





BR 60 .L52 v.25  
Augustine,  
Expositions on the Book of  
Psalms











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Geo. F. Pratt

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OF THE

## HOLY CATHOLIC CHURCH,

ANTERIOR TO THE DIVISION OF THE EAST AND WEST:

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.



YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT  
THINE EYES SHALL SEE THY TEACHERS. *Isaiah xxx. 20.*

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OXFORD,

JOHN HENRY PARKER;

F. AND J. RIVINGTON, LONDON.

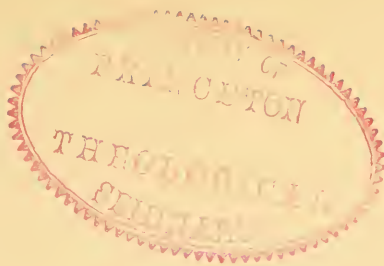
MDCCCXLVIII.



TO THE MEMORY  
OF THE  
MOST REVEREND FATHER IN GOD  
WILLIAM  
LORD ARCHBISHOP OF CANTERBURY,  
PRIMATE OF ALL ENGLAND,  
FORMERLY REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD,  
THIS LIBRARY  
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ANCIENT BISHOPS, FATHERS, DOCTORS, MARTYRS, CONFESSORS,  
OF CHRIST'S HOLY CATHOLIC CHURCH,  
UNDERTAKEN AMID HIS ENCOURAGEMENT,  
AND  
CARRIED ON FOR TWELVE YEARS UNDER HIS SANCTION,  
UNTIL HIS DEPARTURE HENCE IN PEACE,  
IS  
GRATEFULLY AND REVERENTLY  
INSCRIBED.







EXPOSITIONS

ON

THE BOOK OF PSALMS,

BY

S. AUGUSTINE,

BISHOP OF HIPPO.



EXPOSITIONS

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THE BOOK OF PSALMS,

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S. AUGUSTINE,

BISHOP OF HIPPO,

TRANSLATED,

WITH NOTES AND INDICES.

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IN SIX VOLUMES.

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VOL. II.

PSALM XXXVII.—LII.

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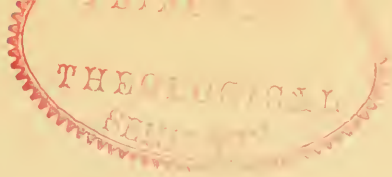
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JOHN HENRY PARKER ;

F. AND J. RIVINGTON, LONDON.

1848.





# ST. AUGUSTINE

ON

## THE PSALMS.

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### PSALM XXXVII.

LAT.  
XXXVI.

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#### SERMON THE FIRST<sup>a</sup>.

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*On the First Part of the Psalm.*

WITH terror do they hear of the coming of the last day, who will not be secure by living well: and who fain would live ill, long. But it was for useful purposes that God willed that day to remain unknown; that the heart may be ever ready to expect that of which it knows it is to come, but knows not when it is to come. Seeing, however, that our Lord Jesus Christ was sent to us to be our “*Master*”<sup>b</sup>, He said, that *of that day not even the Son of Man knew*,<sup>Mark 13, 32.</sup> because it was not part of His office as our Master that through Him it should become known to us. For indeed the Father knoweth nothing that the Son knoweth not; since That is the Very Knowledge of the Father Itself,

<sup>a</sup> This was delivered at Carthage, as well as the two following. It should be noticed, that in the life of St. Fulgentius, c. 3, we are told, that ‘having some time before resolved with himself to renounce the world, he was so roused and moved by St. Augustine’s exposition of this Psalm, that he de-

termined to make his vow public, and earnestly desired to adopt the religious habit.’ Ben.

<sup>b</sup> *Magister, Magisterio.* Master, in sense of teacher, or guide, *Καθηγητής*, in Matt. xxiii. 8. being in the Latin translated, ‘Magister,’ as in English, ‘Master.’

2 *God said to take knowledge of what He makes us know.*

PSALM XXXVII. SERM. Which is His Wisdom; now His Son, His Word, is *His Wisdom.* But because it was not for our good to know

I. that, which however was known to Him, Who came indeed to teach us, though not to teach us that which it was not good for us to know, He not only, as a Master, taught us something, but also as a Master, left something untaught. For, as a Master, He knew how both to teach us what was good for us, and not to teach us what was injurious. Now thus, according to a certain form of speech, the Son<sup>1</sup> is said not to know what He does not teach: that is, (according to a certain form of speech, as I said,) in the same way that we are daily in the habit of speaking, He is said not to know, what He causes us not to know. For we call a day "joyful," because it makes us joyful; and a day sad, because it makes us sad; and we call the frost *sluggish*, because it makes us sluggish. In the same way that it is said, on the contrary, by the Lord, *Now I know.* It was said to Abraham,

Gen. 22, 12. *Now I know that thou fearest God.* This God knew even before that proof of him. For that trial of him was

made for this reason, that we might know what God already knew, that what before the proof of it was known to Him might be *written for our instruction.* And perhaps even Rom. 15, 4. Abraham himself did not yet know what was the strength of his faith: for it is by being, as it were, put to the question by trial, that each one becomes acquainted with himself: just as Peter, at all events, was ignorant of what was the real

strength of his faith, when he said to the Lord, *I will be with Thee unto death.* But the Lord, Who knew him well, having (so to speak) felt the pulse of his heart, foretold where he would fail, foreshewing to him his infirmity. Then it was that Peter, who before his trial had thought presumptuously of himself, in his trial learned to know himself. And so therefore we not unreasonably suppose our Father Abraham also to have discovered the strength of his faith, when, being commanded to sacrifice his only son, he neither hesitated nor shrunk from offering him up to Him Who had given him, because, as he knew not whence He was going to give him that son, when not as yet born, so he believed that, when sacrificed, He could replace him. Therefore God said, *Now I know*; which we understand,

Now have I made thee to know; according to the INTROD. expressions which we have quoted, of a sluggish frost, because it makes sluggish, and a joyful day, because it makes joyful. Thence is that saying, *The Lord your God* Deut. 13, 3. *proveth you, to know whether ye love Him.* For surely you will be attributing to the Lord our God, the Supreme, the Very God, great ignorance, (which however you will perceive to be sacrilegious,) if you were to understand, *The Lord your God proveth you*, as if He, being before in ignorance, were gaining knowledge from the trial of us. But what is meant by, “He proveth you that He may know?” “He proveth you that He may cause you to know.” Receive therefore a principle of interpretation from the contrary of the present subject: and, just as when you hear God say, *I know*, you understand by it, “have caused you to know;” so also when you hear it said of the Son of Man, (i. e. of Christ,) that He *knoweth not that day*, understand it to be meant, that He causes us not to know it. Now what is meant by “causes us not to know it?” Conceals it, so that what is not profitable for us to have told be not communicated. This is what I said of a good Master knowing what to communicate, what to keep back: as we read that some things He postponed. Whence we learn, that not every thing is to be communicated, which they to whom it is communicated, cannot bear. For in another place He says, *I have many things to say unto you, but ye cannot bear them now.* The Apostle also says, *I could not speak unto you as unto spiritual, but unto carnal, as unto babes in Christ; I have fed you with milk, and not with meat: for hitherto ye were not able, neither yet now are ye able.* What is the purport of this discourse? That since we know that the last day will come, but, while for our profit we know that it is to come, are, for our profit also, ignorant of the time when it is to come, we may keep our heart in readiness for it, by living well: and may not only not fear that day’s coming, but may even desire it. Seeing that day, as it increases the misery of the unbelieving, so it ends that of the faithful. Which now of these two thou wilt choose to do, is now indeed, before it comes, in thine own power; when it shall have come, will not be so. Choose therefore,

PSALM whilst there is time; for that which God mercifully conceals,  
XXXVII.  
SERM. He mercifully postpones also.

I.

2. Now that in every sort of life that hath any kind of professed object, not all are found good, not all are reprobates, appears from this, that of certain classes of persons, which we have just now heard set forth in the Gospel by comparisons, it is thus concluded: *One shall be taken; and one shall be left.* The good shall be taken; the bad shall be left. Two men are seen *in the field*. The profession is the same, but their hearts not the same. The profession is visible to men; the heart is known to God. Whatsoever therefore *the field* signifies, *one shall be taken, and one shall be left.* Not as if half of it was to be taken, and half left: but it speaks of two classes of persons. And if one of those comprises many persons, the other but few, yet, *one shall be taken, and one shall be left*: that is, the one class shall be taken, and the other shall be left. So shall it be in *the bed*, so in *the mill*. Perhaps you are anxious to know what these things mean. You see that they are wrapped up and enveloped, as it were, in comparisons. Now it may seem to me to be one thing; to another, something else. But neither do I by what I say forbid any other person to receive a better explanation; nor let him object to my receiving both, if both are reconcileable with the faith. For to me it seems that those who bear rule over the Church are labouring in the field, as the Apostle saith, *Ye are God's husbandry; ye are God's building.* For he calls himself both a *master builder*, when he says, *As a wise master builder, I have laid the foundation*; and also a husbandman, when he says, *I have planted, Apollos watered, but God gave the increase.* In the mill then He spake of two women, not two men; I suppose, because this comparison relates to the laity: because the rulers govern, the laity are governed. And I think that by that mill is meant the world, because it revolves on the wheel of the times, (so to speak,) and because it crushes those who love it. There are then some who do not withdraw from secular business<sup>1</sup>: but yet in this too some do well, others ill. Some, *make to themselves friends of the Mammon of unrighteousness*; by whom they may be *received into everlasting habitations*; to whom it is said, *I*

Mat. 24,  
40. Gr.  
o us.  
Lat.  
unus.

1 Cor.  
3, 9.

ib. 10.  
ib. 6.

<sup>1</sup> mundi  
actioni-  
bus.  
Luke  
16, 9.



*was an hungred, and ye gave me meat.* Some neglect those <sup>INTROD.</sup> things, to whom it is said, *I was an hungred, and ye gave* <sup>Mat. 25,</sup> *me no meat.* <sup>35. 42.</sup> Therefore, because of those who are engaged in the business and the labours of this world, there are some that love to do good to the needy, some that neglect it, as of *two women in the mill, the one shall be taken and the other left.* Now the *bed* I believe to be put for rest: because there are those who will neither submit to worldly business, as there are men living in wedlock, having houses, households, children; nor do any thing in the Church like those who, being set over others, labour therein as in *the field*<sup>c</sup>, but as if too feeble to perform these duties, betake themselves to retirement, and love to be in quiet, not venturing on great undertakings, as being mindful of their infirmity, and in a certain way entreating God on the “bed” of their infirmity. And that profession too hath good men, hath also hypocrites; wherefore of these also one shall be taken, the other left; for to whatsoever profession you turn, prepare yourself to bear with hypocrites: otherwise, if you do not prepare yourself, you will find that which you did not expect, and will fall away, or be offended at it. He therefore would prepare thee against all contingencies, Who speaks to thee now that it is the time, both for Him to speak, and not yet the time to judge, and for them to hear, and not yet to repent in vain. For now repentance is not in vain, then it will be in vain. For it is not that men will not repent them then of having lived ill, but that God’s righteousness may by no means restore to them, what they by their own unrighteousness have forfeited. For it is *a righteous thing with God*, <sup>2 Thess.</sup> to shew mercy now, and then to execute justice. <sup>1, 6.</sup> Therefore it is that it is declared now. Is it not declared? Let every one contradict me, let every one murmur dissent, if this Scripture is not read and is not sung all over the world, if it ceases even to be circulated for sale through the whole community.

3. But, in truth, this it is that disturbs you who are a Christian; that you see men of bad lives prospering, and surrounded with abundance of things like these; you see

<sup>d</sup> ‘Agricultura’ is the word used in the Latin of the passage quoted above, 1 Cor. iii. 9. for *καλλίγειον*.

PSALM  
XXXVII.  
SERM.  
I.

them sound in health, distinguished with proud honours; you see their family unvisited by misfortune; the happiness of their relatives, the obsequious attendance of their dependants, their most commanding influence, their life uninterrupted by any sad event; you see their characters most profligate, their external resources most affluent; and your heart says that there is no Divine judgment; that all things are carried to and fro by accidents, and blown about in disorderly and irregular motions. For if God, thou sayest, regarded human affairs, would his iniquity flourish, and my innocence suffer? Every sickness of the soul hath in Scripture its proper remedy. Let him then whose sickness is of that kind that he says in his heart things like these, let him drink this Psalm by way of potion. What is the matter? What aileth thee? Let us once more consider what you were saying. What was I saying? you say. What, but what you yourself see? The wicked flourish, the good suffer. How can it be that God seeth these things? Take and drink this; He, concerning Whom thou utterest those murmurs, hath Himself mingled that potion for thee. Only do not thou reject that most wholesome cup. Apply to it the lips of the heart by lending thine ears; and drink what thou hearest.

Ver. 1. *Be not envious because of evil-doers, neither be envious against the workers of iniquity.* (Ver. 2.) *For they shall soon wither like the grass, and shall fade like the herbs of the meadow.* That which to thee seemeth long, is “soon” in the sight of God. Conform<sup>1</sup> thou thyself to God; and it will be “soon” to thee. That which he here calls *grass*, that we understand by the *herbs of the meadow*. They are some worthless things, occupying the surface only of the ground, they have no depth of root. In the winter then they are green; but when the summer sun shall begin to scorch, they will wither away. For now it is the season of winter. Thy glory doth not as yet appear. But if thy love hath but a deep root, like that of many trees during winter, the frost passes away, the summer (that is, the Day of Judgment) will come; then will the greenness of the grass wither away. Then will the glory of the trees appear. *For ye* (saith the Apostle) *are dead*, even as trees seem to be in

<sup>1</sup> sub-  
junge

Col.3,

winter, as it were dead, as it were withered. What is our hope then, if we are dead? The root is within; where our root is, there is our life also, for there our love is fixed. *And your life is hid with Christ in God.* When shall he wither, who is thus rooted? But when will our spring be? When our summer? When will the honour of foliage clothe us around, and the fulness of fruit make us rich? When shall this come to pass? Hear what follows; *When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory.* And what then shall we do now? *Be not envious because of the evil-doers, neither be envious against the workers of iniquity. For they shall soon wither like the grass, and fade like the herb of the meadow.*

4. What shouldest thou do then? (Ver. 3.) *Trust in the Lord.* For they too trust, but not *in the Lord*. Their hope is perishable. Their hope is short-lived, frail, fleeting, transitory, baseless. *Trust thou in the Lord.* "Behold," thou sayest, "I do trust; what am I to do?"

*And do good.* Do not do that evil which thou beholdest in those men, who are prosperous in wickedness. *Do good, and dwell in the land.* Lest haply thou shouldest be doing good without "dwelling in the land." For it is the Church that is the Lord's land. It is her whom He, the Father, the tiller of it, waters, and cultivates. For there are many that, as it were, do good works, but yet, in that they do not dwell in the land, they do not belong to the husbandman. Therefore do thou thy good, not outside of the land, but do thou dwell in the land. And what shall I have?

*And thou shalt be fed in its riches.* What are the riches of that land? Her riches are her Lord! Her riches are her God! He it is to Whom it is said, *The Lord is the portion of mine inheritance, and of my cup.* In a late discourse we suggested to you, dearly beloved, that God is our possession, and that we are at the same time God's possession. Hear how that He is Himself the riches of that land.

Ver. 4. *Delight thyself in the Lord.* As if thou hadst put the question, and hadst said, "Shew me the riches of that

\* See Disc. 2. on Ps. 33. delivered at Carthage in the Church of St. Cyprian.

PSALM land, in which thou biddest me dwell, he says, *Delight thyself*  
XXXVII.  
SERM. *in the Lord.*

I. 5. *And He shall give thee the desires of thine heart.*  
1 sig- Understand in their proper signification<sup>1</sup>, *the desires of*  
nanter *thine heart.* Distinguish the *desires of thine heart* from  
accipe the desires of thy flesh; distinguish as much as thou canst.  
It is not without a meaning that it is said in a certain Psalm,  
*God is (the strength) of mine heart.* For there it says in  
what follows: *And God is my portion for ever.* For instance:  
One labours under bodily blindness. He asks that he may  
receive his sight. Let him ask it; for God does that too,  
and gives those blessings also. But these things are asked  
for even by the wicked. This is a desire of the flesh. One  
is sick, and prays to be made sound. From the point of  
death he is restored to health. That too is a desire of the  
flesh, as are all of such a kind. What is "the desire of the  
heart?" As the desire of the flesh is to wish to have one's  
eyesight restored, to enable him, that is, to see that light,  
which can be seen by such eyes; so *the desire of the heart*  
relates to a different sort of light. For, *Blessed are the*  
*pure in heart, for they shall see God.* *Delight thou thyself*  
*in the Lord; and He shall give thee the desires of thine*  
*heart.*

6. "Behold," (you say,) "I do long after it, I do ask for  
it, I do desire it. Shall I then accomplish it?" No. Who  
shall then? (Ver. 5.) *Reveal thy way unto the Lord: trust*  
*also in Him, and He shall bring it to pass.* Mention to  
Him what thou sufferest, mention to Him what thou dost  
Gal. 5, desire. For what is it that thou sufferest? *The flesh lusteth*  
17. *against the spirit, and the spirit against the flesh.* What  
Rom. 7, is it then that thou dost desire? *Wretched man that I am!*  
24. *Who shall deliver me from the body of this death?* And  
because it is He *Himself* that "will bring it to pass," when  
thou shalt have *revealed thy ways unto Him*; hear what  
follows; *The grace of God through Jesus Christ our Lord.*  
What is it then that He is to bring to pass, since it is said,  
*Reveal thy way unto Him, and He will bring it to pass?*  
What will He bring to pass?

Ver. 6. *And He shall bring forth thy righteousness as the*  
*light.* For now, *thy righteousness* is hid. Now it is a thing



of faith; not yet of sight. You believe something that you may do it. You do not yet see that in which you believe. VER. 6.  
 But when thou shalt begin to see that, which thou didst believe before, *thy righteousness will be brought forth to the light*, because it is thy faith that was<sup>1</sup> thy righteousness.<sup>1</sup> al. shall be.  
 For the just lives by faith.

7. And He shall bring forth thy judgment as the noon-day. That is to say, “as the clear light.” It was too little to say, *as the light*. For we call it “light” already, even when it but dawns: we call it light even while the sun is rising. But never is the light brighter than at mid-day. Therefore He will not only *bring forth thy righteousness as the light*, but *thy judgment shall be as the noon-day*. For now dost thou make thy “judgment” to follow Christ. This is thy purpose: this is thy choice: this is thy judgment. No one hath shewn thee what He hath promised: thou holdest fast One Who as yet doth but promise; but thou waitest for Him Who shall shew thee the fulfilment. In the judgment therefore of thy faith thou hast chosen to follow what thou dost not see: the justice of thy judgment is as yet a matter of uncertainty. It is as yet censured and ridiculed by the infidels. “What hast thou believed? What is it that Christ hath promised thee? That thou shalt be immortal, and that He will give thee eternal life? Where is this to be? When will He give it thee? When can it possibly be?” Yet is it thy judgment rather to follow Christ, promising what thou dost not see, than the wicked, censuring thy belief of what thou dost not yet see. And this is thy judgment; but what is the wisdom of that judgment *doth not yet appear*. In 1 John 3, 2.  
 this world it is, as it were, night. Then, when shall He *bring forth thy judgment as the noon-day*? Col. 3, 4.  
*When Christ, Who is your life, shall appear, then shall ye also appear with Him in glory*. When the Day of Judgment shall have come, and when Christ shall have come and gathered together all nations to be judged, what shall then be? Where shall the wicked hide his falsehood<sup>2</sup>, when I shall see my<sup>2</sup> perfidiam.  
 faith? Well, what is our portion now? Distress, tribulations, and trials: and *Blessed is he that endureth to the end*: Mat. 24, 13.  
 for *He that endureth unto the end, the same shall be saved*. Let him not yield to those that mock him; let him

PSALM not make his choice to flourish here; so that from a tree he  
XXXVII.  
SERM. should become grass.

I.

8. 'What should I do then?' Hear what thou shouldest do. (Ver. 7.) *Submit thee to the Lord, and entreat Him.* Be this thy life, to obey His commandments. For this is to submit thee to Him; and to entreat Him until He give thee what He hath promised. Let good works "continue<sup>b</sup>;" Lukel<sup>8</sup>, let prayer "continue." For *men ought always to pray, and not to faint.* Wherein dost thou shew that thou art *submitted to Him*? In doing what He hath commanded. But haply thou dost not receive thy wages as yet, because as yet thou art not able. For He is already able to give them; but thou art not already able to receive them. Exercise thou thyself in works. Labour in the vineyard; at the close of the day crave thy wages. *Faithful is He* who brought thee into the vineyard. *Submit thee to the Lord, and entreat Him.*

9. "See! I do so; I do *submit to the Lord, and I do entreat.* But what do you think? That neighbour of mine is a wicked man, living a bad life, and prosperous! His thefts, adulteries, robberies, are known to me. Lifted up above every one, proud, and raised on high by wickedness, he deigns not to notice me. Under these circumstances, how shall I hold out with patience?" This is a sickness; drink, by way of remedy.

"*Fret not thyself because of him who prospereth in his way.*" He prospereth, but it is *in his way*: thou sufferest, but it is in God's way! His portion is prosperity on his way, misery on arriving at its end: yours, toil on the road, happiness in its termination. *The Lord knoweth the way of the righteous; and the way of the ungodly shall perish.* Thou walkest those ways which *the Lord knoweth*, and if thou dost suffer toil in them, they do not deceive thee. *The way of the ungodly* is but a transitory happiness; at the end of the way the happiness is at an end also. Why? Because that way is *the broad road*; its termination leads to the pit of hell. Now, thy way is narrow; and *few there be* that enter in through it: but into how ample a field it comes at the last, thou oughtest to consider. *Fret not thyself at*

Matt. 9,  
13. 14.

<sup>2</sup> *perseveret* · alluding to the word in the text quoted above. Matt. xxiv. 13.

him who prospereth in his way; because of the man who bringeth wicked devices to pass. VER.  
8.

Ver. 8. *Cease from anger, and forsake wrath.* Wherefore art thou wroth? Wherefore is it that, through that passion and indignation, thou dost blaspheme, or almost blaspheme? Against the man who bringeth wicked devices to pass, cease from anger, and forsake wrath. Knowest thou not whither that wrath tempts thee on? Thou art on the point of saying unto God, that He is unjust. It tends to that. "Look! why is that man prosperous, and this man in adversity?" Consider what thought it begets: stifle the wicked notion. *Cease from anger, and forsake wrath*: so that now returning to thy senses, thou mayest say, *Mine eye is disturbed because of wrath.* What eye is that, but the eye of faith? To the eye of thy faith I appeal<sup>1</sup>. Thou didst believe in Christ:<sup>1</sup> inter-why didst thou believe? What did He promise thee? If<sup>rogo.</sup> it was the happiness of this world that Christ promised thee, then murmur against Christ; yes! murmur against Him, when thou seest the wicked flourishing. What of happiness did He promise? What, save in the Resurrection of the Dead? But what in this life? That which was His portion. His portion, I say! Dost thou, servant and disciple, disdain what thy Lord, what thy Master bore? Dost thou not hear from Him, *The servant is not greater than his Lord,* and *the disciple is not above his Master.* He endured for thee pain, scourgings, reproaches, the Cross, and death,<sup>John 13, 16. Mat. 10, 24.</sup> and which of these was due to *the Just One*, which not due to thee, a sinner? Therefore keep thou thine eye right,<sup>Acts 7, 52.</sup> let it not be disturbed because of wrath. *Cease from anger, and forsake wrath. Be not emulous in any wise to do evil*; by, as it were, copying him who, by *doing evil*, flourishes for a time. *Be not emulous in any wise to do evil.*

Ver. 9. *For evil-doers shall be cut off.* "But I see their prosperity." Believe Him, Who saith, *they shall be cut off*; Him Who seeth better than thou, since His eye anger cannot cloud. *For evil-doers shall be cut off. But those that wait upon the Lord*,—not upon any one that can deceive them; but verily on Him Who is the Truth itself,—*But those that wait upon the Lord, they shall inherit the land.*

PSALM XXXVII. What *land*, but that Jerusalem, with the love of which who-  
 SERM. soever is inflamed, shall come to peace at the last.

I. 10. "But how long is the sinner to flourish? How long shall I have to endure?" Thou art impatient<sup>1</sup>; that which seems long to thee, will soon come to pass. It is infirmity makes that seem long, which is really short, as is found in the case of the longings of sick men. Nothing seems so long, as the mixing of the potion for him when athirst. For all that his attendants are making all speed, lest haply the patient be angry; "When will it be done? (he cries,) When will it be drest? When will it be served?" Those who are waiting upon you are making haste, but your infirmity fancies that long, which is being done with expedition. Behold ye, therefore, our Physician complying with the infirmity of the patient, saying, "How long shall I have to endure? How long will it be?"

<sup>1</sup> festi-  
nas.

Ver. 10. *Yet a little while, and the sinner shall not be.* Is it certainly among sinners, and because of the sinner, that thou murmurest? *A little while, and he shall not be.* Lest haply because I said, *They that wait upon the Lord, they shall inherit the land*, thou shouldest think that waiting to be of very long duration. Wait *a little while*, thou shalt receive without end what thou waitest for. A little while, a moderate space. Review the years from Adam's time up to this day; run through the Scriptures. It is almost yesterday that he fell from Paradise! So many ages have been measured out, and unrolled. Where now are the past ages? Even so, however, shall the few which remain, pass away also. Hadst thou been living throughout all that time, since Adam was banished from Paradise up to this present day, thou wouldest certainly see that the life, which had thus flown away, had not been of long duration. But how long is the duration of each individual's life? Add any number of years you please: prolong old age to its longest duration: what is it? Is it not but a morning breeze? Be it so, however, that the Day of Judgment is far off, when the reward of the righteous and of the unrighteous is to come: your last day at all events cannot be far off. Make thyself ready against this! For such as thou shall have departed from this life, shalt thou



be restored to the other. At the close of that short life, you will not yet be, where the Saints shall be, to whom it shall be said, *Come, ye blessed of My Father: inherit the kingdom prepared for you from the beginning of the world.* You will not yet be there? Who does not know that? But you may already be there, where that beggar, once *covered with sores*, was seen at a distance, at rest, by that proud and unfruitful *rich man* in the midst of his torments. Surely laid in that rest thou waitest in security for the Day of Judgment, when thou art to receive again a body, to be changed so as to be made equal to an Angel. How long then is that, for which we are impatient, and are saying, ‘When will it come? Will it tarry long?’ This our sons will say hereafter, and our sons’ sons will say too; and, though each one of these in succession will say this same thing, that *little while*, that is yet to be, passes away, as all that is already past hath past away already! O thou sick one! *Yet a little while, and the sinner shall not be.* Yea, thou shalt diligently consider his place, and thou shalt not find him.

He shews what he meant by, *he shall not be*—not that he shall cease to exist altogether, but that he shall not exist for any good end. For if he shall cease to exist altogether, he will not even be tortured. Then is security given to the sinner, so that he will say, ‘I will do what I will so long as I live; afterward I shall be no more.’ Will he be no more in existence, that he may suffer pain, that he may be tormented? What then will become of, *Depart into everlasting fire, prepared for the devil and his angels?* ‘But perhaps they will not be consigned to that fire, and will be annihilated.’ Then it would not be said, *Go ye into everlasting fire*; for if they were not to be in existence, it would not be *everlasting* to them. And indeed what is in store for them there, whether absolute annihilation, or pain and torment, the Lord hath not kept back from us, saying, *There shall be weeping and gnashing of teeth.* Now in what way shall they weep, and gnash the teeth, if they shall cease to exist altogether? In what way is it here said, *A little while, and the sinner shall not be*, except in the way in which he expounded his meaning in the following verse? *Yea, thou shalt seek his place, and thou shalt not find it.*

VER.  
10.

Matt.  
25, 34.

Luke 16,  
20. 23.

Matt.  
25, 41.

ib. 13,  
42.

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What is meant by *his place*? His use. "Why? hath the sinner any use?" He hath. God uses him here to prove the righteous, even as He made use of the devil to prove Job; even as He made use of Judas to betray Christ. In this life, therefore, there is something that can be done with the sinner. Here, therefore, is the place for him, just as the place for the chaff is in the furnace of the goldsmith. The chaff burns, that the gold may be cleared of its dross; even so the ungodly rages, that the righteous man may be proved. But when the time of our probation shall have been completed, when there shall no longer be those requiring to be proved, there will no longer be those, by whom they must be proved. I pray you, because we said, 'there will not be persons to be proved,' does it follow the persons themselves shall 'not be?' But because henceforth there will be no need of sinners, as instruments for the probation of the righteous, therefore verily *thou shalt seek his place, and thou shalt not find it*. Seek the sinner's place now, and thou shalt find it. God hath made of the sinner a scourge. He hath even given him honour, nay, He hath given him power also. For sometimes He does this: He gives power to the sinner; then the world is scourged, then the godly<sup>1</sup> are corrected. To that sinner, that which is due shall be repaid; and yet he has been made an instrument for the improvement of the godly; an occasion for the falling away of the ungodly. *Thou shalt seek his place; and thou shalt not find it*.

<sup>1</sup> 'pii,'  
not in  
the Mss.  
Ben.

12. Ver. 11. *But the meek shall inherit the land*. That land is the one of which we have often spoken, the holy Jerusalem, which is to be released from these her pilgrimages, and to live for ever with God, and on God. Therefore, *They shall inherit the land*. What shall be their delight? *And they shall delight themselves in the abundance of peace*. Let the ungodly man delight himself here in the multitude of his gold, in the multitude of his silver, in the multitude of his slaves, in the multitude, lastly, of his baths, his roses, his intoxicating wines, his most sumptuous and luxurious banquets. Is this the power thou enviest? Is this the glory that delights thee? Would not his fate be worthy to be deplored, even if he were to be so for ever? What

shall be thy delights? *And they shall delight themselves in the abundance of peace.* Peace shall be thy gold. VER.  
12. Peace shall be thy silver. Peace shall be thy lands. Peace shall be thy life, thy God Peace. Peace shall be to thee whatsoever thou dost desire. For here that which is gold, cannot be silver to thee; that which is wine, cannot be bread unto thee; and what is light to thee, cannot be drink to thee also. Thy God shall be all to thee! Thou shalt eat Him; so that thou shalt hunger no more. Thou shalt drink of Him, so that thou shalt *never thirst*. Thou shalt be enlightened by Him, so that thou shalt be no more blind. Thou shalt be stayed by Him, so that thou shalt not fall. He shall possess thee whole, entire, Himself whole, entire. Thou shalt not be straitened for room in dwelling with Him, with Whom thou dost possess all. Thou shalt possess the whole of Him. He too shall possess the whole of thee; for Thou and He shall be one; of which one He who possesses you shall possess the whole. This is *the remainder in store for the man of peace.* ver. 37. That verse we have been singing, which, however, is far in this Psalm from these verses now treated of. But because we have been singing it, we ought to end with it. Only do thou be of good courage; *keep innocency*. It is a precious possession. Thou hast a mind to steal something; I suppose, that thou mayest make gain. Consider what it is thou art laying hands on, and what it is from which thou art taking away! Thou wishest to gain on one side: thou art losing on the other. Thou art acquiring money, thou art losing innocency. Rather let thine heart rouse itself from its slumber. Thou who didst wish to acquire money, and art thereby losing innocence, be willing rather to lose the money. *Keep innocency, and take heed to direction.* For God will direct thee, that thou shouldest will whatsoever God will. For if thou wilt not what God wills, thy way will be crooked, and thy perversity will not suffer thee to be "made straight" in the "direct" way<sup>1</sup>. *Keep innocence, then; and take heed to direction;* and think not that when there is an end of this life, there is an end of man: for there is a *remainder in store for the man of peace.* <sup>1</sup>planari  
recto

Lat.  
XXXVI.

PSALM XXXVII.

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DISCOURSE THE SECOND.

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*On the second part of the Psalm.*

We have both received a command to speak of the Psalm to you, dearly beloved; and it was our bounden duty to obey it also. For it hath pleased God to delay our departure on account of the violence of the rains; and we have received a command, that our tongue should not be unemployed here in your service; seeing that the thought of your welfare ever employs our hearts, even as ours does yours. We had however already suggested to you what God means in that Psalm: what He would teach us; of what He would remind us, what He would forewarn us against, and what He would have us to bear with patience, and what to hope. For there are two classes of men, the just and the unjust, mingled together in this life, and in this world. Each hath a disposition of heart peculiar to itself. That of the just is struggling upward by humbling itself; that of the unjust is sinking downward by exalting itself. For the one lowers itself that it may rise; the other exalts itself that it may fall. Hence it happens, that one class has to endure, the other to be endured; that the object of the just is to save the unjust themselves to eternal life; the object of the unjust is to return evil for good, and if it be possible to deprive even of temporal life those who wish them life everlasting. For the unjust endureth with pain the just, and the just the unjust, they are a burden the one to the other. No one doubts that those two sorts of characters are a burden to one another, but that on different views. For it is for this reason that the just man is a burden to the unjust, that both in his desires he wishes, and in his actions he endeavours, that he should not be unjust, but should become just: but the unjust man's hatred for the just is of this kind, that he would not have him exist at all; not that he would have him be righteous. For the more righteous he is, so much the more is he a burden to the unrighteousness of the other. And he

takes pains moreover to make him, if it were possible, un-<sup>VER.</sup>  
 righteous, but if he cannot, to get him taken out of the way, <sup>12. 13.</sup>  
 and remove him from the place where he is an eyesore and  
 a grievance to himself. But even if he should make him  
 unrighteous, he will not be any the less a burden to him.  
 For not only is the just man a burden to the unjust, but  
 even two unjust persons can with difficulty endure each  
 other: and when they seem to have a regard for each other,  
 it is not friendship they interchange with one another, but  
 accompliceship. But it is when they are conspiring for the  
 destruction of the just that they are in accord together, not  
 because they love each other, but because they have a com-  
 mon hatred for the man who ought to be the object of love.  
 It is towards this class of persons that the Lord our God  
 enjoins upon us patience, and that affection of charity of  
 which we have received the knowledge in the Gospel; where  
 the Lord enjoins us, saying, *Love your enemies, and do good* <sup>Matt. 5,</sup>  
*to them which hate you.* Even as the Apostle also says, *Be* <sup>44.</sup>  
*not overcome of evil; but overcome evil with good.* <sup>Rom.</sup> Contend <sup>12, 21.</sup>  
 with evil <sup>1</sup>, but be it in the cause of goodness. For that is <sup>1or 'with</sup>  
 the proper sort of contention, or rather that is a salutary <sup>a bad</sup>  
 contest, that there should be a good man against a wicked <sup>man but</sup>  
 man, not two wicked men opposed to each other. <sup>in good-</sup>  
<sup>ness.'</sup>

2. Turn back then to the Psalm. The first part of it hath  
 been already handled. Then follow these words: (ver. 12.)  
*The wicked plotteth against the just, and gnasheth upon*  
*him with his teeth:* (ver. 13.) *But the Lord shall laugh at*  
*him.* At whom? Surely at the sinner, *gnashing upon* the  
*other with his teeth.* But wherefore shall the Lord *laugh*  
*at him?* For *He foreseeth that his day is coming.* He  
 seems indeed full of wrath, while, ignorant of the morrow  
 that is in store for him, he is threatening the just. But the  
 Lord beholds and *foresees his day.* 'What day?' That in  
 which *He will render to every man according to his works.* <sup>Rom. 2,</sup>  
 For he is *treasuring up unto himself wrath against the day* <sup>6. 5.</sup>  
*of wrath, and revelation of the just judgment of God.* But  
 it is the Lord that foresees it; thou dost not foresee it. It  
 hath been revealed to thee by Him Who foresees it. Thou  
 didst not know of the 'day of the unrighteous,' in which he  
 is to suffer punishment. But He Who knows it hath re-



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vealed it to thee. It is a main part of knowledge to join thyself to Him Who hath knowledge. He hath the eyes of knowledge: have thou the eyes of a believing mind. That which God *sees*, be thou willing to believe. For the day of the unjust, which God foresees, will come. What day is that? The day for all vengeance! For it is necessary that vengeance should be taken upon the ungodly, that vengeance be taken upon the unjust, whether he turn or whether he turn not. For if he shall turn from his ways, that very thing, that his *injustice is come to an end*, is the infliction of vengeance. Did not the Lord *laugh to foresee the days* of two unjust persons, both that of Judas the traitor, and that of Saul the persecutor? He foresaw the one's day for punishment, the other's for conversion to righteousness. Vengeance was

Acts 1,  
25.  
ib. 9, 4.

inflicted upon both. The first was consigned to hell fire: this last was struck to the earth by a voice from heaven. Therefore, for the unjust man, whom thou hast to endure, do thou, with God, *foresee his day*, by the eyes of thy faith: and when thou seest him raging furiously against thee, say to thyself, 'This man will either be reclaimed and be with me; or, still persisting in his course, will not be with me.

3. What? Does the unrighteous man's injustice hurt thee, and not hurt him? How can it be, that the iniquity, which goes forth by his wrath and his indignation to harm thee, should not lay waste his very self within him, before it comes forth to attack thee? Thy body is oppressed by adversity; his soul is corrupted by iniquity. For whatsoever he puts forth against thee, returns back upon his head. For his persecution clears thee, while it makes him guilty. To which then doth it the greater injury? See, in his rage he has stripped thee of thy property. Who is visited with the severer loss, he who loses money, or he who loses faith? That loss those who have the inward eye well know how to deplore. For there are many for whom gold has charms, faith has not; forsooth, because they have eyes wherewith to see gold, no eyes wherewith to see faith. For had they those eyes, and could they behold it, surely they would love faith more than gold! And yet when men break faith with them, they cry out, they call for indignation at it, and say, "O faith? Where is faith?" Thou lovest it

so far as to require it of others. Love it so as to shew it VER. 14. 15. forth thyself. Therefore, because all who persecute the righteous, are afflicted with a severer loss, and stricken with a more fatal ruin, when their soul within them is laid waste, the Psalm goes on and shews this as follows.

Ver. 14. *The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright heart.* (Ver. 15.) *Their weapon shall enter into their own heart.* It is an easy thing for his weapon, that is, his sword, to reach thy body, even as the sword of the persecutors reached the body of the Martyrs, but when the body had been smitten, *the heart* remained unhurt; but his heart who *drew out the sword against* the body of the just did not clearly remain unhurt. This is attested by this very Psalm. It saith, *Their weapon, that is, Their sword shall,* not go into their body, but, *their weapon shall go into their own heart.* They would fain have slain him in the body. Let them die the death of the soul. For those, whose bodies they sought to kill, the Lord hath freed from anxiety, saying, *Fear not them who kill the body, but* Matt. 10, 28. *cannot kill the soul.* Now what a thing is it to rage with the sword, and not to be able to kill more than the body only of thine enemy, and to be able to kill thine own soul! They are out of their senses; it is against themselves that they are raving. They are mad, they do not see themselves; just as if one were to thrust his sword through his own flesh, that he might rend another person's coat! Thou wert thinking of that which thou hast reached, and not thinking of what thou hast had to pass through to it; thou hast made a rent in his coat, and in thine own flesh. It is clear, therefore, that the hurt and injury which the unjust do themselves, is greater than the injury which they seem to themselves to do to those whom they hate. Therefore, *their weapon shall go into their own heart.* It is the Lord's sentence, and it is unalterable.

*And their bows shall be broken.* What is meant by, *and their bows shall be broken?* Their plots shall be frustrated. For above He had said, *The wicked have drawn out the sword and bent their bows.* By the *drawing out of the sword* he would have understood open hostility; but by the

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*bending of the bow, secret conspiracies. See! His sword destroys himself, and his laying of snares is frustrated. What is meant by frustrated? That it does no mischief to the righteous. How then, for instance, (you ask,) did it do no mischief to the man, whom it thus stripped of his goods, whom it reduced to straitened circumstances by taking away his possessions? He has still cause to sing, (ver. 16.) A little that a righteous man hath, is better than great riches of the ungodly.*

4. But the wicked are powerful: they engage in many undertakings, they have at their command the means to effect their purposes, and activity in executing them; their command is followed by obedience. But shall it be always so?

Ver. 17. *For the arms of the wicked shall be broken.* Now by *their arms* is meant their power. What will he do in hell? Will it be what the rich man had to do, he who

Luke 16, 19, 23. *was wont to fare sumptuously in the upper world, and in hell was tormented? Therefore their arms shall be broken; but the Lord upholdeth the righteous.* How does He uphold them? What saith He unto them? Even what is

Ps. 27, 14. *said in another Psalm, Wait on the Lord, be of good courage; and let thine heart be strengthened. Wait, I say, on the Lord.* What is meant by this, "Wait on the Lord?" Thou sufferest but for a time; thou shalt rest for ever: thy trouble is short; thy happiness is to be everlasting. It is but for a little while thou art to sorrow; thy joy shall have no end. But in the midst of trouble does thy "foot" begin to "slip?" The example even of Christ's sufferings is set before thee. Consider what He endured for thee, in Whom no cause was found why He should endure it? How great so ever be thy sufferings, thou wilt not come to those insults, those scourgings, to that robe of shame, to that crown of thorns, and last of all to that Cross, which He endured; because that is now removed from the number of human punishments. For though under the ancients criminals were crucified, in the present day no one is crucified. It was honoured, and it came to an end. It came to an end as a punishment; it is continued in glory. It hath removed from the place of execution to the foreheads of Emperors. He Who hath invested His very sufferings with such honour, what doth



He reserve for His faithful servants? By these facts then, VER. 12. 13. by these words, by these appeals, *the Lord upholdeth the righteous*. Whatsoever befalls the righteous, let him impute it to the will of God, not to the power of the enemy. He may be inflamed with rage: strike thee he cannot, unless it be *His Will!* And if it be His Will that the other should smite thee, He knows well how to take up<sup>1</sup> His servant. *For<sup>1</sup> whom the Lord loveth, He chasteneth; but He scourgeth<sup>piat. Heb. 12,</sup> every son whom He receiveth?* Wherefore then should the <sup>6.</sup> unrighteous man think it a great thing, that God hath employed him as a scourge? Him He is employing for a service: me He is correcting to prepare me for an inheritance. Nor ought we to consider how much He permits the unjust to do; but how much He hath in store for the just.

