received the exposition of that expression, in this place there is nothing further for you to hear particularly. From hence he saith that he must be delivered, wherein before he said that he was fixed: "Save Thou Me from the mire, that I may not stick." And he explaineth this himself: "Let Me be rescued from them that hate Me." They were themselves therefore the clay wherein he had stuck. But the following perchance suggesteth itself. A little before he had said, Fixed I am; now he saith, Save Thou Me from the mire, that I may not stick:" whereas after the meaning of what was said before he ought to have said, Save Thou Me from the mire where I had stuck, by rescuing Me, not by causing that I stick not. Therefore He had stuck in flesh, but had not stuck in spirit. He saith this, because of the infirmity of His members. Whenever perchance thou art seized by one that urgeth thee to iniquity, thy body indeed is taken, in regard to the body thou art fixed in the clay of the deep: but so long as thou consentest not, thou hast not stuck; but if thou consentest, thou hast stuck. Let then thy prayer be in that place, in order that as thy body is now held, so thy soul may not be held, so thou mayest be free in bonds.

18. "Let not the tempest of waters drown Me" (ver. 15). But already he had been drowned. "I have come into the depth of the sea," thou hast said, and "the tempest hath drowned Me," thou hast said. It hath drowned after the flesh, let it not drown after the Spirit. They to whom was said, If they shall have persecuted you in one city, flee ye into another; had this said to them,

that neither in flesh they should stick, nor in spirit. For we must not desire to stick even in flesh; but as far as we are able we ought to avoid it. But if we shall have stuck, and shall have fallen into the hands of sinners: then in body we have stuck, we are fixed in the clay of the deep, it remaineth to entreat for the soul that we stick not, that is, that we consent not, that the tempest of water drown us not, so that we go into the deep of the clay. "Neither let the deep swallow Me, nor the pit close her mouth upon Me. What is this, brethren? What hath he prayed against? Great is the pit of the depth of human iniquity: every one, if he shall have fallen into it, will fall into the deep. But yet if a man being there placed confesseth his sins to his God, the pit will not shut her mouth upon him: as is written in another Psalm, "From the depths I have cried to Thee, O Lord;

Lord, hearken unto my voice. But if there is done in him that which another passage of Scripture saith, "When a sinner shall have come into the depth of evil things, he will despise," upon him the pit hath shut her mouth. Why hath she shut her mouth? Because she hath shut his mouth. He hath lost confession, really dead he is, and there is fulfilled in him that which elsewhere is spoken of, "From a dead man, as from one that is not, there perisheth confession." ... 19. "Hearken unto me, O Lord, for sweet is Thy mercy" (ver. 16). He hath given this as a reason why He ought to be hearkened unto, because sweet is the mercy of God. ...To a man set in trouble the mercy of God must needs be sweet. Concerning this sweetness of the mercy of God see ye what in another place the Scripture saith: "Like rain in drought, so beautiful is the mercy of God in trouble." That which there he saith to be "beautiful," the same he saith here to be "sweet." Not even bread would be sweet, unless hunger had preceded. Therefore even when the Lord permitteth or causeth us to be in any trouble, even then He is merciful: for He doth not withdraw nourishment, but stirreth up longing. Accordingly what saith he now, "Hearken to me, O Lord, for sweet is Thy mercy"? Now do not Thou defer hearkening, in so great trouble I am, that sweet to me is Thy mercy. For to this end Thou didst defer to succour, in order that to me that wherewith Thou didst succour might be sweet: but now no longer is there cause why Thou must defer; my trouble hath arrived at the appointed measure of distress, let Thy mercy come to do the work of goodness. "After the multitude of Thy pities have regard unto me:" not after the multitude of my sins.

20. "Turn not away Thy face from Thy child" (ver. 17). And this is a commending of humility; "from Thy child," that is, "from Thy little one:" because now I have been rid of pride through the discipline of tribulation, "turn not away Thy face from Thy child." This is that beautiful mercy of God, whereof he spake above. For in the following verse he explaineth that whereof he spake: "For I am troubled, speedily hearken Thou unto me." What is "speedily"? Now there is no cause why Thou must defer it: I am troubled, my affliction hath gone before; let Thy mercy follow. 21. "Give heed to my soul, and redeem her," doth need no exposition: let us see therefore what followeth. "Because of mine enemies deliver me" (ver. 18). This petition is evidently wonderful, neither briefly to be touched upon, nor hastily to be skipped over; truly wonderful: "Because of mine enemies deliver me. What is, "Because of mine enemies deliver me"? ...I see no reason for this petition, "Because of mine enemies deliver me: unless we understand it of something else, which when I shall have spoken by the help of the Lord, He shall judge in you, that dwelleth in you. There is a kind of secret deliverance of holy men: this for their own sakes is made. There is one public and evident: this is made because of their enemies, either for their punishment, or for their deliverance. For truly God delivered not the brothers in the book of Maccabees from the fires of the persecutor. ...But again the Three Children openly were delivered from the furnace of fire; because their body also was rescued, their safety was public. The former were in secret crowned, the latter openly delivered: all however saved. ...There is then a secret deliverance, there is an open deliverance. Secret deliverance doth belong to the soul, open deliverance to the body as well. For in secret the soul is delivered, openly the body. Again, if so it be, in this Psalm the voice of the Lord let us acknowledge:

to the secret deliverance doth belong that whereof he spake above, "Give heed to my soul, and redeem her. There remaineth the body's deliverance: for on His arising and ascending into the Heavens, and sending the Holy Ghost from above, there were converted to His faith they that at His death did rage, and out of enemies they were made friends through His grace, not through their righteousness. Therefore he hath continued, "Because of mine enemies deliver me. Give heed to my soul," but this in secret: but "because of mine enemies deliver" even my body. For mine enemies it will profit nothing if soul alone Thou shalt have delivered; that they have done something, that

they have accomplished something, they will believe. "What profit is there in my blood, while I go down into corruption? Therefore "give heed to my soul, and redeem her," which Thou alone knowest: secondly also, "because of mine enemies deliver me," that my flesh may not see corruption.

22. "Thou knowest my reproach, and my confusion, and my shame" (ver. 19). What is reproach? What is confusion? What shame? Reproach is that which the enemy casteth in the teeth. Confusion is that which gnaweth the conscience. Shame is that which causeth even a noble brow to blush, because of the upbraiding with a pretended crime. There is no crime; or even if there is a crime, it doth not belong to him, against whom it is alleged: but yet the infirmity of the human mind ofttimes is made ashamed even when a pretended crime is alleged; not because it is alleged, but because it is believed. All these things are in the Body of the Lord. For confusion in Him could not be, in whom guilt was not found. There was alleged as a crime against Christians, the very fact that they were Christians. That indeed was glory: the brave gladly received it, and so received it as that they blushed not at all for the Lord's name. For fearlessness had covered the face of them, having the effrontery of Paul, saying, "for I blush not because of the Gospel: for the virtue of God it is for salvation to every one believing. O Paul, art not thou a venerator of the Crucified? Little it is, he saith, for me not to blush for it: nay, therein alone I glory, wherefore the enemy thinketh me to blush.

"But from me far be it to glory, save in the Cross of Jesus Christ, through whom to me the world is crucified, and I to the world. At such a brow as this then reproach alone could be hurled. For neither could there be confusion in a conscience already made whole, nor shame in a brow so free. But when it was being alleged against certain that they had slain Christ, deservedly they were pricked through with evil conscience, and to their health confounded and converted, so that they could say, "Thou hast known my confusion. Thou therefore, O Lord, hast known not only my reproach but also my confusion, in certain shame also: who, though in me they believe, publicly blush to confess me before ungodly men, human tongue having more influence with them than promise divine. Behold ye therefore them: even such are commended to God, not that so He may leave them, but that by aiding them He may make them perfect. For a certain man believing and wavering hath said, "I believe, O Lord, help Thou mine unbelief."

23. "In Thy sight are all they that trouble Me" (ver. 20). Why I have reproach, Thou knowest; why confusion, Thou knowest; why shame, Thou knowest: therefore deliver Thou me because of mine enemies, because Thou knowest these things of me, they know not; and thus, because they are themselves in Thy sight, not knowing these things, they will not be able to be either confounded or corrected, unless openly Thou shalt have delivered me because of mine enemies. "Reproach my heart hath expected, and misery. What is, "hath expected"? Hath foreseen these things as going to be, hath foretold them as going to be. For He came not for any other purpose. If He had been unwilling to die, neither would He have willed to be born: for the sake of resurrection He did both. For there were two particular things known to us among mankind, but one thing unknown. For we knew that men were born and died: that they rose again and lived for everlasting we knew not. That He might show to us that which we knew not, He took upon Him the two things which we knew. To this end therefore He came. "Reproach my heart hath expected and misery. But the misery of whom? For He expected misery, but rather of the crucifiers, rather of the persecutors, that in them should be misery, in Him mercy. For pitying the misery of them even while hanging on the Cross, He saith, "Father, forgive them, for they know not what they do.

What then did it profit, that I expected? That is, what did it profit that I foretold? What did it profit that I said to this end I had come? I came to fulfil that which I said, "I waited for one that together should be made sorrowful, and there was not; and men comforting, and I found not: that is, there was none. For that which in the former verse He said, "I waited for one that together should be made sorrowful," the same is in the following verse, "and men comforting. But that which in the former verse is, "and there was not; the same in the following verse is, "and I found not. Therefore another sentence is not added, but the former is repeated. Which sentence if we reconsider, a question may arise. For were His disciples nowise made sorrowful when He was led to the Passion, when on the tree hanged, when dead? So much were they made sorrowful, that Mary Magdalene, who first saw Him, rejoicing told them as they were mourning what she had seen. The Gospel speaketh of these things: it is not our presumption, not our suspicion: it is evident that the disciples grieved, it is evident that they mourned. Strange women were weeping, when to the Passion He was being led, unto whom

turning He saith, "Weep ye, but for yourselves, do not for Me." ... Peter certainly loved very much, and without hesitation threw himself to walk on the waves, and at the voice of the Lord he was delivered:

and though following Him when led to the Passion, with the boldness of love, yet being troubled, thrice he denied Him. Whence, except because an evil thing it seemed to him to die? For he was shunning that which he thought an evil thing. This then even in the Lord he was lamenting, which he was himself shunning. On this account even before he had said, "Far be it from Thee, O Lord, merciful be Thou to Thyself: there shall not come to pass this thing: at which time he merited to hear, "Satan; after that he had heard, "Blessed art thou, Simon Bar-jona. Therefore in that sorrowfulness which the Lord felt because of those for whom He prayed, "Father, forgive them, for they know not what they do: no companion He found. "And I waited for one that together should be made sorrowful, and there was not. There was not at all. "And men comforting, and I found not. Who are men comforting? Men profiting. For they comfort us, they are the comfort of all preachers of the Truth.

24. "And they gave for My food gall, and in My thirst they gave Me vinegar to drink" (ver. 22). This was done indeed to the letter. And the Gospel declareth this to us. But we must understand, brethren, that the very fact that I found not comforters, that the very fact that I found not one that together should be made sorrowful, this was My gall, this to Me was bitter, this was vinegar: bitter because of grief, vinegar because of their old man. For we read, that to Him indeed gall was offered, as the Gospel speaketh; but for drink, not for food. Nevertheless, we must so take and consider that when fulfilled, which here had been before predicted, "They gave for My food gall: and in that very action, not only in this saying, we ought to seek for a mystery, at secret things to knock, to enter the rent veil of the Temple, to see there a Sacrament, both in what there hath been said and in what there hath been done. "They gave," He saith, "for My food gall: not the thing itself which they gave was food, for it was drink: but "for food they gave it. Because already the Lord had taken food, and into it there had been thrown gall. But He had taken Himself pleasant food, when He ate the Passover with His disciples: therein He showed the Sacrament of His Body.

Unto this food so pleasant, so sweet, of the Unity of Christ, of which the Apostle maketh mention, saying, "For one bread, One Body, being many we

are; unto this pleasant food who is there that addeth gall, except the gainsayers of the Gospel, like those persecutors of Christ? For less the Jews sinned in crucifying Him walking on earth, than they that despise Him sitting in Heaven. That which then the Jews did, in giving above the food which He had already taken that bitter draught to drink, the same they do that by evil living bring scandal upon the Church: the same do embittered heretics, "But let them not be exalted in their own selves. They give gall after so delectable meat. But what doth the Lord? He admitteth them not to His Body. In this mystery, when they presented gall, the Lord Himself tasted, and would not drink. If we did not suffer them, neither at all should we taste: but because it is necessary to suffer them, we must needs taste. But because in the members of Christ such sort cannot be, they can be tasted, received into the Body they cannot be. "And they gave for My food gall, and in My thirst they gave Me vinegar to drink. I was thirsting, and vinegar I received: that is, for the faith of them I longed, and I found oldness.

25. "Let the table of them be made in their own presence for a trap" (ver. 23). Like the trap which for Me they set, in giving Me such a draught, let such a trap be for them. Why then, "in their own presence"? "Let the table of them be made for a trap," would have been sufficient. They are such as know their iniquity, and in it most obstinately do persevere: in their own presence there is made a trap for them. These are they that, being too destructive, "go down into Hell alive. Lastly, of persecutors what hath been said? Except that the Lord were in us, perchance alive they had swallowed us up. What is alive? Consenting to them, and knowing that we ought not to consent to them. Therefore in their own presence there is made a trap, and they are not amended. Even though in their own presence there is a trap, let them not fall into it. Behold they know the trap, and thrust out foot, and bow their necks to be caught. How much better were it to turn away from the trap, to acknowledge sin, to condemn error, to be rid of bitterness, to pass over into the Body of Christ, to seek the Lord's glory! But so much prevaileth presumption of mind, that even in their own presence the trap is, and they fall into it. "Let the eyes of them be darkened, that they see not," followeth here:

that whereas without benefit they have seen, it may chance to them even not to see. "Let the table of them," therefore, "be made in their own presence for a trap. It is not from one wishing, but from one prophesying: not in order that it may come to pass, but because it will come to pass. This we have

often remarked, and ye ought to remember it: lest that which the prescient mind saith in the Spirit of God, it should seem with ill will to imprecate. ...Let it then be done to them, "both for a requital and for a stumbling-block. And is this by any means unjust? It is just. Why? For it is "for a requital. For not anything would happen to them, which was not owed. "For a requital" it is done, "and for a stumbling-block: for they are themselves a stumbling-block to themselves. "Let the eyes of them be darkened, that they see not, and the back of them alway bow Thou down" (ver. 24). This is a consequence. For they, whose eyes have been darkened that they see not, it followeth, must have their back bowed down. How so? Because when they have ceased to take knowledge of things above, they must needs think of things below. He that well heareth, "lift up the heart," a bowed back hath not. For with stature erect he looketh for the hope laid up for him in Heaven; most especially if he send before him his treasure, whither his heart followeth.

But, on the other hand, they perceive not the hope of future life; already being blinded, they think of things below: and this is to have a bowed back: from which disorder the Lord delivered that woman. For Satan hath bound her eighteen years, and her that was bowed down He raised up: and because on the Sabbath He did it, the Jews were scandalized; suitably were they scandalized at her being raised up, themselves being bowed. "Pour forth upon them Thine anger, and let the indignation of Thine anger overtake them" (ver. 25), are plain words: but nevertheless, in "overtake them" we perceive them as it were fleeing. But whither are they to flee? Into Heaven? Thou art there. Into Hell? Thou art present. Their wings they will not take to fly straight: "Let the indignation of Thine anger overtake them," let it not permit them to escape. 26. "Let the habitation of them become forsaken" (ver. 26). This is now evident. For in the same manner as He hath mentioned not only a secret deliverance of His, saying, "Give heed to My soul, and redeem her; but also one open after the body, adding, "because of mine enemies deliver me: so also to these men He foretelleth how there are to be certain secret misfortunes, whereof a little before He was speaking. ...For the blindness of the Jews was secret vengeance: but the open was what? "Let their habitation become forsaken, and in their tabernacles let there not be any one to inhabit. There hath come to pass this thing in the very city Jerusalem, wherein they thought themselves mighty in crying against the Son of God, "Crucify, Crucify; and in prevailing because they were able to kill Him that

raised dead men. How mighty to themselves, how great, they seemed! There followed afterwards the vengeance of the Lord, stormed was the city, utterly conquered the Jews, slain were I know not how many thousands of men. No one of the Jews is permitted to come thither now: where they were able to cry against the Lord, there by the Lord they are not permitted to dwell. They have lost the place of their fury: and O that even now they would know the place of their rest!

What profit to them was Caiaphas in saying, "If we shall have let go this man thus, there will come the Romans, and take away from us both place and kingdom"? Behold, both they did not let Him go alive, and He liveth: and there have come the Romans, and have taken from them both place and kingdom. But now we heard, when the Gospel was being read, "Jerusalem, Jerusalem, how often would I have gathered together thy sons, as a hen her chickens under her wings, and thou wouldest not? Behold there is left to you your house forsaken." ... 27. Why so? "For Him whom Thou hast smitten they have themselves persecuted, and upon the pain of my wounds they have added" (ver. 27). How then have they sinned if they have persecuted one by God smitten? What sin is ascribed to their mind? Malice. For the thing was done in Christ which was to be. To suffer indeed He had come, and He punished him through whom He suffered. For Judas the traitor was punished, and Christ was crucified: but us He redeemed by His blood, and He punished him in the matter of his price. For he threw down the price of silver, for which by him the Lord had been sold; and he knew not the price wherewith he had himself by the Lord been redeemed. This thing was done in the case of Judas. But when we see that there is a sort of measure of requital in all men, and that not any one can be suffered to rage more than he hath received power to do: how have they "added," or what is that smiting of the Lord? Without doubt He is speaking in the person of him from whom He had received a body, from whom He had taken unto Him flesh, that is in the person of mankind, of Adam himself who was smitten with the first death because of his sin. Mortal therefore here are men born, as born with their punishment: to this punishment they add, whosoever do persecute men.

For now here man would not have had to die, unless God had smitten him. Why then dost thou, O man, rage more than this? Is it little for a man that some time he is to die? Each one of us therefore beareth his punishment: to this punishment they would add that persecute us. This punishment is the

smiting of the Lord. For the Lord smote man with the sentence: "What day ye shall have touched it," He saith, "with death ye shall die. Out of this death He had taken upon Him flesh, and our old man hath been crucified together with Him. By the voice of that man He hath said these words, "Him whom Thou hast smitten they have themselves persecuted, and upon the pain of My wounds they have added. Upon what pain of wounds? Upon the pain of sins they have themselves added. For sins He hath called His wounds. But do not look to the Head, consider the Body; according to the voice whereof hath been said by the Same in that Psalm, wherein He showed there was His voice, because in the first verse thereof He cried from the Cross, "God, My God, look upon Me, why hast Thou forsaken Me? There in continuation He saith, "Afar from My safety are the words of Mine offences."...

28. "Lay Thou iniquity upon their iniquity" (ver. 28). What is this? Who would not be afraid? To God is said, "Lay Thou iniquity upon their iniquity. Whence shall God lay iniquity? For hath He iniquity to lay? For we know that to be true which hath been spoken through Paul the Apostle, "What then shall we say? Is there anywise iniquity with God? Far be it. Whence then, "Lay Thou iniquity upon iniquity"? How must we understand this? May the Lord be with us, that we may speak, and because of your weariness may be able to speak briefly. Their iniquity was that they killed a just Man: there was added another, that they crucified the Son of God. Their raging was as though against a man: but "if they had known, the Lord of Glory they had never crucified. They with their own iniquity willed to kill as it were a man: there was laid iniquity upon their own iniquity, so that the Son of God they should crucify. Who laid this iniquity upon them? He that said, "Perchance they will reverence My Son," Him I will send. For they were wont to kill servants sent to them, to demand rent and profit. He sent the Son Himself, in order that Him also they might kill. He laid iniquity upon their own iniquity. And these things did God do in wrath, or rather in just requital? For, "May it be done to them," He saith, "for a requital and for a stumbling-block.

They had deserved to be so blinded as not to know the Son of God. And this God did, laying iniquity upon their iniquity; not in wounding, but in not making whole. For in like manner as thou increasest a fever, increasest a disorder, not by adding disorder, but by not relieving: so because they were of such sort as that they merited not to be healed, in their very naughtiness

in a manner they advanced; as it is said, "But evil men and wicked doers advance for the worse: and iniquity is laid upon their own iniquity. "And let them not enter in Thy righteousness. This is a plain thing. 29. "Let them be blotted out from the book of the living" (ver. 29). For had they been some time written therein? Brethren, we must not so take it, as that God writeth any one in the book of life, and blotteth him out. If a man said, "What I have written I have written," concerning the title where it had been written, "King of the Jews: doth God write any one, and blot him out? He foreknoweth, He hath predestined all before the foundation of the world that are to reign with His Son in life everlasting. These He hath written down, these same the Book of Life doth contain. Lastly, in the Apocalypse, what saith the Spirit of God, when the same Scripture was speaking of the oppressions that should be from Antichrist? "There shall give consent to him all they that have not been written in the book of life. So then without doubt they will not consent that have been written. How then are these men blotted out from that book wherein they were never written? This hath been said according to their own hope, because they thought of themselves that they were written. What is, "let them be blotted out from the book of life"? Even to themselves let it be evident, that they were not there. By this method of speaking hath been said in another Psalm, "There shall fall from Thy side a thousand, and tens of thousands from on Thy right hand:

that is, many men shall be offended, even out of that number who thought that they would sit with Thee, even out of that number who thought that they would stand at Thy right hand, being severed from the left-hand goats: not that when any one hath there stood, he shall afterwards fall, or when any one with Him hath sat, he shall be cast away; but that many men were to fall into scandal, who already thought themselves to be there, that is, many that thought that they would sit with Thee, many that hoped that they would stand at the right hand, will themselves fall. So then here also they that hoped as though by the merit of their own righteousness themselves to have been written in the book of God, they to whom is said, "Search the Scriptures, wherein ye think yourselves to have life eternal: when their condemnation shall have been brought even to their own knowledge, shall be effaced from the book of the living, they shall know themselves not to be there. For the verse which followeth, explaineth what hath been said:

"And with just men let them not be written. I have said then "Let them be effaced," according to their hope: but according to Thy justice I say what?

30. "Poor and sorrowful I am" (ver. 30). Why this? Is it that we may acknowledge that through bitterness of soul this poor One doth speak evil? For He hath spoken of many things to happen to them. And as if we were saying to Him, "Why such things?"-"Nay, not so much! He answereth, "poor and sorrowful I am. They have brought Me to want, unto this sorrow they have set Me down, therefore I say these words. It is not, however, the indignation of one cursing, but the prediction of one prophesying. For He was intending to recommend to us certain things which hereafter He saith of His poverty and His sorrow, in order that we may learn to be poor and sorrowful. For, "Blessed are the poor, for theirs is the kingdom of Heaven. And, "Blessed are they that mourn, for they shall be comforted. This therefore He doth Himself before now show to us: and so, "poor and sorrowful I am. The whole Body of Him saith this. The Body of Christ in this earth is poor and sorrowful. But let Christians be rich. Truly if Christians they are, they are poor; in comparison with the riches celestial for which they hope, all their gold they count for sand. "And the health of Thy countenance, O God, hath taken Me up. Is this poor One anywise forsaken? When dost thou deign to bring near to thy table a poor man in rags? But again, this poor One the health of the countenance of God hath taken up:

in His countenance He hath hidden His need. For of Him hath been said, "Thou shalt hide them in the hiding place of Thy countenance. But in that countenance what riches there are would ye know? Riches here give thee this advantage, that thou mayest dine on what thou wilt, whenever thou wilt: but those riches, that thou mayest never hunger. "The health of Thy countenance, O God, hath taken Me up. For what purpose? In order that no longer I may be poor, no longer sorrowful? "I will praise the name of the Lord with a song, I will magnify Him in praise" (ver. 31). Now it hath been said, this poor One praiseth the name of the Lord with a song, he magnifieth Him in praise. When would He have ventured to sing, unless He had been refreshed from hunger? "I will magnify Him with praise. O vast riches! What jewels of God's praise hath he brought out of his inward treasures! These are my riches! "The Lord hath given, the Lord hath taken away. Then miserable he hath remained? Far be it. See the riches: "As it hath pleased the Lord, so hath been done, be the name of the Lord blessed."

31. "And it shall please God:" that I shall praise Him, shall please: "above a new calf, bearing horns and hoofs." More grateful to Him shall be the sacrifice of praise than the sacrifice of a calf. "The sacrifice of praise shall glorify me." "Immolate to God the sacrifice of praise." So then His praise going forth from my mouth shall please God more than a great victim led up to His altar. ...Therefore above this calf my praising shall please Thee, such as hereafter will be, after poverty and sorrow, in the eternal society of Angels, where neither adversary there shall be in battle to be tossed, nor sluggard from earth to be stirred up. "Let the needy see and rejoice" (ver. 32). Let them believe, and in hope be glad. Let them be more needy, in order that they may deserve to be filled: lest while they belch out pride's satiety, there be denied them the bread whereon they may healthily live. "Seek the Lord," ye needy, hunger ye and thirst; for He is Himself the living bread that came down from Heaven. "Seek ye the Lord, and your soul shall live." Ye seek bread, that your flesh may live: the Lord seek ye, that your soul may live.

32. "For the Lord hath hearkened to the poor" (ver. 33). He hath hearkened to the poor, and He would not have hearkened to the poor, unless they were poor. Wilt thou be hearkened to? Poor be thou: let sorrow cry out from thee, and not fastidiousness. "And His fettered ones He hath not despised." Being offended at His servants, He hath put them in fetters: but them crying from the fetters He hath not despised. What are these fetters? Mortality, the corruptibleness of the flesh are the fetters wherewith we have been bound. And would ye know the weight of these fetters? Of them is said, "The body which is corrupted weigheth down the soul." Whenever men in the world will to be rich, for these fetters they are seeking rags. But let the rags of the fetters suffice: seek so much as is necessary for keeping off want, but when thou seekest superfluities, thou longest to load thy fetters. In such a prison then let the fetters abide even alone. "Sufficient for the day be the evil thereof." "Let there praise Him heavens and earth, sea and all things creeping in them" (ver. 34). The true riches of this poor man are these, to consider the creation, and to praise the Creator. "Let there praise Him heavens and earth, sea and all things creeping therein." And doth this creation alone praise God, when by considering of it God is praised?

33. Hear thou another thing also: "for God shall save Sion" (ver. 35). He restoreth His Church, the faithful Gentiles He doth incorporate with His Only-Begotten; He beguileth not them that believe in Him of the reward of

His promise. "For God shall save Sion; and there shall be builded the cities of Juda." These same are the Churches. Let no one say, when shall it come to pass that there be builded the cities of Juda? O that thou wouldest acknowledge the Edifice, and be a living stone, that thou mightest enter into Her. Even now the cities of Juda are being built. For Juda is interpreted confession. By confession of humility there are being builded the cities of Juda: in order that there may remain without the proud, who blush to confess. "For God shall save Sion." What Sion? Hear in the following words: "and the seed of His servants shall possess Her, and they that love His name shall dwell therein" (ver. 36). ...

PSALM 70

1. Thanks to the "Corn of wheat," because He willed to die and to be multiplied: thanks to the only Son of God, our Lord and Saviour Jesus Christ, who disdained not to undergo our death, in order that He might make us worthy of His life. Behold Him that was single until He went hence; as He said in another Psalm, "Single I am until I go hence;" for He was a single corn of wheat in such sort as that He had in Himself a great fruitfulness of increase; in how many corns imitating the Passion of Him we exult, when we celebrate the nativities of the Martyrs! Many therefore members of Him, under one Head our Saviour Himself, being bound together in the bond of love and peace (as ye judge it fit that ye know, for ye have often heard), are one man: and of the same, as of one man, the voice is ofttimes heard, in the Psalms, and thus one crieth as though it were all, because all in one are one. ...

2. There is then in this Psalm the voice of men troubled, and so indeed of Martyrs amid sufferings in peril, but relying on their own Head. Let us hear them, and speak with them out of sympathy of heart, though it be not with similarity of suffering. For they are already crowned, we are still in peril: not that such sort of persecutions do vex us as have vexed them, but worse perchance in the midsts of all kinds of so great scandals. For our own times do more abound in that woe, which the Lord cried: "Woe to the world because of scandals. And, "Because iniquity hath abounded, the love of man shall wax cold. For not even that holy Lot at Sodom suffered corporal persecution from any one, or had it been told him that he should not dwell there: the persecution of him were the evil doings of the Sodomites. Now then that Christ sitteth in Heaven, now that He is glorified, now that necks of kings are made

subject to His yoke, and their brows placed beneath His sign, now that not any one remaineth to dare openly to trample upon Christians, still, however, we groan amid instruments and singers, still those enemies of the Martyrs, because with words and steel they have no power, with their own wantonness do persecute them. And O that we were sorrowing for Heathens alone: it would be some sort of comfort, to wait for those that not yet have been signed with the Cross of Christ;

when they should be signed, and when, by His authority attached, they should cease to be mad. We see besides men wearing or their brow the sign of Him, at the same time on that same brow wearing the shamelessness of wantonness, and on the days and celebrations of the Martyrs not exulting but insulting. And amid these things we groan, and this is our persecution, if there is in us the love which saith, "Who is weak, and I am not weak? Who is scandalized, and I burn not? Not any servant of God, then, is without persecution: and that is a true saying which the Apostle saith, "But even all men that will to live godly in Christ, shall suffer persecution." . ... 3. "O God, to my aid make speed" (ver. 1). For need we have for an everlasting aid in this world. But when have we not? Now however being in tribulation, let us especially say, "O God, to my aid make speed. "Let them be confounded and fear that seek my soul. Christ is speaking: whether Head speak or whether Body speak; He is speaking that hath said, "Why persecutest thou Me? He is speaking that hath said, "Inasmuch as ye have done it to one of the least of Mine, to Me ye have done it. The voice then of this Man is known to be of the whole man, of Head and of Body: that need not often be mentioned, because it is known. "Be they confounded," he saith, "and fear that seek my soul. In another Psalm He saith, "I was looking unto the right and saw, and there was not one that would know Me: flight hath perished from Me, and there is not one to seek out My soul. There of persecutors He saith, that there was not one to seek out His soul: but here, "Let them be confounded and fear that seek My soul."... And where is that which thou hast heard from thy Lord, "Love ye your enemies, do good to them that hate you, and pray for them that persecute you"? Behold thou sufferest persecution, and cursest them from whom thou sufferest:

how dost thou imitate the Passions of thy Lord that have gone before, hanging on the cross and saying, "Father, forgive them, for they know not what they do. To persons saying such things the Martyr replieth and saith,

thou hast set before me the Lord, saying, "Father, forgive them, for they know not what they do: understand thou my voice also, in order that it may be thine too: for what have I said concerning mine enemies? "Let them be confounded and fear. Already such vengeance hath been taken on the enemies of the Martyrs. That Saul that persecuted Stephen, he was confounded and feared. He was breathing out slaughters, he was seeking some to drag and slay: a voice having been heard from above, "Saul, Saul, why persecutest thou Me," he was confounded and laid low, and he was raised up to obedience, that had been inflamed unto persecuting. This then the Martyrs desire for their enemies, "Let them be confounded and fear. For so long as they are not confounded and fear, they must needs defend their actions: glorious they think themselves, because they hold, because they bind, because they scourge, because they kill, because they dance, because they insult, and because of all these doings they be some time confounded and fear. For if they be confounded, they will also be converted: because converted they cannot be, unless they shall have been confounded and shall have feared. Let us then wish these things to our enemies, let us wish them without fear.

Behold I have said, and let me have said it with you, may all that still dance and sing and insult the Martyrs "be confounded and fear : at last within these walls confounded may they beat their breasts! 4. "Let them be turned away backward and blush that think evil things to me" (ver. 2). At first there was the assault of them persecuting, now there hath remained the malice of them thinking. In fact, there are in the Church distinct seasons of persecutions following one another. There was made an assault on the Church when kings were persecuting: and because kings had been foretold as to persecute and as to believe, when one had been fulfilled the other was to follow. There came to pass also that which was consequent; kings believed, peace was given to the Church, the Church began to be set in the highest place of dignity, even on this earth, even in this life: but there is not wanting the roar of persecutors, they have turned their assaults into thoughts. In these thoughts, as in a bottomless pit, the devil hath been bound, he roareth and breaketh not forth. For it hath been said concerning these times of the Church, "The sinner shall see, and shall be angry. And shall do what? That which he did at first? Drag, bind, smite? He doeth not this. What then? "With his teeth he shall gnash, and shall pine away. And with these men the Martyr is, as it were, angry, and yet for these men the Martyr prayeth. For in

like manner as he hath wished well to those men concerning whom he hath said, "Let them be confounded and fear that seek my soul:

so also now, "Let them be turned backward, and blush, that think evil things to me. Wherefore? In order that they may not go before, but follow. For he that censureth the Christian religion, and on his own system willeth to live, willeth as it were to go before Christ, as though He indeed had erred and had been weak and infirm, because He either willed to suffer or could suffer in the hands of the Jews; but that he is a clever man for guarding against all these things; in shunning death, even in basely lying to escape death, and slaying his soul that he may live in body, he thinketh himself a man of singular and prudent measures. He goeth before in censuring Christ, in a manner he outstrippeth Christ: let him believe in Christ, and follow Christ. For that which had been desired but now for persecutors thinking evil things, the same the Lord Himself said to Peter. Now in a certain place Peter willed to go before the Lord. ...A little before, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it to thee, but My Father which is in Heaven: now in a moment, "Go back behind Me, Satan. What is, "Go back behind Me"? Follow Me. Thou wiliest to go before Me, thou wiliest to give Me counsel, it is better that thou follow My counsel: this is, "go back," go back behind Me. He is silencing one outstripping, in order that he may go backward;

and He is calling him Satan, because he willeth to go before the Lord. A little before, "blessed; now, "Satan. Whence a little before, "blessed"? Because, "to thee," He saith, "flesh and blood hath not revealed it, but My Father which is in Heaven. Whence now, "Satan"? Because "thou savourest not," He saith, "the things which are of God, but the things which are of men. Let us then that would duly celebrate the nativities of the Martyrs, long for the imitation of the Martyrs; let us not wish to go before the Martyrs, and think ourselves to be of better understanding than they, because we shun sufferings in behalf of righteousness and faith which they shunned not. Therefore be they that think evil things, and in wantonness feed their hearts, "turned backward and blush. Let them hear from the Apostle afterwards saying, "But what fruit had ye some time in those things at which ye now blush?"

5. What followeth? "Let them be turned away forthwith blushing, that say to me, Well, well" (ver. 3). Two are the kinds of persecutors, revilers and flatterers. The tongue of the flatterer doth more persecute than the hand of

the slayer: for this also the Scripture hath called a furnace. Truly when the Scripture was speaking of persecution, it said, "Like gold in a furnace it hath proved them" (speaking of Martyrs being slain), "and as the holocaust's victim it hath received them." Hear how even the tongue of flatterers is of such sort: "The proving," he saith, "of silver and of gold is fire; but a man is proved by the tongue of men praising him." That is fire, this also is fire: out of both thou oughtest to go forth safe. The censurer hath broken thee, thou hast been broken in the furnace like an earthen vessel. The Word hath moulded thee, and there hath come the trial of tribulation: that which hath been formed, must needs be seasoned; if it hath been well moulded, there hath come the fire to strengthen. Whence He said in the Passion, "Dried up like a potsherd hath been My virtue." For Passion and the furnace of tribulation had made Him stronger. ...

6. And what cometh to pass when they are all turned back and blush, whether it be they that seek my soul, or they that think evil things to me, or they that with perverse and feigned benevolence with tongue would soften the stroke which they inflict, when they shall have been themselves turned away and confounded; there shall come to pass what? "Let them exult and be joyous in Thee: not in me, not in this man or in that man; but in whom they have been made light that were darkness. "Let them exult and be joyous in Thee, all that seek Thee" (ver. 4). One thing it is to seek God, another thing to seek man. "Let them be joyous that seek Thee. They shall not be joyous then that seek themselves, whom Thou hast first sought before they sought Thee. Not yet did that sheep seek the Shepherd, it had strayed from the flock, and He went down to it; He sought it, and carried it back upon His shoulders. Will He despise thee, O sheep, seeking Him, who hath first sought thee despising Him and not seeking Him? Now then begin thou to seek Him that first hath sought thee, and hath carried thee back on His shoulders. Do thou that which He speaketh of, "They that are My sheep hear My voice, and follow Me. If then thou seekest Him that first hath sought thee, and hast become a sheep of His, and thou hearest the voice of thy Shepherd, and followest Him;

see what He showeth to thee of Himself, what of His Body, in order that as to Himself thou mayest not err, as to the Church thou mayest not err, that no one may say to thee, that is Christ which is not Christ, or that is the Church which is not the Church. For many men have said that Christ had

no flesh, and that Christ hath not risen in His Body: do not thou follow the voices of them. Hear thou the voice of Himself the Shepherd, that was clothed with flesh, in order that He might seek lost flesh. He hath risen again, and He saith, "Handle ye and see; for a spirit hath not flesh and bones as ye see Me have. He showeth Himself to thee, the voice of Him follow thou. He showeth also the Church, that no one may deceive thee by the name of Church. "It behoved," He saith, "Christ to suffer, and to rise again from the dead the third day, and that there should be preached repentance and remission of sins through all nations, beginning with Jerusalem. Thou hast the voice of Thy Shepherd, do not thou follow the voice of strangers: and a thief thou shalt not fear, if thou shalt have followed the voice of the Shepherd. But how shalt thou follow? If thou shalt neither have said to any man, as if it were by his own merit, Well, well:

nor shalt have heard the same with joy, so that thy head be not made fat with the oil of a sinner. "Let all them exult and be joyous in Thee, that seek Thee; and let them say"-let them say what, that exult? "Be the Lord alway magnified! Let all them say this, that exult and seek Thee. What? "Be the Lord alway magnified; yea, they that love Thy salvation. Not only, "Be the Lord magnified; but also, "alway."... A sinner thou art, be He magnified in order that He may call; thou confessest, be He magnified in order that He may forgive: now thou livest justly, be He magnified in order that He may direct: thou perseverest even unto the end, be He magnified in order that He may glorify. "Be the Lord," then, "alway magnified; yea, they love His saving health. For from Him they have salvation, not from themselves. The saving health of the Lord our God, is the Saviour our Lord Jesus Christ: whosoever loveth the Saviour, confesseth himself to have been made whole; whosoever confesseth himself to have been made whole, confesseth himself to have been sick. Not their own saving health, as if they could save themselves of themselves: not as it were the saving health of a man, as though by him they could be saved. "Do not," he saith, "confide in princes, and in the sons of men, in whom there is no safety. Why so? "Of the Lord is safety, and upon Thy people is Thy blessing."

7. Behold, "Be the Lord magnified: wilt thou never, wilt thou nowhere? In Him was something, in me nothing: but if in Him is whatsoever I am, be He, not I. But thou then what? "But I am needy and poor" (ver. 5). He is rich, He abounding, He needing nothing. Behold my light, behold whence I am

illumined; for I cry, "Thou shalt illumine my candle, O Lord. What then of thee? "But I am needy and poor. I am like an orphan, my soul is like a widow destitute and desolate: help I seek, alway mine infirmity I confess. There have been forgiven me my sins, now I have begun to follow the commandments of God: still, however, I am needy and poor. Why still needy and poor? Because "I see another law in my members fighting against the law of my mind. Why needy and poor? Because, "blessed are they that hunger and thirst after righteousness. Still I hunger, still I thirst: my fulness hath been put off, not taken away. "O God, aid Thou me. Most suitably also Lazarus is said to be interpreted, "one aided: that needy and poor man, that was transported into the bosom of Abraham; and beareth the type of the Church, which ought alway to confess that she hath need of aid. This is true, this is godly. "I have said to the Lord, My God Thou art. Why? "For my goods Thou needest not. He needeth not us, we need Him: therefore He is truly Lord.

For thou art not the very true Lord of thy servant: both are men, both needing God. But if thou supposest thy servant to need thee, in order that thou mayest give him bread; thou also needest thy servant, in order that he may aid thy labours. Each one of you doth need the other. Therefore neither of you is truly lord, and neither of you truly servant. Hear thou the true Lord, of whom thou art the true servant: "I have said to the Lord, My God Thou art. Why art Thou Lord? "Because my goods Thou needest not"? But what of thee? "But I am needy and poor. Behold the needy and poor: may God feed, may God alleviate, may God aid: "O God," he saith, "aid Thou me." 8. "My helper and deliverer art Thou; O Lord, delay not." Thou art the helper and deliverer: I need succour, help Thou; entangled I am, deliver Thou. For no one will deliver from entanglings except Thee. There stand round about us the nooses of divers cares, on this side and on that we are torn as it were with thorns and brambles, we walk a narrow way, perchance we have stuck fast in the brambles: let us say to God, "Thou art my deliverer." He that showed us the narrow way, hath taught us to follow it. ...

9. What is, "delay not"? Because many men say, it is a long time till Christ comes. What then: because we say, "delay not," will He come before He hath determined to come? What meaneth this prayer, "delay not"? May not Thy coming seem to me to be too long delayed. For to thee it seemeth a long time, to God it seemeth not long, to whom a thousand years are one day, or the three hours of a watch. But if thou shalt not have had endurance, late for

thee it will be: and when to thee it shall be late, thou wilt be diverted from Him, and wilt be like unto those that were wearied in the desert, and hastened to ask of God the pleasant things which He was reserving for them in the Land; and when there were not given on their journey the pleasant things, whereby perchance they would have been corrupted, they murmured against God, and went back in heart unto Egypt: to that place whence in body they had been severed, in heart they went back. Do not thou, then, so, do not so: fear the word of the Lord, saying, "Remember Lot's wife. She too being on the way, but now delivered from the Sodomites, looked back; in the place where she looked back, there she remained: she became a statue of salt, in order to season thee. For to thee she hath been given for an example, in order that thou mayest have sense, mayest not stop infatuated on the way.

Observe her stopping and pass on: observe her looking back, and do thou be reaching forth unto the things before, as Paul was. What is it, not to look back. "Of the things behind forgetful," he saith. Therefore thou followest, being called to the heavenly reward, whereof hereafter thou wilt glory. For the same Apostle saith, "There remaineth for me a crown of righteousness, which in that day the Lord, the just Judge, shall render to me."

PSALM 71

1. In all the holy Scriptures the grace of God that delivereth us commendeth itself to us, in order that it may have us commended. This is sung of in this Psalm, whereof we have undertaken to speak. ...This grace the Apostle commendeth: by this he got to have the Jews for enemies, boasting of the letter of the law and of their own justice. This then commending in the lesson which hath been read, he saith thus: "For I am the least of the Apostles, that am not worthy to be called an Apostle, because I persecuted the Church of God." "But therefore mercy," he saith, "I obtained, because ignorant I did it in unbelief." Then a little afterwards, "Faithful the saying is, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am first." Were there before him not any sinners? What then, was he the first then? Yea, going before all men not in time, but in evil disposition. "But therefore," he saith, "mercy I obtained," in order that in me Christ Jesus might show all long-suffering, for the imitation of those that shall believe in Him unto life eternal: that is, every sinner and unjust man, already despairing of himself, already having the mind of a gladiator, so as to do whatsoever he willeth, because he must needs be condemned, may yet observe the

Apostle Paul, to whom so great cruelty and so very evil a disposition was forgiven by God; and by not despairing of himself may he be turned unto God. This grace God doth commend to us in this Psalm also. ...

2. The title then of this Psalm is, as usual, a title intimating on the threshold what is being done in the house: "To David himself for the sons of Jonadab, and for those that were first led captive. Jonadab (he is commended to us in the prophecy of Jeremiah) was a certain man, who had enjoined his sons not to drink wine, and not to dwell in houses, but in tents. But the commandment of the father the sons kept and observed, and by this earned a blessing from the Lord. Now the Lord had not commanded this, but their own father. But they so received it as though it were a commandment from the Lord their God; for even though the Lord had not commanded that they should drink no wine and should dwell in tents; yet the Lord had commanded that sons should obey their father. In this case alone a son ought not to obey his father, if his father should have commanded anything contrary to the Lord his God. For indeed the father ought not to be angry, when God is preferred before him. But when a father doth command that which is not contrary to God; he must be heard as God is: because to obey one's father God hath enjoined. God then blessed the sons of Jonadab because of their obedience, and thrust them in the teeth of His disobedient people, reproaching them, because while the sons of Jonadab were obedient to their father, they obeyed not their God.

But while Jeremiah was treating of these topics, he had this object in regard to the people of Israel, that they should prepare themselves to be led for captivity into Babylon, and should not hope for any other thing, but that they were to be captives. The title then of this Psalm seemeth from thence to have taken its hue, so that when he had said, "Of the sons of Jonadab; he added, "and of them that were first led captive: not that the sons of Jonadab were led captive, but because to them that were to be led captive there were opposed the sons of Jonadab, because they were obedient to their father: in order that they might understand that they had been made captive, because they were not obedient to God. It is added also that Jonadab is interpreted, "the Lord's spontaneous one. What is this, the Lord's spontaneous one? Serving God freely with the will. What is, the Lord's spontaneous one? "In me are, O God, Thy vows, which I will render of praise to Thee."What is, the Lord's spontaneous one? "Voluntarily I will sacrifice to Thee. For if the

Apostolic teaching admonisheth a slave to serve a human master, not as though of necessity, but of good will, and by freely serving make himself in heart free; how much more must God be served with whole and full and free will, who seeth thy very will?... The first man made us captive, the second man hath delivered us from captivity.

"For as in Adam all die, so also in Christ all shall be made alive. But in Adam they die through the flesh's nativity, in Christ they are delivered through the heart's faith. It was not in thy power not to be born of Adam: it is in thy power to believe in Christ. Howsoever much then thou shall have willed to belong to the first man, unto captivity thou wilt belong. And what is, shall have willed to belong? or what is, shalt belong? Already thou belongest: cry out, "Who shall deliver me from the body of this death? Let us hear then this man crying out this. 3. "O God, in Thee I have hoped, O Lord, I shall not be confounded for everlasting" (ver. 1). Already I have been confounded, but not for everlasting. For how is he not confounded, to whom is said, "What fruit had ye in these things wherein ye now blush?" What then shall be done, that we may not be confounded for everlasting? "Draw near unto Him, and be ye enlightened, and your faces shall not blush." Confounded ye are in Adam, withdraw from Adam, draw near unto Christ, and then ye shall not be confounded. "In Thee I have hoped, O Lord, I shall not be confounded for everlasting." If in myself I am now confounded, in Thee I shall not be confounded for everlasting.

4. "In Thine own righteousness deliver me, and save me" (ver. 2). Not in mine own, but in Thine own: for if in mine own, I shall be one of those whereof he saith, "Being ignorant of God's righteousness, and their own righteousness willing to establish, to the righteousness of God they were not made subject. Therefore, "in Thine own righteousness," not in mine. For mine is what? Iniquity hath gone before. And when I shall be righteous, Thine own righteousness it will be: for by righteousness given to me by Thee I shall be righteous; and it shall be so mine, as that it be Thine, that is, given to me by Thee. For I believe on Him that justifieth an ungodly man, so that my faith is counted for righteousness. Even so then the righteousness shall be mine, not however as though mine own, not as though by mine own self given to myself: as they thought who through the letter made their boast, and rejected grace. ...It is a small thing then that thou acknowledge the good thing which is in thee to be from God, unless also on that account thou exalt

not thyself above him that hath not yet, who perchance when he shall have received, will outstrip thee. For when Saul was a stoner of Stephen, how many were the Christians of whom he was persecutor! Nevertheless, when he was converted, all that had gone before he surpassed.

Therefore say thou to God that which thou hearest in the Psalm, "In Thee I have hoped, O Lord, I shall not be confounded for everlasting: in Thine own righteousness," not in mine, "deliver me, and save me. "Incline unto me Thine ear. This also is a confession of humility. He that saith, "Incline unto me," is confessing that he is lying like a sick man laid at the feet of the Physician standing. Lastly, observe that it is a sick man that is speaking: "Incline unto me Thine ear, and save me." 5. "Be Thou unto me for a protecting God" (ver. 3). Let not the darts of the enemy reach unto me: for I am not able to protect myself. And a small thing is "protecting: he hath added, "and for a walled place, that Thou mayest save me. "For a walled place" be Thou to me, be Thou my walled place. ...Behold, God Himself hath become the place of thy fleeing unto, who at first was the fearful object of thy fleeing from. "For a walled place," he saith, be Thou to me, "that Thou mayest save me. I shall not be safe except in Thee: except Thou shalt have been my rest, my sickness shall not be able to be made whole. Lift me from the earth; upon Thee I will lie, in order that I may rise unto a walled place. What can be better walled? When unto that place thou shalt have fled for refuge, tell me what adversaries thou wilt dread? Who will lie in wait, and come at thee? A certain man is said from the summit of a mountain to have cried out, when an Emperor was passing by, "I speak not of thee: the other is said to have looked back and to have said, "Nor I of thee. He had despised an Emperor with glittering arms, with mighty army. From whence? From a strong place. If he was secure on a high spot of earth, how secure art thou on Him by whom heaven and earth were made?

I, if for myself I shall have chosen another place, shall not be able to be safe. Choose thou indeed, O man, if thou shalt have found one, a place better walled. There is not then a place whither to flee from Him, except we flee to Him. If thou wilt escape Him angry, flee to Him appeased. "For my firmament and my refuge Thou art. "My firmament" is what? Through Thee I am firm, and by Thee I am firm. "For my firmament and my refuge Thou art: in order that I may be made firm by Thee, in whatever respects I shall have been made infirm in myself, I will flee for refuge unto Thee. For firm the

grace of Christ maketh thee, and immovable against all temptations of the enemy. But there is there too human frailness, there is there still the first captivity, there is there too the law in the members fighting against the law of the mind, and willing to lead captive in the law of sin: still the body which is corrupt presseth down the soul. Howsoever firm thou be by the grace of God, so long as thou still bearest an earthly vessel, wherein the treasure of God is, something must be dreaded even from that same vessel of clay. Therefore "my firmament Thou art," in order that I may be firm in this world against all temptations. But if many they are, and they trouble me: "my refuge Thou art.

For I will confess mine infirmity, to the end that I may be timid like a "hare," because I am full of thorns like a "hedgehog. And as in another Psalm is said, "The rock is a refuge for the hedgehogs and the hares: but the Rock was Christ. 6. "O God, deliver me from the hand of the sinner" (ver. 4). Generally, sinners, among whom is toiling he that is now to be delivered from captivity: he that now crieth, "Unhappy man I, who shall deliver me from the body of this death? The grace of God through Jesus Christ our Lord. Within is a foe, that law in the members; there are without also enemies: unto what cryest thou? Unto Him, to whom hath been cried, "From my secret sins cleanse me, O Lord, anti from strange sins spare Thy servant." ... But these sinners are of two kinds: there are some that have received Law, there are others that have not received: all the heathen have not received Law, all Jews and Christians have received Law. Therefore the general term is sinner; either a transgressor of the Law, if he hath received Law; or only unjust without Law, if he hath not received the Law. Of both kinds speaketh the Apostle, and saith, "They that without Law have sinned, without Law shall perish, and they that in the Law have sinned, by the Law shall be judged. But thou that amid both kinds dost groan, say to God that which thou hearest in the Psalm, "My God, deliver me from the hand of the sinner. Of what sinner? "From the hand of him that transgresseth the Law, and of the unjust man. He that transgresseth the Law is indeed also unjust; for not unjust he is not, that transgresseth the Law:

but every one that transgresseth the Law is unjust, not every unjust man doth transgress the Law. For, "Where there is not a Law," saith the Apostle, "neither is there transgression. They then that have not received Law, may be called unjust, transgressors they cannot be called. Both are judged after their

deservings. But I that from captivity will to be delivered through Thy grace, cry to Thee, "Deliver me from the hand of the sinner. What is, from the hand of him? From the power of him, that while he is raging, he lead me not unto consenting with him; that while he lieth in wait, he persuade not to iniquity. "From the hand of the sinner and of the unjust man."... 7. Lastly, there followeth the reason why I say this: "for Thou art my patience" (ver. 5). Now if He is patience rightly, He is that also which followeth, "O Lord, my hope from my youth. My patience, because my hope: or rather my hope, because my patience. "Tribulation," saith the Apostle, "worketh patience, patience probation, but probation hope, but hope confoundeth not. With reason in Thee I have hoped, O Lord, I shall not be confounded for everlasting. "O Lord, my hope from my youth. From thy youth is God thy hope? Is He not also from thy boyhood, and from thine infancy? Certainly, saith he. For see what followeth, that thou mayest not think that I have said this, "my hope from my youth," as if God noways profiled mine infancy or my boyhood; hear what followeth: "In Thee I have been strengthened from the womb. Hear yet: "From the belly of my mother Thou art my Protector" (ver. 6). Why then, "from my youth," except it was the period from which I began to hope in Thee? For before in Thee I was not hoping, though Thou wast my Protector, that didst lead me safe unto the time, when I learned to hope in Thee.