5. But we are bound to wish even for those by whom we are scourged, that they may be converted, and may themselves be scourged. For it was so that He chastened His faithful servants, Who had once made Saul to be His scourge; and afterwards converted Saul himself. And when the Lord said to holy Ananias, by whom Saul was baptized, that that Saul was to be taken charge of by him, because he was *a chosen vessel*, Ananias, fearing and shuddering at Acts 9, 13. &c. hearing the mention of Saul the persecutor, answered, saying, "Lord, I have heard by many of this man, how great persecution he hath raised against thy saints in Jerusalem; and now he comes, having received commission, that where-soever he shall find any that call upon Thy name, he should arrest them, and bind them, and bring them to Jerusalem." And the Lord said in answer, "Be it so; I will shew him what things he must suffer for My name's sake." I will recompense it to him; He saith; I will revenge myself upon him, "and he shall suffer for My name, who now rages against My name. I am correcting, or have already corrected, others by his agency: I will correct him too by the agency of others." So did it come to pass; and we know "how great things he endured," being far more than the evils which he had done: like a covetous exactor of his due, he received what he had given back again with usury.

6. But observe whether that was fulfilled in his case

PSALM which the Psalm now speaks of. *The Lord strengtheneth*  
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 SERM. *the righteous.*—Not only so, (saith that same Paul, whilst  
 1. suffering many evils,) *but we glory in tribulations also:*  
 Rom. 5, *knowing that tribulation worketh patience, and patience*  
 3—5. *experience; and experience hope; but hope maketh not*  
*ashamed, because the love of God is shed abroad in our*  
*hearts by the Holy Ghost, which is given unto us.* Justly is  
 it said by him, now righteous, now “strengthened.” As  
 therefore those who persecuted him did no harm to him,  
 when now “strengthened,” so neither did he himself do any  
 harm to those whom he persecuted. *But the Lord, he*  
*saith, strengtheneth the righteous.* Hear now other expres-  
 sions of the now *strengthened* and *stablished* righteous man.  
 Rom. 8, *Who shall separate us from the love of Christ? Shall*  
 35. *tribulation, or distress, or famine, or nakedness, or per-*  
*secution?* How fast attached must he have been, who was  
 not separated by such things as these! *But it is the Lord*  
 Acts 26, *strengtheneth the righteous.* There had come down certain  
 10. &c. prophets from Jerusalem, and being filled with the Holy  
 Ghost had prophesied to the same Paul, that he was “to  
 suffer many things in Jerusalem;” so that one of them,  
 Agabus by name, having loosened his girdle, bound himself  
 with it, as is wont to be done, in order to shew as a Prophet  
 by this sign the things that were to be, saying, *Even as ye*  
*see me bound, so must this man be bound in Jerusalem;*  
 whereon the brethren began to deter Saul, now become Paul,  
 as warned by the prophecy, not to expose himself to dangers  
 so great, and by advice and by entreaty to dissuade him from  
 going to Jerusalem. But he, who was now of the number  
 ib. 20, 24. of those concerning whom it is said, *The Lord strengtheneth*  
*the righteous, says, Wherefore would ye break my heart. I*  
*hold not my life dear unto me.* For he had already said to  
 those, whom he had *begotten in the Gospel, I would myself*  
 1 Cor. *be gladly spent for your souls' sake. For I am ready (he*  
 4, 15. *cries) not only to be bound, but also to die for the name*  
*of the Lord Jesus Christ.*

7. Therefore, *the Lord does strengthen the righteous.* In  
 what way does He strengthen them? (Ver. 18.) *The Lord*

<sup>1</sup> E. V. *knoweth the ways<sup>1</sup> of the spotless ones.* When they suffer  
 & Vulg. *ills, they are believed to be walking ill ways by those who*  
 days.

are ignorant, by those who have not knowledge to discern VER. 18.  
*the ways of the spotless ones.* He Who knoweth those ways,  
 knoweth by what way to lead His own, *them that are gentle,*  
 in the right way. Whence in another Psalm he said, *The meek shall He guide in judgment; them that are gentle* Ps. 25, 9.  
*will He teach His way.* How, think you, was that beggar, Lukel 16,  
 who lay covered with sores before the rich man's door, 20.  
 spurned by the passers by! How did they, probably, close  
 their nostrils and spit at him! The Lord, however, knew how  
 to reserve<sup>1</sup> Paradise for him. How did they, on the other 1 al. knew that  
 hand, desire for themselves the life of him, who was *clad in* Para-  
*purple and fine linen, and fared sumptuously every day!* dise was  
 But the Lord, Who foresaw that man's *day coming*, knew the in store.  
 torments, the torments without end, that were in store for Lukel 16,  
 him. Therefore, *The Lord knoweth the ways of the upright.* 19.

8. Ver. 18. *And their inheritance shall be for ever.* This  
 we hold by faith. Doth the Lord too know it by faith? The  
 Lord knoweth those things with as clear a manifestation, as we  
 cannot speak of even when we shall be made equal to the  
 Angels. For the things that shall be manifest to us, shall  
 not be equally manifest to us as they are now to Him, Who  
 is incapable of change. Yet even of us ourselves what is  
 said? *Beloved, now are we the sons of God: and it doth not* 1 John 3, 2.  
*yet appear, what we shall be: but we know that, when He*  
*shall appear, we shall be like Him, for we shall see Him as*  
*He is.* There is therefore surely some blissful vision reserved  
 for us; and if it can be now in some measure conceived,  
*darkly and through a glass*, yet cannot we in any way 1 Cor. 13, 12.  
 express in language the ravishing beauty of that bliss, which  
 God reserves for them that fear Him, which He consum-  
 mates in those that hope in Him. It is for that destination  
 that our hearts are being disciplined in all the troubles and  
 trials of this life. Wonder not that it is in trouble that thou  
 art disciplined for it. It is for something glorious that thou  
 art being disciplined. Whence comes that speech of the  
 now strengthened righteous man. *The sufferings of this* Rom. 8,  
*present time are not worthy to be compared to the glory* 18.  
*which shall be revealed in us.* What is that promised glory  
 to be, but to be made equal to the Angels and to see God?  
 How great a benefit doth he bestow on the blind man, who

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makes his eyes sound so as to be able to see the light of this life. When restored to soundness, he finds nothing worthy enough to reward his restorer. For let him give him as much as he pleases, what will he give him equal to what the other has bestowed on him? Let him give very largely, he will give him gold, perhaps even a great deal of gold: the other has given him light! That he may know that what he gives is nothing, let him look in the dark at what he gives. What reward then shall we give unto that Physician, Who restores soundness to our inward eyes, to enable them to see a certain eternal Light, which is Himself? What shall we give unto Him? Let us enquire, let us ascertain, if we can: and in the anxiety of our search, let us exclaim, *What shall I render unto the Lord for all His benefits unto me?* And what doth he find? *I will take the cup of salvation, and call upon the name of the Lord.* Are ye able, He saith, *to drink of the cup that I shall drink of?* Thence he saith to Peter, *Lovest thou Me? Feed My sheep:* for whose welfare he was to drink the cup of the Lord. *But the Lord upholdeth the righteous. The Lord knoweth the ways of the upright; and their inheritance shall be for ever.*

9. Ver. 19. *They shall not be ashamed in the evil time.* What is meant by, *shall not be ashamed in the evil time.* In the day of trouble, in the day of distress, they shall not be *ashamed*, as he is ashamed whose hope deceives him. Who is the man that is *ashamed*? He who saith, “I have not found that which I was in hopes of.” Nor undeservedly either; for thou didst hope it from thyself or from man, thy friend. But *cursed is he that putteth his trust in man.* Thou art ashamed, because thy hope hath deceived thee; thy hope that was set on a lie. For *every man is a liar.* But if thou dost place thy hopes on thy God, thou art not made *ashamed*. For He in Whom thou hast put thy trust, cannot be deceived<sup>1</sup>. Whence also the man whom we mentioned just above, the now *strengthened* righteous man, when fallen on an evil time, on the day of tribulation, what saith he to shew that he was not *ashamed*? *We glory in tribulation; knowing that tribulation worketh patience, and patience experience, and experience hope; but hope maketh not ashamed.* Whence is it that hope maketh not

Ps. 116,  
12. 13.

Matt.  
20, 22.

John 21,  
17.

Jer. 17,  
5.

Ps. 116,  
11.

<sup>1</sup> al. ‘de-  
ceive.’

Rom. 5,  
3—5.



ashamed? Because it is placed on God. Therefore follows immediately, *Because the love of God is spread in our hearts by the Holy Spirit, Which is given unto us.* The Holy Spirit hath been given to us already: how should He deceive us, of Whom we possess such an “earnest” already? *They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied.*

For here too there is a certain satisfaction for their needs provided. For the *days of famine* are the days of this life. While others are perishing with hunger, they are *filled*. For whence could that man glory, saying, *We glory in tribulations*, if he were suffering from the cravings of hunger within? Without there appeared to be straits, but there was enlargement<sup>1</sup> within.

<sup>1</sup> latitudo.

10. But what is the wicked man to do when he begins to suffer tribulation? Without he hath nothing; all hath been taken from him: in his conscience he finds no comfort, He hath not whither to go forth out of himself, that is full of trouble; he hath not whither to retire within himself; for that is full of wickedness. Justly therefore doth that come to pass in his case, which follows, *For the wicked shall perish.* For how can it be that they should not perish, for whom there is no place found any where? There is not consolation for him in that which is without; there is not in that which is within. For those things are *without* with respect to us, from which there is no consolation. And all those who have not God, who are devoted to the service of wealth, of glory, of friendship, of worldly power, and all bodily goods whatsoever, cannot be comforted from within, in the way that he was comforted, who, filled with spiritual good things, out of that very fulness broke forth<sup>a</sup>, saying, *The Lord gave, the Lord hath taken away. The Lord hath done as it seemed Him good. Blessed be the Name of the Lord.* Therefore for these transgressors there is no place in what is without; for there they are suffering tribulations. Conscience doth not comfort them, they do not stand well with themselves: for it cannot go well with the bad man. Whoever is a bad man stands badly with himself: he cannot but be tormented with self-inflicted torments. For he is his

Job 1,  
21.  
In Vulg.  
and  
LXX.

<sup>a</sup> ‘saginâ plenus interiore et de ipsâ saginâ ructuans.’

PSALM own punishment, whom his own conscience tortures. He  
XXXVII.  
SERM. may fly from an enemy whithersoever he can. Whither  
I. shall he flee from himself?

11. Thus a certain person had come over to us from the party of Donatus, having been accused and excommunicated by those of his own sect, seeking to find here, what he had lost there. But because he could not be received, except in that place in which it was right he should be received, (for he had not quitted that side in full possession of all his rights among them, so that it might be clear that it was from choice, not from necessity, that he had so acted,) because, I say, he could not have what he was seeking for, and he was seeking for empty elevation, and vain glory; because he did not find here what he lost there, he is himself  
Matt. 2, lost also. He was groaning under his wounds, and *would*  
18. *not be comforted*. For some secret and horrible stings were in his conscience. We endeavoured to comfort him out of the word of God; but he was not of the number of the prudent ants, who in summer lay up a store, on which to live in winter. For it is then when the times are peaceful, that man ought to collect for himself the Word of God, and ought to store it up in the inmost recesses of his heart, just as the ant shuts up in the storehouses of her holes the labours of the summer. For in summer time there is leisure for doing this; but let winter come, let tribulation, that is, come upon him, and unless he finds somewhat to feed on within, he needs must perish with hunger. Now this man had not laid up a store of the Word of God against his necessity: the winter came upon him: he could not find here, that which he was seeking; and could not be comforted except by obtaining it; from the Word of God he could derive no kind of consolation. Within, in his own breast, he possessed nothing; without, he could not find that which he sought. He was consumed by the fires of grief and indignation, his mind was violently agitated; and that too for a long time in secret, until at last it burst out into certain groans, audible to the brethren, yet so that he did not know them to be audible. He saw, and (God knows) we grieved to see a soul suffering so  
cruces. great a punishment, such rackings<sup>1</sup>, so great a hell, so great torments! What need of more words? Unwilling to submit

to a low place, that man, to whom such a place, if he had VER.  
20. been wise, might have been salutary, shewed himself in such colours, that he came even to be cast out. Nor should we hence, my brethren, be led to despair of others, who haply have freely chosen the truth; not been led by necessity. For so far ought we to be from despairing of the rest, that even of that man I would not despair, so long as he liveth. For we need not despair of any man, so long as he lives. Now this ought to be known to you, dearly beloved brethren, concerning this very case; lest haply any one should tell you any thing different. For a Sub-deacon of theirs, who when no inquiry was set on foot against him there, freely chose reconciliation to the Church, and Catholic unity, and came quitting them of his own accord, came as in sincerity, preferring what is good, and not as rejected by the bad; he, I say, has been received with such success, that we rejoice in his conversion, and commend him to your prayers. For God is able to make him better and better yet. We must not however pronounce concerning any one, either for good or for evil. For so long as we live here, the issue of tomorrow is always unknown. *They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied.*

12. Ver. 20. *For the wicked shall perish. But the enemies of the Lord, when they shall begin to glory, and to be lifted up, immediately shall consume away utterly, even as the smoke.* Recognise from the comparison itself the thing which he intimates. Smoke, breaking forth from the place where fire has been, rises up on high, and by the very act of rising up, it swells into a large volume: but the larger that volume is, the more unsubstantial does it become; for from that very largeness of volume, which has no foundation or consistency, but is merely loose, shifting and evanescent, it passes into air, and dissolves; so that you perceive its very largeness to have been fatal to it. For the higher it ascends, the farther it is extended, the wider the circumference which it spreads itself over, the thinner, and the more rare and wasting and evanescent does it become. *But the enemies of the Lord, when they shall begin to glory, and to be lifted up, immediately shall consume away utterly*



PSALM XXXVII. SERM. I. *even as the smoke. Of such as these was it said, As Jannes and Jambres withstood Moses, so do these also resist the Truth; men of corrupt minds, reprobate concerning the faith.* But how is it that they resist the 'Truth, except by the vain inflation of their swelling pride, while they raise themselves up on high, as if great and righteous persons, though on the point of passing away into empty air? But what saith he of them? As if speaking of smoke, he says, *They shall proceed no farther, for their folly shall be manifest unto all men, even as theirs also was. But the enemies of the Lord, even as they shall begin to glory, and to be lifted up, immediately shall they consume away utterly, even as the smoke.*

13. Ver. 20. *The wicked borroweth, and payeth not again.* He receiveth, and will not repay. What is it he will not repay? Thanksgiving. For what is it that God would have of thee, what doth He require of thee, except that He may do thee good? And how great are the benefits, which the sinner hath received, and which he will not repay! He hath received the gift of being; he hath received the gift of being a man; and of a being highly distinguished above the brutes; he hath received the form of a body, and the distinction of the senses in the body, eyes for seeing, ears for hearing, the nostrils for smelling, the palate for tasting, the hands for touching, and the feet for walking; and even the very health and soundness of the body. But up to this point we have these things in common even with the brute; he hath received yet more than this; a mind capable of understanding, capable of Truth, capable of distinguishing right from wrong; capable of seeking after, of longing for, its Creator, of praising Him, and fixing itself upon Him. All this the wicked man hath received as well as others; but by not living well, he fails to repay that which he owes. Thus it is, *the wicked borroweth, and payeth not again*: he will not requite Him from Whom he hath received; he will not return thanks; nay, he will even render evil for good, blasphemies, murmuring against God, indignation. Thus it is that he (ver. 21.) *borroweth, and payeth not again; but the righteous sheweth mercy, and lendeth.* The one therefore hath nothing; the other hath. See, on the one side,

destitution: see, on the other, wealth. The one receiveth and *payeth not again*: the other *sheweth mercy, and lendeth*: VER.  
22. and he hath more than enough. What if he is poor? Even so he is rich; do you but look at his riches with the eyes of Religion. For thou lookest at the empty chest; but dost not look at the conscience, that is full of God. He hath not means without, but he hath charity within. How great sums doth he expend out of the stores of his charity, and it is not exhausted. For if he hath means without, it is Charity herself still that gives, though she gives out of that which he hath: but if he finds not without ought to give, he gives good wishes; gives counsel, if he can; he gives help, if he can; finally, if he cannot assist either by counsel, or by cooperation, at least he assists by prayer; at least he prays for the brother in tribulation<sup>1</sup>; and perhaps this one is heard in his prayer, more than he who bestows bread. He always hath wherewithal to give, whose heart is full of charity. Charity is that self-same thing, which is also called good-will. God asketh no more of thee than that which He hath given thee within. For good-will cannot be empty. For not having good-will, thou givest not to the poor, even though thou hast money to spare: whereas the very poor do offices of charity to one another from the resources of their good-will; are not unfruitful the one towards the other. You see a blind man led by one who sees; because, being poor himself, he had not money to give, he hath lent eyes to him that had them not. Whence did it come to pass that he gave the use of his limbs to him that had them not, but that there was within good-will, the treasure of the poor: a treasure, in which is found most delightful rest, and true security? To endanger the loss of that, neither doth the thief find admission, nor is shipwreck dreaded. He preserves about him that which he hath within; he escapes stripped of every thing, and still is full. Thus it is *the righteous sheweth mercy, and lendeth*.

14. Ver. 22. *For such as shall bless Him<sup>2</sup> shall inherit<sup>2</sup>* E.V.  
*the land*, that is<sup>3</sup>, they shall possess that righteous One: the *such as*  
*be bless-*  
 only One, Who both is truly righteous, and maketh righteous: *ed.*  
 Who both was poor in this world, and brought great riches <sup>3</sup> ‘scilicet,’  
 to it, wherewith to make those rich whom He found poor. Ben.  
conj. for  
‘sicut.’

PSALM XXXVII. SERM. I. For, it is He, Who hath enriched the hearts of the poor with the Holy Spirit; and having emptied out their souls by confession of sins, hath filled them with the richness of righteousness: He Who was able to enrich the fisherman, who, by forsaking his nets, spurned what he possessed already, but sought to draw up what he possessed not.

1 Cor. 1, 27. For *God hath chosen the weak things of the world to confound the things which are mighty.* And it was not by an orator that He gained to Himself the fisherman; but by the fisherman that He gained to Himself the orator; by the fisherman that He gained the Senator; by the fisherman that He gained the Emperor. For *such as shall bless Him shall inherit the land;* they shall be fellow-heirs with Him, in that *land of the living*, of which it is said in another Ps. 142, Psalm, *Thou art my hope, my portion in the land of the living. Thou art my very portion*, He saith unto God; and has not hesitated to make God his own portion. They *shall inherit the land.* (Ver. 22.) *But they that curse Him shall be cut off.* Yet that those should so bless, who bless, is a grace that hath been given them. For He came to them while they were yet cursing; and they were made to bless. And in this manner *they that curse Him* have been *cut off* already; since by His free gift they have been made to bless Him, Whom before they used to curse through their own wickedness, Whom, through His goodness, they now bless.

15. Ver. 23. Observe what follows: *The steps of a good man are ordered by the Lord; and he delighteth in His way.* That man may himself ‘delight in the Lord’s way,’ his steps are ordered by the Lord Himself? For if the Lord did not order the steps of man, so crooked are they naturally, that they would always be going through crooked paths, and by pursuing crooked ways, would be unable to return again. He however came, and called us, and redeemed us, and shed His blood; He hath given this ransom; He hath done this good, and suffered these evils. Consider Him in what He hath done, He is God! Consider Him in what He hath suffered, He is Man! Who is that God-Man? Hadst not thou, O man, forsaken God, God would not have been made Man for thee! For that was too little for thee to requite, or for Him to bestow, that He had

made thee man; unless He Himself should become Man for thee also. For it is He Himself that hath *ordered our steps*; VER.  
23. that we should *delight in His way*. *The steps of a good man are ordered by the Lord: and he delighteth in His way.*

16. Now that thou art following the way of Christ, promise not thyself prosperity in the world. He walked through painful paths; but He promised great rewards. Follow thou Him; consider not only the way by which thou art to go, but also the destination at which thou art to arrive. Thou wilt have to endure temporal hardships; but thou wilt come to eternal joy. If thou wouldest endure the suffering, consider the reward. For even the labourer in the vineyard would sink, if he did not look to what he was to receive. But when thou hast considered what it is thou art to receive, all these things that thou sufferest will be inconsiderable in thine eyes; and thou wilt not esteem them worthy to earn that for thee. Thou wilt marvel that so great a recompense is given for so very little labour. For surely, brethren, for the sake of everlasting rest, everlasting labour ought to have been endured; and to attain everlasting happiness thou oughtest to undergo everlasting sufferings. But if thou wert to undergo everlasting toil, when couldest thou come to everlasting bliss? Thus it results that thy tribulation must needs be temporal, which being come to an end, thou mayest come to happiness that is without end. But yet, brethren, there might have been long tribulation to earn everlasting happiness:—to explain myself, as our happiness is to have no end, so our misery, and our pains, and our tribulations, might be of long duration. For were they even of a thousand years' duration, set a thousand years against eternity! What finite quantity, how great so ever it be, canst thou set against that which is infinite? Ten thousand, ten hundred thousand years, (if we may so speak,) nay, thousands of thousands of years, which are finite quantities, cannot be compared with eternity. To this is added, that God hath willed thy suffering should be not merely temporal, but also of short duration. The whole life of man is but of a few days' duration; even if joys were not mingled with its sorrows, whereas these are certainly



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I.

Rom. 8,  
17.

both more numerous and of longer duration than its hardships. And it is for this reason the hardships are both fewer and shorter, that we may be able to endure. Now if man were to be through the whole of his life in toil, and in sufferings, in pain, in tortures, in prison, in scourgings, in hunger, and in thirst, every day, and every hour through the whole length of life, to the period of old age, yet the whole life of man is but a few days. That labour being over, there is to come the Eternal Kingdom; there is to come happiness without end; there is to come equality with the Angels; there is to come Christ's inheritance, and Christ, our *joint Heir*, is to come. How great is the labour, for which thou receivest so great a recompense? The Veterans who serve in the wars, and move in the midst of wounds for so many years, enter upon the military service from their youth, and quit it in old age: and to obtain a few days of repose in their old age, when age itself begins to weigh down those, whom the wars do not break down, how great hardships do they endure; what marches, what frosts, what burning suns; what privations, what wounds, and what dangers! And while suffering all these things, they fix their thoughts on nothing but those few days of repose in old age, at which they know not whether they will ever arrive. Thus it is, *the steps of a good man are ordered by the Lord, and he delighteth in His way.* This is the point with which I commenced. If thou dost *delight in the way* of Christ, and art truly a Christian, (for he is a Christian indeed, who does not despise the way of Christ, but *delighteth in* following Christ's *way* through His sufferings,) do not thou go by any other way, than that by which He Himself hath also gone. It appears painful; but it is the very way of safety; another perhaps is delightful; but it is full of robbers. *And he delighteth in His way.*

17. Ver. 24. *Though he fall, he shall not be utterly cast down; for the Lord upholdeth his hand.* See what it is to *delight in Christ's way.* Should it happen that he suffers some tribulation; some forfeiture of honour, some affliction, some loss, some contumely, or all those other accidents, incident to mankind frequently in this life, he sets the Lord before him, what kind of trials He endured! and, *though he*

*fall he shall not be utterly cast down, for the Lord upholdeth his hand,* because He has suffered before him. For what shouldst thou fear, O man, whose steps are ordered so, that thou shouldst *delight in the way of the Lord*? What shouldst thou fear? Pain? Christ was scourged. Shouldst thou fear contumelies? He was reproached with, *Thou hast a devil*, Who was Himself casting out the devils. Haply thou fearest faction, and the conspiracy of the wicked. Conspiracy was made against Him. Thou canst not make clear the purity of thy conscience in some accusation, and sufferest wrong and violence, because false witnesses are listened to against thee. False witness was borne against Him first, not only before His death, but also after His resurrection. False witnesses were suborned that He might be condemned by His judges; the watch at the sepulchre came forward as false witnesses against Him. He rose again, with so great a miracle: the earth quaking opened a way for the Lord's resurrection. There was there earth watching the earth, but it was a harder earth, on which no impression could be made. It reported the truth; but was seduced by that which was false. That watch declared to the Jews what they had seen, and what had come to pass: they took money, and were told, *Say ye, that while ye slept His disciples came and stole Him away.* Behold here false witnesses even against His resurrection! But how great, my brethren, how great the blindness in the false witnesses! For this generally happens to false witnesses, that they are blinded, and do not perceive that they are saying things contradictory to their own words, from which it becomes evident that they are false witnesses. For what did they say, contradicting themselves? 'Whilst we were sleeping, His disciples came and stole Him away.' What testimony is this? Who is the person that bears it? The person who was asleep! To such narrators as those I would not give credence, not even if they were informing me of their dreams. It is madness and absurdity; if thou wert awake, wherefore didst thou suffer it; if thou wert asleep, how camest thou to know it?

18. So is it also with these children of those men, as ye remember, and we (the occasion having offered itself) must not omit to mention. For the more anxious we are

VER.  
24.

John 7,  
20; 8,  
48.

Mat. 28,  
13.

ib. 15.

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for their salvation, the more are we bound to dwell upon their inconsistency. Behold! Christ's Body has to endure false witnesses; the Body has to endure that which had already taken place in the case of the Head. It is not to be wondered at; and even now there are not wanting persons who say of the Body of Christ dispersed throughout the world, that it is the *offspring of Traditors!* You bear false witness! In that passage, following you a few words farther, I convict you of false witness. Thou sayest to me; "Thou art a Traditor." I say unto thee; "Thou art a liar." But thou dost not any where, or at any time, prove me to be a Traditor. I, here, at this very time, prove thy falsehood in thine own words. Unquestionably you there said that we <sup>1</sup> 'are sharpening our swords.' I quote the proceedings<sup>1</sup> of your Circumcelliones. Unquestionably you there said that you do not reclaim what has been taken from you. I quote the proceedings<sup>1</sup> where you employed a Proctor<sup>b</sup> to make the exaction. Unquestionably you there said, 'We offer the Gospels only.' I quote the so numerous rulings of the judges which you have employed to harass those who were separated from you: I quote the petition addressed to the Apostate emperor<sup>c</sup>, to whom you said, that "in his breast justice only finds a place." I pray you does Julian's apostasy seem to you to be a part of "the Gospel?" See there I have convicted you of falsehood! What is there that you have said of me, that is entitled to credence? Even if I could find no grounds for shewing that your words were false, it is enough for me to prove you to be a liar, you who say<sup>d</sup> that "such as you are yourself, such are the others also." For you had good reason to send such words as those to all your whole party: you wished to be rich in associates in lying: that you might not have singly to blush at your falsehood.

<sup>b</sup> 'Procuracionem fecisti.' Here St. Aug. is refuting the statement of Primianus, referred to in the 'short notice of the conference with the Donatists,' day 3. c. 8. and more clearly in book iv. against Cresconius, c. 47. 'Why then did Primianus, in the acts of the magistracy of Carthage, amongst other things which he stated insolently to our reproach, say, 'They take away

what is others,' we let pass what is taken from us.' *Ben.*

<sup>c</sup> By Rogatianus and Pontius, see Ep. 105, to the Donatists, §. 9. and b. 2. against Petilianus, §. 92 and 97. *Ben.*

<sup>d</sup> So 8 Mss. ap. *Ben.* with allusion to what is mentioned below. al. "what sayest thou?"



19. And yet he says, "Let the sentence pronounced by our Fathers against Cæcilian have weight." Why should it have weight? "Because they were Bishops that pronounced it." Let that too then have authority against you, which was pronounced by Maximianus's partizans. For previously, as I believe you know, the Bishops came to Carthage in concert with Maximianus, while yet the Deacon of this very man; as the *Tractatory* hath it, which these men even appended to their proceedings, when they (the Maximianists) were carrying on a civil suit for the possession of the House against the Proctor of that man "who does not reclaim what is taken from him." They first then sent round a "*Tractatory*" relating to him, complaining that he would not come before their tribunal: for this it was that they principally complained of. Observe how God has brought on their own heads the charge which they made in the case of Cæcilian. The coincidence is marvellous: God was pleased after so many years had passed to bring round upon them, to their face, what had been done in the former case; so that they can in no way find pretexts for feigning ignorance, or a loophole by which to escape. Should they say, "they had forgot what had been done before," God does not suffer them to forget; and O that it might avail to their salvation! For it is in His mercy that God has done this, that they might consider what was done. Place then before your eyes, brethren, the unity of the Universal Church at that time, from which these men severed themselves in opposition to Cæcilian; set also before your eyes the party of Donatus at the present time, from which the Maximianists have severed themselves in opposition to Primianus. These men have done to Primianus now, what the others did at that time to Cæcilian. It is on this ground that the Maximianists declare themselves to be more sincere than the Donatists, in that they have really and truly imitated the acts of their ancestors. For they have set up Maximianus against Primianus in the same way that they set up Majorinus against Cæcilian; and they have complained of Primianus in the same way that they complained of Cæcilian. For if you remember, it was this that they said, that "Cæcilian, mindful of the guilt he was conscious of, refused to appear before them." Indeed, he knew well their

VER.  
24.

PSALM  
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II.

factious spirit. So also do these men complain that Primianus refused to appear before them. Why is Primianus at liberty to understand the character of the faction of the Maximianists, and Cæcilian not at liberty to understand the spirit of the Donatist faction? Maximian was as yet not ordained: charges were being made against Primianus: the Bishops came; they desired that he should appear before them: he did not come before them, as their Tractatory inserted in the *Records*, shews. He did not come before them. I do not find fault with him; nay, I even praise him. If you saw any factious combination, you ought not to come before the factious party, but should have reserved your case for the more impartial cognizance of your own party. For there remained a large part of Donatus's party before whom Primianus might have cleared himself; therefore he refused to appear before those who had already factiously combined against him. Observe how we praise your policy in opposition to the Maximianists: consider well Cæcilianus's case also: you will not examine it in the spirit of a brother; examine it then in that of a stranger. When you refused to appear, then, what was it that you said in your own breast? "These men have entered into a factious combination against my life; they have been corrupted to do me an injury; if I put myself into their hands, I suffer my cause to be condemned before it is heard. I will not appear; let my case be reserved for fairer judges, and men whose authority has greater weight. Sound policy this. What if Cæcilian said this also? Although you will have difficulty in proving what other Lucilla corrupted them to prejudice you, and will haply not be able to find such was the case, whereas to him it was a fact so well known, that it was afterwards proved in the proceedings<sup>e</sup>. But (we will suppose) you saw something that was kept in the back ground; a report was brought to you of some danger to be feared by you. I allow your fear to justify that precaution; you did right not to appear before such judges, for there were others who could judge

<sup>e</sup> Those before Zenophilus, A. D. 320, cited b. 3. against Cresconius, in which it appeared on the evidence of Nundinasius, a Deacon under Silvanus Bp. of Cirta, that Lucilla had procured

the election of Majorinus in opposition to Cæcilianus, to the Bishopric of Carthage, by bribing the Bishops and others. See S. Aug. to Glorius, Eleusius, &c. Ep. 43. §. 17. *Ben.*

your case. Now consider Cæcilianus's case. You reserved Numidia to judge your case; he reserved the whole world. But if you wish the sentence of the Donatists against him to have force, then let those of the Maximianists now have force against you. Bishops condemned him; so did Bishops also condemn you! Wherefore did you afterwards plead your cause, and there make good your cause against the Maximianists, even as he pleaded his cause afterwards, and made it good against the Donatists? That which took place then is seen brought round before our very eyes in a marvellous and manifest manner, viz. that the Maximianists are making the same complaint of Primianus, that the whole of their party made of Cæcilian. I am affected by the circumstance to an extraordinary degree, Brethren; and thank God for it; for, in truth, the mercy of God has been establishing an example to enlighten them, if they would but be wise. Therefore if you can give your attention for a short time, Brethren, listen to the Council of the Maximianists, seeing God has put this also into our hands. (And whilst he was commenting, he himself<sup>1</sup> read the<sup>1</sup> idem Council of the Maximianists.)

20. "*To our most Holy Brethren throughout all Africa;*" (and whilst he was reading this, he also said, 'the entire Unity of their own body throughout Africa. But here 'there is the Catholic Church existing together with them, 'while in other parts of the world they do not themselves 'exist together with the Catholic Church;') and whilst he was commenting, he likewise read what follows: "*To our* "*most Holy Brethren, and Colleagues established throughout* "*all Africa, i. e. throughout the Proconsular Province, Nu-* "*midia, Mauritania, Byzacena, and Tripolis, and moreover* "*to the Priests and Deacons, and to all the congregations*" <sup>22</sup> uni-versis plebibus "*militant with us in the truth of the Gospel, We, Victorinus,* "*Fortunatus, Victorianus, Migginus, Saturninus, Con-* "*stantius, Candorius, Innocentius, Cresconius, Florentius,* "*Salvius, a second Salvius, Donatus, Geminus, Prætextatus;* (and whilst he was reading, he likewise said, 'That is the 'very Bishop of Assura, whom they afterwards readmitted. 'He afterwards readmitted the person who had given sen- 'tence against himself;' and whilst he was commenting, he

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' likewise read what follows;) "*Maximianus, Theodorus, Anastasius, Donatianus, Donatus, a second Donatus, Pomponius, Pancratius, Januarius, Secundinus, Paschasius, Cresconius, Rogatianus, a second Maximianus, Benenatus, Gavianus, Victorinus, Guntasius, Quintasius, Felicianus;*" (and whilst he was reading he likewise said, ' Is this the Bishop of Mustita, who is still living? But perhaps it is some one from another See. The subscribers afterwards ' express the Sees also to which each belonged;' and while commenting, he likewise proceeded to read what follows;) "*Salvus, Migginus, Proculus, Latinus, and the rest of us who were in the Council at Cabarsussis<sup>†</sup>, send eternal health in the Lord. There is no one, Brethren, that is ignorant concerning the Priests of God, that it is not according to the impulse of their own will, but by the direction of the Divine Law, that they, according to justice and desert, either pass sentence against the criminal, or remove from the innocent that which has been inflicted upon them. For he will be exposed to no slight danger, whosoever shall either spare the guilty, or attempt to destroy the innocent: especially seeing it is written, ' The innocent and the righteous slay thou not,' and, ' Thou shalt not justify the wicked<sup>‡</sup>. Being admonished, therefore, by this injunction of the Law, we have been obliged (letters from elders of the same Church calling upon us to do so) to hear and to discuss in the spirit of it the case of Primianus, whom the Holy People of the Church of Carthage had elected as their Bishop over God's sheepfold, in order that all things being made clear, we might either if innocent, as was to be wished, clear him of the charges; or if guilty, at all events shew that he was condemned according to his just deserts. For it was most to be wished for by us, that the Laity of the Church of Carthage might rejoice that they were dignified by the possession of such a Bishop*

<sup>†</sup> Al. ' apud Cavernas Susis.' Ben. notes that some, after Baronius, assign this letter to the council of Maximianists at Carthage, which preceded that of Cabarsussis, and would have this ' Cavernæ Susis' to be some spot near Carthage. But that former council of Carthage, as St. Aug. says, (against Cresconius iv; 6, 7.) was held by 43

Bishops only, and did not venture on a decisive condemnation; whereas there were 100 or more at Cabarsussis, and a formal and complete condemnation was pronounced, as is evident from the manner in which he quotes it.

<sup>‡</sup> English Version. *For I will not justify the wicked; so Vulg. quia aversor impium.*



“as was accounted in all respects holy and in no point  
 “obnoxious to censure. Seeing that at all events the Lord’s  
 “Priest ought for this reason to be such a person, that  
 “whatsoever the people be not able to effect with God for  
 “themselves, he may deserve to obtain for the people what  
 “he shall ask for them: because it is written, *If the people*  
 “*shall sin, the Priest shall pray for them: but if the Priest*  
 “*sin, who shall entreat for him<sup>h</sup>?*” (And while he was  
 reading, he also said commenting upon it, ‘Even Apostles  
 ‘have written to congregations to pray for them; even <sup>1 Thess.</sup>  
 ‘Apostles were in the habit of saying in prayer, *Forgive us* <sup>5, 25.</sup>  
 ‘*our debts.* Even the Apostle John said, *We have an* <sup>1 John</sup>  
 ‘*Advocate with the Father, Jesus Christ the righteous, and* <sup>2, 1. 2.</sup>  
 ‘*He is the propitiation for our sins.* But that was written  
 ‘concerning that Priest, Whom they know not, that the  
 ‘people might be admonished in prophecy, that they ought  
 ‘to recognise as their Priest such a Person as could have  
 ‘no one to intercede for Him. But who is there for whom  
 ‘no one prays, save Him Who intercedes for all? Because,  
 ‘therefore, the Levitical Priesthood was then in existence, in  
 ‘which the priest was wont to enter into the Holy Place,  
 ‘and offer victims for the people, while however he presented  
 ‘the shadow only, not the substance, of a certain Priest that  
 ‘was to come, for at that time the priests themselves were  
 ‘sinners, like the rest of mankind; God, willing by prophecy  
 ‘to remind the people, that even then such a Priest was to  
 ‘be anxiously looked for by them, Who might intercede for  
 ‘all, and for Whom none could have to intercede, pointing  
 ‘to such an One, He reminded them, saying, *If the people*  
 ‘*sin, the Priest shall pray for them; but if the Priest shall*  
 ‘*sin, who shall entreat for him?* Therefore, O people,  
 ‘choose as thy Priest such an one as thou canst not be  
 ‘compelled to pray for; and of Whose intercession for thy-  
 ‘self, thou mayest be assured<sup>1</sup>. That Person is our Lord <sup>1 securus</sup>  
 ‘Jesus Christ, the One Priest, *the One Mediator between God* <sup>1 Tim.</sup>  
 ‘*and man, the Man Christ Jesus.*’ And while he was com-  
 menting, he proceeded to read what follows:.) “*Now the*  
 “*scandals of Primiannus, and his extraordinary wickedness,*

<sup>h</sup> Alluding to 1 Sam. 2, 25. *If one against the Lord, who shall entreat  
 man sin against another, the judge for him?  
 shall judge him; but if a man sin*

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*"have to such a degree excited the judgment of Heaven against him, that it was necessary to cut off utterly the author of these crimes; who being recently ordained,—"* (And as he was reading, he at the same time said commenting upon it;) *'from this point begins the enumeration of the 'charges against him: ' (and as he was commenting, he read what follows;)* *"—endeavouring to induce certain Priests to "combine with him in an impious conspiracy, did ask this "as a favour of them, that in order to the condemnation of "four Deacons, excellent persons, and of singular and approved merit, to wit, Maximianus, Rogatianus, Donatus, "and Salgamius also."* (And as he read, he at the same time said commenting upon it, *'Among these four was that 'author of the schism, severing from a fragment another 'fragment, and not grieving at being himself cut off from the 'whole body.'* And while he was commenting, he also read what follows:;) *"that they should without delay promise "him their concurrence in order to this."* (And when he read this, commenting upon it, he said, *'It was for this he 'made interest with them; they refused to promise him; but 'were silent; he did not scruple to execute the crime which 'he meditated by his own authority.'* And while he was commenting, he at the same time read,) *"And when they, "astounded by his wicked presumption, had by their silence "rejected the proposal, he did not hesitate to perpetrate the "crime he meditated on his own responsibility; to such a "degree that he thought he might pass sentence on Maximianus, a Deacon, a man, (as is known to all,) innocent, and "that too without pleading his cause—without being confronted with an accuser, or a witness—while absent, while "lying sick on his couch."* (And whilst he read, he at the same time said by way of comment, *'Observe the charge!'* and whilst he was commenting, he also read what follows;)  
*"—having before condemned certain clerks in a similar "ebullition of passion. For when he had been admitting "unclean persons to the Communion of the Saints, contrary "to the Law and the decrees of all Priests<sup>i</sup>, and when, the "great majority of the Laity making opposition to it, he "was moreover called upon by the letters of the most con-*

<sup>i</sup> Sometimes thus put for *'Bishops,'* as in St. Cyprian, &c.