But from my youth I began in Thee to hope, from the time when Thou didst arm me against the Devil, so that in the girding of Thy host being armed with Thy faith, love, hope, and the rest of Thy gifts, I waged conflict against Thine invisible enemies, and heard from the Apostle, "There is not for us a wrestling against flesh and blood, but against principalities, and powers," etc. There a young man it is that doth fight against these things: but though he be a young man, he falleth, unless He be the hope of Him to whom he crieth, "O Lord, my hope from my youth. "In Thee is my singing alway. Is it only from the time when I began to hope in Thee until now? Nay, but "alway. What is, "alway"? Not only in the time of faith, but also in the time of sight. For now, "So long as we are in the body we are absent from the Lord: for by faith we walk, not by sight: there will be a time when we shall see that which being not seen we believe: but when that hath been seen which we believe, we shall rejoice: but when that hath been seen which they believed not, ungodly men shall be confounded. Then will come the sub-

stance whereof there is now the hope. But, "Hope which is seen is not hope. But if that which we see not we hope for, through patience we wait for it.

Now then thou groanest, now unto a place of refuge thou runnest, in order that thou mayest be saved; now being in infirmity thou entreatest the Physician: what, when thou shall have received perfect soundness also, what when thou shall have been made "equal to the Angels of God," wilt thou then perchance forget that grace, whereby thou hast been delivered? Far be it. 8. "As it were a monster I have become unto many" (ver. 7). Here in time of hope, in time of groaning, in time of humiliation, in time of sorrow, in time of infirmity, in time of the voice from the fetters-here then what? "As it were a monster I have become unto many. Why, "As it were a monster"? Why do they insult me that think me a monster? Because I believe that which I see not. For they being happy in those things which they see, exult in drink, in wantonness, in chamberings, in covetousness, in riches, in robberies, in secular dignities, in the whitening of a mud wall, in these things they exult: but I walk in a different way, contemning those things which are present, and fearing even the prosperous things of the world, and secure in no other thing but the promises of God. And they, "Let us eat and drink, for to-morrow we die. What sayest thou? Repeat it: "let us eat," he saith, "and drink. Come now, what hast thou said afterwards? "for to-morrow we die. Thou hast terrified, not led me astray. Certainly by the very thing which thou hast said afterwards, thou hast stricken me with fear to consent with thee. "For to-morrow we die," thou hast said: and there hath preceded, "Let us eat and drink. For when thou hadst said, "Let us eat and drink; thou didst add, "for to-morrow we die.

Hear the other side from me, "Yea let us fast and pray, `for to-morrow we die.'" I keeping this way, strait and narrow, "as it were a monster have become unto many: but Thou art a strong helper. Be Thou with me, O Lord Jesus, to say to me, faint not in the narrow way, I first have gone along it, I am the way itself, I lead, in Myself I lead, unto Myself I lead home. Therefore though "a monster I have become unto many; nevertheless I will not fear, for "Thou art a strong Helper." 9. "Let my mouth be fulfilled with praise, that with hymn I may tell of Thy glory, all the day long Thy magnificence" (ver. 8). What is "all the day long"? Without intermission. In prosperity, because Thou dost comfort: in adversity, because Thou dost correct: before I was in being, because Thou didst make; when I was in being, because Thou didst

give health:when I had sinned, because Thou didst forgive; when I was converted, because Thou didst help; when I had persevered, because Thou didst crown.

10. My hope from my youth, "cast me not away in time of old age" (ver. 9). What is this time of old age? "When my strength shall fail, forsake Thou not me. Here God maketh this answer to thee, yea indeed let thy strength fail, in order that in thee mine may abide: in order that thou mayest say with the Apostle, "When I am made weak, then I am mighty. Fear not, that thou be cast away in that weakness, in that old age. But why? Was not thy Lord made weak on the Cross? Did not most mighty men and fat bulls before Him, as though a man of no strength, made captive and oppressed, shake the head and say, "If Son of God He is, let Him come down from the Cross"? Has he deserted because He was made weak, who preferred not to come down from the Cross, lest He should seem not to have displayed power, but to have yielded to them reviling? What did He hanging teach thee, that would not come down, but patience amid men reviling, but that thou shouldest be strong in thy God? Perchance too in His person was said, "As it were a monster I have become unto many, and Thou art a strong Helper. In His person according to His weakness, not according to His power; according to that whereby He had transformed us into Himself, not according to that wherein He had Himself come down. For He became a monster unto many.

And perchance the same was the old age of Him; because on account of its oldness it is not improperly called old age, and the Apostle saith, "Our old man hath been crucified together with Him. If there was there our old man, old age was there; because old, old age. Nevertheless, because a true saying is, "Renewed as an eagle's shall be Thy youth ; He rose Himself the third day, promised a resurrection at the end of the world. Already there hath gone before the Head, the members are to follow. Why dost thou fear lest He should forsake thee, lest He cast thee away for the time of old age, when thy strength shall have failed? Yea at that time in thee will be the strength of Him, when thy strength shall have failed. 11. Why do I say this? "For mine enemies have spoken against me, and they that were keeping watch for My soul, have taken counsel together (ver. 10): saying, God hath forsaken Him, persecute Him, and seize Him, for there is no one to deliver Him" (ver. 11). This hath been said concerning Christ. For He that with the great power of Divinity, wherein He is equal to the Father, had raised to life dead persons,

on a sudden in the hands of enemies became weak, and as if having no power, was seized. When would He have been seized, except they had first said in their heart, "God hath forsaken Him?" Whence there was that voice on the Cross, "My God, My God, why hast Thou forsaken Me?" So then did God forsake Christ, though "God was in Christ reconciling the world to Himself," though Christ was also God, out of the Jews indeed according to the flesh, "Who is over all things, God blessed for ever," -did God forsake Him? Far be it. But in our old man our voice it was, because our old man was crucified together with Him: and of that same our old man He had taken a Body, because Mary was of Adam. Therefore the very thing which they thought, from the Cross He said, "Why hast Thou forsaken Me?" Why do these men think Me left alone to their evil? What is, think Me forsaken in their evil? "For if they had known, the Lord of glory they had never crucified. Persecute and seize Him." More familiarly however, brethren, let us take this of the members of Christ, and acknowledge our own voice in these words: because even He used such words in our person, not in His own power and majesty; but in that which He became for our sakes, not according to that which He was, who hath made us.

12. "O Lord, my God, be not far from me" (ver. 12). So it is, and the Lord is not far off at all. For, "The Lord is nigh unto them that have bruised the heart. "My God, unto my help look Thou. "Be they confounded and fail that engage my soul" (ver. 13). What hath he desired? "Be they confounded and fail. Why hath he desired it? "That engage my soul"? What is, "That engage my soul"? Engaging as it were unto some quarrel. For they are said to be engaged that are challenged to quarrel. If then so it is, let us beware of men that engage our soul. What is, "That engage our soul"? First provoking us to withstand God, in order that in our evil things God may displease us. For when art thou right, so that to thee the God of Israel may be good, good to men fight in heart? When art thou right? Wilt thou hear? When in that good which thou doest, God is pleasing to thee; but in that evil which thou sufferest, God is not displeasing to thee. See ye what I have said, brethren, and be ye on your guard against men that engage your souls. For all men that deal with you in order to make you be wearied in sorrows and tribulations, have this aim, namely, that God may be displeasing to you in that which ye suffer, and there may go forth from your mouth, "What is this? For what have I done?

Now then hast thou done nothing of evil, and art thou just, He unjust? A sinner I am, thou sayest, I confess, just I call not myself. But what, sinner, hast thou by any means done so much evil as he with whom it is well? As much as Gaiuseius? I know the evil doings of him, I know the iniquities of him, from which I, though a sinner, am very far; and yet I see him abounding in all good things, and I am suffering so great evil things. I do not then say, O God, "what have I done" to Thee, because I have done nothing at all of evil; but because I have not done so much as to deserve to suffer these things. Again, art thou just, He unjust? Wake up, wretched man, thy soul hath been engaged! I have not, he saith, called myself just. What then sayest thou? A sinner I am, but I did not commit so great sins, as to deserve to suffer these things. Thou sayest not then to God, just I am, and Thou art unjust: but thou sayest, unjust I am, but Thou art more unjust. Behold thy soul hath been engaged, behold now thy soul wageth war. What? Against whom? Thy soul, against God; that which hath been made against Him by whom it was made. Even because thou art in being to cry out against Him, thou art ungrateful. Return, then, to the confession of thy sickness, and beg the healing hand of the Physician.

Think thou not they are happy who flourish for a time. Thou art being chastised, they are being spared: perchance for thee chastised and amended an inheritance is being kept in reserve. ...Lastly, see what followeth, "Let them put on confusion and shame, that think evil things to me. "Confusion and shame," confusion because of a bad conscience, shame because of modesty. Let this befall them, and they will be good. ... 13. "But I alway in Thee will hope, and will add to all Thy praise" (ver. 14). What is this? "I will add to all Thy praise," ought to move us. More perfect wilt thou make the praise of God? Is there anything to be superadded? If already that is all praise, wilt thou add anything? God was praised in all His good deeds, in every creature of His, in the whole establishment of all things, in the government and regulation of ages, in the order of seasous, in the height of Heaven, in the fruitfulness of the regions of earth, in the encircling of the sea, in every excellency of the creature everywhere brought forth, in the sons of men themselves, in the giving of the Law, in delivering His people from the captivity of the Egyptians, and all the rest of His wonderful works: not yet He had been praised for having raised up flesh unto life eternal. Be there then this praise added by the Resurrection of our Lord Jesus Christ: in order that here

we may perceive His voice above all past praise: thus it is that we rightly understand this also. ...

14. "My mouth shall tell out Thy righteousness" (ver. 15): not mine. From thence I will add to all Thy praise: because even that I am righteous, if righteous I am, is Thy righteousness in me, not mine own: for Thou dost justify the ungodly. "All the day long Thy salvation." What is, "Thy salvation "? Let no one assume to himself, that he saveth himself, "Of the Lord is Salvation." Not any one by himself saveth himself, "Vain is man's salvation." "All the day long Thy Salvation:" at all times. Something of adversity cometh, preach the Salvation of the Lord: something of prosperity cometh, preach the Salvation of the Lord. Do not preach in prosperity, and hold thy peace in adversity: otherwise there will not be that which hath been said, "all the day long." For all the day long is day together with its own night. Do we when we say, for example, thirty days have gone by, mention the nights also; do we not under the very term days include the nights also? In Genesis what was said? "The evening was made, and the morning was made, one day." Therefore a whole day is the day together with its own night: for the night doth serve the day, not the day the night. Whatever thou doest in mortal flesh, ought to serve righteousness: whatever thou doest by the commandment of God, be it not done for the sake of the advantage of the flesh, lest day serve night. Therefore all the day long speak of the praise of God, to wit, in prosperity and in adversity; in prosperity, as though in the day time; in adversity, as though in the night time: all the day long nevertheless speak of the praise of God, so that thou mayest not have sung to no purpose, "I will bless God at every time, alway the praise of Him is in my mouth." ...

15. Therefore, he saith, "For I have not known tradings. What are these tradings? Let traders hear and change their life; and if they have been such, be not such; let them not know what they have been, let them forget; lastly, let them not approve, not praise; let them disapprove, condemn, be changed, if trading is a sin. For on this account, O thou trader, because of a certain eagerness for getting, whenever thou shalt have suffered loss, thou wilt blaspheme; and there will not be in thee that which hath been spoken of, "all the day long Thy praise. But whenever for the price of the goods which thou art selling, thou not only liest, but even falsely swearest; how in thy mouth all the day long is there the praise of God? While, if thou art a Christian, even out of thy mouth the name of God is being blasphemed, so that men say, see

what sort of men are Christians! Therefore if this man for this reason speaketh the praise of God all the day long, because he hath not known tradings; let Christians amend themselves, let them not trade. But a trader saith to me, behold I bring indeed from a distant quarter merchandise unto these places, wherein there are not those things which I have brought, by which means I may gain a living: I ask but as reward for my labour, that I may sell dearer than I have bought:

for whence can I live, when it hath been written, "the worker is worthy of his reward"? But he is treating of lying, of false swearing. This is the fault of me, not of trading: for I should not, if I would, be unable to do without this fault. I then, the merchant, do not shift mine own fault to trading: but if I lie, it is I that lie, not the trade. For I might say, for so much I bought, but for so much I will sell; if thou pleasest, buy. For the buyer hearing this truth would not be offended, and not a whit less all men would resort to me: because they would love truth more than gain. Of this then, he saith, admonish me, that I lie not, that I forswear not; not to relinquish business whereby I maintain myself. For to what dost thou put me when thou puttest me away from this? Perchance to some craft? I will be a shoemaker, I will make shoes for men. Are not they too liars? are not they too false-swearers? Do they not, when they have contracted to make shoes for one man, when they have received money from another man, give up that which they were making, and undertake to make for another, and deceive him for whom they have promised to make speedily? Do they not often say, to-day I am about it, to-day I'll get them done? Secondly, in the very sewing do they not commit as many frauds?

These are their doings and these are their sayings: but they are themselves evil, not the calling which they profess. All evil artificers, then, not fearing God, either for gain, or for fear of loss or want, do lie, do forswear themselves; there is no continual praise of God in them. How then dost thou withdraw me from trading? Wouldest thou that I be a farmer, and murmur against God thundering, so that, fearing hail, I consult a wizard, in order to learn what to do to protect me against the weather; so that I desire famine for the poor, in order that I may be able to sell what I have kept in store? Unto this dost thou bring me? But good farmers, thou sayest, do not such things. Nor do good traders do those things. But why, even to have sons is an evil thing, for when their head is in pain, evil and unbelieving mothers seek

for impious charms and incantations? These are the sins of men, not of things. A trader might thus speak to me-Look then, O Bishop, how thou understand the tradings which thou hast read in the Psalm: lest perchance thou understand not, and yet forbid me trading. Admonish me then how I should live; if well, it shall be well with me: one thing however I know, that if I shall have been evil, it is not trading that maketh me so, but my iniquity. Whenever truth is spoken, there is nothing to be said against it.

16. Let us inquire then what he hath called tradings, which indeed he that hath not known, all the day long doth praise God. Trading even in the Greek language is derived from action, and in the Latin from want of inaction: but whether it be from action or want of inaction, let us examine what it is. For they that are active traders, rely as it were upon their own action, they praise their works, they attain not to the grace of God. Therefore traders are opposed to that grace which this Psalm doth commend. For it doth commend that grace, in order that no one may boast of his own works. Because in a certain place is said, "Physicians shall not raise to life," ought men to abandon medicine? But what is this? Under this name are understood proud men, promising salvation to men, whereas "of the Lord is Salvation." ...With reason the Lord drave from the Temple them to whom He said, "It is written, My House shall be called the House of prayer, but ye have made it a house of trading; " that is, boasting of your works, seeking no inaction, nor hearing the Scripture speaking against your unrest and trading, "be ye still, and see that I am the Lord." ...

17. But there is in some copies, "For I have not known literature. Where some books have "trading," there others "literature: how they may accord is a hard matter to find out; and yet the discrepancy of interpreters perchance showeth the meaning, introduceth no error. Let us inquire then how to understand literature also, lest we offend grammarians in the same way as we did traders a little before: because a grammarian too may live honourably in his calling, and neither forswear nor lie. Let us examine then the literature which he hath not known, in whose mouth all the day long is the praise of God. There is a sort of literature of the Jews: for to them let us refer this; there we shall find what hath been said: just as when we were inquiring about traders, on the score of actions and works, we found that to be called detestable trading, which the Apostle hath branded, saying, "For being ignorant of God's righteousness, and willing to establish their own, to the righteous-

ness of God they were not made subject." ...Just as then we found out the former charge against traders, that is men boasting of action, exalting themselves because of business which admitteth no inaction, unquiet men rather than good workmen; because good workmen are those in whom God worketh; so also we find a sort of literature among the Jews. ...Moses wrote five books: but in the five porches encircling the pool, sick men were lying, but they could not be healed.

See how the letter remained, convicting the guilty, not saving the unrighteous. For in those five porches, a figure of the five books, sick men were given over rather than made whole. What then in that place did make whole a sick man? The moving of the water. When that pool was moved there went down a sick man, and there was made whole one, one because of unity: whatsoever other man went down unto that same moving was not made whole. How then was there commended the unity of the Body crying from the ends of the earth? Another man was not healed, except again the pool were moved. The moving of the pool then did signify the perturbation of the people of the Jews when the Lord Jesus Christ came. For at the coming of an Angel the water in the pool was perceived to be moved. The water then encircled with five porches was the Jewish nation encircled by the Law. And in the porches the sick lay, and in the water alone when troubled and moved they were healed. The Lord came, troubled was the water; He was crucified, may He come down in order that the sick man may be made whole. What is, may He come down? May He humble Himself.

Therefore whosoever ye be that love the letter without grace, in the porches ye will remain, sick ye willbe, lying ill, not growing well. ...For the same figure also it is that Eliseus at first sent a staff by his servant to raise up the dead child. There had died the son of a widow his hostess; it was reported to him, to his servant he gave his staff: go thou, he saith, lay it on the dead child. Did the prophet not know what he was doing? The servant went before, he laid the staff upon the dead, the dead arose not. "For if there had been given a law which could have made alive, surely out of the law there had been righteousness. The law sent by the servant made not alive: and yet he sent his staff by the servant, who himself afterwards followed, and made alive. For when that infant arose not, Eliseus came himself, now bearing the type of the Lord, who had sent before his servant with the staff, as though with the Law: he came to the child that was lying dead, he laid his limbs

upon it. The one was an infant, the other a grown man: he contracted and shortened in a manner the size of his full growth, in order that he might fit the dead child. The dead then arose, when he being alive adapted himself to the dead: and the Master did that which the staff did not; and grace did that which the letter did not.

They then that have remained in the staff, glory in the letter; and therefore are not made alive. But I will to glory concerning Thy grace. ...In that same grace I glorying "literature have not known: that is, men on the letter relying, and from grace recoiling, with whole heart I have rejected. 18. With reason there followeth, "I will enter into the power of the Lord:" not mine own, but the Lord's. For they gloried in their own power of the letter, therefore grace joined to the letter they knew not. ...But because "the letter killeth, but the Spirit maketh alive:" "I have not known literature, and I will enter into the power of the Lord." Therefore this verse following doth strengthen and perfect the sense, so as to fix it in the hearts of men, and not suffer any other interpretation to steal in from any quarter. "O Lord, I will be mindful of Thy righteousness alone" (ver. 16). Ah! "alone." Why hath he added "alone," I ask you? It would suffice to say, "I will be mindful of Thy righteousness." "alone," he saith, entirely: there of mine own I think not. "For what hast thou which thou hast not received? But if also thou hast received, why dost thou glory as if thou hast not received." Thy righteousness alone doth deliver me, what is mine own alone is nought but sins. May I not glory then of my own strength, may I not remain in the letter; may I reject "literature," that is, men glorying of the letter, and on their own strength perversely, like men frantic, relying: may I reject such men, may I enter into the power of the Lord, so that when I am weak, then I may be mighty; in order that Thou in me mayest be mighty, for, "I will be mindful of Thy righteousness alone."

19. "O God, Thou hast taught me from my youth" (ver. 17). What hast thou taught me? That of Thy righteousness alone I ought to be mindful. For reviewing my past life, I see what was owing to me, and what I have received instead of that which was owing to me. There was owing punishment, there hath been paid grace: there was owing hell, there hath been given life eternal. "O God, Thou hast taught me from my youth." From the very beginning of my faith, wherewith Thou hast renewed me, Thou didst teach me that nothing had preceded in me, whence I might say that there was owing to me what Thou hast given. For who is turned to God save from iniquity? Who is

redeemed save from captivity? But who can say that unjust was his captivity, when he forsook his Captain and fell off to the deserter? God is for our Captain, the devil a deserter: the Captain gave a commandment, the deserter suggested guile: where were thine ears between precept and deceit? was the devil better than God? Better he that revolted than He that made thee? Thou didst believe what the devil promised, and didst find what God threatened. Now then out of captivity being delivered, still however in hope, not yet in substance, walking by faith, not yet by sight, "O God," he saith, "Thou hast taught me from my youth." From the time that I have been turned to Thee, renewed by Thee who had been made by Thee, re-created who had been created, re-formed who had been formed: from the time that I have been converted, I have learned that no merits of mine have preceded, but that Thy grace hath come to me gratis, in order that I might be mindful of Thy righteousness alone.

20. What next after youth? For, "Thou hast taught me," he saith, "from my youth: what after youth? For in that same first conversion of thine thou didst learn, how before conversion thou wast not just, but iniquity preceded, in order that iniquity being banished, there might succeed love: and having been renewed into a new man, only in hope, not yet in substance, thou didst learn how nothing of thy good had preceded, and by the grace of God thou wast converted to God: now perchance since the time that thou hast been converted wilt thou have anything of thine own, and on thy own strength oughtest thou to rely? Just as men are wont to say, now leave me, it was necessary for thee to show me the way; it is sufficient, I will walk in the way. And he that hath shown thee the way, "wilt thou not that I conduct thee to the place? But thou, if thou art conceited, "let me alone, it is enough, I will walk in the way. Thou art left, and through thy weakness again thou wilt lose the way. Good were it for thee that He should have conducted thee, who first put thee in the way. But unless He too lead thee, again also thou wilt stray: say to Him then, "Conduct me, O Lord, in Thy way, and I will walk in Thy truth. But thy having entered on the way, is youth, the very renewal and beginning of the faith.

For before thou wast walking through thy own ways a vagabond; straying through woody places, through rough places, torn in all thy limbs, thou wast seeking a home, that is, a sort of settlement of thy spirit, where thou mightest say, it is well; and being in security mightest say it, at rest from every un-

easiness, from every trial, in a word from every captivity; and thou didst not find. What shall I say? Came there to thee one to show thee the way? There came to thee the Way itself, and thou wast set therein by no merits of thine preceding, for evidently thou wast straying. What, since the time that thou hast set foot therein dost thou now direct thyself? Doth He that hath taught thee the way now leave thee? No, he saith: "Thou hast taught me from my youth; and even until now I will tell forth Thy wonderful works. For a wonderful thing is that which still Thou doest; namely, that Thou dost direct me, who in the way hast put me: and these are Thy wonderful works. What dost thou think to be the wonderful works of God? What is more wonderful among God's wonderful works, than the raising the dead? But am I by any means dead, thou sayest? Unless dead thou hadst been, there would not have been said to thee, "Rise, thou that sleepest, and arise from the dead, and Christ shall enlighten thee. Dead are all unbelievers, all unrighteous men; in body they live, but in heart they are extinct.

But he that raiseth a man dead according to the body, doth bring him back to see this light and to breathe this air: but he that raiseth is not himself light and air to him; he beginneth to see, as he saw before. A soul is not so resuscitated. For a soul is resuscitated by God; though even a body is resuscitated by God: but God, when He doth resuscitate a body, to the world doth bring it back: when He doth resuscitate a soul, to Himself He bringeth it back. If the air of this world be withdrawn, there dieth body: if God be withdrawn, there dieth soul. When then God doth resuscitate a soul, unless there be with her He that hath resuscitated, she being resuscitated liveth not. For He doth not resuscitate, and then leave her to live to herself: in the same manner as Lazarus, when he was resuscitated after being four days dead, was resuscitated by the Lord's corporal presence. ...The Lord withdrew from that same city or from that spot, did Lazarus cease to live? Not so is the soul resuscitated: God doth resuscitate her, she dieth if God shall have withdrawn. For I will speak boldly, brethren, but yet the truth. Two lives there are, one of the body, another of the soul: as the life of the body is the soul, so the life of the soul is God: in like manner as, if the soul forsake, the body dieth: so the soul dieth, if God forsake.

This then is His grace, namely, that He resuscitate and be with us. Because then He doth resuscitate us from our past death, and doth renew in a manner our life, we say to Him, "O God, Thou hast taught me from my youth. But

because He doth not withdraw from those whom He resuscitateth, lest when He shall have withdrawn from them they die, we say to Him, "and even until now I will tell forth Thy wonderful works: because while Thou art with me I live, and of my soul Thou art the life, which will die if she be left to herself. Therefore while my life is present, that is, my God, "even until now," what next? 21. "And even unto oldness and old age" (ver. 18). These are two terms for old age, and are distinguished by the Greeks. For the gravity succeeding youth hath another name among the Greeks, and after that same gravity the last age coming on hath another name; for presbuthj signifieth grave, and gerwn old. But because in the Latin language the distinction of these two terms holdeth not, both words implying old age are inserted, oldness and old age: but ye know them to be two ages. "Thou hast taught me Thy grace from my youth; and even until now; after my youth, "I will tell forth Thy wonderful works," because Thou art with me in order that I may not die, who hast come in order that I may rise: "and even unto oldness and old age," that is, even unto my last breath, unless with me Thou shalt have been, there will not be any merit of mine; may Thy grace alway remain with me. Even one man would say this, thou, he, I; but because this voice is that of a certain great Man, that is, of the Unity itself, for it is the voice of the Church; let us investigate the youth of the Church. When Christ came, He was crucified, dead, rose again, called the Gentiles, they began to be converted, became Martyrs strong in Christ, there was shed faithful blood, there arose a harvest for the Church: this is Her youth.

But seasons advancing let the Church confess, let Her say, "Even until now I will tell forth Thy wonderful works. Not only in youth, when Paul, when Peter, when the first Apostles told: even in advancing age I myself, that is, Thy Unity, Thy members, Thy Body, "will tell forth Thy marvellous works. What then? "And even unto oldness and old age," I will tell forth Thy wonderful works: even until the end of the world here shall be the Church. For if She were not to be here even unto the end of the world; to whom did the Lord say, "Behold, I am with you always, even unto the consummation of the world"? Why was it necessary that these things should be spoken in the Scriptures? Because there were to be enemies of the Christian Faith who would say, "for a short time are the Christians, hereafter they shall perish, and there shall come back idols, there shall come back that which was before. How long shall be the Christians? "Even unto oldness and old age: that

is, even unto the end of the world. When thou, miserable unbeliever, dost expect Christians to pass away, thou art passing away thyself without Christians: and Christians even unto the end of the world shall endure; and as for thee with thine unbelief when thou shalt have ended thy short life, with what face wilt thou come forth to the Judge, whom while thou wast living thou didst blaspheme?

Therefore "from my youth, and even until now, and even unto oldness and old age, O Lord, forsake not me. It will not be, as mine enemies say, even for a time. "Forsake not me, until I tell forth Thine arm to every generation that is yet to come. And the Arm of the Lord hath been revealed to whom? The Arm of the Lord is Christ. Do not Thou then forsake me: let not them rejoice that say, "only for a set time the Christians are. May there be persons to tell forth Thine arm. To whom? "To every generation that is yet to come. If then it be to every generation that is yet to come, it will be even unto the end of the world: for when the world is ended, no longer any generation will come on. 22. "Thy power and Thy righteousness" (ver. 19). That is, that I may tell forth to every generation that is yet to come, Thine arm. And what hath Thine arm effected? This then let me tell forth, that same grace to every generation succeeding: let me say to every man that is to be born, nothing thou art by thyself, on God call thou, thine own are sins, merits are God's: punishment to thee is owing, and when reward shall have come, His own gifts He will crown, not thy merits. Let me say to every generation that is to come, out of captivity thou hast come, unto Adam thou didst belong. Let me say this to every generation that is to come, that there is no strength of mine, no righteousness of mine; but "Thy strength and Thy righteousness, O God, even unto the most high mighty works which Thou hast made." "Thy power and Thy righteousness," as far as what? even unto flesh and blood? Nay, "even unto the most high mighty works which Thou hast made." For the high places are the heavens, in the high places are the Angels, Thrones, Dominions, Principalities, Powers: to Thee they owe it that they are; to Thee they owe it that they live, to Thee they owe it that righteously they live, to Thee they owe it that blessedly they live. "Thy power and Thy righteousness," as far as what? "Even unto the most high mighty works which Thou hast made." Think not that man alone belongeth to the grace of God. What was Angel before he was made? What is Angel, if He forsake

him who hath created? Therefore "Thy power and Thy justice even unto the most high mighty works which Thou hast made."

23. And man exalteth himself: and in order that he may belong to the first captivity, he heareth the serpent suggesting, "Taste, and ye shall be as Gods." Men as Gods? "O God, who is like unto Thee?" Not any in the pit, not in Hell, not in earth, not in Heaven, for all things Thou hast made. Why doth the work strive with the Maker? "O God, who is like unto Thee?" But as for me, saith miserable Adam, and Adam is every man, while I perversely will to be like unto Thee, behold what I have become, so that from captivity to Thee I cry out: I with whom it was well under a good king, have been made captive under my seducer; and cry out to Thee, because I have fallen from Thee. And whence have I fallen from Thee? While I perversely seek to be like unto Thee. ...

24. Ill straying, ill presuming, doomed to die by withdrawing from the path of righteousness: behold he breaketh the commandment, he hath shaken off from his neck the yoke of discipline, uplifted with high spirit he hath broken in sunder the reins of guidance: where is he now? Truly captive he crieth, "O Lord, who is like unto Thee?" I perversely willed to be like unto Thee, and I have been made like unto a beast! Under Thy dominion, under Thy commandment, I was indeed like: "But a man in honour set hath not perceived, he hath been compared to beasts without sense, and hath been made like unto them." Now out of the likeness of beasts cry though late and say, "O God, who is like unto Thee?" 25. "How great troubles hast Thou shown to me, many and evil!" (ver. 20). Deservedly, proud servant. For thou hast willed perversely to be like thy God, who hadst been made after the image of thy Lord. Wouldest thou have it to be well with thee, when withdrawing from that good? Truly God saith to thee, if thou withdrawest from Me, and it is well with thee, I am not thy good. Again, if He is good, and in the highest degree good, and of Himself to Himself good, and by no foreign good thing good, and is Himself our chief good; by withdrawing from Him, what wilt thou be but evil? Also if He is Himself our blessedness, what will there be to one withdrawing from Him, except misery? Return thou then after misery, and say, "O Lord, who is like unto Thee? How great troubles hast Thou shown to me, many and evil!"

26. But this was discipline; admonition, not desertion. Lastly, giving thanks, he saith what? "And being turned Thou hast made me alive, and

from the bottomless places of the earth again Thou hast brought me back. But when before? What is this "again"? Thou hast fallen from a high place, O man, disobedient slave, O thou proud against thy Lord, thou hast fallen. There hast come to pass in thee, "every one that exalteth himself shall be humbled: may there come to pass in thee, "every one that humbleth himself shall be exalted. Return thou from the deep. I return, he saith, I return, I acknowledge; "0 God, who is like unto Thee? How great troubles hast Thou shown to me, many and evil! and being turned Thou hast made me alive, and from the bottomless places of the earth again Thou hast brought me back. "We perceive," I hear. Thou hast brought us back from the bottomless places of the earth, hast brought us back from the depth and drowning of sin. But why "again"? When had it already been done? Let us go on, if perchance the latter parts of the Psalm itself do not explain to us the thing which here we do not yet perceive, namely, why he hath said "again. Therefore let us hear: "How great troubles Thou hast shown to me, many and evil! And being turned Thou hast made me alive, and from the bottomless places of the earth again Thou hast brought me back. What then?

"Thou hast multiplied Thy righteousness, and being turned Thou hast comforted me, and from the bottomless places of the earth again Thou hast brought me back" (ver. 21). Behold a second "again"! If we labour to unravel this "again" when written once, who will be able to unravel it when doubled? Now "again" itself is a redoubling, and once more there is written "again. May He be with us from whom is grace, may there be with us the arm also which we are telling forth to every generation that is to come: may He be with us Himself, and as with the key of His Cross open to us the mystery that is locked up. For it was not to no purpose that when He was crucified the veil of the temple was rent in the midst, but to show that through His Passion the secret things of all mysteries were opened. May He then Himself be with men passing over unto Him, be the veil taken away: may our Lord and Saviour Jesus Christ tell us why such a voice of the Prophet hath been sent before, "Thou hast shown to me troubles many and evil: and being turned Thou hast made me alive, and from the bottomless places of the earth again Thou hast brought me back. Behold this is the first "again" which hath been written. Let us see what this is, and we shall see why there is a second "again."

27. ...Therein Christ died, wherein thou art to die: and therein Christ rose again, wherein thou art to rise again. By His example He taught thee what

thou shouldest not fear, for what thou shouldest hope. Thou didst fear death, He died: thou didst despair of rising again, He rose again. But thou sayest to me, He rose again, do I by any means rise again? But He rose again in that which for thee He received of thee. Therefore thy nature in Him hath preceded thee; and that which was taken of thee, hath gone up before thee: therein therefore thou also hast ascended. Therefore He ascended first, and we in Him: because that flesh is of the human race. ...Behold one "again. Hear of its being fulfilled from the Apostle: "If then ye have risen with Christ, the things which are above seek ye, where Christ is sitting on the right hand of God; the things which are above mind ye, not the things which are upon the earth. He then hath gone before: already we also have risen again, but still in hope. Hear the Apostle Paul saying this same thing: "Even we ourselves groan in ourselves, looking for the adoption, the redemption of our body. What is it then that Christ hath granted to thee? Hear that which followeth: "For by hope we are saved: but hope which is seen is not hope. For that which a man seeth, why doth he hope for?

But if that which we see not we hope for, through patience we wait for it. We have been brought back therefore again from the bottomless places in hope. Why again? Because already Christ had gone before. But because we shall rise again in substance, for now in hope we are living, now after faith we are walking; we have been brought back from the bottomless places of the earth, by believing in Him who before us hath risen again from the bottomless place of the earth. ...Thou hast heard one "again," thou hast heard the other: "again; one "again" because of Christ going before; and the other, yet however in hope, and a thing which remaineth to be in substance. "Thou hast multiplied Thy righteousness," already in me believing, already in those that, first have risen again in hope. ..."Thou hast multiplied Thy righteousness, and being turned Thou hast comforted me: and because of the body to rise again at the end, even from the bottomless places of the earth again Thou hast brought me back.

28. "For I will confess to Thee in the vessels of a Psalm Thy truth" (ver. 22). The vessels of a Psalm are a Psaltery. But what is a Psaltery? An instrument of wood and strings. What doth it signify? There is some difference between it and a harp: ...there seemeth to be signified by the Psaltery the Spirit, by the harp the flesh. And because he had spoken of two bringings back of ours from the bottomless places of the earth, one after the Spirit in

hope, the other after the body in substance; hear thou of these two: "For I will confess to Thee in the vessels of a Psalm Thy truth." This after the Spirit: concerning the body what? "I will psalm to Thee on a harp, Holy One of Israel." 29. Again hear this because of that same "again" and "again. "My lips shall exult when I shall psalm to Thee" (ver. 23). Because lips are wont to be spoken of both belonging to the inner and to the outward man, it is uncertain in what sense lips have been used: there followeth therefore, "And my soul which Thou hast redeemed. Therefore regarding the inward lips having been saved in hope, brought back from the bottomless places of the earth in faith and love, still however waiting for the redemption of our body, we say what? Already he hath said, "And my soul which Thou hast redeemed. But lest thou shouldest think the soul alone redeemed, wherein now thou hast heard one "again," "but still," he saith; why still? "but still my tongue also: therefore now the tongue of the body: "all day long shall meditate of Thy righteousness" (ver. 24): that is, in eternity without end. But when shall this be? Hereafter at the end of the world, at the resurrection of the body and the changing into the Angelic state. Whence is it proved that this is spoken of the end, "but still my tongue also all day long shall meditate of Thy righteousness"? "When they shall have been confounded and shall have blushed, that seek evil things for me. When shall they be confounded, when shall they blush, save at the end of the world? For in two ways they shall be confounded, either when they shall believe in Christ, or when Christ shall have come.

For so long as the Church is here, so long as grain groaneth amid chaff, so long as wheat groaneth amid tares, so long as vessels of mercy groan amid vessels of wrath made for dishonour, so long as lily groaneth amid thorns, there will not be wanting enemies to say, "When shall he die, and his name perish? "Behold there shall come the time when Christians shall be ended and shall be no more: as they began at a set time, so even unto a particular time they shall be. But while they are saying these things and without end are dying, and while the Church is continuing preaching the Arm of the Lord to every generation that is to come; there shall come Himself also at last in His glory, there shall rise again all the dead, each with his cause: there shall be severed good men to the right hand, but evil men to the left, and they shall be confounded that did insult, they shall blush that did mock: and so my tongue after resurrection shall meditate of Thy righteousness, all day

long of Thy praise, "when they shall have been confounded and shall have blushed, that seek evil things for me."

PSALM 72

1. "For Salomon" indeed this Psalm's title is fore-noted: but things are spoken of therein which could not apply to that Salomon king of Israel after the flesh, according to those things which holy Scripture speaketh concerning him: but they can most pertinently apply to the Lord Christ. Whence it is perceived, that the very word Salomon is used in a figurative sense, so that in him Christ is to be taken. For Salomon is interpreted peace-maker: and on this account such a word to Him most truly and excellently cloth apply, through Whom, the Mediator, having received remission of sins, we that were enemies are reconciled to God. For "when we were enemies we were reconciled to God through the death of His Son." The Same is Himself that Peace-maker. ...Since then we have found out the true Salomon, that is, the true Peacemaker: next let us observe what the Psalm doth teach concerning Him.

2. "O God, Thy judgment to the King give Thou, and Thy justice to the King's Son" (ver. 1). The Lord Himself in the Gospel saith, "The Father judgeth not any one, but all judgment He hath given to the Son:" this is then, "O God, Thy judgment to the King give Thou." He that is King is also the Son of the King: because God the Father also is certainly King. Thus it hath been written, that the King made a marriage for His Son. But after the manner of Scripture the same thing is repeated. For that which he hath said in, "Thy judgment;" the same he hath otherwise expressed in, "Thy justice:" and that which he hath said in, "the King," the same he hath otherwise expressed in, "to the King's Son."... But these repetitions do much commend the divine sayings, whether the same words, or whether in other words the same sense be repeated: and they are mostly found in the Psalms, and in the kind of discourse whereby the mind's affection is to be awakened.

3. Next there followeth, "To judge Thy people in justice, and Thy poor in judgment" (ver. 2). For what purpose the royal Father gave to the royal Son His judgment and His justice is sufficiently shown when he saith, "To judge Thy people in justice;" that is, for the purpose of judging Thy people. Such an idiom is found in Salomon: "The Proverbs of Salomon, son of David, to know wisdom and discipline:" that is, the Proverbs of Salomon, for the purpose of knowing wisdom and discipline. So, "Thy judgment give Thou, to

judge Thy people:" that is, "Thy judgment" give Thou for the purpose of judging Thy people. But that which he saith before in, "Thy people," the same he saith afterwards in, "Thy poor:" and that which he saith before in, "in justice;" the same afterward in, "in judgment:" according to that manner of repetition. Whereby indeed he showeth, that the people of God ought to be poor, that is, not proud, but humble. For, "blessed are the poor in spirit, for theirs is the kingdom of Heaven." In which poverty even blessed Job was poor even before he had lost those great earthly riches. Which thing for this reason I thought should be mentioned, because there are certain persons who are more ready to distribute all their goods to the poor, than themselves to become the poor of God. For they are puffed up with boasting wherein they think their living well should be ascribed to themselves, not to the grace of God: and therefore now they do not even live well, however great the good works which they seem todo. ...

4. But seeing that he hath changed the order of the words (though he had first said, "O God, Thy judgment to the King give Thou, and Thy justice to the King's Son," putting judgment first, then justice), and hath put justice first, then judgment, saying, "To judge Thy people in justice, and Thy poor in judgment:" he doth more clearly show that he hath called judgment justice, proving that there is no difference made by the order in which the word is placed, because it signifieth the same thing. For it is usual to say "wrong judgment" of that which is unjust: but justice iniquitous or unjust we are not wont to speak of. For if wrong and unjust it be; no longer must it be called justice. Again, by putting down judgment and repeating it under the name of justice, or by putting down justice and repeating it under the name of judgment, he clearly showeth that he specially nameth that judgment which is wont to be put instead of justice, that is, that which cannot be understood of giving an evil judgment. For in the place where He saith, "Judge not according to persons, but right judgment judge ye;" He showeth that there may be a wrong judgment, when He saith, "right judgment judge ye:" lastly, the one He doth forbid, the other He doth enjoin. But when without any addition He speaketh of judgment, He would at once have just judgment to be understood: as is that which He saith, "Ye forsake the weightier matters of the Law, mercy and judgment." That also which Jeremiah saith is, "making his riches not with judgment." He saith not, making his riches by wrong or

unjust judgment, or not with judgment right or just, but not with judgment: calling not anything judgment but what is right and just.

5. "Let the mountains bear peace to the people, and the hills justice" (ver. 3). The mountains are the greater, the hills the less. These are without doubt those which another Psalm hath, "little with great." For those mountains did exult like rams, and those hills like lambs of the sheep, at the departure of Israel out of Egypt, that is, at the deliverance of the people of God from this world's servitude. Those then that are eminent in the Church for passing sanctity, are the mountains, who are meet to teach other men also, by so speaking as that they may be faithfully taught, by so living as that they may imitate them to their profit: but the hills are they that follow the excellence of the former by their own obedience. Why then "the mountains peace: and the hills justice"? Would there perchance have been no difference, even if it had been said thus, Let the mountains bear justice to the people and the hills peace? For to both justice, and to both peace is necessary: and it may be that under another name justice herself may have been called peace. For this is true peace, not such as unjust men make among them. Or rather with a distinction not to be overlooked must that be understood which he saith, "the mountains peace, and the hills justice"? For men excelling in the Church ought to counsel for peace with watchful care; lest for the sake of their own distinctions by acting proudly they make schisms and dissever the bond of union. But let the hills so follow them by imitation and obedience, that they prefer Christ to them: lest being led astray by the empty authority of evil mountains (for they seem to excel), they tear themselves away from the Unity of Christ. ...

6. Thus also most pertinently may be understood, "let the mountains bear peace to the people," namely, that we understand the peace to consist in the reconciliation whereby we are reconciled to God: for the mountains receive this for His people. ..."Let the mountains, therefore, receive peace for the people, and the hills justice:" so that in this manner, both being at one, there may come to pass that which hath been written, "justice and peace have kissed one another." But that which other copies have, "let the mountains receive peace for the people, and let the hills:" I think must be understood of all sorts of preaching of Gospel peace, whether those that go before, or those that follow after. But in these copies this followeth, "in justice He shall judge the poor of the people." But those copies are more approved of which have

that which we have expounded above, "let the mountains bear peace to the people, and the hills justice." But some have, "to Thy people;" some have not to "Thy," but only "to the people."

7. "He shall judge the poor of the people, and shall save the sons of the poor" (ver. 4). The poor and the sons of the poor seem to me to be the very same, as the same city is Sion and the daughter of Sion. But if it is to be understood with a distinction, the poor we take to be the mountains, but the sons of the poor the hills: for instance, Prophets and Apostles, the poor, but the sons of them, that is, those that profit under their authority, the sons of the poor. But that which hath been said above, "shall judge; and afterwards, "shall save; is as it were a sort of exposition in what manner He shall judge. For to this end He shall judge, that He may save, that is, may sever from those that are to be destroyed and condemned, those to whom He giveth "salvation ready to be revealed at the" last time. For by such men to Him is said, "Destroy not with ungodly men my soul: and, "Judge Thou me, O God, and sever my cause from the nation unholy. We must observe also that he saith not, He shall judge the poor people, but, "the poor of the people. For above when he had said, "to judge Thy people in justice and Thy poor in judgment," the same he called the people of God as His poor, that is, only the good and those that belong to the right hand side.

But because in this world those for the right and those for the left feed together, who, like lambs and goats at the last are to be put asunder; the whole, as it is mingled together, he hath called by the name of the People. And because even here he putteth judgment in a good sense, that is, for the purpose of saving: therefore he saith, "He shall judge the poor of the people," that is, shall sever for salvation those that are poor among the people. "And He shall humble the false-accuser. No false-accuser can be more suitably recognised here than the devil. False accusation in his business. "Doth Job worship God gratis? But the Lord Jesus doth humble him, by His grace aiding His own, in order that they may worship God gratis, that is, may take delight in the Lord. He humbled him also thus; because when in Him the devil, that is, the prince of this world, had found nothing, he slew Him by the false accusations of the Jews, whom the false-accuser made use of as his vessels, working in the sons of unbelief. ...

8. "And He shall endure to the sun," or, "shall endure with the sun" (ver. 5). For thus some of our writers have thought would be more exactly trans-

lated that which in the Greek is sumparamenei. But if in Latin it could have been expressed in one word, it must have been expressed by compermanebit: however, because in Latin the word cannot be expressed, in order that the sense at least might be translated, it hath been expressed by, "He shall endure with the sun. For He shall co-endure to the sun is nothing else but, "He shall endure with the sun. But what great matter is it for Him to endure with the sun, through whom all things were made, and without whom nothing was made, save that this prophecy hath been sent before for the sake of those who think that the religion of the Christian name up to a particular time in this world will live, and afterwards will be no more? "He shall endure" therefore "with the sun," so long as the sun riseth and setteth, that is, so long as these times revolve, there shall not be wanting the Church of God, that is, Christ's body on earth. But that which he addeth, "and before the moon, generations of generations: he might have expressed by, and before the sun, that is, both with the sun and before the sun: which would have been understood by both with times and before times. That then which goeth before time is eternal:

and that is truly to be held eternal which by no time is changed, as, "in the beginning was the Word. But by the moon he hath chosen rather to intimate the waxings and wanings of things mortal. Lastly, when he had said, "before the moon," wishing in a manner to explain for what purpose he inserted the moon, "generations," he saith, "of generations. As though he were saying, before the moon, that is, before the generations of generations which pass away in the departure and succession of things mortal, like the lunar wanings and waxings. And thus what is better to be understood by His enduring before the moon, than that He taketh precedence of all mortal things by immortality? Which also as followeth may not impertinently be taken, that whereas now, having humbled the false-accuser, He sitteth at the right hand of the Father, this is to endure with the sun. For the brightness of the eternal glory is understood to be the Son: as though the Sun were the Father, and the Brightness of Him His Son. But as these things may be spoken of the invisible Substance of the Creator, not as of that visible creation wherein are bodies celestial, of which bright bodies the sun hath the pre-eminence, from which this similitude hath been drawn: just as they are drawn even from things earthly, to wit, stone, lion, lamb, man having two

sons, and the like: therefore having humbled the false-accuser, He endureth with the sun:

because having vanquished the devil by the Resurrection, He sitteth at the right hand of the Father, where He dieth no more, and death no longer over Him shall have dominion. This too is before the moon, as though the First-born from the dead were going before the Church, which is passing on in the departure and succession of mortals. These are "the generations of generations. Or perchance it is because generations are those whereby we are begotten mortally; but generations of generations those whereby we are begotten again immortally. And such is the Church which He went before, in order that He might endure before the moon, being the First-born of the dead. To be sure, that which is in the Greek geneaj genewn, some have interpreted, not "generations," but, "of a generation of generations: because geneaj is of ambiguous case in Greek, and whether it be the genitive singular thj geneaj, that is, of the generation, or the accusative plural taj geneaj, that is, the generations, doth not clearly appear, except that deservedly that sense hath been preferred wherein, as though explaining What he had called "the moon," he added in continuation, "generations of generations."

9. "And He shall come down like rain into a fleece, and like drops distilling upon the earth" (ver. 6). He hath called to our minds and admonished us, that what was done by Gedeon the Judge, in Christ hath its end. For he asked a sign of the Lord, that a fleece laid on the floor should alone be rained upon, and the floor should be dry; and again, the fleece alone should be dry, and the floor should be rained upon; and so it came to pass. Which thing signified, that, being as it were on a floor in the midst of the whole round world, the dry fleece was the former people Israel. The same Christ therefore Himself came down like rain upon a fleece, when yet the floor was dry: whence also He said, "I am not sent but to the sheep which were lost of the house of Israel. There He chose out a Mother by whom to receive the form of a servant, wherein He was to appear to men: there the disciples, to whom He gave this same injunction, saying, "Into the way of the nations go ye not away, and into the cities of the Samaritans enter ye not: go ye first to the sheep which are lost of the house of Israel.

When He saith, go ye first to them, He showeth also that hereafter, when at length the floor was to be rained upon, they would go to other sheep also, which were not of the old people Israel, concerning whom He saith, "I have

other sheep which are not of this fold, it behoveth Me to bring in them also, that there may be one flock and one Shepherd. Hence also the Apostle: "for I say," he saith, "that Christ was a minister of the Circumcision for the truth of God, to confirm the promises of the fathers. Thus rain came down upon the fleece, the floor being yet dry. But inasmuch as he continueth, "but that the nations should glorify God for His mercy: that when the time came on, that should be fulfilled which by the Prophet He saith, "a people whom I have not known hath served Me, in the hearkening of the ear it hath obeyed Me: we now see, that of the grace of Christ the nation of the Jews hath remained dry, and the whole round world through all nations is being rained upon by clouds full of Christian grace. For by another word he hath indicated the same rain, saying, "drops distilling: no longer upon the fleece, but "upon the earth. For what else is rain but drops distilling?

But that the above nation under the name of a fleece is signified, I think is either because they were to be stripped of the authority of teaching, just as a sheep is stripped of its skin; or because in a secret place He was hiding that same rain, which He willed not should be preached to uncircumcision, that is, be revealed to uncircumcised nations. 10. "There shall arise in His days justice and abundance of peace, until the moon be taken away" (ver. 7). The expression tollatur some have interpreted by "be taken away," but others by "be exalted," translating one Greek word, which is there used, antanaireqh, just as each of them thought good. But they who have said, "be removed," and they who have said, "be taken away," do not so very much differ. For by the expression, "be removed," custom doth teach us that there should be rather implied, that a thing is taken away and is no more, than that it is raised to a higher place: but "be taken away" can be understood in no other way at all, than that a thing is destroyed: that is, it is no more: but by "be exalted," only that it is raised to a higher place. Which indeed when it is put in a bad sense is wont to signify pride: as is the passage, "In thy wisdom be not exalted. But in a good sense it belongeth to a more exceeding honour, as, for instance, when anything is being raised; as is, "In the nights exalt ye your hands unto holy places, and bless ye the Lord. Here then if we have understood the expression, "be removed," what will be, "until the moon be removed," but that it be so dealt with that it be no more?

For perchance he willed this also to be perceived, that mortality is to be no longer, "when the last enemy shall be destroyed, death: so that abundance

of peace may be brought down so far as that nothing may withstand the felicity of the blessed from the infirmity of mortality: which will come to pass in that age, of which we have the faithful promise of God through Jesus Christ our Lord, concerning which it is said, "There shall arise in His days justice and abundance of peace: until, death being utterly overcome and destroyed, all mortality be consumed. But if under the term moon, not the mortality of the flesh through which the Church is now passing, but the Church Herself in general hath been signified, which is to endure for everlasting, being delivered from this mortality, thus must be taken the expression, "There shall arise in His days justice and abundance of peace, until the moon be exalted; as though it were said, There shall arise in His days justice, to conquer the contradiction and rebellion of the flesh, and whereby there may be made a peace so increasing and abundant, until the moon be exalted, that is, until the Church be lifted up, through the glory of the Resurrection to reign with Him, who went before Her in this glory, the first-born of the dead, that He might sit at the right hand of the Father; thus with the sun enduring before the moon, in the place whereunto hereafter was to be exalted the moon also.

11. "And He shall be Lord from sea even unto sea, and from the river even unto the ends of the round world" (ver. 8): He to wit concerning whom he had said, "There shall arise in His days justice and abundance of peace, until the moon be exalted. If the Church here is properly signified under the term moon, in continuation he showed how widely that same Church He was going to spread abroad, when He added, "and He shall be Lord from sea even unto sea. For the land is encircled by a great sea which is called the Ocean: from which there floweth in some small part in the midst of the lands, and maketh those seas known to us, which are frequented by ships. Again, in "from sea even unto sea" He hath said, that from any one end of the earth even unto any other end, He would be Lord, whose name and power in the whole world were to be preached and to prevail exceedingly. To which, that there might not be understood in any other manner, "from sea even unto sea: He immediately added, "and from the river even unto the ends of the round world. Therefore that which He saith in "even unto the ends of the round world," the same He had said before in "from sea even unto sea.

But in that which now He saith, "from the river," He hath evidently expressed that He willed Christ to publish at length His power from that place

from whence also He began to choose His disciples, to wit from the river Jordan, where upon the Lord, on His baptism, when the Holy Ghost descended, there sounded a voice from Heaven, "This is My beloved Son. From this place then His doctrine and the authority of the heavenly ministry setting out, is enlarged even unto the ends of the round world, when there is preached the Gospel of the kingdom in the whole world, for a testimony unto all nations: and then shall come the end. 12. "In His presence shall fall down the Ethiopians, and His enemies shall lick the earth" (ver. 9). By the Ethiopians, as by a part the whole, He hath signified all nations, selecting that nation to mention especially by name, which is at the ends of the earth. By "in His presence shall fall down" hath been signified, shall adore Him. And because there were to be schisms in divers quarters of the world, which would be jealous of the Church Catholic spread abroad in the whole round world, and again those same schisms dividing themselves into the names of men, and by loving the men under whose authority they had been rent, opposing themselves to the glory of Christ which is throughout all lands; so when He had said, "in His presence shall fall down the Ethiopians," He added, "and His enemies shall lick the earth:" that is, shall love men, so that they shall be jealous of the glory of Christ, to whom hath been said, "Be Thou exalted above the Heavens, O God, and above all the earth Thy glory." For man earned to hear, "Earth thou art, and unto earth thou shall go." By licking this earth, that is, being delighted with the vainly talking authority of such men, by loving them, and by counting them for the most pleasing of men, they gainsay the divine sayings, whereby the Catholic Church hath been foretold, not as to be in any particular quarter of the world, as certain schisms are, but in the whole universe by bearing fruit and growing so as to attain even unto the very Ethiopians, to wit, the remotest and foulest of mankind.

13. "The kings of Tharsis and the isles shall offer gifts, the kings of the Arabians and of Saba shall lead presents" (ver. 10). This no longer requireth an expounder but a thinker; yea it doth thrust itself upon the sight not only of rejoicing believers, but also of groaning unbelievers-except perchance we must inquire why there hath been said, "shall lead presents." For there are wont to be led those things which can walk. For could it by any means have been spoken with reference to the sacrifice of victims? Far be it that such "righteousness" should arise in His days. But those gifts which have been

foretold as to be led, seem to me to signify men, whom into the fellowship of the Church of Christ the authority of kings doth lead: although even persecuting kings have led gifts, knowing not what they did, in sacrificing the holy Martyrs. "And there shall adore Him all kings of the earth, all nations shall serve Him" (ver. 11).

14. But while he is explaining the reasons why so great honour is paid Him by kings, and He is served of all nations: "because He hath delivered," he saith, "the needy man from the mighty, and the poor man, to whom was no helper"(ver. 12). This needy and poor man is the people of men believing in Him. In this people are also kings adoring Him. For they do not disdain to be needy and poor, that is, humbly confessing sins, and needing the glory of God and the grace of God, in order that this King, Son of the King, may deliver them from the mighty one. For this same mighty one is he who above was called the Slanderer: whom mighty to subdue men to himself, and to hold them bound in captivity, not his virtue did make, but men's sins. The same is himself also called strong; therefore here mighty also. But He that hath humbled the slanderer and hath entered into the house of the strong man to bind him and to spoil his vessels, He "hath delivered the needy and the poor man." For this neither the virtue of any one could accomplish, nor any just man, nor any Angel. When then there was no helper, by His coming He saved them Himself.

15. But it might occur to one; if because of sins man was held by the devil, have sins pleased Christ, who saved the needy man from the mighty? Far be it. But "He it is that shall spare the helpless and poor man" (ver. 13): that is, shall remit sins to the man, humble and not trusting in his own merits, or hoping for salvation because of his own virtue, but needing the grace of his Saviour. But when he hath added, "and the souls of the poor He shall save:" he hath recommended to our notice both the aids of grace; both that which is for the remission of sins, when he saith, "He shall spare the poor and needy man;" and that which doth consist in the imparting of righteousness, whenhe hath added, "and the souls of the poor He shall save." For no one is meet of himself for salvation (which salvation is perfect righteousness), unless God's grace aid: because the fulness of the law is nought but love, which doth not exist in us of ourselves, but is shed abroad in our hearts through the Holy Spirit which hath been given unto us.

16. "From usuries and iniquity He shall redeem the souls of them" (ver. 14). What are these usuries but sins, which are also called debts? But I think they have been called usuries, because more of ill is found in the punishments than hath been committed in the sins. For, for example's sake, while a man-slayer killeth only the body of a man, but can no wise hurt the soul; of himself both soul and body is destroyed in hell. Because of such despisers of present commandment and deriders of future punishment hath been said, "I coming would have exacted with usuries," from these usuries are redeemed the souls of the poor by that blood which hath been shed for the remission of sins. He shall redeem, I say, from usuries, by remitting sins which owed larger punishments: but He shall redeem from iniquity, by helping them by grace even to do righteousness. Therefore the same two things have been repeated which were said above. For in that which is above, "He shall spare the helpless and poor man," there is understood "from usuries: but in that which there he saith, "and the souls of the poor He shall save; there seemeth to have been implied, "from iniquity: so that the words "He shall redeem," are understood with both. So when He shall spare the poor and helpless man, and shall save the souls of the poor: thus "from usuries and iniquity He shall redeem the souls of them.

And honourable shall be the name of Him in the presence of them. For they give honour to His name for so great benefits, and they respond that "meet and right it is" to render thanks to the Lord their God. Or, as some copies have it, "and honourable is the name of them in the presence of Him: for even if Christians seem despicable to this world, the name of them in the presence of Him is honourable, who to them hath given it, no longer remembering those names in His lips, whereby before they used to be called, when they were bound fast by the superstitions of the Gentiles, or signed with names derived from their own evil deserts, before they were Christians, which name is honourable in the presence of Him, even if it seemeth despicable to enemies. 17. "And He shall live, and there shall be given to Him of the gold of Arabia" (ver. 15). There would not have been said, "and He shall live" (for of whom could not this be said, though living for ever so brief a space of time on this earth? unless that life were being recommended to our notice, wherein He "dieth no more, and death over Him shall have no more dominion. And thus, "and He shall live," that was despised in death: for, as another Prophet saith, "there shall be taken away from the earth the life of

Him. But what is, "and there shall be given to Him of the gold of Arabia"? For the fact that from thence even the former Salomon received gold, in this Psalm hath been in a figure transferred unto another true Salomon, that is, the true Peace-maker. For the former did not have dominion "from the river even unto the ends of the round world. Thus then hath been prophesied, that even the wise men of this world in Christ would believe. But by Arabia we understand the Gentiles; by gold wisdom which doth as much excel among all doctrines as gold among metals. Whence hath been written, "Receive ye prudence as silver, and wisdom as proved gold. "And they shall pray concerning Himself alway. That which the Greek hath, peri autou, some have interpreted by "concerning Himself," some "for Himself," or "for Him. But what is, "concerning Himself," except perchance that for which we pray, saying, "Thy kingdom come"?

For Christ's coming shall make present to believers the kingdom of God. But how to understand "for Him" is difficult; except that when prayer is made for the Church, for Himself prayer is made, because she is His Body. For concerning Christ and the Church hath been sent before a great Sacrament, "there shall be two in one flesh. But now that which followeth, "all the day long," that is, in all time, "they shall bless Him," is sufficiently evident. 18. "And there shall be a firmament on the earth, on the tops of the mountains" (ver. 16). For, "all the promises of God in Him are Yea," that is, in Him are confirmed: because in Him hath been fulfilled whatever hath been prophesied for our salvation. For the tops of the mountains it is meet to understand as the authors of the divine Scriptures, that is, those persons through whom they were supplied: wherein He is indeed Himself the Firmament: for unto Him all things that have been divinely written are ascribed. But this He willed should be on earth; because for the sake of those that are upon earth, they were written. Whence He came also Himself upon earth, in order that He might confirm all these things, that is, in Himself might show them to have been fulfilled. "For it was necessary," He saith, "for all things to be fulfilled which were written in the Law, and the Prophets, and Psalms, concerning Me: that is, "in the tops of the mountain. For so there cometh in the last time the evident Mount of the Lord, prepared on the summit of the mountains: of which here he speaketh, "in the tops of the mountains. "Highly superexalted above Libanus shall be His fruit. Libanus we are wont

to take as this world's dignity: for Libanus is a mountain bearing tall trees, and the name itself is interpreted whiteness.

For what marvel, if above every brilliant state of this world there is super-exalted the fruit of Christ, of which fruit the lovers have contemned all secular dignities? But if in a good sense we take Libanus, because of the "cedars of Libanus which He hath planted: what other fruit must be understood, that is being exalted above this Libanus, except that whereof the Apostle speaketh when he is going to speak concerning that love of his, "yet a pre-eminent way to you I show"? For this is put forward even in the first rank of divine gifts, in the place where he saith, "but the fruit of the Spirit of love: and with this are conjoined the remaining words as consequent. "And they shall flourish from the city like hay of the earth. Because city is used ambiguously, and there is not annexed of Him, or of God, for there hath not been said, "from the city" of Him, or "from the city" of God, but only "from the city: in a good sense it is understood, in order that from the city of God, that is, from the Church, they may flourish like grass; but grass bearing fruit, as is that of wheat: for even this is called grass in Holy Scripture; as in Genesis there is a command for the earth to bring forth every tree and every grass, and there is not added every wheat: which without doubt would not have been passed over unless under the name of grass this also were understood;

and in many other passages of the Scriptures this is found. But if we must take, "and they shall flourish like the grass of the earth," in the same manner as is said, "all flesh is grass, and the glory of a man like the flower of grass : certainly then that city must be understood which doth intimate this world's society: for it was not to no purpose that Cain was the first to build a city. Thus the fruit of Christ being exalted above Libanus, that is, above enduring trees and undecaying timbers, because He is the everlasting fruit, all the glory of a man according to the temporal exaltation of the world is compared to grass; for by believers and by men already hoping for life eternal temporal felicity is despised, in order that there may be fulfilled that which hath been written, "all flesh is grass, and all the glory of flesh as the flower of grass: the grass hath dried, the flower hath fallen off, but the word of the Lord doth endure for ever. There is the fruit of Him exalted above Libanus. For always flesh hath been grass, and the glory of flesh as the flower of grass: but because it was not clearly proved what felicity ought to have been chosen

and preferred, the flower of grass was esteemed for a great matter: not only it was by no means despised, but it was even chiefly sought after.

As if therefore at that time He shall have begun to be thus, when there is reproved and despised whatever used to flourish in the world, thus hath been said, "superexalted above Libanus shall be the fruit of Him, and they shall flourish from the city like grass of the earth: that is, glorified above all things shall be that which is promised for everlasting, and compared to the grass of the earth shall be whatever is counted a great matter in the world. 19. "Be," therefore, "the name of Him blessed for ever: before the sun endureth the name of Him" (ver. 17). By the sun times are signified. Therefore for everlasting endureth the name of Him. For eternity doth precede times, and is not bounded by time. "And there shall be blessed in Him all the tribes of the earth." For in Him is fulfilled that which hath been promised to Abraham. "For He saith not, In seeds, as though in many; but as though in one, And to thy Seed, which is Christ." But to Abraham is said, "In thy Seed shall be blessed all the tribes of the earth." And not the sons of the flesh but the sons of promise are counted in the Seed. "All nations shall magnify Him." As if in explanation there is repeated that which above hath been said. For because they shall be blessed in Him, they shall magnify Him; not of themselves making Him to be great, that of Himself is great, but by praising and confessing Him to be great. For thus we magnify God: thus also we say, "Hallowed be Thy name," which is indeed always holy.

20. "Blessed be the Lord God of Israel, who hath done wonderful things alone" (ver. 18). Contemplating all things above spoken of, a hymn bursteth forth; and the Lord God of Israel is blessed. For that is being fulfilled which hath been spoken to that barren woman, "and He that hath delivered Thee, the God of Israel, shall Himself be called of the whole earth." "He doeth" Himself "marvellous things alone:" for whosoever do them, He doth Himself work in them, "who doeth wonderful things alone." "And blessed be the name of His glory for everlasting, and for age of age" (ver. 19). For what else should the Latin interpreters have said, who could not have said for everlasting, and for everlasting of everlasting? For it soundeth as if one thing were meant in the expression "for everlasting," and another thing in the expression "for age:" but the Greek hath eij ton aiwna, kai eij ton aiwna tou aiwnoj, which perchance more meetly might have been rendered by, "for age, and for age of age:" so that by "for age," might have been understood as long as

this age endureth; but "for age of age," that which after the end of this is promised to be. "And there shall be fufilled with the glory of Him every land: so be it, so be it." Thou hast commanded, O Lord, so it is coming to pass: so it is coming to pass, until that which began with the river, may attain fully even unto the ends of the round world.

PSALM 73

1. This Psalm hath an inscription, that is, a title, "There have failed the hymns of David, the son of Jesse. A Psalm of Asaph himself. So many Psalms we have on the titles whereof is written the name David, nowhere there is added, "son of Jesse," except in this alone. Which we must believe hath not been done to no purpose, nor capriciously. For everywhere God doth make intimations to us, and to the understanding thereof doth invite the godly study of love. What is, "there have failed the hymns of David, the son of Jesse"? Hymns are praises of God accompanied with singing: hymns are songs containing the praise of God. If there be praise, and it be not of God, it is no hymn: if there be praise, and God's praise, and it be not sung, it is no hymn. It must needs then, if it be a hymn, have these three things, both praise, and that of God, and singing. What is then, "there have failed the hymns"? There have failed the praises which are sung unto God. He seemeth to tell of a thing painful, and so to speak deplorable. For he that singeth praise, not only praiseth, but only praiseth with gladness: he that singeth praise, not only singeth, but also loveth him of whom he singeth. In praise, there is the speaking forth of one confessing; in singing, the affection of one loving. "There have failed" then "the hymns of David," he saith: and he hath added, "the son of Jesse.

For David was king of Israel, son of Jesse, at a certain time of the Old Testament, at which time the New Testament was therein hidden, like fruit in a root. For if thou seek fruit in a root, thou wilt not find, and yet dost thou not find any fruit in the branches, except that which hath gone forth from the root. ...And in like manner as Christ Himself to be born after the flesh was hidden in the root, that is in the seed of the Patriarchs, and at a certain time must be revealed, as at the fruit appearing, according as it is written, "there hath flourished a shoot from the root of Jesse: so also the New Testament itself which is in Christ, in those former times was hidden, being known to the Prophets alone, and to the very few godly men, not by the manifestation of things present, but by the revelation of things future. For

what meaneth it, brethren (to mention but one thing), that Abraham sending his faithful servant to espouse a wife for his only son, maketh him swear to him, and in the oath saith to him, "Put thy hand under my thigh, and swear"? What was there in the thigh of Abraham, where he put his hand in swearing? What was there there, except that which even then was promised to him, "In thy seed shall be blessed all nations"?

Under the name of thigh, flesh is signified.From the flesh of Abraham, through Isaac and Jacob, and not to mention many names, through Mary was our Lord Jesus Christ. 2. But that the root was in the Patriarchs, how shall we show? Let us question Paul. TheGentiles now believing in Christ, and desiring as it were to boast over the Jews who crucified Christ; although also from that same people there came another wall, meeting in the corner, that is, in Christ Himself, the wall of uncircumcision, that is, of the Gentiles, coming from a different quarter: when, I say, the nations were lifting up themselves, he doth thus depress them. "For if thou," he saith, "being cut out of the natural wild olive, hast been graffed in among them, do not boast against the branches: for if thou boastest, thou dost not bear the root, but the root thee." Therefore he speaketh of certain branches broken off from the root of the Patriarchs because of unbelief, and the wild olive therein graffed in, that it might be partaker of the fatness of the olive, that is, the Church coming out of the Gentiles. And who doth graff the wild olive on the olive? The olive is wont to be graffed on the wild olive; the wild olive on the olive we never saw. For whosoever may have done so will find no berries but those of the wild olive. For that which is graffed in, the same groweth, and of that kind the fruit is found. There is not found the fruit of the root but of the graft. The Apostle showing that God did this thing by His Omnipotence, namely, that the wild olive should be graffed into the root of the olive, and should not bear wild berries, but olive-ascribing it to the Omnipotence of God, the Apostle saith this, "If thou hast been cut out of the natural wild olive and against nature hast been graffed into a good olive, do not boast," he saith, "against the branches." ...

3. In the time then of the Old Testament, brethren, the promises from our God to that carnal people were earthly and temporal. There was promised an earthly kingdom, there was promised that land into which they were also led, after being delivered from Egypt: by Jesus son of Nave they were led into the land of promise, where also earthly Jerusalem was builded, where

David reigned: they received the land, after being delivered from Egypt, by passing through the Red Sea. ...Such were also those promises, which were not to endure, through which however were figured future promises which were to endure, so that all that course of temporal promises was a figure and a sort of prophecy of things future. Accordingly when that kingdom was failing, where reigned David, the son of Jesse, that is, one that was a man, though a Prophet, though holy, because he saw and foresaw Christ to come, of whose seed also after the flesh He was to be born: nevertheless a man, nevertheless not yet Christ, nevertheless not yet our King Son of God, but king David son of Jesse: because then that kingdom was to fail, through the receiving of which kingdom at that time God was praised by carnal men; for this thing alone they esteemed a great matter, namely, that they were delivered temporally from those by whom they were being oppressed, and that they had escaped from persecuting enemies through the Red Sea, and had been led through the desert, and had found country and kingdom: for this alone they praised God, not yet perceiving the thing which God was designing beforehand and promising in these figures. In the failing therefore of those things for which the carnal people, over whom reigned that David, was praising God, "there failed the hymns of David," not the Son of God, but the "son of Jesse."...

4. Whose voice is the Psalm? "Of Asaph." What is Asaph? As we find in interpretations from the Hebrew language into the Greek, and those again translated to us from the Greek into the Latin, Asaph is interpreted Synagogue. It is the voice therefore of the Synagogue. But when thou hast heard Synagogue, do not forthwith abhor it, as if it were the murderer of the Lord. That Synagogue was indeed the murderer of the Lord, no man doubteth it: but remember, that from the Synagogue were the rams whereof we are the sons. Whence it is said in a Psalm, "Bring ye to the Lord the sons of rams." What rams are thence? Peter, John, James, Andrew, Bartholomew, and the rest of the Apostles. Hence also he too at first Saul, afterwards Paul: that is, at first proud, afterwards humble. ...Therefore even Paul came to us from the Synagogue, and Peter and the other Apostles from the Synagogue. Therefore when thou hast heard the voice of the Synagogue, do not look to the deserving thereof, but observe the offspring. There is speaking therefore in this Psalm, the Synagogue, after the failing of the hymns of David, the son of Jesse that is, after the failing of things temporal, through which God was

wont to be praised by the carnal people. But why did these fail, except in order that others might be sought for? That there might be sought for what? Was it things which were not there? No, but things which were there being hidden in figures: not which were not yet there, but which there as it were in a sort were concealed in certain secret things of mysteries. What things? "These," saith the Apostle himself, "were our figures." ...

5. It was the Synagogue therefore, that is, they that there worshipped God after a godly sort, but yet for the sake of earthly things, for the sake of these present things (for there are ungodly men who seek the blessings of present things from demons: but this people was on this account better than the Gentiles, because although it were blessings present and temporal, yet they sought them from the One God, who is the Creator of all things both spiritual and corporal). When therefore those godly men after the flesh were observing-that is that Synagogue which was made up of good men, men for the time good, not spiritual men, such as were the Prophets therein, such as were the few that understood the kingdom heavenly, eternal-that Synagogue, I say, observed what things it received from God, and what things God promised to that people, abundance of things earthly, land, peace, earthly felicity: but in all these things were figures, and they not perceiving what was there concealed in things figured, thought that God gave this for a great matter, and had nothing better to give to men loving Him and serving Him: they remarked and saw certain sinners, ungodly, blasphemers, servants of demons, sons of the Devil, living in great naughtiness and pride, yet abounding in such things earthly, temporal, for which sort of things they were serving God themselves: and there sprang up a most evil thought in the heart, which made the feet to totter, and almost slip out of God's way. And behold this thought was in the people of the Old Testament: I would it be not in our carnal brethren, when now openly there is being proclaimed the felicity of the New Testament. ...

6. "How good is the God of Israel!" But to whom? "To men right in heart" (ver. 1). To men perverse what? Perverse He seemeth. So also in another Psalm He saith: "With a holy man holy Thou shalt be, and with the innocent man innocent Thou shalt be, and with the perverse man perverse Thou shalt be." What is, perverse Thou shalt be with the perverse man? Perverse the perverse man shall think Thee. Not that by any means God is made perverse. Far be it: what He is, He is. But in like manner as the sun appeareth mild to one

having clear, sound, healthy, strong eyes, but against weak eyes doth dart hard spears, so to say; the former looking at it it doth invigorate, the latter it doth torture, though not being itself changed, but the man being changed: so when thou shalt have begun to be perverse, and to thee God shall seem to be perverse, thou art changed, not He. That therefore to thee will be punishment which to good men is joy. He calling to mind this thing, saith, "How good is the God of Israel to men right in heart!"

7. But what to thee? "But my feet were almost moved" (ver. 2). When were the feet moved, except when the heart was not right? Whence was the heart not right? Hear: "My steps were well nigh overthrown." What he hath meant by "almost," the same he hath meant by "well nigh:" and what he hath meant by "my feet were almost moved," the same he hath meant by "my steps were overthrown." Almost my feet were moved, almost my steps were overthrown. Moved were the feet: but whence were the feet moved and the steps overthrown? Moved were the feet to going astray, overthrown were the steps to falling: not entirely, but "almost." But what is this? Already I was going to stray, I had not gone: already I was falling, I had not fallen. 8. But why even this? "For I was jealous," he saith, "in the case of sinners, looking on the peace of sinners" (ver. 3). I observed sinners, I saw them to have peace. What peace? Temporal, transient, falling, and earthly: but yet such as I also was desiring of God. I saw them that served not God to have that which I desired in order that I might serve God: and my feet were moved and my steps were almost overthrown. But why sinners have this, he saith briefly: "Because there is no avoidance of their death, and there is a firmament in their scourge" (ver. 4). Now I have perceived, he saith, why they have peace, and flourish on the earth; because of their death there is no avoidance, because death sure and eternal doth await them, which neither doth avoid them, nor can they avoid it, "because there is no avoidance of their death, and there is a firmament in their scourge." And there is a firmament in their scourge. For their scourge is not temporal, but firm for everlasting. Because of these evil things then which are to be to them eternal, now what? "In the labours of men they are not, and with men they shall not be scourged" (ver. 5). Doth not even the devil himself escape scourging with men, for whom nevertheless an eternal punishment is being prepared?

9. Wherefore on this account what do these men, while they are not scourged, while they labour not with men? "Therefore," he saith "there hath

holden them pride" (ver. 6). Observe these men, proud, undisciplined; observe the bull, devoted for a victim, suffered to stray at liberty; and to damage whatever he may, even up to the day of his slaughter. Now it is a good thing, brethren, that we should hear in the very words of a prophet of this bull as it were, whereof I have spoken. For thus of him the Scripture doth make mention in another place: he saith that they are, as it were, made ready as for a victim, and that they are spared for an evil liberty. "Therefore," he saith, "there hath holden them pride." What is, "there hath holden them pride"? "They have been clothed about with their iniquity and ungodliness." He hath not said, covered; but, "clothed about," on all sides covered up with their ungodliness. Deservedly miserable, they neither see nor are seen, because they are clothed about; and the inward parts of them are not seen. For whosoever could behold the inward parts of evil men, that are as it were happy for a time, whosoever could see their torturing consciences, whosoever could examine their souls racked with such mighty perturbations of desires and fears, would see them to be miserable even when they are called happy. But because "they are clothed about with their iniquity and ungodliness," they see not; but neither are they seen. The Spirit knew them, that saith these words concerning them: and we ought to examine such men with the same eye as that wherewith we know that we see, if there is taken from our eyes the covering of ungodliness. ...

10. At first these men are being described. "There shall go forth as if out of fat their iniquity" (ver. 7). ...A poor beggar committeth a theft; out of leanness hath gone forth the iniquity: but when a rich man aboundeth in so many things, why doth he plunder the things of others? Of the former the iniquity out of leanness, of the other out of fatness, hath gone forth. Therefore to the lean man when thou sayest, Why hast thou done this? Humbly afflicted and abject he replieth, Need hath compelled me. Why hast thou not feared God? Want was urgent. Say to a rich man, Why doest thou these things, and fearest not God?-supposing thee to be great enough to be able to say it-see if he even deigneth to hear; see if even against thyself there will not go forth iniquity out of his fatness. For now they declare war with their teachers and reprovers, and become enemies of them that speak the truth, having been long accustomed to be coaxed with the words of flatterers, being of tender ear, of unsound heart. Who would say to a rich man, Thou hast ill done in robbing other men's goods? Or perchance if any man shall have

dared to speak, and he is such a man as he could not withstand, what doth he reply? All that he saith is in contempt of God. Why? Because he is proud. Why? Because he is fat. Why? Because he is devoted for a victim.

"They have passed over unto purpose of heart. Here within they have passed over. What is, "they have passed over"? They have crossed over the way. What is, "they have passed over"? They have exceeded the bounds of mankind, men like the rest they think not themselves. They have passed over, I say, the bounds of mankind. When thou sayest to such a man, Thy brother this beggar is; when thou sayest to such a man, Thy brother this poor man is; the same parents ye have had, Adam and Eve: do not heed thy haughtiness, do not heed the vapour unto which thou hast been elevated; although an establishment waiteth about thee, although countless gold and silver, although a marbled house doth contain thee, although fretted ceilings cover thee, thou and the poor man together have for covering that roof of the universe, the sky; but thou art different from the poor man in things not thine own, added to thee from without: thyself see in them, not them in thee. Observe thyself, how thou art in relation to the poor man; thyself, not that which thou hast. For why dost thou despise thy brother? In the bowels of your mothers ye were both naked. Forsooth, even when ye shall have departed this life, and these bodies shall have rotted, when the soul hath been breathed forth, let the bones of the rich and poor man be distinguished! I am speaking of the equality of condition, of that very lot of mankind, wherein all men are born:

for both here doth a man become rich, and a poor man will not alway be here: and as a rich man doth not come rich, so neither doth he depart rich; the very same is the entrance of both, and like is the departure. I add, that perchance ye will change conditions. Now everywhere the Gospel is being preached: observe a certain poor man full of sores, who was lying before the gate of a rich man and was desiring to be filled with crumbs, which used to fall from the table of the rich man; observe also that likeness of thine who was clothed with purple and fine linen, and fared sumptuously every day. It chanced, I say, for that poor man to die, and to be borne by the Angels into the bosom of Abraham: but the other died and was buried; for the other's burial perchance no one cared. ...Brethren, how great was the toil of the poor man! Of how long duration were the luxuries of the rich man! But the condition which they have received in exchange is everlasting. ...Deservedly too

late he will say, "Send Lazarus," "let him tell even my brethren; since to himself there is not granted the fruit of repentance. For it is not that repentance is not given, but everlasting will be the repentance, and no salvation after repentance. Therefore these men "have passed over unto purpose of heart."

11. "They have thought and have spoken spitefulness" (ver. 8). But men do speak spitefulness even with fear: but these men how? "Iniquity on high they have spoken." Not only they have spoken iniquity; but even openly, in the hearing of all, proudly; "I will do it;" "I will show you;" "thou shalt know with whom thou hast to do;" "I will not let thee live." Thou mightest have but thought such things, not have given utterance to them! Within the chambers of thought at least the evil desire might have been confined, he might have at least restrained it within his thought. Why? Is he perchance lean? "There shall go forth as if out of fatness the iniquity of them." "Iniquity on high they have spoken." 12. "They have set against Heaven their mouth, and their tongue hath passed over above the earth" (ver. 9). For this, "hath passed over above the earth" is, they pass over all earthly things? What is it to pass over all earthly things? He doth not think of himself as a man that can die suddenly, when he is speaking; he doth menace as if he were alway to live: his thought doth transcend earthly frailty, he knoweth not with what sort of vessel he is enwrapped; he knoweth not what hath been written in another place concerning such men: "His spirit shall go forth, and he shall return unto his earth, in that day shall perish all his thoughts." But these men not thinking of their last day, speak pride, and unto Heaven they set their mouth, they transcend the earth. If a robber were not to think of his last day, that is, the last day of his trial, when sent to prison, nothing would be more monstrous than he: and yet he might escape. Whither dost thou flee to escape death? Certain will that day be. What is the long time which thou hast to live? How much is the long time which hath an end, even if it were a long time? To this there is added that it is nought: and the very thing which is called long time is not a long time, and is uncertain. Why doth he not think of this? Because he hath set against Heaven his mouth, and his tongue hath passed over above the earth. "And full days shall be found in them."

13. "Therefore there shall return hither My people" (ver. 10). Now Asaph himself is returning hither. For he saw these things abound to unrighteous men, he saw them abound to proud men: he is returning to God, and is beginning to inquire and discuss. But when? "When full days shall be found in

them." What is "full days"? "But when there came the fulness of time, God sent His Son." This is the very fulness of time, when He came to teach men that things temporal should be despised, that they should not esteem as a great matter whatever object evil men covet, that they should suffer whatever evil men fear. He became the way, He recalled us to inward thought, admonished us of what should be sought of God. And see from what thought reacting upon itself, and in a manner recalling the waves of its impulse, he doth pass over unto choosing true things.

14. "And they said, How hath God known, and is there knowledge in the Most High?" (ver. 11). See through what thought they pass. Behold unjust men are happy, God doth not care for things human. Doth He indeed know what we do? See what things are being said. We are inquiring, brethren, "How hath God known," etc. (no longer let Christians say it). For how doth it appear to thee that God knoweth not, and that there is no knowledge in the Most High? He replieth, "Lo! themselves they are sinners, and in the world they have gotten abundant riches" (ver. 12). Both sinners they are, and in the world they have gotten abundant riches. He confessed that he willed not to be a sinner in order that he might have riches. A carnal soul for things visible and earthly would have sold its justice. What sort of justice is that which is retained for the sake of gold, as if gold were a more precious thing than justice herself, or as if when a man denieth the deposit of another man's goods, he to whom he denied them should suffer a greater loss, than he that denieth them to him. The former doth lose a garment, the latter fidelity. "Lo! they are themselves sinners, and in the world they have gotten abundant riches." On this account therefore God knoweth not, and on this account there is no knowledge in the Most High.

15. "And I said, therefore without cause I have justified my heart" (ver. 13). In that I serve God, and have not these things; they serve him not, and they abound in these things: "therefore without cause I have justified my heart, and have washed among the innocent my hands. This without cause I have done. Where is the reward of my good life? Where is the wage of my service? I live well and am in need; and the unjust man doth abound. "And I have washed among the innocent my hands. And I have been scourged all the day long" (ver. 14). From me the scourges of God do not impart. I serve well, and I am scourged; he serveth not, and is honoured. He hath proposed to himself a great question. The soul is disturbed, the soul doth pass over things which

are to pass away unto despising things earthly and to desiring things eternal. There is a passage of the soul herself in this thought; where she doth toss in a sort of tempest she will reach the harbour. And it is with her as it is with sick persons, who are less violently sick, when recovery is far off: when recovery is at hand they are in higher fever; physicians call it the "critical accession" through which they pass to health: greater fever is there, but leading to health: greater heat, but recovery is at hand. So also is this man enfevered.

For these are dangerous words, brethren, offensive, and almost blasphemous, "How hath God known? This is why I say, "and almost; He hath not said, God hath not known: he hath not said, there is no knowledge in the Most High: but as if inquiring, hesitating, doubting. This is the same as he said a little before, "My steps were almost overthrown. He doth not affirm it, but the very doubt is dangerous. Through danger he is passing to health. Hear now the health: "Therefore in vain I have justified my heart, and have washed among the innocent my hands: and I have been scourged all the day long, and my chastening was in the morning. Chastening is correction. He that is being chastened is being corrected. What is, "in the morning"? It is not deferred. That of the ungodly is being deferred, mine is not deferred: the former is too late or is not at all; mine is in the morning.

16. "If I said, I shall declare thus; behold, the generation of Thy sons I have reprobated" (ver. 15): that is, I will teach thus. How wilt thou teach? that there is no knowledge in the Most High, that God doth not know? Wilt thou propound this opinion, that without cause men live justly who do live justly; that a just man hath lost his service, because God doth more show favour to evil men, or else He doth care for no one? Wilt thou tell this, declare this? He doth restrain himself by an authority repressing him. What authority? A man wisheth some time to break out in this sentiment: but he is recalled by the Scriptures directing us alway to live well, saying, that God doth care for things human, that He maketh a distinction between a godly man and an ungodly man. Therefore this man also wishing to put forth this sentiment, doth recollect himself. And what saith he? "I have reprobated the generation of Thy sons. If I shall declare thus, the generation of just men I shall reprobate. As also some copies have it, "Behold, the generation of thy sons with which I have been in concert: that is, with which consisting of Thy sons I have been in concert; that is, with which I have agreed, to which I

have been conformed: I have been out of time with all, if so I teach. For he doth sing in concert who giveth the tune together;

but he that giveth not the tune together doth not sing in concert. Am I to say something different from that which Abraham said, from that which Isaac said, from that which Jacob said, from that which the Prophets said? For all they said that God doth care for things human, am I to say that He careth not? Is there greater wisdom in me than in them? Greater understanding in me than in them? A most wholesome authority hath called back his thought from ungodliness. And what followeth? That he might not reprobate, he did what? "And I undertook to know" (ver. 16). May God be with him in order that he may know. Meanwhile, brethren, from a great fall he is being withheld, when he doth not presume that he already knoweth, but hath undertaken to know that which he knew not. For but now he was willing to appear as if knowing, and to declare that God hath no care of things human. For this hath come to be a most naughty and ungodly doctrine of unrighteous men. Know, brethren, that many men dispute and say that God careth not for things human, that by chances all things are ruled, or that our wills have been made subject to the stars, that each one is not dealt with according to his deserts, but by the necessity of his stars,-an evil doctrine, an impious doctrine.

Unto these thoughts was going that man whose feet were almost moved, and whose steps were all but overthrown, into this error he was going; but because he was not in tune with the generation of the sons of God, he undertook to know, and condemned the knowledge wherein with God's just men he agreed not. And what he saith let us hear; how that he undertook to know, and was helped, and learned something, and declared it to us. "And I undertook," he saith, "to know. "In this labour is before me. Truly a great labour; to know in what manner both God doth care for things human, and it is well with evil men, and good men labour. Great is the importance of the question; therefore, "and this labour is before me. As it were there is standing in my face a sort of wall, but thou hast the voice of a Psalm, "In my God I shall pass over the wall."

17. ...And he hath done this; for he saith how long labour is before him; "until I enter into the sanctuary of God, and understand upon the last things" (ver. 17). A great thing it is, brethren: now for a long time I labour, he saith, and before my face I see a sort of insuperable labour, to know in

what manner both God is just, and doth care for things human, and is not unjust because men sinning and doing wicked actions have happiness on this earth; but the godly and men serving God are wasted ofttimes in trials and in labours; a great difficulty it is to know this, but only "until I enter into the Sanctuary of God." For in the Sanctuary what is presented to thee, in order that thou mayest solve this question? "And I understand," he saith, "upon the last things:" not present things. I, he saith, from the Sanctuary of God stretch out mine eye unto the end, I pass over present things. All that which is called the human race, all that mass of mortality is to come to the balance, is to come to the scale, thereon will be weighed the works of men. All things now a cloud doth enfold: but to God are known the merits of each severally. "And I understand," he saith, "upon the last things:" but not of myself; for before me there is labour. Whence "may I understand upon the last things"? Let me enter into the Sanctuary of God. In that place then he understood also the reason why these men now are happy.

18. To wit, "because of deceitfulness Thou hast set upon them" (ver. 18). Because deceitful they are, that is fraudulent; because deceitful they are, they suffer deceits. What is this, because fraudulent they are they suffer a fraud? They desire to play a fraud upon mankind in all their naughtinesses, they themselves also suffer a frand, in choosing earthly good things, and in forsaking the eternal. Therefore, brethren, in their very playing off a fraud they suffer a fraud. In that which but now I said, brethren, "What manner of wit hath he who to gain a garment doth lose his fidelity?" hath he whose garment he hath taken suffered a fraud, or he that is smitten with so great a loss? If a garment is more precious than fidelity, the former doth suffer the greater loss: but if incomparably good faith doth surpass the whole world, the latter shall seem to have sustained the loss of a garment; but to the former is said, "What doth it profit a man if he gain the whole world, but suffer the loss of his own soul?" Therefore what hath befallen them? "Because of deceitfulness Thou hast set for them: Thou didst throw them down while they were being exalted." He hath not said, Thou didst throw them down because they were lifted up: not as it were after that they were lifted up Thou didst throw them down; but in their very lifting up they were thrown down. For thus to be lifted up is already to fall.

19. "How have they become a desolation suddenly? (ver. 19). He is wondering at them, understanding unto the last things. "They have vanished. Truly

like smoke, which while it mounteth upward, doth vanish, so they have vanished. How doth he say, "They have vanished"? In the manner of one who understandeth the last things: "they have perished because of their iniquity. "Like as the dream of one rising up" (ver. 20). How have they vanished? As vanisheth the dream of one rising up. Fancy a man in sleep to have seen himself find treasures; he is a rich man, but only until he awaketh. "Like as the dream of one rising up: so they have vanished, like the dream of one awaking. It is sought then and it is not: there is nothing in the hands, nothing in the bed. A poor man he went to sleep, a rich man in sleep he became: had he not awoke, he were a rich man: he woke up, he found the care which he had lost while sleeping. And these men shall find the misery which they had prepared for themselves. When they shall have awoke from this life, that thing doth pass away which was grasped as if in sleep. "Like as the dream of one rising up. And that there might not be said, "What then? a small thing doth their glory seem to thee, a small thing doth their state seem to thee, small things seem to thee inscriptions, images, statues, distinctions, troops of clients?

"O Lord," he saith, "in Thy city their image Thou shall bring to nothing."... He hath taken away the pride of rich men, he giveth counsel. As if they were saying, We are rich men, thou dost forbid us to be proud, dost prohibit us from boasting of the parade of our riches: what then are we to do with these riches? Is it come to this, that there is nothing which they may do therewith? "Be they rich," he saith, "in good works; let them readily distribute communicate. And what doth this profit? "Let them treasure unto themselves a good foundation for the future, that they may lay hold of true life. Where ought they to lay up treasure for themselves? In that place whereunto he set his eye, when entering into the Sanctuary of God. Let there shudder all our rich brethren, abounding in money, gold, silver, household, honours, let them shudder at that which but now hath been said, "Thou shalt bring to nothing their image. Are they not worthy to suffer these things, to wit that God bring to nothing their image in His city, because also they have themselves brought to nothing the image of God in their earthly city?

20. "Because my heart was delighted" (ver. 21). He is saying with what things he is tempted: "because my heart was delighted," he saith, "my reins also were changed." When those temporal things delighted me, my reins were changed. It may also be understood thus: "because my heart was de-

lighted" in God, "my reins also were changed, that is, my lusts were changed, and I became wholly chaste. "My reins were changed." And hear how. "And I was brought unto nothing, and I knew not" (ver. 22). I, the very man, who now say these things of rich men, once longed for such things: therefore "even I was brought to nothing" when my steps were almost overthrown. "And I was brought unto nothing, and I knew not." We must not therefore despair even of them, against whom I was saying such things. 21. What is, "I knew not"? "As it were a beast I became to Thee, and I am alway with Thee" (ver. 23). There is a great difference between this man and others. He became as it were a beast in longing for earthly things, when being brought to nothing he knew not things eternal: but he departed not from his God, because he did not desire these things of demons, of the devil. For this I have already brought to your notice. The voice is from the Synagogue, that is, from that people which served not idols. A beast indeed I became, when desiring from my God things earthly: but I never departed from That my God.

22. Because then, though having become a beast, I departed not from my God, there followeth, "Thou hast held the hand of my right hand. He hath not said my right hand, but "the hand of my right hand. If the hand of the right hand it is, a hand hath a hand. "The hand Thou hast held of my right hand," in order that Thou mightest conduct me. For what hath he put hand? For power. For we say that a man hath that in his hand which he hath in his power: just as the devil said to God concerning Job, "Lay to Thine hand, and take away the things which he hath. What is, lay to Thine hand? Put forth power. The hand of God he hath called the power of God: as hath been written in another place, "death and life are in the hands of the tongue. Hath the tongue hands? But what is, in the hands of the tongue? In the power of the tongue. What is, in the power of the tongue? "Out of thy mouth thou shalt be justified, and out of thy mouth thou shalt be condemned. "Thou hast held," therefore, "the hand of my right hand," the power of my right hand. What was my right hand? That I was alway with Thee. Unto the left I was holding, because I became a beast, that is, because there was an earthly concupiscence in me: but the right was mine, because I was alway with thee.

Of this my right hand Thou hast held the hand, that is, hast directed the power. What power? "He gave them power to become sons of God. He is beginning now to be among the sons of God, belonging to the New Testament. See in what manner the hand of his right hand was held. "In Thy will

Thou hast conducted me. What is, "in thy will"? Not in my merits. What is, "in Thy will"? Hear the apostle, who was at first a beast longing for things earthly, and living after the Old Testament. He saith what? "I that at first was a blasphemer, and persecutor, and injurious: but mercy I obtained. What is, "in Thy will"? "By the grace of God I am what I am. "And in glory Thou hast taken me up. Now to what glory he was taken up, and in what glory, who can explain, who can say? Let us await it, because in the Resurrection it will be, in the last things it will be.

23. And he is beginning to think of that same Heavenly felicity, and to reprove himself, because he hath been a beast, and hath longed for things earthly. "For what have I in Heaven, and from Thee what have I willed upon earth?" (ver. 25). By your voice I see that ye have understood. He compared with his earthly will the heavenly reward which he is to receive; he saw what was there being reserved for him; and while thinking and burning at the thought of some ineffable thing, which neither eye hath seen, nor ear heard, nor into the heart of man hath ascended he hath not said, this or that I have in Heaven, but, "what have I in Heaven?" What is that thing which I have in Heaven? What is it? How great is it? Of what sort is it? "And," since that which I have in heaven doth not pass away, "from Thee what have I willed upon earth?" ...Thou reservest, he saith, for me in Heaven riches immortal, even Thyself, and I have willed from Thee on earth that which even ungodly men have, which even evil men have, which even abandoned men have, money, gold, silver, jewels, households, which even many. wicked men have: which even many profligate women have, many profligate men: these things as a great matter I have desired of my God upon earth: though my God reserveth Himself for me in Heaven!

24. "My heart and my flesh hath failed, O God of my heart" (ver. 26). This then for me in Heaven hath been reserved, "God of my heart, and my portion is my God. What is it, brethren? Let us find out our riches, let mankind choose their parts. Let us see men torn with diversity of desires: let some choose war-service, some advocacy, some divers and sundry offices of teaching, some merchandise, some farming, let them take their portions in human affairs: let the people of God cry, "my portion is my God. Not for a time "my portion; but "my portion is my God for everlasting. Even if I alway have gold, what have I? Even if I did not alway have God, how great a good should I have? To this is added, that He promiseth Himself to me, and He promiseth

that I shall have this for everlasting. So great a thing I have, and never have it not. Great felicity: "my portion is God! How long? "For everlasting. For behold and see after what sort He hath loved him; He hath made his heart chaste: "God of my heart, and my portion is God for everlasting. His heart hath become chaste, for nought now God is loved, from Him is not sought any other reward. He that doth seek any other reward from God, and therefore is willing to serve God, more precious doth make that which he willeth to receive, than Him from whom he willeth to receive.

What then, is there no reward belonging to God? None except Himself. The reward belonging to God, is God Himself. This he loveth, this he esteemeth; if any other thing he shall have loved, the love will not be chaste. Thou art receding from the Fire immortal, thou wilt grow cold, wilt be corrupted. Do not recede. Recede not, it will be thy corruption, it will be thy fornication. Now he is returning, now he is repenting, now he is choosing repentance, now he is saying, "my portion is God. And after what sort is he delighted with that Same, whom he hath chosen for his portion. 25. "Behold, they that put themselves afar from Thee shall perish" (ver. 27). He therefore departed from God, but not far: for "I have become as it were a beast," he saith, and "I am alway with Thee." But they have departed afar, because not only things earthly they have desired, but have sought them from demons and the Devil. "They that put themselves afar from Thee shall perish." And what is it, to become afar from God? "Thou hast destroyed every man that committeth fornication away from Thee." To this fornication is opposed chaste love. What is chaste love? Now the soul doth love her Bridegroom: what doth she require of Him, from Her Bridegroom whom she loveth? Perchance in like manner as women choose for themselves men either as sons-in-law or as bridegrooms: she perchance chooseth riches, and loveth his gold, and estates, and silver and cattle and horses, and household, and the like. Far be it. He doth love Him alone, for nought he doth love Him: because in Him he hath all things, for "by Him were made all things."

26. But thou doest what? "But for me to cleave to God is a good thing" (ver. 28). This is whole good. Will ye have more? I grieve at your willing. Brethren, what will ye have more? Than to cleave to God nothing is better, when we shall see Him face to face. But now what? For yet as a stranger I am speaking: "to cleave," he saith, "to God is a good thing: but now in my sojourning (for not yet hath come the substance), I have "to put in God my

hope. So long therefore as thou hast not yet cloven, therein put thy hope. Thou art wavering, cast forward an anchor to the land. Not yet dost thou cleave by presence, cleave fast by hope. "To put in God my hope. And by doing what here wilt thou put in God thy hope? What will be thy business, but to praise Him whom thou lovest, and to make others to be fellow-lovers of Him with thee? Lo, if thou shouldest love a charioteer, wouldest thou not carry along other men to love him with thee? A lover of a charioteer whithersoever he goeth doth speak of him, in order that as well as he others also may love him. For nought are loved abandoned men, and from God is reward required in order that He may be loved? Love thou God for nought, grudge God to no one. ...For what followeth?

"In order that I may tell forth all Thy praises in the courts of the daughter of Sion. "In the courts:"for the preaching of God beside the Church is vain. A small thing it is to praise God and to tell forth all His praise. In the courts of the daughter of Sion tell thou forth. Make for unity, do not divide the people; but draw them unto one, and make them one. I have forgotten how long I have been speaking. Now the Psalm being ended, even judging by this closeness, I suppose I have held a long discourse: but it doth not suffice for your zeal; ye are too impetuous. O that with this impetuosity ye would seize upon the kingdom of Heaven.

PSALM 74

1. This Psalm's Title is, "Of the Understanding of Asaph. Asaph in Latin is translated congregation, in Greek Synagogue. Let us see what this Synagogue hath understood. But let us understand firstly Synagogue: from thence we shall understand what the Synagogue hath understood. Every congregation is spoken of under the general name of Synagogue: one both of beasts and of men may be called a congregation; but here there is no congregation of beasts when we heard "understanding." ...for this the Psalm's Title doth prescribe, saying, "Of the understanding of Asaph. It is therefore a certain understanding congregation whereof we are about to hear the voice. But since properly Synagogue is said of the congregation of the people of Israel, so that wheresoever we may have heard Synagogue, we are no longer wont to understand any but the people of the Jews; let us see whether perchance the voice in this Psalm be not of that same people. But of what sort of Jews and of what sort of people of Israel? For they are not of the chaff, but perchance of the grain; not of the broken branches, but perchance of those that are

strengthened. "For not all that are of Israel are Israelites." ...There are therefore certain Israelites, of whom was he concerning whom was said, "Behold an Israelite indeed, in whom guile is not. I do not say in the same manner as we are Israelites, for we also are the seed of Abraham.

For to the Gentiles the Apostle was speaking, when he said, "Therefore the seed of Abraham ye are, heirs according to promise. According to this therefore all we are Israelites, that follow the footsteps of the faith of our father Abraham. But let us understand here the voice of the Israelites in the same manner as the Apostle saith, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. Here therefore letus understand that whereof the Prophets have spoken, "a remnant shall be saved. Of the remnant therefore saved let us hear in this place the voice; in order that there may speak that Synagogue which had received the Old Testament, and was intent upon carnal promises; and by this means it came to pass that their feet were shaken. For in another Psalm, where too the title hath Asaph, there is said what? "How good is the God of Israel to men right in heart. But my feet were almost moved. And as if we were saying, whence were thy feet moved? "Well nigh," he saith, "my steps were overthrown, because I was jealous in the case of sinners, looking on the peace of sinners. For while according to the promises of God belonging to the Old Testament he was looking for earthly felicity, he observed it to abound with ungodly men; that they who worshipped not God were enriched with those things which he was looking for from God:

and as though without cause he had served God, his feet tottered. ...But opportunely it hath chanced not by our own but by God's dispensation, that just now we heard out of the Gospel, that "the Law was given by Moses, Grace and Truth came by Jesus Christ" For if we distinguish between the two Testaments, Old and New, there are not the same Sacraments nor the same promises; nevertheless, the same commandments for the most part. ...When examined they are either all found to be the same, or there are scarce any in the Gospel which have not been spoken by the Prophets. The Commandments are the same, the Sacraments are not the same, the Promises are not the same. Let us see wherefore the commandments are the same; because according to these we ought to serve God. The Sacraments are not the same, for some Sacraments there are giving Salvation, others promising a Saviour. The Sacraments of the New Testament give Salvation, the Sacraments of the

Old Testament did promise a Saviour. When therefore thou hast now the things promised, why dost thou seek the things promising, having now the Saviour? ...God through the New Testament hath taken out of the hands of His sons those things which are like the playthings of boys, in order that He might give something more useful to them growing up, on that account must He be supposed not to have given those former things Himself. He gave both Himself.

But the Law itself through Moses was given, Grace and Truth came through Jesus Christ: Grace because there is fulfilled through love that which by the letter was being enjoined, Truth because there is being rendered that which was promised. This thing therefore this Asaph hath understood. In a word, all things which to the Jews had been promised have been taken away. Where is their kingdom? Where the Temple? Where the Anointing? Where is Priest? Where are now the Prophets among them? From what time there came He that by the Prophets was foretold, in that nation there is now nothing of these things; now she hath lost things earthly, and not yet doth seek things Heavenly. 2. Thou shouldest not therefore hold fast things earthly, although God doth bestow them. ...See ye how that in fearing to lose things earthly, the Jews slew the King of Heaven. And what was done to them? They lost even those very things earthly: and in the place where they slew Christ, there they were slain: and when, being unwilling to lose the land, they slew the Giver of life, that same land being slain they lost; and at that very time when they slew Him, in order that by that very time they might be admonished of the reason wherefore they suffered these things. For when the city of the Jews was overthrown, they were celebrating the Passover, and with many thousands of men the whole nation itself had met together for the celebration of that festival. In that place God (through evil men indeed, but yet Himself good; through unjust men, but Himself just and justly) did so take vengeance upon them, that there were slain many thousands of men, and the city itself was overthrown. Of this thing in this Psalm "the understanding of Asaph" doth complain, and in the very plaint the understanding as it were doth distinguish things earthly from things heavenly, doth distinguish the Old Testament from the New Testament: in order that thou mayest see through what things thou art passing, what thou shouldest look for, what to forsake, to what to cleave. Thus then he beginneth.

3. "Wherefore hast Thou repelled us, O God, unto the end?"(ver. 1). "Hast repelled unto the end," in the person of the congregation which is properly called Synagogue. "Wherefore hast Thou repelled us, O God, unto the end?" He censureth not, but inquireth "wherefore," for what purpose, because of what hast Thou done this? What hast Thou done? "Thou hast repelled us unto the end." What is, "unto the end"? Perchance even unto the end of the world. Hast Thou repelled us unto Christ, who is the End to every one believing? For, "Wherefore hast Thou repelled us, O God, unto the end?" "Thy spirit hath been wroth at the sheep of Thy flock." Wherefore wast Thou wroth at the sheep of Thy flock, but because to things earthly we were cleaving, and the Shepherd we knew not? 4. "Remember Thou Thy congregation, which Thou hast possessed from the beginning" (ver. 2). Can this by any means be the voice of the Gentiles? Hath He possessed the Gentiles from the beginning? Nay, but He hath possessed the seed of Abraham, the people of Israel even according to the flesh, born of the Patriarchs our fathers: of whom we have become the sons, not by coming out of their flesh, but by imitating their faith. But those, possessed by God from the beginning, what befell them? "Remember Thy congregation which Thou hast possessed from the beginning. Thou hast redeemed the rod of Thine inheritance. That same congregation of Thine, being the rod of Thine inheritance, Thou hast redeemed. This same congregation he hath called "the rod of the inheritance. Let us look back to the first thing that was done, when He willed to possess that same congregation, delivering it from Egypt, what sign He gave to Moses, when Moses said to Him, "What sign shall I give that they may believe me, that Thou hast sent me? And God saith to him, What dost thou bear in thine hand? A rod. Cast it on to the ground," etc. What doth it intimate? For this was not done to no purpose. Let us inquire of the writings of God. To what did the serpent persuade man? To death. Therefore death is from the serpent. If death is from the serpent, the rod in the serpent is Christ in death.

Therefore also when by serpents in the desert they were being bitten and being slain, the Lord commanded Moses to exalt a brazen serpent in the desert, and admonish the people that whosoever by a serpent had been bitten, should look thereupon and be made whole. Thus also it was done: thus also men, bitten by serpents, were made whole of the venom by looking upon a serpent. To be made whole of a serpent is a great Sacrament. What is

it to be made whole of a serpent by looking upon a serpent? It is to be made whole of death by believing in one dead. And nevertheless Moses feared and red. What is it that Moses fled from that serpent? What, brethren, save that which we know to have been done in the Gospel? Christ died and the disciples feared, and withdrew from that hope wherein they had been. ...But, at that time some thousands of the Jews themselves, the crucifiers of Christ, believed: and because they had been found at hand, they so believed as that they sold all that they had, and the price of their goods before the feet of the Apostles they laid. Because then this thing was hidden, and the redemption of the rod of God was to be more conspicuous in the Gentiles: he explaineth of what he saith that which he hath said, "Thou hast redeemed the rod of Thine inheritance. This he hath said not of the Gentiles in whom it was evident. But of what? "Mount Sion.