*“siderable of the Elders of the Church, that he might himself* VER. 24.  
*“correct the wrong that he had done, he, being possessed by*  
*“that natural wilfulness of his, disdained to make amends.*  
*“Affected, therefore, by this, the Elders of the said Church*  
*“sent ambassadors and letters to the whole Body<sup>1</sup>, in which* <sup>1</sup> Cho-  
rum,<sup>al.</sup>  
*“they, not without tears, besought of us, that we would come* <sup>al.</sup> Cle-  
rum.<sup>1</sup>  
*“to them with all diligence; that having weighed the cause*  
*“in the balance, and having fully sifted the charges, we*  
*“might clear the reputation of the Church. Having then*  
*“come to this Church according to the letters of the parties*  
*“aforesaid, he, inflamed to fury after his usual fashion,*  
*“absolutely refused to acknowledge our arrival.”* (And as  
 he read this, he said commenting on it, ‘You know what  
 ‘is laid to his charge, that the party of Donatus hath now  
 ‘become unclean. For this was a principle with them, that  
 ‘such as they are with whom they are in communion, such  
 ‘both each individually, and the entire body collectively,  
 ‘become also. Therefore, if these men speak truly, at this  
 ‘time the whole party of Donatus is unclean. Now let the  
 ‘Numidians come forth, and flatly say, “It does not concern  
 ‘us, if you have admitted to Communion those unclean  
 ‘persons, whoever they be. Could it injure us who are at  
 ‘so great a distance?” if that which takes place at Carthage  
 ‘does you no harm who are in Numidia, could what took  
 ‘place in Africa affect injuriously the Church Universal? At  
 ‘every point the reasons by which they defend themselves,  
 ‘serve to accuse them, and to exculpate us.’ And as he was  
 commenting, he read what follows:.) “*He absolutely re-*  
*“fused to acknowledge our arrival.”* (And as he read this,  
 he at the same time said; ‘The very same thing that they  
 ‘complained of in Cæcilian.’ And as he commented, he  
 read what follows:.) “*Who in his rebellious spirit kicking*  
*“against the pricks in every direction, persevered in his evil*  
*“disposition, so that having hired a mob of abandoned*  
*“character,—”* (And as he read, he said at the same time;  
 ‘Here indeed there is something more; this they never  
 ‘said of Cæcilian. See what he did—’ And as he was  
 commenting, he at the same time read what follows;) “*and*  
*“having procured officers, blocked up the doors of the Basili-*  
*“cus,—”* (And as he was reading, he at the same time said,



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‘—in order that the Bishops might not enter;’ and as he was commenting, he also read what follows;) “*that they might deprive us of the power of going in, and performing the usual solemnities. Whether it be consistent for a Bishop to do this, whether Christians are at liberty to perpetrate such deeds, whether the Gospels allow of this, let any one who is a lover or a champion of the truth judge, and if it be, approve them. For one, once our Brother, hath inflicted a wound upon us, which not even a stranger would ever have done.*” (And as he was reading, he at the same time said; ‘Why should I say more? they say many things, and they condemn the man; but let us now read the condemnation itself.’ And as he was commenting, he at the same time read,) “*All we, God’s Priests, with the assistance of the Holy Spirit, have made a decree; that, ‘Whereas the said Primianus hath in the first place appointed Bishops to supersede others yet alive; hath admitted unclean persons to Communion with the Saints; hath attempted to constrain the Presbyters to enter into a conspiracy; hath caused Fortunatus a Presbyter to be thrown into a sewer for administering Baptism to persons in sickness; hath refused Communion to Demetrius a Presbyter, that he might compel him to renounce his son; for that also the aforesaid Presbyter was reprimanded for having entertained the Bishops; and whereas the aforesaid Primianus did send a mob to raze the houses of Christians; and whereas the Bishops and the Clergy were besieged together, and afterwards stoned by his satellites; whereas the Elders of the congregation were beaten<sup>1</sup> in the Basilica, because they expressed their indignation at the admission of the Claudianists to Communion, whereas he thought proper to condemn certain innocent Clerks; whereas he refused to present himself before us for the hearing of his cause; when by means of the mob and the officers he prevented us from entering the doors of the Basilicas; because he rejected with insults the envoys sent from us to him; and whereas he has kept possession of many places<sup>k</sup>, first by*

<sup>1</sup> cæsi.

<sup>k</sup> *Loca*, houses of Bishops, as seems probable from the words, “*loca unde agere de locis apud judicem prætermissor ablaturum.*” for the Episcopal Sees, and below, ‘agere de locis apud judicem prætermissor ablaturum.’

*“force, and afterwards by judicial authority,—”* (And as he VER. 24.  
*read, he said, ‘Behold the non-vindication of what is taken*  
*‘from him; whereas the Apostle Paul says, Dare any of*  
*‘you, having a matter with another, go to law before the*  
*‘unjust, and not before the Saints? Observe what sort of*  
*‘charge they brought against him! that he would not try*  
*‘the cause for the possession of the said places<sup>1</sup> before the*  
*‘Bishops, but before the judge,’) “besides other his unlaw-*  
*ful deeds, which not to pollute our writing<sup>2</sup> we pass in*  
*silence; we therefore adjudge him to be for ever cut off*  
*from the Sacerdotal Body<sup>3</sup>; lest from touching him the*  
*Church of God should be infected with contagion, or pol-*  
*luted with any crime. Which self-same thing the Apostle*  
*Paul prescribes, and admonishes us, Now we command*  
*you, brethren, in the name of our Lord Jesus Christ, that*  
*ye withdraw yourselves from every brother that walketh*  
*disorderly, and so, not regardless of the purity of the*  
*Church, we have thought it expedient by this our Trac-*  
*tatory to warn all our holy Colleagues in the Priesthood,*  
*all Clerks, and all of the Laity that are mindful of their*  
*being Christians, that they should all of them with all*  
*diligence shun Communion with him, as condemned<sup>4</sup>. For*  
*whosoever shall by disobeying attempt to violate this our*  
*Decree, shall have to answer for himself for the loss of his*  
*soul. It hath verily seemed good to the Holy Ghost and*  
*to us, that time be granted to those who are slow to turn*  
*from their error; under this limitation, that whosoever of*  
*our Colleagues in the Episcopate, or of the Clergy, re-*  
*gardless of the salvation of their souls, shall not cease*  
*from Communion with the aforesaid Primianus, from the*  
*day of his condemnation, i. e. from the twenty-second of*  
*June, until the twenty-second of December, should lie*  
*under a similar sentence. And of the Laity also, unless,*  
*between the day of his condemnation aforesaid, and the*  
*Easter Day next following, they shall renounce intercourse*  
*with him, that no one should be capable of being restored*  
*to the Church, save by penitence, in case they should*  
*remember themselves. Signed, Victorinus, Bishop of*  
*Munatia. Signed, Fortunatus, Bishop of Dionysianum.*  
*Signed, Victorianus, Btshop of Carcabia. Signed, Flo-*

<sup>1</sup> agere  
de locis.

<sup>2</sup> propter  
stili  
hones-  
tatem.  
<sup>3</sup> choro

<sup>2</sup> Thess.  
<sup>3</sup>, 6.

<sup>4</sup> or ex-  
commu-  
nicate,  
‘dam-  
nati.’

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“rentius, Bishop of Adrumetum. Signed, Migginus, Bishop  
“of Elephantaria. Signed, Innocentius, Bishop of The-  
“baltā. I, Miggin, signed for my colleague, Salvius of  
“Membressis. Signed, Salvius, Bishop of Ausafa. Signed,  
“Donatus, Bishop of Sabrata. Signed, Gemelius, Bishop  
“of Tanabœa.” (And as he read, he said, ‘See of the very  
‘parties to the condemnation, both Pretextatus of Assura,  
‘and Felicianus of Mustita.’ And as he was commenting,  
he recited as follows;) “Signed, Prætextatus, Bishop of  
“Assura. Signed, Maximianus, Bishop of Stabata. Signed,  
“Datianus, Bishop of Camiceta. Signed, Donatus, Bishop  
“of Fisciana. Signed, Theodorus, Bishop of Usula. I,  
“Victorianus, signed as desired by my colleague Bishop  
“Agnosius. Signed, Donatus, Bishop of Cebresuta. Signed,  
“Natalicus, Bishop of Thela. Signed, Pomponius, Bishop  
“of Macriana. Signed, Pancratius, Bishop of Baliana.  
“Signed, Januarius, Bishop of Aquenum. Signed, Secundus,  
“Bishop of Jacondiana. Signed, Pascasius, Bishop of Vicus  
“Augusti. Signed, Creso, Bishop of Conjustiacum. Signed,  
“Rogatianus, Bishop. Signed, Maximianus, Bishop of  
“Erumminum. Signed, Benenatus, Bishop of Tugutianum.  
“Signed, Ritanus, Bishop. Signed, Gaianus, Bishop of  
“Tiguala. Signed, Victorinus, Bishop of Leptimagna.  
“Signed, Guntasius, Bishop of Benefa. Signed, Quintasius,  
“Bishop of Capsa. Signed, Felicianus, Bishop of Mustita.  
“Signed, Victorianus as deputed by Migginus, Bishop.  
“Signed, Miggius, Bishop. Signed, Latinus, Bishop of  
“Mugiæ. Signed, Proculus, Bishop of Girbita. I, Donatus,  
“Bishop of Fabra, signed for my brother and colleague  
“Marratius. I, Proculus, signed for my colleague Gallionus.  
“Signed, Secundianus, Bishop of Prisianum. Signed, Hel-  
“pidius, Bishop of Tusedrita. Signed, Donatus, Bishop of  
“Samurdata. Signed, Getulicus, Bishop of Victoriana.  
“Signed, Annibonius, Bishop of Robauta. I, Annibonius,  
“also signed, as requested by my colleague the Bishop of  
“Augendiara. Signed, Tertullus, Bishop of Abita. Signed,  
“Primulianus, Bishop. Signed, Seculinus, Bishop of  
“Arusia. Signed, Maximus, Bishop of Pittana. Signed,  
“Donatus, Bishop of Belma. Signed, Perseverantius, Bishop  
“of Teberta. Signed, Faustinus, Bishop of Bina. Signed,

“Victor, Bishop of Altibura. In all fifty-three in  
“number.”

VER.  
24.

And as he was reading, he at the same time said commenting upon it; Deign to give us your attention for a short space. This is the Sentence of your condemnation. We say to him; What will you? that it should have weight, or that it should not? I am in your favour; I say decidedly that all these have uttered falsehoods against you: and hear on what ground I believe it to be so. Because you maintained your cause before other judges, and the other party was condemned. If then I consider you to be innocent, because refusing to come before the tribunal of a factious cabal, you proved your innocence elsewhere, so that those who condemned you, were really deserving of condemnation, deign to acknowledge Cæcilianus' innocence, who would not come before your predecessors<sup>1</sup>, and reserved his cause for<sup>1</sup> the cognizance of the Universal Church, just as you yourself reserved your own to the council of Numidia<sup>2</sup>. If the See of Bagai reestablished your innocence, how much more so was his reestablished by the Apostolic See? Or would you rather that their sentence should be valid, who first pronounced condemnation? If theirs be valid, it is valid against you. For against Cæcilian it neither had nor will have validity; yet consider what a decision you are pronouncing against yourself.

22. Now here they dare to say, ‘But we who passed sentence against the Maximianists were more numerous than they.’ Let your sentence then be valid against Felician, and theirs against Cæcilian will be valid also. When they held a council at Bagai, they condemned Felician among the rest. At present Felician is in their Church. Either he has been reinstated being guilty; or was condemned being innocent. If then you reinstate a guilty person to preserve the peace of the Donatist Body<sup>3</sup>, yield to all nations for the sake of the peace of Christendom<sup>4</sup>. If however it was by an error on your part that Felician was condemned, being innocent, was it possible for three hundred and ten to err in condemning Felician, and impossible for seventy to err in condemning Cæcilian? What do you say then when you hear it said to you, ‘The Maximianists condemned you

<sup>3</sup> pro  
pace  
Donati.  
<sup>4</sup> pro  
pace  
Christi.



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11.

<sup>1</sup> Si pri-  
ores va-  
lent.

<sup>2</sup> Reus  
reum  
non  
facit.

<sup>3</sup> præ-  
sens  
præ-  
sente  
adver-  
sario.

previously,' you shelter yourselves by saying, ' But we who condemned the Maximianists were more in number.' To both your positions<sup>1</sup> a reply is directly made, because your predecessors also previously condemned Cæcilian. If priority gives validity<sup>1</sup>, let the Primianists bow to the Council of the Maximianists. If superior numbers make valid, let the Donatists bow to the Church Universal. I think nothing can be fairer. ' The Maximianists are few.' ' Aye, but their sentence of condemnation was passed first. A convicted party cannot convict<sup>2</sup>. If you think this, how could you, condemned as you were, venture to pass sentence? For his own name stands in the list of the parties to the condemnation; and they did not reserve for him the position of the party who had his cause to plead. But Cæcilian's case was different;—the position of the defendant was reserved for him, as indeed the sentence itself shews: for he was not readmitted to Communion except on his acquittal. This man, on the other hand, is found in one document condemned by the judges, in the other, himself passing sentence of condemnation among the judges. But allow that to be the lenity of the Council of Bagai; we will allow that without objection.' ' The Maximianists condemned you wrongfully; so too did those your predecessors condemn Cæcilian wrongfully. You established your innocence in the Council of Bagai; he his in the trial beyond the sea. The verdict in that trial was approved by all the world. What would you say?' ' We are more in number than the Maximianists.' ' Allow that you are more numerous: let us compare the number of the two majorities<sup>m</sup>; see how vast a difference! You were condemned in your absence by the Maximianists, after you had refused to come before them. In this point indeed there is a resemblance: in this way was it that they also condemned Cæcilian in his absence, when he did not appear before their cabal: but, on the other hand, you caused sentence to be passed against them in the Council of Bagai, in their absence: while Cæcilian was acquitted, being present at the trial, and confronted with his adversary<sup>3</sup>.

<sup>1</sup> ' ad utrumque;' the position that they had to maintain against the Catholics, and the other which they held against the Maximianists.

<sup>m</sup> *De numero agamus*; the number of the two majorities; the majority of the Primianists over the Maximianists; and that of the Catholics over the Donatists.

There is besides another vast difference. The Numidians your judges, before whom you were to establish your innocence, you yourself appealed to; you yourself appointed them. The Maximianists asked not for them, whereas Donatus was beaten by Cæcilian before those very judges, for whom the Donatist party had petitioned. Now the Maximianists reply to you with justice, 'We being Bishops of your province, of the Diocese that belongs to you, came to you at first, and would have judged your case; you refused to acknowledge us, you would not come before us. If you feared to be tried by us, we should have named judges in conjunction at all events, you should not have gone to those you yourself pleased. Observe how wide a difference! Then moreover the Donatists petitioned the Emperor by letter, that he would name them judges. They found fault with those before whom they were condemned, whom, before they were condemned, they petitioned for. Others were assigned at their request; and before these also were they beaten; they appealed to the Emperor, and were beaten there. The Maximianist lost his cause once, when absent, and is silent; the Donatist, thrice beaten though present, refuses to be silent.

23. But you contend with the Maximianists on the score of numbers. As I said, I am in your favour. Three hundred and ten are more than one hundred, or as many as there were of them, who, on the side of Maximianus, condemned Primianus. And think you that the thousands of Bishops throughout the world who passed sentence in favour of Cæcilian against Donatus, should have no weight with you? But you will say, 'What? Did thousands of Bishops from all the world condemn the Donatists?' Very true<sup>1</sup>.<sup>1</sup>Optime They did not condemn them. Why did they not? Because they were not present at the trial. If not present at the trial, it was for this very reason they did not condemn them, because they were utterly ignorant of that cause. Wherefore hast thou separated thyself from those who were innocent of it? There comes hither to thee from the Church throughout the world some person already baptized, whom you would fain rebaptize; and with loud exclamations and with groans appeals to you as, in the exercise of a now deadly ministerial

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II.

1 'semel  
datur  
et non  
amitti-  
tur.'

act, you would fain repeat that which is given once for all and is not lost<sup>1</sup>. And he says to thee, "What wouldest thou do? Rebaptize me?" (So speaks some one from Mesopotamia, or some one from Syria, or haply some one from Pontus, or some one settled yet farther off.) You reply, 'Thou hast no Baptism!' 'How? Read the letters of the Apostle sent to me.' There comes some one from Galatia, from Pontus; some one from Philadelphia, to which Churches John wrote. There comes some one from Colosse, from Philippi, from Thessalonica. 'What? have I no Baptism? I, to whom an Apostle wrote, through whom thou hast Baptism thyself? Darest thou read mine Epistle, who dost abominate my<sup>2</sup> Communion<sup>n</sup>?'

<sup>2</sup> qui  
detesta-  
ris pa-  
cem  
meam.

## PSALM XXXVII.

## DISCOURSE THE THIRD.

*On the third Part of the Psalm.*

THE last part of this Psalm yet remained with you, undiscussed and unexplored. Therefore, as I perceive, it was not without His purpose, although not according to our own, that the Lord hath called us back hither, to discharge our debt. Be ye therefore attentive, brethren, that we may, with God's assistance, be enabled now to repay, what we know ourselves to owe. Who is the speaker of that which we have been but just now singing?"

Ver. 25. *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*

If it is spoken but in the person of one single individual, how long is the whole life of one man? And what is there

<sup>n</sup> The argument may be briefly summed up in the statement, that the Donatists had been obliged by the course of events to recognise amongst themselves the principles on which the Catholic Church acted, and to which

they had objected in the case of Cæcilian; that the judgment of a Council may be revised by a later and larger Council, and that a portion cannot validly over-rule the whole body by a prior decision.



wonderful in the circumstance, that a single man, fixed in some one part of the earth, should not, throughout the whole space of his life, being so short as man's life is, have ever seen *the righteous forsaken, nor his seed begging bread*, although he may have advanced from youth to age. It is not any thing worthy of marvel; for it might have happened, that before his lifetime there should have been some "righteous man seeking bread;" it might have happened, that there had been some one in some other part of the earth not where he himself was. Hear too another thing, which makes an impression upon us. Any single one among you, (look you,) who has now grown old, may perhaps, when, looking back upon the past course of his life, he turns over in his thoughts the persons whom he has known, not find any instance of a righteous man begging bread, or of his seed begging bread, suggest itself to him; but nevertheless he turns to the inspired Scriptures, and finds that righteous Abraham was straitened, and suffered hunger in his own country, and left that land for another; he finds too that the son of the very same man, Isaac, removed to other countries in search of bread, for the same cause of hunger. And how will it be true to say, *I have never seen the righteous forsaken, nor his seed begging bread?* And if he finds this true in the duration of his own life, he finds it is otherwise in the inspired writings, which are more trustworthy than human life is.

2. What are we to do then? Let us be seconded by your pious attention, so that we may discern the purpose of God in these verses of the Psalm, what it is He would have us understand by them. For there is a fear, lest any unstable person, not capable of understanding the Scriptures spiritually, should appeal to human instances, and should observe the virtuous servants of God to be sometimes in some necessity, and in want, so as to be compelled to beg bread: should particularly call to mind the Apostle Paul, who says, *In hunger and thirst; in cold and nakedness;* <sup>2 Cor.</sup> and should stumble thereat, saying to himself, "Is that <sup>11, 27.</sup> certainly true<sup>1</sup> which I have been singing? Is that certainly <sup>1 al.</sup> true, which I have been sounding forth in so devout a voice, <sup>'vanum'</sup> <sup>'Is it</sup> standing in church? *I have never seen the righteous forsaken,* <sup>not</sup> <sup>false.'</sup>

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III. *nor his seed begging bread.* Lest he should say in his heart, 'Scripture deceives us;' and all his limbs should be paralyzed to good works: and when those limbs within him, those limbs of the inner man, shall have been paralyzed, (which is the more fearful paralysis,) he should henceforth leave off from good works, and say to himself, "Wherefore do I do good works? Wherefore do I break my bread to the hungry, and clothe the naked, and take home to mine house him who hath no shelter, putting faith in that which is written? *I have never seen the righteous forsaken, nor his seed begging bread;* whereas I see so many persons who live virtuously, yet for the most part suffering from hunger. But if perhaps I am in error in thinking the man who is living well, and the man who is living ill, to be both of them living well, and if God knows him to be otherwise; that is, knows him, whom I think just, to be unjust, what am I to make of Abraham's case, who is commended by Scripture itself as a righteous person? What am I to make of the Apostle Paul, who says, *Be ye followers of me, even as I also am of Christ.* What? that I should myself be in evils such as he endured, *In hunger and thirst, in cold and nakedness?*"

3. Whilst therefore he thus thinks, and whilst his limbs are paralyzed to the power of good works, can we, my brethren, as it were, lift up the sick of the palsy; and, as it were, 'lay open the roof' of this Scripture, and let him down before the Lord. For you observe that it is obscure. If obscure therefore, it is covered. And I behold a certain patient paralytic in mind, and I see this roof, and am convinced that Christ is concealed beneath the roof. Let me, as far as I am able, do that which was praised in those, who opened the roof, and let down the sick of the palsy before Christ; that He might say unto him, *Son, be of good cheer, thy sins be forgiven thee.* For it was so that He made the inner man whole of his palsy, by loosing his sins, by binding fast his faith. But there were present there men, who had not eyes to see that the inward paralytic was already healed; and thought that the Physician was blaspheming, when He was making him whole. *Who is this, they say, Who forgiveth sins? This man blasphemeth. Who*

can forgive sins but God alone? And because He really was God, He heard them thinking such things. This their thought of God, they thought truly; but they did not behold God present there. Therefore that Physician wrought a certain work in the body of the paralytic also, that He might heal the inward palsy of those also who said such things. For He wrought for them to see! He gave for them to believe! Come therefore, every one, who is feeble and weak in heart, so that, looking at human instances of worldly suffering, thou art fain to leave off from good works, and art relaxed as it were, by a certain inward paralysis; come, if we may be able, let us lay open the roof, that thou mayest be let down before the Lord.

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25.

4. For in His body, which is the Church, the Lord Himself hath 'been young' indeed in the first ages; and, lo! He hath now grown old. You know and acknowledge, and understand, that in this body ye are placed; and ye so believe, that Christ is our Head; that we are the body of that Head. Now are we alone so; and were not those who were before our time such also? All the righteous that have been from the beginning of the world have Christ for their Head. For they believed that He was to come, Whom we believe to have now come; and it was in faith in Him, in Whose faith we also have been made whole, that they were made whole also: so that He should be in His own person the Head of the whole of the City of Jerusalem: all the faithful, from the beginning unto the end, being included in the number, the legions and the armies of the Angels being also joined to them, so that it might become one City under one King; and, as it were, one Province under one Governor, happy in perpetual peace and security, praising God eternally, and happy eternally. Now the body of Christ, which is the Church, like an individual man, was once indeed young; and, behold! she is now in a fruitful old age. For it was of her that it was said, *she shall still be multiplied in fruitful* Ps. 92, *old age.* She hath multiplied herself through all nations; and <sup>14.</sup> this is her voice as she reflects upon her first period, and this her last, as if that of one individual. She looks back over all of it, because all ages are known to her by the Scripture; and she saith, exulting, and warning us, *Once was I*

PSALM XXXVII. *young; in the first ages of the world, and, lo! now am I old;*  
 SERM. I *am now even in the last ages of the world; and never have*  
 III. *I seen the righteous forsaken, nor his seed begging bread.*

5. Now do we recognise the Man Who was *young, and now is old*; and having, as it were, laid open the roof, we have come to Christ! But who is *the righteous man, who hath never been seen forsaken, nor his seed begging bread*? If you understand what is meant by *bread*, you understand who is meant by him. For the "bread" is the Word of God, which never departs from the righteous man's mouth. For, that *righteous man*, when tempted in the person of his Head, gave this very answer. For, when the devil said to the Lord Himself, while an hungered, and suffering from hunger, *Command that these stones be made bread*, He answered, *Man doth not live by bread alone, but by every word of God*. Consider now, my brethren, when it is that the righteous man doth not do the will of God. For he doth it alway, and lives according to His will. The will of God departeth not from his heart; for the will of God is the law of God. And what is said of such a person? *And in His law doth he meditate day and night*. That other sort of bread you feed on one hour, and you leave it. On that bread of the Word you feed *both day and night*. For both when you hear it, and when you read it, you are feeding upon it; when you think upon it, you are ruminating it, so as to be a 'clean,' and not an 'unclean animal.' Which Wisdom also indicates by the mouth of Solomon, saying, *The treasure that is to be desired continueth in the mouth of the wise man; but a foolish man swalloweth it up*. For he who swalloweth it up hastily, so that what he has devoured is not to be seen remaining in him, has forgotten what he heard. But he who has not forgotten, thinks upon it, and by thinking upon it, ruminates it, and in the rumination of it finds delight. Whence it is said, *Holy meditation shall keep thee*. See now if 'holy meditation doth keep thee' in the rumination of this bread, then *hast thou never seen the righteous forsaken, nor his seed begging bread*.

6. Ver. 26. *He is alway merciful, and lendeth*. 'Fœnecatur' is used in Latin indeed, both for him who lendeth, and for him who borroweth. But in this passage the meaning is



more plain, if we express it by 'fœnerat.' What matters it VER.  
26. to us, what the grammarians please to rule? It were better for us to be guilty of a barbarism, so that ye understand, than that in our propriety of speech ye be left unprovided. Therefore, that *righteous man is all day merciful, and fœnerat.* Let not the lenders of money on usury, however, rejoice. For we find it is a particular kind of lender that is spoken of, as it was a particular kind of bread; that we may, in all passages, *remove the roof*, and find our way to Christ. I would not have you be lenders of money on usury; and I would not have you be such for this reason, because God would not have you. For if I indeed would not have you be so, and God would have you be, do it; but if God would not have it, even though I would fain have it so, he who should do it, would do it to his hurt. Whence does it appear that God would not have it so? It is said in another place, *He that putteth not out his money to usury.* And Ps. 15, 5. how detestable, odious, and execrable a thing it is, I believe that even usurers themselves know. Again, on the other hand, I myself, nay rather our God Himself, bids thee be an usurer, and says to thee, "Lend unto God." If thou lendest to man, hast thou hope? and shalt thou not have hope, if thou lendest to God? If thou hast lent thy money on usury to man, that is, if thou hast given the loan of thy money to one, from whom thou dost expect to receive something more than thou hast given, not in money only, but any thing, whether it be wheat, or wine, or oil, or whatever else you please, if you expect to receive more than you have given, you are an usurer, and in this particular are not deserving of praise, but of censure. 'What then,' you say, 'am I to do, that I may *lend* profitably?' Consider what the usurer does. He undoubtedly desires to give a less sum, and to receive a larger; do thou this also; give thou a little, receive much. See how thy principal grows, and increases! Give *things temporal*, receive *things eternal*: give earth, receive heaven! And perhaps thou wouldest say, 'To whom shall I give them?' The self-same Lord, Who bade thee not lend on usury, comes forward as the Person, to Whom thou shouldest lend on usury! Hear from Scripture in what way thou mayest *lend unto the Lord.* *He that hath pity on the poor,* Prov.  
10, 17.

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*lendeth unto the Lord.* For the Lord wanteth not aught of thee. But thou hast one who needs somewhat of thee: thou extendest it to him; he receives it. For the poor hath nothing to return to thee, and yet he would himself fain requite thee, and finds nothing wherewith to do it: all that remains in his power is the good-will that desires to pray for thee. Now when the poor man prays for thee, he, as it were, says unto God, "Lord, I have borrowed this; be Thou surety for me." Then, though you have no bond on the poor man to compel his repayment, yet you have on a spon-  
sible security. See, God from His own Scriptures saith unto thee; "Give it, and fear not; I repay it. It is to Me thou givest it." In what way do those who make themselves sureties for others, express themselves? What is it that they say? "I repay it: I take it upon myself. It is to me you are giving it." Do we then suppose that God also says this, "I take it on Myself. It is unto Me thou givest it?" Assuredly, if Christ be God, of which there is no doubt, He hath Him-  
self said, *I was an hungred, and ye gave Me meat.* And  
when they said unto Him, *When saw we Thee hungry?* that  
He might shew Himself to be the Surety for the poor, that  
He answers for all His members, that He is the Head, they  
the members, and that when the members receive, the Head  
receiveth also; He says, *Inasmuch as ye have done it to one  
of the least of these that belong to Me, ye have done it unto  
Me.* Come, thou covetous usurer, consider what thou hast  
given; consider what thou art to receive. Hadst thou given  
a small sum of money, and he to whom thou hadst given it  
were to give thee for that small sum a great villa, worth in-  
comparably more money than thou hadst given, how great  
thanks wouldest thou render, with how great joy wouldest  
thou be transported! Hear what possession He to Whom  
thou hast been lending bestows. *Come, ye blessed of My  
Father, receive*—What? The same that they have given? God forbid! What you gave were earthly things, which, if  
you had not given them, would have become corrupted on  
earth. For what could you have made of them, if you had  
not given them? That which on earth would have been  
lost, has been preserved in heaven. Therefore what we are  
to receive is that which hath been preserved. It is thy



desert that hath been preserved, thy desert hath been made thy treasure. For consider what it is that thou art to receive. <sup>V.L.R. 26.</sup> Receive—the kingdom prepared for you from the foundation of the world. On the other hand, what shall be their sentence, who would not lend? Go ye into everlasting fire, <sup>Mat. 25</sup> prepared for the devil and his angels. And what is the kingdom which we receive called? Consider what follows: <sup>ib. 46.</sup> And these shall go into everlasting burning; but the righteous into life eternal. Make interest for this; purchase this. Give your money on usury to earn this. You have Christ throned in heaven, begging on earth. We have discovered in what way the righteous lendeth. *He is alway merciful, and lendeth.*

7. *And his seed is blessed.* Here too let not any carnal notion suggest itself. We see many of the sons of the righteous dying of hunger; in what sense then will his seed be blessed? His seed is that which remains of him afterwards; that wherewith he soweth here, and will hereafter reap. For the Apostle says, *Let us not be weary in well-doing; for in due season we shall reap if we faint not.* <sup>Gal. 6, 9, 10.</sup> *As we have therefore time,* he says, *let us do good unto all men.* This is that seed of thine which shall be blessed. You commit it to the earth, and gather ever so much more; and dost thou lose it in committing it to Christ? See it expressly termed seed by the Apostle, when he was speaking of alms. For this he saith; *He which soweth sparingly, shall reap also sparingly; and he which soweth in blessings<sup>a</sup>, shall also reap in blessings.* <sup>2 Cor. 9, 6.</sup> But, perhaps, it is a labour to thee when thou sowest; a pain to thee when thou shewest mercy, because thou seest the wretched. For it will be better for us, when some day we shall have no persons to whom to give those alms. When all shall be changed into incorruption, there will be no one hungry, to whom thou mayest offer bread: there will be no one thirsty, to whom thou mayest give drink: there will be no one naked for thee to clothe: there will be no stranger for thee to take in. Here, however, we are sowing the seed in the midst of afflictions, of travails, of griefs, of lamentation. But turn to another Psalm; *They went forth, and wept as they were throwing* <sup>Ps. 126,</sup>

<sup>a</sup> In benedictionibus (ἐν εὐλογίαις) Rec. t.; E. V. "bountifully."

PSALM *their seed.* Hear now that *his seed shall be blessed.* They  
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 SERM. *shall doubtless come again with rejoicing, carrying their*  
 III. *sheaves.*

8. Observe therefore what follows, and be not slothful. (Ver. 27.) *Depart from evil, and do good.* Do not think it to be enough for thee to do, if thou dost not strip the man who is already clothed. For in not stripping the man who is already clothed, thou hast indeed *departed from evil*: but do not be barren, and wither. So choose not to strip the man who is clothed already, as to clothe the naked. For this is to *depart from evil, and to do good.* And you will say, "What advantage am I to derive from it?" He to Whom thou lendest has already assured thee of what He will give thee. He will give thee everlasting life. Give to Him, and fear not! Hear too what follows; *Depart from evil, and do good, and dwell for evermore.* And think not when thou givest that no one sees thee, or that God forsakes thee, when haply after thou hast given to the poor, and some loss, or some sorrow for the property thou hast lost, should follow, and thou shouldest say to thyself, "What hath it profited me to have done good works? I believe God doth not love the men who do good." Whence comes that buz, that subdued murmur among you, except that those expressions are very common? Each one of you at this present moment recognises these expressions, either in his own lips, or on those of his friend. May God destroy them; may He root out the thorns from His field; may He plant *the good seed*, and *the tree bearing fruit*! For wherefore art thou afflicted, O man, that thou hast given some things away to the poor, and hast lost certain other things? Seest thou not that it is what thou hast not given, that thou hast lost? Wherefore dost thou not attend to the voice of thy God? Where is thy faith? wherefore is it so fast asleep? Wake it up in thy heart. Consider what the Lord Himself said unto thee, while exhorting thee to good works of this kind; *Provide yourselves bags which wax not old; a treasure in the heavens that faileth not, where no thief approacheth.* Call this to mind therefore when you are lamenting over a loss. Wherefore dost thou lament, thou fool of little mind, or rather of unsound mind? Where-

fore didst thou lose it, except that thou didst not lend it to Me? Wherefore didst thou lose it? Who has caried it off? VER.  
28. Thou wilt answer, "A thief." Was it not this, that I forewarned thee of? that thou shouldest not lay it up where the thief could approach? If then he who has lost any thing, grieves, let him grieve for this, that he did not lay it up there, whence it could not be lost.

9. Ver. 28. *For the Lord loveth judgment, and forsaketh not His Saints.* When the Saints suffer affliction, think not that God doth not judge, or doth not judge righteously. Will He, Who warns thee to judge righteously, Himself judge unrighteously? He *loveth judgment, and forsaketh not His Saints.* But (think) how<sup>b</sup> the 'life' of the Saints is 'hid with Him,' in such a manner, that who now suffer trouble on earth, like trees in the winter-time, having no fruit and leaves, when He, like a newly-risen sun, shall have appeared, that which before was living in their root, will shew itself forth in fruits. He does then *love judgment, and doth not forsake His Saints.* But is the Saint afflicted with hunger? God will not *forsake him.* He scourges him. He *scourgeth every son whom He receiveth.* Thou despisest Heb. 12, him when he is being scourged: thou art affrighted when he<sup>6</sup> is enriched. For wherewith is he scourged? It is with temporal tribulations. When is he to be enriched? When it is to be said to him, *Come, ye blessed of My Father, receive the* Mat. 25, *kingdom which is prepared for you from the beginning of*<sup>34</sup> *the world.* Be not thou reluctant to be chastened, that thou mayest be among the number of those who deserve to be received. To such a degree doth He love just judgment, that He forsaketh not His Saints, whom He scourgeth for a short time. And seeing that *He scourgeth every son* Heb. 12, *whom He receiveth,* He spared not His "Only Son," in<sup>6</sup> Whom He found no fault. *For the Lord loveth judgment, and forsaketh not His Saints.* Will He therefore perhaps, since He *doth not forsake them,* give them what thou desirest here, to live many years, to come to old age? Thou dost not observe, that when thou wouldest wish old age to come, thou wishest for that, of which, when it shall have

<sup>b</sup> quomodo. BEN. 'quò modò.' better sense, or, 'quo modo,' 'in such  
'quòd modò,' 'that now,' gives a sort that.'

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Dan. 3,  
27.

come, thou wilt complain. Let not thy soul therefore, whether through wickedness, or through weakness, or through littleness, say unto thee, How is it true *the Lord loveth judgment; He forsaketh not His Saints*. In very truth He forsook not the Three Children who praised Him in the furnace; the fire touched them not. Were not the Maccabees His Saints too, whose flesh indeed was consumed in the fire, but whose faith failed not? 'But this,' you say, 'involves a still greater question, because though their faith did not fail, He nevertheless did *forsake them*.' Hear what follows; *They shall be preserved for ever*. It was but a few years that you were desiring for them, which if He had given them, God (you think) would not have *forsaken His Saints*. He visibly did not forsake the Three Children. Invisibly He forsook not the Maccabees either. To the one He gave temporal life, to confound the unbelievers: the others He crowned invisibly, that He might judge the impiety of the persecutor. Yet neither the one nor the other did He forsake, Who *forsaketh not His Saints*. And it was no great reward the Three Children received, if they were not to be *preserved for ever*. *They shall be preserved for ever*.

10. *But the unrighteous shall be punished; the seed of the wicked shall be cut off*. Just as the *seed of the other shall be blessed*, so shall the *seed of the wicked be cut off*. For the *seed of the wicked* is the works of the wicked. For again, on the other hand, we find the son of the wicked man flourish in the world, and sometimes become righteous, and flourish in Christ. Be careful therefore how thou takest it; that thou mayest remove the covering, and make thy way to Christ. Do not take the text in a carnal sense; for thou wilt be deceived. But *the seed of the wicked*—all the works of the wicked—*will be cut off*: they shall have no fruit. For they are effective indeed for a short time; afterwards they shall seek for them, and shall not find the reward of that which they have wrought. For it is the expression of those who lose what they have wrought, that text which says, *What hath pride profited us, or what good hath riches with our vaunting brought us? All those things are passed away like a shadow. The seed of the wicked, then, shall be cut off*.

Luke 5,  
9.

Wisd.  
5, 8, 9.



11. Ver. 29. *The righteous shall inherit the land.* Here VER. 29—31. again let not covetousness steal on thee, nor promise thee some great estate; hope not to find there, what you are commanded to despise in this world. That *land* in the text, is a certain *land of the living*, the kingdom of the Saints. Whence it is said; *Thou art my hope, my portion in the* Ps. 142, *land of the living.* For if thy life too is the same life as that <sup>5.</sup> there spoken of, think what sort of *land* thou art about to inherit. That is *the land of the living*; this the land of those who are about to die: to receive again, when dead, those whom it nourished when living. Such then as is that land, such shall the life itself be also: if the life be for ever, *the land* also is to be thine *for ever*. And how is *the land* to be thine *for ever*?

*And they shall dwell therein* (it says) *for ever.* It must therefore be another land, where *they are to dwell therein for ever.* For of this land (of this earth) it is said, *Heaven* Mat. 24, 35. *and earth shall pass away.*

12. Ver. 30. *The mouth of the righteous speaketh wisdom.* See here is that 'bread.' Observe with what satisfaction this righteous man feedeth upon it; how he turns wisdom over and over in his month. *And his tongue talketh of judgment.*

Ver. 31. *The law of his God is in his heart.* Lest haply thou shouldest think him to have that on his lips, which he hath not in his heart, lest thou shouldest reckon him among those of whom it is said, *This people honour Me with* Is. 29, 13. *their lips, but their heart is far from Me.* And of what use is this to him?

*And none of his steps shall slide.* The word of God in the heart frees from the snare; the word of God in the heart delivers from the evil way; the word of God in the heart delivers from the slippery place<sup>1</sup>. He is with thee, Whose <sup>1</sup> labinâ. word departeth not from thee. Now what evil doth he <sup>2</sup> 'lubri-  
eus lo-  
eus.' suffer, whom God keepeth? Thou settest a watchman in thy vineyard, and feelest secure from thieves; and that watchman may sleep, and may himself fall, and may admit a thief. But *He Who keepeth Israel shall neither slumber nor sleep.* Ps. 121, *The law of his God is in his heart, and none of his steps* <sup>4.</sup> *shall slide.* Let him therefore live free from fear; let him

PSALM XXXVII. SERM. III. live free from fear even in the midst of the wicked; free from fear even in the midst of the ungodly. For what evil can the ungodly or unrighteous man do to the righteous? Lo! see what follows.

Ver. 32. *The wicked watcheth the righteous, and seeketh to slay him.* For he says, what it was foretold in the book of Wisdom that he should say, *He is grievous unto us, even to behold; for his life is not like other men's.* Therefore he seeks to slay him. What? Doth the Lord, Who keepeth him, Who dwelleth with him, Who departeth not from his lips, from his heart, doth He forsake him? What then becomes of what was said before; *And He forsaketh not His Saints?*

13. Ver. 32, 33. *The wicked therefore watcheth the righteous, and seeketh to slay him. But the Lord will not leave him in his hands.* Wherefore then did He leave the Martyrs in the hands of the ungodly? Wherefore did they do unto them *whatsoever they would?* Some they slew with the sword; some they crucified; some they delivered to the

beasts; some they burnt by fire; others they led about in chains, till wasted out by a long protracted decay. Assuredly *the Lord forsaketh not His Saints.* He will not leave him in his hands. Lastly, wherefore did He leave His own Son in *the hands of the ungodly?* Here also, if thou wouldest have all the limbs of thy inner man made strong, remove the covering of the roof, and find thy way to the Lord. Hear what another Scripture, foreseeing our Lord's future suffering at the hands of the ungodly, saith.

Job 9, 24. What saith it? *The earth is given into the hands of the wicked.* What is meant by *earth being given into the hands of the ungodly?* The delivering of the flesh into the hands

Ps. 16, 10. of the persecutors. But God did not leave *His righteous One* there: from the flesh, which was taken captive, He leads forth the soul unconquered. God would have forsaken His "Just One" in the hands of the ungodly, if He had caused Him to consent to the ungodly: an evil against

ib. 27, 12. which He prays in another Psalm, and says, *Deliver me not, O Lord, by mine own heart's desire to the sinful man.* It is necessary that thou shouldest not be abandoned to the sinful man, in consequence of "thine own heart's desire;" lest



while thou desirest this present life, thou shouldest fall into his hands, and lose life eternal. By what *desire* is it that he ought not to be *abandoned to the sinful man*? By that desire of which it is also said, *Neither have I desired the day of man, Thou knowest.* For he who sets his affections and desires on the *day of man*, when his adversary shall have threatened him that he will take from him *the day of man*, that he will kill him, and destroy this present life, then he who has no hope of another life faints, and gives way to the enemy. He however who listens to the words of the Lord, saying, *Fear not them which kill the body, but cannot kill the soul*, even though *the earth be delivered over into the hands of the enemy*, even though the earthly house be taken, yet the spirit escapes away; and the spirit escaping out of their hands, the earth too shall rise again. The spirit shall be changed unto the Lord: earth shall be changed into heaven. For even of the earth itself, which is delivered for a time into the hands of the ungodly, not a particle is lost. *The very hairs of your head are numbered.* Security therefore there is, but it is provided that God be within. But God finds admission, if the devil be driven out.