Yet even Mount Sion can be otherwise understood. "That one which Thou hast dwelled in the same. In the place where the People was aforetime, where the Temple was set up, where the Sacrifices were celebrated, where at that time were all those necessary things giving promise of Christ. A promise, when the thing promised is bestowed is now become superfluous. ... 5. "Lift up Thine hand upon their pride at the end" (ver. 3). As Thou didst repel us at the end, so "lift up Thine hand upon the pride of them at the end. The pride of whom? Of those by whom Jerusalem was overthrown. But by whom was it, but by the kings of the Gentiles? Well was the hand of Him lifted up upon the pride of them at the end: for they too have now known Christ. "For the end of the Law is Christ for righteousness to every one believing. How well doth he wish for them! As if angry he is speaking, and he is seeming to speak evil: and O that there would come to pass the evil which he speaketh: nay now in the name of Christ that it is coming to pass let us rejoice. Now they holding the sceptre are being made subject to the Word of the Cross: now is coming to pass that which was foretold, "there shall adore Him all the kings of the earth, all nations shall serve Him. Now on the brows of kings more precious is the sign of the Cross, than the jewel of a crown. "Lift up Thine hand upon the pride of them at the end. How great things hath the enemy of malice wrought in Thy holy places! In those which were Thy holy places, that is, in the temple, in the priesthood, in all those sacraments which were at that time. In good sooth the enemy at that time wrought.

For the Gentiles at that time who did this, were worshipping false Gods, were adoring idols, were serving demons: nevertheless they wrought many evil things on the Saints of God. When could they if they had not been permitted? But when would they have been permitted, unless those holy things, at first promised, were no longer necessary, when He that had promised was Himself holden? Therefore, "how great things hath the enemy of malice wrought in Thy holy places!" 6. "And all they have boasted, that hate Thee" (ver. 4). Observe the servants of demons, the servants of idols: such as at that time the Gentiles were, when they overthrew the temple and city of God, "and they boasted. "In the midst of Thy festival. Remember what I said, that Jerusalem was overthrown at the time when the very festival was being celebrated: at which festival they crucified the Lord. Gathered together they raged, gathered together they perished. "They have set signs, their own signs, and they have not known" (ver. 5). They had signs to place there, their standards, their eagles, their own dragons, the Roman signs; or even their statues which at first in the temple they placed; or perchance "their signs" are the things which they heard from the prophets of their demons. "And they have not known. Have not known what? How "thou shouldest have had no power against Me, except it had been given thee from above. They knew not how that not on themselves honour was conferred, to afflict, to take, or overthrow the city, but their ungodliness was made as it were the axe of God. They were made the instrument of Him enraged, not so as to be the kingdom of Him pacified. For God doth that which a man also ofttime doth.

Sometimes a man in a rage catcheth up a rod lying in the way, perchance any sort of stick, he smiteth therewith his son, and then throweth the stick into the fire and reserveth the inheritance for his son: so sometime God through evil men doth instruct good men, and through the temporal power of them that are to be condemned He worketh the discipline of them that are to be saved. For why do you suppose, brethren, that discipline was even thus inflicted upon that nation, in order that it might perish utterly? How many out of this nation did afterwards believe, how many are yet to believe? Some are chaff, others grain; over both however there cometh in the threshing-drag; but under one threshing-drag the one is broken up, the other is purged. How great a good hath God bestowed upon us by the evil of Judas the traitor! By the very ferocity of the Jews how great a good was bestowed upon

believing Gentiles! Christ was slain in order that there might be on the Cross One for him to look to who had been stung by the serpent. ...

7. Now let us hasten over the verses following after the destruction of Jerusalem, for the reason that they are both evident, and it doth not please me to tarry over the punishment even of enemies. "As if in a forest of trees with axes, they have cut down the doors thereof at once; with mattock and hammer they have thrown Her down" (ver. 6). That is, conspiring together, with firm determination, "with mattock and hammer" they have thrown Her down. "They have burned with fire Thy Sanctuary, they have defiled on the ground the Tabernacle of Thy name" (ver. 7). 8. "They have said in their heart (the kindred of them is in one)"-Have said what? "Come ye, let us suppress the solemnities of the Lord from the land" (ver. 8). "Of the Lord," hath been inserted in the person of this man, that is, in the person of Asaph. For they raging would not have called Him the Lord whose temple they were overthrowing. "Come ye, let us suppress all the solemnities of the Lord from the land. What of Asaph? What understanding hath Asaph in these words? What? Doth he not profit even by the discipline accorded? Is not the mind's crookedness made straight? Overthrown were all things that were at first: nowhere is there priest, nowhere Altar of the Jews, nowhere victim, nowhere Temple. Is there then no other thing to be acknowledged which succeeded this departing? Or indeed would this promissory sign have been taken away, unless there had come that which was being promised? Let us see therefore in this place now the understanding of Asaph, let us see if he profiteth by tribulation. Observe what he saith: "Our signs we have not seen, no longer is there prophet, and us He will not know as yet" (ver. 9). Behold those Jews who say that they are not known as yet, that is, that they are yet in captivity, that not yet they are delivered, do yet expect Christ. Christ will come, but He will come as Judge; the first time to call, afterwards to sever.

He will come, because He hath come, and that He will come is evident; but hereafter from above He will come. Before thee He was, O Israel. Thou wast bruised because thou didst stumble against Him lying down: that thou mayest not be ground to powder, observe Him coming from above. For thus it was foretold by the prophet: "Whoever shall stumble upon that stone shall be bruised, and upon whomsoever it shall have come, it shall grind him to powder. He doth bruise when little, He shall grind to powder when great. Now thy signs thou seest not, now there is no prophet: and thou sayest, "and

us He will not know as yet: because yourselves know not Him as yet. "No longer is there a prophet; and us He will not know as yet." 9. "How long, O God, shall the enemy revile?" (ver. 10). Cry out as if forsaken, as if deserted: cry out like a sick man, who hast chosen rather to smite the physician than to be made whole: not as yet doth He know thee. See what He hath done, who doth not know thee as yet. For they to whom there hath been no preaching of Him, shall see; and they that have not heard shall understand: and thou yet criest out, "No longer is there a prophet, and us He will not know as yet." Where is thine understanding? "The adversary doth provoke Thy name at the end." For this purpose the adversary doth provoke Thy name at the end, that being provoked Thou mayest reprove, reproving Thou mayest know them at the end: or certainly, "at the end," in the sense of even unto the end.

10. "Wherefore dost Thou turn away Thine hand, and Thy right hand from the midst of Thy bosom unto the end? (ver. 11). Again, another sign which was given to Moses. For in like manner as above from the rod was a sign, so also from the right hand now. For when that thing had been done concerning the rod, God gave a second sign: "thrust," He saith, "thine hand into thy bosom, and he thrust it: draw it forth, and he drew it forth: and it was found white," that is, unclean. For whiteness on the skin is leprosy, not fairness of complexion. For the heritage of God itself, that is, His people, being cast out became unclean. But what saith He to him? Draw it back into thy bosom. He drew it back, and it was restored to its own colour. When doest Thou this, saith this Asaph? How long dost Thou alienate Thy fight hand from Thy bosom, so that being without unclean it remaineth? Draw it back, let it return to its colour, let it acknowledge the Saviour. "Wherefore dost thou turn away Thine hand, and Thy right hand from the midst of Thy bosom unto the end? These words he crieth, being blind, not understanding, and God doeth what He doeth. For wherefore came Christ? "Blindness in part happened unto Israel, in order that the fulness of the Gentiles might enter in, and so all Israel might be saved.

Therefore now, O Asaph, acknowledge that which hath gone before, in order that thou mayest at least follow, if thou wast not able to go before. For not in vain came Christ, or in vain was Christ slain, or in vain did the corn fall into the ground; but it fell that it might rise manifold. A serpent was lifted up in the desert, in order that it might cure of the poison him that was

smitten. Observe what was done. Do not think it to be a vain thing that He came: lest He find thee evil, when He shall have come a second time. 11. Asaph hath understood, because on the Title of the Psalm there is, "understanding of Asaph." And what saith he? "But God, our King before the worlds, hath wrought Salvation in the midst of the earth" (ver. 12). On the one hand we cry, "No longer is there prophet, and us He will not know as yet:" but on the other hand, "our God, our King, who is before the worlds" (for He is Himself in the beginning of the Word by whom were made the worlds), "hath wrought Salvation in the midst of the earth." "God therefore, our King before the worlds," hath done what? "hath wrought Salvation in the midst of the earth:" and I am yet crying as if forsaken! ...Now the Gentiles are awake, and we are snoring, and as though God hath. forsaken us, in dreams we are delirious. "He hath wrought Salvation in the midst of the earth."

12. Now therefore, O Asaph, amend thyself according to thy understanding, tell us what sort of Salvation God hath wrought in the midst of the earth. When that earthly Salvation of yours was overthrown, what did He do, what did He promise? "Thou didst confirm in Thy virtue the sea" (ver. 13). As though the nation of the Jews were as it were dry land severed from the waves, the Gentiles in their bitterness were the sea, and on all sides they washed about that land: behold, "Thou hast confirmed in Thy virtue the sea," and the land remained thirsting for Thy rain. "Thou hast confirmed in Thy virtue the sea, Thou hast broken in pieces the heads of dragons in the water." Dragons' heads, that is, demons' pride, wherewith the Gentiles were possessed, Thou hast broken in pieces upon the water: for those persons whom they were possessing, Thou by Baptism hast delivered.

13. What more after the heads of dragons? For those dragons have their chief, and he is himself the first great dragon. And concerning him what hath He done that hath wrought Salvation in the midst of the earth? Hear: "Thou hast broken the head of the dragon" (ver. 14). Of what dragon? We understand by dragons all the demons that war under the devil: what single dragon then, whose head was broken, but the devil himself ought we to understand? What with him hath He done? "Thou hast broken the head of the dragon. That is, the beginning of sin. That head is the part which received the curse, to wit that the seed of Eve should mark the head of the serpent. For the Church was admonished to shun the beginning of sin. Which is that

beginning of sin, like the head of a serpent? The beginning of all sin is pride. There hath been broken therefore the head of the dragon, hath been broken pride diabolical. And what with him hath He done, that hath wrought Salvation in the midst of the earth? "Thou hast given him for a morsel to the Ethiopian peoples. What is this? How do I understand the Ethiopian peoples? How but by these all nations? And properly by black men: for Ethiopians are black. They are themselves called to the faith who were black;

the very same indeed, so that there is said to them, "for ye were sometime darkness, but now light in the Lord." ...Thence was also that calf which the people worshipped, unbelieving, apostate, seeking the gods of the Egyptians, forsaking Him who had delivered them from the slavery of the Egyptians: whence there was enacted that great Sacrament. For when Moses was thus wroth with them worshipping and adoring the idol, and, inflamed with zeal for God, was punishing temporally, in order that he might terrify them to shun death everlasting; yet the head itself of the calf he cast into the fire, and ground to powder, destroyed, strawed on the water, and gave to the people to drink: so there was enacted a great Sacrament. O anger prophetic, and mind not perturbed but enlightened! He did what? Cast it into the fire, in order that first the form itself may be obliterated; piece by piece grind it down, in order that little by little it may be consumed: cast it into the water, give to the people to drink! What is this but that the worshippers of the devil were become the body of the same? In the same manner as men confessing Christ become the Body of Christ; so that to them is said, "but ye are the Body of Christ and the members. The body of the devil was to be consumed, and that too by Israelites was to be consumed.

For out of that people were the Apostles, out of that people the first Church. ...Thus the devil is being consumed with the loss of his members. This was figured also in the serpent of Moses. For the magicians did likewise, and casting down their rods they exhibited serpents: but the serpent of Moses swallowed up the rods of all those magicians. Let there be perceived therefore even now the body of the devil: this is what is coming to pass, he is being devoured by the Gentiles who have believed, he hath become meat for the Ethiopian peoples. This again, may be perceived in, "Thou hast given him for meat to the Ethiopian peoples," how that now all men bite him. What is, bite him? By reproving, blaming, accusing. Just as hath been said, by way of prohibition indeed, but yet the idea expressed: "but if ye bite and eat up one

another, take heed that ye be not consumed of one another. What is, bite and eat up one another? Ye go to law with one another, ye detract from one another, ye heap revilings upon one another. Observe therefore now how that with these bitings the devil is being consumed. What man, when angry with his servant, even a heathen, would not say to him, Satan? Behold the devil given for meat. This saith Christian, this saith Jew, this saith heathen: him he worshippeth, and with him he curseth! ...

14. "Thou hast cleft the fountains and torrents" (ver. 15): in order that they might flow with the stream of wisdom, might flow with the riches of the faith, might water the saltness of the Gentiles, in order that they might convert all unbelievers into the sweetness of the faith by their watering. ...In some men the Word of God becometh a well of water springing up unto life eternal; but others hearing the Word, and not so keeping it as that they live well, yet not keeping silence with tongue, they become torrents. For they are properly called torrents which are not perennial: for sometimes also in a secondary sense torrent is used for river: as hath been said, "with the torrent of Thy pleasures Thou shalt give them to drink." For that torrent shall not ever be dried up. But torrents properly are those rivers named, which in summer fail, but with winter rains are flooded and run. Thou seest therefore a man sound in faith, that will persevere even unto the end, that will not forsake God in any trial; for the sake of the truth, not for the sake of falsehood and error, enduring all difficulties. Whence is this man so vigorous, but because the Word hath become in him a well of water springing up unto life eternal? But the other receiveth the Word, he preacheth, he is not silent, he runneth: but summer proveth whether he be fountain or torrent. Nevertheless through both be the earth watered, by Him who hath wrought Salvation in the midst of the earth: let the fountains overflow, let the torrents run.

15. "Thou hast dried up the rivers of Etham" (ver. 15). ...What is Etham? For the word is Hebrew. What is Etham interpreted? Strong, stout. Who is this strong and stout one, whose rivers God drieth up? Who but that very dragon? For "no one entereth into the house of a strong man that he may spoil his vessels, unless first he shall have bound fast the strong man." This is that strong man on his own virtue relying, and forsaking God: this is that strong man, who saith, "I will set my seat by the north, and I will be like the Most High." Out of that very cup of perverse strength he hath given man to drink. Strong they willed to be, who thought that they would be Gods by

means of the forbidden food. Adam became strong, over whom was reproachfully said, "Behold, Adam hath become like one of us." ...As though they were strong, "to the righteousness of God they have not been made subject." Observe ye that a man hath put out of the way his own strength, and remained weak, needy, standing afar off, not daring even to raise his eyes to Heaven; but smiting his breast, and saying, "O Lord, merciful be Thou to me a sinner." Now he is weak, now he confesseth his weakness, he is not strong: dry land he is, be he watered with fountains and torrents. They are as yet strong who rely on their own virtue. Be their rivers dried up, let there be no advancement in the doctrines of the Gentiles, of wizards, of astrologers, of magic arts: for dried up are the rivers of the strong man: "Thou hast dried up the rivers of Etham." Let there dry up that doctrine; let minds be flooded with the Gospel of truth.

16. "Thine own is the day and Thine own is the night" (ver. 16). Who is ignorant of this, seeing that He hath Himself made all these things; for by the Word were made all things? To that very One Himself who hath wrought Salvation in the midst of the earth, to Him is said, "Thine own is the night." Something here we ought to perceive which belongeth to that very Salvation which He hath wrought in the midst of the earth. "Thine own is the day." Who are these? The spiritual. "And Thine own is the night." Who are these? The carnal. ..."Thou hast made perfect sun and moon:" the sun, spiritual men, the moon, carnal men. As yet carnal he is, may he not be forsaken, and may he too be made perfect. The sun, as it were a wise man: the moon, as it were an unwise man: Thou hast not however forsaken. For thus it is written, "A wise man endureth as the sun, but a foolish man as the moon is changed." What then? Because the sun endureth, that is, because the wise man endureth as the sun, a foolish man is changed like the moon, is one as yet carnal, as yet unwise, to be forsaken? And where is that which hath been said by the Apostle, "To the wise and unwise a debtor I am"?

17. "Thou hast made all the ends of the earth" (ver. 17). ...Behold in what manner He hath made the ends of the earth, that hath wrought Salvation in the midst of the earth. "Thou hast made all the ends of the earth. Summer and spring Thou hast made them." Men fervent in the Spirit are the summer. Thou, I say, hast made men fervent in the Spirit: Thou hast made also the novices in the Faith, they are the "spring." "Summer and Spring Thou hast made them." They shall not glory as if they have not received: "Thou hast

made them." 18. "Mindful be Thou of this Thy creature" (ver. 18). Of what creature of Thine? "The enemy hath reviled the Lord." O Asaph, grieve over thine old blindness in understanding: "the enemy hath reviled the Lord." It was said to Christ in His own nation, "a sinner is this Man: we know not whence He is:" we know Moses, to him spake God; this Man is a Samaritan. "And the unwise people hath provoked Thy name." The unwise people Asaph was at that time, but not the understanding of Asaph at that time. What is said in the former Psalm? "As it were a beast I have become unto Thee, and I am alway with Thee:" because He went not to the gods and idols of the Gentiles. Although he knew not, being like a beast, yet he knew again as a man. For he said, "alway I am with Thee, like a beast:" and what afterwards in that place in the same Psalm, where Asaph is? "Thou hast held the hand of my right hand, in Thy will Thou hast conducted me, and with glory Thou hast taken me up." In Thy will, not in my righteousness: by Thy gift, not by my work. Therefore here also, "the enemy hath reviled the Lord: and the unwise people hath provoked Thy name." Have they all then perished? Far be it. ...For even the Apostle Paul through unbelief had been broken, and through faith unto the root he was restored. So evidently "the unwise people provoked Thy name," when it was said, "If Son of God He is let Him come down from the Cross."

19. But what sayest thou, O Asaph, now in understanding? "Deliver not to the beasts a soul confessing to Thee" (ver. 19). ...To what beasts, save to those the heads whereof were broken in pieces upon the water? For the same devil is called, beast, lion, and dragon. Do not, he saith, give to the Devil and his Angels a soul confessing to Thee. Let the serpent devour, if still I mind things earthly, if for things earthly I long, if still in the promises of the Old Testament, after the revealing of the New, I remain. But forasmuch as now I have laid down pride, and my own righteousness I will not acknowledge, but Thy Grace; against me let proud beasts have no power. "The souls of Thy poor forget Thou not unto the end." Rich we were, strong we were: but Thou hast dried up the rivers of Etham: no longer we establish our own righteousness, but we acknowledge Thy Grace; poor we are, bearken to Thy beggars. Now we do not dare to lift our eyes to Heaven, but smiting our breasts we say, "O Lord, be Thou merciful to me a sinner."

20. "Have regard unto Thy Testament" (ver. 20). Fulfil that which Thou hast promised: the tables we have, for the inheritance we are looking. "Have

regard unto Thy Testament," not that old one: not for the sake of the land of Canaan I ask, not for the sake of the temporal subduing of enemies, not for the sake of carnal fruitfulness of sons, not for the sake of earthly riches, not for the sake of temporal welfare: "Have regard unto Thy Testament," wherein Thou hast promised the kingdom of Heaven. Now I acknowledge Thy Testament: now understanding is Asaph, no beast is Asaph, now he seeth that which was spoken of, "Behold, the days come, saith the Lord, and I will accomplish with the House of Israel and of Juda a new Testament, not after the Testament which I ordered with their Fathers." "Have regard unto Thy Testament: for they that have been darkened have been filled of the earth of unrighteous houses:" because they had unrighteous hearts. Our "houses" are our hearts: therein gladly dwell they that are blessed with pure heart. "Have regard," therefore, "unto Thy Testament:" and let the remnant be saved: for many men that give heed to earth are darkened, and filled with earth. For there hath entered into their eyes dust, and it hath blinded them, and they have become dust which the wind sweepeth from the face of the earth. "They that have been darkened have been filled of the earth of unrighteous houses." For by giving heed to earth they have been darkened, concerning whom there is said in another Psalm, "Let their eyes be blinded, that they see not, and their back ever bow Thou down." With earth, then, "they that have been darkened have been filled, with the earth of unrighteous houses:" because they have unrighteous hearts. ...

21. "Let not the humble man be turned away confounded" (ver. 21). For them pride hath confounded. "The needy and helpless man shall praise Thy name." Ye see, brethren, how sweet ought to be poverty: ye see that poor and helpless men belong to God, but "poor in spirit, for of them is the Kingdom of Heaven." Who are the poor in spirit? The humble, men trembling at the words of God, confessing their sins, neither on their own merits, nor on their own righteousness relying. Who are the poor in spirit? They who when they do anything of good, praise God, when anything of evil, accuse themselves. "Upon whom shall rest My Spirit," saith the Prophet, "but upon the humble man, and peaceful, and trembling at My words?" Now therefore Asaph hath understood, now to the earth he adhereth not, now the earthly promises out of the Old Testament he requireth not. ...

22. "Arise, O Lord, judge Thou my cause" (ver. 22) . ...Because I am not able to show my God, as if I were following an empty thing, they revile me.

And not only Heathen, or Jew, or heretic; but sometimes even a Catholic brother doth make a grimace when the promises of God are being preached, when a future resurrection is being foretold. And still even he, though already washed with the water of eternal Salvation, bearing the Sacrament of Christ, perchance saith, "and what man hath yet risen again? And, "I have not heard my father speaking out of the grave, since I buried him! "God hath given to His servants a law for time, to which let them betake themselves: for what man cometh back from beneath? And what shall I do with such men? Shall I show them what they see not? I am not able: for not for the sake of them ought God to become visible . ...I see not, he saith: what am I to believe? Thy soul is seen then, I suppose? Fool, thy body is seen: thy soul who doth see? Since therefore thy body alone is seen, why art thou not buried? He marvelleth that I have said, If body alone is seen, why art thou not buried? And he answereth (for he knoweth as much as this), Because I am alive. How know I that thou art alive, of whom I see not the soul? How know I?

Thou wilt answer, Because I speak, because I walk, because I work. Fool, by the operations of the body I know thee to be living, by the works of creation canst thou not know the Creator? And perchance he that saith, when I shall be dead, afterwards I shall be nothing; hath both learned letters, and hath learned this doctrine from Epicurus, who was a sort of doting philosopher, or rather lover of folly not of wisdom, whom even the philosophers themselves have named the hog: who said that the "chief good" was pleasure of body; this philosopher they have named the hog, wallowing in carnal mire. From him perchance this lettered man hath learned to say, I shall not be, after I have died. Dried be the rivers of Etham! Perish those doctrines of the Gentiles, flourish the plantations of Jerusalem! Let them see what they can, in heart believe what they cannot see! Certainly all those things which throughout the world now are seen, when God was working Salvation in the midst of the earth, when those things were being spoken of, they were not then as yet: and behold at that time they were foretold, now they are shown as fulfilled, and still the fool saith in his heart, "there is no God. Woe to the perverse hearts: for so will there come to pass the things which remain, as there have come to pass the things which at that time were not, and were being foretold as to come to pass.

Hath God indeed performed to us all the things which He promised, and concerning the Day of Judgment alone hath He deceived us? Christ was not

on the earth; He promised, He hath performed: no virgin had conceived; He promised, He hath performed: the precious Blood had not been shed whereby there should be effaced the handwriting of our death; He promised, He hath performed: not yet had flesh risen again unto life eternal; He promised, He hath performed: not yet had the Gentiles believed; He promised, He hath performed: not yet heretics armed with the name of Christ, against Christ were warring; He foretold, He hath performed: not yet the idols of the Gentiles from the earth had been effaced; He foretold, He hath performed: when all these things He hath foretold and performed, concerning the Day of Judgment alone hath He lied? It will come by all means as these things came; for even these things before they came to pass were future, and as future were first foretold, and afterwards they came to pass. It will come, my brethren. Let no one say, it will not come: or, it will come, but far off is that which will come. But to thyself it is near at hand to go hence. ...If thou shall have done that which the devil doth suggest, and shalt have despised that which God hath commanded;

there will come the Judgment Day, and thou wilt find that true which God hath threatened, and that false which the devil hath promised. ..."Remember Thy reproaches, those which are from the imprudent man all the day long. For still Christ is reviled: nor will there be wanting all the day long, that is, even unto the end of time, the vessels of wrath. Still is it being said, "Vain things the Christians do preach: still is it being said, "A fond thing is the resurrection of the dead. "Remember Thy reproaches. But what reproaches, save those "which are from the imprudent man all the day long? Doth a prudent man say this? Nay, for a prudent man is said to be one far-seeing. If a prudent man is one far-seeing, by faith he seeth afar: for with eyes scarce that before the feet is seen. 23. "Forget not the voice of them that implore Thee" (ver. 23). While they groan for and expect now that which Thou hast promised from the New Testament, and walk by that same Faith, "do Thou not forget the voice of them imploring Thee." But those still say, "Where is Thy God? Let the pride of them that hate Thee come up always to Thee." Do not forget even their pride. Nor doth He forget: no doubt He doth either punish or amend.

PSALM 75

1. ...The Title of this Psalm thus speaketh: "At the end, corrupt not. What is, "corrupt not? That which Thou hast promised, perform. But when? "At the

end. To this then let the mind's eye be directed, "unto the end. Let all the things which have occurred in the way be passed over, in order that we may attain to the end. Let proud men exult because of present felicity, let them swell with honours, glitter in gold, overflow with domestics, be encircled with the services of clients: these things pass away, they pass away like a shadow. When that end shall have come, when all who now hope in the Lord are to rejoice, then to them shall come sorrow without end. When the meek shall have received that which the proud deride, then the vapouring of the proud shall be turned into mourning. Then shall there be that voice which we know in the Book of Wisdom: for they shall say at that time when they see the glory of the Saints, who, when they were in humiliation, endured them; who, when they were exalted, consented not-at that time then they shall say, "These are they whom sometime we have had in derision. Where they also say, "What hath pride profited us, and the boasting of riches hath bestowed upon us what? All things have passed away like a shadow. Because on things corruptible they relied, their hope shall be corrupted: but our own hope at that time shall be substance.

For in order that the promise of God may remain whole and sure and certain towards us, we have said out of a heart of faith, "at the end corrupt not. Fear not, therefore, lest any mighty man should corrupt the promises of God. He doth not corrupt, because He is truthful; He hath no one more mighty by whom Hispromise may be corrupted: let us be then sure concerning the promises of God; and let us sing now from the place where the Psalm beginneth. 2. "We will confess to Thee, O Lord, we will confess to Thee, and will invoke Thy name" (ver. 1). Do not invoke, before thou confess: confess, and invoke. For Him whom thou art invoking, unto thyself thou callest. For what is it to invoke, but unto thyself to call? If He is invoked by thee, that is, if He is called to thee, unto whom doth He draw near? To a proud man He draweth not near. High indeed He is, one lifted up attaineth not unto Him. In order that we may reach all exalted objects, we raise ourselves, and if we are not able to reach them, we look for some appliances or ladders, in order that being exalted we may reach exalted objects: contrariwise God is both high, and by the lowly He is reached. It is written, "Nigh is the Lord to them that have bruised the heart. The bruising of the heart is Godliness, humility. He that bruiseth himself is angry with himself. Let him make himself angry in order that he may make Him merciful; let him make himself judge, in

order that he may make Him Advocate. Therefore God doth come when invoked. Unto whom doth He come? To the proud man He cometh not. ...Take heed therefore what ye do: for if He knoweth, He is not unobservant. It is better therefore that He be unobservant than known. For what is that same being unobservant, but not knowing? What is, not to know? Not to animadvert.

For even as the act of one avenging animadversion is wont to be spoken of. Here one praying that He be unobservant: "Turn away Thy face from my sins. What then wilt thou do if He shall have turned away His face from thee? A grievous thing it is, and to be feared, lest He forsake thee. Again, if He turn not away His face, He animadverteth. God knoweth this thing, God can do this thing, namely, both turn away face from one sinning, and not turn away from one confessing. ...Confess therefore and invoke. For by confessing thou purgest the Temple, into which He may come, when invoked. Confess and invoke. May He turn away face from thy sins, not turn away from thee: turn away face from that which thou hast wrought, not turn away from that which He hath Himself wrought. For thee, as man, He hath Himself wrought, thy sins thou hast thyself wrought. ...

3. But that there is a strengthening of the sense in repetition, by many passages of the Scriptures we are taught. Thence is that which the Lord saith, "Verily, Verily." Thence in certain Psalms is, "So be it, So be it." To signify the thing, one "So be it" would have been sufficient: to signify confirmation, there hath been added another "So be it." ...Count less passages of such sort there are throughout all the Scriptures. With these it is sufficient that we have commended to your notice a way of speaking which ye may observe in all like cases: now to the substance attend: "We will confess to Thee," he saith, "and we will invoke." I have said why before invocation confession doth precede: because whom thou dost invoke, him thou dost invite. But he willeth not to come when invoked, if thou shall have been lifted up: lifted up if thou shall have been, thou wilt not be able to confess. And thou deniest not any things to God that He knoweth not. Therefore thy confession doth not teach Him, but it purgeth thee.

4. ...Hear ye now the words of Christ. For these seemed not as it were to be His words, "We will confess to Thee, O God, we will confess to Thee, and will invoke Thy name." Now beginneth the discourse in the person of the Head. But whether Head speaketh or whether members speak, Christ speaketh: He

speaketh in the person of the Head, He speaketh in the person of the Body. But what hath been said? There shall be two in one flesh. "This is a great Sacrament:" "I," he saith, "speak in Christ and in the Church." And He Himself in the Gospel, "Therefore no longer two, but one flesh." For in order that ye may know these in a manner to be two persons, and again one by the bond of marriage, as one He speaketh in Isaiah, and saith, "As upon a Bridegroom he hath bound upon me a mitre, and as a Bride he hath clothed me with an ornament." A Bridegroom He hath called Himself in the Head, a Bride in the Body. He is speaking therefore as One, let us hear Him, and in Him let us also speak. Let us be the members of Him, in order that this voice may possibly be ours also. "I will tell forth," he saith, "all Thy marvellous things." Christ is preaching Himself, He is preaching Himself even in His members now existing, in order that He may guide unto Him others, and they may draw near that were not, and may be united with those members of Him, through which members of Him the Gospel hath been preached; and there may be made one Body under one Head, in one Spirit, in one Life.

5. And he saith what? "When I shall have received," he saith, "the time, I will judge justices" (ver. 2). When shall He judge justices? When He shall have received the time. Not yet is the precise time. Thanks to His mercy: He first preacheth justices, and then He judgeth justices. For if He willed to judge before He willed to preach, who would be found that should be delivered: who would meet Him that should be absolved? Now therefore is the time of preaching: "I will tell," he saith, "all Thy marvellous works." Hear Him telling, hear Him preaching : for if thou shalt have despised Him, "when I shall have received the time," He saith, "I will judge justices." I forgive, He saith, now sins to one confessing, I will not spare hereafter one despising. ...He hath received a time as Son of Man; He doth govern times as Son of God. Hear how as Son of Man He hath received the time of judging. He saith in the Gospel, "He hath given to Him power to execute judgment, because Son of Man He is." According to His nature as Son of God, He hath never received power of judging, because He never lacked the power of judging: according to His nature as Son of Man He hath received a time, as of being born, and of suffering, as of dying, and of rising again, and of ascending, so of coming and of judging. In Him His Body also saith these words, for not without them He will judge. For He saith in the Gospel, "Ye shall sit upon twelve thrones judging the twelve tribes of Israel." Therefore whole

Christ saith, that is, Head and Body in the Saints, "when I shall have received the time, I will judge justices."

6. But now what? "The earth hath flowed down" (ver. 3). If the earth hath flowed down, whence hath it flowed down except by sins? Therefore also they are called delinquencies. To delinquish is as it were by a kind of liquidity to slip down from the stability of firmness in virtue and righteousness. For it is through desire of lower things that every man sinneth: as he is strengthened by the love of higher things, so he falleth down and as it were melteth away by desire of lower things. This flux of things by the sins of man the merciful forgiver observing, being a merciful forgiver of sins, not yet an exactor of punishments, He observeth and saith: The earth herself indeed hath flowed down by them that dwell in her. That which followeth is an exposition, not an addition. As though thou wert saying, in what manner hath the earth flowed down? Have the foundations been withdrawn, and hath anything therein been swallowed up in a sort of gulf? What I mean by earth is all they that dwell therein. I have found, he saith, the earth sinful. And I have done what? "I have strengthened the pillars thereof. What are the pillars which He hath strengthened? Pillars He hath called the Apostles. So the Apostle Paul concerning his fellow-Apostles saith, "who seemed to be pillars. And what would those pillars have been, except by Him they had been strengthened? For on occasion of a sort of earthquake even these very pillars rocked:

at the Passion of the Lord all the Apostles despaired. Therefore those pillars which rocked at the Passion of the Lord, by the Resurrection were strengthened. The Beginning of the building hath cried out through the pillars thereof, and in all those pillars the Architect Himself hath cried out. For the Apostle Paul was one pillar of them when he said, "Would ye receive a proof of Him that speaketh in me-Christ? Therefore, "I," he saith, "have strengthened the pillars thereof: I have risen again, I have shown that death is not to be feared, I have shown to them that fear, that not even the body itself doth perish in the dying. There terrified them wounds, there strengthened them scars. The Lord Jesus could have risen again without any scar: for what great matter were it for that power, to restore the frame of the body to such perfect soundness, as that no trace at all of past wound should appear? He had power whence He might make it whole even without scar: but He willed to have that whereby He might strengthen the rocking pillars.

7. We have heard now, brethren, that which day by day is not kept secret: let us hear now what He hath cried through these pillars. ...He crieth what? "I have said to unjust men, Do not unjustly" (ver. 4). ...But already they have done, and they are guilty: already there hath flowed down the earth, and all they that dwell therein. Pricked to the heart were they that crucified Christ, they acknowledged their sin, they learned something of the Apostle, that they might not despair of the pardon of the Preacher. For as Physician He had come, and therefore had not come to the whole. "For there is no need," He saith, "to the whole of a physician, but to them that are sick. I have not come to call righteous men, but sinners to repentance." Therefore, "I have said to unjust men, Do not unjustly." They heard not. For of old to us it was spoken: we heard not, we fell, were made mortal, were begotten mortal: the earth flowed down. Let them hear the Physician even now in order that they may rise, Him that came to the sick man, Him whom they would not hear when whole in order that they might not fall, let them hear when lying down in order that they may rise. ..."I have said to unjust men, Do not unjustly; and to the delinquent, Do not exalt your horn." There shall be exalted in you the horn of Christ, if your horn be not exalted. Your horn is of iniquity, the horn of Christ is of majesty.

8. "Be not therefore lifted up: speak not iniquity against God" (ver. 5). ...What saith He in another Psalm? "These things thou hast done," having enumerated certain sins. "These things thou hast done," He saith, "and was silent. What is, "I was silent"? He is never silent with commandment, but meanwhile He is silent with punishment: He is keeping still from vengeance, He doth not pronounce sentence against the condemned. But this man saith thus, I have done such and such things, and God hath not taken vengeance; behold I am whole, nought of ill hath befallen me. "These things thou hast done, and I was silent: thou hast suspected iniquity, that I shall be like unto thee. What is, "that I shall be like unto thee"? Because thou art unjust, even Me thou hast deemed unjust; as though an approver of thy misdeeds, and no adversary, no avenger thereof. And what afterwards saith He to thee? "I will convict thee, and will set thee before thine own face"? What is this? Because now by sinning behind thy back thou settest thyself, seest not thyself, examinest not thyself; I will set thee before thyself, and will bring upon thee punishment from thyself. So also here, "Speak not iniquity against God. Attend. Many men speak this iniquity; but dare not openly, lest as blasphemers they

be abhorred by godly men: in their heart they gnaw upon these things, within they feed upon such impious food;

it delighteth them to speak against God, and if they break not out with tongue, in heart they are not silent. Whence in another Psalm is said, "The fool hath said in his heart, There is no God. The fool hath said, but he hath feared men: he would not say it where men might hear; and he said it in that place where He might Himself hear concerning whom he said it. Therefore here also in this Psalm (dearly beloved attend), whereas that which He said, "Do not speak iniquity against God," this He saw many men do in heart, He hath also added, "for neither from East, nor from West, nor from the deserts of the mountains (ver. 6), for God is Judge" (ver. 7). Of thine iniquities God is Judge. If God He is, everywhere He is present. Whither wilt thou take thyself away from the eyes of God, so that in some quarter thou mayest speak that which He may not hear? If from the East God judgeth, withdraw into the West, and say what thou wilt against God: if from the West, go into the East, and there speak: if from the deserts of the mountains He judgeth, go into the midst of the peoples, where thou mayest murmur to thyself. From no place judgeth He that everywhere is secret, everywhere open; whom it is allowed no one to know as He is, and whom no one is permitted not to know. Take heed what thou doest. Thou art speaking iniquity against God.

"The Spirit of the Lord hath filled the round world" (another Scripture saith this), "and that which containeth all things hath knowledge of the voice: wherefore he that speaketh unjust things cannot be hid. Do not therefore think God to be in places: He is with thee such an one as thou shall have been. What if such an one as thou shalt have been? Good, is, thou shall have been good; and evil to thee He will seem, if evil thou shall have been; but a Helper, if good thou shalt have been; an Avenger, if evil thou shall have been. There thou hast a Judge in thy secret place. Willing to do something of evil, from the public thou retirest into thy house, where no enemy may see; from those places of thine house which, are open and before the eyes of men, thou removest thyself into a chamber; thou fearest even in thy chamber some witness from some other quarter, thou retirest into thy heart, there thou meditatest: He is more inward than thy heart. Whithersoever therefore thou shalt have fled, there He is. From thyself whither wilt thou flee? Wilt thou not follow thyself whithersoever thou shalt flee? But since there is One more inward even than thyself, there is no place whither thou mayest flee

from God angry, but to God reconciled. There is no place at all whither thou mayest flee. Wilt thou flee from Him? Flee to Him. ...What then shall we do now?

"Let us come before His face," en ecomologhsei, come before in confession: He shall come gentle whom thou hadst made angry. "Neither from the deserts of the mountains, for God is Judge: not from the East, not from the West, not from the deserts of the mountains. Wherefore? "For God is Judge. If in any place He were, He would not be God: but because God is Judge, not man, do not expect Him out of places. His place thou wilt be, if thou art good, if after having confessed thou shalt have invoked Him. 9. "One He humbleth, and another He exalteth" (ver. 7). Whom humbleth, whom exalteth this Judge? Observe these two men in the temple, and ye see whom He humbleth and whom He exalteth. "They went up into the Temple to pray," He saith, "the one a Pharisee, and the other a Publican. ..."Verily I say unto you, that Publican went down justified more than that Pharisee: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." Thus hath been explained a verse of this Psalm. God the Judge doth what? "One He humbleth, and anotherHe exalteth:" He humbleth the proud, He exalteth the humble.

10. "For the cup in the hand of the Lord ofpure wine is full of mixed" (ver. 8). Justly so. "And He hath poured out of this Upon thisman; nevertheless, the dreg thereof hath notbeen emptied; there shall drink all the sinners of earth." Let us be somewhat recruited; there is here some obscurity. ...The first question that meeteth us is this, "of pure wine it is full of mixed." How "of pure," if "of mixed"? But when he saith, "the cup in the hand of the Lord" (to men instructed in the Church of Christ I am speaking), ye ought not indeed to paint in your heart God as it were circumscribed with a human form, lest, though the temples are shut up, ye forge images in your hearts. This cup therefore doth signify something. We will find out this. But "in the hand of the Lord," is, in the power of the Lord. For the hand of God is spoken of for the power of God. For even in reference to men ofttimes is said, in hand he hath it: that is, in his power he hath it, when he chooseth he doth it. "Of pure wine it is full of mixed." In continuation he hath himself explained: "He hath inclined," he saith, "from this unto this man; nevertheless the dreg thereof hath not been emptied." Behold how it was full of mixed wine. Let it not therefore terrify you that it is both pure and mixed: pure because of the

genuineness thereof, mixed because of the dreg. What then in that place is the wine, and what the dreg? And what is, "He hath inclined from this unto this man," in such sort that the dreg thereof was not emptied?

11. Call ye to mind from whence he came to this: "one He humbleth, and another He exalteth. That which was figured to us in the Gospel through two men, a Pharisee and a Publican, this let us, taking in a wider sense, understand of two peoples, of Jews and of Gentiles: the people of the Jews that Pharisee was, the people of the Gentiles that Publican. ...As those by being proud have withdrawn, so these by confessing have drawn near. The cup therefore full of pure wine in the hand of the Lord, as far as the Lord giveth me to understand, ...the cup of pure wine full of the mixed, seemeth to me to be the Law, which was given to the Jews, and all that Scripture of the Old Testament, as it is called; there are the weights of all manner of sentences. For therein the New Testament lieth concealed, as though in the dreg of corporal Sacraments. The circumcision of the flesh is a thing of great mystery, and there is understood from thence the circumcision of the heart. The Temple of Jerusalem is a thing of great mystery, and there is understood from it the Body of the Lord. The land of promise is understood to be the Kingdom of Heaven. The sacrifice of victims and of beasts hath a great mystery: but in all those kinds of sacrifices is understood that one Sacrifice and only victim of the Cross, the Lord, instead of all which sacrifices we have one;

because even those figured these, that is, with those these were figured. That people received the Law, they received commandments just and good. What is so just as, thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not speak false testimony, honour thy father and mother, thou shalt not covet the property of thy neighbour, one Godthou shalt adore, and Him alone thou shalt serve, all these things belong to the wine. But those things carnal have as it were sunk down in order that they might remain with them, and there might be poured forth fromthence all the spiritual understanding. But "the cup in the hand of the Lord," that is, in the power of the Lord: "of pure wine," that is, of the mere Law: "is full of mixed," that is, is together with the dreg of corporal Sacraments. And because the one He humbleth, the proud Jew, and the other He exalteth, the confessing Gentile; "He hath inclined from this unto this," that is, from the Jewish people unto the Gentile people. Hath inclined what? The Law. There

hath distilled from thence a spiritual sense. "Nevertheless, the dreg thereof hath not been emptied," for all the carnal Sacraments have remained with the Jews. "There shall drink all the sinners of the earth. Who shall drink? "All the sinners of the earth. Who are the sinners of the earth? The Jews were indeed sinners, but proud: again,the Gentiles were sinners, but humble.

All sinners shall drink, but see, who the dreg, who the wine. For those by drinking the dreg have come to nought: these by drinking the wine have been justified. I would dare to speak of them even as inebriated, and I shall not fear: and O that all ye were thus inebriated. Call to mind, "Thy cup inebriating, how passing beautiful! But why? Do ye think, my brethren, that all those who by confessing Christ even willed to die, were sober? So drunk they were, that they knew not their friends. All their kindred, who strove to divert them from the hope of Heavenly rewards by earthly allurements, were not acknowledged, were not heard by them drunken. Were they not drunken, whose heart had been changed? Were they not drunken, whose mind had been alienated from this world? "There shall drink," he saith, "all the sinners of the earth. But who shall drink the wine? Sinners shall drink, but in order that they may not remain sinners; in order that they may be justified, in order that they may not be punished.

12. "But I," for all drink, but separately I, that is, Christ with His Body, "for ever will rejoice, I will Psalm to the God of Jacob" (ver. 9): in that promise to be at the end, whereof is said, "corrupt not." "And all the horns of sinners I will break, and there shall be exalted the horns of the Just" (ver. 10). This is, the one He humbleth, the other He exalteth. Sinners would not have their horns to be broken, which without doubt will be broken at the end. Thou wilt not have Him then break them, do thou to-day break them. For thou hast heard above, do not despise it: "I have said to unjust men, Do not unjustly, and to the delinquents, Do not exalt the horn." When thou hast heard, do not exalt the horn, thou hast despised and hast exalted the horn: thou shalt come to the end, where there shall come to pass, "All the horns of sinners I will break, and there shall be exalted the horns of the Just." The horns of sinners are the dignities of proud men: the horns of the Just are the gifts of Christ. For by horns exultations are understood. Thou hatest on earth earthly exultation, in order that thou mayest have the heavenly. Thou lovest the earthly, He doth not admit thee to the Heavenly: and unto confusion will belong thy horn which is broken, just as unto glory it will belong,

if thy horn is exalted. Now therefore there is time for making choice, then there will not be. Thou wilt not say, I will be let go and will make choice. For there have preceded the words, "I have said to the unjust." If I have not said, make ready an excuse, make ready a defence: but if I have said, seize first upon confession, lest thou come unto damnation; for then confession will be too late, and there will be no defence.

PSALM 76

1. The Jews are wont to glory in this Psalm which we have sung, saying, "Known in Judae a is God, in Israel great is the name of Him : and to revile the Gentiles to whom God is not known, and to say that to themselves alone God is known; seeing that the Prophet saith, "Known in Judaea is God. In other places therefore He is unknown. But God is known in very deed in Judaea, if they understand what is Judaea. For indeed God is not known except in Judaea. Behold even we say this, that except a person shall have been in Judaea, known to him God cannot be. But what saith the Apostle? He that in secret is a Jew, he that is so in circumcision of the heart, not in letter but in spirit. There are therefore Jews in circumcision of the flesh, and there are Jews in circumcision of the heart. Many of our holy fathers had both the circumcision of the flesh, for a seal of the faith, and circumcision of the heart, for the faith itself. From these fathers these men degenerating, who now in the name do glory, and have lost their deeds; from these fathers, I say, degenerating, they have remained Jews in flesh, in heart Heathens. For these are Jews, who are out of Abraham, from whom Isaac was born, and out of him Jacob, and out of Jacob the twelve Patriarchs, and out of the twelve Patriarchs the whole people of the Jews.

But they were generally called Jews for this reason, that Judah was one of the twelve sons of Jacob, a Patriarch among the twelve, and from his stock the Royalty came among the Jews. For all this people after the number of the twelve sons of Jacob, had twelve tribes. What we call tribes are as it were distinct houses and congregations of people. That people, I say, had twelve tribes, out of which twelve tribes one tribe was Judah, out of which were the kings; and there was another tribe, Levi, out of which were the priests. But because to the priests serving the temple no land was allotted, but it was necessary that among twelve tribes all the Land of promise should be shared: there having been therefore taken out one tribe of higher dignity, the tribe of Levi, which was of the priests, there would have remained eleven, unless

by the adoption of the two sons of Joseph the number twelve were completed.

What this is, observe. One of the twelve sons of Jacob was Joseph. ...This Joseph had two sons, Ephraim and Manasse. Jacob, dying, as though by will, received those his grandsons into the number of sons, and said to his son Joseph, "The rest that are born shall be to thee; but these to me, and they shall divide the land with their brethren. As yet there had not been given nor divided the land of promise, but he was speaking in the Spirit, prophesying. The two sons therefore of Joseph being added, there were made up nevertheless twelve tribes, since now there are thirteen. For instead of one tribe of Joseph, two were added, and there were made thirteen. There being taken out then the tribe of Levi, that tribe of priests which did serve the Temple, and lived by the tithes of all the rest unto whom the land was divided, there remain twelve. In these twelve was the tribe of Judah, whence the kings were. For at first from another tribe was given King Saul, and he was rejected as being an evil king; after there was given from the tribe of Judah King David, and out of him from the tribe of Judah were the Kings. But Jacob had spoken of this, when he blessed his sons, "there shall not fail a prince out of Judah, nor a leader from his thighs, until there come He to whom the promise hath been made. But from the tribe of Judah there came Our Lord Jesus Christ.

For He is, as the Scripture saith, and as ye have but now heard, out of the seed of David born of Mary, But as regardeth the Divinity of our Lord Jesus Christ, wherein He is equal with the Father, He is not only before the Jews, but also before Abraham himself; nor only before Abraham, but also before Adam; nor only before Adam, but also before Heaven and earth and before ages: for all things by Himself were made, and without Him there was made nothing. Because therefore in prophecy hath been said, "there shall not fail a prince out of Judah," etc.: former times are examined, and we find that the Jews always had their kings of the tribe of Judah, and had no foreign king before that Herod who was king when the Lord was born. Thence began foreign kings, from Herod. Before Herod all were of the tribe of Judah, but only until there should come He to whom the promise had been made. Therefore when the Lord Himself came, the kingdom of the Jews was overthrown, and removed from the Jews. Now they have no king; because they will not acknowledge the true King. See now whether they must be called Jews. Now ye do see that they must not be called Jews. They have themselves with their

own voice resigned that name, so that they are not worthy to be called Jews, except only in the flesh. When did they sever themselves from the name? They said, "We have no king but Caesar.

O ye who are called Jews and are not, if ye have no king but Caesar, there hath failed a Prince of Judah: there hath come then He to whom the promise hath been made. They then are more truly Jews, who have been made Christians out of Jews: the rest of the Jews, who in Christ have not believed, have deserved to lose even the very name. The true Judaea, then, is the Church of Christ, believing in that King, who hath come out of the tribe of Judah through the Virgin Mary; believing in Him of whom the Apostle was just now speaking, in writing to Timothy, "Be thou mindful that Jesus Christ hath risen from the dead, of the seed of David, after my Gospel. For of Judah is David, and out of David is the Lord Jesus Christ. We believing in Christ do belong to Judah: and we acknowledge Christ. We, that with eyes have not seen, in faith do keep Him. Let not therefore the Jews revile, who are no longer Jews. They said themselves, "We have no king but Caesar. For better were it for them that their king should be Christ, of the seed of David, of the tribe of Judah. Nevertheless because Christ Himself is of the seed of David after the flesh, but God above all things blessed for ever, He is Himself our King and our God; our King, inasmuch as born of the tribe of Judah, after the flesh, was Christ the Lord, the Saviour;

but our God, who is before Judah, and before Heaven and earth, by whom were made all things, both spiritual and corporal. For if all things by Himself were made; even Mary herself, out of whom He was born, by Himself was made. ... 2. "Known in Judaea is God, in Israel great is the Name of Him" (ver. 1). Concerning Israel also we ought so to take it as we have concerning Judaea: as they were not the true Jews, so neither was that the true Israel. For what is Israel said to be? One seeing God. And how have they seen God, among whom He walked in the flesh; and while they supposed Him to be man, they slew Him? ..."In Israel great is His Name." Wilt thou be Israel? Observe that man concerning whom the Lord saith, "Behold an Israelite indeed, in whom guile is not." If a true Israelite is he in whom guile is not, the guileful and lying are not true Israelites. Let them not say then, that with them is God, and great is His name in Israel. Let them prove themselves Israelites, and I grant that "in Israel great is His Name."

3. "And there hath been made in peace a place for Him, and His habitation is in Sion" (ver. 2). Again, Sion is as it were the country of the Jews; the true Sion is the Church of Christians. But the intrepretation of the Hebrew names is thus handed down to us: Judaea is interpreted confession, Israel, one seeing God. After Judaea is Israel. Wilt thou see God? First do thou confess, and then in thyself there is made a place for God; because "there hath been made in peace a place for Him." So long as then thou confessest not thy sins, in a manner thou art quarrelling with God. For how art thou not disputing with Him, who art praising that which displeaseth Him? He punisheth a thief, thou dost praise theft: He doth punish a drunken man, thou dost praise drunkenness. Thou art disputing with God, thou hast not made for Him a place in thy heart: because in peace is His place. And how dost thou begin to have peace with God? Thou beginnest with Him in confession. There is a voice of a Psalm, saying, "Begin ye to the Lord in confession." What is, "Begin ye to the Lord in confession"? Begin ye to be joined to the Lord. In what manner? So that the same thing may displease you as displeaseth Him. There displeaseth Him thy evil life; if it please thyself, thou art disunited from Him; if it displease thee, through confession to Him thou art united. ...

4. "There He hath broken the strength of bows, and the shield, and the sword, and the battle" (ver. 3). Where hath He broken? In that eternal peace, in that perfect peace. And now, my brethren, they that have rightly believed see that they ought not to rely on themselves: and all the might of their own menaces, and whatsoever is in them whetted for mischief, this they break in pieces; and whatsoever they deem of great virtue wherewith to protect themselves temporally, and the war which they were waging against God by defending their sins, all these things He hath broken there. 5. "Thou enlightening marvellously from the eternal mountains" (ver. 4). What are the eternal mountains? Those which He hath Himself made eternal; which are the great mountains, the preachers of truth. Thou dost enlighten, but from the eternal mountains: the great mountains are first to receive Thy light, and from Thy light which the mountains receive, the earth also is clothed. But those great mountains the Apostles have received, the Apostles have received as it were the first streaks of the rising light. ...Wherefore also, in another place, a Psalm saith what? "I have lifted up mine eyes unto the mountains, whence there shall come help to me." What then, in the mountains is thy hope, and from thence to thee shall there come help? Hast thou stayed at the

mountains? Take heed what thou doest. There is something above the mountains: above the mountains is He at whom the mountains tremble. "I have lifted up," he saith, "mine eyes unto the mountains, whence there shall come help to me." But what followeth? "My help," he saith, "is from the Lord, who hath made Heaven and earth." Unto the mountains indeed I have lifted up eyes, because through the mountains to me the Scriptures were displayed: but I have my heart in Him that doth enlighten all mountains. ...

6. "There have been troubled all the unwise in heart" (ver. 5). ...How have they been troubled? When the Gospel is preached. And what is life eternal? And who is He that hath risen from the dead? The Athenians wondered, when the Apostle Paul spake of the resurrection of the dead, and thought that he spake but fables. But because he said that there was another life which neither eye hath seen, nor ear heard, nor hath it gone up into the heart of man, therefore the unwise in heart were troubled. But what hath befallen them? "They have slept their sleep, and all men of riches have found nothing in their hands. They have loved things present, and have gone to sleep in the midst of things present: and so these very present things have become to them delightful: just as he that seeth in a dream himself to have found treasure, is so long rich as he waketh not. The dream hath made him rich, waking hath made him poor. Sleep perchance hath held him slumbering on the earth, and lying on the hard ground, poor and perchance a beggar; in sleep he hath seen himself to lie on an ivory or golden bed, and on feathers heaped up; so long as he is sleeping, he is sleeping well, waking he hath found himself on the hard ground, whereon sleep had taken him. Such men also are these too: they have come into this life, and through temporal desires, they have as it were slumbered here;

and them riches, and vain pomps that fly away, have taken, and they have passed away: they have not understood how much of good might be done therewith. For if they had known of another life, there they would have laid up unto themselves the treasure which here was doomed to perish: like as Zacchaeus, the chief of the Publicans, saw that good when he received the Lord Jesus in his house, and he saith, "The half of my goods I give to the poor, and if to any man I have done any wrong, fourfold I restore. This man was not in the emptiness of men dreaming, but in the faith of men awake. ... 7. "By Thy chiding, O God of Jacob, there have slept all men that have mounted horses" (ver. 6). Who are they that have mounted horses? They that would

not be humble. To sit on horseback is no sin; but it is a sin to lift up the neck of power against God, and to deem one's self to be in some distinction. Because thou art rich, thou hast mounted; God doth chide, and thou sleepest. Great is the anger of Him chiding, great the anger. Let your Love observe the terrible thing. Chiding hath noise, the noise is wont to make men wake. So great is the force of God chiding, that he said, "By Thy chiding, O God of Jacob, there have slept all men that have mounted horses." Behold what a sleep that Pharaoh slept who mounted horses. For he was not awake in heart, because against chiding he had his heart hardened. For hardness of heart is slumber. I ask you, my brethren, how they sleep, who, while the Gospel is sounding, and the Amen, and the Hallelujah, throughout the whole world, yet will not condemn their old life, and wake up unto a new life. There was the Scripture of God in Judaea only, now throughout the whole world it is sung. In that one nation one God who made all things was spoken of, as to be adored and worshipped; now where is He unsaid? Christ hath risen again, though derided on the Cross; that very Cross whereon He was derided, He hath now imprinted on the brows of kings: and men yet sleep. ...

8. "Thou art terrible, and who shall withstand Thee at that time by Thine anger?" (ver. 7). Now they sleep, and perceive not Thee angry; but for cause that they should sleep, He was angry. Now that which sleeping they perceived not, at the end they shall perceive. For there shall appear the Judge of quick and dead. "And who shall withstand Thee at that time by Thine anger?" For now they speak that which they will, and they dispute against God and say, who are the Christians? or who is Christ? or what fools are they that believe that which they see not, and relinquish the pleasures which they see, and follow the faith of things which are not displayed to their eyes! Ye sleep and snore, ye speak against God, as much as ye are able. "How long shall sinners, O Lord, how long shall sinners glory, they answer and will speak iniquity?" But when doth no one answer and no one speak, except when he turneth himself against himself? ...

9. "From Heaven Thou hast hurled judgment: the earth hath trembled, and hath rested" (ver. 8). She which now doth trouble herself, she which now speaketh, hath to fear at the end and to rest. Better had she now rested, that at the end she might have rejoiced. Rested? When? "When God arose unto judgment, that He might save all the meek in heart" (ver. 9). Who are the meek in heart? They that on snorting horses have not mounted, but in their

humility have confessed their own sins. "For the thought of a man shall confess to Thee, and the remnants of the thought shall celebrate solemnities to Thee" (ver. 10). The first is the thought, the latter are the remnants of the thought. What is the first thought? That from whence we begin, that good thought whence thou wilt begin to confess. Confession uniteth us to Christ. But now the confession itself, that is, the first thought, doth produce in us the remnants of the thought: and those very "remnants of thought shall celebrate solemnities to Thee. What is the thought which shall confess? That which condemneth the former life, that where-unto that which it was is displeasing, in order that it may be that which it was not, is itself the first thought. But because thus thou oughtest to withdraw from sins, with the first thought after having confessed to God, that it may not escape thy memory that thou hast been a sinner; in that thou hast been a sinner, thou dost celebrate solemnities to God.

Furthermore it is to be understood as followeth. The first thought hath confession, and departure from the old life. But if thou shalt have forgotten from what sins thou hast been delivered, thou dost not render thanks to the Deliverer, and dost not celebrate solemnities to thy God. Behold the first confessing thought of Saul the Apostle, now Paul, who at first was Saul, when he heard a voice from Heaven! ...He put forth the first thought of obedience: when he heard, "I am Jesus of Nazareth, whom thou persecutest," "O Lord," he saith, "what dost Thou bid me to do? This is a thought confessing: now he is calling upon the Lord, whom he persecuted. In what manner the remnants of the thought shall celebrate solemnities, in the case of Paul ye have heard, when the Apostle himself was being read: "Be thou mindful that Christ Jesus hath risen from the dead, of the seed of David, after my Gospel. What is, be thou mindful? Though effaced from thy memory be the thought, whereby at first thou hast confessed: be the remnant of the thought in the memory. ...

10. Even once was Christ sacrificed for us, when we believed; then was thought; but now there are the remnants of thought, when we remember Who hath come to us, and what He hath forgiven us; by means of those very remnants of thought, that is, by means of the memory herself, He is daily so sacrificed for us, as if He were daily renewing us, that hath renewed us by His first grace. For now the Lord hath renewed us in Baptism, and we have become new men, in hope indeed rejoicing, in order that in tribulation we may be patient nevertheless, there ought not to escape from our memory

that which hath been bestowed upon us. And if now thy thought is not what it was,-for the first thought was to depart from sin: but now thou dost not depart, but at that time didst depart,-be there remnants of thought, test He who hath made whole escape from memory. ...

11. "Vow ye, and pay to the Lord our God" (ver. 11). Let each man vow what he is able, and pay it. Do not vow and not pay: but let every man vow, and pay what he can. Be ye not slow to vow: for ye will accomplish the vows by powers not your own. Ye will fail, if on yourselves ye rely: but if on Him to whom ye vow ye rely, ye will be safe to pay. "Vow ye, and pay to the Lord our God. What ought we all in common to vow? To believe in Him, to hope from Him for life eternal, to live godly according to a measure common to all. For there is a certain measure common to all men.To commit no theft is not a thing enjoined merely upon one devoted to continence, and not enjoined upon the married woman: to commit no adultery is enjoined upon all men: not to love wine-bibbing, whereby the soul is swallowed up, and doth corrupt in herself the Temple of God, is enjoined to all alike: not to be proud, is enjoined to all men alike: not to slay man, not to hate a brother, not to lay a plot to destroy any one, is enjoined to all in common. The whole of this we all ought to vow. There are also vows proper for individuals: one voweth to God conjugal chastity, that he will know no other woman besides his wife:

so also the woman, that she will know no other man besides her husband. Other men also vow, even though they have used such a marriage, that beyond this they will have no such thing, that they will neither desire nor admit the like: and these men have vowed a greater vow than the former. Others vow even virginity from the beginning of life, that they will even know no such thing as those who having experienced have relinquished: and these men have vowed the greatest vow. Others vow that their house shall be a place of entertainment for all the Saints that may come: a great vow they vow. Another voweth to relinquish all his goods to be distributed to the poor, and go into a community, into a society of the Saints: a great vow he doth vow. "Vow ye, and pay to the Lord our God. Let each one vow what he shall have willed to vow; let him give heed to this, that he pay what he hath vowed. If any man doth look back with regard to what he hath vowed to God, it is an evil. Some woman or other devoted to continence hath willed to marry: what hath she willed? The same as any virgin. What hath she

willed? The same as her own mother. Hath she willed any evil thing? Evil certainly. Why? Because already she had vowed to the Lord her God. For what hath the apostle Paul said concerning such?

Though he saith that young widows may marry if they will: nevertheless he saith in a certain passage, "but more blessed she will be, if so she shall have remained, after my judgment. He showeth that she is more blessed, if so she shall have remained; but nevertheless that she is not to be condemned, if she shall have willed to marry. But what saith he concerning certain who have vowed and have not paid? "Having," he saith, "judgment, because the first faith they have made void. What is, "the first faith they have made void"? They have vowed, and have not paid. Let no brother therefore, when placed in a monastery, say, I shall depart from the monastery: for neither are they only that are in a monastery to attain unto the kingdom of Heaven, nor do those that are not there not belong unto God. We answer him, but they have not vowed; thou hast vowed, thou hast looked back. When the Lord was threatening them with the day of judgment, He saith what? "Remember Lot's wife. To all men He spake. For what did Lot's wife? She was delivered from Sodom, and being in the way she looked back. In the place where she looked back, there she remained. For she became a statue of salt, in order that by considering her men might be seasoned, might have sense, might not be infatuated, might not look back, lest by giving a bad example they should themselves remain and season others.

For even now we are saying this to certain of our brethren, whom perchance we may have seen as it were weak in the good they have purposed. And wilt thou be such an one as he was? We put before them certain who have looked back. They are savourless in themselves, but they season others, inasmuch as they are mentioned, in order that fearing their example they may not look back. "Vow ye, and pay. For that wife of Lot to all doth belong. A married woman hath had the will to commit adultery; from her place whither she had arrived she looked back. A widow who had vowed so to remain hath willed to marry, she hath willed the thing which was lawful to her who hath married, but to herself was not lawful, because from her place she hath looked back. There is a virgin devoted to continence, already dedicated to God; let her have also the other gifts which truly do adorn virginity itself, and without which that virginity is unclean. For what if she be uncorrupt in body and corrupt in mind? What is it that he hath said? What if no

one hath touched the body, but if perchance she be drunken, be proud, be contentious, be talkative? All these things God doth condemn. If before she had vowed, she had married, she would not have been condemned: she hath chosen something better, hath overcome that which was lawful for her; she is proud, and doth commit so many things unlawful.

This I say, it is lawful for her to marry before that she voweth, to be proud is never lawful. O thou virgin of God, thou hast willed not to marry, which is lawful: thou dost exalt thyself, which is not lawful. Better is a virgin humble, than a married woman humble: but better is a married woman humble, than a virgin proud. But she that looked back upon marriage is condemned, not because she hath willed to marry; but because she had already gone before, and is become the wife of Lot by looking back. Be ye not slow, that are able, whom God doth inspire to seize upon higher callings: for we do not say these things in order that ye may not vow, but in order that ye may vow and may pay. Now because we have treated of these matters, thou perchance wast willing to vow, and now art not willing to vow. But observe what the Psalm hath said to thee. It hath not said, "Vow not; but, "Vow and pay. Because thou hast heard, "pay," wilt thou not vow? Therefore wast thou willing to vow, and not to pay? Nay, do both. One thing is done by thy profession, another thing will be perfected by the aid of God. Look to Him who doth guide thee, and thou wilt not look back to the place whence He is leading thee forth. He that guideth thee is walking before thee; the place from whence He is guiding thee is behind thee.

Love Him guiding, and He doth not condemn thee looking back. 12. "All they that are in the circuit of Him shall offer gifts." Who are in the circuit of Him? ...Whatever is common to all is in the midst. Why is it said to be in the midst? Because it is at the same distance from all, and at the same proximity to all. That which is not in the middle, is as it were private. That which is public is set in the middle, in order that all they that come may use the same, may be enlightened. Let no one say, it is mine: test he should be wanting to make his own share of that which is in the midst for all. What then is, "All they that are in the circuit of Him shall offer gifts"? All they that understand truth to be common to all, and who do not make it as it were their own by being proud concerning it, they shall offer gifts; because they have humility: but they that make as it were their own that which is common to all, as though it were set in the middle, are endeavouring to lead men astray to a

party, these shall not offer gifts. ..."To Him terrible." Let therefore all men fear that are in the circuit of Him. For therefore they shall fear, and with trembling they shall praise; because they are in the circuit of Him, to the end that all men may attain unto Him, and He may openly meet all, and openly enlighten all. This is, to stand in awe with others. When thou hast made him as it were thine own, and no longer common, thou art exalted unto pride; though it is written, "Serve ye the Lord in fear, and exult unto Him with trembling." Therefore they shall offer gifts, who are in the circuit of Him. For they are humble who know truth to be common to all.

13. To whom shall they offer gifts? "To Him terrible, and to Him that taketh away the spirit of princes" (ver. 12). For the spirits of princes are proud spirits. They then are not His Spirits; for if they know anything, their own they will it to be, not public; but, that which setteth Himself forth as equal toward all men, that setteth Himself in the midst, in order that all men may take as much as they can, whatever they can; not of what is any man's, but of what is God's, and therefore of their own because they have become His. Therefore they must needs be humble: they have lost their own spirit, and they have the Spirit of God. ...For if thou shalt have confessed thyself dust, God out of dust doth make man. All they that are in the circuit of Him do offer gifts. All humble men do confess to Him, and do adore Him. "To Him terrible they offer gifts." Whence to Him terrible exult ye with trembling: "and to Him that taketh away the spirit of princes:" that is, that taketh away the haughtiness of proud men. "To Him terrible among the kings of the earth." Terrible are the kings of the earth, but He is above all, that doth terrify the kings of the earth. Be thou a king of the earth, and God will be to thee terrible. How, wilt thou say, shall I be a king of the earth? Rule the earth, and thou wilt be a king of the earth. Do not therefore with desire of empire set before thine eyes exceeding wide provinces, where thou mayest spread abroad thy kingdoms; rule thou the earth which thou bearest. Hear the Apostle ruling the earth: "I do not so fight as if beating air, but I chasten my body, and bring it into captivity, lest perchance preaching to other men, I myself become a reprobate." ...

PSALM 77

1. This Psalm's lintel is thus inscribed: "Unto the end, for Idithun, a Psalm to Asaph himself." What "Unto the end" is, ye know. Idithun is interpreted "leaping over those men," Asaph is interpreted "a congregation." Here there-

fore there is speaking "a congregation that leapeth over," in order that it may reach the End, which is Christ Jesus. ... 2. "With my voice," he saith, "to the Lord I have cried" (ver. 1). But many men cry unto the Lord for the sake of getting riches and avoiding losses, for the safety of their friends, for the security of their house, for temporal felicity, for secular dignity, lastly, even for mere soundness of body, which is the inheritance of the poor man. For such and such like things many men do cry unto the Lord; scarce one for the sake of the Lord Himself. For an easy thing it is for a man to desire anything of the Lord, and not to desire the Lord Himself; as if forsooth that which He giveth could be sweeter than Himself that giveth. Whosoever therefore cloth cry unto the Lord for the sake of any other thing, is not yet one that leapeth over. ...He doth indeed hearken to thee at the time when thou dost seek Himself, not when through Himself thou dost seek any other thing. It hath been said of some men, "They cried, and there was no one to save them; to the Lord, and He hearkened not unto them. For why? Because the voice of them was not unto the Lord. This the Scripture doth express in another place, where it saith of such men, "On the Lord they have not called. Unto Him they have not ceased to cry, and yet upon the Lord they have not called. What is, upon the Lord they have not called? They have not called the Lord unto themselves:

they have not invited the Lord to their heart, they would not have themselves inhabited by the Lord. And therefore what hath befallen them? "They have trembled with fear where fear was not. They have trembled about the loss of things present, for the reason that they were not full of Him, upon whom they have not called. They have not loved gratis, so that after the loss of temporal things they could say, "As it hath pleased the Lord, so hath been done, be the name of the Lord blessed. Therefore this man saith, "My voice is unto the Lord, and He doth hearken unto me. Let him show us how this cometh to pass. 3. "In the day of tribulation I have sought out God" (ver. 2). Who art thou that doest this thing? In the day of thy tribulation take heed what thou seekest out. If a jail be the cause of tribulation, thou seekest to get forth from jail: if fever be the cause of tribulation, thou seekest health: if hunger be the cause of tribulation, thou seekest fulness: if losses be the cause of tribulation, thou seekest gain: if expatriation be the cause of tribulation, thou seekest the home of thy flesh. And why should I name all things, or when could I name all things? Dost thou wish to be one leaping over? In the

day of thy tribulation seek out God: not through God some other thing, but out of tribulation God, that to this end God may take away tribulation, that thou mayest without anxiety cleave unto God. "In the day of my tribulation, I have sought out God:" not any other thing, but "God I have sought out." And how hast thou sought out? "With my hands in the night before Him." ...

4. Tribulation must not be thought to be this or that in particular. For every individual that doth not yet leap over, thinketh that as yet to be no tribulation, unless it be a thing which may have befallen this life of some sad occasion: but this man, that leapeth over, doth count this whole life to be his tribulation. For so much doth he love his supernal country, that the earthly pilgrimage is of itself the greatest tribulation. For how can this life be otherwise than a tribulation, I pray you? how can that not be a tribulation, the whole whereof hath been called temptation? Thou hast it written in the book of Job, is not human life a temptation upon earth? Hath he said, human life is tempted upon earth? Nay, but life itself is a temptation. If therefore temptation, it must surely be a tribulation. In this tribulation therefore, that is to say in this life, this man that leapeth over hath sought out God. How? "With my hands," he saith. What is, "with my hands"? With my works. For he was not seeking any thing corporeal, so that he might find and handle something which he had lost, so that he might seek with hands coin, gold, silver, vesture, in short everything which can be held in the hands. Howbeit, even our Lord Jesus Christ Himself willed Himself to be sought after with hands, when to His doubting disciple He showed the scars. ...What then, to us belongeth not the seeking with hands?

It belongeth to us, as I have said, to seek with works. When so? "In the night. What is, "in the night"? In this age. For it is night until there shine forth day in the glorified advent of our Lord Jesus Christ. For would ye see how it is night? Unless we had here had a lantern, we should have remained in darkness. For Peter saith," We too have more sure the prophetic discourse, whereunto ye do well to give heed, as to a lantern shining in a dark place, until day shine, and the day-star arise in your hearts. There is therefore to come day after this night, meanwhile in this night a lantern is not lacking. And this is perchance what we are now doing: by explaining these passages, we are bringing in a lantern, in order that we may rejoice in this night. Which indeed ought alway to be burning in your houses. For to such men is said, "The Spirit quench ye not. And as though explaining what he was say-

ing, he continueth and saith, "Prophecy despise ye not: that is, let the lantern alway shine in you. And even this light by comparison with a sort of ineffable day is called night. For the very life of believers by comparison with the life of unbelievers is day. ...Night and day-day in comparison with unbelievers, night in comparison with the Angels. For the Angels have a day, which we have not yet. Already we have one that unbelievers have not:

but not yet have believers that which Angels have: but they will have, at the time when they will be equal to the Angels of God, that which hath been promised to them in the Resurrection. In this then which is now day and yet night; night in comparison with the future day for which we yearn, day in comparison with the past night which we have renounced: in this night then, I say, let us seek God with our hands. Let not works cease, let us seek God, be there no idle yearning. If we are in the way, let us expend our means in order that we may be able to reach the end. With hands let us seek God. ..."With my hands in the night before Him, and I have not been deceived." 5. ..."My soul hath refused to be comforted" (ver. 2). So great weariness did here possess me, that my soul did close the door against all comfort. Whence such weariness to him? It may be that his vineyard hath been hailed on, or his olive hath yielded no fruit, or the vintage hath been interrupted by rain. Whence the weariness to him? Hear this out of another Psalm. For therein is the voice of the same: "weariness hath bowed me down, because of sinners forsaking Thy law." He saith then that he was overcome with so great weariness because of this sort of evil thing; so as that his soul refused to be comforted. Weariness had well nigh swallowed him up, and sorrow had ingulfed him altogether beyond remedy, he refuseth to be comforted. What then re- mained? In the first place, see whence he is comforted. Had he not waited for one who might condole with him? ..."I have been mindful of God, and I have been delighted" (ver. 3). My hands had not wrought in vain, they had found a great comforter. While not being idle, "I have been mindful of God, and I have been delighted." God must therefore be praised, of whom this man being mindful, hath been delighted, and hath been comforted in sorrowful case, and refreshed when safety was in a manner despaired of: God must therefore be praised. In fine, because he hath been comforted, in continuation he saith, "I have babbled." In that same comfort being made mindful of God, I have been delighted, and have "babbled." What is, "I have babbled"? I have rejoiced, I have exulted in speaking. For babblers they are

properly called, that by the common people are named talkative, who at the approach of joy are neither able nor willing to be silent. This man hath become such an one. And again he sixth what? "And my spirit hath fainted."

6. With weariness he had pined away; by calling to mind God, he had been delighted, again in babbling he had fainted: what followeth? "All mine enemies have anticipated watches" (ver. 4). All mine enemies have kept watch over me; they have exceeded in keeping watch over me; in watching they have been beforehand with me. Where do they not lay traps? Have not mine enemies anticipated all watches? For who are these enemies, but they of whom the Apostle saith, "Ye have not wrestling against flesh and blood." ...Against the devil and his angels we are waging hostilities. Rulers of the world he hath called them, because they do themselves rule the lovers of the world. For they do not rule the world, as if they were rulers of heaven and earth: but he is calling sinners the world. ...With the devil and his angels there is no concord. They do themselves grudge us the kingdom of Heaven. They cannot at all be appeased towards us: because "all mine enemies have anticipated watches." They have watched more to deceive than I to guard myself. For how can they have done otherwise than anticipate watches, that have set everywhere scandals, everywhere traps? Weariness doth invest the heart, we have to fear lest sorrow swallow us up: in joy to fear lest the spirit faint in babbling: "all mine enemies have anticipated watches." In fine, in the midst of that same babbling, whiles thou art speaking, and art speaking without fear, how much is oft-times found which enemies would lay hold of and censure, whereon they would even found accusation and slander-" he said so, he thought so, he spake so!" What should man do, save that which followeth? "I have been troubled, and I spake not." Therefore when he was troubled, lest in his babbling enemies anticipating watches should seek and find slanders, he spake not. ...

7. "I have thought on ancient days" (ver. 5). Now he, as if he were one who had been beaten out of doors, hath taken refuge within: he is conversing in the secret place of his own heart. And let him declare to us what he is doing there. It is well with him. Observe what things he is thinking of, I pray you. He is within, in his own house he is thinking of ancient days. No one saith to him, thou hast spoken ill: no one saith to him, thou hast spoken much: no one saith to him, thou hast thought perversely. Thus may it be well with him, may God aid him: let him think of the ancient days, and let him tell us

what he hath done in his very inner chamber, whereunto he hath arrived, over what he hath leaped, where he hath abode. "I have thought on ancient days; and of eternal years I have been mindful. What are eternal years? It is a mighty thought. See whether this thought requireth anything but great silence. Apart from all noise without, from all tumult of things human let him remain quiet within, that would think of those eternal years. Are the years wherein we are eternal, or those wherein our ancestors have been, or those wherein our posterity are to be? Far be it that they should be esteemed eternal. For what part of these years doth remain? Behold we speak and say, "in this year:

and what have we got of this year, save the one day wherein we are. For the former days of this year have already gone by, and are not to be had; but the future days have not yet come. In one day we are, and we say, in this year: nay rather say thou, to-day, if thou desirest to speak of anything present. For of the whole year what hast thou got that is present? Whatsoever thereof is past, is no longer; whatsoever thereof is future, is not yet: how then, "this year"? Amend the expression: say, to-day. Thou speakest truth, henceforth I will say, "to-day. Again observe this too, how to-day the morning hours have already past, the future hours have not yet come. This too therefore amend: say, in this hour. And of this hour what hast thou got? Some moments thereof have already gone by, those that are future have not yet come. Say, in this moment. In what moment? While I am uttering syllables, if I shall speak two syllables, the latter doth not sound until the former hath gone by: in a word, in that same one syllable, if it chance to have two letters, the latter letter doth not sound, until the former hath gone by. What then have we got of these years? These years are changeable: the eternal years must be thought on, years that stand, that are not made up of days that come and depart;

years whereof in another place the Scripture saith to God, "But Thou art the Self-same, and Thy years shall not fail. On these years this man that leapeth over, not in babbling without, but in silence hath thought. 8. "And I have meditated in the night with my heart" (ver. 6). No slanderous person seeketh for snares in his words, in his heart he hath meditated. "I babbled." Behold there is the former babbling. Watch again, that thy spirit faint not. I did not, he saith, I did not so babble as if it were abroad: in another way now. How now? "I did babble, and did search out my spirit." If he were searching the earth to find veins of gold, no one would say that he was foolish; nay,

many men would call him wise, for desiring to come at gold: how great treasures hath a man within, and he diggeth not! This man was examining his spirit, and was speaking with that same his spirit, and in the very speaking he was babbling. He was questioning himself, was examining himself, was judge over himself. And he continueth; "I did search my spirit." He had to fear lest he should stay within his own spirit: for he had babbled without; and because all his enemies had anticipated watches, he found there sorrow, and his spirit fainted. He that did babble without, lo, now doth begin to babble within in safety, where being alone in secret, he is thinking on eternal years. ...

9. And thou hast found what? "God will not repel for everlasting" (ver. 7). Weariness he had found in this life; in no place a trustworthy, in no place a fearless comfort. Unto whatsoever men he betook himself, in them he found scandal, or feared it. In no place therefore was he free from care. An evil thing it was for him to hold his peace, lest perchance he should keep silence from good words; to speak and babble without was painful to him, lest all his enemies, anticipating watches, should seek slanders in his words. Being exceedingly straitened in this life, he thought much of another life, where there is not this trial. And when is he to arrive thither? For it cannot but be evident that our suffering here is the anger of God. This thing is spoken of in Isaiah, "I will not be an avenger unto you for everlasting, nor will I be angry with you at all times." ...Will this anger of God always abide? This man hath not found this in silence. For he saith what? "God will not repel for everlasting, and He will not add any more that it should be well-pleasing to Him still." That is, that it should be well-pleasing to Him still to repel, and He will not add the repelling for everlasting. He must needs recall to Himself His servants, He must needs receive fugitives returning to the Lord, He must needs hearken to the voice of them that are in fetters. "Or unto the end will He cut off mercy from generation to generation?" (ver. 8).

10. "Or will God forget to be merciful?" (ver. 9). In thee, from thee unto another there is no mercy unless God bestow it on thee: and shall God Himself forget mercy? The stream runneth: shall the spring itself be dried up? "Or shall God forget to be merciful: or shall He keep back in anger His mercies?" That is, shall He be so angry, as that He will not have mercy? He will more easily keep back anger than mercy. 11. "And I said." Now leaping over himself he hath said what? "Now I have begun:" (ver. 10), when I had gone out even

from myself. Here henceforth there is no danger: for even to remain in myself, was danger. "And I said, Now I have begun: this is the changing of the right hand of the Lofty One." Now the Lofty One hath begun to change me: now I have begun something wherein I am secure: now I have entered a certain palace of joys, wherein no enemy is to be feared: now I have begun to be in that region, where all mine enemies do not anticipate watches. "Now I have begun: this is the changing of the right hand of the Lofty One."

12. "I have been mindful of the works of the Lord" (ver. 11). Now behold him roaming among the works of the Lord. For he was babbling without, and being made sorrowful thereby his spirit fainted: he babbled within with his own heart, and with his spirit, and having searched out that same spirit he was mindful of the eternal years, was mindful of the mercy of the Lord, how God will not repel him for everlasting; and he began now fearlessly to rejoice in His works, fearlessly to exult in the same. Let us hear now those very works, and let us too exult. But let even us leap over in our affections, and not rejoice in things temporal. For we too have our bed. Why do we not enter therein? Why do we not abide in silence? Why do we not search out our spirit? Why do we not think on the eternal years? Why do we not rejoice in the works of God? In such sort now let us hear, and let us take delight in Himself speaking, in order that when we shall have departed hence, we may do that which we used to do while He spake; if only we are making the beginning of Him whereof he spake in,"Now I have begun." To rejoice in the works of God, is to forget even thyself, if thou canst delight in Him alone. For what is a better thing than He? Dost thou not see that, when thou returnest to thyself, thou returnest to a worse thing? "for I shall be mindful from the beginning of Thy wonderful works.

13. "And I will meditate on all Thy works, and on Thy affections I will babble" (ver. 12). Behold the third babbling! He babbled without, when he hinted; he babbled in his spirit within, when he advanced: he babbled on the works of God, when he arrived at the place toward which he advanced. "And on Thy affections:" not on any affections. What man doth live without affections? And do ye suppose, brethren, that they who fear God, worship God, love God, have not any affections? Wilt thou indeed suppose and dare to suppose, that painting, the theatre, hunting, hawking, fishing, engage the affections, and the meditation on God doth not engage certain interior affections of its own, while we contemplate the universe, and place before our eyes

the spectacle of the natural world, and therein labour to discover the Maker, and find Him nowhere unpleasing, but pleasing above all things?

14. "O God, Thy way is in the Holy One" (ver. 13). He is contemplating now the works of the mercy of God around us, out of these he is babbling, and in these affections he is exulting. At first he is beginning from thence, "Thy way is in the Holy One?" What is that way of Thine which is in theHoly One? "I am," He saith, "the Way, the Truth, and the Life." Return therefore, ye men, from your affections. ..."Who is a great God, like our God?" Gentiles have their affections regarding their gods, they adore idols, they have eyes and they see not; ears they have and they hear not; feet they have and they walk not. Why dost thou walk to a God that walketh not? I do not, he saith, worship such things, and what dost thou worship? The divinity which is there. Thou dost then worship that whereof hath been said elsewhere, "for the Gods of the nations are demons." Thou dost either worship idols, or devils. Neither idols, nor devils, he saith. And what dost thou worship? The stars, sun, moon, those things celestial. How much better Him that hath made both things earthly and things celestial. "Who is a great God like our God?"

15. "Thou art the God that doest wonderful things alone" (ver. 14). Thou art indeed a great God, doing wonderful things in body, in soul; alone doing them. The deaf have heard, the blind have seen, the feeble have recovered, the dead have risen, the paralytic have been strengthened. But these miracles were at that time performed on bodies, let us see those wrought on the soul. Sober are those that were a little before drunken, believers are those that were a little before worshippers of idols: their goods they bestow on the poor that did rob before those of others. ..."Wonderful things alone. Moses too did them, but not alone: Elias too did them, even Eliseus did them, the Apostles too did them, but no one of them alone. That they might have power to do them, Thou wast with them: when Thou didst them they were not with Thee. For they were not with Thee when Thou didst them, inasmuch as Thou didst make even these very men. How "alone"? Is it perchance the Father, and not the Son? Or the Son, and not the Father? Nay, but Father and Son and Holy Ghost. For it is not three Gods but one God that doeth wonderful things alone, and even in this very leaper-over. For even his leaping over and arriving at these things was a miracle of God:

when he was babbling within with his own spirit, in order that he might leap over even that same spirit of his, and might delight in the works of

God, he then did wonderful things himself. But God hath done what? "Thou hast made known unto the people Thy power. Thence this congregation of Asaph leaping over; because He hath made known in the peoples His virtue. What virtue of His hath He made known in the peoples? "But we preach Christ crucified, ...Christ the power of God and the wisdom of God. If then the virtue of God is Christ, He hath made known Christ in the peoples. Do we not yet perceive so much as this; and are we so unwise, are we lying so much below, do we so leap over nothing, as that we see not this? 16. "Thou hast redeemed in Thine arm Thy people" (ver. 15). "With Thine arm," that is, with Thy power. "And to whom hath the arm of the Lord been revealed?" "Thou hast redeemed in Thine arm Thy people, the sons of Israel and of Joseph." How as if two peoples, "the sons of Israel and of Joseph"? Are not the sons of Joseph among the sons of Israel? ...He hath admonished us of some distinction to be made. Let us search out our spirit, perchance God hath placed there something-God whom we ought even by night to seek with our hands, in order that we may not be deceived-perchance we shall discover even ourselves in this distinction of "sons of Israel and of Joseph." By Joseph He hath willed another people to be understood, hath willed that the people of the Gentiles be understood. Why the people of the Gentiles by Joseph? Because Joseph was sold into Egypt by his brethren. That Joseph whom the brethren envied, and sold him into Egypt, when sold into Egypt, toiled, was humbled; when made known and exalted, flourished, reigned. And by all these things he hath signified what? What but Christ sold by His brethren, banished from His own land, as it were into the Egypt of the Gentiles? There at first humbled, when the Martyrs were suffering persecutions: now exalted, as we see; inasmuch as there hath been fulfilled in Him, "There shall adore Him all kinds of the earth, all nations shall serve Him." Therefore Joseph is the people of the Gentiles, but Israel the people of the Hebrew nation. God hath redeemed His people, "the sons of Israel and of Joseph." By means of what? By means of the corner stone, wherein the two walls have been joined together.

17. And he continueth how? "The waters have seen Thee, O God, and they have feared and the abysses have been troubled" (ver. 16). What are the waters? The peoples. What are these waters hath been asked in the Apocalypse, the answer was, the peoples. There we find most clearly waters put by a figure for peoples. But above he had said, "Thou hast made known in the peoples

Thy virtue." With reason therefore, "the waters have seen Thee, and they have feared." They have been changed because they have feared. What are the abysses? The depths of waters. What man among the peoples is not troubled, when the conscience is smitten? Thou seekest the depth of the sea, what is deeper than human conscience? That is the depth which was troubled, when God redeemed with His arm. His people. In what manner were the abysses troubled? When all men poured forth their consciences in confession.

18. In praises of God, in confessions of sins, in hymns and in songs, in prayers, "There is a multitude of the sound of waters. The clouds have uttered a voice" (ver. 17). Thence that sound of waters, thence the troubling of the abysses, because "the clouds have uttered a voice. What clouds? The preachers of the word of truth. What clouds? Those concerning which God doth menace a certain vineyard, which instead of grape had brought forth thorns and He saith, "I will command My clouds, that they rain no rain upon it. In a word, the Apostles forsaking the Jews, went to the Gentiles: in preaching Christ among all nations, "the clouds have uttered a voice. "For Thine arrows have gone through. Those same voices of the clouds He hath again called arrows. For the words of the Evangelists were arrows. For these things are allegories. For properly neither an arrow is rain, nor rain is an arrow: but yet the word of God is both an arrow because it doth smite; and rain because it doth water. Let no one therefore any longer wonder at the troubling of the abysses, when "Thine arrows have gone through. What is, "have gone through"? They have not stopped in the ears, but they have pierced the heart. "The voice of Thy thunder is in the wheel" (ver. 18). What is this? How are we to understand it? May the Lord give aid.

When boys we were wont to imagine, whenever we heard thunderings from Heaven, that carriages were going forth as it were from the stables. For thunder doth make a sort of rolling like carriages. Must we return to these boyish thoughts, in order to understand, "the voice of Thy thunder is in the wheel," as though God hath certain carriages in the clouds, and the passing along of the carriages doth raise that sound? Far be it. This is boyish, vain, trifling. What is then, "The voice of Thy thunder is in the wheel"? Thy voice rolleth. Not even this do I understand. What shall we do? Let us question Idithun himself, to see whether perchance he may himself explain what he hath said: "The voice," he saith, "of Thy thunder is in the wheel. I do not understand. I will hear what thou sayest: "Thy lightnings have appeared to the

round world. Say then, I had no understanding. The round world is a wheel. For the circuit of the round world is with reason called also an "orb: whence also a small wheel is called an "orbiculus. "The voice of Thy thunder is in the wheel: Thy "lightnings have appeared to the round world. Those clouds in a wheel have gone about the round world, have gone about with thundering and with lightning, they have shaken the abyss, with commandments they have thundered, with miracles they have lightened. "Unto every land hath gone forth the sound of them, and unto the ends of the orb the words of them.

"The land hath been moved and made to tremble: that is, all men that dwell in the land. But by a figure the land itself is sea. Why? Because all nations are called by the name of sea, inasmuch as human life is bitter, and exposed to storms and tempests. Moreover if thou observe this, how men devour one another like fishes, how the stronger doth swallow up the weaker-it is then a sea, unto it the Evangelists went. 19. "Thy way is in the sea" (ver. 19). But now Thy way was in the Holy One, now "Thy way is in the sea:" because the Holy One Himself is in the sea, and with reason even did walk upon the waters of the sea. "Thy way is in the sea," that is, Thy Christ is preached among the Gentiles. ..."Thy way is in the sea, and Thy paths in many waters," that is, in many peoples. "And Thy footsteps will not be known." He hath touched certain, and wonder were it if it be not those same Jews. Behold now the mercy of Christ hath been so published to the Gentiles, that "Thy way is in the sea. Thy footsteps will not be known." How so, by whom will they not be known, save by those who still say, Christ hath not yet come? Why do they say, Christ hath not yet come? Because they do not yet recognise Him walking on the sea.

20. "Thou hast led home Thy people like sheep in the hand of Moses and of Aaron" (ver. 20). Why He hath added this is somewhat difficult to discover. ...They banished Christ sick as they were, they would not have Him for their Saviour; but He began to be among the Gentiles, and among all nations, among many peoples. Nevertheless, a remnant of that people hath been saved. The ungrateful multitude hath remained without, even the halting breadth of Jacob's thigh. For the breadth of the thigh is understood of the multitude of lineage, and among the greater part of the Israelites a certain multitude became vain and foolish, so as not to know the steps of Christ on the waters. "Thou hast led home Thy people like sheep," and they have

not known Thee. Though Thou hast done such great benefits unto them, hast divided sea, hast made them pass over dry land between waters, hast drowned in the waves pursuing enemies, in the desert hast rained manna for their hunger, leading them home "by the hand of Moses and Aaron:" still they thrust Thee from them, so that in the sea was Thy Way, and Thy steps they knew not.

PSALM 78

1. This Psalm doth contain the things which are said to have been done among the old people: but the new and latter people is being admonished, to beware that it be not ungrateful regarding the blessings of God, and provoke His anger against it, whereas it ought to receive His grace. ...The Title thereof doth first move and engage our attention. For it is not without reason inscribed, "Understanding of Asaph :" but it is perchance because these words require a reader who doth perceive not the voice which the surface uttereth, but some inward sense. Secondly, when about to narrate and mention all these things, which seem to need a hearer more than an expounder: "I will open," he saith, "in parables my mouth, I will declare propositions from the beginning." Who would not herein be awakened out of sleep? Who would dare to hurry over the parables and propositions, reading them as if self-evident, while by their very names they signify that they ought to be sought out with deeper view? For a parable hath on the surface thereof the similitude of something: and though it be a Greek word, it is now used as a Latin word. And it is observable, that in parables, those which are called the similitudes of things are compared with things with which we have to do. But propositions, which in Greek are called problhmata, are questions having something therein which is to be solved by disputation. What man then would read parables and propositions cursorily? What man would not attend while hearing these words with watchful mind, in order that by understanding he may come by the fruit thereof?

2. "Hearken ye," He saith, "My people, to My law" (ver. 1). Whom may we suppose to be here speaking, but God? For it was Himself that gave a law to His people, whom when delivered out of Egypt He gathered together, the which gathering together is properly named a Synagogue, which the word Asaph is interpreted to signify. Hath it then been said, "Understanding of Asaph," in the sense that Asaph himself hath understood; or must it be figuratively understood, in the sense that the same Synagogue, that is, the same

people, hath understood, unto whom is said, "Hearken, My people, unto My law"? Why is it then that He is rebuking the same people by the mouth of the Prophet, saying, "But Israel hath not known Me, and My people hath not understood"? But, in fact, there were even in that people they that understood, having the faith which was afterwards revealed, not pertaining to the letter of the law, but the grace of the Spirit. For they cannot have been without the same faith, who were able to foresee and foretell the revelation thereof that should be in Christ, inasmuch as even those old Sacraments were significants of those that should be. Had the prophets alone this faith, and not the people too? Nay indeed, but even they that faithfully heard the Prophets, were aided by the same grace in order that they might understand what they heard.

But without doubt the mystery of the Kingdom of Heaven was veiled in the Old Testament, which in the fulness of time should be unveiled in the New. "For," saith the Apostle, "they did drink of the Spiritual Rock following them, but the Rock was Christ. In a mystery therefore theirs was the same meat and drink as ours, but in signification the same, not in form; because the same Christ was Himself figured to them in a Rock, manifested to us in the Flesh. "But," he saith, "not in all of them God was well pleased. All indeed ate the same spiritual meat and drank the same spiritual drink, that is to say, Signifying something spiritual: but not in all of them was God well pleased. When; he saith, "not in all: there were evidently there some in whom was God well pleased; and although all the Sacraments were common, grace, which is the virtue of the Sacraments, was not common to all. Just as in our times, now that the faith hath been revealed, which then was veiled, to all men that have been baptized in the name of the Father and of the Son and of the Holy Ghost, the Layer of regeneration is common; but the very grace whereof these same are the Sacraments, whereby the members of the Body of Christ are to reign together with their Head, is not common to all. For even heretics have the same Baptism, and false brethren too, in the communion of the Catholic name.

3. Nevertheless, neither then nor now without profit is the voice of him, saying, "Hearken ye, My people, to My law. Which expression is remarkable in all the Scriptures, how he saith not, "hearken thou," but, "hearken ye. For of many men a people doth consist: to which many that which followeth is spoken in the plural number. "Incline ye your ear unto the words of My mouth. "Hearken ye," is the same as, "Incline your ear: and what He saith

there, "My law," this He saith here in, "the words of My mouth. For that man doth godly hearken to the law of God, and the words of His mouth, whose ear humility doth incline: not he whose neck pride doth lift up. For whatever is poured in is received on the concave surface of humility, is shaken off from the convexity of swelling. Whence in another place, "Incline," he saith, "thine ear, and receive the words of understanding. We have been therefore sufficiently admonished to receive even this Psalm of this understanding of Asaph, to receive, I say, with inclined ear, that is, with humble piety. And it hath not been spoken of as being of Asaph himself, but to Asaph himself. Which thing is evident by the Greek article, and is found in certain Latin copies. These words therefore are of understanding, that is, of intelligence, which hath been given to Asaph himself: which we had better understand not as to one man, but as to the congregation of the people of God;

whence we ought by no means to alienate ourselves. For although properly we say "Synagogue" of Jews, but "Church" of Christians, because a "Congregation" is wont to be understood as rather of beasts, but a "convocation" as rather of men: yet that too we find called a Church, and it perhaps is more suitable for us to say, "Save us, O Lord, our God, and congregate us from the nations, in order that we may confess to Thy Holy Name. Neither ought we to disdain to be, nay we ought to render ineffable thanks, for that we are, the sheep of His hands, which He foresaw when He was saying, "I have other sheep which are not of this fold, them too I must lead in, that there may be one flock and one Shepherd: that is to say, by joining the faithful people of the Gentiles with the faithful people of the Israelites, concerning whom He had before said, "I have not been sent but to the sheep which have strayed of the house of Israel. For also there shall be congregated before Him all nations, and He shall sever them as a shepherd the sheep from the goats. Thus then let us hear that which hath been spoken. "Hearken ye, My people, to My law, incline ye your ear unto the words of My mouth:"not as if addressed to Jews, but rather as if addressed to ourselves, or at least as if these words were said as well to ourselves (as to them).

For when the Apostle had said, "But not in all them was God well pleased," thereby showing that there were those too in whom God was well pleased: he hath forthwith added, "For they were overthrown in the desert: secondly he hath continued, "but these things have been made our figures." ...To us therefore more particularly these words have been sung.

Whence in this Psalm among other things there hath been said, "That another generation may know, sons who shall be born and shall arise. Moreover, if that death by serpents, and that destruction by the destroyer, and the slaying by the sword, were figures, as the Apostle evidently doth declare, inasmuch as it is manifest that all those things did happen: for he saith not, in a figure they were spoken, or, in a figure they were written, but, in a figure, he saith, they happened to them: with how much greater diligence of godliness must those punishments be shunned whereof those were the figures? For beyond a doubt as in good things there is much more of good in that which is signified by the figure, than in the figure itself: so also in evil things very far worse are the things which are signified by the figures, while so great are the evil things which as figures do signify. For as the land of promise, whereunto that people was being led, is nothing in comparison with the Kingdom of Heaven, whereunto the Christian people is being led:

so also those punishments which were figures, though they were so severe, are nothing in comparison with the punishments which they signify. But those which the Apostle hath called figures, the same this Psalm, as far as we are able to judge, calleth parables and propositions: not having their end in the fact of their having happened, but in those things whereunto they are referred by a reasonable comparison. Let us therefore hearken unto the law of God-us His people-and let us incline our ear unto the words of His mouth. 4. "I will open," he saith, "in parables My mouth, I will declare propositions from the beginning" (ver. 2). From what beginning he meaneth, is very evident in the words following. For it is not from the beginning, what time the Heaven and earth were made, nor what time mankind was created in the first man: but what time the congregation that was led out of Egypt; in order that the sense may belong to Asaph, which is interpreted a congregation. But O that He that hath said, "I will open in parables My mouth," would also vouchsafe to open our understanding unto them! For if, as He hath opened His mouth in parables, He would in like sort open the parables themselves: and as He declareth "propositions," He would declare in like sort the expositions thereof, we should not be here toiling: but now so hidden and closed are all things, that even if we are able by His aid to arrive at anything, whereon we may feed to our health, still we must eat the bread in the sweat of our face; and pay the penalty of the ancient sentence not with the labour of the

body only, but also with that of the heart. Let him speak then, and let us hear the parables and propositions.

5. "How great things we have heard, and have known them, and our fathers have told them to us" (ver. 3). The Lord was speaking higher up. For of what other person could these words be thought to be, "Hearken ye, O My people, to My law"? Why is it then that now on a sudden a man is speaking, for here we have the words of a man, "our fathers have told them to us. Without doubt God, now about to speak by a man's ministry, as the Apostle saith, "Will ye to receive proof of Him that is speaking in me, Christ? in His own person at first willed the words to be uttered, lest a man speaking His words should be despised as a man. For it is thus with the sayings of God which make their way to us through our bodily sense. The Creator moveth the subject creature by an invisible working; not so that the substance is changed into anything corporal and temporal, when by means of corporal and temporal signs, whether belonging to the eyes or to the ears, as far as men are able to receive it, He would make His will to be known. For if an angel is able to use air, mist, cloud, fire, and any other natural substance or corporal species; and man to use face, tongue, hand, pen, letters, or any other significants, for the purpose of intimating the secret things of his own mind:

in a word, if, though he is a man, he sendeth human messengers, and he saith to one, "Go, and he goeth; and to another, Come, and he cometh; and to his servant, Do this, and he doeth it; with how much greater and more effectual power doth God, to whom as Lord all things together are subject, use both the same angel and man, in order that He may declare whatsoever pleaseth Him? ...For those things were heard in the Old Testament which are known in the New: heard when they were being prophesied, known when they were being fulfilled. Where a promise is performed, hearing is not deceived. "And our fathers," Moses and the Prophets, "have told unto us." 6. "They have not been hidden from their sons in another generation" (ver. 4). This is our generation wherein there hath been given to us regeneration. "Telling forth the praises of the Lord and His powers, and His wonderful works which He hath done. The order of the words is, "and our fathers have told unto us, telling forth the praises of the Lord. The Lord is praised, in order that He may be loved. For what object can be loved more to our health? "And He hath raised up a testimony in Jacob, and hath set a law in Jacob" (ver. 5). This is the beginning whereof hath been spoken above, "I will

declare propositions from the beginning. So then the beginning is the Old Testament, the end is the New. For fear doth prevail in the law? "But the end of the law is Christ for righteousness to every one believing; at whose bestowing "love is shed abroad in our hearts through the Holy Spirit, which hath been given to us: and love made perfect doth cast out fear, inasmuch as now without the Law the righteousness of God hath been made manifest. But inasmuch as He hath a testimony by the Law and the Prophets, therefore, "He hath raised up a testimony in Jacob.

For even that Tabernacle which was set up with a work so remarkable and full of such wondrous meanings, is named the Tabernacle of Testimony, wherein was the veil over the Ark of the Law, like the veil over the face of the Minister of the Law; because in that dispensation there were "parables and propositions. For those things which were being preached and were coining to pass were hidden in veiled meanings, and were not seen in unveiled manifestations. But "when thou shall have passed over unto Christ," saith the Apostle, "the veil shall be taken away. For "all the promises of God in Him are yea, Amen. Whosoever therefore doth cleave to Christ, hath the whole of the good which even in the letters of the Law he perceiveth not: but whosoever is an alien from Christ, doth neither perceive, nor hath. "He hath set a law in Israel. After his usual custom he is making a repetition. For "He hath raised up a testimony," is the same as, "He hath set a law," and "in Jacob," is the same as "in Israel. For as these are two names of one man, so law and testimony are two names of one thing. Is there any difference, saith some one, between "hath raised up" and "hath set"? Yea indeed, the same difference as there is between "Jacob" and "Israel: not because they were two persons, but these same two names were bestowed upon one man for different reasons;

Jacob because of supplanting, for that he grasped the foot of his brother at his birth: but Israel because of the vision of God. So "raised up" is one thing, "set" is another. For, "He hath raised up a testimony," as far as I can judge, hath been said because by it something has been raised up; "For without the Law," saith the Apostle, "sin was dead: but I lived sometime without the Law: but at the coming in of the commandment sin revived. Behold that which hath been raised up by the testimony, which is the Law, so that what was lying hidden might appear, as he saith a little afterwards: "But sin, that it might appear sin, through a good thing hath wrought in me

death. But "He hath set a law," hath been said, as though it were a yoke upon sinners, whence hath beensaid, "For upon a just man law hath not been imposed. It is a testimony then, so far forth as it doth prove anything; but a law so far forth as it doth command; though it is one and the same thing. Wherefore just as Christ is a stone, but to believers for the Head of the corner, while to unbelievers a stone of offence and a rock of scandal; so the testimony of the Law to them that use not the Law lawfully, is a testimony whereby sinners are to be convicted as deserving of punishment;

but to them that use the same lawfully, is a testimony whereby sinners are shown unto whom they ought to flee in order to be delivered. ... 7. "How great things," he saith, "He hath commanded our fathers, to make the same known to their sons? (ver. 5). "That another generation may know, sons who shall be born and shall rise up, and they may tell to their sons" (ver. 6). "That they may put their hope in God, and may not forget the works of God, and may seek out His commandments" (ver. 7). "That they may not become, like their fathers, a crooked and embittering generation: a generation that hath not guided their heart, and the spirit thereof hath not been trusted with God" (ver. 8). These words do point out two peoples as it were, the one belonging to the Old Testament, the other to the New: for in that he saith, he hath implied that they received the commandments, "to make them known to their sons," but that they did not know or do them: but they received them themselves, to the end "that another generation might know," what the former knew not. "Sons who shall be born and shall arise. For they that have been born have not arisen: because they had not their heart above, but rather on the earth. For the arising is with Christ: whence hath been said, "If ye have arisen with Christ, savour ye the things which are above. "And they may tell them," he saith, "to their sons, in order that they may put their hope in God." ..."And may not forget the works of God:

that is to say, in magnifying and vaunting their own works, as though they did them themselves; while "God it is that worketh," in them that work good things, "both to will and to work according to good will. "And may search out His commandments." ...The commandments which He hath commanded. How then should they still search out, whereas they have already learned them, save that by putting their hope in God, they do then search out His commandments, in order that by them, with His aid, they may be fulfilled? And he saith why, by immediately subjoining, "and its spirit

hath not been trusted with God," that is, because it had no faith, which doth obtain what the Law doth enjoin. For when the spirit of man doth work together with the Spirit of God working, then there is fulfilled that which God hath commanded: and this doth not come to pass, except by believing in Him that doth justify an ungodly man. Which faith the generation crooked and embittering had not: and therefore concerning the same hath been said, "The spirit thereof hath not been trusted with God. For this hath been said much more exactly to point out the grace of God, which doth work not only remission of sins, but also doth make the spirit of man to work together therewith in the work of good deeds, as though he were saying, his spirit hath not believed in God.

For to have the spirit trusted with God, is, not to believe that his spirit is able to do righteousness without God, but with God. For this is to believe in God: which is surely more than to believe God. For ofttimes we must believe even a man, though in him we must not believe. To believe in God therefore is this, in believing to cleave unto God who worketh good works, in order to work with Him well. ... 8. Lastly, "The sons of Ephrem bending and shooting bows, have been turned back in the day of war" (ver. 9). Following after the law of righteousness, unto the law of righteousness they have not attained. Why? Because they were not of faith. For they were that generation whereof the spirit hath not been trusted with God: but they were, so to speak, of works: because they did not, as they bended and shot their bows (which are outward actions, as of the works of the law), so guide their heart also, wherein the just man doth live by faith, which worketh by love; whereby men cleave to God, who worketh in man both to will and work according to good will For what else is bending the bow and shooting, and turning back in the day of war, but heeding and purposing in the day of hearing, and deserting in the day of temptation; flourishing arms, so to speak, beforehand, and at the hour of the action refusing to fight? But whereas he saith, "bending and shooting bows," when it would seem that he ought to have said, bending bows and shooting arrows. ...Some Greek copies to be sure are said to have "bending and shooting with bows," so that without doubt we ought to understand arrows. But whereas by the sons of Ephrem he hath willed that there be understood the whole of that embittering generation, it is an expression signifying the whole by a part.

And perhaps this part was chosen whereby to signify the whole, because from these men especially some good thing was to have been expected. ...Although set at the left hand by his father as being the younger, Jacob nevertheless blessed with his right hand, and preferred him before his eider brother with a benediction of hidden meaning. ...For there was being figured how they were to be last that were first, and first were to be they that were last through the Saviour's coming, concerning whom hath been said, "He that is coming after me was made before me. In like manner righteous Abel was preferred before the elder brother; so to Ismael Isaac; so to Esau, though born before him, his twin brother Jacob; so also Phares himself preceded even in birth his twin brother, who had first thrust a hand out of the womb, and had begun to be born: 6 so David was preferred before his elder brother: and as the reason why all these parables and others like them preceded, not only of words but also of deeds, in like manner to the people of the Jews was preferred the Christian people, for redeeming the which as Abel by Cain so by the Jews was slain Christ. This thing was prefigured even when Jacob stretching out his hands cross-wise, with his right hand touched Ephrem standing on the left; and set him before Manasse standing on the right, whom he himself touched with the left hand.