VER.  
33.

Jer. 17,  
16.

Mat. 10,  
28.

ib. 30.

Ver. 33. *The Lord will not leave him in his hand, nor condemn him when there shall be judgment for him.* Some copies have it, *and when He shall judge him, there shall be judgment for him.* For him, however, means when sentence is passed upon him. For we can express ourselves so as to say to a person, *Judge for me*, i. e. 'hear my cause.' When therefore God shall begin to hear the cause of His righteous servant, since *we must all be presented before the tribunal of Christ*, and stand before it to receive every one *the things he hath done in this body*, whether good or evil, when therefore he shall have come to that Judgment, He will not condemn him; though he may seem to be condemned in this present life by man. Even though the Proconsul may have passed sentence on Cyprian, yet the earthly seat of judgment is one thing, the heavenly tribunal is another. From the inferior tribunal he receives sentence of death; from the superior one a crown, *Nor will He condemn him when there shall be judgment for him.*

2 Cor.  
5, 10.

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III.

14. But when will it be? Think not it is to be now. Now is the season of labour; now is the season of seed-time; the season of winter. Sow thou thy seed, though it be in the midst of wind or of rain. Be not slothful. The summer will come to gladden thee; the summer in which thou wilt rejoice that thou hast sown. "What then am I to do now?"

Ver. 34. *Wait on the Lord.* And while I am waiting upon Him, what am I to do?—*and keep His ways.* And if I keep them, what am I to receive? *And He shall exalt thee to inherit the land.* "What land?" Once more let not any estate suggest itself to your mind:—that land of which it is said, *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.* What of those, who have troubled us, in the midst of whom we have groaned, whose scandals we have patiently endured, for whom, while they were raging against us, we have prayed in vain? What will become of them? What follows? *When the wicked are cut off, thou shalt see it.*

And from how close a proximity wilt thou see it! Thou wilt be on the right hand; they on the left. This sight, however, belongs to the eyes of faith: which eyes whoever have not, they are grieved at the prosperity of the ungodly, and think that it is to no purpose that they are righteous, because they see the ungodly flourish here. But he who hath that eye of faith, what doth he say?

Ver. 35. *I have seen the ungodly lifted up on high, and rising above the cedars of Libanus.* And suppose him to be *lifted up on high*; suppose him to be towering above the rest; what follows?

Ver. 36. *I passed by, and, lo, he was not! I sought him, and his place could no where be found!* Why was he, "no more, and his place no where to be found?" Because thou hast *passed by*. But if thou art yet carnally-minded, and that earthly prosperity appears to thee to be true happiness, thou hast not yet *passed by* him; thou art either his fellow, or thou art below him; go on, and pass him: and when thou hast made progress, and hast passed by him, thou observest him by the eye of faith; thou seest his end, thou sayest to thyself, "Lo! he who so swelled before, is not!" just as

if it were some smoke that thou wert passing near to. For VER. 37.  
 this too was said above in this very Psalm, *They shall consume and fade away as the smoke.* Smoke rises on high, and grows into a swelling volume; the greater the height to which it rises, the greater the bulk to which it expands. But when thou hast passed by, look behind thee; for the smoke is behind thee, if God be before thee. Look not on things which are behind out of longing after them, as Lot's wife looked and remained behind in the way; but look back upon them out of contempt for them, and thou shalt see 'the ungodly no where to be found,' and thou shalt *seek for his place.* What is his place? That in which he hath power, riches, a certain rank in the world, so that many pay court to him; that he commands, and is obeyed; this place will be no more, but will pass away; so that you may say, *I passed by, and he was not.* What is meant by "passed by?" Advanced, arrived at what is spiritual: *entered into the sanctuary of God*; so as to consider his Ps. 73, end. *And, lo! he was not, and his place was no where to be found.* 17.

15. Ver. 37. *Keep innocency*; keep it even as thou usedst to keep thy purse, when thou wert covetous; even as thou usedst to hold fast that purse, that it might not be snatched from thy grasp by the thief, even so *keep innocency*, lest that be snatched from thy grasp by the devil. Be that thy sure inheritance, of which the rich and the poor may both be sure. *Keep innocency.* What doth it profit thee to gain gold, and to lose innocence?

*Keep innocency, and take heed unto the thing which is right.* Keep thou thine eyes "right," that thou mayest see *the thing which is right*; not perverted, wherewith thou lookest upon the wicked; not distorted, so that God should appear to thee distorted and wrong, in that He favours the wicked, and afflicts the faithful with persecutions. Dost thou not observe how distorted thy vision is? Set right thine eyes, and *behold the thing that is right.* What "thing that is right?" Take no heed of things present. And what wilt thou see?

*For there is a remainder for the man that maketh peace<sup>c</sup>.*

<sup>c</sup> E. V. "For the end of that man is peace."

PSALM XXXVII.  
SERM. III. What is meant by *there is a remainder*? When thou art dead, thou shalt not be dead. This is the meaning of *there is a remainder*. He will still have something remaining to

him, even after this life, that is to say, that *seed*, which shall be blessed. Whence our Lord saith, *He that believeth on Me, though he die, yet shall he live;—seeing there is a remainder for the man that maketh peace.*

16. Ver. 38. *But the transgressors shall be destroyed in the self-same thing*<sup>1</sup>. What is meant by, *in the self-same thing*? It means for ever: or all together in one and the same destruction.

*The remainder of the wicked shall be cut off.* Now there is (a remainder) *for the man that maketh peace*: they therefore who are not peace-makers<sup>2</sup> are ungodly. For, *Blessed are the peace-makers; for they shall be called the children of God.*

17. Ver. 39, 40. *But the salvation of the righteous is of the Lord, and He is their strength in the time of trouble. And the Lord shall help them, and deliver them; He shall deliver them from the sinners*<sup>d</sup>. At present therefore let the righteous bear with the sinner; let the wheat bear with the tares; let the grain bear with the chaff: for the time of separation will come, and the good seed shall be set apart from that which is to be consumed with fire. The one will be consigned to the garner; the other to *everlasting burning*; for it was for this reason that the just and the unjust were at the first together; that the one should lay a stumbling-block<sup>e</sup>, that the other should be proved; that afterwards the one should be condemned, the other receive a crown.

18. Thanks be to God! Brethren, we have discharged that debt which was owing, in Christ's name; yet Charity hath still a bond upon us, as her debtors still. For that debt is the only one, which if it be repaid every day, is still ever due. We have spoken many things against the Donatists; we have read many things in your ears; many documents, many things beside the canonical Scriptures, they having compelled us. For even if they find fault with this, that we read such things to you, we are willing to be

<sup>d</sup> S. Aug. omits, "*because they trust in Him.*" Vulg. has, "*quia spera-*" <sup>e</sup> Most Mss. "*should stumble.*"



found fault with, provided you derive instruction. For in this respect we may also reply to them in these words, *I have become a fool; ye have compelled me.* But above all, my brethren, hold fast your inheritance; concerning which we have assurance that our names are in our Father's Will and Testament; not in any worthless deed of any mortal man. Of that we have assurance; for He Who made the bequest, Himself lives. He Who made that Will in favour of His heir, is Himself to judge of the Will that He Himself made. In things of this life, the testator is one person, the judge another: and yet the person who has the will wins before a judge who is a different party; not before a judge who is another party, and who is dead. How sure then is our winning, when He is to judge of it, Who made the Testament? For although Christ died for a time, yet now however He *liveth for ever.*

VER.  
39.  
2 Cor.  
12, 11.  
Heb. 7,  
25.

19. Let them therefore say against us whatever they please, let us on our part love them, even in spite of themselves. For we know, brethren, we know, I say, those tongues of theirs; on account of which let us not become enraged against them: do ye bear with them with patience, even as we do. For in their cause they see themselves to have nothing to rely on; and they begin to rail and speak evil of us, saying many things that they know, many also that they do not know. What they do know, are our past offences. *For we ourselves also* (even as the Apostle says) *were some time foolish, and unbelieving; and unto every good work reprobate.* We were deluded and infatuated in a perverse error, we do not deny it; and in proportion as we do not deny what we were before, do we praise God Who hath not imputed these things unto us. Wherefore then, O heretic, dost thou leave the question, and attack the person? For what am I? What am I? Am I the Catholic Church? Am I Christ's inheritance, dispersed throughout the world? It is enough for me that I am in it. Thou revilest my past misconducts; what great result dost thou achieve thereby? I am more severe to my own past misconducts than thou art. What thou revilest, I have condemned. O that thou wouldest but imitate me, that one day thine error also might be a thing of the past! These are past misconducts, which they know

Tit. 3,  
3; 1, 16.



PSALM of; misconducts committed principally in this city. For it  
 XXXVII. was here that we lived wickedly, as I myself confess<sup>1</sup>, and  
 SERM. III. in proportion as I rejoice on account of the grace of God,  
 1 Conf. B. III. so on account of my past misconducts, do I — What  
 c. 1. &c. shall I say? “*Griere?*” I should *griere* indeed, if they were  
 still in existence. But what shall I say? do I “rejoice?”  
 I cannot say this either, for, O that I had never been what  
 I was before! Whatever I was before, however, that is now,  
 in Christ’s name, past. That with which they charge me  
 now, they know not. There are things in me with which  
 they may charge me still; but for them it would be a hard  
 matter to gain a knowledge of them. For I have much ado  
 in my thoughts, struggling against the evil suggestions of my  
 thoughts, and holding a protracted and an almost continual  
 conflict with the assaults of the enemy trying to overthrow  
 me. I groan unto God in mine infirmity; and He Who knew  
 my birth, knoweth also what my heart travaileth of. *With*  
 1 Cor. *me, however, it is a very small thing that I should be judged*  
 4, 3. *of you, or of man’s judgment, (saith the Apostle;) yea,*  
*I judge not mine own self.* For I indeed know myself better  
 than they do; but God knoweth me better than I know  
 myself. Let them not therefore insult you on our account:  
 Christ forbid! For they say, “And who are these men, and  
 whence come they? Here, where they received baptism, we  
 knew them wicked.” If they really know us well, they know  
 that once we went to sea; that we travelled abroad; that we  
 returned a different person from what we went out. It was  
 not here then that we were baptized; but where we were  
 baptized, is a Church known to all the world. And there  
 are many brethren of ours, who both know that we were  
 baptized, and were baptized together with us. It is easy  
 therefore to ascertain this, if any of the brethren is anxious  
 on that subject. Shall we, however, give satisfaction to these  
 men, and give them any thing of a demonstration of the testi-  
 mony of the Church, with which they are not in communion?  
 No wonder they do not know us to have been baptized in Christ  
 beyond the sea, who beyond the sea have not Christ Him-  
 self either. For he who hath the communion of the whole  
 Church, hath Christ Himself on the other side of the sea  
 also. How can he know where I was baptized, when his

own communion scarcely crosses the sea? However, my brethren, what shall I say unto them? Suspect what ill you please of me. If we be good, we are the corn in Christ's Church; if wicked, we are the chaff in Christ's Church; we have not, however, quitted the 'floor.' But as for thee who hast been blown abroad by the blast of temptation, what art thou? The wind bears not away the corn from the floor; learn then, from the place where thou art, to know what thou art.

20. "But who art thou," (saith he,) "that speakest such great things against us?" Whoever I may be, consider what is said, not by whom it is said. "But," says he, "*unto the wicked God saith, What hast thou to do, that thou takest My covenant in thy mouth?*" Be it so, that "the Lord saith this to the wicked;" haply there is a class of sinners, to whom the Lord rightly so speaks: but of whomsoever He speaks, He saith so for this reason, that the sinner himself profiteth not, when he pronounceth the law of God. Does he therefore not profit his hearers? In the Church, as the Lord hath said, we have both kinds, the evil as well as the good. For when the good preach, what is it that they say? *Be ye followers of me, even as I am of Christ.* And of the good what is said also? *But be thou an example of the believers.* This is what we are striving to the uttermost to be: what we really are, however, is known to Him, unto Whom we groan. Of the wicked, however, it is said, *The Scribes and Pharisees sit on Moses' seat: what they say, do ye: but do not the things which they do.* Thou seest that on the seat of Moses, to which the seat of Christ hath succeeded, the evil also sit; yet do not, while they speak what is good, do harm to their hearers. Wherefore hast thou, because of the wicked, forsaken His very Seat itself? Return to peace, to reconciliation with that Catholic unity that gives thee no occasion of offence. If my words, and my actions, are both of them good, then imitate me; but if I myself do not do what I say, thou hast a rule from the Lord, 'Do the things that I say, but do not after my works:' at all events, do not forsake the Catholic See. Lo! in Christ's name we are about to go forth, and they will say many things: where will it end? Do ye soon cease to care

VER.  
38.

Ps. 50,  
16.

1 Cor.  
11, 1.  
1 Tim.  
4, 12.

Mat. 23,  
2, 3.

PSALM  
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SERM.  
III.

to defend our cause. Say to them no more than, "Brethren, reply to the question before us; Augustine is a Bishop in the Catholic Church. He bears his own burden; he is to give account of himself to God. I know him to be among the good; if he be wicked, is known to himself; if he be a good man, even so he is not my hope. For this have I learned before all other things in the Catholic Church, not to have my hope placed in man. No wonder therefore that you find fault with the persons, since your own hopes are placed on man." Assuredly when they find fault with us, do you too despise us. For we ourselves know already, what place we hold in your affections, seeing we know what place you hold in ours. Contend not in our defence against them. Whatever they say of us, pass it quickly by, lest while contending for the defence of our cause, you neglect the care of your own. For this is the object they are artfully aiming at: Being afraid and unwilling to let us speak of the merits of the case itself, they heap accusations upon us in order to call us off, that while we are bent upon defending ourselves, we may refrain from confuting them. For, of a certainty, as for you who call me wicked, I call myself both this and innumerable other names. Away with the subject quickly from our discussion; bring my defence to a close; discuss the merits of the case itself; consider the question that affects the Church; look to the position in which you yourself stand. From whatever quarter Truth speaks to thee, accept it as if hungry; lest haply *the Bread* should never find its way to thee, whilst in a fastidious and calumnious spirit thou art always seeking for somewhat to find fault with in the vessel which contains it.

LAT.  
XXXVII.

### PSALM XXXVIII.

*A Psalm to David himself, on the remembrance of the Sabbath.*

APPOSITE to what we have been chanting, (viz.) *I will declare mine iniquity, I will be sorry for my sin*, is the answer of this woman in the Gospel lesson. For the Lord, Mat. 15, 26. looking on her iniquities, called her a dog, saying, *It is not meet to cast the children's meat to dogs.* But she, who

knew how to *declare her iniquity, and to be sorry for her sin*, VER. 1. denied not what the Truth pronounced; but by confessing her misery, she the better obtained commiseration, *being sorry for her sin*. For she had prayed for her daughter to be made whole, perhaps, under the name of her daughter, implying her own life. Attend, therefore, whilst to the best of our power, we examine and discuss the meaning of the whole Psalm. The Lord be present with our hearts, that we may healthfully find here our own words, and as we shall have found them, utter them; neither finding difficulty in discovering them, nor uttering them without understanding.

2. Its title is, *A Psalm to David himself, on the remembrance of the Sabbath*. We examine what has been written for us concerning the holy Prophet David, *of whose seed according to the flesh the Lord Jesus Christ came*, Rom. 1, 3. and among the good things which are known to us about him by the Scriptures, we find not that on any occasion he called the Sabbath to remembrance. For why should he call it to remembrance, considering that Jewish observance, with which they were then wont to observe the Sabbath? Wherefore should he thus call to remembrance that which would necessarily come after an interval of seven days? To observe it therefore, not thus to call it to remembrance, was his duty. Now no one calls any thing to remembrance, but what is not present before him. For instance, in this city you call to remembrance Carthage, where you have at some time been; and to-day you call to remembrance yesterday, or some day of the preceding year, or any previous one that you please; and any deed of your own that you have already done, or somewhere that you have been, or some transaction at which you have been present. What doth this recollection of the Sabbath mean? What is this Sabbath? For it is with groaning that he *calls it to recollection*. You have both heard already when the Psalm was read, and you will now hear it when we shall go over it, how great is his groaning, his mourning, his tears, his misery. But happy he, who is wretched after this manner! Whence the Lord also in the Gospel called some who mourn blessed. Matt. 5, “How should he be blessed if he is a mourner? How 4. blessed, if he is miserable?” Nay rather, he would be mis-



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rable, if he were not a mourner. Such an one then let us understand here too, calling the Sabbath to remembrance, (viz.) some mourner or other: and would that we were ourselves that 'some one or other!' For there is here some person sorrowing, groaning, mourning, calling the Sabbath to remembrance. The Sabbath is rest. Doubtless he was in some disquietude, who with groaning was calling the Sabbath to remembrance.

3. He therefore tells and commends unto God, the disquietude under which he was suffering, fearing somewhat more grievous than there was, where he was. For that he is in evil case, he states expressly; there is no need of a commentator to prove this, nor of any inference by implication, nor conjecture. Nor is it necessary that we should enquire, but only that we should understand what he says. And unless he feared something worse than that in which he was involved already, he would not begin in this way.

Ver. 1. *O Lord, rebuke me not in Thine indignation; neither chasten me in Thy hot displeasure.* For it will be that some shall be chastened in God's *hot displeasure*, and rebuked in His *indignation*. And haply not all who are *rebuked* will be *chastened*; yet are there some that are to be saved in the chastening<sup>a</sup>. So it is to be indeed, because it is called *chastening*<sup>b</sup>, but yet it shall be *so as by fire*. But there are to be some, who will be *rebuked*, and will not be *corrected*. For he will at all events *rebuke*<sup>c</sup> those to whom

Mat. 25, 42. He will say, *I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink*; and all the rest, which He there follows out at length, as He upbraids with unprofitableness and with inhumanity the wicked on His  
ib. 41. left hand, to whom is said, *Go into everlasting fire, prepared for the devil and his angels*. It is these more grievous evils which he is in dread of, not taking into account this present life, in the miseries of which he is groaning and lamenting, when he asks and says, *Lord, rebuke me not in Thine indignation*. Let me not be among those to whom Thou wilt  
ibid. hereafter say, *Go ye into everlasting fire, which is prepared*

<sup>a</sup> futuri sunt in emendatione quidam salvi. in the Latin of v. 1.)

<sup>b</sup> emendatio, (alluding to emendes

<sup>c</sup> utique arguet.



for the devil and his angels. Neither chasten me in Thy hot displeasure; so that Thou mayest cleanse me in this life, and make me such, that I may after that stand in no need of the cleansing fire, for those *who are to be saved, yet so as by fire.* <sup>1 Cor. 3, 15.</sup> Why? Why, but because they *build upon the foundation,* <sup>ib. 12.</sup> *wood, stubble, and hay.* Now they should build on it, *gold, silver, and precious stones;* and should have nothing to fear from either fire: not only that which is to consume the ungodly for ever, but also that which is to purge those who are to escape through<sup>1</sup> the fire. For it is said, *he himself shall* <sup>1 per</sup> *be saved, yet so as by fire.* And because it is said, *he shall be saved,* that fire is thought lightly of. For all that, though we should be *saved by fire,* yet will that fire be more grievous than any thing that man can suffer in this life whatsoever. And you know how great sufferings bad men have endured, and may endure; yet their sufferings are only just so great as good men may have endured also. For what has any malefactor, robber, adulterer, any desperately wicked, or any sacrilegious person, endured by the law, which has not been endured by a martyr in his confession of Christ. These evils which are here, are far more tolerable; and yet observe how men often do any thing which you command them, that they may not suffer them. How much better were it would they do what God commands, that they might not suffer those more grievous ills!

4. Now on what ground does this person pray that he may not be *rebuked in indignation, nor chastened in hot displeasure?* (He speaks,) as if he would say unto God, ‘Since the things which I already suffer are many in number, I pray Thee let them suffice;’ and he begins to enumerate them, by way of satisfying God; offering what he suffers now, that he may not have to suffer worse evils hereafter.

Ver. 2, 3. *For Thine arrows stick fast in me, and Thy hand presseth me sore. There is no soundness in my flesh, from the face of Thine anger.* He has now begun telling these evils, which he is suffering here: and yet even this already was from the wrath of the Lord, because it was of the vengeance of the Lord. ‘Of what vengeance?’ That which He took upon Adam. For think not that punishment

PSALM was not inflicted upon him, or that God had said to no purpose, *Thou shalt surely die*; or that we suffer any thing in this life, except from that death, which we earned by the original sin. For we bear about a mortal body, (which otherwise would not be mortal,) full of temptations, full of anxieties; liable to bodily pains and wants; subject to weariness even when in sound health, because not as yet completely sound, to say the least. For whence did he come to say, *There is no soundness in my flesh*, except that what is called *soundness* in this life, is not however in reality *soundness* in the eye of persons who judge rightly, and *call to remembrance the Sabbath*? For if you do not eat, hunger disturbs you: that is a kind of natural malady; for, by way of vengeance, punishment has been made our nature. That which was the first man's punishment, is our nature.

Eph. 2, 3. Whence the Apostle says, *We were also by nature the children of wrath, even as others. By nature the children of wrath*, that is, bearing punishment about us. But wherefore says he, *We were*? Because, in hope, we are so no longer; for, in fact, we are so still; but it is better to say that, in hope, we are already; because of our hope we have certain assurance. For our hope is not an uncertain one, so that we should feel doubts concerning it. Hear even boasting in hope. *We groan within ourselves*, (says he,) *waiting for the adoption, to wit, the redemption of our body*. Why so, Paul? Art thou not as yet redeemed? Has not the ransom been already paid for thee? Has not that Blood been already shed? Is not that the ransom for us all? It is, verily, the very one appointed ransom. But see what he

Rom. 8, 23. says, *For we are saved by hope: but hope that is seen is not hope? For what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it*. Now what is that he *with patience waits for*? Salvation. The salvation of what? Of the body itself; because this is what he spoke of in speaking of *the redemption of the body*. If it is the salvation<sup>1</sup> of the body that he was waiting for, then that was not *health* which he possessed already. Hunger, thirst, destroy life, if remedies be not taken for them. For food is the remedy for hunger, and drink for thirst; and sleep is the remedy for fatigue.

<sup>1</sup> or  
'health'

Remove these remedies; and see if the things that are there do not destroy. If, these being out of the question, no disorders exist, this is considered sound health. But if thou hast something that, if thou eatest not, must destroy thee, boast not of health; but *wait* with groaning, *for the redemption of thy body*. Rejoice that thou art redeemed; but let it be *in hope*, not as if *in fact*, that thou feelest assurance. For if thou dost not *groan* in the hope, thou wilt never come to the substance. "This then is not health," says he; *There is no soundness in my flesh from the face of Thine anger*. Whence then do His *arrows stick fast* in him? The very punishment, the very vengeance, and haply the pains both of mind and of body, which it is necessary for us to suffer here, these he describes by these self-same *arrows*. For of these arrows holy Job also made mention, and said that the <sup>Job 6,</sup> arrows of the Lord stuck fast in him, whilst he was labouring <sup>4.</sup> under those pains. We are used, however, to call God's words also arrows; but could he grieve that he should be struck by these? The words of God are arrows, as it were, that inflame love, not pain. Or is it that that very love can not exist without pain? For whatever we love, and do not possess, we must needs be pained for. For he who has what he loves, both loves, and grieves not: while he who loves, and has not yet what he loves, must needs, as I said, *groan* in pain. Thence is that which is said in the person of the Church, the spouse of Christ, in the Song of Songs, *I am wounded with love*. <sup>Song of Sol. 5, 8.</sup> She spake of herself as *wounded with love*: for she was in love with some object, and did not yet possess it: she was in pain, because she had not possession of it as yet. Therefore if she was in pain, she was wounded; this wound however hastened her to seek true soundness. Whoever has not been smitten with that wound, will never be able to attain to true soundness. Is he then to be for ever smitten with this wound? We may then understand the *arrows sticking fast*, thus; Thy words are fixed fast in my heart; and by those words themselves is it come to pass, that I *called the Sabbath to remembrance*: and that very remembrance of the Sabbath, and the non-possession of it at present, prevents me from rejoicing at present; and causes me to acknowledge that there *is neither health in my*

PSALM *very flesh*, neither ought it to be so called when I compare  
 XXXVIII. this sort of soundness to that soundness, which I am to possess in the everlasting rest; where *this corruptible shall put on incorruption, and this mortal shall put on immortality*, and see that in comparison with that soundness this present kind is but sickness.

1 Cor.  
 15, 53.

6. *Neither is there any rest in my bones, from the face of my sin.* It is commonly enquired, of what person this is the speech; and some understand it to be Christ's, on account of some things which are here said of the Passion of Christ; to which we shall shortly come; and which we ourselves shall acknowledge to be spoken of His Passion. But how could He Who had no sin, say, *There is no rest in my bones, from the face of my sin.* The meaning therefore of necessity constrains us to recognise here the whole and entire person of Christ, that is, both the Head and the Body. For when Christ speaks, He speaks sometimes in the Person of the Head only; Which is the Saviour Himself, born of the Virgin Mary: sometimes in the person of His Body, which is the Holy Church, dispersed through all the world. And we ourselves are in His Body, if, that is, our faith be sincere in Him; and our hope be certain, and our charity fervent. We are in His body; and members of His; and we find ourselves to be speaking in that passage, according to the Eph. 5, Apostle's saying, *For we are members of His body*; and 30. this the Apostle says in many passages. For if we were to say that they are not the words of Christ, those words, *My Ps. 22, 1. God, My God, why hast Thou forsaken Me?* will also not be the words of Christ. For there too you have, *My God, My God, why hast Thou forsaken Me? The words of mine offences are far from my health.* Just as here you have, *from the face of my sins*, so there also you have, *the words of my offences.* And if Christ is, for all that, without *sin*, and without *offences*, we begin to think those words in the Psalm also not to be His. And it is exceedingly harsh and inconsistent that that Psalm should not relate to Christ, where we have His Passion as clearly laid open as if it were being read to us out of the Gospel. For there we have, Ps. 22, 18. *They parted My garments among them, and cast lots upon My vesture.* Why should I mention that the first verse of

Ps. 22,  
 18.



that Psalm was pronounced by the Lord Himself while hanging on the Cross, with His own mouth, saying, *My God, My God, why hast Thou forsaken Me?* What did He mean to be inferred from it, but that the whole of that Psalm relates to Him, seeing He Himself, the Head of His Body, pronounced it in His own Person? Now when it goes on to say, *the words of mine offences*, it is beyond a doubt that they are the words of Christ. Whence then come *the sins*, but from the Body; which is the Church? Because both the Head, and the Body of Christ, are speaking. Why do they speak as if one person only? Because *they twain*, as Gen. 2, He hath said, *shall be one flesh*. This (says the Apostle) is <sup>24.</sup> *a great mystery; but I speak concerning Christ and the Church*. Whence also when He Himself was speaking in the Gospel, in answer to those who had introduced a question concerning the putting away of a wife, He says, *Have ye not read that which is written, that from the beginning God made them male and female; and a man shall leave father and mother, and cleave to his wife, and they twain shall be one flesh. Wherefore they are no more twain, but one flesh*. If therefore He Himself hath said, *they are no more twain, but one flesh*, what wonder if, as they are but *one flesh*, they should have but one tongue, and the same speech, as being but *one flesh*, the Head and the Body. Let us listen to them then as being one person; but yet let us hear the Head as the Head, and the Body as the Body. The persons are not separated: but their dignities are distinguished; because the Head saves, the Body is saved: it belongs to the Head to shew mercy, to the Body to mourn over misery; the office of the Head is to cleanse, the duty of the Body, to confess sins; yet have they but one speech, in which it is not written when it is the Body that speaks, and when the Head; but we indeed, while we hear it, distinguish the one from the other; He however speaks as but one. For why should He not say, *my sins*, Who Mat. 25, 42. 43. said, *I was an hungred, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in. I was sick and in prison, and ye visited Me not*. Assuredly the Lord was not in prison. Why should He not say this, to Whom when it was said, *When* <sup>ib. 44. 45.</sup>

VER.  
3.

Gen. 2,  
24.

Mat. 19,  
4-6.

Mat. 25,  
42. 43.

ib. 44.  
45.



PSALM saw we Thee a hungred, and athirst, or in prison; and did  
 XXXVIII. not minister unto Thee? He replied, that He spake thus in  
 the person of His Body. *Inasmuch as ye did it not unto  
 one of the least of Mine, ye did it not unto Me.* Why  
 should He not say, *from the face of my sins*, Who said to  
 Acts 9, Saul, Saul, Saul, *why persecutest thou Me*, Who, however,  
 4. being in Heaven, now suffered from no persecutors? But,  
 just as, in that passage, the Head spake for the Body, so  
 here too the Head speaks the words of the Body; whilst you  
 hear at the same time the accents of the Head Itself also.  
 Yet do not either, when you hear the voice of the Body,  
 separate the Head from it; nor the Body, when you hear  
 Mat. 19, the voice of the Head: because *they are no more twain, but*  
 6. *one flesh.*

7. *There is no soundness in my flesh from the face of  
 thine anger.* But perhaps God is unjustly angry with thee,  
 O Adam; unjustly angry with thee, O son of man; because  
 now brought to acknowledge that thy punishment, now that  
 thou art a man that hath been placed in Christ's Body, thou  
 hast said, *There is no soundness in my flesh from the face of  
 Thine anger.* Declare the justice of God's anger: lest thou  
 shouldest seem to be excusing thyself, and accusing Him.  
 Go on to tell whence the *anger* of the Lord proceeds. *There  
 is no soundness in my flesh from the face of Thine anger;  
 neither is there any rest in my bones.* He repeats what he  
 said before, *There is no soundness in my flesh*; for, *There is  
 no rest in my bones*, is equivalent to this. He does not  
 however repeat *from the face of Thine anger*; but states the  
 cause of the anger of God. *There is no rest in my bones  
 from the face of my sins.*

8. Ver. 4. *For mine iniquities have lifted up my head; and  
 are like a heavy burden too heavy for me to bear.* Here too he  
 has placed the cause first, and the effect afterwards. What  
 consequence followed, and from what cause, he has told us.  
*Mine iniquities have lift up mine head.* For no one is proud  
 but the unrighteous man, whose head is lifted up. He is  
*lifted up*, whose head is lifted up on high against God. You  
 heard when the lesson of the Book of Ecclesiasticus was  
 Eccelus. read; *The beginning of pride is when a man departeth from*  
 10, 12. *God.* He who was the first to refuse to listen to the Com-

mandment, "his head iniquity lifted up" against God. And because his iniquities have lifted up his head, what hath God done unto him? They are *like a heavy burden, too heavy for me to bear!* It is the part of levity to lift up the head, just as if he, who lifts up his head, had nothing to carry. Since therefore that which admits of being lifted up is light, it receives a weight by which it may be weighed down. For *his mischief returns upon his own head, and his violent dealing comes down upon his own pate. They are like a heavy burden, too heavy for me to bear.* VER.  
5. 6.

9. Ver. 5. *My wounds stink and are corrupt.* Now he who has wounds, is not perfectly sound. Add to this, that the wounds *stink and are corrupt.* Wherefore do they *stink*? Because they are *corrupt*: now in what way this is explained in reference to human life, who doth not understand. Let a man but have his soul's sense of smelling sound, he perceives how foully sins stink. The contrary to which stink of sin, is that savour of which the Apostle says, *We are the sweet savour of Christ unto God, in every place, unto them which be saved.* Ps. 7, 16. But whence is this, except from hope? Whence is this, but from our *calling the Sabbath to remembrance*? For it is a different thing that we mourn over in this life, from that which we anticipate in the other. That which we mourn over is 'stench,' that which we reckon upon is 'fragrance.' Were there not therefore such a perfume as that to invite us, we should never call the Sabbath to remembrance. But since, by the Spirit, we have such a perfume, as to say to our Betrothed, *Because of the savour of Thy good ointments we will run after Thee*; we turn our senses away from our own unsavourinesses, and turning ourselves to Him, we gain some little breathing-time. But indeed, unless our evil deeds also did smell rank in our nostrils, we should never confess with those groans, *My wounds stink and are corrupt.* And wherefore? *from the face of my foolishness.* From the same cause that he said before, *from the face of my sins*; from that same cause he now says, *from the face of my foolishness.* 2 Cor. 2, 15.  
Song of Solom. 1, 3, 4.

10. Ver. 6. *I am troubled, I am bowed down even unto the end.* Wherefore was he *bowed down*? Because he had been *lifted up*. If thou art *humble, thou shalt be exalted*;

PSALM if thou exaltest thyself, thou shalt be *bowed down*; for God  
 XXXVIII. will be at no loss to find a weight wherewith to bow thee  
 down. That weight shall be the *burthen of thy sins*, that  
 shall be redoubled upon thine head, and thou shalt be  
*bowed down*. Now what does *to be bowed down* mean?  
 It is to be unable to lift one's self up. Such was the  
 Luke 13, woman, whom the Lord found *bowed down* for *eighteen*  
 11. *years*. She could not lift herself up. Such are those who  
 have their heart set on the earth. But indeed since that  
 woman found out the Lord, and He healed her, let her hear  
 the words; 'Lift up your heart!'. Yet so far as she is bowed  
 down, she still groaneth. For he is still bowed down, who saith,  
 1 'Sur- the corruptible body presseth down the soul, and the earthly  
 sum cor.' *tabernacle weigheth down the mind that museth on many*  
 Wisd. 9, *things*. Let him groan on these things; that he may receive  
 15. the other; let him 'call the Sabbath to remembrance,' that  
 he may deserve to arrive at it. For that which the Jews  
 used to celebrate was but a sign. Of what thing was it the  
 sign? Of that which he calls to remembrance, who saith,  
*I am troubled, and am bowed down even unto the end*.  
 What is meant by *even unto the end*? Even to death.

*I go mourning all the day long. All day long*, that is,  
 "without intermission." By *all the day long*, he means,  
 "all my life long." But from what time hath he known it?  
 From the time that he began to *call the Sabbath to remem-*  
*brance*. For so long as he *calls to remembrance* what he  
 no longer possesses, wouldest thou not have him *go mourn-*  
*ing*? *All the day long have I gone mourning*.

11. Ver. 7. *For my soul is filled with illusions, and there*  
*is no soundness in my flesh*. Where there is the whole man,  
 there there is soul and flesh both. The *soul is filled with*  
*illusions*; the "flesh" hath *no soundness*. What does there  
 remain that can give joy? Is it not meet that one should  
*go mourning*? *All the day long have I gone mourning*.  
 Let mourning be our portion, until our soul be divested of  
 its illusions; and our body be clothed with soundness. For  
 true soundness is no other than immortality. How great  
 however are the soul's illusions, were I even to attempt to  
 express, when would the time suffice me? For whose soul is  
 not subject to them? There is a brief particular that I will

remind you of, to shew how our soul is filled with illusions. VER. 7.  
 The presence of those illusions sometimes scarcely permits us to pray. We know not how to think of material objects without images, and such as we do not wish, rush in upon the mind; and we wish to go from this one to that, and to quit that for another. And sometimes you wish to return to that which you were thinking of before, and to quit that which you are now thinking of; and a fresh one presents itself to you; you wish to call up again what you had forgotten; and it does not occur to you; and another comes instead which you would not have wished for. Where meanwhile was the one that you had forgotten? For why did it afterwards occur to you, when it had ceased to be sought after; whereas while it was being sought for, innumerable others, which were not desired, presented themselves instead of it? I have stated a fact briefly; I have thrown out a kind of hint or suggestion to you, brethren, taking up which, you may yourselves suggest the rest to yourselves, and discover what it is to mourn over the *illusions* of our *soul*. He hath received therefore the punishment of illusion; he hath forfeited Truth. For just as illusion is the soul's punishment, so is Truth its reward. But when we were set in the midst of these illusions, the Truth Itself came to us, and found us overwhelmed by illusions, took upon Itself our flesh, or rather took flesh from us; that is, from the human race. He manifested himself to the eyes of the Flesh, that He might *by faith* heal those to whom He was going to reveal the Truth hereafter, that Truth might be manifested to the now healed eye. For He is Himself *the Truth*, which John 14, He promised unto us at that time, when His Flesh was to be<sup>6</sup> seen by the eye, that the foundation might be laid of that Faith, of which the Truth was to be the reward. For it was not Himself that Christ shewed forth on earth; but it was His Flesh that he shewed. For had He shewed Himself, the Jews would have seen and known Him; but had they *known Him, they would never have crucified the Lord of*<sup>1 Cor. 2,</sup> *Glory*. But perhaps His disciples saw Him, when they said<sup>10</sup> unto Him, *Shew us the Father, and it sufficeth us*; and John 14, He, to shew that it was not Himself that had been seen<sup>8</sup> by them, added; *Have I been so long with you, and have* ib. 9.



PSALM *ye not known Me, Philip? He that seeth Me, seeth the*  
 XXXVIII. *Father also.* If then they saw Christ, wherefore did they yet seek for the Father? For if it were Christ whom they saw, they would have seen the Father also. They did not therefore yet see Christ, who desired that the Father should be shewn unto them. To prove that they did not yet see Him, hear that, in another place, He promised it by way of reward, saying, *He who loveth Me, keepeth My commandments; and whoso loveth Me, shall be loved of My Father; and I will love Him, and* (as if it were said to Him, "what wilt Thou give unto him, as Thou lovest him?" He saith,) *I will manifest Myself unto him.* If then He promises this by way of a reward unto them that love Him, it is manifest that the vision of the Truth, promised to us, is of such a nature, that, when we have seen it, we shall no longer say, *My soul is filled with illusions.*

John 14,  
21.

Ps. 31,  
22.  
I as-  
sumpta  
mente.

12. Ver. 8. *I am become feeble<sup>d</sup>, and am bowed down greatly.* He who calls to mind the transcendent height of the Sabbath, sees how *greatly* he is himself *bowed down*. For he who cannot conceive what is that height of rest, sees not where he is at present. Therefore another Psalm hath said, *I said in my trance, I am cast out of the sight of Thine eyes.* For his mind being taken up thither<sup>1</sup>, he beheld something sublime; and was not yet entirely there, where what he beheld was; and a kind of flash, as it were, if one may so speak, of the Eternal Light having glanced upon him, when he perceived that he was not yet arrived at this, which he was able after a sort to understand, he saw where he himself was, and how he was cramped and *bowed down* by human infirmities. And he says, *I said in my trance, I am cast out of the sight of Thine eyes.* Such is that certain something which I saw in my trance, that thence I perceive how far off I am, who am not already there. He was already there who said that he was *caught up into the third Heaven, and there heard unspeakable words, which it is not lawful for a man to utter.* But he was recalled to us, in order that, as requiring to be made perfect, he might first mourn his infirmity, and afterwards be clothed with might. Yet encouraged for the

2 Cor.  
12, 2, 4.

<sup>d</sup> S. Aug. *infirmatus*; E. V. *troubled*; Prayer Book, "*feeble*;" Vulg. *afflictus*.



ministration of his office by having seen somewhat of VER. 8. those things, he goes on saying, *I heard unspeakable words,* 2 Cor. 12, 4. *which it is not lawful for a man to utter.* Now then what use is it for you to ask, either of me or of any one, the *things which it is not lawful for man to utter.* If it was not lawful for him to utter them, to whom is it lawful to hear them? Let us however lament and groan in Confession; let us own where we are; let us *call the Sabbath to remembrance*, and wait with patience for what He has promised, Who hath, in His own Person also, shewed forth an example of patience to us. *I am become feeble, and bowed down greatly.*

13. *I have roared with the groaning of my heart*<sup>c</sup>. You observe the servants of God generally interceding with groaning; and the reason of it is asked, and there is nothing apparent, but the groaning of some servant of God, if indeed it does find its way at all to the ears of a person placed near him. For there is a secret groaning, which is not heard by man: yet if the thought of some strong desire has taken so strong hold of the heart, that the wound of the inner man finds expression in some uttered exclamation, the reason of it is asked; and a man says to himself, "Perhaps this is the cause of his groaning;" and, "Perhaps this or that hath befallen him." Who can determine, but He in Whose Eyes and Ears he groaned? Therefore he says, *I roared with the groaning of mine heart*; because if men ever hear a man's groanings, they for the most part hear but the groaning of the flesh; they do not hear him who groans *with the groaning of his heart*. Some one hath carried off his goods; he *roareth*, but not *with the groaning of his heart*: another because he has buried his son, another his wife; another because his vineyard has been injured by a hailstorm; another because his cask has turned sour; another because some one hath stolen his beast; another because he has suffered some loss; another because he fears some man who is his enemy: all these *roar* with the *groaning of the flesh*. The servant of God, however, because he *roareth* from the recollection of the Sabbath, where the Kingdom of God is, which flesh and blood shall not possess, says, *I have roared with the groaning of my heart.*

<sup>c</sup> *Rugiebam a gemitu cordis mei.* E. V. by reason of the disquietness.

PSALM 14. And who observed and noticed the cause of his  
XXXVIII. groaning?