9. But what that is which he saith, "they have been turned back in the day of war," the following words do teach, wherein he hath most clearly explained this: "they have not kept," he saith, "the testament of God, and in His law they would not walk" (ver. 10). Behold what is, "they have been turned back in the day of war:" they have not kept the testament of God. When they were bending and shooting bows, they did also utter the words of most forward promise, saying, "Whatsoever things the Lord our God hath spoken we will do, and we will hear."9 "They have been turned back in the day of war:" because the promise of obedience not hearing but temptation doth prove. But he whose spirit hath been trusted with God, keepeth hold on God, who is faithful, and "cloth not suffer him to be tempted above that which he is able; but will make with the temptation a way of escape also," that he may be able to endure, and may not be turned back in the day of war. ...Therefore these men have been thus branded: "a generation," he saith, "which hath not directed their heart." It hath not been said, works, but heart. For when the heart is directed, the works are right; but when the heart is not directed, the works are not right, even though they seem to be right.

And how the crooked generation hath not directed the heart, hath sufficiently been shown, when he saith, "and the spirit thereof hath not been trusted with God." For God is right: and therefore by cleaving to the right, as to an immutable rule, the heart of a man can be made right, which in itself was crooked. ...

10. "And they forgat His benefits, and the wonderful works of Him which He showed to them; before their fathers the wonderful things which He did" (ver. 11). What this is, is not a question to be negligently passed over. Concerning those very fathers he was speaking a little before, that they had been a generation crooked and embittering. ...What fathers, inasmuch as these are the very fathers, whom he would not have posterity to be like? If we shall take them to be those out of whom the others had derived their being, for example, Abraham, Isaac, Jacob, by this time they had long since fallen asleep, when God showed wonderful things in Egypt. For there followeth, "in the land of Egypt, in the plain of Thanis" (ver. 12): where it is said that God showed to them wonderful things before their fathers. Were they perchance present in spirit? For of the same the Lord saith in the Gospel, "for all do live to Him. Or do we more suitably understand thereby the fathers Moses and Aaron, and the other elders who are related in the same Scripture also to have received the Spirit, of which also Moses received, in order that they might aid him in ruling and bearing the same people? For why should they not have been called fathers? It is not in the same manner as God is the One Father, who doth regenerate with His Spirit those whom He doth make sons for an everlasting inheritance;

but it is for the sake of honour, because of their age and kindly carefulness: just as Paul the elder saith, "Not to confound you I am writing these things, but as my dearly beloved sons I am admonishing you: though he knew of a truth that it had been said by the Lord, "Call ye no man your father on earth, for One is your Father, even God. And this was not said in order that this term of human honour should be erased from our usual way of speaking: but lest the grace of God whereby we are regenerated unto eternal life, should be ascribed either to thepower or even sanctity of any man. Therefore when he said, "I have begotten you; he first said, "in Christ," and "through the Gospel; lest that might be thought to be of him, which is of God. ...Accordingly, the land of Egypt must be understood for a figure of this world. "The plain of Thanis" is the smooth surface of lowly commandment.

For lowly commandment is the interpretation of Thanis. In this world therefore let us receive the commandment of humility, in order that in another world we may merit to receive the exaltation which He hath promised, who for our sake here became lowly.

11. For He that "did burst asunder the sea and made them go through, did confine the waters as it were in bottles" (ver. 13), in order that the water might stand up first as if it were shut in, is able by His grace to restrain the flowing and ebbing tides of carnal desires, when we renounce this world, so that all sins having been thoroughly washed away, as if they were enemies, the people of the faithful may be made to pass through by means of the Sacrament of Baptism. He that "led them home in the cloud of the day, and in the whole of the night in the illumination of fire" (ver. 14), is able also spiritually to direct goings if faith crieth to Him, "Direct Thou my goings after Thy word. Of Whom another place is said, "For Himself shall make thy courses right, and shall prolong thy goings in peace" through Jesus Christ our Lord, whose Sacrament in this world, as it were in the day, is manifest in the flesh, as if in a cloud; but in the Judgment it will be manifest like as in a terror by night; for then there will be a great tribulation of the world like as it were fire, and it shall shine for the just and shall burn for the unjust. "He that burst asunder the rock in the desert, and gave them water as in a great deep" (ver. 15);

"and brought out water from the rock, and brought down waters like rivers" (ver. 16), is surely able upon thirsty faith to pour the gift of the Holy Spirit (the which gift the performance of that thing did spiritually signify), to pour, I say, from the Spiritual Rock that followed, which is Christ: who did stand and cry, "If any is athirst, let him come to Me: and, "he that shall have drunk of the water which I shall give, rivers of living water shall flow out of his bosom. For this He spake, as is read in the Gospel, to the Spirit, which they were to receive that believed in Him, unto whom like the rod drew near the wood of the Passion, in order that there might flow forth grace for believers. 12. And yet, "they," like a generation crooked and embittering, "added yet to sin against Him" (ver. 17): that is, not to believe. For this is the sin, whereof the Spirit doth convict the world, as the Lord saith, "Of sin indeed because they have not believed on Me." "And they exasperated the Most High in drought," which other copies have, "in a place without water," which is a more exact translation from the Greek, and doth signify no other

thing than drought. Was it in that drought of the desert, or rather in their own? For although they had drank of the rock, they had not their bellies but their minds dry, freshening with no fruitfulness of righteousness. In that drought they ought the more faithfully to have been suppliant unto God, in order that He who had given fulness unto their jaws, might give also equity to their manners. For unto him the faithful soul doth cry, "Let mine eyes see equity."

13. "And they tempted God in their hearts, in order that they might seek morsels for their souls" (ver. 18). It is one thing to ask in believing, another thing in tempting. Lastly there followeth, "And they slandered God, and said, Shall God be able to prepare a table in the desert?" (ver. 19). "For He smote the rock, and the waters flowed, and torrents gushed forth: will He be able to give bread also, or to prepare a table for His people?" (ver. 20). Not believing therefore, they sought morsels for their souls. Not so the Apostle James doth enjoin a morsel to be asked for the mind, but doth admonish that it be sought by believers, not by such as tempt and slander God. "But if any one of you," he saith, "doth lack wisdom, let him ask of God, who doth give to all men abundantly, and doth not upbraid, and it shall be given to him: but let him ask in faith, nothing wavering." This faith had not that generation which "had not directed their heart, and the spirit thereof had not been trusted with God."

14. "Wherefore the Lord heard, and He delayed, and fire was lighted in Jacob, and wrath went up into Israel" (ver. 21). He hath explained what he hath called fire. He hath called anger fire: although in strict propriety fire did also burn up many men. What is therefore this that he saith, "The Lord heard, and He delayed"? Did He delay to conduct them into the land of promise, whither they were being led: which might have been done in the space of a few days, but on account of sins they must needs be wasted in the desert, where also they were wasted during forty years? Anti if this be so, He did then delay the people, not those very persons who tempted and slandered God: for they all perished in the desert, and their children journeyed into the land of promise. Or did He delay punishment, in order that He might first satisfy unbelieving concupiscence, lest He might be supposed to be angry, because they were asking of Him what He was not able to do? "He heard," then, "and He delayed to avenge:" and after He had done what they supposed He was not able to do, then "anger went up upon Israel."

15. Lastly, when both these things have been briefly touched, afterwards he is evidently following out the order of the narrative. "Because they believed not in God, nor hoped in His saving health" (ver. 22). For when he had told why fire was lighted in Jacob, and anger went up upon Israel, that is to say, "because they believed not in God, nor hoped in His saving health: immediately subjoining the evident blessings for which they were ungrateful, he saith, "and He commanded the clouds above, and opened the doors of Heaven" (ver. 23). "And He rained upon them manna to eat, and gave them bread of Heaven" (ver. 24). "Bread of angels man did eat: dainties He sent them in abundance" (ver. 25). He brought over the South Wind from Heaven, and in His virtue He led in the South West Wind" (ver. 26). "And He rained upon them fleshes like dust, and winged fowls like the sand of the sea" (ver. 27). "And they fell in the midst of their camp, around their tabernacles" (ver. 28). "And they ate and were filled exceedingly; and their desire He brought to them: they were not deprived of their desire" (ver. 29). Behold why He had delayed. But what He had delayed let us hear. "Yet the morsel was in their mouths, and the anger of God came down upon them" (ver. 30). Behold what He had delayed. For before "He delayed: and afterwards, "fire was lighted in Jacob and anger went up upon Israel.

He had delayed therefore in order that He might first do what they had believed that He could not do, and then might bring upon them what they deserved to suffer. For if they placed their hope in God, not only would their desires of the flesh but also those of the spirit have been fulfilled. For he that ..."opened the doors of Heaven, and rained upon them manna to eat," that He might fill the unbelieving, is not without power to give to believers Himself the true Bread from Heaven, which the manna did signify: which is indeed the food of Angels, whom being incorruptible the Word of God doth incorruptibly feed: the which in order that man might eat, He became flesh, and dwelled in us. For Himself the Bread by means of the Evangelical clouds is being rained over the whole world, and, the hearts of preachers like heavenly doors, being opened, is being preached not to a murmuring and tempting synagogue, but to a Church believing and putting hope in Him. He is able also to feed the feeble faith of such as tempt not, but believe, with the signs of words uttered by the flesh and speeding through the air, as though it were fowls: not however with such as come from the north, where cold and

mist do prevail, that is to say, eloquence which is pleasing to this world, but by bringing over the South Wind from Heaven; whither, except to the earth?

In order that they who are feeble in faith, by hearing things earthly may be nourished up to receive things heavenly. ... 16. But as to unbelievers, being a crooked and embittering generation, as it were, while the morsel was yet in their mouths, "the anger of God went up upon them, and it slew among the most of them" (ver. 31): that is, the most of them, or as some copies have it, "the fat ones of them," which however in the Greek copies which we had, we did not find. But if this be the truer reading, what else must be understood by "the fat ones of them," than men mighty in pride, concerning whom is said, "their iniquity shall come forth as if out of fat"? "And the elect of Israel He lettered." Even there there were elect, with whose faith the generation crooked and embittering was not mixed. But they were fettered, so that they might in no sort profit them for whom they desired that they might provide from a fatherly affection. For what is conferred by human mercy, on those with whom God is angry? Or rather hath He willed it to be understood, how that even the elect were fettered at the same time with them, in order that they who were diverse both in mind and in life, might endure sufferings with them for an example not only of righteousness, but also of patience? For we have learned that holy men were even led captive with sinners for no other reason; since in the Greek copies we read not enepodisen, which is "fettered;" but sunepodisen, which is rather "fettered together with."

17. But the generation crooked and embittering, "in all these things sinned yet more, and they believed not in His wonderful works" (ver. 32). "And in their days failed in vanity" (ver. 33). Though they might, if they had believed have had days in truth without failing, with Him to whom hath been said, "Thy years shall not fail." Therefore, "their days failed in vanity, and their years with haste." For the whole life of mortal men is hastening, and that which seemeth to be longer is but a vapour of somewhat longer duration. 18. Nevertheless, "when he slew them they sought Him:" not for the sake of eternal life, but fearing to end the vapour too soon. There sought Him then, not indeed those whom, He had slain, but they that were afraid of being slain according to the example of them. But the Scripture hath so spoken of them as if they sought God who were slain; because they wereone people, and it is spoken as if of one body: "and they returned, and at dawn they came to God" (ver. 34). "And they remembered that God is their Help-

er, and the High God is their Redeemer" (ver. 35). But all this is for the sake of acquiring temporal good things, and for avoiding temporal evil things. For they that did seek God for the sake of temporal blessings, sought not God indeed, but things. Thus with those God is worshipped with slavish fear, not free love. Thus then God is not worshipped, for that thing is worshipped which is loved. Whence because God is found to be greater and better than all things, He must be loved more than all things, in order that He may be worshipped.

19. Lastly, here let us see the words following: "And they loved Him," he saith, "in their mouth, and in their tongue they lied unto Him" (ver. 36). "But their heart was not right with Him, and they were not counted faithful in His Testament" (ver. 37). One thing on their tongue, another thing in their heart He found, unto whom the secret things of men are naked, and without any impediment He saw what they loved rather. Therefore the heart is right with God, when it doth seek God for the sake of God. For one thing he desired of the Lord, the same he will require, that he may dwell always in the House of the Lord, and may meditate on the pleasantness of Him. Unto Whom saith the heart of the faithful, I will be filled, not with the flesh-pots of the Egyptians, nor with melons and gourds, and garlick and onions, which a generation crooked and embittering did prefer even to bread celestial, nor with visible manna, and those same winged fowls; but, "I will be filled, when Thy glory shall be made manifest." For this is the inheritance of the New Testament, wherein they were not counted faithful; whereof however the faith even at that time, when it was veiled, was in the elect, and now, when it hath already been revealed, it is not in many that are called. "For many have been called, but few are elect." Of such sort therefore was the generation crooked and embittering, even when they were seeming to seek God, loving in mouth, and in tongue lying; but in heart not right with God, while they loved rather those things, for the sake of which they required the help of God.

20. "But He is Himself merciful, and will become propitious to their sins, and He will not destroy them. And He will abound to turn away His anger, and He will not kindle all his anger" (ver. 38). By these words many men promise to themselves impunity for their iniquity from the Divine Mercy, even if they shall have persevered in being such, as that generation is described, "crooked and embittering; which hath not directed their heart, and

the spirit thereof hath not been trusted with God: with whom it is not profitable to agree. For if, to speak in their words, God will perchance not destroy no not even bad men, without doubt He will not destroy good men. Why then do we not rather choose that wherein there is no doubt? For they that lie to Him in their tongue, though their heart doth hold some other thing, do think indeed, and will, even God to be a liar, when He doth menace upon such men eternal punishment. But whilst they do not deceive Him with their lying, He doth not deceive them with speaking the truth. These words therefore of divine sayings, concerning which the crooked generation doth cajole itself, let it not make crooked like its own heart: for even when it is made crooked, they continue right.

For at first they may be understood according to that which is written in the Gospel, "that ye may be like your Father who is in the Heavens, who maketh His sun to rise upon good men and evil men, and raineth upon just men and unjust men. For who could not see, how great is the long-suffering of mercy with which He is sparing evil men? But before the Judgment, He spared then that nation in such sort, that He kindled not all His anger, utterly to root it up and bring it to an end: which thing in His words and in the intercession for their sins of His servant Moses doth evidently appear, where God saith, "Let Me blot them out, and make thee into a great nation: he intercedeth, being more ready to be blotted out for them than that they should be; knowing that he is doing this before One Merciful, who inasmuch as by no means He would blot out him, would even spare them for his sake. For let us see how greatly He spared, and doth still spare. ...

21. In the second place, that we may not seem to do violence to divine words, and lest in the place where there was said, "He will not destroy them," we should say, "But hereafter He will destroy them:" concerning this very present Psalm let us turn to a very common phrase of the Scripture, whereby this question may be more diligently and more truly solved. Speaking of these same persons a little lower down, when He had made mention of the things which the Egyptians because of them had endured, He saith, ..."And He led them unto the mount of His sanctification, the mount which His fight hand won. And He cast out from their face the nations, and by lot distributed to them the land in the cord of distribution." If any one at these words should press a question upon us, and should say, How doth he make mention of all these things as having been bestowed upon them, when the

same persons were not led into the land of promise, as were delivered from Egypt, inasmuch as they were dead? What shall we reply but that they were spoken of, because they were the self-same people by means of a succession of sons? ...

22. "And He remembered that they are flesh, a spirit going and not returning" (ver. 39). Therefore calling them and pitying them through His grace, He called them back Himself, because of themselves they could not return. For how doth flesh return, "a spirit walking and not turning back," while a weight of evil deserts doth weigh it down unto the lowest and far places of evil, save through the election of grace? ...For thus also is solved this no unimportant question, how it is written in the Proverbs, when the Scripture was speaking of the way of iniquity, "all they that walk in her shall not return." For it hath been so spoken as if all ungodly men were to be despaired of: but the Scripture did only commend grace; for of himself man is able to walk in that way, but is not able of himself to return, except when called back by grace.

23. I say then of these crooked and embittering persons, "How often they exasperated Him in the desert, and provoked Him to wrath in the waterless place! (ver. 40). "And they turned themselves and tempted God, and exasperated the Holy One of Israel" (ver. 41). He is repeating that same unbelief of theirs, of which He had made mention above. But the reason of the repetition is, in order that there may be mentioned also the plagues which He inflicted on the Egyptians for their sakes: all which things they certainly ought to have remembered, and not to be ungrateful. Lastly, there followeth what? "They remembered not His hands, in the day when He redeemed them from the hand of the troubler" (ver. 42). And he beginneth to speak of what things He did to the Egyptians: "He set in Egypt His signs, and His prodigies in the plain of Thanis" (ver. 43): "and He turned their rivers into blood, and their showers lest they should drink" (ver. 44), or rather, "the flowings of waters," as some do better understand by what is written in Greek, ta ombrhmata, which in Latin we call scaturigines, waters bubbling from beneath. "He sent upon them the dog-fly, and it ate them up; and the frog, and it destroyed them" (ver. 45). "And He gave their fruit to the mildew, and their labours to the locust" (ver. 46). "And He slew with hail their vineyards, and their mulberry trees with frost" (ver. 47).

"And He gave over to the hail their beasts of burden, and their possessions to the fire" (ver. 48). "He sent upon them the anger of His indignation, indignation and anger and tribulation, a visitation through evil angels" (ver. 49). He made a way to the course of His anger, and their beasts of burden He shut up in death (ver. 50). "And He smote every first-born thing in the land of Egypt, the first-fruits of their labours in the tabernacles of Cham" (ver. 51). 24. All these punishments of the Egyptians may be explained by an allegorical interpretation, according as one shall have chosen to understand them, and to compare them to the things whereunto they must be referred. Which we too will endeavour to do; and shall do it the more properly, the more we shall have been divinely aided. For to do this, those words of this Psalm do constrain us, wherein it was said, "I will open in parables my mouth, I will declare propositions from the beginning. For for this cause even some things have been here spoken of, which that they befell the Egyptians at all we read not, although all their plagues are most carefully related in Exodus according to their order, so that while that which is not there mentioned we are sure hath not been mentioned in the Psalm to no purpose, and we can interpret the same only figuratively, we may at the same time understand that even the rest of the things which it is evident did happen, were done or described for the sake of some figurative meaning. For the Scripture doth so do in many passages of the prophetic sayings. ...In the plagues therefore of the Egyptians, which are in the book which is called Exodus, wherethe Scripture hath been especially careful, that those things whereby they were afflicted should be all related in order, there is not found what this Psalm hath, "and He gave to the mildew their fruits.

This also wherein, when he had said, "and He gave over to the hail theirbeasts," he hath added, "and their possession tothe fire : of the beasts slain with hail is read in Exodus; but how their possession was burned with fire, is not read at all. Although voices and fires do come together with hail, just as thunderings do commonly accompany lightnings; nevertheless, it is not written that anything was given over to the fire that it should be burned. Lastly, the soft things which the hail could not hurt, are said not to have been smitten, that is, hurt with hard blows; which things the locust devoured afterwards. Also that which is here spoken of, "and their mulberry trees with hoar-frost," is not in Exodus. For hoar-frost doth differ much from hail; for in the clear winter nights the earth is made white with hoar-

frost. 25. What then those things do signify, let the interpreter say as he can, let reader and hearer judge as is just. The water turned into blood seemeth to me to signify a carnal view of the causes of things. Dog-fly, are the manners of dogs who see not even their parents when first they are born. The frog is very talkative vanity. Mildew doth hurt secretly, which also some have interpreted by rust, others black mould: which evil thing to what vice is it more appropriately compared, than to what doth show itself least readily, like the trusting much in one's self? For it is a blighting air which doth work this secretly among fruits: just like in morals, secret pride, when a man thinketh himself to be something, though he is nothing. The locust is malice hurting with the mouth, that is, with unfaithful testimony. The hail is iniquity taking away the goods of others; whence theft, robberies, and depredations do spring: but more by his wickedness the plunderer himself is plundered. The hoar-frost doth signify the fault wherein the love of one's neighbour by the darkness of foolishness, like as it were by the cold of night, is frozen up.

But the fire, if here it is not that which is mentioned which was in the hail out of the lightning clouds, forasmuch as he hath said here, "He gave over their possession to the fire," where he implieth that a thing was burned, which by that fire we read not to have been done,-it seemeth to me, I say, to signify the savageness of wrath, whereby even man-slaying may be committed. But by the death of beasts was figured, as far as I judge, the loss of chastity. For concupiscence, whereby offspring do arise, we have in common with beasts. To have this therefore tamed and ordered, is the virtue of chastity. The death of the first-born things, is the putting off of the very justice whereby a man doth associate with mankind. But whether the figurative significations of these things be so, or whether they are better understood in another way, whom would it not move, that with ten plagues the Egyptians are smitten, and with ten commandments the tables are inscribed, that thereby the people of God should be ruled? Concerning the comparing of which one with the other, inasmuch as we have spoken elsewhere, there is no need to load the exposition of this Psalm therewith: thus much we remind you, that here too, though not in the same order, yet ten plagues of the Egyptians are commemorated, forasmuch as in the place of three which are in Exodus and are not here, to wit, lice, boils, darkness;

other three are commemorated, which are not there, that is to say, mildew, hoarfrost, and fire; not of lightning, but that where-unto their posses-

sion was given over, which is not read of in that place. 26. But it hath been clearly enough intimated, that by the judgment of God these things befell them through the instrumentality of evil angels, in this wicked world, as though it were in Egypt and in the plain of Thanis, where we ought to be humble, until there come that world, wherein we may earn to be exalted out of this humiliation. For even Egypt in the Hebrew tongue doth signify darkness or tribulations, in which tongue, Thanis, as I have observed, is understood to be humble commandment. Concerning the evil angels therefore in this Psalm, while he was speaking of those very plagues, there hath been something inserted, which must not be passed over cursorily: "He sent upon them," he saith, "an infliction through evil angels. Now that the devil and his angels are so very evil, that for them everlasting fire is prepared, no believer is ignorant: but that there should be sent by means of them an infliction from the Lord God upon certain whom He judgeth to be deserving of this punishment, seemeth to be a hard thing to those who are little prone to consider, how the perfect justice of God doth use well even evil things. For these indeed, as far as regardeth their substance, what other person but Himself hath made? But evil He hath not made them: yet He doth use them, inasmuch as He is good, well, that is, conveniently and justly: just as on the other hand unrighteous men do use His good creatures in evil manner.

God therefore doth use evil angels not only to punish evil men, as in the case of all those concerning whom the Psalm doth speak, as in the case of king Achab, whom a spirit of lying by the will of God did beguile, in order that he might fall in war: but also to prove and make manifest good men, as He did in the case of Job. But as far as regardeth that corporal matter of visible elements, I suppose that thereof angels both good and evil are able to make use, according to the power given to each: just as also men good and evil do use such things, as far as they are able, according to the measure of human infirmity. For we use both earth and water, and air, and fire, not only in things necessary for our support, but also in many operations superfluous and playful, and marvellously artificial. For countless things, which are called mhxanhmata, are moulded out of these elements scientifically employed. But over these things angels have a far more extended power, both the good and the evil, though greater is that which the good have; but only so far as is commanded or permitted by the will and providence of God; on

which terms also we have it. For not even in these cases are we able to do all that we will.

But in a book the most unerring we read that the devil was able even to send fire from Heaven, to burn up with wonderful and awful fierceness so great a number of the cattle of a holy man: which thing no one of the faithful would dare perchance to ascribe to the devil, except it were read on the authority of Holy Scripture. But that man, being by the gift of God just and firm, and of godly knowledge, saith not, The Lord hath given, the devil hath taken away: but, "The Lord hath given, the Lord hath taken away: very well knowing that even what the devil was able to do with these elements, he would still not have done to a servant of God, except at his Lord's will and permission; he did confound the malice of the devil, forasmuch as he knew who it was that was making use thereof to prove him. In the sons then of unbelief like as it were in his own slaves, he doth work, like men with their beasts, and even therewith only so far as is permitted by the just judgment of God. But it is one thing when his power is restrained from treating even his own as he pleases, by a greater power; another thing when to him power is given even over those who are alien from him. Just as a man with his beast, as men understand it, doeth what he will, and yet doth not indeed, if he be restrained by a greater power:

but with another man's beast to do something, he doth wait until power be given from him unto whom it belongeth. In the former case the power which there was is restrained, in the latter that which there was not is conceded. 27. And if such be the case, if through evil angels God did inflict those plagues upon the Egyptians, shall we dare to say that the water also was turned into blood by means of those same angels, and that frogs were created by means of the same, the like whereunto even the magicians of Pharaoh were able to make by their enchantments; so as that evil angels stood on both sides, on the one side afflicting them, on the other side deceiving them, according to the judgment and dispensation of the most just and most omnipotent God, who doth justly make use of even the naughtiness of unrighteous men? I dare not to say so. For whence was it that the magicians of Pharaoh could by no means make lice? Was it not because even these same evil angels were not suffered to do this? Or, to speak more truly, is not the cause hidden, and it doth exceed our powers of inquiry? For if we shall have supposed that God wrought those things by means of evil angels, because

punishments were being inflicted, and not blessings being bestowed, as though God doth inflict punishments upon no one by means of good angels, but by means of those executioners as it were of the heavenly wrath; the consequence will be that we must believe that even Sodom was overthrown by means of evil angels, and that Abraham and Lot would seem to have entertained under their roof evil angels;

the which, as being contrary to the most evident Scriptures, far be it that we should think. It is clear then that these things might have been done to men by means of good and evil angels. What should be done or when it should be done doth escape me: but Him that doeth it, it escapeth not, and him unto whom He shall have willed to reveal it. Nevertheless, as far as divine Scripture doth yield to our application thereto, on evil men that punishments are inflicted both by means of good angels, as upon the Sodomites, and by means of evil angels, as upon the Egyptians, we read: but that just men with corporal penances by means of good angels are tried and proved, doth not occur to me. 28. But as far as regardeth the present passage of this Psalm, if we dare not ascribe those things which were marvellously formed out of creatures, to evil angels; we have a thing which without doubt we can ascribe to them; the dyings of the beasts, the dyings of the first-born, and this especially whence all these things proceeded, namely, the hardening of heart, so that they would not let go the people of God. For when God is said to make this most iniquitous and malignant obstinacy, He maketh it not by suggesting and inspiring, but by forsaking, so that they work in the sons of unbelief that which God doth duly and justly permit. ...Moreover, those evil manners which we said were signified by these corporal plagues, on account of that which was said before, "I will open in parables my mouth," are most appropriately believed by means of evil angels to have been wrought in those that are made subject to them by Divine justice. For neither when that cometh to pass of which the apostle speaketh, "God gave them over into the lusts of their heart, that they should do things which are not convenient," can it be but that those evil angels dwell and rejoice therein, as in the matter of their own work: unto whom most justly is human haughtiness made subject, in all save those whom grace doth deliver. "And for these things who is sufficient?

Whence when he had said, "He sent unto them the anger of His indignation, indignation and anger and tribulation, an infliction through evil an-

gels; for this which he hath added, "a way He hath made for the path of His anger" (ver. 50), whose eye, I pray, is sufficient to penetrate, so that it may understand and take in the sense lying hidden in so great a profundity? For the path of the anger of God was that whereby He punished the ungodliness of the Egyptians with hidden justice: but for that same path He made a way, so that drawing them forth as it were from secret places by means of evil angels unto manifest offences, He most evidently inflicted punishment upon those that were most evidently ungodly. From this power of evil angels nothing doth deliver man but the grace of God, whereof the Apostle speaketh, "Who hath delivered us from the power of darkness, and l hath translated us into the kingdom of the Sonof His love: of which things that people didbear the figure, when they were delivered fromthe power of the Egyptians, and translated into the kingdom of the land of promise flowing with milk and honey, which doth signify the sweetness of grace.

29. The Psalm proceedeth then after the commemoration of the plagues of the Egyptians (ver. 51) and saith, "And He took away like sheep His people, and He led them through like a flock in the desert" (ver. 52). "And He led them down in hope, and they feared not, and their enemies the sea covered" (ver. 53). This cometh to pass to so much the greater good, as it is a more inward thing, wherein being delivered from the power of darkness, we are in mind translated into the Kingdom of God, and with respect to spiritual pastures we are made to become sheep of God, walking in this world as it were in a desert, inasmuch as to no one is our faith observable: whence saith the Apostle, "Your life is hidden with Christ in God." But we are being led home in hope, "For by hope we are saved." Nor ought we to fear. For, "If God be for us, who can be against us" And our enemies the sea hath covered, He hath effaced them in baptism by the remission of sins.

30. In the next place there followeth, "And He led them into the mountain of His sanctification" (ver. 54). How much better into Holy Church! "The mountain which His right hand hath gotten." How much higher is the Church which Christ hath gotten, concerning whom has been said, "And to whom has the arm of the Lord been revealed?" (ver. 55). "And He cast forth from the face of them the nations." And from the face of His faithful. For nations in a manner are the evil spirits of Gentile errors. "And by lot He divided unto them the land in the cord of distribution." And in us "all things one and the same Spirit doth work, dividing severally to every one as He wil-

leth." 31. "And He made to dwell in their tabernacles the tribes of Israel." In the tabernacles, he saith, of the Gentiles He made the tribes of Israel to dwell, which I think can better be explained spiritually, inasmuch as unto celestial glory, whence sinning angels have been cast forth and cast down, by Christ's grace we are being uplifted. For that generation crooked and embittering, inasmuch as for these corporal blessings they put not off the coat of oldness, "Did tempt" yet, "and provoked the high God, and His testimonies they kept not (ver. 56): and they turned them away, and they kept not the covenant, like their fathers" (ver. 57). For under a sort of covenant and decree they said, "All things which our Lord God hath spoken we will do, and we will hear." It is a remarkable thing indeed which he saith, "like their fathers:" while throughout the whole text of the Psalm he was seeming to speak of the same men as it were, yet now it appeareth that the words did concern those who were already in the land of promise, and that the fathers spoken of were of those who did provoke in the desert. "They were turned," he saith, "into a crooked," or, as some copies have it, "into a perverse bow" (ver. 58). But what this is doth better appear in that which followeth, where he saith, "And unto wrath they provoked Him with their hills" (ver. 59). It doth signify that they leaped into idolatry. The bow then was perverted, not for the name of the Lord, but against the name of the Lord: who said to the same people, "Thou shalt have none other Gods but Me." But by the bow He doth signify the mind's intention. This same idea, lastly, more clearly working out, "And in their graven idols," he saith, "they provoked Him to indignation."

32. "God heard, and He despised: that is, He gave heed and took vengeance. "And unto nothing He brought Israel exceedingly" (ver. 60). For when God despised, what were they who by God's help were what they were? But doubtless he is commemorating the doing of that thing, when they were conquered by the Philistines in the time of Heli the priest, and the Ark of the Lord was taken, and with great slaughter they were laid low. This it is that he speaketh of. "And He rejected the tabernacle of Selom, His tabernacle, where He dwelled among men" (ver. 61). He hath elegantly explained why He rejected His tabernacle, when he saith, "where He dwelled among men. When therefore they were not worthy for Him to dwell among, why should He not reject the tabernacle, which indeed not for Himself He had established, but for their sakes, whom now He judged unworthy for Him to dwell among. "And He gave over unto captivity their strength, and their

beauty unto the hands of the enemy. The very Ark whereby they thought themselves invincible, and whereon they plumed themselves, he calleth their "virtue" and "beauty. Lastly, also afterward, when they were living ill, and boasting of the temple of the Lord, He doth terrify them by a Prophet, saying, "See ye what I have done to Selom, where was My tabernacle. "And He ended with the sword His people, and His inheritance He despised" (ver. 62). "Their young men the fire devoured: that is, wrath.

"And their virgins mourned not" (ver. 63). For not even for this was there leisure, in fear of the foe. "Their priests fell by the sword, and their widows were not lamented" (ver. 64). For there fell by the sword the sons of Heli, of one of whom the wife being widowed, and presently dying in child-birth, because of the same confusion could not be mourned with the distinction of a funeral. "And the Lord was awakened as one sleeping" (ver. 65). For He seemeth to sleep, when He giveth His people into the hands of those whom He hateth, when there is said to them, "Where is thy God? "He was awakened, then, like one sleeping, like a mighty man drunken with wine. No one would dare to say this of God, save His Spirit. For he hath spoken, as it seemeth to ungodly men reviling; as if like a drunken man He sleepeth long, when He succoureth not so speedily as men think.

33. "And He smote His enemies in the hinder parts" (ver. 66): those, to wit, who were rejoicing that they were able to take His Ark: for they were smitten in their back-parts. Which seemeth to me to be a sign of that punishment, wherewith a man will be tortured, if he shall have looked back upon things behind; which, as saith the Apostle, he ought to value as dung. For they that do so receive the Testament of God, as that they put not off from them the old vanity, are like the hostile nations, who did place the captured Ark of the Testament beside their own idols. And yet those old things even though these be unwilling do fall: for "all flesh is hay, and the glory of man as the flower of hay. The hay hath dried up, and the flower hath fallen off:" but the Ark of the Lord "abideth for everlasting," to wit, the secret testament of the kingdom of Heaven, where is the eternal Word of God. But they that have loved things behind, because of these very things most justly shall be tormented. For "everlasting reproach He hath given to them." (ver. 67).

34. "And He rejected," he saith, "the tabernacle of Joseph, and the tribe of Ephraim He chose not" (ver. 68). "And He chose the tribe of Judah" (ver. 69).

He hath not said, He rejected the tabernacle of Reuben, who was the first-born son of Jacob; nor them that follow, and precede Judah in order of birth; so that they being rejected and not chosen, the tribe of Judah was chosen. For it might have been said that they were deservedly rejected; because even in the blessing of Jacob wherewith he blessed his sons, he mentioneth their sins, and deeply abhorreth them; though among them the tribe of Levi merited to be the priestly tribe, whence also Moses was. Nor hath he said, He rejected the tabernacle of Benjamin, or the tribe of Benjamin He chose not, out of which a king already had begun to be; for thence there had been chosen Saul; whence because of the very proximity of the time, when he had been rejected and refused, and David chosen, this might conveniently have been said; but yet was not said: but he hath named those especially who seemed to excel for more surpassing merits. For Joseph fed in Egypt his father and his brethren, and having been impiously sold, because of his piety, chastity, wisdom, he was most justly exalted; and Ephraim by the blessing of his grandfather Jacob was preferred before his elder brother: and yet God "rejected the tabernacle of Joseph, and the tribe of Ephraim He chose not.

In which place by these names of renowned merit, what else do we understand but that whole people with old cupidity requiring of the Lord earthly rewards, rejected and refused, but the tribe of Judah chosen not for the sake of the merits of that same Judah? For far greater are the merits of Joseph, but by the tribe of Judah, inasmuch as thence arose Christ according to the flesh, the Scripture doth testify of the new people of Christ preferred before that old people, the Lord opening in parables His mouth. Moreover, thence also in that which followeth, "the Mount Sion which He chose," we do better understand the Church of Christ, not worshipping God for the sake of the carnal blessings of the present time, but from afar looking for future and eternal rewards with the eyes of faith: for Sion too is interpreted a "looking out." 35. Lastly there followeth, "and He builded like as of unicorns His sanctification" (ver. 70): or, as some interpreters have made thereof a new word, "His sanctifying.:" The unicorns are rightly understood to be those, whose firm hope is uplifted unto that one thing, concerning which another Psalm saith, "One thing I have sought of the Lord, this I will require." But the sanctifying of God, according to the Apostle Peter, is understood to be a holy people and a royal priesthood. But that which followeth, "in the land which He founded

for everlasting:" which the Greek copies have eij ton aipna, whether it be called by us "for everlasting," or "for an age," is at the pleasure of the Latin translators; forasmuch as it doth signify either: and therefore the latter is found in some Latin copies, the former in others. Some also have it in the plural, that is, "for ages:" which in the Greek copies which we have had we have not found. But which of the faithful would doubt, that the Church, even though, some going, others coming, she doth pass out of this life in mortal manner, is yet founded for everlasting?

36. "And He chose David His servant" (ver. 71). The tribe, I say, of Judah, for the sake of David: but David for the sake of Christ: the tribe then of Judah for the sake of Christ. At whose passing by blind men cried out, "Have pity on us, Son of David:" and forthwith by His pity they received light, because true wasthe thing which they cried out. This then the Apostle doth not cursorily speak of, but doth heedfully notice, writing to Timothy, "Be thou mindful, that Christ Jesus hath risen from the dead, of the seed of David," etc. Therefore the Saviour Himself, made according to the flesh of the seed of David, is figured in this passage under the name of David, the Lord opening in parables His mouth. And let it not move us, that when he had said, "and hie chose David," under which name he signified Christ, he hath added, "His servant," not His Son. Yea even hence we may perceive, that not the substance of the Only-Begotten coeternal with the Father, but the "form of a servant" was taken of the seed of David.

37. "And He took him from the flocks of sheep, from behind the teeming sheep He received him: to feed Jacob His servant, and Israel His inheritance" (ver. 72). This David indeed, of whose seed the flesh of Christ is, from the pastoral care of cattle was translated to the kingdom of men: but our David, Jesus Himself, from men to men, from Jews to Gentiles, was yet according to the parable from sheep to sheep taken away and translated. For there are not now in that land "Churches of Judaea in Christ," which belonged to them of the circumcision after the recent Passion and Resurrection of our Lord, of whom saith the Apostle, "But I was unknown by face to the Churches of Judaea, which are in Christ," etc. Already from hence those Churches of the circumcised people have passed away: and thus in Judaea, which now doth exist on the earth, there is not now Christ. He hath been removed thence, now He doth feed flocks of Gentiles. Truly from behind teeming sheep He hath been taken thence. For those former Churches were

of such sort, as that of them it is said in the Song of Songs, "Thy teeth-are like a flock of shorn ewes going up from the washing, all of which do bear twins, and a barren one is not among them.

For they then laid aside like as it were fleeces the burdens of the world, when before the feet of the Apostles they laid the prices of their sold goods, going up from that Layer, concerning which the apostle Peter doth admonish them, when they were troubled because they had shed the blood of Christ, and he saith, "Repent ye, and let each one of you be baptized in the name of the Lord Jesus Christ, and your sins shall be forgiven you. But twins they begat, the works, to wit, of the two commandments of twin love, love of God, and love of one's neighbour: whence a barren one there was not among them. From behind these teeming sheep our David having been taken, doth now feed other flocks among the Gentiles, and those too "Jacob" and "Israel. For thus hath been said, "to feed Jacob His servant, and Israel His inheritance." ...Unless perchance any one be willing to make such a distinction as this; viz. that in this time Jacob serveth; but he will be the eternal inheritance of God, at that time when he shall see God face to face, whence he hath received the name Israel.

38. "And He fed them," he saith, "in the innocence of His heart" (ver. 73). What can be more innocent than He, who not only had not any sin whereby to be conquered, but even not any to conquer? "And in the understanding of His hands He led them home:" or, as some copies have it, "in the understandings of His hands." Any other man might suppose that it would have been better had it been said thus, "in innocence of hands and understanding of heart;" but He who knew better than others what He spake, preferred to join with the heart innocence, and with the hands understanding. It is for this reason, as far as I judge; because many men think themselves innocent, who do not evil things because they fear lest they should suffer if they shall have done them; but they have the will to do them, if they could with impunity. Such men may seem to have innocence of hands, but yet not that of heart. And what, I pray, or of what sort is that innocence, if of heart it is not, where man was made after the image of God? But in this which he saith, "in understanding (or intelligence) of His hands He led them home," he seemeth to me to have spoken of that intelligence which He doth Himself make in believers: and so "of His hands:" for making cloth belong to the

hands, but in the sense wherein the hands of God may be understood; for even Christ was a Man in such sort, that He was also God. ...

PSALM 79

1. Over the title of this Psalm, being so short and so simple, I think we need not tarry. But the prophecy which here we read sent before, we know to be evidently fulfilled. For when these things were being sung in the times of King David, nothing of such sort, by the hostility of the Gentiles, as yet had befallen the city Jerusalem, nor the Temple of God, which as yet was not even builded. For that after the death of David his son Salomon made a temple to God, who is ignorant? That is spoken of therefore as though past, which in the Spirit was seen to be future. "O God, the Gentiles have come into Thine inheritance" (ver. 1). Under which form of expression other things which were to come to pass, are spoken of as having been done. Nor must this be wondered at, that these words are being spoken to God. For they are not being represented to Him not knowing, by whose revelation they are foreknown; but the soul is speaking with God with that affection of godliness, of which God knoweth. For even the things which Angels proclaim to men, they proclaim to them that know them not; but the things which they proclaim to God, they proclaim to Him knowing, when they offer our prayers, and in ineffable manner consult the eternal Truth respecting their actions, as an immutable law. And therefore this man of God is saying to God that which he is to learn of God, like a scholar to a master, not ignorant but judging; and so either approving what he hath taught, or censuring what he hath not taught: especially because under the appearance of one praying, the Prophet is transforming into himself those who should be at the time when these things were to come to pass. But in praying it is customary to declare those things to God which He hath done in taking vengeance, and for a petition to be added, that henceforth He should pity and spare. In this way here also by him the judgments are spoken of by whom they are foretold, as if they were being spoken of by those whom they befell, and the very lamentation and prayer is a prophecy.

2. "They have defiled Thy holy Temple, they have made Jerusalem for a keeping of apples. "They have made the dead bodies of Thy servants morsels for the fowls of heaven, the fleshes of Thy saints for the beasts of the earth" (ver. 2). "They have poured forth their blood like water in the circuit of Jerusalem, and there was no one to bury them" (ver. 3). If in this prophecy

any one of us shall have thought that there must be understood that laying waste of Jerusalem, which was made by Titus the Roman Emperor, when already the Lord Jesus Christ, after His Resurrection and Ascension, was being preached among the Gentiles, it doth not occur to me how that people could now have been called the inheritance of God, as not holding to Christ, whom having rejected and slain, that people became reprobate, which not even after His Resurrection would believe in Him. and even killed His Martyrs. For out of that people Israel whosoever have believed in Christ; to whom the offer of Christ was made, and in a manner the healthful and fruitful fulfilment of the promise; concerning whom even the Lord Himself saith, "I am not sent but to the sheep which have been lost of the house of Israel," the same are they that out of them are the sons of promise; the same are counted for a seed; the same do belong to the inheritance of God. From hence are Joseph that just man, and the Virgin Mary who bore Christ:

hence John Baptist the friend of the Bridegroom, and his parents Zacharias and Elisabeth: hence Symeon the old, and Anna the widow, who heard not Christ speaking by the sense of the body; but while yet an infant not speaking, by the Spirit perceived Him: hence the blessed Apostles: hence Nathanael, in whom guile was not: hence the other Joseph, who himself too looked for the kingdom of God: hence that so great multitude who went before and followed after His beast, saying, "Blessed is He that cometh in the name of the Lord: among whom was also that company of children, in whom He declared to have been fulfilled, "Out of the mouth of infants and sucklings Thou hast perfected praise. Hence also were those after His resurrection, of whom on one day three and on another five thousand were baptized, welded into one soul and one heart by the fire of love; of whom no one spoke of anything as his own, but to them all things were common. Hence the holy deacons, of whom Stephen was crowned with martyrdom before the Apostles. Hence so many Churches of Judaea, which were in Christ, unto whom Paul was unknown by face, but known for an infamous ferocity, and more known for Christ's most merciful grace. Hence even he, according to the prophecy sent before concerning him, "a wolf ravening, in the morning carrying off, and in the evening dividing morsels; that is, first as persecutor carrying off unto death, afterwards as a preacher feeding unto life.

These are they that are out of that people the inheritance of God. ...So then even at this time a remnant through election of Grace have been saved.

This remnant out of that nation doth belong to the inheritance of God: not those concerning whom a little below he saith, "But the rest have been blinded. For thus he saith. "What then? That which Israel sought, this he hath not obtained: but the election hath obtained it: but the rest have been blinded. This election then, this remnant, that people of God, which God hath not cast off, is called His inheritance. But in that Israel, which hath not obtained this, in the rest that were blinded, there was no longer an inheritance of God, in reference to whom it is possible that there should be spoken, after the glorification of Christ in the Heavens, in the time of Titus the Emperor, "O God, there have come the Gentiles unto Thine inheritance," and the other things which in this Psalm seem to have been foretold concerning the destruction of both the temple and city belonging to that people.

3. Furthermore herein we ought either to perceive those things which were done by other enemies, before Christ had come in the flesh: at that time when there were even the holy prophets, when the carrying away into Babylon took place, and that nation was grievously afflicted, and at the time when under Antiochus also the Maccabees, having endured horrible sufferings, were most gloriously crowned. Or certainly if after the Resurrection and Ascension of the Lord the inheritance of God must be understood to be here spoken of; such things must be understood herein, as at the hands of worshippers of idols, and enemies of the name of Christ, His Church, in such a multitude of endured martyrs. ...This Church then, this inheritance of God, out of circumcision and uncircumcision hath been congregated, that is, out of the people of Israel, and out of the rest of the nations, by means of the Stone which the builders rejected, and which hath become for the Head of the corner, in which corner as it were two walls coming from different quarters were united. "For Himself is our peace, who hath made both one, that He might build two into Himself, making peace, and might unite together both in one Body unto God: in which Body we are sons of God, "crying, Abba Father." Abba, on account of their language; Father, on account of ours. For Abba is the same as Father. ...

4. But now in that which followeth, "they have made Jerusalem for a keeping of apples;" even the Church herself is rightly understood under this name, even the free Jerusalem our mother, concerning whom hath been written, "many more are the sons of the forsaken, than of her that hath the husband." The expression, "for a keeping of apples," I think must be under-

stood of the desertion which the wasting of persecution hath effected: that is, like a keeping of apples; for the keeping of apples is abandoned, when the apples have passed away. And certes when through the persecuting Gentiles the Church seemed to be forsaken, unto the celestial table, like as it were many and exceeding sweet apples from the garden of the Lord, the spirits of the martyrs did pass away. 5. "They have made," he saith, "the dead bodies of Thy servants morsels for the fowls of heaven, the fleshes of Thy saints for the beasts of the earth" (ver. 2). The expression, "dead bodies," hath been repeated in "fleshes:" and the expression, "of Thy servants," hath been repeated in, "of Thy saints." This only hath been varied, "to the fowls of heaven, and to the beasts of the earth." Better have they interpreted who have written "dead," than as some have it, "mortal." For "dead" is only said of those that have died; but mortal is a term applied even to living bodies. When then, as I have said, to their Husbandman the spirits of martyrs like apples had passed away, their dead bodies and their fleshes they set before the fowls of heaven and the beasts of the earth: as if any part of them could be lost to the resurrection, whereas out of the hidden recesses of the natural world He will renew the whole, by whom even our hairs have been numbered.

6. "They have poured forth their blood like water," that is, abundantly and wantonly, "in the circuit of Jerusalem" (ver. 3). If we herein understand the earthly city Jerusalem, we perceive the shedding of their blood in the circuit thereof, whom the enemy could find outside the walls. But if we understand it of that Jerusalem, concerning whom hath been said, "many more are the sons of her that was forsaken, than of her that hath the husband," the circuit thereof is throughout the universal earth. For in that lesson of the Prophet, wherein is written, "many more are the sons of her that was forsaken, than of her that hath the husband:" a little after unto the same is said, "and He that hath delivered thee, shall be called the God of Israel of the universal earth." The circuit then of this Jerusalem in this Psalm must be understood as followeth: so far as at that time the Church had been expanded, bearing fruit, and growing in the universal world, when in every part thereof persecution was raging, and was making havoc of the Martyrs, whose blood was being shed like water, to the great gain of the celestial treasuries. But as to that which hath been added, "and there was no one to bury:" it either ought not to seem to be an incredible thing that there should have been so great a panic in some places, that not any buriers at all of holy bodies came

forward: or certes that unburied corpses in many places might lie long time, until being by the religious in a manner stolen they were buried.

7. "We have become," he saith, "a reproach to our neighbours" (ver. 4). Therefore precious not in the sight of men, from whom this reproach was, but "precious in the sight of the Lord is the death of His saints." "A scoffing and derision:" or, as some have interpreted it, "a mockery to them that are in our circuit." It is a repetition of the former sentence. For that which above hath been called, "a reproach," the same hath been repeated in, "a scoffing and derision:" and that which above hath been said in, "to our neighbours," the same hath been repeated in, "to them that are in our circuit." Moreover, in reference to the earthly Jerusalem, the neighbours, and those in the circuit of that nation, are certainly understood to be other nations. But in reference to the free Jerusalem our mother, there are neighbours even in the circuit of her, among whom, being her enemies, the Church dwelleth in the circuit of the round world.

8. In the second place now giving utterance to an evident prayer, whence it may be perceived that the calling to remembrance of former affliction is not by way of information but prayer; "How long," he saith, "O Lord, wilt Thou be angry, unto the end? shall Thy jealousy burn like fire?" (ver. 5). He is evidently asking God not to be angry unto the end, that is, that this so great oppression and tribulation and devastation may not continue even unto the end; but that He moderate His chastening, according to that which is said in another Psalm, "Thou shalt feed us with the bread of tears, and Thou shalt give us to drink of tears in measure." For the, "how long, O Lord, wilt Thou be angry, unto the end?" hath been spoken in the same sense as if it had been said, Be not, O Lord, angry unto the end. And in that which followeth, "shall Thy jealousy burn like fire?" both words must be understood, both, "how long," and, "unto the end: "just as if there had been said, how long shall there burn like fire Thy jealousy unto the end? For these two words must be understood in the same manner as that word which was used a little higher up, namely, "they have made." For while the former sentence hath, "they have made the dead bodies of Thy servants morsels for the fowls of heaven:" this word the latter sentence hath not, wherein is said, "the fleshes of Thy saints for the beasts of the earth;" but there is surely understood what the former hath, namely, "they have made."

Moreover, the anger and jealousy of God are not emotions of God; as some do charge upon the Scriptures which they do not understand: but under the name of anger is to be understood the avenging of iniquity; under the name of jealousy, the exaction of chastity; that the soul may not despise the law of her Lord, and perish by departing in fornication from the Lord. These then in their actual operation in men's affliction are violent; but in the disposal of God they are calm, unto whom hath been said, "But Thou, O Lord of virtues, with calmness dost judge." But it is clearly enough shown by these words, that for sins these tribulations do befall men, though they be faithful: although hence may bloom the Martyrs' glory by occasion of their patience, and the yoke of discipline godly endured as the scourge of the Lord. Of this the Maccabees amid sharp tortures, of this the three men amid flames innocuous, of this the holy Prophets in captivity, do testify. For although paternal correction most bravely and most godly they endure, yet they do not hide the fact, that these things have befallen them for the deservings of their sins. ...

9. But that which he addeth, "Pour forth Thine anger upon the nations which have not known Thee, and upon the kingdoms which have not called upon Thy name" (ver. 6); this too is a prophecy, not a wish. Not in the imprecation of malevolence are these words spoken, but foreseen by the Spirit they are predicted: just as in the case of Judas the traitor, the evil things which were to befall him have been so prophesied as if they were wished. For in like manner as the prophet doth not command Christ, though in the imperative mood he giveth utterance to what he saith, "Gird Thou Thy sword about Thy thigh, O Most Mighty: in Thy beauty and in Thy goodliness, both go on, and prosperously proceed, and reign: so he doth not wish, but doth prophesy, who saith, "Pour forth Thine anger upon the nations which have not known Thee. Which in his usual way he repeateth, saying, "And upon the kingdoms which have not called upon Thy name. For nations have been repeated in kingdoms: and that they have not known Him, hath been repeated in this, that they have not called upon His name. How then must be understood, what the Lord saith in the Gospel concerning stripes, "the many and the few"? if greater the anger of God is against the nations, which have not known the Lord?

For in this which he saith, "Pour forth Thine anger," with this word he hath clearly enough pointed out, how great anger he hath willed that there

should be understood. Whence afterwards he saith, "Render to our neighbours seven times as much. Is it not that there is a great difference between servants, who, though they know not the will of their Lord, do yet call upon His name, and those that are aliens from the family of so great a Master, who are so ignorant of God, as that they do not even call upon God? For in place of Him they call upon either idols or demons, or any creature they choose; not the Creator, who is blessed for ever. For those persons, concerning whom he is prophesying this, he doth not even intimate to be so ignorant of the will of their God, as that still they fear the Lord Himself; but so ignorant of the Lord Himself, that they do not even call upon Him, and that they stand forth as enemies of His name. There is a great difference then between servants not knowing the will of their God, and yet living in His family and in His house, and enemies not only setting the will against knowing the Lord Himself, but also not calling upon His name, and even in His servants fighting against it.