Ver. 9. *All my desire is before Thee.* For it is not before men who cannot see the heart, but it is before Thee that all  
Matt. 6, my desire is open! Let your desire be before Him; and *the*  
6. *Father, Who seeth in secret, shall reward thee.* For it is thy heart's desire that is thy prayer; and if thy desire continues uninterrupted, thy prayer continueth also. For  
1 Thess. not without a meaning did the Apostle say, *Pray without*  
5, 17. *ceasing.* Are we to be *without ceasing* bending the knee, prostrating the body, or lifting up our hands, that he says, *Pray without ceasing?* Or if it is in this sense that we say that we *pray*, this, I believe, we cannot do *without ceasing.* There is another inward kind of prayer without ceasing, which is the desire of the heart. Whatever else you are doing, if you do but long for that Sabbath, you do not cease to pray. If you would never cease to pray, never cease to long after it. The continuance of thy longing is the continuance of thy prayer. You will be ceasing to speak, if you cease to long for it. Who are those who have ceased to  
Mat. 24, speak? They of whom it is said, *Because iniquity shall*  
12. *abound, the love of many shall wax cold.* The freezing of charity is the silence of the heart; the burning of charity is the cry of the heart. If love continues still, you are still lifting up your voice; if you are always lifting up your voice, you are always longing after something; if always longing for something absent, you are calling "the Sabbath rest to remembrance." And it is important you should understand too before whom the *roaring of thine heart* is open. Now then consider what sort of desires those should be, that are before the eyes of God. Should it be the desire for the death of our enemy? a thing which men flatter themselves they lawfully wish for? For sometimes we pray for what we ought not. Let us consider what they flatter themselves they pray for lawfully! For they pray that some person may die, and his inheritance come to them. But let those too, who pray for the death of their enemies, hear the Lord saying,  
Matt. 5, *Pray for your enemies.* Let them not pray for this, that  
44. their enemies may die; but rather pray for this, that they may be reclaimed; then will their enemies be dead; for

from the time that they are reclaimed, henceforth they will be enemies no longer. *And all my desire is before Thee.* VER.  
10. What if we suppose that our desire is before Him, and that yet that very *groaning* is not before Him? How can that be, since our desire itself finds its expression in “groaning?” Therefore follows, *And my groaning is not hid from Thee.*

From Thee indeed it is not hid; but from many men it is hid. The servant of God sometimes seems to be saying in humility, *And my groaning is not hid from Thee.* Sometimes also he seems to smile. Is then that longing dead in his heart? If however there is the desire within, there is the *groaning* also. It does not always find its way to the ears of man; but it never ceases to sound in the ears of God.

15. Ver. 10. *My heart is troubled.* Wherefore is it troubled? *And my courage hath failed me.* Generally something comes upon us on a sudden; the *heart is troubled*; the earth quakes; thunder is sent from Heaven; a formidable attack is made upon us, or a horrible sound heard. Perhaps a lion is seen on the road; the *heart is troubled*. Perhaps robbers lie in wait for us; the *heart is troubled*: we are filled with a panic fear; from every quarter something excites anxiety. Wherefore? Because *my courage hath failed me*. For what would be feared, did that courage still remain unmoved? Whatever bad tidings were brought, whatever threatened us, whatever sound was heard, whatever were to fall, whatever appeared horrible, would inspire no terror. But whence that trouble? *My courage faileth me*. Wherefore hath my courage failed me? *The light of mine eyes also is gone from me*. Thus Adam also could not see *the light of his eyes*. For the ‘light of his eyes’ was God Himself, Whom when he had offended, he fled to the shade, and hid himself among the trees of Gen. 3, Paradise. He shrunk in alarm from the face of God: and 8. sought the shelter of the trees; thenceforth among the trees he had no more *the light of his eyes*, at which he had been wont to rejoice. If therefore it was so with him as the stock, and with us as the shoots of that stock, and if these members are returning to Him, the last Adam, (because *the* 1 Cor. 15, 45. *last Adam was made a quickening Spirit*,) and if they cry aloud as in His Body, in the words of this confession, *The*

PSALM  
XXXVIII.

*light of mine eyes is gone from me*; if these things be so, is one, now a penitent confessing his sins, is he now redeemed, now a member of Christ's body, and is *the light of his eyes* not with him? In good truth it is not with him; but yet it is with them so far as they still call to remembrance the Sabbath, as in hope beholding it: but that Light whereof it is said, *I will manifest Myself unto him*, is not as yet theirs. Something of light there is, in that we are the sons of God; and hold this already by faith; but that light which we shall see, is not yet. For *it doth not yet appear what we shall be*; we do know, that, when He shall appear, we shall be like Him: for we shall see Him as He is. For now we have *the light of faith*, and *the light of hope*. For *as long as we are in the body, we are absent from the Lord*: for we walk by faith, not by sight. For so long as we *hope for that which we see not, we with patience wait for it*. These are the words of those who are absent from their home; not yet settled in their country. And he says rightly, and truly too, (and truly, unless he be a hypocrite, does he confess also,) *the light of mine eyes also is not with me*. These things man suffers within; there<sup>1</sup>, by himself, in himself, and toward himself; from no other person, and in relation with no other person beside himself: all these he hath deserved to be unto himself, to his own punishment; namely, all that he hath enumerated above.

<sup>1</sup> *ibi*, al. *sibi*, 'for himself.'

16. But is this all then that man suffers? For he suffers inwardly from himself, outwardly from those among whom he lives: he suffers evils of his own: he is compelled to suffer also evils of others. Whence those two sentences, *Cleane Thou me, O Lord, from my secret faults; and from sins of others<sup>f</sup> spare Thy servant, O Lord*. He hath already confessed concerning his own secret faults, from which he desires to be cleansed: let him speak also of those of others, from the effects of which he desires that he may be spared.

Ps. 19,  
12. 13.

Ver. 11. *My lovers*; why should I henceforth speak of my enemies? *My lovers and my neighbours drew nigh, and stood over against me*. Understand this that he saith, *Stood over against me*. For if they stood against me, they fell against themselves. *My lovers and my neighbours drew nigh and*

*ab alienis parce seruo tuo. E. V. presumptuous sins.*



*stood over against me*<sup>1</sup>. Let us now recognise the words of VER. 11. the Head speaking; now let our Head in His Passion begin E. V. to dawn upon us. Yet again when the Head begins to speak, do not sever the Body from it. If the Head would and my friends stand aloof. not separate itself from the words of the Body, should the Body dare to sever itself from the sufferings of the Head? Do thou suffer in Christ's suffering: for Christ, as it were, sinned in thy infirmity. For just now He spoke of thy sins, as if speaking in His own Person, and called them His own. For He said from *the face of My sins*, though they were not His sins. As therefore He willed our sins should be His own, on account of our being His Body, let us also regard His sufferings as our own, on account of His being our Head. For He hath not suffered the enmity of those who were before friends, and we not suffered it also. Nay rather, let us prepare ourselves against this, to be entertained after the same manner; let us not reject a Cup like His, that by the way of His humility we may arrive at His exaltation. For to those who wished to be near His exaltation, yet thought not of His humility, He answered and said to them, *Can ye drink of the cup that I shall drink of?* Mat. 20, Those sufferings of the Lord then are our sufferings also: <sup>22.</sup> and were each individual to serve God well, to keep faith truly, to render to each their dues, and to conduct himself honestly among men, I should like to see if he does not suffer even that which Christ here details in the account of His Passion. *My lovers and my neighbours drew nigh, and stood over against me.*

*And my neighbours stood afar off.* Who were the *neighbours* that drew nigh, and who were those who stood afar off? The Jews were *neighbours* because *near kinsmen*, they drew near even when they crucified Him: the Apostles also were His *neighbours*; and they also *stood afar off*, that they might not have to suffer with Him. This may also be understood thus: *My friends*, that is, those who feigned themselves 'My friends:' for they feigned themselves His friends, when they said, *We know that Thou teachest the way of* Mat. 22, *God in truth*; when they wished to try Him, whether <sup>16.</sup> tribute ought to be paid to Cæsar; when He convinced them out of their own mouth, they wished to seem to be His John 2, friends. *But He needed not that any should testify of man,* <sup>25.</sup>



PSALM *for He Himself knew what was in man:* so that when they  
 XXXVIII. spoke unto Him words of friendship, He answered them,  
 Mat.22, *Why tempt ye Me, ye hypocrites? My friends and my*  
 18. *neighbours then drew near and stood over against me, and*  
*my neighbours stood afar off.* You understand what I said.  
 I called those neighbours, who *drew nigh*, and at the same  
 time *stood afar off*. For they *drew nigh* in the body, but  
 stood *afar off* in their heart. Who were in the body so near  
 to Him, as those who lifted Him on the Cross? Who in  
 heart so far off, as those who blasphemed Him? Hear this  
 sort of distance described by the Prophet Isaiah; observe  
 Is. 29, this nearness and distance at one and the same time. *This*  
 13. *people honours Me with their lips:* behold, with their body  
 they draw near; *but their heart is far from Me.* The same  
 persons are at the same time *near* and *afar off* also: with  
 their lips they are near, in heart *afar off*. However, because  
 the Apostles also stood *afar off*, through fear, we understand  
 it more simply and properly of them; so that we mean by it,  
 that some drew near, and others stood *afar off*; since even  
 Peter, who had followed more boldly than the rest, was still so  
 far off, that being questioned and alarmed, he thrice denied the  
 Lord, with Whom he had promised to “be ready to die.”  
 Who afterwards that, from being *afar off*, he might be made  
 to draw *nigh*, heard after the resurrection the question,  
 John 21, *Lovest thou Me?* and said, *I love Thee;* and by so saying  
 15. was brought *nigh*, even as by denying Him, he had become  
*far off*; till with the threefold confession of love, he had put  
 away from him his threefold denial. *And my neighbours*  
*stood afar off.*

18. Ver. 12. *They also that sought after my soul, were*  
*preparing violence against me.* It is now plain who  
 “sought after His soul;” viz. those who had not His soul,  
 in that they were not in His Body. They who were  
*seeking after His soul*, were far removed from His soul;  
 but they were *seeking it* to destroy it. For His soul may  
 be *sought after* in a right way also. For in another passage  
 Ps. 142, He finds fault with some persons, saying, *There is no man to*  
 4. *cure for My soul.* He finds fault with some for not seeking  
 after His soul; and again, with others for seeking after it.  
 Who is he that seeketh after His soul in the right way? He  
 who imitates His sufferings. Who are they that sought after

His soul in the wrong way? Even those who prepared VER. 13. 14. violence against Him; and crucified Him.

19. He goes on; *Those who sought after My faults had spoken vanity.* What is, *sought after My faults?* They sought after many things, and found them not. Perhaps He may have meant this; ‘They sought for criminal charges against me.’ For they sought for somewhat to say against Him, and *they found not.* For they were seeking to find Matt. 26, 60. evil things to say of “the Good;” crimes of the Innocent; When would they find such things in Him, Who had no sin? But because they had to seek for sins in Him, Who had no sin, it remained for them to invent that which they could not find. Therefore, *those who sought after My faults have spoken vanity*, i. e. untruth, and imagined deceit all the day long; that is, they meditated treachery without intermission. You know how atrocious false-witness was borne against the Lord, before He suffered. You know how atrocious false-witness was borne against Him, even after His resurrection. For those soldiers who watched His sepulchre of whom Isaiah spake, *I will appoint the wicked* Is. 53, 9. *for His burial*<sup>s</sup>, (for they were wicked men, and would not speak the truth, and being bribed they disseminated a lie,) consider what *vanity* they spake. They also were examined, and they said, *While we slept, His disciples came and stole* Matt. 28, 13. *Him away.* This it is, *to speak vanity.* For if they were sleeping, how could they know what had been done?

20. He saith then, (ver. 18.) *But I as a deaf man heard not.* He Who replied not to what He heard, did, as it were, not hear them. *But I as a deaf man heard not. And I was as a dumb man that openeth not his mouth.* And he repeats the same things again.

Ver. 14. *And I became as a man that heareth not, and in whose mouth are no reproofs.* As if He had nothing to say unto them, as if He had nothing wherewith to reproach them. Had He not already reproached them for many things? Had He not said many things, and also said, *Woe* ib. 23, *unto you, Scribes and Pharisees,* and many things besides? <sup>13.</sup> Yet when He suffered, He said none of these things; not that He had not what to say, but He waited for them to fulfil all

<sup>s</sup> S. Aug. “Ponam malos pro sepulturâ ejus.” Vulg. *Dabit impios, &c.*

PSALM things, and that all the prophecies might be fulfilled of Him, XXXVIII. of Whom it had been said, *And as a sheep before her* 18, 53, 7. *shearer is dumb, so openeth He not His mouth.* It behoved Him to be silent in His Passion, though not hereafter to be silent in Judgment. For He had come to be judged, then, Who was hereafter coming to judge; and Who was for this reason to come with great power to judge, that He had been judged in great humility.

21. Ver. 15. *For in Thee, O Lord, do I hope; Thou wilt hear, O Lord, my God.* As if it were said to Him, "Wherefore openedst thou not thy mouth? Wherefore didst Thou not say, 'Refrain?' Wherefore didst Thou not rebuke the unrighteous, while hanging on the Cross?" He goes on and says, *For in Thee, O Lord, do I hope; Thou, O Lord my God, wilt hear.* He warns you what to do, should tribulation haply befall. For you seek to defend yourself, and perhaps your defence is not listened to by any one. Then are you confounded, as if you had lost your cause; because you have none to defend or to bear testimony in your favour. *Keep* but your *innocence* within, where no one can pervert thy cause. False-witness has prevailed against you before men. Will it then prevail before God, where your cause has to be pleaded? When God shall be Judge, there shall be no other witness than your own conscience. In the presence of a just judge, and of your own conscience, fear nothing but your own cause. If you have not a bad cause, you will have no accuser to dread; no false-witness to confute, nor witness to the truth to look for. Do but bring into court a good conscience, that you may say, *For in Thee, O Lord, do I hope; Thou, O Lord my God, wilt hear.*

22. Ver. 16. *For I said, Let not mine enemies ever rejoice over me. And when my feet slip, they magnify themselves against me.* Again He returns to the infirmity of His Body: and again the Head takes heed of Its feet. The Head is not in such a manner in Heaven, as to forsake what It has on earth; He evidently sees and observes us. For sometimes, as is the way of this life, our feet are *turned aside*, and they slip by falling into some sin; there the tongues of the enemy rise up with the bitterest malignity. From this then we discern what they really had in view, even while they kept

silence. Then they speak with an unsparing harshness; rejoicing to have discovered what they ought to have grieved for. *And I said, Lest at any time my adversaries should rejoice over me.* I said this indeed; and yet it was perhaps for my correction, that Thou hast caused them to *magnify themselves against me, when my feet slipped*; that is to say, when I stumbled, they were elated, and said many things. For pity, not insult, was due from them to the weak; even as the Apostle speaks; *Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness*: and he combines the reason why; *considering thyself also, lest thou also be tempted.* Not such as these were the persons of whom He speaks; *And when my feet slipped, they rejoiced greatly against me*: but they were such as those of whom He says elsewhere; *They that hate me will rejoice if I fall.*

23. Ver. 17. *For I am prepared for the scourges.* Quite a magnificent expression; as if He were saying, "It was even for this that I was born; that I might suffer." For He was not to be born<sup>h</sup>, but from Adam, to whom the scourge is due. But sinners are in this life sometimes not scourged at all, or are scourged less than their deserts: because the wickedness of their heart is given over as already desperate. Those, however, for whom eternal life is prepared, must needs be scourged in this life: for that sentence is true; *My son, faint not under the chastening of the Lord, neither be weary when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.* Let not mine enemies therefore insult over me; let them not *magnify themselves*; and if my Father scourgeth me, *I am prepared for the scourge*; because there is an inheritance in store for me. Thou wilt not submit to the scourge: the inheritance is not bestowed upon thee. For *every son* must needs be scourged. So true it is that *every son* is scourged, that He spared not even Him, Who had no sin. *For I am prepared for the scourges.*

24. *And my sorrow is continually before me.* What sorrow is that? Perhaps, a sorrow for my scourge. And, in good truth, my brethren, in good truth, let me say unto

<sup>h</sup> al. 'He would not suffer.'



PSALM you, men do mourn for their scourges, not for the causes on  
 XXXVIII. account of which they are scourged. Not such was the  
 person here. Listen, my brethren; If any person suffers any  
 loss, he is more ready to say, "I did not deserve to suffer it,"  
 than to consider why he suffered it, mourning the loss of  
 money, not mourning over that of righteousness. If thou  
 hast sinned, mourn for the loss of thy inward treasure. Thou  
 hast nothing in thy house, but perhaps thou art still more  
 empty in heart; but if thine heart is full of its Good, even  
 Job 1, thy God, why dost thou not say, *The Lord gave, the Lord*  
 21. *hath taken away; as it pleased the Lord was it done.*  
*Blessed be the Name of the Lord.* Whence then was it that  
 He was grieving? Was it for the *scourging* wherewith He  
 was scourged? God forbid. *And my sorrow* (says He) *is*  
*continually before me.* And as if we were to say, "What  
 sorrow? whence comes that sorrow?" he says; (ver. 18.)  
*For I declare mine iniquity; and I will have a care for*  
*my sin.* See here the reason for the sorrow! It is not a  
 sorrow occasioned by the scourge; not one for the remedy,  
 not for the wound. For the scourge is a remedy against  
 sins. Hear, brethren; We are Christians, and yet if any one's  
 son dies, he mourns for him; but does not mourn for him,  
 if he sins. It is then, when he sees him sinning, that he  
 ought to make mourning for him, to lament over him. It is  
 then he should restrain him, and give him a rule to live by;  
 should impose a discipline upon him: or if he has done so,  
 and the other has not taken heed, then was the time when  
 he ought to have been mourned over; then he was more  
 fatally dead whilst living in luxury, than when, by death, he  
 brought his luxury to its close: at that time, when he was  
 Jobn 11, doing such things in thine house, he was not only "dead,  
 39. but he stank also." These things were worthy to be  
 lamented; the others were such as might well be endured;  
 those, I say, were tolerable; these worthy to be mourned  
 over. They were to be mourned over in the same way that  
 you have heard this person mourn over them; *For I declare*  
*mine iniquity. I will have a care for my sin.* Be not free  
 from anxiety, when you have confessed your sin, as if  
 always able to confess thy sin, and to commit it again. Do  
 thou *declare thine iniquity in such a manner, as to have a*



*care for thy sin.* What is meant by *having a care of thy sin*? To have a care of thy wound. If you were to say, *I will have a care of my wound*, what would be meant by it, but I will do my endeavour to have it healed. For this is *to have a care for one's sin*, to be ever struggling, ever endeavouring, ever exerting one's self, earnestly and zealously, to heal one's wound. Behold! thou art from day to day mourning over thy sins; but perhaps, thy tears indeed flow, but thy hands are unemployed. Do alms, redeem<sup>1</sup> thy sins,<sup>1<sup>st</sup> flant,</sup> let the poor rejoice of thy bounty, that thou also mayest rejoice<sup>redimantur.</sup> of the Grace of God. He is in want; so art thou in want also: he is in want at thy hands; so art thou also in want at God's hand. Dost thou despise one who needs thy aid; and shall God not despise thee when thou needest His? Do thou therefore supply the needs of him, who is in want of thine aid; that God may supply thy needs within<sup>1</sup>. This is the meaning of, *I will have a care for my sin.* I will do all that ought to be done, to blot out and to heal my sin. *And I will have a care for my sin.*

25. Ver. 19. *But mine enemies live.* They are well off: they rejoice in worldly prosperity, while I am suffering, and *roaring with the groaning of my heart.* In what way do His enemies *live*, in that He hath said of them already, that they have *spoken vanity*? Hear in another Psalm also; *Whose* Ps. 144, *sons are as young plants; firmly rooted.* But above He<sup>12—14.</sup> had said, *Whose mouth speaketh vanity.* *Their daughters polished after the similitude of a temple: their garners full bursting forth more and more; their cattle fat, their sheep fruitful, multiplying in their streets; no hedge falling into ruin; no cry in their streets.* *Mine enemies then live.* This is their life; this life they praise; this they set their hearts upon: this they hold fast to their own ruin. For what follows? They pronounce *the people that is in such a case blessed.* But what sayest thou, who 'hast a care for thy sin?' What sayest thou, who *confessest thine iniquity*? He says, *Blessed is the people whose God is the Lord.* ib. 15.

*But mine enemies live, and are strengthened against me, and they that hate me wrongfully are multiplied.* What is *hate me wrongfully*? They hate me, who wish their

<sup>1</sup> al. 'fill thine inward parts.'

PSALM good, whereas were they simply requiting evil for evil, they  
 XXXVIII. would not be righteous; were they not to requite with good  
 the good done to them, they would be ungrateful: they,  
 however, who *hate wrongfully*, actually return evil for good.  
 Such were the Jews; Christ came unto them with good  
 things; they requited Him evil for good. Beware, brethren,  
 of this evil; it soon steals<sup>1</sup> upon us. Let no one of you  
 think himself to be far removed from the danger, because we  
 said, "Such were the Jews." Should a brother, wishing  
 your good, rebuke you, and you hate him, you are like them.  
 And observe, how easily, how soon it is produced; and avoid  
 an evil so great, a sin so easily committed.

<sup>1</sup> cito  
 subin-  
 trat

26. Ver. 20. *They also that render evil for good, were speaking evil of me, because I have pursued the thing that is just.* Therefore was it that I was requited evil for good. What is meant by *pursued after the thing that is just*. Not forsaken it. That you might not always understand *persecutio* in a bad sense, He means by *persecutus*, pursued after, thoroughly followed. *Because I have followed the thing that is just.* Hear also our Head crying with a lamentable voice in His Passion; *And they cast Me forth, Thy Darling, even as a dead man in abomination.* Was it not enough that He was *dead*? wherefore *in abomination* also? Because He was crucified. For this death of the Cross was a great abomination in their eyes, as they did not perceive that it was spoken in prophecy, *Cursed is every one that hangeth on a tree.* For He did not Himself bring death; but He found it here, propagated from the curse of the first man; and this same death of ours, which had originated in sin, He had taken upon Himself, and hung on the Tree. Lest therefore some persons should think, (as some of the Heretics think,) that our Lord Jesus Christ had only a false body of flesh; and that the death by which He made satisfaction on the Cross was not a real death, the Prophet notices this, and says, *Cursed is every one that hangeth on a tree.* He shews then that the Son of God died a true death, the death which was due to mortal flesh: lest if He were not *accursed*, you should think that He had not truly died. But since that death was not an illusion, but had descended from that original stock, which had been derived from the curse, when

A few  
 Mss. of  
 LXX  
 note this  
 to be  
 added  
 here.

Deut.  
 21, 23.

He said, *Ye shall surely die*: and since a true death assuredly extended even to Him, that a true life might extend itself to us, the curse of death also did extend to Him, that the blessing of life might extend even unto us. *And they cast Me forth, Thy Darling, even as a dead man in abomination.*

27. Ver. 21. *Forsake me not, O Lord; O my God, depart not from me.* Let us speak in Him, let us speak through Him, (for He Himself intercedeth for us,) and let us say, *Forsake me not, O Lord my God.* And yet He had said, *My God! My God! why hast Thou forsaken Me?* and He now says, *O My God, depart not from Me?* If He does not forsake the body, did He forsake the Head? Whose words then are these but the First Man's? To shew then that He carried about Him a true body of flesh derived from him, He says, *My God, My God, why hast Thou forsaken Me?* God had not forsaken Him. If He does not forsake Thee, who believest in Him, could the Father, the Son, and the Holy Ghost, One God, forsake Christ? But He had transferred to Himself the person of the First Man. We know by the words of an Apostle, that *our old man is crucified with Him.* We should not, however, be divested of our old nature, had He not been crucified *in weakness.* For it was to this end that He came, that we may be renewed in Him, because it is by aspiration after Him, and by following the example of His suffering, that we are renewed. Therefore that was the cry of infirmity; that cry, I mean, in which it was said, *Why hast Thou forsaken Me?* Thence was it said in that passage above, *the words of mine offences.* As if He were saying, These words are transferred to My Person from that of the sinner.

28. Ver. 22. *Depart not from me. Make haste to help me, Lord of my salvation.* This is that very *salvation*, Brethren, concerning which, as the Apostle Peter saith, *Prophets have enquired diligently*, and though they have enquired diligently, yet have not found it. But they searched into it, and foretold of it; while we have come and have found what they sought for. And see, we ourselves too have not as yet received it; and after us shall others also be born, and shall find, what they also shall not receive, and shall pass away, that we may, all of us together, receive the

VER.  
21. 22.  
Gen. 2,  
17.

Mat. 27,  
46.

Rom. 6,  
6.

1 Pet.  
1, 10.

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Mat. 20,  
9.

*penny of salvation in the end of the day*, with the Prophets, the Patriarchs, and the Apostles. For you know that the hired servants, or labourers, were taken into the vineyard at different times; yet did they all receive their wages on an equal footing. Apostles, then, and Prophets, and Martyrs, and ourselves also, and those who will follow us to the end of the world, it is in the End itself that we are to receive everlasting salvation; that beholding the face of God, and contemplating His Glory, we may praise Him for ever, free from imperfection, free from any punishment of iniquity, free from every perversion of sin: praising Him; and no longer longing after Him, but now clinging to Him for Whom we used to long to the very end, and in Whom we did rejoice, in hope. For we shall be in that City, where God is our Bliss, God is our Light, God is our Bread, God is our Life; whatever good thing of ours there is, at being absent from which we now grieve, we shall find in Him. In Him will be that *rest*, which when we *call to remembrance* now, we cannot choose but grieve. For that is the *Sabbath* which we *call to remembrance*; in the recollection of which, so great things have been said already; and so great things ought to be said by us also, and ought never to cease being said by us, not with our lips indeed, but in our heart: for therefore do our lips cease to speak, that we may cry out with our hearts.

LAT.  
XXXVIII.

# PSALM XXXIX.

THE title of this Psalm, which we have just chanted and proposed to discuss, is, *On the end, for Idithun, a Psalm for David himself*. Here then we must look for, and must attend to, the words of a certain person who is called Idithun; and if each one of ourselves may be Idithun, in that which he sings he recognises himself, and hears himself speak. For thou mayest see who was called Idithun, according to the ancient descent of man; let us, however, understand what this name is translated, and seek to comprehend the Truth in the translation of the word. According therefore to what we have been able to discover by enquiry in those names which have been translated from the Hebrew

tongue into the Latin, by those who study the sacred TITLE. writings, Idithun being translated is, *over-leaping them*. Who then is this person *over-leaping them*? or who those whom he hath *over-leaped*? Because it is not simply *over-leaping*, but *over-leaping them*. Is it because he overleaps that he sings? Or is it by singing that he *over-leapeth*? Whether it is that he sings because he is *leaping beyond*, or that it is by singing that he *leaps beyond*, nevertheless it is the song of one *leaping beyond*, that we have just been singing. Whether we ourselves are persons *leaping beyond*, God, to Whom we were singing it, knoweth. But if any one who is already *leaping beyond* hath sung it, let him rejoice that he is the thing of which he has sung; if any one has sung it, who is still clinging to earth, let him wish to be that of which he has been singing. For there are some persons, yet clinging to the earth, yet bowed down to the ground, yet setting their hearts on what is below, yet placing their hopes in things that pass away, whom he who is called *over-leaping them* hath *over-leaped*. For whom hath he *over-leaped*, but those who remained behind?

2. You know that some of the Psalms are entitled, *Songs of Degrees*; and in the Greek it is obvious enough what the word ἀναβαθμῶν means. For ἀναβαθμοὶ are degrees (or steps) of them that ascend, not of them that descend. The Latin, not being able to express it strictly, expresses it by the general term; and in that it called them *steps*, left it undetermined, whether they were *steps* of persons ascending or descending. But because there is no *speech or language* Ps. 19, *where their voices are not heard among them*, the earlier<sup>3.</sup> language explains the one which comes after it: and what was ambiguous in one is made certain in another. Just then as there the singer is some one who is *ascending*, so here is it some one who is *over-leaping*. But both that ascent and this leaping is effected not by the feet, not by the help of ladders, not by wings: and yet, if you mean the inner man, at once by the feet, by ladders, and by wings. For if it be not by the *feet*, why does the inward man say, *O let not the foot of pride come unto me*? If not by *ladders*, what mean Gen. 28, those which Jacob saw, where Angels were *ascending and*<sup>12.</sup>



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Ps. 55, 6.

*descending?* If not with *wings*, what becomes of him who saith, *Who shall give me wings like a dove? then will I fly away and be at rest.* But in bodily things, the feet, the wings, ladders, are different things. Within, the *feet*, the *ladders*, and the *wings*, are the affections of a good will. With these let us walk; with these let us ascend; with these let us fly. When therefore every one hears of this man *leaping beyond*, and would fain imitate him, let him not study by the lightness of his body to leap over ditches, or to clear any rather high places by a leap. But I am speaking of what relates to the body; for there are ditches which he also leaps over. *The things are burned with fire, and dug up, that shall perish at the rebuke of Thy countenance.* What things are those that are *burned*, and *dug up*, which shall perish at the *rebuke of the Lord*, except sins? *The things burnt with fire*, are the effects which desire, inflamed unlawfully, produceth; *the things dug up*, are the effects of fear, unreasonably dejected. For from hence do all sins arise; either from desire or from fear. Let such an one then *overleap* all things by which he might be detained on earth; let him rear his ladders; let him spread forth his wings; let him observe whether any one recognises himself in this picture. Yes verily, in the grace of our Lord, many do recognise themselves here; who haply now holding the world in no account, as well as all that delights us in the world, make their choice to live righteously, as long as they live here, in certain spiritual delights. And whence are these derived, as long as we are walking upon earth, except from the Divine Oracles, from God's Word, from the search and investigation of some Parable in Scripture, from the delight which belongs to discovery, preceded by the labour of enquiry? There are in books some pleasures that are holy and good. For there are none such in gold and silver, in banquets and in luxury, in hunting and fishing, in diversion and in jest, in the vanities of the theatres, in the pursuit and endeavour after ruinous honours. For indeed it is not so that in all these there are true joys, and none in these books. Rather then let the soul that *leaps beyond* all these things below, and takes delight in these that we describe, say with

confidence, because it says with truth too, *The unjust have told me of pleasures, but not such as Thy law*<sup>a</sup>. Let this VER.  
1. Idithun come still to us, let him *overleap* those whose delight is in things below, and take delight in these things, and let him rejoice in the Word of the Lord; in the delight of the law of the Most High. But what shall we say? Is he even from this point to *leap over* to another? Or is it up to this point that he who desires to *overleap*, is able to advance by *leaping beyond*? Let us choose rather to listen to his own words: for to me it appears, that this person who *leaps beyond them*, was already living in the oracles of God, and there learnt that which we are going to hear.

3. Ver. 1. *I said, I will take heed to my ways, that I sin not with my tongue.* Believe that whilst engaged in his work, in reading, commenting, preaching, admonishing, rebuking, and exhorting, whilst he was tried by certain difficulties incident to man, himself a man, and living among men, though already leaping beyond those who take no delight in these things, (inasmuch as it is difficult for a man not to slip with his tongue, and he who hath not *offended* James  
3, 2. *in word*, as it is written, *the same is a perfect man*;) he had perhaps said some things requiring to be repented of, and there had fallen from his lips things that he wished, but was not able, to recal. For it is not without reason that the tongue is set in a moist place, but because it is so prone to slip<sup>b</sup>. Perceiving therefore how hard it was for a man to be under the necessity of speaking, and not to say something that he will wish unsaid, and filled with disgust at these sins, he seeks to avoid the like. To this difficulty is he exposed who is seeking to *leap beyond*. Let no one pronounce judgment on my words, who is himself not yet endeavouring to *leap beyond*. Let him leap over, and prove the truth of what I say: for then he will be a witness to the truth, as well as a son of the Truth. When this had happened to him then, he had resolved not to speak, lest he should say any thing that he would be sorry for having said. This is

<sup>a</sup> Ps. 119, 85. E. V. *The proud have digged pits for me.* Vulg. *Narraverunt fabulationes.* S. Aug. *delectationes.* <sup>b</sup> Non frustra in udo est, nisi quia facile labitur.

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intimated by his first words; *I said, I will take heed to my ways, that I sin not with my tongue.* Keep then thy ways, Idithun, and do *not sin with thy tongue*; examine thoroughly, weigh well, what thou art about to say; refer to thy inward apprehension of the truth, and then put it forth before the hearer without. ‘Thou searchest for these things often in the turmoil of business, when the attention is taken up, whilst the infirmity of a soul, pressed down by *the corruptible body*, longs both to hear and to say something, to take something in at the ear, and to give something forth through the lips, and thus (being on some occasions thrown off of its balance, by its desire of speaking) makes some slip through carelessness in taking heed to what it says, and under these circumstances says something, that perhaps ought not to have been said. Against these evils silence is a better remedy. For a sinner, of some one peculiar description, a proud or envious man is standing by, he hears the man who is *leaping beyond* speak; he catches at his words, he lays snares in his way: it will go hard but that he will find something said, in a way that it should not have been said; nor does he on hearing it make allowance for him, but through spite cavils at it. To guard against such persons, this Idithun had thought it better to be silent; whence he sung thus, *I said, I will take heed to my ways, that I sin not with my tongue.* How long am I to be ensnared by the spiteful, or to have snares laid for me, even if I be not taken in them? *I will take heed to my ways, that I sin not with my tongue.* Although I have *leaped beyond* the pleasures of earth, although the fleeting<sup>1</sup> passions for things temporal ensnare me not, though now I despise these things below, and am rising up to better things than these, yet in these very better things the satisfaction of knowledge in the sight of God is enough for me. Of what use is it for me to speak what is to be laid hold of, and to give a handle to cavillers? Therefore, *I said, I will take heed to my ways, that I sin not with my tongue.*

<sup>1</sup> vola-  
tici

*I keep my mouth with a bridle.* Wherefore is this? Is it on account of the religious, the thoughtful, the faithful, the holy ones? God forbid! These persons hear in such a manner, as to praise what they approve; but as for what

<sup>c</sup> ‘Quæris ista,’ ‘quis ista,’ Mes; perhaps, ‘quamvis ista.’ Ben.

they disapprove, perhaps, among much that they praise they rather excuse than cavil at it; on account of what persons VER.  
1. then dost thou *take heed to thy ways*, and place a guard on thy lips *that thou mayest not sin with thy tongue*? Hear: it is,

*While the wicked standeth over against me.* It is not 'by me' that he takes up his station, but *against me*. Why? what could I say at all, whereby I could satisfy them? I speak of spiritual things to one who is carnal, to one who has ears and eyes for outward things<sup>1</sup>, but is inwardly blind<sup>1</sup> and deaf. *For the natural man receiveth not the things of the Spirit of God.* Now were he not proved to be a natural man, when would he cavil? Happy is he who *speaketh a word to an ear that taketh heed*; not to the ear of a sinner that taketh his stand *against him*. For there were many such standing around Him, and gnashing their teeth at Him, when *He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened not His mouth.* For what would you say to men swollen with pride, agitated by passion, prone to cavil, litigious, and *full of words*. What would you say to them, that is holy and pious, and that in the matter of religion overleaps them, when even to those who heard with willingness, who were eager to learn, who were yearning for the food of truth, and who received it with eagerness, even the Lord Himself says, *I have yet many things to say unto you, but ye cannot bear them now.* John 16,  
12. And the Apostle, *I could not speak unto you as unto spiritual, but as unto carnal.* 1 Cor.  
3, 1. Yet not as to persons to be despaired of, but as to those who still required to be nourished. For he goes on to say, *As babes in Christ, I have fed you with milk, and not with meat; for hitherto ye were not able.* ib. v. 2. Well, tell it unto us even now. *Neither yet now are ye able.* Be not therefore impatient to hear that which as yet thou art not capable of; but grow that thou mayest be *able to bear it*. It is thus we address the little one, who yet requires to be fed with kindly milk<sup>2</sup> in the bosom of Mother Church, and to be rendered meet for the *strong meat* of the Lord's Table. <sup>2</sup> pio  
lacte But what can I say even of that kind to the sinner, who *taketh his stand against me*, who either thinks or pretends himself capable of what he *cannot bear*; so that when



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I say any thing unto him, and he has failed to comprehend it, he should not suppose that it was not he that had failed to comprehend, but I who had broken down. Therefore because of this sinner, who *taketh up his stand against me, I keep my mouth as it were with a bridle.*

4. Ver. 2. *I became deaf, and was humbled, I held my peace from good.* For this person, who is *leaping beyond*, suffers some difficulty in a certain stage to which he hath already attained; and he desires to advance beyond, even from thence, to avoid this difficulty. I was afraid of committing a sin; so that I spoke not; that I imposed on myself the necessity of silence: for I had spoken thus, *I will take heed to my ways, that I may not sin with my tongue.* Whilst I was too much afraid of saying any thing wrong, I kept silence from all that is good. *I became deaf, and was humbled, and I kept silence even from good.* For whence could I say good things, except that I heard them?

Ps. 51, 8. *It is Thou that shalt make me to hear of joy and gladness.*

John 3, 29. *And the friend of the bridegroom standeth and heareth Him, and rejoiceth on account of the bridegroom's voice, not his own.* That he may speak true things, he hears what he is

John 8, 44. *to say.* For it is he that *speaketh a lie*, that *speaketh of his own.* Therefore something sad and annoying has befallen him; and by his confession, he warns us that what has befallen him, should not be imitated, but guarded against. For being, as I said, too much afraid of saying something that was not good, he made up his mind to say nothing, not even what was good: and as he resolved to be silent, so he began not to hear. For if you are a person *leaping beyond*, you stand waiting to hear something from God, to say unto men; if you are one leaping beyond, you go to and fro between God Who is rich, and the needy who is craving for something to hear; that you may hear on the one side, and deliver it on the other. If you make your choice not to speak on this side, you will not deserve to hear any thing on the other; you yourself despise the poor; you will yourself be despised by Him to Whom riches belong. Did you  
Mat. 24, 45. *forget that you were the servant, whom the Lord hath set over His Household, to give their meat to his fellow-servants?* Wherefore then are you anxious to receive, what



you are slow to expend? Since then you would not say that which you had received, you are justly hindered from receiving what you wished to receive. For something you yourself were wishing for: something you possessed already; impart what you possess, that you may deserve to receive what you do not possess. When therefore I had *put a bridle*, as it were, *on my lips*; and constrained myself to silence, because I saw that every where speech was dangerous, then, says he, that came to pass upon me, which I did not wish, *I became deaf, and was humbled*; not humbled myself, but was humbled; *and I held my peace even from good*. Whilst afraid of saying any evil, I began to refrain from speaking what is good: and I condemned my determination; *for I was holding my peace even from what is good*.

Ver. 2. *And my sorrow was stirred up again*. Inasmuch as I had found in silence a kind of respite from a certain sorrow, that had been inflicted upon me by those who cavilled at my words, and found fault with me: and that sorrow that was caused by the cavillers, had ceased indeed; but when *I held my peace even from good, my sorrow was stirred up again*. I began to be more grieved at having refrained from saying what I ought to have said, than I had before been grieved by having said what I ought not. *And my sorrow was stirred up again*.

5. Ver. 3. <sup>d</sup>*And while I was musing, the fire burned*. My heart began to be discomforted. I saw men insensate; and I was consumed with grief; I did not rebuke them; and whilst I was thus silent, *the zeal of Thine house was eating me up*. For I reflected on the words of my Lord, *Thou wicked and slothful servant, thou oughtest to have put My money to the exchangers, and I at My coming should receive it again with usury*. And that which follows may God avert from those who are His stewards! *Bind him hand and foot, and let him be cast into outer darkness*; the servant, who was not a waster of his master's goods, so as to destroy them, but was slothful in laying them out to improve them. What ought they to expect, who have wasted them in luxury, if they are condemned, who through slothfulness have kept them? *As I was musing, the fire burned*. And

<sup>d</sup> He omits, *My heart became hot within me*.

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as he was in this state of wavering suspense, between speaking and holding his peace, between those who are prepared to cavil, and those who are anxious to be instructed, between those that “abound,” and those that “are in need;” having become a reproach to those who abounded, and an object of contempt to the proud; having regard to the blessedness of those who hunger and thirst after righteousness; being in difficulty and in trouble in whichever alternative he adopts,

Mat. 7, being in danger of *casting pearls before swine*, and in danger  
6. of not bestowing *their meat on his fellow-servants*, in this  
ib. 24, 45.

state of suspense, he prays for a better place, a place different from this his present stewardship, in which man is in such difficulty and in such danger, and sighing after a certain “end,” when he was not to be subject to these things, when

Mat. 25, the Lord is to say to the faithful dispenser, *Enter thou into*  
27. *the joy of thy Lord*, he says,

*Then spake I with my tongue.* In this fluctuation, in the midst of these dangers, and these difficulties, because, that

Mat. 24, in consequence of the abundance of offences *the love of*  
12. *many is waxing cold*, although the law of the Lord inspires delight, in this fluctuation then, (I say,) *then spake I with my tongue.* To whom? not to the hearer whom I would fain instruct; but to Him Who heareth and taketh heed also, by Whom I would fain be instructed myself. *I spake with my tongue* to Him, from Whom I inwardly hear, whatever I hear that is good, or true.—What saidst thou?

Ver. 4. *Lord, make me to know mine end.* For some things I have passed by already; and I have arrived at a certain point, and that to which I have arrived is better than that from which I have advanced to this; but yet there remains a point, which has to be left behind. For we are not to remain here, where there are trials, offences, where we have to bear with persons, who listen to us and cavil at us. *Make me to know mine end;* the end, from which I am still removed, not the course which is already before me.

6. The *end* he speaks of, is that which the Apostle fixed his eye upon, in his course; and made confession of his own infirmity, perceiving in himself a different state of things from that which he looked for elsewhere. For he says, *Not*

Phil. 3,  
12. 13.

that I have already attained, or am already perfect. Brethren, I count not myself to have apprehended. And that you might not say, "If the Apostle bath not apprehended, have I apprehended? If the Apostle is not perfect, am I perfect?" Observe what he is doing; attend to what he is saying. What art thou doing then, O Apostle? Hast thou not yet apprehended? Art thou not yet perfect? What art thou doing? What action is that, to which thou exhortest me? What is it you propose for me to follow and to imitate? *But this one thing*, saith he, *I do, forgetting those things which are behind, and reaching forward to those things which are before, I press forward towards the prize of the high calling of God in Christ Jesus.* It is by way of pressing forward towards it; not as yet by arriving at it; not as having as yet apprehended. Let us not relapse to the point from which we have already made a start; nor remain stationary in the place to which we have already arrived. Let us run; let us *stretch forward*; we are already on the way; be not so confident in consequence of what you have passed by already, as anxious for what you have not as yet attained to. *Forgetting what is behind, he says, reaching forward to what is before, I press forward for the prize of the high calling in Christ Jesus.* For He is Himself the End. *But this one thing.* This is that one thing<sup>1, 1 unum.</sup> Lord, shew us the Father, and it sufficeth us. *One thing,* John 14, which is in another Psalm also called *one petition.* *One*<sup>8.</sup> Ps. 27, 4. (*petition*<sup>2</sup>) *have I desired of the Lord, which I will require.*<sup>2 unam,</sup> (Forgetting what is behind, reaching forward to what is see vol. before.) *One thing have I desired of the Lord, which I will require: that I may dwell in the house of the Lord all the days of my life.* And wherefore? *to behold the joy of the Lord.* For there I shall have a companion to rejoice in; I shall not have an adversary to fear: for there I shall have a friend to share with me in that contemplation, not an enemy to catch at my words. It is this which Idithum would fain have known to him, whilst here; that he might know what was yet wanting to him; and not rejoice so much in what he had at present attained to, as long after what he had not attained to yet; and having passed through some stages, should not linger on the road, but be borne along by fervent

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desire to things above, till he who had left some things behind, should leave all behind, and from the sprinkling of the rain-drops of the Lord, that come from the clouds of Scripture, he should come (like the hart) to the very *Well of Life*, and in that light should see light, and in the presence of God should be hid from the provoking of men; where he might say, 'It is well, I wish for nothing farther. Here I love every one, I fear no one.' A right desire, a holy desire! Ye who have this already, rejoice with us, and pray that we may persevere and hold it to the end; and may not *fall away* in the midst of the causes of offence. For this same blessing we ourselves ask for you. For we are not worthy to pray for you, and you too are unworthy to pray for us. The Apostle indeed commended himself to the prayers of his hearers, to whom he was preaching the Word of God. Pray ye therefore for us, brethren; that we may both see clearly what it is requisite we should see; and say well what it is requisite we should say. This affection, however, I well know is to be found but in few persons: nor do those persons understand me thoroughly, who have not tasted that of which I speak. We however speak to all; both to those who have such an affection, and to those who have not; to those who have, that they may sigh with us for those things; to those who have not, that they may shake off their lethargy; that they may rise above things below; that they may arrive at the delights of *the law of the Lord*<sup>e</sup>; and may not linger behind in the pleasures of the wicked. For many persons talk of many things; and many persons praise many things; the unrighteous commend unrighteous things. And in fact those unrighteous things have a pleasure, but *not such as thy law, O Lord*. Let those therefore join us in saying these things, who believe that we say them also. For this matter is one that is within you: no words can set it forth; but let him whose heart is set on this believe that others also are engaged in it: not that he alone has received what is God's. In this case then let Idithun say, *Lord, let me know mine end*.

7. *And the number of my days, what it is.* I ask of the number of my days, what it is. I can speak of number

<sup>e</sup> Alluding to Ps. 119, 85. which he has quoted before.

without number, and understand "number without number," VER-7.  
in the same sense, as 'years without years' may be spoken of. For where there are years, there is a sort of *number* at all events, also. But yet, *Thou art the same, and Thy years shall not fail.* Ps. 102, 27. *Make me to know the number of my days; but to know what it is.* What then? that number in which thou art, think you that it "is" not? Assuredly, if I weigh the matter well, it has no being; if I linger behind, it has a sort of being; if I rise above it, it has none. If, shaking off the trammels of these things, I contemplate things above, if I compare things that pass away with those that endure, I see what has a true being, and what rather seems to be, than really is. Should I say that these days of mine "are;" and shall I rashly apply this word so full of meaning to this course of things passing away? To such a degree have I my own self almost ceased to *be*, *failing* as I am in my weakness, that He escaped from my memory, Who said, *I AM HE THAT IS.* Hath then any number of Exod. 3, 14. days any existence? In truth it hath, and it is "number without end." But in the case of these days I would say that some part of them existed, if I can keep hold of that day of which you ask me; do you, yourself, in order that you may ask me, keep hold the day about which you ask! Dost thou retain this present day? If you retained yesterday, you retain possession of to-day also. But you say, "yesterday I do not retain in my possession, because it "is" no longer; this one, however, which now is, and which is by me, I do still retain. Has it so escaped thee, how much of this has now past since the break of day? Did not this day begin with the first hour? Give me its first hour! Give me its second also, for perhaps that also has past away. "I will give you its third hour," you say, (for in that hour we are perhaps at this present time.) "These days therefore certainly do exist." And is the third hour a day? And in giving me the third hour, thou wilt be giving me not a day, but an hour. Even this however I do not concede to you, if you have in any way left them behind. Give me even the third hour, that in which you are at present; for if any part of it has already past, and any part is as yet remaining, you can neither give me what has already past, because it is no



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longer in being; nor that which is as yet to come, because not yet in being. Of this very hour which is now passing, what will you give me, to which you will venture to apply the word, *it is?* When you say the very word '*est,*' (it is,) it is but one syllable, but one single motion, and the syllable has but three letters; in the very sounding of the word, you do not arrive at the second letter of the word, unless the first is finished. The third letter will not sound, except when the second also shall have past. Of this single syllable what will you give me? And can you retain the days, who cannot retain a syllable? Every thing is swept on by a series of moments, fleeting by, one after the other; there is a torrent

<sup>1</sup> E. V.  
Ps. 110,  
7. the  
brook.

of existences ever flowing on and on; a *torrent*<sup>1</sup>, of which He drank in the way, Who hath now *lift up His Head*. These days then have no true being; they are gone almost before they arrive; and when they are come, they cannot continue; they press upon one another, they follow the one the other, and cannot check themselves in their course. Of the past nothing is called back again; what is yet to be, is expected as something to pass away again: it is not as yet possessed, whilst as yet it is not arrived; it can not be kept when once it has arrived. He asks then concerning *the number of his days, which is*; not that which is *not*: and (which confounds me by a still greater and more perplexing difficulty) at once *is*, and *is not*. We can neither say that that *is*, which does not continue; nor that it *is not*, when it has come and is passing. It is that absolute '*IS,*' that true '*IS,*' that '*IS,*' in the true sense of the word, that I long for; that '*IS,*' which *is* in that *Jerusalem* which is *the Bride* of my Lord; where there will not be death, there will not be failing; there will be a day, that passeth not away, but continueth: which has neither a yesterday to precede it, nor a to-morrow pressing close upon it. This *number of my days, which is*, this, (I say,) *make Thou me to know*.

Rev. 21,  
9. 25, 27.

8. *That I may know what is wanting to me*. For while I am struggling here, *this* is wanting unto me: and so long as it is wanting unto me, I do not call myself perfect. So

Phil. 3,  
12.

long as I have not received it, I say, *not that I have already attained, either am already perfect; but I am pressing towards the prize of God's high calling*. This let me

receive as the prize of my running the race! There will be a certain resting-place, to terminate my course; and in that resting-place there will be a Country, and no pilgrimage, no dissension, no temptation. Make me then to know *this number of my days, which is, that I may know what is wanting unto me*; because I am not there yet; lest I should be made proud of what I already am, that *I may be found in Him, not having mine own righteousness*. For, when in comparison with that which truly is, considering those things which so “are not,” and seeing that there is more wanting to me than already present with me, I shall be rather humbled by what is wanting to me than puffed up by what I already possess. For they who consider themselves to possess any thing while they live here, by indulging in pride fail to receive what is *wanting to them*; because they think what they already possess to be something great. *For if a man think himself to be any thing, when he is nothing, he deceiveth himself*. Yet do they not make themselves great thereby. For that which is swollen and puffed up counterfeits bulk indeed, but hath no soundness.

9. By this time then this man, who is *leaping beyond*, performing a certain secret act within his heart, which is not known except to him, who does likewise, attaining now what he asked, in that “his end” has been made *known to him*, in that he has been made to *know the number of his days*, not the number which is passing away, but ‘that which is,’ he turns his thoughts to these things which he has left behind, and hath compared them with the knowledge he before had<sup>1</sup>. And just as if you were to say to him, “Wherefore did you long for the number of your days that really is? for what say you of these present days?” Looking at them from that height<sup>b</sup>, he speaks these words.

Ver. 5. *Behold, thou hast made my days old*<sup>c</sup>. For these days are *waxing old*. I long for new days *that never shall wax old*, that I may say, *Old things have passed away*; *behold, things are become new*. Already new in hope; then in reality. For though, in hope and in faith, made new

<sup>b</sup> Several Mss. ‘De illo alto,’ or, other (time).  
<sup>c</sup> E. V. ‘as an hand-breadth.’  
<sup>1</sup> Ille de alto.’ Ben. ‘de illo alio,’ which may be, ‘taking thought of that

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For we are not so completely *clothed upon* with Christ, as not to bear about with us any thing derived from Adam.

2 Cor. 4, 16. Observe that Adam is *waxing old* within us, and Christ is being *renewed* in us. *Though our outward man is perishing,*

*yet is our inward man being renewed day by day.* Therefore, while we fix our thoughts on sin, on mortality, on time,

that is hastening by, on sorrow, and toil, and labour, on stages of life following each other in succession, and continuing not, passing on insensibly from infancy even to old

age; whilst, I say, we fix our eyes on these things, let us see here *the old man, the day that is waxing old;* the Song

that is out of date; the Old Testament<sup>1</sup>; when however we turn to the inner man, to those things that are to be renewed

in place of these which are to be changed, let us find the *new man, the new day, the new song, the New Testament;*

and that *newness*, let us so love, as to have no fears of its *waxing old*. Now, however, we are on our course

passing from old things to new; the very transition is now taking place, in which *outward things* are decaying; and those within are being *renewed*, till this outward part, which

is consuming away, shall pay the debt to nature; shall have arrived at death; be itself too renewed in the resurrection.

Then shall all things that yet remain unrenewed, which in hope are renewed already, be made new in deed, in reality

also. You are therefore effecting something even now, whilst you are putting off old things, whilst you are hasting

forward to those which are new. This man, therefore, who is hasting forward to those things which are new, and *reaching*

*forward to those things which are before*, says, *Lord, make me to know mine end, and the number of my days, which*

*really is, that I may know what is wanting unto me.* See he still drags with him Adam; and even so he is hasting

unto Christ. *Behold*, saith he, *thou hast made my days old.* It is those days that are derived from Adam, those days,

I say, that thou hast made old. They are waxing old day by day: and so waxing old, as to be at some day or other

consumed also.

*And my substance is as nothing before Thee. Before Thee,*

*O Lord, my substance is as nothing. Before Thee; Who*

Ps. 139, 16. <sup>1</sup> alluding to παλαιού. μινον, Heb. 8, 13.

seest this; and I too, when I see it, see it only when *before* VER. 5.  
*Thee*. When “before men” I see it not. For what shall I say? What words shall I use to shew, that that which I now am is nothing in comparison of That which truly *IS*? But it is within that it is said<sup>1</sup>; it is within that it is felt, so<sup>1</sup> al. learned far as it is felt. *Before Thee, O Lord*, where Thine eyes are; and not where the eyes of men are. And where Thine eyes are, what is the state of things; *That which I am is as nothing*.

10. *But, verily, every man living is altogether vanity. But, verily.* For what was he saying above? Behold, I have already *leaped beyond* all mortal things, and despised things below, have trampled under foot the things of earth, have soared upwards to the delights of the law of the Lord, I have been afloat in the dispensation of the Lord<sup>d</sup>, have yearned for that *End* which Itself is to know no end, have yearned for the number of my days that truly *is*, because the number of days like these hath no real being. Behold, I am already such a one as this; I have already overleaped so much; I am longing for those things which abide. *But verily*, in the state in which I am here, so long as I am here, so long as I am in this world, so long as I bear mortal flesh, so long as the life of man on earth is a trial, so long as I sigh among causes of offence, as long as while I *stand* Job 7, 1. I am in *fear lest I fall*, as long as both my good and my ill hangs in uncertainty, *every man living is altogether vanity*. “Every man,” I say; both he who clings to the world, and he who is *leaping beyond* it: even Idithun himself comes under the description of *altogether vanity* up to this present Ecc. 1, 2. 3. time; for that *all is vanity, and vanity of vanities*. *What profit hath a man of all his labour, which he taketh under the sun?* What then? Is Idithun too still *under the sun*? He hath something under the sun: he hath also something beyond it. He hath *under the sun*, to wake, to sleep, to eat, to drink, to hunger, and to thirst; to be vigorous, to be weary; to grow up to boyhood, to youth, to old age; to have all the objects of his hopes and his fears uncertain. All

<sup>d</sup> i. e. in the high doctrine, p. 105. have wavered in the dispensing of the but some Mss. ap. Ben. and ours, Lord's gifts (or moneys). A better ‘Fluctuavi in dispensatione munerum sense, see p. 101. (or, nummorum) Dominicorum.’ ‘I

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these things even Idithun, even the very man who is *leaping beyond them*, hath beneath the sun. How is it then he is *leaping beyond them*? It is from that longing of his, *Lord, make me to know mine end*. For this [object of his] longing is beyond the sun; it is not *under the sun*. All that is *under the sun*, are visible things; whatever is not visible is not *under the sun*. Faith is not visible, hope is not visible, charity is not visible, kindness is not visible; lastly, that fear which is *clean, and endureth for ever*, is not visible.

Ps. 19, 9.

Idithun placing his delight and comfort in all these, and conversing with them beyond the sun, because *his conversation is in heaven*, groans on account of those things, which he hath still under the sun; and contemns and is disgusted with these things; while he burns for those things, which he is now longing to arrive at. He hath spoken of those already, let him now speak of these also. You have heard what ought to be desired; hear now what ought to be despised. *But, verily, every man living is altogether vanity.*

Phil. 3,  
20.

<sup>1</sup> E. V.  
"in a  
vain  
show."  
Gen. 1,  
26.

11. Ver. 6. *Albeit man walketh in the Image*<sup>1</sup>. In what *Image*, save that of Him, Who said, *Let Us make man in Our Image, after Our Likeness*. *Albeit man walks in the Image*. For the reason he says *albeit*, is, that this is some great thing. And this *albeit* is followed by *nevertheless*, that the *albeit* which you have already heard, should relate to what is beyond the sun; but this *nevertheless*, which is to follow, to what is *under the sun*, and that the one should relate to the Truth, the other to *vanity*. *Albeit*, then, *that man walketh in the Image, nevertheless he is disquieted in vain*. Hear the cause of his *disquieting*, and see if it be not a vain one; that thou mayest trample it under foot, that thou mayest *leap beyond it*, and mayest dwell on high, where that *vanity* is not. What *vanity* is that?

*He heapeth up riches, and knoweth not for whom he may be gathering them together.* O infatuated vanity! *Blessed is the man that maketh the Lord his trust, and hath not respected vanities, nor lying deceits.* To you indeed, O covetous man, to you I seem to be out of my senses, these words appear to you to be "old wives' tales." For you, a man of great judgment, and of great prudence, to be sure, are daily devising methods of acquiring money, by traffic, by agriculture, by eloquence perhaps, by making yourself

Ps. 40, 4.



learned in the law, by warfare, perhaps you even add that of usury. Like a shrewd man as you are, you leave nothing untried, whereby you may pile coin on coin; and may store it up<sup>d</sup> more carefully in a place of secrecy. You plunder others; you guard against the plunderer; you are afraid lest you should yourself suffer the wrong, that you yourself do; and even what you do suffer, does not correct you. But indeed you do not suffer it; for you are a man of prudence; you take good care of it; you do not only understand well how to raise it; you have a place in which to deposit it; a person to whose care to commit it, by which means nothing is lost of what you have *gathered together*. I will question your own heart, I would discuss the prudence of your conduct! See, you have *gathered together*; you have taken such care of them, that you cannot lose any part of what you have stored up: tell me now, for whom are you keeping them. I am not arguing with you, I am not dwelling upon, I am not exaggerating whatever else of evil there is in that covetousness of our vanity. This is the one thing I put before you, that I would question you upon, which the occasion of the reading of this present Psalm suggests to me. We will suppose you are gathering together, are heaping up riches; I do not say, beware lest whilst thou art gathering up, thou shouldest thyself be gathered up. I do not say, beware lest when thou wouldest seize prey, thou shouldest thyself be a prey; this I will express more clearly; for perhaps, blinded by avarice, thou hast not understood, lest haply then, I say, while you would yourself be preying on the weaker, you become yourself the prey of the greater. For you do not observe that you are in a sea; you do not see that the smaller fishes are devoured by the larger. I speak not of these things; I am not speaking of the difficulties and the dangers involved in the mere acquisition of wealth; how much they endure, who are heaping it up: to

VER.  
6.

<sup>d</sup> Text, *castigetur*. Four Mss. have *congregetur*, one “*collocetur*,” three *cartigetur*; on which word there is a gloss. *Cartigare* est in chartâ propter memoriam aliquid scribere; usitatus de usurariis dicitur. Nine Mss. *castigetur*, as Martial, *Et cujus lavas arca flagellat opes*, and the Jurisconsulti *flagellare*

*annonam*, for ‘to shut up.’ Ben. ‘*Flagellare annonam*,’ however, seems rather to mean to ‘drive up the prices,’ and perhaps ‘*arca flagellat*’ may be the lid striking the heaped contents, thus affording no parallel. However, it may be to ‘keep it from peeping out.’ Oxf. Mss. ‘*cartigetur*.’

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what a degree they are in danger in every situation; how they almost see death in every place, all this I pass by. We will suppose that you heap up riches without opposition from any one; that you keep them without any one robbing you of them. Examine your own heart, and that prudence of yours, which leads you to deride me, to think me out of my senses for saying these things: and tell me now, "You are heaping up treasures; for whom are you gathering them together?" I see what you would tell me; as if what you would say had not occurred to the person described here; you will say, I am keeping them for my children? This is the voice of parental affection; the excuse of injustice. "I am keeping them" (you say) "for my children." So then you are keeping them for your children, are you? Did not Idithun then know this? Assuredly he did; but he reckoned it one of the things of the *old days*, that have waxed old, and therefore he despised it: because he was hastening on to the new *days*.

12. For, look, I proceed to examine the case of you and your children. You are yourself to pass away, and are keeping them for those who are to pass away also; nay rather, you are yourself passing away already, and are keeping them for those who are themselves passing away also. For when I spoke of you thus, as one "about to pass away," I spoke of you as if you had some permanence now. During this very day, from the time that we began speaking, up to this very moment, do you perceive that we have been growing old? For you do not see even the growth of the hair of your head; and at this moment, while you are standing, while you are here, while you are employed on something or other, while you are speaking, your hairs are growing on your head; for they have not grown all in a moment to such a length, that you require a barber. Time therefore goes on hasting by, both in the case of those who consider, and in the case of those who think not of it, and who are unwisely employed on something else. You are passing away, and are keeping it for your son who is also passing away. I ask you, first of all, this question; "Do you know that he for whom you are keeping them will possess them; or if he is not yet born, do you know that he ever will be born? You

are keeping it for sons, of whom it is uncertain whether they VER.  
6.  
will be born, or whether they will come into possession; and

you do not lay up your treasure where it ought to be laid up.

For your Lord would not give such advice as this to His servant, that he should lose his own property. You are the

servant of a certain great Householder, having much that is your own. That which thou lovest and possessest, He Himself

bestowed upon thee; and He would not have thee lose what

He hath given thee, seeing He would give Himself unto

thee also. But even this too, which He hath given thee but

for a time, He would not have thee lose. There is a great

deal of it; it overflows, it exceeds the limits of thy wants.

Surely now the superfluity may be retrenched. I would not

have thee lose even this, saith the Lord. And what am I to

do? Remove; the place where you have placed it is not a

place of security. Surely you wish to comply with the

dictates of covetousness. Look now whether my counsel

does not chime in with the dictates of covetousness itself.

For you wish to have what you have, and not to lose it; I

am shewing you where to deposit it. *Lay not up treasures* Mat. 6,

*on earth*; not knowing *for whom* you are gathering them 19.

*together*: and afterwards, how he who will have and possess<sup>e</sup>

them hereafter, will expend them. Perhaps, while he pos-

sesses them, he will be himself possessed: and will not keep

that which he shall have from you. Perhaps while you are

keeping it for him, you will lose it before he comes. I am

offering advice to your covetousness. *Lay up for yourselves* ib.

*treasure in heaven*. If you wished to keep riches here on

earth, you would seek for a store-house; perhaps you would

not trust it to your own house, because of your domestics;

you would deposit it in the street of the Bankers. For there

accidents can hardly happen; there the thief does not easily

find an entrance; every thing is well taken care of. Why

do you think of that plan, except that you have no better

place in which to keep it? What if I give you a better place?

say to you, ‘Do not trust it to the person, who is not a

sufficiently sponseable one<sup>f</sup>. But there is One Who is

sufficiently sponseable; entrust it to Him; He hath great

store-houses; where riches cannot be lost. He is great and

<sup>e</sup> al. ‘should he possess.’ <sup>f</sup> idoneo; (in the sense of the Greek ‘ἀξιόχρεος.’)

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rich beyond all rich men.' Now you will haply say, "And when shall I venture to entrust it to such a Person?" What if He Himself exhorts thee to do so? Recognise Him; He is not merely an "Householder;" but He is thy Master also. "My servant," (He says,) "I would not have thee lose thy personalities; consider where thou art placing them, why wouldest thou deposit them where thou mayest lose them; where even though thou lovest them not, thou canst not thyself continue for ever. There is another place, to which I shall remove thee. Let what thou hast precede thee: fear not lest thou shouldest lose it; I was the Giver of it. I will be the Keeper of it. This thy Lord saith unto thee; put thy faith to the question; see whether thou wilt put faith in Him." You will say, "I count what I do not see as lost already; I would fain see it here." Through your wish to see it here, you will neither see it here, and you will also have nothing there. You have some treasures hid in the earth; when you go forth, you do not carry them with you. You have come to hear a Discourse; to gather together inward wealth; you are thinking of your outward wealth. I pray you, have you brought it hither? Lo! even now, you cannot see it! You believe that you have in your house, what you know that you laid by; do you know that you have not lost it? How many have returned to their homes, and not found what they laid by? At this, perhaps, the hearts of the covetous are alarmed; and because I said, that many had returned to their homes, and not found what they had laid by, every one has said in his heart, "That be far from us, Bishop! Wish and ask for us what is good! Be it far from us, such a thing should happen: God forbid it should happen so. I put my trust in God, that I shall find what I put by in safety." Do you put your trust in God, and do you not believe God's own word? "I put my trust in Christ, that what I put by will be safe; no one will come near it; no one will carry it away." You wish to be ensured, by putting your trust in Christ, against losing any thing out of your house: you will be better ensured, by believing Christ's word, so as to deposit it where He hath counselled thee! Have you no doubts of your servant? and have you doubts about your Lord? Have you no fears for

your house, and have you fears for heaven? "But" (you say) VER. 7. "how am I to lay it up in heaven?" He hath given you counsel: "Deposit it where I tell you; I would not have you know in what manner it finds its way thither." Deposit it in the hands of the poor, give it to the needy; what matters it to thee in what manner it makes its way thither? Shall not I bring thither<sup>1</sup> what I receive? Hast<sup>1</sup> thou forgotten, *When ye did it unto one of the least of Mine,* non perdu- cam *ye did it unto Me?* If any friend of yours had certain basins or cisterns, and you were in search of some receptacles contrived for the keeping of any fluid, whether oil, or wine, in which to conceal or to store up your fruits, and he were to say, "I will keep them for you;"—and if he had certain secret ducts and passages to those basins, so that what was openly poured therein, might secretly find its way through these; and were he to say, "Pour here what you have;" and you were, on the other hand, to think that it was not the place where you thought of storing them, and to be afraid to pour them in;—then would not he, who knew that his places had some secret contrivance, say to you, "Pour it in, and fear not; it finds its way from hence to that place; you do not see by what way: but trust me, who was the builder of it." For He, *by Whom all things were made*, hath built Col. 1, 16. *mansions* for all of us: thither He would have that which we have go before us; that we may not lose it<sup>2</sup> on earth. hoc, qu. hic, here. When, however, you have kept them on earth, tell me for whom you are to *gather them together?* You have children: add one more to their number; and give something to Christ also. *He heaps up riches; and cannot tell for whom he may be gathering them together. He is disquieted in vain.*

13. Ver. 7. *And now. And now*, saith this Idithun,—(looking back on a certain *vain* show, and looking up to a certain Truth, standing mid-way where he has something beyond him, and something also behind him, having below him the place from which he took his spring, having above him that toward which he has stretched forth,)—*And now*, when I have "overleaped" some things, when I have trampled many things under foot, when I am no longer captivated by things temporal; even now, I am not perfect, *I have not yet apprehended. For it is by hope that we are saved; but* Phil. 3, 13. Rom. 8, 24, 25.



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*hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Therefore he says;*

Ver. 7. *And now what wait I for? Is it not for the Lord?*<sup>a</sup> He is my expectation, Who hath given me all those things, that I might despise them. He will give unto me Himself also, even He Who is above all, and *by Whom all things were made*, and by Whom I was made amongst all; even He, the Lord, is my Expectation! You see Idithun, brethren, you see in what way he waiteth for Him! Let no man therefore call himself perfect here; he deceives and imposes upon himself; he is beguiling himself, he cannot have perfection here, and what avails it that he should lose humility?

*And now what wait I for? Is it not for the Lord?* When it has arrived, then it is no longer an object of expectation; then that perfection will actually be. "Now," however, how much ground soever Idithun hath *overleaped*, he is but *waiting* still.

*And my substance is ever before Thee.* Already advancing, already tending towards Him, and to some extent already beginning to *be*, still (he says<sup>1</sup>) *my substance is ever before Thee*. Now that other substance is also before men. You have gold, silver, slaves, estates, trees, cattle, servants. These things are visible even to men. There is a certain *substance that is ever before Thee. And my substance is ever before Thee.*

14. Ver. 8. *Deliver me from all my transgressions.* I have "overleaped" a great deal of ground, a very great deal of ground already; but, *If we say that we have no sin, we deceive ourselves, and the Truth is not in us.* I have "overleaped" a great deal: but still do I *beat my breast*, and say, *Forgive us our debts, as we forgive our debtors.* Thou therefore art *my expectation! my End.* For *Christ is the end of the Law unto righteousness, unto every man that beliereth. From all mine offences:* not only from those, that I may not relapse into those which I have already "overleaped;" but from all, without exception, of those on account of which I now beat my breast, and say, *Forgive us*

<sup>a</sup> E. V. "And now, Lord, what wait I for," &c.

<sup>1</sup> Oxf.  
Mss.  
'inquit.'

<sup>1</sup> John  
1, 8.

Matt. 6,  
12.  
Rom.  
10, 4.

our debts. Deliver me from all mine offences: me being <sup>VER.</sup> thus minded, and holding fast what the Apostle said, *As* <sup>8.</sup> *many of us as be perfect, let us be thus minded.* For at <sup>Phil. 3,</sup> <sup>10.</sup> the time that he said that he was not *already perfect*, he then immediately goes on and says, *As many of us as be perfect, let us be thus minded.* What is the meaning of, *As many of us as be perfect, let us be thus minded?* Thou hadst already said, *Not that I have already apprehended, or am already perfect.* Observe the order of the words. But <sup>Phil. 3,</sup> <sup>13.</sup> *this one thing I do; forgetting those things which are behind, and reaching forth unto those which are before, I am pressing toward the prize of our high calling of God in Christ Jesus.* For this very reason he is not *perfect*, that he is *pressing toward the prize of the high calling of God*; which he hath not found as yet, unto which he hath not as yet attained. But if he is not perfect at present, because he hath not as yet attained unto it, which of us is perfect? Yet he goes on and says, *Yet let as many of us as be perfect, be thus minded.* Art thou then, O Apostle, not perfect, and are we perfect? But hath it escaped you, that he did just now call himself *perfect*? For he does not say, *As many of you as are perfect, be ye thus minded*; but *as many of us as be perfect, let us be thus minded*; after having said a little before, *Not that I have already attained; either am already perfect.* In no other way then can you be perfect in this life; than by knowing that you cannot be perfect in this life. This then will be your perfection, so to have "overleaped" some things, as to have still some point to which you are hastening on: so as to have something remaining, to which you will have to leap on, when every thing else has been passed by. It is such faith as this that is secure; for whoever thinks that he has already attained, is *exalting himself*, so as to be *abased* hereafter. <sup>Luke 18,</sup> <sup>14.</sup>

15. Therefore because I am *thus minded*, because I speak of myself as *perfect* and as *not perfect* at the same time; (not *perfect* indeed, because I have not yet attained that which I desire; perfect, because I know the thing that is yet wanting to me;) therefore, because I am thus minded, because I despise worldly things, because I refuse to take delight in perishable things, because I am laughed to scorn

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by the covetous man, boasting himself that he is prudent, and laughing me to scorn as one out of my senses, because I act thus; because I pursue this course.

1 Cor.  
4, 9.

*Thou hast made me the reproach of the foolish.* Thou hast so willed it, that I should live among those, and preach the Truth among those, who love vanity; and I cannot but be a laughing-stock to them. *For we have been made a spectacle unto this world, and unto angels, and unto men:* to angels who praise, to men who censure, us; or rather to angels, some of whom praise, some of whom are censuring us: and to men also, some of whom are praising, and some censuring us. We have arms *on the right hand, and on the left*, with which we wage war, through honour and dishonour, through evil report and good report, as *deceivers and yet true*. This we do in the sight of angels; this in the sight of men; because even among the angels there are holy Angels, to whom we give pleasure by living virtuously; and there are transgressing angels, to whom we give pleasure by living ill. And among men also, there are holy men, to whom the life we live gives pleasure; there are also very wicked men, who mock at our good life. Both the one and the other are arms to us: the one *on the right hand*, the other *on the left*: arms however they are both of them; both of these kinds of arms, both those *on the right hand*, and those *on the left*; both those who praise, and those who censure; both those who pay us honour, and those who heap dishonour upon us; with both these kinds I contend against the devil; with both of these I smite him; I defeat him with prosperity, if I be not corrupted by it; by adversity, if I am not broken in spirit by it.

1 Cor.  
6, 7.

16. *Thou then hast made me the reproach of the foolish.*

<sup>1</sup> or deaf

Ver. 9. *I became dumb<sup>1</sup>, and I opened not my mouth.* But it was to guard against the foolish man, that *I became dumb, and opened not my mouth.* For to whom should I tell what is going on within me? *For I will hear what the Lord God will speak in me<sup>2</sup>; for He will speak peace unto His people.* But, *There is no peace*, saith the Lord, *to the wicked.* *I was dumb, and opened not my mouth; because it is Thou that madest me.* Was this the reason that thou openedst not thy

Ps. 58,  
8.Is. 48,  
22.

<sup>2</sup> Aug. and Vulg. quid loquatur in me.

mouth, *because God made thee?* That is strange; for did not <sup>VER. 10. 11.</sup> God make thy mouth, that thou shouldest speak? *He that* <sup>Ps. 94,</sup> *planted the ear, doth He not hear? He that formed the eye,* <sup>9.</sup> *doth He not see?* God hath given thee a mouth to speak with; and dost thou say, *I was dumb, and opened not my mouth, because Thou madest me?* Or does the clause, *Because Thou madest me,* belong to the verse that follows? *Because Thou madest me,*

Ver. 10. *Remove Thy stroke away from me.* Because it is *Thou that hast made me*, let it not be Thy pleasure to destroy me utterly; scourge, so that I may be made better, not so that I faint; beat me, so that I may be <sup>b</sup> beaten out to a greater length and breadth, not so that I may be ground to powder. *Because Thou hast made me, remove Thy stroke away from me.*

*By the heaviness of Thy hand I fainted in corrections.* That is, I fainted while Thou wast correcting me. And what is meant by *correcting me?* except what follows,

Ver. 11. *Thou with rebukes hast chastened man for iniquity; Thou hast made my life to consume away like a spider.* There is much that is discerned by this Idithun; by every one, who discerns as he does; who overleaps as he does. For he says, that he has fainted in God's corrections; and would fain have the stroke removed away from him, *because it is He Who made him.* Let Him renew me, Who also made me; let Him, Who created me, create me anew. But yet, Brethren, do we suppose that there was no cause for his fainting, so that he wishes to be renewed, to be created anew? It is *for iniquity*, saith he, *that Thou hast chastened man.* All this, my having fainted, my being weak, my *crying out of the deep*, all of this is because of *iniquity*; and in this Thou hast not condemned, but hast chastened me. *Thou hast chastened man for sin.*

Hear this more plainly from another Psalm; *It is good for* <sup>Ps. 119,</sup> *me that Thou hast afflicted me, that I might learn Thy* <sup>71.</sup> *righteousness*<sup>1</sup>. I have been afflicted, and at the same time <sup>1</sup> *justi-* <sup>ficatio-</sup> *it is good for me*; it is at once a punishment, and an act of <sup>nes.</sup> favour. What hath He in store for us after punishment is over, Who inflicts punishment itself by way of favour? For He

<sup>b</sup> ut producar, non ut comminuar.



PSALM XXXIX. it is of Whom it was said, *I was brought low, and He made me whole*: and, *It is good for me that Thou hast afflicted me, that I might learn Thy righteousness. Thou chastenest man for iniquity.* And that which is written, *Thou formest my grief in teaching me*<sup>c</sup>, could only be said unto God by one who was *leaping beyond* his fellows; *Thou formest my grief in teaching me*; Thou makest, that is to say, a lesson for me out of my sorrow. It is Thou that formest that very grief itself; Thou dost not leave it unformed, but formest it; and that grief, that has been inflicted by Thee, when formed, will be a lesson unto me, that I may be set free by Thee. For the word *fin*ges is used in the sense of *forming*, as it were moulding, my grief; not in the sense of *feigning* it; in the same way that *fin*git is applied to the artist, in the same sense that *fin*gulus is derived from *fin*gere. Thou therefore *hast chastened man for iniquity.* I see myself in afflictions; I see myself under punishment; and I see no unrighteousness in Thee. If I therefore am under punishment, and if there is no unrighteousness with Thee, it remains that Thou must have been *chastening man for iniquity.*

18. And by what means hast Thou *chastened* him? Tell us, O Idithun, the manner of thy chastening; tell us in what way thou hast been *chastened.* *And Thou hast made my life consume like a spider.* This is the chastening! What consumes away sooner than the spider? I speak of the creature itself; though what can be more liable to *consume away* than the spider's webs? Observe too how liable to decay is the creature itself. Do but set your finger lightly upon it; and it is a ruin; there is nothing at all more easily destroyed. To such a state hast Thou brought my life, by chastening me *because of iniquity.* When chastening makes us weak, there is a kind of strength that would be a fault. I perceive that some of you have already flown before me to my meaning, and have already understood; but those who are quicker of apprehension must not leave the slow behind, that they may pursue the road of our discourse in company. This is what I said; this I would have you understand. If it is the chastening of a just God that has

<sup>c</sup> Ps. 44, 20. Qui fingis dolorem in præcepto, (Vulg. laborem;) E. V. which "*frameth mischief by a law.*"



produced this state of *weakness*, there is a kind of 'strength' VER. 11. that would be a fault. It was by a kind of strength that man offended, so as to require to be corrected by weakness: for it was by a certain *pride* that he offended; so as to require to be chastened by humility. All proud persons call themselves strong men. Therefore have many *come from the East and the West*, and have attained to sit down Matt. 8, with Abraham, and Isaac, and Jacob, in the kingdom of <sup>11.</sup> Heaven. Wherefore was it that they so attained? Because they would not be strong. What is meant by 'would not be strong?' They were afraid to presume of their own merits. They did not *go about to establish their own righteousness*, Rom. that they might submit themselves to the righteousness of <sup>10, 3.</sup> God. Lastly, at the time when the Lord spake thus, *Many shall come from the East and from the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven; but the children of the kingdom*, (i. e. the Jews, who were ignorant of the righteousness of God, and went about to establish their own,) *shall be cast into outer darkness*; call to mind the faith of one single person from among the Gentiles, the Centurion; who was so weak in confidence in himself, so far from being "a strong man," as to say *I am not worthy that Thou shouldest come under my roof*. Matt. 8, He was not worthy to receive Christ in his house, and he <sup>8.</sup> had already received Him in his heart! For that Teacher of humility, the Son of Man, had in his breast already found *where He might lay His head*. To this speech of the ib. 20. Centurion's our Lord alluded, when He spake to them that followed Him, *Verily I say unto you, I have not found so* ib. 10. *great faith in any in Israel*. He found this man weak: the Israelites He found strong; so that He said, referring to both, *They that are whole need not a physician, but they* ib. 9, 12. *which are sick*. It is on account of this then, that is, on account of this humility, that *many shall come from the East and from the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven; but the children of the kingdom shall go into outer darkness*. Behold! you are mortal; and you bear about you a body of flesh that is corrupting away; *And ye shall fall like one* Ps. 82, *of the princes. Ye shall die like men, and shall fall like the* <sup>7.</sup>

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1 Cor.  
1, 31.  
2 Cor.  
12, 10.

devil. What good does the remedial discipline of mortality do you? The devil is proud, as not having a mortal body, as being an angel. But as for you, who have received a mortal body, and to whom even this does no good, so as to humble you by so great weakness, you shall *fall like one of the princes*. This then is the first grace of God's gift, to bring us to the confession of our infirmity, that whatever good we can do, whatever ability we have, we may be that in Him; that *He that glorieth, may glory in the Lord*. *When I am weak, saith he, then am I strong. Thou chastenest man for iniquity, and Thou makest my life to consume away, even as a spider.*

Ps. 55,  
22.

19. *But surely every man living disquieteth himself in vain.* He returns to what he mentioned a little before. Although he be improving here, yet for all that, *every man living disquieteth himself in vain*; forasmuch as he lives in a state of uncertainty. For who has any assurance even of his own goodness? *He is disquieted in vain.* Let him *cast upon the Lord the burden* of his care; let him cast upon Him whatever causes him anxiety. *Let Him sustain thee*; let Him keep thee. For on this earth what is there that is certain, except death? Consider the whole sum of all the good or the ill of this life, either those belonging to righteousness, or those belonging to unrighteousness; what is there that is certain here, except death? Have you been advancing in goodness? You know what you are to-day; what you will be to-morrow, you know not! Are you a sinner? you know what you are to-day; what you will be to-morrow, you know not! You hope for wealth; it is uncertain whether it will fall to your lot. You hope to have a wife; it is uncertain whether you will obtain one, or what sort of one you will obtain. You hope for sons; it is uncertain whether they will be born to you. Are they born? it is uncertain whether they will live: if they live, it is uncertain whether they will grow up in virtue, or whether they will fall away. Whichever way you turn, all is uncertain, death alone is certain. Art thou poor? It is uncertain whether thou wilt grow rich? Art thou unlearned? It is uncertain whether thou wilt become learned. Art thou in feeble health, it is uncertain whether thou wilt regain thy strength. Art thou

born? It is certain that thou wilt die: and in this certainty of death itself, the day of thy death is uncertain. Amidst VER.  
12. these uncertainties, where death alone is certain, while even of that the hour is uncertain, and while it alone is studiously guarded against, though at the same time it is in no way to be escaped, *every man living disquieteth himself in vain.*

20. Being now then in the act of *passing by and leaving behind* these things, and dwelling now in the midst of some higher things than these, and despising these things below, in a position mid-way between both, he says,

Ver. 12. *Hear my prayer, O Lord.* Whereof shall I rejoice? Whereof should I groan? I rejoice on account of what is past, I groan longing for these which are not yet come. *Hear my prayer, and give ear unto my cry. Hold not Thy peace at my tears.* For do I now no longer weep, because I have already *past by*, have *left behind* so great things as these? *Do I not weep much the more?* For, *He* Eccles. *that increaseth knowledge, increaseth sorrow.* The more I <sup>1, 18.</sup> long for what is not here, do I not so much the more groan for it until it comes? do I not so much the more weep until it comes? Do I not weep for it, so much the more that scandals multiply the more that *iniquity aboundeth*, the Mat. 24,  
12. more that the *love of many waxeth cold*? Do I not say, *O that my head were waters, and mine eyes a fountain of* Jer. 9, 1. *tears.* *Hear my prayer, and give ear unto my tears; hold not Thy peace from me.* Let me not become deaf to all eternity, *Hold not Thy peace from me.* Let me hear Thy voice! For God speaketh in secret; He speaketh to many persons within their heart, and loud is the sound heard there in the profound silence of the heart, while with a loud voice He saith, *I am thy salvation.* It is on account of this Ps. 35, 3. voice wherewith God saith unto the soul, *I am Thy salvation*; that he prays, *God would not hold His peace from him. Hold not Thou Thy peace from me.*

21. *For I am a sojourner with Thee.* But with whom am I a *sojourner*? When I was with the devil, I was a *sojourner*; but then I had a bad host and entertainer; now, however I am with Thee; but I am a *sojourner* still. What is meant by a *sojourner*? I am a *sojourner* in the place from which I am to remove; not in the place where I am to

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dwelt for ever. The place where I am to abide for ever, should be rather called my home. In the place from which I am to remove I am a *sojourner*; but yet it is with my God that I am a sojourner, with Whom I am hereafter to abide, when I have reached my home. But what home is that to which you are to remove from this estate of a sojourner?