10. Lastly, there followeth, "For they have eaten up Jacob, and his place they have made desolate" (ver. 7). ...How we should view" the place" of Jacob, must be understood. For rather the place of Jacob may be supposed to be that city, wherein was also the Temple, whither-unto the whole of that nation for the purpose of sacrifice and worship, and to celebrate the Passover, the Lord had commanded to assemble. For if the assemblies of Christians, letted and suppressed by persecutors, has been what the Prophet would have to be understood, it would seem that he should have said, places made desolate, not place. Still we may take the singular number as put for the plural number; as dress for clothes, soldiery for soldiers, cattle for beasts: for many words are usually spoken in this manner, and not only in the mouths of vulgar speakers, but even in the eloquence of the most approved authorities. Nor to divine Scripture herself is this form of speech foreign. For even she hath put frog for frogs, locust for locusts, and countless expressions of the like kind. But that which hath been said, "They have eaten up Jacob," the same is well understood, in that many men into their own evil-minded body, that is, into their own society, they have constrained to pass.

11. ...He subjoineth, "Remember not our iniquities of old" (ver. 8). He saith not bygone, which might have even been recent; but "of old," that is, coming from parents. For to such iniquities judgment, not correction, is owing. "Speedily let Thy mercies anticipate us." Anticipate, that is, at Thy judg-

ment. For "mercy exalteth above in judgment." Now there is "judgment without mercy," but to him that hath not showed mercy. But whereas he addeth, "for we have become exceeding poor:" unto this end he willeth that the mercies of God should be understood to anticipate us; that our own poverty, that is, weakness, by Him having mercy, should be aided to do His commandments, that we may not come to His judgment to be condemned. 12. Therefore there followeth, "Help us, O God, our healing One" (ver. 9). By this word Which he saith, "our healing One," he doth sufficiently explain what sort of poverty he hath willed to be understood, in that which he had said, "for we have become exceeding poor." For it is that very sickness, to which a healer is necessary. But while he would have us to be aided, he is neither ungrateful to grace, nor doth he take away free-will. For he that is aided, doth also of himself something. He hath added also, "for the glory of Thy Name, O Lord, deliver us:" in order that he who glorieth, not in himself, but in the Lord may glory. "And merciful be Thou," he saith, "to our sins for Thy Name's sake:" not for our sake. For what else do our sins deserve, but due and condign punishments? But "merciful be Thou to our sins, for Thy Name's sake." Thus then Thou dost deliver us, that is, dost rescue us from evil things, while Thou dost both aid us to do justice, and art merciful to our sins, without which in this life we are not. For "in Thy sight shall no man living be justified." But sin is iniquity. And "if Thou shalt have marked iniquities, who shall stand?"

13. But that which he addeth, "lest at any time they should say among the Gentiles, Where is their God? (ver. 10) must be taken as rather for the Gentiles themselves. For to a bad end they come that have despaired of the true God, thinking that either He is not, or doth not help His own, and is not merciful to them. But this which followeth, "and that there may be known among the nations before our eyes the vengeance of the blood of Thy servants which hath been shed: is either to be understood as of the time, when they believe in the true God that used to persecute His inheritance; because even that is vengeance, whereby is slain the fierce iniquity of them by the sword of the Word of God, concerning which hath been said, "Gird Thou Thy sword: or when obstinate enemies at the last are punished. For the corporal ills which they suffer in this world, they may have in common with good men. There is also another kind of vengeance; that wherein the Church's enlargement and fruitfulness in this world after so great persecu-

tions, wherein they supposed she would utterly perish, the sinner and unbeliever and enemy seeth, and is angry; "with his teeth he shall gnash, and shall pine away. For who would dare to deny that even this is a most heavy punishment?

But I know not whether that which he saith, "before our eyes," is taken with sufficient elegance, if by this sort of punishment we understand that which is done in the inmost recesses of the heart, and doth torment even those who blandly smile at us, while by us there cannot be seen what they suffer in the inner man. But the fact, that whether in them believing their iniquity is slain, or whether the last punishment is rendered to them persevering in their naughtiness, without difficulty of doubtfulness is understood in the saying, "that there may be known before our eyes vengeance among the nations." 14. And this indeed, as we have said, is a prophecy, not a wish. ...And the Lord in the Gospel hath set before us the widow for an example, who longing to be avenged, did intercede with the unjust judge, who at length heard her, not as being guided by justice, but overcome with weariness: but this the Lord hath set before us, to show that much more the just God will speedily make the judgment of His elect, who cry unto Him day and night. Thence is also that cry of the Martyrs under the altar of God that they may be avenged in the judgment of God. Where then is the, "Love your enemies, do good unto them that hate you, and pray for them that persecute you"? Where is also the, "Not rendering evil for evil, nor cursing for cursing: and, "unto no man rendering evil for evil"? ...For when the Lord was exhorting us to love enemies, He set before us the example of our Father, who is in Heaven, "who maketh His sun to rise upon good men and evil men, and raineth upon just men and unjust men: cloth He yet therefore not chasten even by temporal correction, or not condemn at the last the obstinately hardened? Let therefore an enemy be so loved as that the Lord's justice whereby he is punished displease us not, and let the justice whereby he is punished so please us, as that the joy is not at his evil but at the good Judge.

But a malevolent soul is sorrowful, if his enemy by being corrected shall have escaped punishment: and when he seeth him punished, he is so glad thathe is avenged, that he is not delighted with the justice of God, whom he loveth not, but with the misery of that man whom he hateth: and when he leaveth judgment to God, he hopeth that God will hurt more than he could hurt: and when he giveth food to his hungeringenemy, and drink to him

thirsty, he hath an evil-minded sense of that which is written, "For thus doing thou shalt heap coals of fire upon his head." ...In such sort then under the appearance of one asking in this Psalm, future vengeance on the ungodly is prophesied of, as that we are to understand that holy men of God have loved their enemies, and have wished no one anything but good, which is godliness in this world, everlasting life in that to come; but in the punishments of evil men, they have taken pleasure not in the ills of them, but in God's good judgments; and wheresoever in the holy Scriptures we read of their hatreds against men, they were the hatreds of vices, which every man must needs hate in himself, if he loveth himself.

15. But now in that which followeth, "Let there come in before Thy sight," or, as some copies have it, "In Thy sight, the groans of the fettered: not easily doth any one discover that the Saints were thrown into fetters by persecutors; and if this doth happen amid so great and manifold a variety of punishments, so rarely it doth happen, that it must not be believed that the prophet had chosen to allude to this especially in this verse. But, in fact, the fetters are the infirmity and the corruptibleness of the body, which do weigh down the soul. For by means of the frailty thereof, as a kind of material for certain pains and troubles, the persecutor might constrain her unto ungodliness. From these fetters the Apostle was longing to be unbound, and to be with Christ; but to abide in the flesh was necessary for their sakes unto whom he was ministering the Gospel. Until then this corruptible put on incorruption, and this mortal put on immortality, like as it were with fetters, the weak flesh doth let the willing spirit. These fetters then not any do feel, but they that in themselves do groan being burthened, desiring to be clothed upon with the tabernacle which is from Heaven; because both death is a terror, and mortal life is sorrow. In behalf of these men groaning the Prophet doth redouble his groaning, that their groaning may "come in in the sight of the Lord.

They also may be understood to be fettered, who are enchained with the precepts of wisdom, the which being patiently supported are turned into ornaments: whence it hath been written, "Put thy feet into her fetters. "According to the greatness," he saith, "of Thy arm, receive Thou unto adoption the sons of them that are put to death: or, as is read in some copies, "Possess Thou sons by the death of the punished. Wherein the Scripture seemeth to me to have sufficiently shown, what hath been the groan of the fettered, who

for the name of Christ endured most grievous persecutions, which in this Psalm are most clearly prophesied. For being beset with divers sufferings, they used to pray for the Church, that their blood might not be without fruit to posterity; in order that the Lord's harvest might more abundantly flourish by the very means whereby enemies thought that she would perish. For "sons of them that were put to death" he hath called them who were not only not terrified by the sufferings of those that went before, but in Him for whose name they knew them to have suffered, being inflamed with their glory which did inspire them to the like, in most ample hosts they believed. Therefore he hath said, "According to the greatness of Thine arm. For so great a wonder followed in the case of Christian peoples, as they, who thought they would prevail aught by persecuting her, no wise believed would follow.

16. "Render," he saith, "to our neighbours seven times so much into their bosoms" (ver. 13). Not any evil things he is wishing, but things just he is foretelling and prophesying as to come. But in the number seven, that is, in sevenfold retribution, he would have the completeness of the punishment to be perceived, for with this number fulness is wont to be signified. Whence also there is this saying for the good, "He shall receive in this world seven times as much:" which hath been put for all. "As if having nothing, and possessing all things." Of neighbours he is speaking, because amongst them dwelleth the Church even unto the day of severing: for not now is made the corporal separation. "Into their bosoms," he saith, as being now in secret, so that the vengeance which is now being executed in secret in this life, hereafter may be known among the nations before our eyes. For when a man is given over to a reprobate mind, in his inward bosom he is receiving what he deserveth of future punishments. "Their reproach wherewith they have reproached Thee, O Lord." This do Thou render to them sevenfold into their bosoms, that is, in return for this reproach, most fully do Thou rebuke them in their secret places. For in this they have reproached Thy Name, thinking to efface Thee from the earth in Thy servants.

17. "But we Thy people" (ver. 14), must be taken generally of all the race of godly and true Christians. "We," then, whom they thought they had power to destroy, "Thy people, and the sheep of thy flock: in order that he that glorieth may glory in the Lord, "will confess to Thee for an age. But some copies have it, "will confess to Thee for everlasting. Out of a Greek ambiguity

this diversity hath arisen. For that which the Greek hath, eij ton aiwna, may be interpreted both by "for everlasting," and "for an age; but according to the context we must understand which is the better interpretation. The sense then of this passage seemeth to me to show, that we ought to say "for an age," that is, even unto the end of time. But the following verse after the manner of the Scriptures, and especially of the Psalms, is a repetition of the former with the order changed, putting that before which in the former case was after, and that after which in the former case was before. For whereas in the former case there had been said, "we will confess to Thee," instead of the same herein hath been said, "We will proclaim Thy praise. And so whereas in the former case there had been said, "for an age," instead of the same herein hath been said, "for generation and generation. For this repetition of generation doth signify perpetuity:

or, as some understand it, it is because there are two generations, an old and a new. ...But in many places of holy Scriptures we have already made known to you that confession is also put for praise: as in this passage it is, "These words ye shall say in confession, `That the works of the Lord are very good.'" And especially that which the Saviour Himself saith, who had not any sin at all, which by repentance to confess: "I confess to Thee, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them to babes. I have said this, in order that it may be more clearly perceived how in the expression, "We will proclaim Thy praise," the same hath been repeated as had been said higher up, "We will confess to Thee."

PSALM 80

1. ...If perchance things obscure demand the office of an interpreter, those things which are evident ought to require of me the office of a reader. The song here is of the Advent of the Lord and of our Saviour Jesus Christ, and of His vineyard. But the singer of the song is that Asaph, as far as doth appear, enlightened and converted, by whose name ye know the synagogue to be signified. Lastly, the title of the Psalm is: "For the end in behalf of them that shall be changed;" that is, for the better. For Christ, the end of the Law, hath come on purpose that He should change men for the better. And he addeth, "a testimony to Asaph himself." A good testimony of truth. Lastly, this testimony doth confess both Christ and the vineyard; that is, Head and Body, King and people, Shepherd and flock, and the entire mystery of all Scrip-

tures, Christ and the Church. But the title of the Psalm doth conclude with, "for the Assyrians." The Assyrians are interpreted, "men guiding." Therefore it is no longer a generation which hath not guided the heart thereof, but now a generation guiding. Therefore hear we what he saith in this testimony.

2. What is, "Thou that feedest Israel, hearken, Thou that conducteth Joseph like sheep"? (ver. 1). He is being invoked to come, He is being expected until He come, He is being yearned for until He come. Therefore may He find "men guiding: "Thou that conductest," he saith, "Joseph like sheep: Joseph himself like sheep. Joseph himself are the sheep, and Joseph himself is a sheep. Observe Joseph; for although even the interpretation of his name doth aid us much, for it signifieth increase; and He came indeed in order that the grain given to death might arise manifold; that is, that the people of God might be increased. ..."Thou that sittest upon the Cherubin. Cherubin is the seat of the glory of God, and is interpreted the fulness of knowledge. There God sitteth in the fulness of knowledge. Though we understand the Cherubin to be the exalted powers and virtues of the heavens: yet, if thou wilt, thou wilt be Cherubin. For if Cherubin is the seat of God, hear what saith the Scripture: "The soul of a just man is the seat of wisdom. How, thou sayest, shall I be the fulness of knowledge? Who shall fulfil this? Thou hast the means of fulfilling it: "The fulness of the Law is love. Do not run after many things, and strain thyself. The amplitude of the branches doth terrify thee: hold by the root, and of the greatness of the tree think not. Be there in thee love, and the fulness of knowledge must needs follow.

For what doth he not know that knoweth love? Inasmuch as it hath been said, "God is love. "Appear. For we went astray because Thou didst not appear. "Before Ephraim and Benjamin and Manasse" (ver. 2). Appear, I say, before the nation of the Jews, before the people of Israel. For there is Ephraim, there Manasses, there Benjamin. But to the interpretation let us look: Ephraim is fruit-bearing, Benjamin son of right hand, Manasses one forgetful. Appear Thou then before one made fruitful, before a son of the right hand: appear Thou before one forgetful, in order that he may be no longer forgetful, but Thou mayest come into his mind that hast delivered him. ...For weak Thou wast when it was being said, "If Son of God He is, let Him come down from the Cross. Thou wast seeming to have no power: the persecutor had power over Thee: and Thou didst show this aforetime, for Jacob too himself

prevailed in wrestling, a man with an angel. Would he at any time, except the angel had been willing? And man prevailed, and the angel was conquered: and victorious man holdeth the angel, and saith, "I will not let thee go, except thou shalt have blessed me. A great sacrament! He both standeth conquered, and blesseth the conqueror. Conquered, because he willed it; in flesh weak, in majesty strong. ...Having been crucified of weakness, rise Thou in power: "Stir up Thy power, and come Thou, to save us."

3. "O God, convert us." For averse we have been from Thee, and except Thou convert us, we shall not be converted. "And illumine Thy face, and we shall be saved" (ver. 3). Hath He anywise a darkened face? He hath not a darkened face, but He placed before it a cloud of flesh, and as it were a veil of weakness; and when He hung on the tree, He was not thought the Same as He was after to be acknowledged when He was sitting in Heaven. For thus it hath come to pass. Christ present on the earth, and doing miracles, Asaph knew not; but when He had died, after that He rose again, and ascended into Heaven, he knew Him. He was pricked to the heart, and he may have spoken also of Him this testimony which now we acknowledge in this Psalm. Thou didst cover Thy face, and we were sick: illumine Thou the same, and we shall be whole.

4. "O Lord God of virtues, how long wilt Thou be angry with the prayer of Thy servant?" (ver. 4). Now Thy servant. Thou wast angry at the prayer of Thy enemy, wilt Thou still be angry with the prayer of Thy servant? Thou hast converted us, we know Thee, and wilt Thou still be angry with the prayer of Thy servant? Thou wilt evidently be angry, in fact, as a father correcting, not as a judge condemning. In such manner evidently Thou wilt be angry, because it hath been written, "My son, drawing near unto the service of God, stand thou in righteousness and in fear, and prepare thy soul for temptation." Think not that now the wrath of God hath passed away, because thou hast been converted. The wrath of God hath passed away from thee, but only so that it condemn not for everlasting. But He scourgeth, He spareth not: because He scourgeth every son whom He receiveth, If thou refusest to be scourged, why dost thou desire to be received? He scourgeth every son whom He receiveth. He who did not spare even His only Son, scourgeth every one. But nevertheless, "How long wilt Thou be angry with the prayer of Thy servant?" No longer thine enemy: but, "Thou wilt be angry with the prayer of Thy servant," how long? There followeth: "Thou wilt feed us with

the bread of tears, and wilt give us to drink with tears in measure" (ver. 5). What is, "in measure"? Hear the Apostle: "Faithful is God, who doth not suffer you to be tempted above that ye are able to bear." The measure is, according to your powers: the measure is, that thou be instructed, not that thou be crushed.

5. "Thou hast set us for a contradiction to our neighbours" (ver. 6). Evidently this did come to pass: for out of Asaph were chosen they that should go to the Gentiles and preach Christ, and should have it said to them, "Who is this proclaimer of new demons? "Thou hast set us for a contradiction to our neighbours. For they were preaching Him who was the subject of the contradiction. Whom did they preach? That after He was dead, Christ rose again. Who would hear this? Who would know this? It is a new thing. But signs did follow, and to an incredible thing miracles gave credibility. He was contradicted, but the contradictor was conquered, and from being a contradictor was made a believer. There, however, was a great flame: there the martyrs fed with the bread of tears, and given to drink in tears, but in measure, not more than they are able to bear; in order that after the measure of tears there should follow a crown of joys. "And our enemies have sneered at us. And where are they that sneered? For a long while it was said, Who are they that worship the Dead One, that adore the Crucified? For a long while so it was said. Where is the nose of them that sneered? Now do not they that censure flee into caves, that they may not be seen? But ye see what followeth: "O Lord God of virtues, convert us, and show Thy face, and we shall be whole" (ver. 7).

"A vineyard out of Egypt Thou hast brought over, Thou hast cast out the nations, and hast planted her" (ver. 8). It was done, we know. How many nations were cast out? Amorites, Cethites, Jebusites, Gergesites, and Evites: after whose expulsion and overthrow, there was led in the people delivered out of Egypt, into the land of promise. Whence the vineyard was cast out, and where she was planted, we have heard. Let us see what next was done, how she believed, how much she grew, what ground she covered. 6. "A way Thou hast made in the sight of her, and hast planted the roots of her, and she hath filled the land" (ver. 9). Would she have filled the land, unless a way had been made in the sight of her? What was the way which was made in the sight of her? "I am," He saith, "the Way, the Truth, and the Life. With reason she hath filled the land. That hath now been said of this vineyard, which hath been accomplished at the last. But in the mean time what? "She hath

covered the mountains with her shadow, and with her branch the cedars of God" (ver. 10). "Thou hast stretched out her boughs even unto the sea, and even unto the river her shoots" (ver. 11). This requireth the office of an expositor, that of a reader and praiser doth not suffice: aid me with attention; for the mention of this vineyard in this Psalm is wont to overcloud with darkness the inattentive. ...But nevertheless the first Jewish nation was this vine. But the Jewish nation reigned as far as the sea and as far as the river. As far as the sea; it appeareth in Scripture that the sea was in the vicinity thereof. And as far as the river Jordan. For on the other side of Jordan some part of the Jews was established, but within Jordan was the whole nation. Therefore, "even unto the sea and even unto the river," is the kingdom of the Jews, the kingdom of Israel:

but not "from sea even unto sea, and from the river even unto the ends of the round world; this is the future perfection of the vineyard, concerning which in this place he hath foretold. When, I say, he had foretold to thee the perfection, he returneth to the beginning, out of which the perfection was made. Of the beginning wilt thou hear? "Even unto the river. Of the end wilt thou hear? "He shall have dominion from sea even unto sea: that is, "she hath filled the earth. Let us look then to the testimony of Asaph, as to what was done to the first vineyard, and what must be expected for the second vineyard, nay to the same vineyard. ...What then, the vineyard before the sight whereof a way was made, that she should fill the earth, at first was where? "Her shadow covered the mountains. Who are the mountains? The Prophets. Why did her shadow cover them? Because darkly they spake the things which were foretold as to come. Thou hearest from the Prophets, Keep the Sabbath-day, on the eighth day circumcise a child, offer sacrifice of ram, of calf, of he-goat. Be not troubled, her shadow doth cover the mountains of God; there will come after the shadow a manifestation. "And her shrubs the cedars of God," that is, she hath covered the cedars of God; very lofty, but of God. For the cedars are types of the proud, that must needs be overthrown.

The "cedars of Lebanon," the heights of the world, this vineyard did cover in growing, and the mountains of God, all the holy Prophets and Patriarchs. 7. Then what? "Wherefore hast Thou thrown down her enclosure?" (ver. 12). Now ye see the overthrow of that nation of the Jews: already out of another Psalm ye have heard, "with axe and hammer they have thrown her down." When could this have been done, except her enclosure had been thrown

down. What is her enclosure? Her defence. For she bore herself proudly against her planter. The servants that were sent to her and demanded a recompense, the husbandmen they scourged, beat, slew: there came also the Only Son, they said, "This is the Heir; come, let us kill Him, and our own the inheritance will be:" they killed Him, and out of the vineyard they cast Him forth. When cast forth, He did more perfectly possess the place whence He was cast forth. For thus He threatens her through Isaiah, "I will throw down her enclosure." Wherefore? "For I looked that she should bring forth grapes, but she brought forth thorns." I looked for fruit from thence, and I found sin. Why then dost thou ask, O Asaph, "Why hast Thou thrown down her enclosure?" For knowest thou not why? I looked that she should do judgment, and she did iniquity. Must not her enclosure needs be thrown down? And there came the Gentiles when the enclosure was thrown down, the vineyard was assailed, and the kingdom of the Jews effaced. This at first he is lamenting, but not without hope. For of directing the heart he is now speaking, that is, for the "Assyrians," for "men directing," the Psalm is. "Wherefore hast Thou thrown down her enclosure: and there pluck off her grapes all men passing along the way." What is "men passing along the way?" Men having dominion for a time.

8. "There hath laid her waste the boar from the wood" (ver. 13). In the boar from the wood what do we understand? To the Jews a swine is an abomination, and in a swine they imagine as it were the uncleanness of the Gentiles. But by the Gentiles was overthrown the nation of the Jews: but that king who overthrew, was not only an unclean swine, but was also a boar. For what is a boar but a savage swine, a furious swine? "A boar from the wood hath laid her waste." "From the wood," from the Gentiles. For she was a vineyard, but the Gentiles were woods. But when the Gentiles believed, there was said what? "Then there shall exult all the trees of the woods." "The boar from the wood hath laid her waste; and a singular wild beast hath devoured her." "A singular wild beast" is what? The very boar that laid her waste is the singular wild beast. Singular, because proud. For thus saith every proud one, It is I, it is I, and no other.

9. But with what profit is this? "O God of virtues turn Thou nevertheless" (ver. 14). Although these things have been done, "Turn Thou nevertheless." "Look from heaven and see, and visit this vineyard." "And perfect Thou her whom Thy right hand hath planted" (ver. 15). No other plant Thou, but

this make Thou perfect. For she is the very seed of Abraham, she is the very seed in whom all nations shall be blessed: there is the root where is borne the graffed wild olive. "Perfect Thou this vineyard which Thy right hand hath planted." But wherein doth He perfect? "And upon the Son of man, whom Thou hast strengthened to Thyself." What can be more evident? Why do ye still expect, that we should still explain to you in discourse, and should we not rather cry out with you in admiration, "Perfect Thou this vineyard which Thy right hand hath planted, and upon the Son of man" perfect her? What Son of man? Him "whom Thou hast strengthened to Thyself." A mighty stronghold: build as much as thou art able. "For other foundation no one is able to lay, except that which is laid, which is Christ Jesus."

10. "Things burned with fire, and dug up, by the rebuke of Thy countenance shall perish" (ver. 16). What are the things burned with fire and dug up which shall perish from the rebuke of His countenance? Let us see and perceive what are the things burned with fire and dug up. Christ hath rebuked what? Sins: by the rebuke of His countenance sins have perished. Why then are sins burned with fire and dug up? Of all sins, two things are the cause in man, desire and fear Think, examine, question your hearts, sift your consciences, see whether there can be sins, except they be either of desire, or of fear. There is set before thee a reward to induce thee to sin, that is, a thing which delighteth thee; thou doest it, because thou desirest it. But perchance thou wilt not be allured by bribes; thou art terrified with menaces, thou doest it because thou fearest. A man would bribe thee, for example, to bear false witness. Countless cases there are, but I am setting before you the plainer cases, whereby ye may imagine the rest. Hast thou hearkened unto God, and hast thou said in thy heart, "What doth it profit a man, if he gain the whole world, but of his own soul suffer loss? I am not allured by a bribe to lose my soul to gain money.

He turneth himself to stir up fear within thee, he who was not able to corrupt thee with a bribe, beginneth to threaten loss, banishment, massacres, perchance, and death. Therein now, if desire prevailed not, perchance fear will prevail to make thee sin. ...What had evil fear done? It had dug up, as it were. For love doth inflame, fear doth humble: therefore, sins of evil love, with fire were lighted: sins of evil fear were dug up. On the one hand, evil fear doth humble, and good love doth light; but in different ways respectively. For even the husbandman interceding for the tree, that it should not

be cut down, saith, "I will dig about it, and will apply a basket of dung. The dug trench doth signify the godly humility of one fearing, and the basket of dung the profitable squalid state of one repenting. But concerning the fire of good love the Lord saith, "Fire I have come to send into the world. With which fire may the fervent in spirit burn, and they too that are inflamed with the love of God and their neighbour. And thus, as all good works are wrought by good fear and good love, so by evil fear and evil love all sins are committed. Therefore, "Things set alight with fire and dug up," to wit, all sins, "by the rebuke of Thy countenance shall perish."

11. "Let Thy hand be upon the Man of Thy right hand, and upon the Son of Man whom Thou hast strengthened Thyself" (ver. 17). "And we depart not from Thee. ...Thou wilt quicken us, and Thy Name we will invoke" (ver. 18). Thou shalt be sweet to us, "Thou wilt quicken us. For aforetime we did love earth, not Thee: but Thou hast mortified our members which are upon the earth. For the Old Testament, having earthly promises, seemeth to exhort that God should not be loved for nought, but that He should be loved because He giveth something on earth. What dost thou love, so as not to love God? Tell me. Love, if thou canst, anything which He hath not made. Look round upon the whole creation, see whether in any place thou art held with the birdlime of desire, and hindered from loving the Creator, except it be by that very thing which He hath Himself created, whom thou despisest. But why dost thou love those things, except because they are beautiful? Can they be as beautiful as He by whom they were made? Thou admirest these things, because thou seest not Him: but through those things which thou admirest, love Him whom thou seest not. Examine the creation; if of itself it is, stay therein: but if it is of Him, for no other reason is it prejudicial to a lover, than because it is preferred to the Creator. Why have I said this? With reference to this verse, brethren.

Dead, I say, were they that did worship God that it might be well with them after the flesh: "For to be wise after the flesh is death: and dead are they that do not worship God gratis, that is, because of Himself He is good, not because He giveth such and such good things, which He giveth even to men not good. Money wilt thou have of God? Even a robber hath it. Wife, abundance of children, soundness of body, the world's dignity, observe how many evil men have. Is this all for the sake of which thou dost worship Him? Thy feet will totter, thou wilt suppose thyself to worship without cause, when

thou seest those things to be with them who do not worship Him. All these things, I say, He giveth even to evil men, Himself alone He reserveth for good men. "Thou wilt quicken us; for dead we were, when to earthly things we did cleave; dead we were, when of the earthly man we did bear the image. "Thou wilt quicken us; Thou wilt renew us, the life of the inward man Thou wilt give us. "And Thy Name we will invoke; that is, Thee we will love. Thou to us wilt be the sweet forgiver of our sins, Thou wilt be the entire reward of the justified. "O Lord God of virtues, convert us, and show Thy face, and we shall be whole" (ver. 20).

PSALM 81

1. For a Title this Psalm hath, "Unto the end for the presses, on the fifth of the Sabbath, a Psalm to Asaph himself." Into one title many mysteries are heaped together, still so that the lintel of the Psalm indicates the things within. As we have to speak of the presses, let no one expect that we shall speak of a vat, of a press, of olive baskets; because neither the Psalm hath this, and therefore it indicateth the greater mystery. ... No such thing did ye hear in this when it was reading. Therefore take the presses for the mystery of the Church, which is now transacting. In the presses we observe three things, pressure, and of the pressure two things, one to be laid up, the other to be thrown away. There takes place then in the press a treading, a crushing, a weight: and with these the oil strains out secretly into the vat, the lees run openly down the streets.

Look intently on this great spectacle. For God ceaseth not to exhibit to us that which we may look upon with great joy, nor is the madness of the Circus to be compared with this spectacle. That belongeth to the lees, this to the oil. When therefore ye hear the blasphemers babble impudently and say that distresses abound in Christian times; for ye know that they love to say this:and it is an old proverb, yet one that began from Christian times, "God gives no rain; count it to the Christians!" Although it was those of old that said thus. But these now say also, "That God sends rain, count it to the Christians! God sends no rain; we sow not. God sends rain; we reap not!" And they wilfully make that an occasion of showing pride, which ought to make them more earnest in supplication, choosing rather to blaspheme than to pray.

When therefore they talk of such things, when they make such boasts, when they say these things, and say them in defiance, not with fear, but with loftiness, let them not disturb you. For suppose that pressures abound; be

thou oil. Let the lees, black with the darkness of ignorance, be insolent; and let it, as though cast away in the streets, go gibing publicly: but do thou by thyself in thy heart, where He who seeth in secret will requite thee, strain off into the vat. ... To name some one thing about which even they murmur who make them: How great plunderings, they say, are there in our times, how great distresses of the innocent, how great robberies of other men's goods! Thus indeed thou takest notice of the lees, that other men's goods are seized; to the oil thou givest no heed, that to the poor are given even men's own. The old time had no such plunderers of other men's goods: but the old time had no such givers of their own goods. ...

2. Wherefore also "on the fifth of the sabbath"? What is this? Let us go back to the first works of God, if perchance we may not there find somewhat in which we may also understand a mystery. For the sabbath is the seventh day, on which "God rested from all His works," intimating the great mystery of our future resting from all our works. First of the sabbath then is called that first day, which we also call the Lord's day; second of the sabbath, the second day; ...and the sabbath itself the seventh day. See ye therefore to whom this Psalm speaketh. For it seems to me that it speaketh to the baptized. For on the fifth day God from the waters created animals: on the fifth day, that is, on the "fifth of the sabbath," God said, "Let the waters bring forth creeping things of living souls." See ye, therefore, ye in whom the waters have already brought forth creeping things of living souls. For ye belong to the presses, and in you, whom the waters have brought forth, one thing is strained out, another is thrown away. For there are many that live not worthily of the baptism which they have received. For how many that are baptized have chosen rather to be filling the Circus than this Basilica! How many that are baptized are either making booths in the streets, or complaining that they are not made!

But this Psalm, "For the presses," and "on the fifth of the sabbath," is sung "unto Asaph." Asaph was a certain man called by this name, as Idithun, as Core, as other names that we find in the titles of the Psalms: yet the interpretation of this name intimates the mystery of a hidden truth. Asaph, in fact, in Latin is interpreted "congregation." Therefore, "For the presses, on the fifth of the sabbath," it is sung "unto Asaph," that is, for a distinguishing pressure, to the baptized, born again of water, the Psalm is sung to the Lord's congregation. We have read the title on the lintel, and have understood

what it means by these "presses." Now if you please let us see the very house of the composition, that is, the interior of the press. Let us enter, look in, rejoice, fear, desire, avoid. For all these things ye are to find in this inward house, that is, in the text of the Psalm itself, when we shall have begun to read, and, with the Lord's help, to speak what He grants us.

3. Behold yourselves, O Asaph, congregation of the Lord. "Exult ye unto God our helper" (ver. 1). Ye who are gathered together to-day, ye are this day the congregation of the Lord, if indeed unto you the Psalm is sung, "Exult ye unto God our helper." Others exult unto the Circus, ye unto God: others exult unto their deceiver, do ye exult unto your helper: others exult unto their god their belly, do ye exult unto your God your helper. "Jubilate unto the God of Jacob." Because ye also belong to Jacob: yea, ye are Jacob, the younger people to which the elder is servant. "Jubilate unto the God of Jacob." Whatsoever ye cannot explain in words, ye do not therefore forbear exulting: what ye shall be able to explain, cry out: what ye cannot, jubilate. For from the abundance of joys, he that cannot find words sufficient, useth to break out into jubilating; "Jubilate unto the God of Jacob."

4. "Take the Psalm and give the tabret" (ver. 2). Both "take," and "give." What is, "take"? what, "give"? "Take the Psalm, and give the tabret." The Apostle Paul saith in a certain place, reproving and grieving, that no one had communicated with him in the matter of giving and receiving. What is, "in the matter of giving and receiving," but that which he hath openly set forth in another place. "If we have sowed unto you spiritual things, is it a great thing if we reap your carnal things." And it is true that a tabret, which is made of hide, belongs to the flesh. The Psalm, therefore, is spiritual, the tabret, carnal. Therefore, people of God, congregation of God, "take ye the Psalm, and give the tabret:" take ye spiritual things, and give carnal. This also is what at that blessed Martyr's table we exhorted you, that receiving spiritual things ye should give carnal. For these which are built for the time, are needful for receiving the bodies either of the living or of the dead, but in time that is passing by. Shall we after God's judgment take up these buildings to Heaven? Yet without these we shall not be able to do at this time the things which belong to the possessing of Heaven. If therefore ye are eager in getting spiritual things, be ye devout in expending carnal things. "Take the Psalm, and give the tabret:" take our voice, return your hands.

5. "The pleasant psaltery, with the harp." I remember that we once intimated to your charity the difference of psaltery and harp. ...For heavenly is the preaching of the word of God. But if we wait for heavenly things, let us not be sluggish in working at earthly things; because, "the psaltery is pleasant," but, "with the harp." The same is expressed in another way as above, "Take the Psalm, and give the tabret:" here for "Psalm," is put "psaltery," for "tabret," "harp." Of this, however, we are admonished, that to the preaching of God's word we make answer by bodily works. 6. "Sound the trumpet" (ver. 3). This is, Loudly and boldly preach, be not affrighted! as the Prophet says in a certain place, "Cry out, and lift up as with a trumpet thy voice." Sound the trumpet in the beginning of the month of the trumpet." It was ordered, that in the beginning of the month there should be a sounding of the trumpet: and this even now the Jews do in bodily sort, after the spirit they understand it not. For the beginning of the month, is the new moon: the new moon, is the new life. What is the new moon? "If any, then, is in Christ, he is a new creature." What is, "sound the trumpet in the beginning of the month of the trumpet "? With all confidence preach ye the new life, fear not the noise of the old life.

7. "Because it is a commandment for Israel, and a judgment for the God of Jacob" (ver. 4). Where a commandment, there judgment. For, "They that have sinned in the Law, by the Law shall be judged." And the very Giver of the commandment, the Lord Christ, the Word made flesh, saith, "For judgment I am come into the world, that they that see not may see, and they that see may be made blind." What is, "That they that see not may see, they that see be made blind," but that the lowly be exalted, the proud thrown down? For not they that see are to be made blind, but those who to themselves seem to see are to be convicted of blindness. This is brought about in the mystery of the press, that they who see may not see, and they that see be made blind. 8. "A testimony in Joseph He made that" (ver. 5). Look you, brethren, what is it? Joseph is interpreted augmentation. Ye remember, ye know of Joseph sold into Egypt: Joseph sold into Egypt is Christ passing over to the Gentiles. There Joseph after tribulations was exalted, and here Christ, after the suffering of the Martyrs, was glorified. Thenceforth to Joseph the Gentiles rather belong, and thenceforth augmentation; because, "Many are the children of her that was desolate, rather than of her that hath the husband. "He made it, till he should go out of the land of Egypt. Observe that also here the "fifth of

the sabbath" is signified: when Joseph went out from the land of Egypt, that is, the people multiplied through Joseph, he was caused to pass through the Red Sea. Therefore then also the waters brought forth creeping things of living souls. No other thing was it that there in figure the passage of that people through the sea foreshowed, than the passing of the Faithful through Baptism; the apostle is witness: for "I would not have you ignorant, brethren," he said, "that our fathers were all under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea. Nothing else then the passing through the sea did signify, but the Sacrament of the baptized; nothing else the pursuing Egyptians, but the multitude of past sins. Ye see most evident mysteries. The Egyptians press, they urge;

so then sins follow close, but no farther than to the water. Why then dost thou fear, who hast not yet come, to come to the Baptism of Christ, to pass through the Red Sea? What is "Red"? Consecrated with the Blood of the Lord. Why fearest thou to come? The consciousness, perhaps, of some huge offences goads and tortures in thee thy mind, and says to thee that it is so great a thing thou hast committed, that thou mayest despair to have it remitted thee. Fear lest there remain anything of thy sins, if there lived any one of the Egyptians! But when thou shalt have passed the Red Sea, when thou shalt have been led forth out of thine offences "with a mighty hand and with a strong arm," thou wilt perceive mysteries that thou knowest not: since Joseph himself too, "when he came out of the land of Egypt, heard a language which he knew not." Thou shalt hear a language which thou knowest not: which they that know now hear and recognise, bearing witness and knowing. Thou shalt hear where thou oughtest to have thy heart: which just now when I said many understood and answered by acclamation, the rest stood mute, because they have not heard the language which they knew not. Let them hasten, then, let them pass over, let them learn. 9. "He turned away from burdens his back" (ver. 6). Who "turned away from burdens his back," but He that cried, "Come unto Me, all ye that labour and are heavy laden"? In another manner this same thing is signified. What the pursuit of the Egyptians did, the same thing do the burdens of sins. As if thou shouldest say, From what burdens? "His hands in the basket did serve." By the basket are signified servile works; to cleanse, to manure, to carry earth, is done with a basket, such works are servile: because "every one that doeth sin, is the slave of sin;" and "if the Son shall have made you free, then will ye be free indeed."

Justly also are the rejected things of the world counted as baskets, but even baskets did God fill with morsels; "Twelve baskets" did He fill with morsels; because "He chose the rejected things of this world to confound the things that were mighty." But also when with the basket Joseph did serve, he then carried earth, because he did make bricks. "His hands in the basket did serve."

10. "In tribulation thou didst call on Me, and I delivered thee" (ver. 8). Let each Christian conscience recognise itself, if it have devoutly passed the Red Sea, if with faith in believing and observing it hath heard a strange language which it knew not, let it recognise itself as having been heard in its tribulation. For that was a great tribulation, to be weighed down with loads of sins. How does the conscience, lifted from the earth, rejoice. Lo, thou art baptized, thy conscience which was yesterday overladen, to-day rejoiceth thee. Thou hast been heard in tribulation, remember thy tribulation. Before thou camest to the water, what anxiety didst thou bear on thee! what fastings didst thou practise! what tribulations didst thou carry in thy heart! what inward, pious, devout prayers! Slain are thine enemies; all thy sins are blotted out. In tribulation thou didst call upon Me, and I delivered thee.

11. "I heard thee in the hidden part of the tempest." Not in a tempest of the sea, but in a tempest of the heart. "I proved thee in the water of contradiction." Truly, brethren, truly, he that was heard in the hidden part of the tempest ought to be proved in the water of contradiction. For when he hath believed, when he hath been baptized, when he hath begun to go in the way of God, when he hath striven to be strained into the vat, and hath drawn himself out from the lees that run in the street, he will have many disturbers, many insulters, many detractors, many discouragers, many that even threaten where they can, that deter, that depress. This is all the "water of contradiction." I suppose there are some here to-day, for instance, I think it likely there are some here whom their friends wished to hurry away to the circus, and to I know not what triflings of this day's festivity: perchance they have brought those persons with them to church. But whether they have brought those with them, or whether they have by them not permitted themselves to be led away to the circus, in the "water of contradiction" have they been tried. Do not then be ashamed to proclaim what thou knowest, to defend even among blasphemers what thou hast believed. ...However much the bad that are aliens may rage, O that our own bad people would not help them!

Ye recollect what was said of Christ, that He was thus born for "the fall of many, and the rising again of many, and for a sign to be spoken against." We know, we see: the sign of the Cross has been set up, and it has been spoken against. There has been speaking against the glory of the Cross: but there was a title over the Cross which was not to be corrupted. For there is a title in the Psalm, "For the inscription of the title, corrupt thou not." It was a sign to be spoken against: for the Jews said, "Make it not, King of the Jews, but make it, that He said I am the King of the Jews." Conquered was the contradiction; it was answered, "What I have written, I have written." 12. All this, from the beginning of the Psalm up to this verse, we have heard of the oil of the press. What remains is rather for grief and warning: for it belongs to the lees of the press, even to the end; perchance also not without a meaning in the interposition of the "Diapsalma." But even this too is profitable to hear, that he who sees himself already of the oil may rejoice; he that is in danger of running among the lees may beware. To both give heed, choose the one, fear the other.

"Hear, O My people, and I will speak, and will bear witness unto thee"(ver. 8). For it is not to a strange people, not to a people that belongs not to the press: "Judge ye," He saith, "between Me and My vineyard." 13. "Israel, if thou shalt have heard Me, there shall not be in thee any new god" (ver. 9). A "new god" is one made for the time: but our God is not new, but from eternity to eternity. And our Christ is new, perchance, as Man, but eternal God. For what before the beginning? And truly, "In the beginning was the Word, and the Word was with God, and the Word was God." And our Christ Himself is the Word made flesh, that He might dwell in us. Far be it, then, that there should be in any one a new god. A new god is either a stone or a phantom. He is not, saith one, a stone; I have a silver and a gold one. Justly did he choose to name the very costly things, who said, "The idols of the nations are silver and gold." Great are they, because they are of gold and silver; costly they are, shining they are; but yet, "Eyes they have, and see not" New are these gods. What newer than a god out of a workshop? Yea, though those now old ones spiders' webs have covered over, they that are not eternal are new. So much for the Pagans. ...

14. For if there be error in thee, Thou wilt not worship a strange god. If thou think not of a false god, thou wilt not worship a manufactured god: for "there will not" be in thee any strange god. "For I am." Why wouldest thou

adore what is not? "For I am the Lord thy God" (ver. 10). Because "I am I that Am," and indeed "I Am" He saith, I that Am, over every creature: yet to thee what good have I afforded in time? "Who brought thee out of the land of Egypt." Not to that people alone is it said. For we all were brought out of the land of Egypt, we have all passed through the Red Sea; our enemies pursuing us have perished in the water. Let us not be ungrateful to our God; let us not forget God that abideth, and fabricate in ourselves a new god. "I, who led thee out of the land of Egypt," saith God. "Open wide thy mouth, and I will fill it." Thou sufferest straitness in thyself because of the new god set up in thy heart; break the vain image, cast down from thy conscience the feigned idol: "open wide thy mouth," in confessing, in loving: "and I will fill it," because with me is the fountain of life.

15. "And My people obeyed not My voice" (ver. 11). For He would not speak these things except to His own people. For, "we know that whatsoever things the Law saith, it saith to them that are in the Law." "And Israel did not listen to Me." Who? To whom? Israel to Me. O ungrateful soul! Through Me the soul, by Me the soul called, by Me brought back to hope, by Me washed from sins! "And Israel did not listen to Me!" For they are baptized and pass through the Red Sea: but on the way they murmur, gainsay, complain, are stirred with seditions, ungrateful to Him who delivered them from pursuing enemies, who leads through the dry land, through the desert, yet with food and drink, with light by night and shade by day. 16. "And I let them go according to the affections of their heart" (ver. 12). Behold the press: the orifices are open, the lees run. "And I let them go," not according to the healthfulness of My commands; but, according to the affections of their heart: I gave them up to themselves. The Apostle also saith, "God gave them up to the desires of their own hearts." "I let them go according to the affection of their heart, they shall go in their own affections." There is what ye shudder at, if at least ye are straining out into the hidden vats of the Lord, if at least ye have conceived a hearty love for His storehouses, there is what ye shudder at. Some stand up for the circus, some for the amphitheatre, some for the booths in the streets some for the theatres, some for this, some for that, some finally for their "new gods;" "they shall go in their own affections."

17. "If My people would have heard Me, if Israel would have walked in My ways" (ver. 13). For perchance that Israel saith, Behold I sin, it is manifest, I go after the affections of my own heart: but what can I do? The devil doth

this. Demons do this. What is the devil? Who are the demons? Certainly thine enemies. "Unto nothing all their enemies I would have brought down; and on them that oppress them I would have sent forth My hand" (ver. 14). But now what have they to do to complain of enemies? Themselves are become the worse enemies. For how? What followeth? Of enemies ye complain, yourselves, what are ye? 18. "The enemies of God have lied unto Him" (ver. 15). Dost thou renounce? I renounce. And he returns to what he renounced. In fact, what things dost thou renounce, except bad deeds, diabolical deeds, deeds to be condemned of God, thefts, plunderings, perjuries, manslayings, adulteries, sacrileges, abominable rites, curious arts. ...

19. If therefore all those works "shall not possess the kingdom of God" (yea not the works, but "they that do such things;" for such works there shall be none in the fire: for they shall not, while burning in that fire, be committing theft or adultery; but "they that do such things shall not possess the kingdom of God"); they shall not therefore be on the right hand, with those to whom it shall be said, "Come, ye blessed of My Father, receive the kingdom:" because, "they that do such things shall not possess the kingdom of God." If therefore on the right they shall not be, there remaineth not but that they must be on the left. To those on the left what shall He say? "Go ye into eternal fire." Because, "their time shall be for ever." 20. Explain to us, then, saith one, how those that build wood, hay, stubble, on the foundation, do not perish, but "are saved, yet so as by fire"? An obscure question indeed that, but as I am able I tell you briefly. Brethren, there are men altogether despisers of this world, to whom nothing is pleasant that flows in the course of time, they cling not by love to any earthly works, holy, chaste, continent, just, perchance even selling all their goods and distributing to the poor, or "possessing as though they possessed not, and using this world as though not using it. But there are others who cling to things allowed to infirmity with a degree of affection. He robs not another of his estate, but so loves his own, that if he loses it he will be disturbed. He does not covet another's wife, but so clings to his own, so cohabits with his own, as not therein to keep the measure prescribed in the laws, for the sake of begetting children. He does not take away other men's things, but reclaims his own, and has a law-suit with his brother. For to such it is said, "Now indeed there is altogether a fault among you, because ye have law-suits with each other. But these very suits he orders to be tried in the Church, not to be dragged into court, yet he says

they are faults. For a Christian contends for earthly things more than becomes one to whom the kingdom of Heaven is promised.

Not the whole of his heart doth he raise upward, but some part of it he draggeth on the earth. ...Therefore if thou lovest thy possession, yet dost not for its sake commit violence, dost not for its sake bear false witness, dost not for its sake commit man-slaughter, dost not for its sake swear falsely, dost not for its sake deny Christ: in that thou wilt not for its sake do these things, thou hast Christ for a foundation. But yet because thou lovest it, and art saddened if thou losest it, upon the foundation thou hast placed, not gold, or silver, or precious stones, but wood, hay, stubble. Saved therefore thou wilt be, when that begins to burn which thou hast built, yet so as by fire. For let no one on this foundation building adulteries, blasphemies, sacrileges, idolatries, perjuries, think he shall be "saved through fire," as though they were the "wood, hay, stubble: but he that buildeth the love of earthly things on the foundation of the kingdom of Heaven, that is upon Christ, his love of temporal things shall be burned, and himself shall be saved through the right foundation.

21. ..."And He fed them of the fat of wheat, and from the rock with honey He satisfied them" (ver. 16). In the wilderness from the rock He brought forth water, not honey. "Honey" is wisdom, holding the first place for sweetness among the viands of the heart. How many enemies of the Lord, then, that lie unto the Lord, are fed not only of the fat of wheat, but also from the rock with honey, from the wisdom of Christ? How many are delighted with His word, and with the knowledge of His sacraments, with the unfolding of His parables, how many are delighted, how many applaud with clamour! And this honey is not from any chance person, but "from the rock." But "the Rock was Christ." How many, then, are satisfied with that honey, cry out, and say, It is sweet; say, Nothing better, nothing sweeter could be thought or said! and yet the enemies of the Lord have lied unto Him. I like not to dwell any more on matters of grief; although the Psalm endeth in terror to this purpose, yet from the end of it, I pray you, let us return to the heading: "Exult unto God our Helper." Turned unto God.

PSALM 82

1. This Psalm, like others similarly named, was so entitled either from the name of the man who wrote it, or from the explanation of that same name, so as to refer in meaning to the Synagogue, which Asaph signifies; especially

as this is intimated in the first verse. For it begins, "God stood in the synagogue of gods" (ver. 1). Far however be it from us to understand by these Gods the gods of the Gentiles, or idols, or any creature in heaven or earth except men; for a little after this verse the same Psalm relates and explains what Gods it means in whose synagogue God stood, where it says, "I have said, Ye are gods, and ye are all the children of the Most High: but ye shall die like men, and fall like one of the princes." In the synagogue of these children of the Most High, of whom the same Most High said by the mouth of Isaiah, "I have begotten sons and brought them up, but they despised Me," stood God. By the synagogue we understand the people of Israel, because synagogue is the word properly used of them, although they were also called the Church. Our congregation, on the contrary, the Apostles never called synagogue, but always Ecclesia; whether for the sake of the distinction, or because there is some difference between a congregation whence the synagogue has its name, and a convocation whence the Church is called Ecclesia: for the word congregation (or flocking together) is used of cattle, and particularly of that kind properly called "flocks," whereas convocation (or calling together) is more of reasonable creatures, such as men are. ...I think then that it is clear in what synagogue of gods God stood.

2. The next question is, whether we should understand the Father, or the Son, or the Holy Spirit, or the Trinity, "to have stood among the congregation of gods, and in the midst to distinguish the gods;" because Each One is God, and the Trinity itself is One God. It is not indeed easy to make this clear, because it cannot be denied that not a bodily but a spiritual presence of God, agreeable to His nature, exists with created things in a wonderful manner, and one which but a few do understand, and that imperfectly: as to God it is said, "If I shall ascend into heaven, Thou art there; if I shall go down into hell, Thou art there also." Hence it is rightly said, that God stands in the congregation of men invisibly, as He fills heaven and earth, which He asserts of Himself by the Prophet's mouth; and He is not only said, but is, in a way, known to stand in those things which He hath created, as far as the human mind can conceive, if man also stands and hears Him, and rejoices greatly on account of His voice within. But I think that the Psalm intimates something that took place at a particular time, by God's standing in the congregation of gods. For that standing by which He fills heaven and earth, neither belongs peculiarly to the synagogue, nor varies from time to time. "God," therefore,

"stood in the congregation of gods;" that is, He who said of Himself, "I am not sent but to the lost sheep of the house of Israel." The cause too is mentioned; "but in the midst, to judge of the gods." ...

3. "How long will ye judge unrighteously, and accept the persons of the ungodly" (ver. 2); as in another place, "How long are ye heavy in heart? Until He shall come who is the light of the heart? I have given a law, ye have resisted stubbornly: I sent Prophets, ye treated them unjustly, or slew them, or connived at those who did so. But if they are not worthy to be even spoken to, who slew the servants of God that were sent to them, ye who were silent when these things were doing, that is, ye who would imitate as if they were innocent those who then were silent, "how long will ye judge unrighteously, and accept the persons of the ungodly? If the Heir comes even now, is He to be slain? Was He not willing for your sake to become as it were a child under guardians? Did not He for your sake hunger and thirst like one in need? Did He not cry to you, "Learn of Me, for I am meek and lowly of heart"? Did He not "become poor, when He was rich, that by His poverty we might be made rich"? "Give sentence," therefore, "for the fatherless and the poor man, justify the humble and needy" (ver. 3). Not them who for their own sake are rich and proud, but Him who for your sake was humble and poor, believe ye to be righteous: proclaim Him righteous.

But they will envy Him, and will not at all spare Him, saying, "This is the Heir, come, let us kill Him, and the inheritance shall be ours. "Deliver," then, "the poor man, and save the needy from the hands of the ungodly" (ver. 4). This is said that it might be known, that in that nation where Christ was born and put to death, those persons were not guiltless of so great a crime, who being so numerous, that, as the Gospel says, the Jews feared them, and therefore dared not lay hands on Christ, afterwards consented, and permitted Him to be slain by the malicious and envious Jewish rulers: yet if they had so willed, they would still have been feared, so that the hands of the wicked would never have prevailed against Him. For of these it is said elsewhere, "Dumb dogs, they know not how to bark. Of them too is that said, "Lo, how the righteous perisheth, and no man layeth it to heart. He perished as far as lay in them who would have Him to perish; for how could He perish by dying, who in that way rather was seeking again what had perished? If then they are justly blamed and deservedly rebuked, who by their dissembling suffered such a wicked deed to be committed; how must they be

blamed, or rather not only blamed, but how severely must they be condemned, who did this of design and malice?