2 Cor.  
5, 1.

Recognise that home, of which the Apostle speaks, *We have an habitation of God, an house not made with hands, eternal in the Heavens*. If this house is eternal in the Heavens, when we have come to it, we shall not be sojourners any more. For how should you be a sojourner in an eternal home? But here, where the Master of the house is some day to say to you, "Remove," while you yourself know not when He will say it, be thou in readiness. And by longing for your eternal home, you will be keeping yourself in readiness for it. And be not angry with Him, because He gives thee notice to remove, when He Himself pleases. For He made no covenant with thee, nor did He bind Himself by any engagement; nor didst thou enter upon the tenancy of this house on a certain stipulation for a definite term: thou art to quit, when it is its Master's pleasure. For therefore is it that you now dwell there free of charge. *For I am a sojourner with Thee, and a stranger*. Therefore it is there is my country: it is there is my home. *I am a sojourner with Thee, and a stranger*. Here too is understood *with Thee*. For many are strangers with the devil: but they who have already believed and are faithful, are, it is true, *strangers* as yet, because they have not yet come to that country and to that home: but still they are strangers with God. For so long as we are in the body, we are strangers from the Lord, and we desire, whether we are strangers, or abiding here, *we may be accepted with Him*. I am a *sojourner with Thee; and a stranger, as all my fathers were*. If then I am as all my fathers were, shall I say that I will not remove, when they have removed? Am I to lodge here on other terms, than those on which they lodged here also.

2 Cor.  
5, 9.

22. What then does it result from this, that I ought to ask for, seeing I am undoubtedly to remove from hence?

Ver. 13. *Grant me some remission, that I may be refreshed before I go hence*. Consider well, Idithun, consider what



knots those are which thou wouldest have loosed unto thee, that thou mightest be refreshed before thou goest hence. For thou hast certain fever-heats from which thou wouldest fain be refreshed, and thou sayest, *that I may be refreshed*, and "grant me a remission." What should He remit, or loosen unto thee, save that difficulty, under which, and in consequence of which, thou sayest, *Forgive us our debts. Grant me a remission before I go hence, and be no more.* Set me free from my sins, *before I go hence*, that I may not go hence with my sins. Remit them unto me, that I may be set at rest in my conscience, that it may be disburthened of its feverish anxiety, the anxiety with which *I am sorry for my sin.* Grant me a remission, *that I may be refreshed*, (before every thing else,) *before I go hence, and be no more.* For if thou grantest me not a remission, *that I may be refreshed*, I shall go and be no more. Before I go thither, where if I go, I shall thenceforth be no more. Grant me a remission, *that I may be refreshed.* A question has suggested itself, how he will be no more. "See! he has not then departed to his rest;" a consummation which God avert from Idithun! For Idithun will go, will assuredly go to his rest. But suppose some unrighteous person, some one not an Idithun, not *leaping beyond them*, some one laying up treasures here, some one brooding over his possessions; unjust, proud, a boaster, puffed up, a despiser of the poor man who lies before his door, will not even he too be in existence? What is meant then by *be no more*? For if that *Dives* was not in existence, who is that who was *tormented in the flame*? Who is that who desired a drop of water from Lazarus' finger to be dropped upon his tongue? Who is that person, who said, *Father Abraham, send Lazarus?* <sup>Luke 16, 24.</sup> Assuredly he was in existence to speak, and to be "tormented in the flame," and to rise again against the last day, and to be condemned with the devil to everlasting fire. What is meant then by *shall be no more*, unless Idithun is alluding to what is true *being*, and what is not true *being*. For he was beholding with the mind, with which he could do so, with the "mind's eye," by which he was able to behold it, that end, which he had desired to have shewn unto him, saying, *Lord, make me to know mine*



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*end.* He was beholding *the number of his days, which truly is*; and he observed that all that is below, in comparison of that true being, has no true being. For those things are permanent; these are subject to change; mortal, and frail, and the eternal suffering, though full of corruption, is for this very reason not to be ended, that it may ever be being ended without end. He alluded therefore to that realm of bliss, to the happy country, to the happy home, where the Saints are partakers of eternal Life, and of Truth unchangeable; and he feared to *go* where that is not, where there is no true being; longing to be there, where *Being* in the highest sense is! It is on account of this contrast then, while standing mid-way between them, he says, *Grant me a remission, that I may be refreshed before I go hence and be no more.* For if Thou *grantest me not a remission* of my sins, I shall go from Thee unto all eternity! And from whom shall I go to all eternity? From Him Who said, I AM HE THAT AM: from Him Who said, *Say unto the children of Israel, I AM hath sent me unto you.* He then who goes from Him, in the contrary direction, goes to non-existence.

EX. 3,  
14.

23. Therefore, my brethren, even if I have taxed severely the endurance of your bodies, take it patiently, because I too have had fatigue to endure. And it is with truth I say, that it is you yourselves that impose that fatigue upon yourselves. For I should soon hold my peace, did I perceive that you were weary of what is said by me.

LAT.  
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## PSALM XL.

OF all those things which our Lord Jesus Christ has foretold, we know part to have been already accomplished, part we hope will be accomplished hereafter. All of them, however, will be fulfilled, because He is *the Truth* Who speaks them, and requires of us to be as *faithful*, as He Himself speaks them faithfully. He who believes, will rejoice in their coming to pass; he who believes not, will be confounded at their coming. They will however come assuredly, whether men wish for them, or wish them away; whether they believe, or whether they believe not; as the Apostle speaks; *If we deny Him, He also will deny us; if we believe not, yet He abideth faithful, He cannot deny Himself.* But

2 Tim. 2,  
12. 13.

above all things, my brethren, remember this short text, and hold fast this which we all of us have just heard from the Gospel. *He that shall endure unto the end, the same shall be saved.* Our fathers have already been *delivered up to councils*, have pleaded their causes before the enemies whom they loved; they gave to them as much of reproof as they could; and shewed them as much love as they could; and the seed of the righteous blood hath been sown, and from that blood, as from seed sown throughout the world, the harvest of the Church has risen. The age that follows is that of scandals, and of hypocrisy, and of trials, from those who say, *Lo! here is Christ; or Lo! there.* That enemy of ours was at that time a *Lion*, while he was raging with open violence; now that he is in secret, conspiring against us, he is a *Dragon*. But may He to Whom it was said, *Thou shalt trample under thy feet the Lion and the Dragon*, inasmuch as we are His body and His limbs, just as He then trampled under the feet of our Fathers the Lion, while raging against us openly, and dragging on the Martyrs to their sufferings, even so now in like manner trample *the Dragon* under our feet likewise, that he may not lie in wait for us. Against which dragon the Apostle, wishing to put us on our guard, says, *I have espoused you to one husband to present you a chaste virgin unto Christ. But I fear lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the purity that is in Christ Jesus.* That old adulterer then, the serpent, seeks to corrupt the *purity* of the *mind*, not that of the flesh. But even as the human tempter rejoices in his wickedness, when he corrupts the flesh, even so does that devil triumph, when he corrupts the mind. But just as our fathers had need of patience in their conflict with the *Lion*, so have we of vigilance in ours with the serpent. But the persecution of the Church, whether it come from the Dragon, or from the Lion, never ceases; and the enemy is more to be feared when he is deceiving, than whilst he is raging. At that time he used to constrain Christians to deny Christ, at the present time he persuades them to deny Christ. His manner then was to constrain by force, now he persuades. At that time then he brought violence to bear upon us; at this time treachery; at that

VER.  
12.  
Mat. 24,  
13.

ib. 23.

Ps. 91,  
13.

1<sup>2</sup> Cor.  
11, 2, 3.

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XL.

<sup>1</sup> Dona-  
tists.

<sup>2</sup>because  
of state  
laws.  
Cod.Th.  
I. 16.  
(Ben.)

time he was seen, when roaring against us; now, while he is wandering about with slippery stealth, he is seen with difficulty. In what way however he used at that time to force Christians to deny Christ, is well known. For they were dragged before judgment-seats, that they might deny Christ; and by confessing Him, they earned the crown. Now however he persuades men into denying Christ; and the reason that he succeeds in deceiving is, that he who is being persuaded to deny Christ, appears to himself to be (as it were) not departing from Christ. For what is said in these days by the Heretics<sup>1</sup> to the Catholic? ‘Come, and be a Christian.’ It is for this reason that they say, ‘Be a Christian,’ that he may say, “Am I not one?” It is a very different thing to say, “Come, be a Christian,” and to say, “Come, deny Christ.” The manifest danger, the roar of the lion, is heard long beforehand: is guarded against long beforehand. The slippery serpent makes his approaches, creeping along with stealthy gliding; stealing on with noiseless trail, insinuating into your ears his artful whisper, and he does not say, deny Christ; (for since the time that the Martyrs were crowned, who would listen to his voice?) but he says, ‘Be a Christian.’ And the other, (the extraordinary speech having made an impression upon him,) if the poison hath not yet penetrated him, replies, ‘Assuredly, I am a Christian already.’ But if he is moved, and bitten by the serpent’s fangs, answers, “Why do you say to me, Be a Christian? What? am I not a Christian already?” The other answers, “No.” “Am I then really not a Christian?” “No.” “Do you then make me one now, if I am not one already.” Come, then, but when you begin to be questioned by the Bishop, as to who you are, do not say, “I am a Christian,” or “I am a believer;” but say that you are not one, in order that you may be made one. For when he has heard the confession of a Christian believer, he dares<sup>2</sup> not baptize thee over again; but when he hears that he is not one, he gives it to him as that which he had not before; that he himself may have the appearance of being free from blame, in that he acts according to the other’s words. On which point, I demand of you, Heretic, why you think yourself to be free from blame? What is it that I hear in this your answer?

“That it is not you that deny Christ, but the other.” If he INTROD. who denies is in fault, what is he who teaches the person, who denies, to make that denial? Are you, however, in deed so perfectly free from blame, who, being a Christian, effect the same object by persuasion, that the Pagan used to effect by threats? And what do you effect by it? Do you remove what he had, because he denies what he really has? You do not make him not have it, but you make him have it to his own punishment! For what he has, he has. That Baptism is a kind of ‘character’ stamped upon him; it decorated the soldier; it convicts the deserter! For what is it you would do? You are building Christ upon Christ! If you yourself were *single* minded, you would not seek to *double* Christ. Then I would ask you, have you forgotten that Christ is a *stone*, and *the stone which the builders re-Matt. 21, 42.*jected, has become the head-stone of the corner? If Christ then be a stone, and you would lay Christ upon Christ, you have let slip what you heard in the Gospel, *there shall not<sub>Mat. 24,</sub>* be one stone upon another. Yet so great is the force of the<sup>2.</sup> connecting bond of charity, that although many *living stones*<sup>1 Pet.</sup> meet together in the building of God’s Temple, yet they<sup>2, 5.</sup> altogether make but one stone. You however have split yourself off; you call men away from the “being built up;” you call them to a downfall! And these insidious designs are too common, and they never cease; and we see it, and we endure it with patience, and endeavour to check them to the best of our power by disputing with them, by refuting them, by meeting them, by threatening them, yet in all things loving them. And when, in spite of our so doing, they persevere in their evil way, and our heart consumes away with grief for our brother’s death, while it grieves over those who are without and fears for those within, in the midst of the manifold distresses and unceasing trials with which this life abounds, what shall we do? For from iniquity abounding thus, a kind of lethargy<sup>11 al.</sup> falls upon our charity. Because *iniquity aboundeth, the<sub>‘ luke- warm- ness.’</sub>*lore of many waxeth cold. And what else should we do,<sup>Mat. 24, 12.</sup> but what follows, if at least by His help we may be able to<sup>Mat. 24, 13.</sup> do it. *He that shall endure unto the end, the same shall be saved.*



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2. Let us say then what this Psalm says. (Ver. 1.) *I waited patiently for the Lord.* I waited patiently for the promise of no mere mortal, who can both deceive and be himself deceived: I waited for the consolation of no mere mortal, who may be consumed by sorrow of his own, before he gives me comfort. Should a brother mortal attempt to comfort me, when he himself is in sorrow likewise? Let us mourn in company; let us weep together, let us *wait patiently* together, let us join our prayers together also. Whom did I wait for but for the Lord? The Lord, Who though He puts off the fulfilment of His promises, yet never recals them? He will make it good; assuredly He will make it good, because He has made many of His promises good already: and of God's truth we ought to have no fears, even if as yet He had made none of them good. Lo! let us henceforth think thus, 'He has promised us every thing; He has not as yet given us possession of any thing; He is a sponsible Promiser; a faithful Pay-master: do you but shew yourself a dutiful exactor of what is promised; and if you be *weak*, if you be one of the little ones, claim the promise of His mercy. Do you not see tender<sup>1</sup> lambs striking their dams' teats with their heads, in order that they may get their fill of milk? *I waited patiently for the Lord*, says he. And what does He in return? Has He turned away His face from thee? Hath He despised thee when waiting patiently upon Him? Or has He perhaps not seen thee? Not so, by any means. But what has He done to thee?

<sup>1</sup> al.  
'very  
small'

*And He took heed unto me, and heard my cry.* He took heed to it, and He heard it. See thou hast not waited in vain. His eyes are over thee. His ears turned towards thee. For, *the eyes of the Lord are upon the righteous, and His ears are open unto their cry.* What then? Did He not see thee, when thou usedst to do evil and to blaspheme Him? What then becomes of what is said in that very Psalm, *The face of the Lord is upon them that do evil*<sup>a</sup>? But for what end? *That He may cut off the remembrance of them from the earth.* Therefore, even when thou wert wicked, He *took heed* of thee; but He *took no heed* to thee<sup>b</sup>.

Ps. 34,  
15.

<sup>a</sup> Ps. 34, 16. E. V. "against." Lat. Vulg. *super*.

<sup>b</sup> Attendebat *te*; sed non attendebat *tibi*.



So then to him who *waited patiently for the Lord*, it was not enough to say, *He took heed of me*, He says, *He took heed to me*; that is, He took heed by comforting me, that He might do me good. What was it that He took heed to? *and He heard my cry.*

3. And what hath He accomplished for thee? What hath He done for thee. (Ver. 2.) *He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.* (Ver. 3.) *And He hath put a new song in my mouth, even praise unto our God.* He hath given us great blessings already: and still He is our debtor; but let him who hath this part of the debt repaid already, believe that the rest will be also, seeing that he ought to have believed even before he received any thing. Our Lord has employed facts themselves to persuade us, that He is a faithful promiser, a liberal giver. What then has He already done? *He has brought me out of a horrible pit.* What horrible pit is that? It is the depth of iniquity, from the lusts of the flesh, for this is meant by *the miry clay*. Whence hath He brought thee out? Out of a certain deep, out of which thou criest out in another Psalm, *Out of the deep have I called unto Thee, O Lord.* And those who are already “crying out of the deep,” are not absolutely in the lowest deep: the very act of crying is already lifting them up. There are some deeper in the deep, who do not even perceive themselves to be in the deep. Such are those who are proud despisers, not pious entreaters for pardon; not tearful criers for mercy: but such as Scripture thus describes. *The sinner<sup>d</sup> when he comes into the depth of evil despiseth.* For he is deeper in the deep, who is not satisfied with being a sinner, unless instead of confessing he even defends his sins. But he who has already *cried out of the deep*, hath already lifted up his head in order that he might ‘cry out of the deep,’ has been heard already, and has been *brought out of the horrible pit, and out of the mire and clay.* He already has faith, which he had not before; he has hope, which he was before without; he now walks in Christ, who

VER.  
2. 3.

Ps. 130,  
1.

Prov.  
18, 3.

<sup>c</sup> Or thus, ‘what horrible pit is that? the *miry clay*.’  
It is the depth of iniquity. From the <sup>d</sup> Eng. Vers. *When the wicked cometh, then cometh also contempt.*

- before used to go astray in the devil. For on that account  
 it is that he says, *He hath set my feet upon a rock, and  
 established my goings.* Now that Rock was Christ. Sup-  
 posing that we are upon the rock, and that our goings are  
 ordered, still it is necessary that we continue to walk; that  
 we advance to something farther. For what did the  
 Apostle Paul say when now upon the Rock, when his goings  
 had now been established? *Not as though I had already  
 attained, either were already perfect: Brethren, I count not  
 myself to have apprehended.* What then has been done for  
 thee, if thou hast not apprehended? On what account dost  
 thou return thanks, saying, *But I have obtained mercy?* Be-  
 cause his goings are now established, because he now walks  
 on the Rock? For what does He say, *But this one thing I  
 do, forgetting what is behind.* What is behind? *The horri-  
 ble pit.* What is behind? It is the mire and clay, the lusts  
 of the flesh, the darkness of iniquities. *Forgetting those  
 things which are behind, and reaching forth unto those  
 which are before.* Now he would not speak of himself as  
 reaching forth unto those things which are before, if he had  
 already reached them. For the mind reacheth forwards  
 from longing for an object desired; not from delight in one  
 obtained. *Reaching forth,* he says, *to those which are before,*  
*I press toward the prize of the high calling of God in Christ*  
*Jesus.* He was then on his course, he was hastening on to  
 the victory. And in another place, when now close to the  
 prize, he cries, *I have finished my course.* Therefore, when  
 he was saying, *I press forward toward the prize of my high*  
*calling,* because *his feet were now set on the Rock,* and *his*  
*goings were ordered,* because he was now walking on the  
 right way, he had something to return thanks for; something  
 to ask for still; returning thanks for what he had received  
 already, while he was claiming that which still remained due.  
 For what things already received was he giving thanks? For  
 the remission of sins, for the illumination of faith; for the  
 strong support of hope, for the fire of charity. But in what  
 respects had he still a claim of debt on the Lord? *Hence-  
 forth,* he says, *there is laid up for me a crown of righteous-  
 ness.* There is therefore something due to me still. What  
 is it that is due? *A crown of righteousness, which the Lord,*

*the righteous Judge, shall give me at that day.* He was at first a loving Father to *bring him forth from the horrible pit*; to forgive his sins, to rescue him from *the mire and clay*; hereafter he will be a *righteous Judge*, requiting to him walking rightly, what He promised; to him, (I say,) unto whom He had at the first granted that power to walk rightly. He then as a *righteous Judge* will repay; but whom will he repay? *He that endureth unto the end, the same shall be saved.* VER.  
2, 3.  
  
Mat. 10,  
22.

4. Ver. 3. *He hath put a new song in my mouth.* What new song is this? *Even a hymn unto our God.* Perhaps you used to sing hymns to strange gods; old hymns, because they were uttered by the *old man*, not by the *new man*; let the *new man* be formed, and let him sing a *new song*; being himself made *new*, let him love those *new things* by which he is himself made new. For what is more Ancient than God, Who is before all things, and is without end and without beginning. He becomes *new* to thee, when thou returnest to Him; because it was by departing from Him, that thou hadst become old; and hadst said, *I have waved old* Ps. 6, 7. *because of all mine enemies.* We therefore utter a *hymn unto our God*; and the hymn itself sets us free. *For I will call upon the Lord to praise Him, and I will be safe from all mine enemies.* For a hymn is a song of praise. Call on God to *praise Him*, not to find fault with Him. For when you call on God to destroy your enemy, when you would fain rejoice in another's ill, and call on God to bring this ill about, you are trying to make Him a partaker of your own malice. Now if you make Him a partaker of your own malice, you call upon Him, not to praise, but to reflect upon Him. For you think God to be *such an one as yourself*. Whence in another place it is said unto you, *These things* Ps. 50,  
21. *hast thou done, and I kept silence: and thou thoughtest wickedly that I was altogether such an one as thyself.* Call on the Lord then to praise Him. Think Him not to be like unto thee, that thou mayest thyself become like unto Him. For, *Be ye therefore perfect, even as your Father is* Mat. 5,  
48.  
v. 45. *perfect*; He, Who makes *His sun to rise on the evil, and on the good*; and sendeth rain on the just and the unjust. Praise thou, therefore, the Lord, so as not to wish ill unto

Psalm XL. thine enemies. 'And how much good,' (sayest thou,) 'am I to wish him.' As much as to thine own self. For it will not be out of what is thine that they will receive the gift of becoming good; nor will what is to be given to them, be a diminution of what thou possessest. Thine enemy is thine enemy, because he is wicked; as soon as he becomes good, he becomes thy friend and thy partner; so that thou mayest be willing to possess in conjunction with him, what thou before desiredst; He will henceforth be thy brother. Call then on God to praise Him: sing an hymn unto thy God.

Ps. 50, 23. *The sacrifice of praise, (He says,) glorifieth Me.* What? Will God's glory be greater because thou glorifiest Him? Or do we add any thing to God's glory, when we say to Him, 'I glorify Thee, O my God;' or make Him more holy, when we say to Him, 'I bless Thee, O my God?' When He Himself blesseth us, He maketh us more holy: He maketh us more happy: when He glorifieth us, He maketh us more glorious, more honourable: when we glorify Him, it profiteth ourselves, not Him. For how do we glorify Him? It is by calling Him, not by making Him, glorious. What then does He go on to say, after saying, *The sacrifice of praise glorifieth Me.* Lest thou shouldest think that thou doest any thing for God, by offering Him the sacrifice of praise He says, *And there is the way, where I will shew unto him my salvation*<sup>d</sup>. Thou seest that it is thyself, not God, that it will profit, if thou praisest God. Dost thou praise God? Thou art walking in the right way. Dost thou reflect upon Him? Then hast thou lost the way.

5. *And He hath put a new song in my mouth, even a hymn unto our God.* If haply any one asks, what person is speaking in this Psalm? I would say briefly, "It is Christ." But as ye know, brethren, and as we must say frequently, Christ sometimes speaks in His own Person, in the Person of

Eph. 5, 23. our Head. For He Himself is *the Saviour of the Body.* He is our Head; [even He,] the Son of God, Who was

Rem. 8, 34. born of the Virgin, suffered for us, *rose again for our justification*, sitteth at the right hand of God, to make intercession for us: Who is also to recompense to the evil and to

<sup>d</sup> E. V. *To him that ordereth his conversation aright, will I shew the salvation of God.*

the good, in the judgment, all the evil and the good that they have done. He deigned to become our Head; to become *the Head of the Body*, by taking of us that flesh, in which He should die for us; that flesh which He also raised up again for our sakes, that in that flesh He might place before us an instance of the resurrection; that we might learn to hope for that, of which we heretofore despaired, and might henceforth have our feet upon the rock, and might walk in Christ. He then sometimes speaks in the name of our Head; sometimes also He speaks of us who are His members. For both when He said, *I was an hungred, and ye gave Me meat*, He spoke on behalf of His members, not of Himself: and when He said, *Saul, Saul, why persecutest thou Me?* The Head was crying on behalf of its members: and yet He did not say, *Why dost thou persecute My members?* but, *Why persecutest thou Me?* If He suffers in us, then shall we also be crowned in Him. Such is the love of Christ. What is there can be compared to this? This is the thing on account of which *He hath put a hymn in our mouth*, and this He speaks on behalf of His members.

VER.  
2. 3.

Mat. 25,  
35.

Acts 9,  
4.

6. *The just shall see and shall fear, and shall trust in the Lord. The just shall see.* Who are the just? The faithful; because it is *by faith that the just shall live*. For there is in the Church this order, some go before, others follow; and those who go before make themselves *an example* to those who follow; and those who follow imitate those who go before. But do those then follow no one, who exhibit themselves as an ensample to them that come after? If they follow no one, at all, they will fall into error. These persons then must themselves also follow some one, that is, Christ Himself. For all the better sort of persons in the Church, for whom there now remained no longer any man worthy to be a model for their imitation; because, by the proficiency they have made, they had left all others behind; for them Christ Himself remains, as One Whom they may follow even unto the end. And that there are degrees of precedence you see by the Apostle Paul, saying, *Be ye followers of Me, even as I also am of Christ*. Let those then who have already had their goings established on the Rock, let them be an example to the believers. *But be thou*, saith he, *an example of the be-*

Hab. 2,  
4.

1 Cor.  
11, 1.

1 Tim.  
4, 8.



PSALM  
XII.Civita-  
tis Na-  
talem.

*liervers.* These very *believers* are the just, who, fixing their eyes on those who precede them in goodness, follow them in the way of imitation. In what way do they follow? *The just shall see, and fear.* "Shall see, and shall fear" to follow the evil way; when they see that all the better sort of persons have already chosen the good way; and they say in their hearts, just as travellers are wont to do, when being themselves in uncertainty about the road, and wavering, as it were, as to which they should travel by, they observe others walking on a certain road with confidence, and say to themselves, It is not without reason that these men go this road, while they are intending to arrive at the same point with ourselves; and wherefore is it that they go this way with great confidence, except that it is fatal to go the other. *The just therefore, shall see, and shall fear.* They see a narrow way on the one hand; on the other side, a broad road: on this side they see few, on the other many. But thou art a just man; count them not, but weigh them; bring "a just balance," not a *deceitful* one: because thou art called just. *The just shall see, and fear,* applies to thee. Count not therefore the multitudes of men that are filling the "broad ways," that are to fill the circus to-morrow; celebrating with shouts the City's Anniversary, while they defile the City itself by evil living. Look not at them; they are many in number; and who can count them? But there are a few travelling along the narrow road. Bring forth the balance, I say. Weigh them; see what a quantity of chaff you lift up on the one side, against a few grains of corn on the other. Let this be done, by *the just*, the *believers*, who are to follow. And what shall they who precede, do? Let them not be proud, let them not *exalt themselves*; let them not deceive those who follow them. How may they deceive those who follow them? By promising them salvation in themselves. What then ought those who follow to do? *The just shall see, and fear: and shall trust in the Lord*; not in those who go before them. But indeed they fix their eyes on those who go before them, and follow and imitate them; but they do so, because they consider from Whom they have received the grace to go before them; and because they trust in Him. Although

therefore they make these their models, they place their <sup>VER.</sup> trust in Him from Whom the others have received the grace, <sup>4.</sup> whereby they are such as they are. *The just shall see it, and fear, and shall trust in the Lord.* Just as in another Psalm, *I lift up mine eyes unto the hills*, we understand by <sup>Ps. 121,</sup> hills, all distinguished and great spiritual persons in the <sup>1.</sup> Church; great in solidity, not by swollen inflation. By these it is that all Scripture hath been dispensed unto us; they are the Prophets, they are the Evangelists; they are sound Doctors: to these *I lift up mine eyes, from whence shall come my help.* And lest you should think of mere human help, he goes on to say, *My help cometh from the Lord, Which made heaven and earth. The just shall see it, and fear, and shall trust in the Lord.*

7. Come then, all those who would fain trust in the Lord, who see and fear. Let them fear to walk the evil way; the *broad road*. Let them choose the narrow road, there where there are some persons' goings *established on the Rock*. Let them now hear what they ought to do.

Ver. 4. *Blessed is that man, that maketh the name of the Lord his trust, and hath not respected vanities or lying mad-nesses.* Behold the way by which thou wouldest fain have gone. Behold the *multitude that fill the 'broad way'.* It is <sup>1</sup> a street not without reason *that road leads to the amphitheatre.* It is <sup>perhaps</sup> not without reason it leads to Death. <sup>so nam-</sup> The *broad way* leads <sup>ed.</sup> unto death, its breadth delights for time: its end is strait- <sup>Matt. 7,</sup> <sup>13.</sup> ness to all eternity. Aye; but the multitudes murmur; the multitudes are rejoicing together; the multitudes are hastening along; the multitudes are flocking together! Do not thou imitate them; do not turn aside after them: they are *vanities, and lying madnesses.* Let the Lord thy God be thy hope. Hope for nothing else from the Lord thy God; but let the Lord thy God Himself be thine hope. For many persons hope to obtain from God's hands riches, and many perishable and transitory honours; and, in short, any thing else they hope to obtain at God's hands, except only God Himself. But do thou seek after thy God Himself: nay, indeed, despising all things else, make thy way unto Him! Forget other things, remember Him. Leave other things behind, and *press forward* unto Him. Surely it is He Him- <sup>Phil. 3,</sup> <sup>14,</sup>

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self, Who set thee right, when turned away from the right path; Who, now that thou art set in the right path, guides thee aright, Who guides thee to thy destination. Let Him then be thy hope, Who both guides thee, and guides thee to thy destination. Whither does worldly covetousness lead thee? And to what point does it conduct thee at the last? Thou didst at first desire a farm; then thou wouldest possess an estate; thou wouldest shut out thy neighbours; having shut them out, thou didst set thy heart on the possessions of other neighbours; and didst extend thy covetous desires till thou hadst reached the shore: arriving at the shore, thou covetest the islands: having made the earth thine own, thou wouldest haply seize upon heaven. Leave thou all thy loves. He Who made heaven and earth is more beautiful than all.

8. *Blessed is the man that maketh the name of the Lord his hope, and who hath not regarded vanities and lying madnesses.* For whence is it that *madness* is called "lying?" Insanity is a lying thing, even as it is sanity that sees the Truth. For what thou seest as good things<sup>1</sup>, thou art deceived; thou art not in thy sound senses: a violent fever has driven thee to frenzy: that which thou art in love with is not a reality. Thou applauded the charioteer; thou cheerest the charioteer; thou art madly in love with the charioteer. It is *vanity*; it is a *lying madness*. 'It is *not*,' (he cries.) "Nothing can be better; nothing more delightful. What can I do for one in a state of high fever? Pray ye for such persons, if you have any feelings of compassion in you. For the physician himself also in a desperate case generally turns to those in the house, who stand around weeping; who are hanging on his lips to hear his opinion of the patient who is sick and in danger. The physician stands in a state of doubt: he sees not any good to promise; he fears to pronounce evil, lest he should excite alarm. He devises a thoroughly modest sentence; "The good God can do all things. Pray ye for him." Which then of these madmen shall I check? Which of them will listen to me? Which of them would not call us miserable? Because they suppose

<sup>1</sup> Mss. want 'putas;' with it, the sense is, 'What you see, you think to be good things.'

us to have lost great and various pleasures, of which they are madly fond, in that we are not as madly in love with them as they are: and they do not see that they are *lying* pleasures. When I offer him an egg, or hold forth the cup that is to restore health to him, I hurt him. And when shall I find a way, whereby to restore him to health? Should I exhort him to take refreshment, lest he should sink from exhaustion, and not attain to sound health, he presents his fists; he wishes to vent his fury upon his physician. And though he strike one, still let him be loved; though he do one an injury, let him not be given over; he will return to a sound mind, he will thank us by and bye. How many are there here, who examine themselves, who consider each other, and speak of each other in the Church of God: who in the Holy Church's bosom observe that their now rightly-directed desires after the word of God, after the offices and duties of charity, after the frequenting of Christ's flock, do not stray from the Church, they look at each other, and talk of each other in turns. "Who is this passionate lover of the Circus? Who is this lover and admirer of such an actor, and such a gladiator?" He applies it to another; and the other to him. Assuredly these things are true; assuredly we rejoice in persons of this description. If we rejoice in such persons as these, let us not despair of such persons as these. Let us pray for them; dearly beloved: it is out of these, out of the number of those who once composed the number of the ungodly, that the number of the Saints is increased. *And hath not respected vanities, and lying madnesses.* "Such a one has won," he cries; "he harnessed such and such a horse," he proclaims aloud. He would fain be a kind of diviner; he aspires to the honours of divination by abandoning the fountain of Divinity; and he frequently pronounces an opinion, and is frequently mistaken. Why is this? Even because they are *lying madnesses*. But why is it that what they say sometimes comes true? That they may lead astray the foolish ones; that by loving the semblance of truth there, they may fall into the snare of falsehood: let them be left behind, let them be *given over*, let them be *cut off*. If they were members of us, they

VER.  
4.

Text  
doubtful

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Col. 3, 5.

must be mortified. *Mortify*, he says, *your members which are upon the earth*. Let our God be our hope. He Who made all things, is better than all! He Who made what is beautiful, is more beautiful than all that is such. He Who made whatever is mighty, is Himself mightier. He Who made whatever is great, is Himself greater. He will be unto you every thing that you love. Learn in the creature to love the Creator; and in the work Him Who made it. Let not that which has been made by Him detain thine affections, so that thou shouldest lose Him by Whom thou thyself wert made also. *Blessed, then, is the man, that maketh the Name of the Lord his trust; and hath not respected vanities and lying madnesses.*

9. Perhaps he, who being impressed by that verse, desires to amend his ways, and being seized by fear for the righteousness of faith, shall desire to walk the narrow road; perhaps he (I say) will say unto us, I shall not be able to persevere in walking, if I have nothing to behold. What are we to do then, brethren? Are we to leave him altogether without a spectacle? He will die; he will not persevere; He will not follow us. What shall we do then? We will give him other sights in exchange for sights [like these]. And what sights shall we present to the Christian, whom we would fain divert from those sights? I thank the Lord our God; He in the following verse of the Psalm hath shewn us, what sights we ought to present and offer to spectators who would fain have sights to see? Let us now suppose him to be weaned from the circus, the theatre, the amphitheatre; let him be looking after, let him by all means be looking after, some sight to see; we do not leave him without a spectacle. What then shall we give in exchange for those? Hear what follows.

Ver. 5. *Many, O Lord my God, are the wonderful works which Thou hast made.* He used to gaze at the *wonderful works* of man; let him now contemplate the wonderful works of God. *Many are the wonderful works that God has made.* Why are they become vile in his eyes? He praises the charioteer guiding four horses; running all of them without fault and without stumbling. Perhaps the Lord has not made such *wonderful works* in things spiritual. Let him



control lust<sup>1</sup>, let him control cowardice<sup>2</sup>, let him control injustice, let him control imprudence, I mean, the passions which falling into excess produce those vices; let him control these and bring them into subjection, and let him hold the reins, and not suffer himself to be carried away; let him guide them the way he himself would have them go; let him not be forced away whither he would not. He used to applaud the charioteer, he himself shall be applauded for his own charioteering; he used to call out that the charioteer should be invested with a dress of honour; he shall himself be clothed with immortality. These are the spectacles, these the sights that God exhibits to us. He cries out of heaven, "My eyes are upon you. Strive, and *I will* assist you; triumph, and I will crown you." *Many, O Lord my God, are the wonderful works which Thou hast made.*

*And in Thy thought there is none that is like unto Thee.* Now then look at the actor! For the man hath by dint of great pains learnt to walk upon a rope; and hanging there he holds thee hanging in suspense. Turn to Him who exhibits spectacles far more wonderful. This man hath learned to walk upon the rope; but hath he caused another to walk on the sea? Forget now thy theatre; behold our Peter; not a walker on the rope, but, so to speak, a walker on the sea<sup>3</sup>. And do thou also walk on other waters, (though not on those on which Peter walked, to symbolize a certain truth,) for this world is a sea. It hath a deleterious bitterness; it hath the waves of tribulations, the tempests of temptations; it hath men in it who, like fish, delight in their own ruin, and prey upon each other; walk thou here, set thou thy foot on this. Thou wouldest see sights; be thyself a *spectacle*. That thy spirit may not sink, look on Him Who goes before thee, and says, *We have been made a spectacle unto this world, and unto angels, and unto men.* Tread thou on the waters; suffer not thyself to be drowned in the sea. Thou wilt not go there, thou wilt not "tread it under foot," unless it be His bidding, Who was Himself the first to walk upon the sea. For it was thus that Peter spoke. *If Thou art, bid me come unto Thee on the waters.* And because *He was*, He heard him when praying; He granted his wish to him when expressing his

VER.  
5.  
1 luxu-  
riam  
2 igna-  
viam

3 mari-  
ambu-  
lum

1 Cor.  
4, 9.

Matt.  
14, 28.

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desire; He raised him up when sinking. These are the *wonderful works* that the *Lord hath made*. Look on them; let faith be the eye of him who would behold them. And do thou also likewise; for although the winds alarm thee, though the waves rage against thee, and though human frailty may have inspired thee with some doubt of thy salvation, thou hast it in thy power to *cry out*, thou mayest say, *Lord, I perish*. He Who bids thee walk there, suffers thee not to perish. For in that thou now walkest *on the Rock*, thou fearest not even on the sea! If thou art without *the Rock*, thou must sink in the sea; for the Rock, on which thou must walk, is such an one, as is not sunk in the sea.

Mat. 14,  
30.

10. Observe then the *wonderful works* of God.

2 Tim.  
2, 19.

*I have declared, and have spoken; they are multiplied beyond number*. There is a *number*, there are some over and above the number. There is a fixed number that belongs to that heavenly Jerusalem. For *the Lord knoweth them that are His*; the Christians that fear Him, the Christians that believe, the Christians that keep the commandments, that walk in God's ways, that keep themselves from sins; that if they fall confess: they belong to *the number*. But are they the only ones? There are also some *beyond the number*. For even if they be but a few, (a few in comparison of the numbers of the larger majority,) with how great numbers are our Churches filled, crowded up to the very walls; to what a degree do they annoy each other by the pressure, and almost choke each other by their overflowing numbers. Again, out of these very same persons, when there is a public spectacle<sup>1</sup>, there are numbers flocking to the amphitheatre; these are over and above *the number*. But it is for this reason that we say this, that they may be in *the number*. Not being present, they do not hear this from us; but when ye have gone from hence, let them hear it from you. *I have declared*, he says, *and have spoken*. It is Christ Who speaks. *He hath declared it*, in His own Person, as our Head. He hath Himself declared it by His members. He Himself hath sent those who should *declare* it; He Himself hath sent the Apostles. Ps. 19, 4. *Their sound is gone out into all lands, and their words unto the ends of the world*. How great the number of believers

<sup>1</sup> munus

that are gathered together; how great the multitudes that flock together; many of them truly converted, many but in appearance: and those who are truly converted are the minority; those who are so but in appearance are the majority: because *they are multiplied beyond the number*. VER.  
6.

11. *I have declared, and have spoken: they are multiplied beyond number.* (Ver. 6.) *Sacrifice and offering Thou didst not desire.* These are the *wonderful works* of God; these are the *thoughts* of God, to which *no man's thoughts are like*; that the lover of sight-seeing may be weaned from curiosity<sup>1</sup>: and with us may seek after those more excellent, those more profitable things, in which, when he shall have attained unto them, he will rejoice; and will rejoice in such a manner as not to fear lest the person, on whom he sets his heart, should be conquered; for he sets his heart on the charioteer, who being beaten in the race, he is himself subjected to insults. When the charioteer wins, it is he himself who is invested with the dress of honour. And is the poor man who cheers him clothed also? The winner himself is clothed with the dress of honour; but instead of the man who is beaten, the other [who cheers him] is insulted. Why do you subject yourself to censure for him, with whom you do not divide the dress of honour. On our side, in our spectacles, this is ordered differently. In that racecourse, in that spectacle, *all indeed run*, said the Apostle Paul, *but one receiveth the prize*; the rest retire defeated. And they *endured unto the end* in the course; but since *one has received the prize*, the rest who have undergone the like toil remain where they were. On our side it is not so. As many as run, run, that is, perseveringly, even unto the end, all receive the crown: and he who comes in first has to wait, that he may be crowned together with him who comes after him. Inasmuch as it is not covetousness, but charity, that sets that contest on foot; all those who run love each other; and love itself is the race which they run. <sup>1</sup> al.  
'may be  
drawn to  
curio-  
sity'

12. *Sacrifice and offering Thou didst not desire*, saith the Psalm to God. For the men of old time, when as yet the true Sacrifice, which is known to the faithful, was foreshewn in figures, used to celebrate rites that were figures of the

<sup>1</sup> Cor.  
9, 24.

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reality that was to be hereafter; many of them understanding their meaning; but more of them in ignorance of it. For the Prophets and the holy Patriarchs understood what they were celebrating; but the rest of the "stiff-necked people" were so carnal, that what was done by them was but to symbolize the things that were to come afterwards; and it came to pass<sup>a</sup>, when that first sacrifice was abolished; when the burnt-offerings of *rams, of goats, and of calves*, and of other victims, had been abolished, *God did not desire them*. Why did God not desire them? And why did He at the first desire them? Because all those things were, as it were, the words of a person making a promise; and the expressions conveying a promise, when the thing that they promise is come, are no longer uttered. It is only until he gives [what he promised], that a person is a promiser; after he has bestowed it, he alters the expression. Of the thing, which he used to say that 'he was going to give it,' he now does not say, 'I will give it,' but, 'I have already given it,' changing his words. Why was this word at first approved by him, and afterwards changed? Because it was a word applicable to its own proper occasion; and for that its own proper occasion was approved. It was, then, when the gift was being promised, that it was pronounced; but when the thing promised had been bestowed, the expression of a promise was given up; that of a fulfilment of a promise was substituted. Those sacrifices then, as being but expressions of a promise, have been abrogated. What is that which has been given as its fulfilment? That *Body*; which ye know; which ye do not all of you know; which, of you who do know it, I pray God all may not know it unto condemnation. Observe the time when it was said; for the person is Christ our Lord, speaking at one time for His members, at another in His own person. *Sacrifice and offering*, said He, *Thou didst not desire*. What then? Are we left at this present time without a sacrifice? God forbid!