4.To all of them, verily, what follows is most fitly suited: "They did not know nor understand, they walk on in darkness" (ver. 5). "For if even they had known, they would never have crucified the Lord of glory: and those others, if they had known, would never have consented to ask that Barabbas should be freed, and Christ should be crucified. But as the above-mentioned blindness happened in part unto Israel until the fulness of the Gentiles should come in, this blindness of that People having caused the crucifixion of Christ, "all the foundations of the earth shall be moved. So have they been moved, and shall they be moved, until the predestined fulness of the Gentiles shall come in. For at the actual death of the Lord the earth was moved, and the rocks rent. And if we understand by the foundations of the earth those who are rich in the abundance of earthly possessions, it was truly foretold that they should be moved, either by wondering that lowliness, poverty, death, should be so loved and honoured in Christ, when it is to their mind great misery; or even in that themselves should love and follow it, and set at nought the vain happiness of this world. So are all the foundations of the earth moved, while they partly admire, and partly are even altered. For as without absurdity we call foundations of heaven those on whom the kingdom of heaven is built up in the persons of saints and faithful;

whose first foundation is Christ Himself, born of the Virgin, of whom the Apostle says, "Other foundation can no man lay than that which is laid, which is Christ Jesus; next the Apostles and Prophets themselves, by whose authority the heavenly place is chosen, that by obeying them we may be builded together with them; whence he says to the Ephesians, "Ye are built upon the foundation of Apostles and Prophets, Christ Jesus Himself being the chief corner stone." ...But the kingdom of earthly happiness is pride, to oppose which came the lowliness of Christ, rebuking those whom He wished by lowliness to make the children of the Most High, and blaming them: "I said, Ye are gods, ye are all the children of the Most High" (ver. 6). "But ye shall die like men, and fall like one of the princes" (ver. 7). Whether to those He said this, "I said, Ye are gods," and to those particularly who are unpredestined to eternal life; and to the other, "But ye shall die like men," etc., "and shall fall like one of the princes," in this way also distinguishing the gods; or whether He blames all together, in order to distinguish the obedi-

ent and those who received correction, "I said, Ye are gods, and ye are all the children of the Most High:

that is, to all of you I promised celestial happiness, "but ye," through the infirmity of your flesh, "shall die like men," and through haughtiness of soul, "like one of the princes," that is, the devil, shall not be exalted, but "shall fall. As if He said: Though the days of your life are so few, that ye speedily die like men, this avails not to your correction: but like the devil, whose days are many in this world, because he dies not in the flesh, ye are lifted up so that ye fall. For by devilish pride it came to pass that the perverse and blind rulers of the Jews envied the glory of Christ: by this will it came to pass, and still does, that the lowliness of Christ crucified unto death is lightly esteemed in the eyes of them who love the excellence of this world. 5. And therefore that this vice may be cured, in the person of the Prophet himself it is said, "Arise, O God, and judge the earth" (ver. 8); for the earth swelled high when it crucified Thee: rise from the dead, and judge the earth. "For Thou shall destroy among all nations." What, but the earth? that is, destroying those who savour of earthly things, or destroying the feeling itself of earthly lust and pride in believers; or separating those who do not believe, as earth to be trodden under foot and to perish. Thus by His members, whose conversation is in heaven, He judges the earth, and destroys it among all nations. But I must not omit to remark, that some copies have, "for Thou shalt inherit among all nations." This too may be understood agreeably to the sense, nor does anything prevent both meanings existing at once. His inheritance takes place by love, which in that He cultivates by His commands and gracious mercy, He destroys earthly desires.

PSALM 83

1. Of this Psalm the title is, "A song of a Psalm of Asaph." We have already often said what is the interpretation of Asaph, that is, congregation. That man, therefore, who was called Asaph, is named in representation of the congregation of God's people in the titles of many Psalms. But in Greek, congregation is called synagogue, which has come to be held for a kind of proper name for the Jewish people, that it should be called The Synagogue; even as the Christian people is more usually called The Church, in that it too is congregated. 2. The people of God, then, in this Psalm saith, "O God, who shall be like unto Thee?" (ver. 1). Which I suppose to be more fitly taken of Christ, because, being made in the likeness of men, He was thought by those

by whom He was despised to be comparable to other men: for He was even "reckoned among the unrighteous," but for this purpose, that He might be judged. But when He shall come to judge, then shall be done what is here said, "O God, who is like unto Thee?" For if the Psalms did not use to speak to the Lord Christ, that too would not be spoken which not one of the faithful can doubt was spoken unto Christ. "Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom." To him therefore also now it is said, "O God, who shall be like unto Thee?" For unto many Thou didst vouchsafe to be likened in Thy humiliation, even so far as to the robbers that were crucified with Thee: but when in glory Thou shalt come, "who shall be like unto Thee?" ...

3. "For lo Thine enemies have sounded, and they that hate Thee have lifted up the head" (ver. 2). He seems to me to signify the last days, when these things that are now repressed by fear are to break forth into free utterance, but quite irrational, so that it should rather be called a "sound," than speech or discourse. They will not, therefore, then begin to hate, but "they that hate Thee" will then "lift up the head." And not "heads," but "head;" since they are to come even to that point, that they shall have that head, which "is lifted up above all that is called God, and that is worshipped;" so that in him especially is to be fulfilled, "He that exalteth himself shall be abased;" and when He to whom it is said, "Keep not silence, nor grow mild, O God," shall "slay him with the breath of His mouth, and shall destroy with the brightness of His coming." "Upon Thy people they have malignantly taken counsel" (ver. 3). Or, as other copies have it, "They have cunningly devised counsel, and have devised against Thy saints." In scorn this is said. For how should they be able to hurt the nation or people of God, or His saints, who know how to say, "If God be for us, who shall be against us?"

4. "They have said, Come, and let us destroy them from a nation" (ver. 4). He has put the singular number for the plural: as it is said, "Whose is this cattle," even though the question be of a flock, and the meaning "these cattle." Lastly, other copies have "from nations," where the translators have rather followed the sense than the word. "Come, and let us destroy them from a nation." This is that sound whereby they "sounded" rather than spake, since they did vainly make a noise with vain sayings. "And let it not be mentioned of the name of Israel any more." This others have expressed more plainly, "and let there not be remembrance of the name of Israel any more."

Since, "let it be mentioned of the name" (memoretur nominis), is an unusual phrase in the Latin language; for it is rather customary to say, "let the name be mentioned" (memoretur nomen); but the sense is the same. For he who said, "let it be mentioned of the name," translated the Greek phrase. But Israel must here be understood in fact of the seed of Abraham, to which the Apostle saith, "Therefore ye are the seed of Abraham, according to the promise heirs." Not Israel according to the flesh, of which he saith, "Behold Israel after the flesh."

5. "Since they have imagined with one consent; together against Thee have they disposed a testament" (ver. 5): as though they could be the stronger. In fact, "a testament" is a name given in the Scriptures not only to that which is of no avail till the death of the testators, but every convenant and decree they used to call a testament. For Laban and Jacob made a testament, which was certainly to have force between the living; and such cases without number are read in the words of God. Then he begins to make mention of the enemies of Christ, under certain proper names of nations; the interpretation of which names sufficiently indicates what he would have to be understood. For by such names are most suitably figured the enemies of the truth. "Idumaeans," for instance, are interpreted either "men of blood," or "of earth. "Ismaelites," are "obedient to themselves," and therefore not to God, but to themselves. "Moab," "from the father; which in a bad sense has no better explanation, than by considering it so connected with the actual history, that Lot, a father, by the illicit intercourse procured by his daughter, begat him; since it was from that very circumstance he was so named. Good, however, was his father, but as "the Law is good if one use it lawfully," not impurely and unlawfully.

"Hagarens," proselytes, that is strangers, by which name also are signified, among the enemies of God's people, not those who become citizens, but those who persevere in a foreign and alien mind, and when an opportunity of doing harm occurs, show themselves. "Gebal," "a vain valley," that is, humble in pretence. "Amon," "an unquiet people," or "a people of sadness. "Amalech," "a people licking; whence elsewhere it is said, "and his enemies shall lick the earth. The "alien race," though by their very name in Latin, they sufficiently show themselves to be aliens, and for this cause of course enemies, yet in the Hebrew are called "Philistines," which is explained, "falling from drink," as of persons made drunken by worldly luxury. "Tyre" in

Hebrew is called Sor; which whether it be interpreted straitness or tribulation, must be taken in the case of these enemies of God's people in that sense, of which the Apostle speaks, "Tribulation and straitness on every soul of man that doeth evil. All these are thus enumerated in the Psalms: "The tabernacles of the Edomites, Ishmaelites, Moab and the Hagarenes, Gebal, and Amon, and Amalech, and the Philistines with those who inhabit Tyre."

6. And as if to point out the cause why they are enemies of God's people, he adds, "For Assur came with them." Now Assur is often used figuratively for the devil, "who works in the children of disobedience," as in his own vessels, that they may assail the people of God. "They have holpen the children of Lot," he saith: for all enemies, by the working in them of the devil, their prince, "have holpen the children of Lot," who is explained to mean "one declining." But the apostate angels are well explained as the children of declension, for by declining from truth they swerved to become followers of the devil. These are they of whom the Apostle speaks: "Ye wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world, against spiritual wickedness in high places." Those invisible enemies are holpen then by unbelieving men, in whom they work in order to assail the people of God.

7. Now let us see what the prophetic spirit prays may fall upon them, rather foretelling than cursing. "Do thou to them," he saith, "as unto Madian and Sisera, as unto Jabin at the brook of Kishon" (ver. 9). "They perished at Endor, they became as the dung of the earth"(ver. 10). All these, the history relates, were subdued and conquered by Israel, which then was the people of God: as was the case also with those whom he next mentions: "Make their princes like Oreb and Zeb, and Zebee and Salmana"(ver. 11). The meaning of these names is as follows: Madian is explained a perverted judgment: Sisera, shutting out of joy: Jabin, wise. But in these enemies conquered by God's people is to be understood that wise man of whom the Apostle speaketh, "Where is the wise? where is the scribe? where is the disputer of this world?" Oreb is dryness, Zeb, wolf, Zebee, a victim, namely of the wolf; for he too has his victims; Salmana, shadow of commotion. All these agree to the evils which the people of God conquer by good. Moreover Kishon, the torrent in which they were conquered, is explained, their hardness. Endor, where they perished, is explained, the Fountain of generation, but of the carnal generation namely, to which they were given up, and therefore perished, not heed-

ing the regeneration which leadeth unto life, where they shall neither marry nor be given in marriage, for they shall die no more. Rightly then it is said of these: "they became as the dung of the earth," in that nothing was produced of them but fruitfulness of the earth. As then all these were in figure conquered by the people of God, as figures, so he prays that those other enemies may be conquered in truth.

8. "All their princes, who said, Let us take to ourselves the sanctuary of God in possession" (ver. 12). This is that vain noise, with which, as said above, Thy enemies have made a murmuring. But what must be understood by "the sanctuary of God," except the temple of God? as saith the Apostle: "For the temple of God is holy, which temple ye are." For what else do the enemies aim at, but to take into possession, that is, to make subject to themselves the temple of God, that it may give in to their ungodly wills? 9. But what follows? "My God, make them like unto a wheel" (ver. 13). This is fitly taken as meaning that they should be constant in nothing that they think; but I think it may also be rightly explained, make them like unto a wheel, because a wheel is lifted up on the part of what is behind, is thrown down on the part of what is in front; and so it happens to all the enemies of the people of God. For this is not a wish, but a prophecy. He adds: "as the stubble in the face of the wind." By face he means presence; for what face hath the wind, which has no bodily features, being only a motion, in that it is a kind of wave of air? But it is put for temptation, by which light and vain hearts are hurried away.

10. This levity, by which consent is easily given to what is evil, is followed by severe torment; therefore he proceeds:- "Like as the fire that burneth up the wood, and as the flame that consumeth the mountains" (ver. 14): "so shall Thou persecute them with Thy tempest, and in Thy anger shalt disturb them" (ver. 15). Wood, he saith, for its barrenness, mountains for their loftiness; for such are the enemies of God's people, barren of righteousness, full of pride. When he says, "fire" and "flame," he means to repeat under another term, the idea of God judging and punishing. But in saying, "with Thy tempest," he means, as he goes on to explain, "Thy anger:" and the former expression, "Thou shall persecute," answers to, "Thou shalt disturb." We must take care, however, to understand, that the anger of God is free from any turbulent emotion; for His anger is an expression for His just method of taking vengeance: as the law might be said to be angry when its ministers are moved to punish by its sanction.

11. "Fill their faces with shame, and they shall seek Thy name, O Lord" (ver. 16). Good and desirable is this which he prophesieth for them: and he would not prophesy thus, unless there were even in that company of the enemies of God's people, some men of such kind that this would be granted to them before the last judgment: for now they are mixed together, and this is the body of the enemies, in respect of the envy whereby they rival the people of God. And now, where they can, they make a noise and lift up their head: but severally, not universally as they will do at the end of the world, when the last judgment is about to fall. But it is the same body, even in those who out of this number shall believe and pass into another body (for the faces of these are filled with shame, that they may seek the name of the Lord), as well as in those others who persevere unto the end in the same wickedness, who are made as stubble before the wind, and are consumed like a wood and barren mountains. To these he again returns, saying, "They shall blush and be vexed for ever and ever" (ver. 17). For those are not vexed for ever and ever who seek the name of the Lord, but having respect unto the shame of their sins, they are vexed for this purpose, that they may seek the name of the Lord, through which they may be no more vexed.

12. Again, he returns to these last, who in the same company of enemies are to be made ashamed for this purpose, that they may not be ashamed for ever: and for this purpose to be destroyed in as far as they are wicked, that being made good they may be found alive for ever. For having said of them, "Let them be ashamed and perish," he instantly adds, "and let them know that Thy name is the Lord, Thou art only the Most Highest in all the earth" (ver. 18). Coming to this knowledge, let them be so confounded as to please God: let them so perish, as that they may abide. "Let them know," he says, "that Thy name is the Lord:" as if whoever else are called lords are named so not truly but by falsehood, for they rule but as servants, and compared with the true Lord are not lords; as it is said, I Am that I Am: as if those things which are made are not, compared with Him by whom they are made. He adds, "Thou only art the Most Highest in all the earth:" or, as other copies have it, "over all the earth;" as it might be said, in all the heaven, or over all the heaven: but he used the latter word in preference, to depress the pride of earth. For earth ceaseth to be proud, that is, man ceaseth, to whom it was said, "Thou art dust;" and "why is earth and ashes proud?" when he saith that the Lord is the Most Highest above all the earth, that is, that no man's

thoughts avail against those "who are called according to His purpose," and of whom it is said, "If God is for us, who can be against us?"

PSALM 84

1. This Psalm is entitled, "For the winepresses. And, as you observed with me, my beloved (for I saw that you attended most closely), nothing is said in its text either of any press, or wine-basket, or vat, or of any of the instruments or the building of a winepress; nothing of this kind did we hear read; so that it is no easy question what is the meaning of this title inscribed upon it, "for the winepresses. For certainly, if after the title it mentioned anything about such things as I enumerated, carnal persons might have believed that it was a song concerning those visible wine-presses; but as it has this title, yet says nothing afterwards of those winepresses which we know so well, I cannot doubt that there are other wine-presses, which the Spirit of God intended us to look for and to understand here. Therefore, let us recall to mind what takes place in these visible winepresses, and see how this takes place spiritually in the Church. The grape hangs on the vines, and the olive on its trees. For it is for these two fruits that presses are usually made ready; and as long as they hang on their boughs, they seem to enjoy free air; and neither is the grape wine, nor the olive oil, before they are pressed. Thus it is with men whom God predestined before the world to be conformed to the image of His only-begotten Son, who has been first and especially pressed in His Passion, as the great Cluster.

Men of this kind, therefore, before they draw near to the service of God, enjoy in the world a kind of delicious liberty, like hanging grapes or olives: but as it is said, "My son, when thou drawest near to the service of God, stand in judgment and fear, and make thy soul ready for temptation: so each, as he draweth near to the service of God, findeth that he is come to the winepress; he shall undergo tribulation, shall be crushed, shall be pressed, not that he may perish in this world, but that he may flow down into the storehouses of God. He hath the coverings of carnal desires stripped off from him, like grape-skins: for this hath taken place in him in carnal desires, of which the Apostle speaks, "Put ye off the old man, and put on the new man. All this is not done but by pressure: therefore the Churches of God of this time are called winepresses.

2. But who are we who are placed in the wine-presses? "Sons of Core." For this follows: "For the winepresses, to the sons of Core." The sons of Core has

been explained, sons of the bald: as far as those could explain it to us, who know that language, according to their service due to God. ... 3. But being placed under pressure, we are crushed for this purpose, that for our love by which we were borne towards those worldly, secular, temporal, unstable, and perishable things, having suffered in them, in this life, torments, and tribulations of pressures, and abundance of temptations, we may begin to seek that rest which is not of this life, nor of this earth; and the Lord becomes, as is written, "a refuge for the poor man. What is, "for the poor man"? For him who is, as it were, destitute, without aid, without help, without anything on which he may rest, in earth. For to such poor men, God is present. For though men abound in money on earth, ...they are filled more with fear than with enjoyment. For what is so uncertain as a rolling thing? It is not unfitly that money itself is stamped round, because it remains not still. Such men, therefore, though they have something, are yet poor. But those who have none of this wealth, but only desire it, are counted also among rich men who will be rejected; for God takes account not of power, but of will. The poor then are destitute of all this world's substance, for even though it abounds around them, they know how fleeting it is; and crying unto God, having nothing in this world with which they may delight themselves, and be held down, placed in abundant pressures and temptations, as if in winepresses, they flow down, having become oil or wine.

What are these latter but good desires? For God remains their only object of desire; now they love not earth. For they love Him who made heaven and earth; they love Him, and are not yet with Him. Their desire is delayed, in order that it may increase; it increases, in order that it may receive. For it is not any little thing that God will give to him who desires, nor does he need to be little exercised to be made fit to receive so great a good: not anything which He hath made will God give, but Himself who made all things. Exercise thy- self to receive God: that which thou shalt have for ever, desire thou for a long time. ... 4. Wherefore, most beloved, as each can, make vows, and perform to the Lord God what each can: let no one look back, no one delight himself with his former interests, no one turn away from that which is before to that which is behind: let him run until he arrive: for we run not with the feet but with the desire. But let no one in this life say that he hath arrived. For who can be so perfect as Paul? Yet he saith, "Brethren, I count not myself to have attained."

5. If therefore thou feelest the passions of this world, even when thou art happy, thou understandest now that thou art in the winepress. ...If therefore the world smile upon thee with happiness, imagine thyself in the winepress, and say, "I found trouble and heaviness, and I did call upon the name of the Lord." He said not, I found trouble, without meaning, of such a kind as was hidden: for some troubles are hidden from some in this world, who think they are happy while they are absent from God. "For as long as we are in the body," he saith, "we are absent from the Lord." If thou wert absent from thy father, thou wouldest be unhappy: art thou absent from the Lord, and happy? There are then some who think it is well with them. But those who understand, that in whatever abundance of wealth and pleasures, though all things obey their beck, though nothing troublesome creep in, nothing adverse terrify, yet that they are in a bad case as long as they are absent from the Lord; with a most keen eye these have found trouble, and grief, and have called on the name of the Lord. Such is he who sings in this Psalm. Who is he? The Body of Christ. Who is that? You, if you will: all we, if we will: for Christ's Body is one. ...

"How lovely are Thy tabernacles, O Lord of Hosts" (ver. 1). He was in some tabernacles, that is, in winepresses: but he longed for other tabernacles, where is no pressure: in this he sighed for them, from these, he, as it were, flowed down into them by the channel of longing desire. 6. And what follows? "My soul longeth and faileth for the courts of the Lord" (ver. 2). It is not enough that it "longeth and faileth:" for what doth it fail? "For the courts of the Lord." The grape when pressed hath failed: but for what? So as to be changed into wine, and to flow into the vat, and into the rest of the storeroom, to be kept there in great quiet. Here it is longed for, there it is received: here are sighs, there joy: here prayers, there praises: here groans, there rejoicing. Those things which I mentioned, let no one while here turn from ashamed: let no one be unwilling to suffer. There is danger, lest the grape, while it fears the winepress, should be devoured by birds or by wild beasts. ...

7. Thou hast heard a groan in the winepress, "My soul longeth and faileth for the courts of the Lord: hear how it holdeth out, rejoicing in hope: "My heart and my flesh have rejoiced in the living God. Here they have rejoiced for that cause. Whence cometh rejoicing, but of hope? Wherefore have they rejoiced? "In the living God. What has rejoiced in thee? "My heart and my flesh. Why have they rejoiced? "For," saith he, "the sparrow hath found her a

house, and the turtle-dove a nest, where she may lay her young" (ver. 3). What is this? He had named two things, and he adds two figures of birds which answer to them: he had said that his heart rejoiced and his flesh, and to these two he made the sparrow and turtle-dove to correspond: the heart as the sparrow, the flesh as the dove. The sparrow hath found herself a home: my heart hath found itself a home. She tries her wings in the virtues of this life, in faith, and hope, and charity, by which she may fly unto her home: and when she shall have come thither, she shall remain; and now the complaining voice of the sparrow, which is here, shall no longer be there. For it is the very complaining sparrow of whom in another Psalm he saith, "Like a sparrow alone on the housetop. From the housetop he flies home. Now let him be on the housetop, treading on his carnal house: he shall have a heavenly house, a perpetual home:

that sparrow shall make an end of his complaints. But to the dove he hath given young, that is, to the flesh: "the dove hath found a nest, where she may lay her young. The sparrow a home, the dove a nest, and a nest too where she may lay her young. A home is chosen as for ever, a nest is framed for a time: with the heart we think upon God, as if the sparrow flew to her home: with the flesh we do good works. For ye see how many good works are done by the flesh of the saints; for by this we work the things we are commanded to work, by which we are helped in this life. "Break thy bread to the hungry, and bring the poor and roofless into thy house; and if thou see one naked, clothe him: and other such things which are commanded us we work only through the flesh. ...We speak, brethren, what ye know: how many seem to do good works without the Church? how many even Pagans feed the hungry, clothe the naked, receive the stranger, visit the sick, comfort the prisoner? how many do this? The dove seems, as it were, to bring forth young: but finds not herself a nest. How many works may heretics do not in the Church; they place not their young in a nest. They shall be trampled on and crushed: they shall not be kept, shall not be guarded. ...In that faith lay thy young:

in that nest work thy works. For what the nests are, what that nest is, follows at once. Having said, And the dove hath found herself a nest, where she may lay her young; as if thou hadst asked, What nest? "Thy altars, O Lord of Hosts, my King and my God. What is, "My King and my God? Thou who rulest me, who hast created me. 8. ..."Blessed are those who dwell in Thy house" (ver. 4). ...If thou hast thy own house, thou art poor; if God's, thou art

rich. In thy own house thou wilt fear robbers; of the house of God, He is Himself the wall. Therefore "blessed are those who dwell in Thy house. They possess the heavenly Jerusalem, without constraint, without pressure, without difference and division of boundaries; all have it, and each have all. Great are those riches. Brother crowdeth not brother: there is no want there. Next, what will they do there? For among men it is necessity which is the mother of all employments. I have already said, in brief, brethren, run in your mind through any occupations, and see if it is not necessity alone which produces them. Those very eminent arts which seem so powerful in giving help to others, the art of speaking in their defence or of medicine in healing, for these are the most excellent employments in this life; take away litigants, who is there for the advocate to help? take away wounds and diseases? what is there for the physician to cure? And all those employments of ours which are required and done for our daily life, arise from necessity. To plough, to sow, to clear fallow ground, to sail; what is it which produces all these works, but necessity and want? Take away hunger, thirst, nakedness; who has need of all these things? ...For instance, the injunction, "Break thy bread to the hungry.

For whom could you break bread, if there were nobody hungry? "Take in the roofless poor into thy house. What stranger is there to take in, where all live in their own country? What sick person to visit, where they enjoy perpetual health? What litigants to reconcile, where there is everlasting peace? What dead to bury, where there is eternal life? None of those honourable actions which are common to all men will then be your employment, nor any of these good works; the young swallows will then fly out of their nest. What then? You have said already what we shall have; "Those who dwell in Thy house are blessed. Say now what they shall do, for I see not then any need to induce me to action. Even what I am now saying and arguing springs from some need. Will there be any such argument there to teach the ignorant, or remind the forgetful? Or will the Gospel be read in that country where the Word of God Itself shall be contemplated? ..."They shall be always praising Thee. This shall be our whole duty, an unceasing Hallelujah. Think not, my brethren, that there will be any weariness there: if ye are not able to endure long here in saying this, it is because some want draws you away from that enjoyment. If what is not seen gives not so much joy here, if with so much eagerness under the pressure and weakness of the flesh we praise that which we believe, how shall we praise that which we see? "When death shall be swal-

lowed up in victory, when this mortal shall have put on immortality," no one will say, "I have been standing a long time; no one will say, "I have fasted a long time," "I have watched a long time. For there shall be great endurance, and our immortal bodies shall be sustained in contemplation of God. And if the word which we now dispense to you keeps your weak flesh standing so long, what will be the effect of that joy? how will it change us?

"For we shall be like Him, since we shall see Him as He is. Being made like Him, when shall we ever faint? what shall draw us off? Brethren, we shall never be satiated with the praise of God, with the love of God. If love could fail, praise could fail. But if love be eternal, as there will there be beauty inexhaustible, fear not lest thou be not able to praise for ever Him whom thou shalt be able to love for ever. For this life let us sigh. 9. But how shall we come thither? "Happy is the man whose strength is in Thee"(ver. 5). He knew where he was, and that by reason of the frailty of his flesh he could not fly to that state of blessedness: he thought upon his own burden, as it is said elsewhere; "For the corruptible body weighs down the soul, and the earthly house depresses the understanding which has many thoughts." The Spirit calls upward, the weight of the flesh calls back again downward: between the double effort to raise and to weigh down, a kind of struggle ensues: this struggle goes toward the pressure of the winepress. Hear how the Apostle describes this same struggle of the winepress, for he was himself afflicted there, there he was pressed. ..."Miserable man that I am: who shall deliver me from the body of this death? The grace of God through Jesus Christ our Lord." ..."For I delight in the Law of God according to the inner man." But what shall I do? how shall I fly? how shall I arrive thither? "I see another law in my members," etc. ...And as in the words of the Apostle, that difficulty and that almost inextricable struggle is alleviated by the addition, "The grace of God through Jesus Christ our Lord;" so here, when he sighed in the ardent longing for the house of God, and those praises of God, and when a kind of despair arose at the feeling of the burden of the body and the weight of the flesh, again he awoke to hope, and said (ver. 5), "Blessed is the man whose taking up is in Thee."

10. What then does God supply by His grace to him whom He taketh hold of to lead him on? He goes on to say: "He hath placed steps in his heart." ...Where does it place steps? "In his heart, in the valley of weeping" (ver. 6). So here thou hast for a winepress the valley of weeping, the very

pious tears in tribulation are the new wine of those that love. ...They went forth "weeping," he says, "casting their seed. Therefore, by the grace of God may upward steps be placed in thy heart. Rise by loving. Hence the Psalm "of degrees" is called. ..."He hath placed steps of ascent to the place which He hath appointed" (ver. 7). Now we lament; whence proceed our lamentations, but from that place where the steps of our ascent are placed? Whence comes our lamentation, but from that cause wherefore the Apostle exclaimed that he was a wretched man, because he saw another law in his members, warring against the law in his mind? And whence does this proceed? From the penalty of sin. And we thought that we could easily be righteous as it were by our own strength, before we received the command; "but when the command came, sin revived; but I died," saith the Apostle.

For a law was given to men, not such as could save them at once, but it was to show them in what severe sickness they were lying. ...But when sin was made manifest by the law given, sin was but increased, for it is both sin, and against the Law; "Sin," saith he, "taking occasion by the command, wrought in me all manner of concupiscence. What does he mean by "taking occasion by the law"? Having received the command, men tried as by their own strength to obey it; conquered by lust, they became guilty of transgression of this very command also. But what saith the Apostle? "Where sin abounded, grace hath much more abounded; that is, the disease increased, the medicine became of more avail. Accordingly, my brethren, did those five porches of Solomon, in the middle of which the pool lay, heal the sick at all? The sick, says the Evangelist, lay in the five porches. In the Gospel we have and read it. Those five porches are the law in the five books of Moses. For this cause the sick were brought forth from their houses that they might lie in the porches. So the law brought the sick men forth, but did not heal them: but by the blessing of God the water was disturbed, as by an Angel descending into it. At the sight of the water troubled, the one person who was able, descended and was healed.

That water surrounded by the five porches, was the people of the Jews shut up in their law. The Lord came and disturbed this people, so that He Himself was slain. For if the Lord had not troubled the Jews by coming down to them, would He have been crucified? So that the troubled water signified the Passion of the Lord, which arose from His troubling the Jewish people. The sick man who believeth in this Passion, like him who descended into the

troubled water, is healed thereby. He whom the Law could not heal, that is, while he lay in the porches, is healed by grace, by faith in the Passion of our Lord Jesus Christ. ... 11. "He shall give blessing," saith he, "who gave the law." ...Grace shall come after the law, grace itself is the blessing. And what has that grace and blessing given unto us? "They shall go from virtue to virtue." For here by grace many virtues are given. "For to one is given by the Spirit the word of wisdom, to another the word of knowledge according to the same Spirit, to another faith, to another the gift of healing, to another different kinds of tongues, to another the interpretation of tongues, to another prophecy." Many virtues, but necessary for this life; and from these virtues we go on to "a virtue." To what "virtue"? To "Christ the Virtue of God and the Wisdom of God." He giveth different virtues in this place, who for all the virtues which are necessary and useful in this valley of weeping shall give one virtue, Himself. For in Scripture and in many writers four virtues are described useful for life: prudence, by which we discern between good and evil; justice, by which we give each person his due, "owing no man anything," but loving all men: temperance, by which we restrain lusts; fortitude, by which we bear all troubles. These virtues are now by the grace of God given unto us in the valley of weeping: from these virtues we mount unto that other virtue. And what will that be, but the virtue of the contemplation of God alone? ...It follows in that place: "They shall go from virtue to virtue." What virtue? That of contemplation. What is contemplation? "The God of Gods shall appear in Sion." The God of Gods, Christ of the Christians. ...When all is finished, that mortality makes necessary, He shall appear to the pure in heart, as He is, "God with God," The Word with the Father, "by which all things were made."

12. And again, from the thought of those joys he returns to his own sighs. He sees what has come before in hope, and where he is in reality. ...Therefore returning to the groans proper to this place, he saith, "O Lord God of virtues, hear my prayer: hearken, O God of Jacob" (ver. 8): for Jacob himself also Thou hast made Israel out of Jacob. For God appeared unto him, and he was called Israel, seeing God. Hear me therefore, O God of Jacob, and make me Israel. When shall I become Israel? When the God of Gods shall appear in Sion. 13. "Behold, O God our defender. And look on the face of Thy Christ" (ver. 9). For when doth God not look upon the face of His Christ? What is this, "Look on the face of Thy Christ"? By the face we are known.

What is it then, Look on the face of Thy Christ? Cause Thy Christ to become known to all. Look on the face of Thy Christ: let Christ become known to all, that we may be able to go from strength to strength, that grace may abound, since sin hath abounded.

14. "For one day in Thy courts is better than a thousand" (ver. 10). Those courts they were for which he sighed, for which he fainted. "My soul longeth and faileth for the courts of the Lord:" one day there is better than a thousand days. Men long for thousands of days, and wish to live here long: let them despise these thousands of days, let them long for one day, which has neither rising nor setting: one day, an everlasting day, to which no yesterday yields, which no to-morrow presses. Let this one day be longed for by us. What have we to do with a thousand days? We go from the thousand days to one day; let us hasten to that one day, as we go from strength to strength. 15. "I have chosen to be cast away in the house of the Lord, rather than to dwell in the tents of sinners" (ver. 11). For he found the valley of weeping, he found humility by which he might rise: he knoweth that if he would raise himself he shall fall, if he humble himself he shall be exalted: he hath chosen to be cast away, that he may be raised up. How many beside this tabernacle of the Lord's winepress, that is beside the Catholic Church, wishing to be lifted up, and loving their honours, refuse to see the truth. If this verse had been in their heart, would they not cast away honours, and run to the valley of weeping, and hence find in their heart the way of ascent, and hence go from virtues to virtue, placing their hope in Christ, not in some man or another? A good word is this, a word to rejoice in, a word to be chosen. He himself chose to be cast away in the house of the Lord; but He who invited him to the feast, when he chose a lower place calleth him to a higher one, and saith unto him, "Go up higher." Yet he chose not but to be in the house of the Lord, in any part of it, so that he were not outside the threshold.

16. Wherefore did he choose? ..."Because God loveth mercy and truth" (ver. 12). The Lord loveth mercy, by which He first came to my help: He loveth truth, so as to give to him that believeth what He has promised. Hear in the case of the Apostle Paul, His mercy and truth, Paul who was first Saul the persecutor. He needed mercy, and he has said that it was shown towards him: "I who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, that in me Christ Jesus might show forth all longsuffering towards those who shall believe in Him unto life eternal." So that,

when Paul received pardon of such great crimes, no one should despair of any sins whatever being forgiven him. Lo! Thou hast Mercy. ...Lo, we see that Paul holdeth Him a debtor, having received mercy, demanding truth. The Lord, he says, shall give back in that day. What shall He give thee back, but that which He oweth thee? How oweth He unto thee? What hast thou given Him? "Who hath first given unto Him, and it shall be restored to him again." The Lord Himself hath made Himself a debtor, not by receiving, but by promising: it is not said unto Him, Restore what Thou hast received: but, Restore what Thou hast promised. He hath shown mercy unto me, he saith, that He might make me innocent: for before I was a blasphemer and injurious: but by His grace I have been made innocent. But He who first showed mercy, can He deny His debt? "He loveth mercy and truth. He will give grace and glory." What grace, but that of which the same one said: "By the grace of God I am what I am"? What glory, but that of which he said, "There is laid up for me a crown of glory"?

17. Therefore "the Lord will not withhold good from those who walk in innocence" (ver. 12). Why then, O men, are ye unwilling to keep innocence, except in order that ye may have good things? ...Thou seest wealth in the hands of robbers, of the impious, the wicked, the base; in the hands of scandalous and criminal men thou seest wealth: God giveth them these things on account of their fellowship in the human race, for the abundant overflowing of His goodness: who also "maketh His sun to rise upon the good and the evil, and causeth it to rain upon the righteous and upon the sinners." Giveth He so much to the wicked, and keepeth nothing for thee? He keepeth something: be at ease, He who had mercy on thee when thou wast impious, doth He desert thee when thou hast become pious? He who gave to the sinner the free gift of His Son's death, what keepeth He for the saved through that death? Therefore be at ease. Hold Him a debtor, for thou hast believed in Him promising. What then remains for us here, in the winepress, in affliction, in hardship, in our present dangerous life? What remains for us, that we may arrive thither? "O Lord God of virtues, blessed is the man that putteth his hope in Thee."

PSALM 85

1. ...Its title is, "A Psalm for the end, to the sons of Core." Let us understand no other end than that of which the Apostle speaks: for, "Christ is the end of the law." Therefore when at the head of the title of the Psalm he placed the

words, "for the end," he directed our heart to Christ. If we fix our gaze on Him, we shall not stray: for He is Himself the Truth unto which we are eager to arrive, and He Himself the Way by which we run. ... 2. The Prophet singeth to Him of the future, and useth words as it were of past time: he speaks of things future as if already done, because with God that which is future has already taken place. ..."Lord, Thou hast been favourable unto Thy land" (ver. 1); as if He had already done so. "Thou hast turned away the captivity of Jacob. His ancient people of Jacob, the people of Israel, born of Abraham's seed, in the promise to become one day the heir of God. That was indeed a real people, to whom the Old Testament was given; but in the Old Testament the New was figured: that was the figure, this the truth expressed. In that figure, by a kind of foretelling of the future, there was given to that people a certain land of promise, in a region where the people of the Jews abode; where also is the city of Jerusalem, whose name we have all heard of. When this people had received possession of this land, they suffered many troubles from their neighbouring enemies who surrounded them: and when they sinned against their God, they were given into captivity, not for destruction, but for discipline; their Father not condemning, but scourging them. And after being seized on, they were set free, and many times were both made captives, and set free; and they are now in captivity, and that for a great sin, even because they crucified their Lord.

What then are we to understand them to mean by the words, "Thou hast turned away the captivity of Jacob"? ...This Psalm hath prophesied in song. "Thou hast turned away the captivity of Jacob. To whom did it speak? To Christ; for it said, "for the end, for the sons of Core: for He hath turned away the captivity of Jacob. Hear Paul himself confessing: "O wretched man that I am, who shall deliver me from the body of this death? He asked who it should be, and straightway it occurred to him, "The grace of God through Jesus Christ our Lord. Of this grace of God the Prophet speaketh to our Lord Jesus Christ, "Thou hast turned away the captivity of Jacob. Attend to the captivity of Jacob, attend, and see that it is this: Thou hast turned away our captivity, not by setting us free from the barbarians, with whom we had not met, but by setting us free from bad works, from our sins, by which Satan held sway over us. For if any one has been set free from his sins, the prince of sinners hath not whence he may hold sway over 1him.

3. For how did He turn away the captivity of Jacob? See, how that that setting free is spiritual, see how that it is done inwardly. "Thou hast forgiven," he saith, "the iniquity of Thy people: Thou hast covered all their sins" (ver. 2). Behold how He hath turned away their captivity, in that He hath remitted iniquity: iniquity held them captive; thy iniquity forgiven, thou art freed. Confess therefore that thou art in captivity, that thou mayest be worthy to be freed: for he that knoweth not of his enemy, how can he invoke the liberator? "Thou hast covered all their sins." What is, "Thou hast covered"? So as not to see them. How didst Thou not see them? So as not to take vengeance on them. Thou wast unwilling to see our sins: and therefore sawest Thou them not, because Thou wouldest not see them: "Thou hast covered all their sins." "Thou hast appeased all Thy anger: Thou hast turned Thyself from Thy wrathful indignation" (ver. 3).

4. And as these things are said of the future, though the sound of the words is past, it follows: "Turn us, O God of our salvation" (ver. 4). That which he had just related as if it were done, how prayeth he that it may be done, except because he wished to show that he had spoken as if of the past in prophecy? But that it was not yet done which he had said was done he showeth by this, that he prayeth that it may be done: "Turn us, O God of our salvation, and turn away Thine anger from us." Didst thou not say before: "Thou hast appeased all Thy anger, Thou has turned Thyself from Thy wrathful indignation"? How then now sayest thou, "And turn away Thine anger from us"? The Prophet answereth: These things I speak of as done, because I see them about to be done: but because they are not yet done, I pray that they may come, which I have already seen.

5. "Be not angry with us for ever" (ver. 5). For by the anger of God we are subject to death, and by the anger of God we eat bread on this earth in want, and in the sweat of our face. This was Adam's sentence when he sinned: and that Adam was every one of us, for "in Adam all die;" the sentence passed on him hath taken effect after him on us. For we were not yet ourselves, but we were in Adam: therefore whatever happened to Adam himself took effect on us also, so that we should die: for we all were in him. ...So far as this the sin of thy father hurts thee not, if thou hast changed thyself, even as it would not hurt thy father if he had changed himself. But that which our stock hath received unto its subjection to death, it hath derived from Adam. What hath it so derived? That frailty of the flesh, this torture of pains, this house of

poverty, this chain of death, and snares of temptations; all these things we carry about in this flesh; and this is the anger of God, because it is the vengeance of God. But because it was so to be, that we should be regenerated, and by believing should be made new, and all that mortality was to be removed in our resurrection, and the whole man was to be restored in newness; "For as in Adam all die, so also in Christ shall all be made alive;" seeing this the Prophet saith, "Be not angry with us for ever, nor stretch out Thy wrath from one generation to another." The first generation was mortal by Thy wrath: the second generation shall be immortal by Thy mercy. ...

6. "O God, Thou shall turn us again, and make us alive" (ver. 6). Not as if we ourselves of our own accord, without Thy mercy, turn unto Thee, and then Thou shall make us alive: but so that not only our being made alive is from Thee, but our very conversion, that we may be made alive. "And Thy people shall rejoice in Thee. To their own evil they shall rejoice in themselves: to their own good they shall rejoice in Thee. For when they wished to have joy of themselves, they found in themselves woe: but now because God is all our joy, he that will rejoice securely, let him rejoice in Him who cannot perish. For why, my brethren, will ye rejoice in silver? Either thy silver perisheth, or thou: and no one knows which first: yet this is certain, that both shall perish; which first, is uncertain. For neither can man remain here always, nor can silver remain here always: so too gold, so garments, so houses, so money, so broad lands, so, lastly, this light itself. Be not thou willing then to rejoice in these: but rejoice in that light which hath no setting: rejoice in that dawn which no yesterday precedes, which no to-morrow follows. What light is that? "I," saith He, "am the Light of the world. He who saith unto thee, "I am the Light of the world," calls thee to Himself. When He calls thee, He converts thee: when He converts thee, He healeth thee:

when He hath healed thee, thou shall see thy Converter, unto whom it is said, "Show us Thy mercy, O Lord, and grant us Thy salvation" (ver. 7): Thy salvation, that is, Thy Christ. Happy is he unto whom God showeth His mercy. He it is who cannot indulge in pride, unto whom God showeth His mercy. For by showing him His salvation He persuadeth him that whatever good man has, he hath not but from Him who is all our good. And when a man has seen that whatever good he has he hath not from himself, but from his God; he sees that everything which is praised in him is of the mercy of God, not of his own deserving; and seeing this, he is not proud; not being

proud, he is not lifted up; not lifting himself up, he falleth not; not falling, he standeth; standing, he clingeth fast; clinging fast, he abideth; abiding, he enjoyeth, and rejoiceth in the Lord his God. He who made him shall be unto him a delight: and his delight no one spoileth, no one interrupteth, no one taketh away. ...Therefore, what saith John in his Epistle? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be. Who would not rejoice, if suddenly while he was wandering abroad, ignorant of his descent, suffering want, and in a state of misery and toil, it were announced, Thou art the son of a senator: thy father enjoys an ample patrimony on your family estate;

I bid thee return to thy father: how would he rejoice, if this were said to him by some one whose promise he could trust? One whom we can trust, an Apostle of Christ, hath come and said to us, Ye have a father, ye have a country, ye have an inheritance. Who is that father? "Beloved, we are the sons of God." ...Therefore He promised us to show Himself unto us. Think, my brethren, what His beauty is. All those beautiful things which ye see, which ye love, He made. If these are beautiful, what is He Himself? If these are great, how great is He? Therefore from these things which we love here, let us the more long for Him: and despising these things, let us love Him: that by that very love we may by faith purify our hearts, and His vision, when it cometh, may find our heart purified. The light which shall be shown unto us ought to find us whole: this is the work of faith now. This is what we have spoken here: "And grant us Thy salvation: grant us Thy Christ, that we may know Thy Christ, see Thy Christ; not as the Jews saw Him and crucified Him, but as the Angels see Him, and rejoice.

7. "I will hearken" (ver. 8). The Prophet spoke: God spoke within in him, and the world made a noise without. Therefore, retiring for a little from the noise of the world, and turning himself back upon himself, and from himself upon Him whose voice he heard within; sealing up his ears, as it were, against the tumultuous disquietude of this life, and against the soul weighed down by the corruptible body, and against the imagination, that through the earthly tabernacle pressing down, thinketh on many things, he saith, "I will hearken what the Lord God speaketh in me; and he heard, what? "For He shall speak peace unto His people. The voice of Christ, then, the voice of God, is peace: it calleth unto peace. Ho! it saith, whosoever are not yet in peace, love ye peace: for what can ye find better from Me than peace? What is

peace? Where there is no war. What is this, where there is no war? Where there is no contradiction, where there is no resistance, nothing to oppose. Consider if we are yet there: consider if there is not now a conflict with the devil, if all the saints and faithful ones wrestle not with the prince of demons. And how do they wrestle with him whom they see not? They wrestle with their own desires, by which he suggests unto them sins: and by not consenting to what he suggests, though they are not conquered, yet they fight.

Therefore there is not yet peace where there is fighting. ...Whatever we provide for our refreshment, there again we find weariness. Art thou hungry? one asks thee: thou answerest, I am. He places food before thee for thy refreshment; continue thou to use it, for thou hadst need of it; yet in continuing that which thou needest for refreshment, therein findest thou weariness. By long sitting thou wast tired; thou risest and refreshest thyself by walking; continue that relief, and by much walking thou art wearied; again thou wouldest sit down. Find me anything by which thou art refreshed, wherein if thou continue thou dost not again become weary. What peace then is that which men have here, opposed by so many troubles, desires, wants, wearinesses? This is no true, no perfect peace. What will be perfect peace? "This corruptible must put on incorruption, and 0this mortal must put on immortality." ...Persevere in eating much; this itself will kill thee: persevere in fasting much, by this thou wilt die: sit continually, being resolved not to rise up, by this thou wilt die: be always walking so as never to take rest, by this thou wilt die; watch continually, taking no sleep, by this thou wilt die; sleep continually, never watching, thus too thou wilt die. When therefore death shall be swallowed up in victory, these things shall no longer be: there will be full and eternal peace.

We shall be in a City, of which, brethren, when I speak I find it hard to leave off, especially when offences wax common. Who would not long for that City whence no friend goeth out, whither no enemy entereth, where is no tempter, no seditious person, no one dividing God's people, no one wearying the Church in the service of the devil; since the prince himself of all such is cast into eternal fire, and with him those who consent unto him, and who have no will to retire from him? There shall be peace made pure in the sons of God, all loving one another, seeing one another full of God, since God shall be all in all. We shall have God as our common object of vision, God as our common possession, God as our common peace. For

whatever there is which He now giveth unto us, He Himself shall be unto us instead of His gifts; this will be full and perfect peace. This He speaketh unto His people: this it was which he would hearken unto who said, "I will hearken what the Lord God will say unto me: for He shall speak peace unto His people, and to His saints, and unto those who turn their hearts unto Him. Lo, my brethren, do ye wish that unto you should belong that peace which God uttereth? Turn your heart unto Him: not unto me, or unto that one, or unto any man.

For whatever man would turn unto himself the hearts of men, he falleth with them. Which is better, that thou fall with him unto whom thou turnest thyself, or that thou stand with Him with whom thou turnest thyself? Our joy, our peace, our rest, the end of all troubles, is none but God: blessed are "they that turn their hearts unto Him." 8. "Nevertheless, His salvation is nigh them that fear Him" (ver. 9). There were some even then who feared Him in the Jewish people. Everywhere throughout the earth idols were worshipped: devils were feared, not God: in that nation God was feared. But why was He feared? In the Old Testament He was feared, lest He should give them up to captivity, lest He should take away their land from them, lest He should destroy their vines with hail, lest He should make their wives barren, lest He should take away their children from them. For these carnal promises of God captivated their minds, which as yet were of small growth, and for these things God was feared: but He was near unto them who even for these things feared Him. The Pagan prayed for land to the devil: the Jew prayed for land to God: it was the same thing which they prayed for, but not the same to whom they prayed. The latter, though seeking what the Pagan sought, yet was distinguished from the Pagan; for He sought it of Him who had made all things. And God, who was far from the Gentiles, was near unto them: yet He had regard even to those who were afar off, and to those who were near, as the Apostle said: "And He came and preached peace to you who were afar off, and to them that were near. Whom did He mean by those near? The Jews, because they worshipped one God. Whom by those who were afar off?

The Gentiles, because they had left Him by whom they were made and worshipped things which themselves had made. For it is not in space that any one is far from God, but in affections. Thou lovest God, thou art near unto Him. Thou hatest God, thou art far off. Thou art standing in the same place, both while thou art near and far off This it was, my brethren, which the

Prophet had regard to: although he saw the mercy of God extending over all, yet he saw something especial and peculiar shown toward the Jews, and he saith, "Nevertheless, I will hearken what the Lord God shall say unto me: for He shall speak peace unto His people; and His people shall be, not Judaea only, but it shall be gathered together out of all nations: "For He shall speak peace unto His hints, and to those who turn their hearts unto Him," and to all who shall turn their hearts unto Him from the whole world. "Nevertheless, His salvation shall be nigh them that fear Him, that glory may dwell in our land: that is, in that land in which the Prophet was born, greater glory shall dwell, because Christ began to be preached from thence. Thence were the Apostles, and thither first they were sent; from thence were the Prophets, there first was the Temple, there sacrifice was made to God, there were the Patriarchs, there He Himself came of the seed of Abraham, there Christ was manifested, there Christ appeared;

for from thence was the Virgin Mary who bore Christ. There He walked with His feet, there He worked miracles. Thirdly, He ascribed so great honour to that nation, that when a certain Canaanitish woman interrupted Him, praying for the healing of her daughter, He said unto her, "I am not sent but unto the lost sheep of the house of Israel. Seeing this, the Prophet saith, "that glory may dwell in our land." 9. "Mercy and truth have met together" (ver. 10). "Truth in our land," in a Jewish person, "mercy" in the land of the Gentiles. For where was truth? Where the utterances of God were. Where was mercy? On those who had left their God, and turned themselves unto devils. Did He look down also upon them? Yea, as if He said, Call those who are fugitives afar off, who have departed far from Me: call them, let them find Me who seek them, since they themselves would not seek Me. Therefore, "Mercy and truth have met together: righteousness and peace have kissed each other." Do righteousness, and thou shalt have peace; that righteousness and peace may kiss each other. For if thou love not righteousness, thou shalt not have peace; for those two, righteousness and peace, love one another, and kiss one another: that he who hath done righteousness may find peace kissing righteousness. They two are friends: thou perhaps willest the one, and not the other: for there is no one who wills not peace: but all will not work righteousness. Ask all men, Wiliest thou peace? With one mouth the whole race of man answers thee, I wish, I desire, I will, I love it. Love also righteousness: for these two, righteousness and peace, are

friends; they kiss one another: if thou love not the friend of peace, peace itself will not love thee, nor come unto thee. For what great thing is it to desire peace? Every bad man longeth for peace. For peace is a good thing. But do righteousness, for righteousness and peace kiss one another, they quarrel not together. ...

10. "Truth hath sprung out of the earth, and righteousness hath looked down from heaven" (ver. 11). "Truth hath sprung out of the earth:" Christ is born of a woman. The Son of God hath come forth of the flesh. What is truth? The Son of God. What is the earth? Flesh. Ask whence Christ was born, and thou seest that "Truth is sprung out of the earth." But the Truth which sprang out of the earth was before the earth, and by It the heaven and the earth were made: but in order that righteousness might look down from heaven, that is, in order that men might be justified by Divine grace, Truth was born of the Virgin Mary; that He might be able to offer a sacrifice to justify them, the sacrifice of suffering, the sacrifice of the Cross. And how could He offer a sacrifice for our sins, except He died? How could He die, except He received from us that wherein He might die; that is, unless He received from us mortal flesh, Christ could not have died: because the Word of God dieth not, Godhead dieth not, the Virtue and Wisdom of God doth not die. How should He offer a sacrifice, a healing victim, if He died not? How should He die, unless He clothed Himself with flesh? How should He put on flesh, except truth sprang out of the earth?

11. On the same passage we may mention another meaning. "Truth is sprung out of the earth:" confession from man. For thou, O man, wast a sinner. O earth, who when thou hadst sinned xdidst hear the sentence, "Earth thou art, and unto earth shalt thou return," from thee let truth spring, that righteousness may look down from heaven. How doth truth spring from thee, whilst thou art a sinner, whilst thou art unrighteous? Confess thy sins, and truth shall spring out of thee. For if whilst thou art unrighteous, thou callest thyself just, how can truth spring out of thee? But if being unrighteous thou dost confess thyself to be so, "truth hath sprung out of the earth." ...What "righteousness hath looked down from heaven"? It is that of God, as though He said: Let us spare this man, for he spareth not himself: let us pardon him, for he himself confesseth. He is changed so is to punish his sin: I too will change, so as to set him free.

12. "For the Lord shall give sweetness, and our land shall give her increase" (ver. 12). ...He will give unto thee the sweetness of working righteousness, so that righteousness shall begin to delight thee, whom before unrighteousness delighted: so that thou who at first didst delight in drunkenness, shall rejoice in sobriety: and thou who didst at first rejoice in theft, so as to take from another man what thou hadst not, shalt seek to give to him that hath not that which thou hast: and thou who didst take delight in robbing, shalt delight now in giving: thou whom shows delighted, shalt delight in prayer; thou who didst delight in trifling and lascivious songs, shalt now delight in singing hymns to God; in running to church, thou who at first didst run to the theatre. Whence is that sweetness born to thee, except from this, that "God giveth sweetness"? For, behold, ye see what I mean: behold, I have spoken unto you the word of God, I have sown seed in your devout hearts, finding your souls furrowed, as it were, with the plough of confession: with devout attention ye have received the seed; think now upon the word which ye have heard, like those who break up the clouds, lest the fowls should carry away the seed, that what is sown may be able to spring up there: and unless God rain upon it, what profits it that it is sown? This is what is meant by "our land shall give her increase.

May He with His visitations, in leisure, in business, in your house, in your bed, at meal-time, in conversation, in walks, visit your hearts, when we are not by. May the rain of God come and make to sprout what is sown there: and when we are not by, and are resting quietly, or otherwise employed, may God give increase to the seeds which we have sown, that remarking afterwards your improved characters, we too may rejoice for your fruit. 13. "For righteousness shall go before him, and he shall direct his steps in the way" (ver. 14): that righteousness, namely, which consists in confession of sins: for this is truth itself. For thou oughtest to be righteous towards thyself, and to punish thyself: for this is the beginning of man's righteousness, that thou shouldest punish thyself, who art evil, and God should make thee good. Therefore since this is the beginning of man's righteousness, this becomes a way for God, that God may come unto thee: there make for Him a way, in confession of sins. Therefore John too, when he was baptizing in the water of repentance, and would have men come to him repenting of their former deeds, spoke thus: "Prepare the way of the Lord, make His paths straight." Thou didst please thyself in thy sins, O man: let that which thou wast dis-

please thee, that thou mayest be able to become what thou wast not. Prepare the way of the Lord: let that righteousness go before, of confession of sins: He will come and visit thee, for now He hath where to place His steps, He hath whereby He may come to thee. Before thou didst confess thy sins, thou hadst shut up the way of God: there was no way by which He might come unto thee. Confess thy past life, and thou openest a way; and Christ shall come unto thee, and "shall place His steps in the way," that He may guide thee with His own footsteps.

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