*But a Body hast Thou perfected for me*<sup>b</sup>. It was for this reason that Thou didst not desire the others; that Thou

<sup>a</sup> 'Et venit.' Some Mss. 'en venit veritas,' 'Lo, the Truth came,' which makes easier sense.

<sup>b</sup> *Corpus perfecisti*, Aug. *aures perfecisti*, Vulg. *corpus aptasti*, Heb. x. 5. Vulg.

mightest *perfect* this; before Thou *perfectedst* this, Thou VER. 7. didst desire the others. The fulfilment of the promise has done away with the words that express the promise. For if they still hold out a promise, that which was promised is not yet fulfilled. This was promised by certain signs; the signs that convey the promise are done away; because the Substance that was promised is come. We are in this *Body*. We are partakers of this *Body*. We know that which we ourselves receive; and ye who know it not yet, will know it bye and bye; and when ye come to know it, I pray ye may not receive it unto condemnation<sup>1</sup>. *For he that eateth and<sup>1</sup> judi-*  
*drinketh unworthily, eateth and drinketh damnation unto<sup>cium.</sup>*  
*himself.* 'A Body' hath been 'perfected' for us; let us be So Vulg. 1 Cor. 11, 29. made perfect in the Body.

13. *Sacrifice and offering Thou didst not desire; but a Body hast Thou perfected for me. Burnt-offerings also for sin hast Thou not required.*

Ver. 7. *Then said I, Lo, I come!* Must we expound, *Sacrifice and offering Thou didst not desire; but a Body hast Thou perfected for me? Burnt-offerings also for sin hast Thou not required;* (which things He before did require;) *Then said I, Lo, I come!* It is time that what *was promised should come*; because the signs, by means of which they were promised, have been put away. And indeed, Brethren, observe these put away; those fulfilled. Let the Jewish nation at this time shew me their priest, if they can! Where are their sacrifices? They are brought to an end<sup>2</sup>; they are put away now. Should we <sup>2</sup>peri-  
at that time have rejected them<sup>3</sup>? We do reject them <sup>erunt</sup>  
now; because, if you chose to celebrate them now, it were <sup>3</sup>repro-  
unseasonable<sup>4</sup>; unfitting to the time; incongruous. You are <sup>baremus</sup>  
still making promises; I have already received! There has <sup>4</sup>intem-  
remained to them a certain thing for them to celebrate; that <sup>porale</sup>  
they might not remain altogether without a sign. For Cain, the elder brother who slew his younger brother, received a sign, that no man should kill him: as it is written in Genesis, *And the Lord set a mark upon Cain, lest any one should kill<sup>Gen. 4, 15.</sup>*  
*him.* So too does the Jewish nation remain also. All nations that are subject to the Roman law have merged in the Roman rule; they have incorporated their super-



PSALM XL. stitions ; and have afterwards begun to detach themselves from them, through the grace of our Lord Jesus Christ. But

that nation has remained the same as ever with her sign of circumcision, and with her sign of unleavened bread ; Cain hath not been slain. He has not been slain ; he bears his mark about him. *He is cursed from the earth, which hath opened her mouth to receive his brother's blood from his hand.* For he indeed shed the blood ; he did not receive it ; he shed it ; another earth received it ; and from that *earth, which opened her mouth, and received it*, he has been *cursed* ; and that earth, whose mouth received the blood, is the Church. It is from this, then, that he is cursed. And that is the *blood which crieth unto Me from the earth.* For it was of this earth that the Lord said, *The voice of thy brother's blood crieth unto Me from the earth.* Cries, he saith, *unto Me from the earth.* Cries unto the Lord ! But he who shed the Blood is dumb ; because he hath not drunk of It. In such a case then are they ; like Cain with his mark. The sacrifices, however, which used to be performed there, have been put away ; and that which remained unto them for a sign like that of Cain, hath by this time been fulfilled ; and they know it not. They slay the Lamb ; they

eat the unleavened bread. *Christ has been sacrificed for us, as our Passover.* Lo, in the sacrifice of Christ, I recognise the Lamb that was slain ! What of the unleavened bread ?

*Therefore*, says he, *let us keep the feast ; not with old leaven, neither with the leaven of wickedness*, (he shews what is meant by *old* ; it is *stale flour* ; it is *sour*,) *but in the unleavened bread of sincerity and truth.* They have continued in the shade ; they cannot abide the Sun of Glory. We are already in the light of day. We have *the Body of Christ*, we have the Blood of Christ. If we have a new life, let us *sing a new song, even a hymn unto our God. Burnt offerings for sin Thou didst not desire.* Then said I, *Lo, I come !*

<sup>1</sup> capite 14. *In the head<sup>1</sup> of the Book it is written of me, that (ver. 8.) I should fulfil Thy will : O my God, I am willing, and Thy Law is within my heart.* Behold ! He turns His regards to His members. Behold ! He hath Himself fulfilled

<sup>2</sup> capte. *the will of the Father.* But in what *beginning<sup>2</sup> of a Book* is

it written of Him? Perhaps in the beginning of this Book of VER. Psalms. For why should we seek far for it, or examine into 9. other books for it? Behold! it is written in the beginning of this Book of Psalms! *Blessed is the man who hath not* Ps. 1, *walked in the counsel of the ungodly; nor stood in the way* 1. 2. *of sinners; nor sat in the seat of scorers. But His will is in the Law of the Lord; that is, 'O my God, I am willing,' 'and Thy Law is within my heart;'* that is the same as, *And in His Law doth he meditate day and night.*

15. Ver. 9. *I have well declared Thy righteousness in the great congregation.* He now addresses His members. He is exhorting them to do what He has already done. He has declared; let us declare also. He has suffered; let us "suffer with Him." He has been glorified; we shall Rom. 8, be "glorified with Him." *I have declared Thy righteous-* 17. *ness in the great congregation.* How great an one is that? In all the world. How great is it? Even among all nations. Why among all nations? Because He is the Seed of Gen. 22, Abraham, in Whom all nations shall be blessed. Why 18. among all nations? *Because their sound hath gone forth* Ps. 19, 4. *into all lands.*

*In the great congregation. Lo! I will not refrain my lips, O Lord, and that Thou knowest.* My lips speak; I will not refrain them from speaking. My lips indeed sound audibly in the ears of men; but *Thou knowest* mine heart. *I will not refrain my lips, O Lord; that Thou knowest.* It is one thing that man heareth; another that God knoweth. That the 'declaring' of it should not be confined to the lips alone, and that it might not be said of us, *Whatsoever things they say unto you, do; but do not* Mat. 23, *after their works;* or lest it should be said to the people, 3. "praising God with their lips, but not with their heart," *This people honoureth Me with their lips, but their heart is* Isa. 29, *far from Me;* do thou make audible confession with thy 31. lips; draw nigh with thine heart also<sup>c</sup>. *For with the heart* Rom. 10, *man believeth unto righteousness; but with the mouth con-* 10. *fession is made unto salvation.* In case like unto which that thief was found, who, hanging on the Cross with the Lord,

<sup>c</sup> sona labiis, propinqua corde.

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did on the Cross acknowledge the Lord. Others had refused to acknowledge Him while working miracles; this man acknowledged Him when hanging on the Cross. That thief had every other member pierced through; his hands were fastened by the nails; his feet were pierced also; his whole body was fastened to the tree; the body was not disengaged in its other members; the heart and the tongue were disengaged<sup>d</sup>; *with the heart he believed; with the tongue he made confession. Remember me, O Lord, he said, when Thou comest into Thy kingdom.* He hoped for the coming of his salvation at a time far remote; he was content to receive it after a long delay; his hope rested on an object far remote. The day, however, was not postponed! His words were, *Remember me, when Thou comest into Thy kingdom.* The answer was, *This day shalt thou be with Me in Paradise.* Paradise hath happy trees! This day hast thou been with Me on the Tree of the Cross. This day shalt thou be with Me on the Tree of Salvation.

Luke 23,  
42. &c.

16. *Lo! I will not refrain my lips, O Lord, Thou knowest.* In order that he may not *believe in heart* indeed, and through fear *refrain his lips* from professing what he has believed. For there are Christians, there are some have faith in their heart, and yet among the Pagans, malicious, treacherously flattering, mean, faithless, foolish insulters, if they are attacked on the score of being Christians, still have faith in their heart, and fear to confess it by their lips; they *refrain their lips* from uttering what they have within, what they know to be true. But the Lord

Mark 8, reproveth these persons; *Whosoever shall be ashamed of Me before men, of him will I be ashamed before My Father;* 38. that is, 'I will not acknowledge him; because he was 33. ashamed to confess Me before men, I will not confess him before My Father.' Let then the lips utter what the heart holds; this is prescribed against fear. Let the heart really hold what the lips utter; this is prescribed against hypocrisy. For sometimes there is fear, and you dare not say what you know to be true, what you believe. Sometimes hypocrisy; you say, and do not in reality believe in your heart. Let your lips agree with your heart. While you are seeking

Mat. 10,  
33.  
Luke 9,  
26.

<sup>d</sup> corpus illud non vacabat cæteris membris; lingua vacabat et cor.

peace from God, be at peace with yourself; let there be no disagreement between your lips and your heart. *Lo! I will not refrain my lips, O Lord, Thou knowest.* How saith he? What doth the Lord know? Inwardly in the heart, where man seeth not. Therefore he said also, *I have believed.* Lo! the heart holds, it already holds that which God may see. Let him not *refrain his lips.* He doth not refrain them. For what saith he? *Therefore have I spoken.* And because he spoke that which he believed, inquiring what he *should render unto the Lord for all His benefits toward him;* he adds, *I will take the cup of salvation, and call upon the name of the Lord.* He shrunk not back through fear of the Lord's words, *Can ye drink of the cup that I shall drink of?* For he confesses by the lips what he held in his heart; he attained even unto grace to suffer. And because he attained unto the grace to suffer, what harm did the enemy do? For in sooth *right dear in the sight of the Lord is the death of His Saints.* By those very deaths, for which the heathen madly raged, we are this day refreshed. We are celebrating the Martyrs' anniversary; we are setting before us the Martyrs' examples; we are "considering their faith;" the manner in which they were discovered; dragged forth, and stood before their judges. Knit together in the bond of unity in the Catholic Church, without aught of hypocrisy they confessed Christ: they, as being the members, desired to follow the Head, Which had gone before them! But who were they that desired this? Those who were patient in tortures; faithful in confession; truthful in their words. For they launched against the faces of those who were questioning them, the arrows of God; and they wounded them unto resentment; many they wounded too unto salvation. All these things we set before ourselves, and we are gazing upon them, and praying that we may imitate them. These are our Christian spectacles; on these God looks down from on high; to these He encourages us; for these He aids us; for these contests He sets prizes before us, and bestows them. *Lo! I have not refrained my lips.* See thou fear not, and so refrain thy lips. *O Lord, Thou knowest;* that that is really in the heart, which is uttered by the lips.

VER.  
9.

Ps. 116,  
10. &c.

Ps. 116,  
12. 13.

Mat. 20,  
22.

Ps. 116,  
15.



PSALM 17. Ver. 10. *I have not hid my<sup>e</sup> righteousness within my heart.* What is meant by *my righteousness*? My faith. Hab. 2, For, *the just shall live by faith.* As suppose the persecutor under threat of punishment, as they were once allowed to do, puts you to the question, ‘What art thou? Pagan or Christian?’ ‘A Christian.’ That is his *righteousness*. He believeth; he *lives by faith*. He doth not *hide his righteousness within his heart*. He has not said in his heart, ‘I do indeed believe in Christ; but I will not tell what I believe to this persecutor, who is raging against me, and threatening me. My God knoweth that inwardly, within my heart, I do believe. He knoweth that I renounce Him not.’ Lo! you say that you have this inwardly within your heart! What have you upon your lips? ‘I am not a Christian.’ Your lips bear witness against your heart. *I have not hid my righteousness within my heart.*

18. *I have declared Thy Truth and Thy Salvation.* I have declared Thy Christ. This is the meaning of, *I have declared Thy Truth and Thy Salvation.* How is *Thy Truth* Christ? *I am the Truth.* How is Christ *His Salvation*? Simeon recognised the infant in His Mother’s hands in the Temple, and said, *For mine eyes have seen Thy Salvation.* The old man recognised the little child; the old man having himself *become a little child*<sup>1</sup> in that infant, having been renewed by faith. For he had received an oracle from God; and it said this, ‘The Lord had said unto him, that he was not to depart out of this life, until he had seen the *Salvation of God*. This *Salvation of God* it is a good thing to have shewn unto men; but let them cry, *Shew us Thy mercy, O Lord, and grant us Thy Salvation.* But the *Salvation of God is among all nations*. For after he had said in a certain place, *God be merciful unto us, and bless us, and cause His face to shine upon us. That Thy way may be known upon earth,* he adds, *Thy saving health [is] among all nations.* First he says, *That Thy way be known upon earth*; and he goes on to say, *Thy Salvation is among all nations.* As if it were said unto him, “What way is that which thou

<sup>e</sup> E. V. “*Thy.*” So Vulg. also, ludes to Matt. 18, 3. ‘Except ye be converted, and *become as little children.*’  
<sup>1</sup> “*factus in puero puer.*” He al-



wouldest fain know? Men come themselves to the way. VER. 11.  
 For does the way ever come to men? Our *Way* did come unto men; found them wandering from *the Way*; called them to Itself when walking without It. Walk in Me, It saith, and ye shall not go astray. *I am the Way, and the Truth, and the Life.* Lest you should say, Where is God's John 14, 6.  
*Way*? To what country shall I go? What mountain shall I ascend? What plain shall I enquire after? 'Enquirest thou after God's *Way*?' is the answer. *The Salvation of God is God's Way*; and it is in every place, because, *Thy Salvation is among all nations. I have declared Thy Truth, and Thy Salvation.*

19. *I have not concealed Thy mercy and Thy Truth from the great congregation.* Let us be there; let us also be numbered among the members of this Body: let us not keep back *the mercy* of the Lord, and *the Truth* of the Lord. Wouldest thou hear what *the mercy of the Lord* is? Depart from thy sins; He will forgive thy sins. Wouldest thou hear what *the truth* of the Lord is? Hold fast righteousness. Thy righteousness shall receive a crown? For mercy is announced to you now; *Truth* is to be shewn unto thee hereafter. For God is not merciful in such a way as not to be just, nor just in such a way as not to be merciful. Does that mercy seem to thee an inconsiderable one? He will not impute unto thee all thy former sins: thou hast lived ill up to this present day; thou art still living; this day live well; then thou wilt not *conceal* this *mercy*. If this is meant by *mercy*, what is meant by *truth*? *Before Him shall* Mat. 25,  
*be gathered all nations, and He shall separate them one* 32.  
*from another, as a shepherd divideth his sheep from the goats; He shall set the sheep on His right hand, the goats on His left.* What awaits the sheep? *Come, ye blessed of* ib. 34.  
*My Father, inherit the kingdom prepared for you.* What is the doom of the goats? *Go into everlasting fire.* There there ib. 41.  
*is no place for repentance.* Because thou didst despise *the mercy of God*, thou shalt feel His *Truth*. If however thou hast not despised His mercy, thou shalt rejoice in His Truth.

20. *Ver. 11. Remove not Thou Thy mercies far from me, O Lord.* He is turning his attention to the wounded mem-

PSALM XL. bers. Because I have not *concealed Thy mercy and Thy Truth from the great congregation*, from the Unity of the Universal Church, look Thou on Thy afflicted members, look on those who are guilty of sins of omission, and on those who are guilty of sins of commission: and withhold not Thou Thy mercies. *Thy mercy and Thy Truth have continually preserved me.* I should not dare to turn from my evil way, were I not assured of remission; I could not endure so as to persevere, if I were not assured of the fulfilment of Thy promise. *Thy mercy and Thy Truth have continually preserved me.* I perceive that Thou art good; I perceive that Thou art just. I love Thee in that Thou art good; I fear Thee in that Thou art just. Love and fear effectually induce me; because *Thy mercy and Thy Truth have alway preserved me.* Why is it they that preserve one? and why is the eye not to be turned away from them? Even because,

Ver. 12. *Innumerable evils have compassed me about.* Who can number sins? Who can count his own sins, and those of others? A burden under which he was groaning, who said, *Cleanse Thou me from my secret faults; and from the faults of others, spare Thou Thy servant, O Lord.* Our own are too little; those of others are added to the burden. I fear for myself; I fear for a virtuous brother, I have to bear with a wicked brother; and under such burthen what shall we be, if God's mercy were to fail? Ps. 34, 18. *But Thou, Lord, remove not afar off.* Be Thou near unto us! To whom is the Lord near? Is. 57, 15. *Even unto them that are of a broken heart.* He is far from the proud: Ps. 138, 6. *He is near to the humble. For though the Lord is high, yet hath He respect unto the lowly.* But let not those that are proud think themselves to be unobserved: for the things that are high, He *beholdeth afar off.* He beheld afar off Luke 18, 9-14. the Pharisee, who boasted himself; He was near at hand to succour the Publican, who made confession. The one extolled his own merits; and concealed his wounds; the other boasted not of his merits, but laid bare his wounds. He came to the Physician; he knew that he was sick; and that he required to be made whole; he *dared not lift up his eyes to Heaven: he smote upon his breast.* He spared not

himself, that God might spare him; he acknowledged himself guilty, that God might *ignore* the charge against him. VER.  
12.  
He punished himself, that God might free him from punishment. Such expressions are there here; let us religiously hear, let us religiously love them: let us say these things with our hearts, with our tongues, with our very inmost marrow. Let no one think himself to be righteous: he who thus speaks, “lives;” and, O that he may live! He lives up to this time in this world; he lives up to this time, still, with death, he lives: and even if *the Spirit is life* Rom. 8,  
*because of righteousness*, yet is *the body nevertheless dead* 10.  
*because of sin.* And *the corruptible body weigheth down the* Wisd. 9,  
*soul, and the earthly tabernacle weigheth down the mind* 15.  
*that museth upon many things.* It belongs to thee then to cry, it belongs to thee to groan: it belongs to thee to confess thy sin: not to exalt thyself, not to boast thyself, nor to glory in thine own deserts. For even if thou hast any thing that thou mayest rejoice in, *what is there that thou hast* 1 Cor. 9,  
*not received?* (Ver. 12.) *For innumerable evils have com-* 7.  
*passed me about.*

21. *Mine iniquities have taken hold upon me, so that I could not see.* There is a something for us *to see*; what prevents us so that we see it not? Is it not iniquity? From beholding this [natural] light your eye is prevented perhaps by some humour penetrating into it; perhaps by smoke, or dust, or by something else that has been thrown into it: and you have not been able to raise your wounded eye to contemplate this light of day. What then? Will you be able to lift up your wounded heart unto God? Must it not be first healed, in order that thou mayest see? Do you not shew your pride, when you say, “First let me see, and then I will believe? Who is there who says this? For who that would fain see, says, ‘Let me see, and then I will believe?’ I am about to manifest the Light unto thee; or rather the Light Itself would fain manifest Itself to thee! To whom? It cannot manifest Itself to the blind. He does not see. Whence is it that he seeth not? It is that the eye is clogged by the multitude of sins. For what does he say? *Mine iniquities have taken hold upon me, so that I could not see.* Let his iniquities then be put away; let his sins be *loosed*;

PSALM XL. let the weight be removed from off the eye; let that which is wounded be healed; let the stinging ointment (as it were) of the Commandment be applied. First accomplish what is prescribed to thee: heal thine heart; make thine heart clean.

Matt. 5, 44. "Love thine enemy." "And who loves his enemy?" This is the prescription of your physician; it is bitter, but it is for your health. "What would you have me do to you?" (he says.) "You are so distressed in order to be healed." And he says more than this: "once healed, it will not be difficult for you; once healed, you will experience delight in loving your enemy; do but endeavour in order that you may be healed. In tribulations, in distresses, in trials be strong; endure to the end; it is the hand of a physician, not of an assassin." "See," (says he,) "having embraced the commandments, and held fast the faith, I will, as you bid me, first heal my heart; when healed, what shall I see? *Blessed are the pure in heart, for they shall see God.*" "This" (says he) "I cannot do now; *mine iniquities have taken hold of me, so that I could not see.*"

22. *They are more than the hairs of my head.* He subjects the number of the *hairs of his head* to calculation. Who is there can calculate the number of the hairs of his head? Much less can he tell the number of his sins, which exceed the number of the hairs of his head. They seem to be minute; but they are many in number. You have guarded against great ones; you do not now commit adultery, or murder; you do not plunder the property of others; you do not blaspheme; and do not bear false witness; those are the weightier kind of sins. You have guarded against great sins, what are you doing about your smaller ones? You have cast off the weight; beware lest the sand overwhelm you. *They are more in number than the hairs of my head.*

23. *And my heart hath forsaken me.* What wonder if thine heart is forsaken by thy God, when it is even *forsaken* by itself? What is meant by "faileth me," "forsaketh me?" Is not capable of knowing itself. He means this; *My heart hath forsaken me.* I would fain see God with mine heart; and cannot from the multitude of my sins: that is not enough; mine heart does not even know itself. For no one thoroughly knows himself: let no one presume upon his

own state. Was Peter able to comprehend with his own heart the state of his own heart, who said, *I will be with Thee even unto death?* There was a false presumption in the heart; there was lurking in that heart at the same time a real fear: and the heart was not able to comprehend the state of the heart. Its state was unknown to the sick heart itself: it was manifest to the physician. That which was foretold of him was fulfilled. God knew that in him which he knew not in himself: because his heart had forsaken him, his heart was unknown to his heart. *And mine heart hath forsaken me.* What then? What do we say? What do we cry?

Ver. 13. *Be pleased, O Lord, to deliver me.* As if he were saying, ‘*If Thou wilt, Thou canst make me clean.*’ *Be pleased to deliver me. O Lord, look upon me to help me.* Look<sup>1</sup>, that is, on the penitent members, members that lie in pain, members that are writhing under the instruments of the surgeon; but still in hope. *O Lord, look upon me to help me.*

VER.  
13. 14.  
Luke  
22, 33.

Matt. 8,  
2.  
Oxf.  
Mss.  
repeat  
‘respice’

24. Ver. 14. *Let them be ashamed and confounded together that seek after my soul to destroy it.* For in a certain passage he makes an accusation, and says, *I looked upon my right hand, and beheld; and there was no man who sought after my soul;* that is, there was no man to imitate Mine example. Christ in His Passion is the Speaker. *I looked on my right hand,* (that is, not on the ungodly Jews, but on Mine own right hand, the Apostles,) *and there was no man who sought after My soul.* So thoroughly was there no man to seek after My soul, that he who had presumed on his own strength, *denied My soul.* But because a man’s soul is sought after in two ways, either in order that you may enjoy his society; or that you may persecute him; therefore he here speaks of others, whom he would have *confounded and ashamed,* who are *seeking after his soul.* But lest you should understand it in the same way as when he complains of some who did not seek after his soul, He adds, *to destroy it;* that is, they seek after my soul in order to my death. *Let them be ashamed and confounded.* And, in truth, many “sought after His soul,” and were *ashamed and confounded:* they sought after His soul; and (as it seemed to them) they “took it away.” But it was He *Who had power to lay*

Ps. 142,  
4.

John 10,  
13.



PSALM XL. *it down, and power to take it again.* Therefore they triumphed when He laid it down; they were confounded when He took it again. *Let them be confounded and ashamed that seek after my soul to take it away.*

25. *Let them be turned backward<sup>g</sup> and put to shame that wish me evil. Turned backwards.* Let us not take this in a bad sense. He wishes them well; and it is His voice, Who said from the Cross, *Father, forgive them; for they know not what they do.* Wherefore then doth he say to them, that they should return *backwards*? Because they who before were proud, so that they fell, are now become humble, so that they may rise again. For when they are before, they are wishing to take precedence of their Lord; to be better than He; but if they go behind Him, they acknowledge Him to be better than they; they acknowledge that He ought to go before; that He should precede<sup>1</sup>, they follow. Thence He thus rebukes Peter giving Him evil counsel. For the Lord, when about to suffer for our salvation, also foretold what was to happen concerning that Passion itself; and Peter says, *Be it far from Thee*, "God forbid it!" "This shall not be!" He would fain have gone before his Lord; would have given counsel to his Master! But the Lord, that He might make him not go before Him, but follow after Him, says, *Get thee behind, Satan!* It is for this reason He said *Satan*, because thou art seeking to go before Him, Whom thou oughtest to follow; but if thou art behind, if thou follow Him, thou wilt henceforth not be *Satan*. What then? *Upon this Rock I will build My Church.*

26. *Let them be turned backward, and put to shame, that wish me evil.* They are evil-wishers, who even when they "give good words," do nevertheless, as far as depends on their hearts, curse. You say to some one, "Be a Christian<sup>h</sup>;" [he says,] "Aye, do you be a Christian! You!" He spoke of a good thing; but it is not what he said, but with what mind he said it, that is taken into the account; even as it was accounted to the Jews, when that man who was "born

<sup>g</sup> E. V. *driven backwards*, Text, Ita MSS. nec male si hic subauditur *convertantur.*

<sup>h</sup> Dicis alicui "esto Christianus." Ed. Lovan. dicit aliquis alicui, esto Sis Christianus. Sed tu. Ben. notes, Christianus, sed sis et tu Christianus.

blind" was made to see. When they were assailing him VER. 15. with insults, and pressing him hard, he said to them, *Will ye also be His disciples?* Then they cursed him. This is John 9, 27. sqq. what the Evangelist says; they cursed him, and said, "Be thou His disciple!" Though they cursed, the Lord blessed! He fulfilled what they said; still He recompensed to them the evil which they had spoken. *Let them be turned backwards, and put to shame, who wish me evil.* But there are others also who are not good either, who wish us good things, who are also to be guarded against. For just as the others speak evil, while they speak of what is good in us, but with a malicious disposition, so are there those who speak of what is evil in us, but with a good intention. I mean this. He who says to thee, "Be you a Christian<sup>1</sup>!" speaks of your good qualities, but with a bad intention; but he who says to you, "There is no man better than yourself," if he says that in speaking of bad actions, (seeing that *The wicked is praised in his own heart's desires, and he who doeth unrighteously is blessed<sup>k</sup>,*) he is speaking of your evil in terms of praise; just as the other spoke of your good qualities, and spoke evil of them; so he speaks of your bad qualities, and speaks well of them. But beware of both the one and the other description of enemy; and shun them. The one is raging against you, the other fawning upon you: the one employs reviling, the other praise; but the one is an enemy in his reviling, the other is insidious and designing in his praise. Beware of both of them; pray for protection against both. For he who prayed, *Let them be turned backward, and put to shame, who wish me evil,* thought of another class, who are treacherously wishing one evil, and "giving us good words" falsely.

Ver. 15. <sup>1</sup> *Let them speedily bear away their own confusion, that say unto me, Well done! Well done!* They praise you without reason. 'A great man! A good man! A man of education and of learning; but why a Christian? They praise those things in you which you should wish not to be praised; they find fault with that at which you rejoice.

<sup>1</sup> i. e. 'I leave it to you to be a Christian.'

<sup>k</sup> Ps. 10, 3. E. V. *The wicked boasteth of his own heart's desire, and blesseth the covetous whom the Lord*

<sup>1</sup> E. V. *Let them be desolate for a reward of their shame, that say unto me, Aha! Aha!*

PSALM  
XL.

But if perhaps you say, "What is it you praise in me, O man?" That I am a virtuous man? A just man? If you think this, Christ made me this; praise Him. But the other says, "Be it far from you. Do yourself no wrong! You yourself made yourself such." *Let them be confounded who say unto me, Well done! Well done!* And what follows?

1 Cor.  
1, 31.

Ver. 16. *Let all those that seek Thee, O Lord, rejoice and be glad. Those who seek not me, but Thee; who say not to me, Well done! Well done! but see me glory in Thee, if I have any thing whereof to glory; for he who glories, let him glory in the Lord. Let all those who seek Thee, Lord, rejoice and be glad.*

Rom. 4,  
5.

*And say continually, The Lord be magnified. For even if the sinner becometh righteous, thou shouldest give the glory to Him, Who justifieth the ungodly. Whether therefore it be a sinner, let Him be praised, Who calls him to forgiveness; or one already walking in the way of righteousness, let Him be praised, Who calls him to receive the crown! Let the Name of the Lord be magnified continually by such as love Thy salvation.*

Gal. 2,  
20.

Ver. 17. *But I. I for whom they were seeking evil, I whose life they were seeking, that they might take it away. But turn thee to another description of persons. But I to whom they said, "Well done! Well done!" I am poor and needy. There is nothing in me that may be praised as mine own. Let Him rend my sackcloth in sunder, and cover me with His robe. For, Now I live, not I myself; but Christ liveth in me. If it is Christ that liveth in thee, and all that thou hast is Christ's, and all that thou art to have hereafter is Christ's also; what art thou in thyself? I am poor and needy. Now I am not rich, because I am not proud. He was rich who said, Lord, I thank Thee that I am not as other men are; but the publican was poor, who said, Lord, be merciful to me a sinner! The one was belching from his fulness; the other from want was crying piteously, I am poor and needy! And what wouldest thou do, O poor and needy man? Beg at God's door; Knock, and it shall be opened unto thee.—As for me, I am poor and needy.*

Luke  
18, 11.

Matt. 7,  
7.

Ps. 15,  
22.

*Yet the Lord careth for me.—Cast thy care upon the Lord, and He shall bring it to pass. What canst thou*

effect for thyself by taking care? what canst thou provide for thyself? Let Him Who made thee *care for thee*. He Who cared for thee before thou wert, how shall He fail to have a care of thee, now that thou art what He would have thee be? For now thou art a believer, now thou art walking in the “way of righteousness.” Shall not He have a care for thee, Who *maketh His sun rise on the good and on the evil, and sendeth rain on the just and on the unjust?* <sup>VER. 17.</sup> <sup>Matt. 5, 45.</sup> Shall He neglect, desert, forsake thee, now that thou art a *just* man, and *alive by faith*? Nay even here He cherishes thee, even here He assists thee, even here furnishes thee with what is necessary for thee, and taketh away whatever is injurious. By “giving” He comforteth thee, that thou mayest be able to *endure unto the end*; by “taking away” He chastens thee, that thou mayest not be cast away. *The Lord careth for thee*. Be not thou careful about thyself. He bears thee Who created thee! Do not thou choose to fall out of the hands of thy Maker; thou wilt be broken, if thou fallest out of thy Maker’s hand. But it is a virtuous will that enables thee to continue in the hand of thy Maker. Say, “My God hath willed it so! He will sustain me; He will hold me fast!” Cast thyself upon Him; think not that He is a void <sup>m</sup>, so that thou wouldest fall headlong. Think not so in thyself. He hath said, *I fill heaven and earth also*. <sup>Jer. 23, 24.</sup> In no place is He wanting to thee. Be not thou wanting to Him; to thyself. *The Lord careth for me*.

Ver. 17. *Thou art my Help, and my Deliverer; make no tarrying, O my God*. He is calling upon God, imploring Him, fearing lest he should fall away: *Make no tarrying*. What is meant by “make no tarrying.” We lately read concerning the days of tribulation; *Unless those days should be shortened, there should no flesh be saved*. <sup>Mat. 24, 22.</sup> The members of Christ—the Body of Christ extended every where—are asking of God, as one single person, one single poor man, and beggar! For He too was poor, Who *though He was rich, yet became poor, that ye through His poverty might be made rich*. <sup>2 Cor. 8, 9.</sup> It is He that maketh rich those who are the true poor; and

<sup>m</sup> noli putare inane esse; ut quasi *the poor in spirit*; and Luke 6, 20, præcipiteris. *Blessed be ye poor*.

<sup>n</sup> Compare Matt. 5, 3. *Blessed are*

PSALM maketh poor those who are falsely rich. He crieth unto  
 XL.

Him; *From the end of the earth I cried unto Thee, when my heart was in heaviness.* There will come days of tribulations, and of greater tribulations; they will come even as the Scripture speaks: and as days advance, so are tribulations increased also. Let no one promise himself what the Gospel doth not promise. My brethren, consider, I pray you, whether our Scriptures have failed in any point; if they have said any thing, and the event has proved other than they said: it needs must be that even unto the end all things must in like manner come to pass, even as they have said. In this world Scripture doth not promise us ought but tribulations, distresses, difficulties, increase of sorrow, abundance of temptations. Let us prepare ourselves earnestly against these things, that we may not faint through want of preparation. You heard it said just now, *Woe to them that are with child, and to them that give suck.* They are *with child*, who are big with hope; they are *giving suck*, (i. e. feeding their babes at their breast,) who have already obtained what they desired. For the woman with child is big with a son, in hope; she doth not yet see her son. She who is now giving suck, is embracing what she hoped for. Let us then suppose a case in point, by way of illustration. That villa of my neighbour's is a handsome one! O that it were mine! O that I could join it to my own; and that I could make this estate and that but one! Avarice too has a love of unity. The quality it loves is good; but it knows not in what object that quality should rightly be loved. See he covets his neighbour's villa; but that neighbour is a rich, not a needy man; a man of consideration also, and of influence too; a man perhaps the effects of whose power you would have reason to fear, rather than to have any hopes of his property. The heart having no hope doth not conceive any wish. The soul doth not become pregnant. But if there be near a poor neighbour, who is either in necessity, so that he may possibly sell it, or against whom means of pressure may be employed, so that he may be compelled to sell, you fix your eye upon it; you hope for the villa; the soul conceives, is impregnated with the hope; the hope that you will be able to obtain the little villa, and the property of your poor

Mat. 24, 19.



neighbour. And when that poor man is reduced to difficulties, he comes to his richer neighbour, the man to whom he is perhaps in the habit of paying court, to whom he usually gives place, and rises up at his approach, and salutes him by bowing the head. ‘Give me money,’ he says, ‘I am in difficulties, I am pressed by my creditor.’ And the other answers, ‘I have not now the money by me.’ If he would sell the land, he would have it. We recognise this picture; such (persons) once were among us, may they be so no longer! It is not the case with us that we were alive yesterday, and to-day are not; there is yet room for amendment. Not as yet has that separation of the one class to *the right hand*, the other *to the left*, taken place. We are not yet in hell, where that rich man was, thirsting and longing for a “drop of water.” Let us hear, let us amend ourselves, while we are yet alive! Let us not set our hopes on others’ possessions, and conceiving the hope, become pregnant with it: let us not attain to them either, and coming to possess them embrace them, as mothers their children. For *woe to them that are with child, and that give suck in those days*. We must change the heart, we must “lift up our hearts:” we must not in heart dwell here; it is an unwholesome region; let it suffice us, that in the flesh we must dwell here. Let not that come to pass which need not. Let “the evil of the day” be *sufficient* for it. In heart let us dwell above. *If ye be risen again with Christ*, (saith he to the faithful, to them that are now receiving the Lord’s Body and Blood,) *If ye are risen with Christ, set your affections on things above, where Christ sitteth at the right hand of God: seek those things which are above, not those on the earth. For ye are dead, and your life is hid with Christ in God*. For that which is promised you *doth not yet appear*; and yet it is already “prepared” for you, but you see it not. You would fain conceive a hope; conceive it from this quarter. Be that thy hope. Then will the birth be certain, not abortive, nor thy offspring short-lived: what thou bringest forth thou shalt embrace for eternity. For thus it is said by Isaiah, *We have been with child, we have brought forth the Spirit of sal-*

Mat. 25,  
33.  
Luke  
16, 24.

Mat. 24,  
19.

Col. 3,  
1, 2.

PSALM  
XLI.

vation °. It is therefore yet in reserve; it is not yet given, but it is as yet to be given. How great gifts, brethren, have been given already! As the Scriptures say; *Who can number them?* There it is written concerning the existence of the Church; and we see that the Church does exist. There it is written concerning idols, that they shall cease; and we see that they are not. There it is written that the Jews were to lose the kingdom; and we see that the fact is so. There it is written concerning the heretics, that they should exist; and we see that it is so. There it is written also concerning the Day of Judgment; there it is written concerning the rewards of the good, and the punishment of the bad. In all things we have found God faithful. Will He fail and deceive us in the last? *The Lord will care for me, Thou art my help and my Deliverer! Make no tarrying, O my God.* ‘*Unless those days should be shortened, no flesh could endure unto the end. But for the elect's sake they shall be shortened.*’ Those days will be days of tribulation; but they will not be so long as they are expected to be. They will soon pass away. The rest that is to come will not pass away. Although even a long duration of evil would be worth enduring, for a blessing of infinite duration.

Mat. 24,  
22.

LAT.  
XLI.

## PSALM XLI.

*To the People, on the Feast of the Martyrs.*

THE solemn day of the Martyrs hath dawned; therefore to the glory of the Passion of Christ, the Captain of Martyrs, Who spared not Himself, ordering His soldiers to the fight; but first fought, first conquered, that their fighting He might encourage by His example, and aid with His majesty, and crown with His promise: let us hear somewhat from this Psalm pertaining to His Passion. I commend unto you oftentimes, nor grieve I to repeat, what for you is useful to retain, that our Lord Jesus Christ speaketh often of Himself,

° Isaiah 26, 18. E.V. ‘We have as not wrought any deliverance in the it were brought forth wind, we have earth.’

that is, in His own Person, Which is our Head; often in the person of His Body, which are we and His Church; but so that the words sound as from the mouth of one, that we may understand the Head and the Body to consist together in the unity of integrity, and not be separated the one from the other; as in that marriage whereof it is said, *They two shall be one flesh*. If then we acknowledge two in one flesh, let us acknowledge two in one voice. First, that which responding to the reader we have sung, though it be from the middle of the Psalm, from that I will take the beginning of this Sermon.

Ver. 5. *Mine enemies speak evil of Me, When He shall die, then shall His Name perish*. This is the Person of our Lord Jesus Christ: but see if herein are not understood the members also. This was spoken also when our Lord Himself walked in the flesh here on earth. For when they saw the multitude following His authority; His divinity, and majesty set forth by miracles; when this saw the Jews, of whom the Lord Himself put forth a similitude, that they said, *This is the heir, come let us kill him, and the inheritance shall be ours*; they spoke one to another, that is among themselves, whence is that word of Caiaphas, the high priest, *Perceive ye* [that a great multitude followeth Him<sup>a</sup>]; *behold the world is gone after Him*. *If we let Him thus alone, the Romans shall come and take away both our place and nation. It is expedient for us that one man should die for the people, and that the whole nation perish not*. But the words of him, not knowing what he said, hath the Evangelist explained to us, saying, *This spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation*. Yet they, when they saw the people go after Him, said, *When He shall die, then shall His Name perish*; that is, when we have slain Him, then shall His Name be no more in the earth, nor shall He seduce any, being dead; but by that very slaying of Him shall men understand, that He was but a man whom they followed, that there was in Him no hope of salvation, and shall desert His Name, and it shall no more be. He died, and His Name perished not, but His Name was sown as seed: He died, but He was a grain,

<sup>a</sup> Text, *How ye prevail nothing*.

PSALM which dying, the corn immediately sprang up. When glo-  
 XL1. rified then was our Lord Jesus Christ, began they much  
 John 12, more, and much more numerously to trust in Him; then  
 24. began His members to hear what the Head had heard. Now  
 then our Lord Jesus Christ being in heaven set down, and  
 Himself in us labouring on earth, still spake His enemies,  
*When He shall die, then shall His Name perish.* For hence  
 stirred up the devil persecutions in the Church to destroy  
 the Name of Christ. Unless haply ye think, brethren, that  
 those Pagans, when they raged against Christians, said not  
 this among themselves, ‘to blot out the Name of Christ from  
 the earth.’ That Christ might die again, not in the Head,  
 but in His Body, were slain also the Martyrs. To the  
 multiplying of the Church availed the Holy Blood poured  
 forth, to help Its seminating came also the death of the  
 Ps. 116, Martyrs. *Precious in the sight of the Lord is the death of*  
 15. *His Saints.* More and more were the Christians multiplied,  
 nor was it fulfilled which spake the enemies, *When He shall*  
*die, then shall His Name perish.* Even now also is it  
 spoken. Down sit the Pagans, and compute them the  
 years, they hear their fanatics<sup>b</sup> saying, A time shall come  
 when Christians shall be none, and those idols must be  
 worshipped as before they were worshipped: still say they,  
*When He shall die, then shall His Name perish.* Twice  
 conquered, now the third time be wise! Christ died, His  
 Name has not perished: the Martyrs died, multiplied more  
 is the Church, groweth through all nations the Name of  
 Christ. He Who foretold of His own Death, and of His  
 Resurrection, He Who foretold of His Martyrs’ death, and  
 of their crown, He Himself foretold of His Church things  
 yet to come, if truth He spake twice, has He the third time  
 lied? Vain then is what ye believe against Him; better is it  
 ver. 1. that ye believe in Him, that ye may *understand upon the*  
 2 Cor. *needy and poor One; that though He was rich, yet for your*  
 7, 9.

<sup>b</sup> In the City of God, b. xviii. c. 53, 54. he mentions that the Heathens had some Greek verses, in the form of an oracle, to the effect that the magical arts of Peter had prevailed to procure divine worship to Christ for 365 years, after which it was to terminate. This period, he says, if computed from the

first Pentecost after the Resurrection, would expire in the consulship of Honorius and Eutychianus, A.D 398. The next year, which ought to have seen Paganism reestablished, was marked by the demolition of idols by imperial authority. Ben.

sakes He became poor, that ye through His poverty might <sup>VER.</sup> be rich. But now because He became poor He is con- <sup>2.</sup>temned, and, say they, He was but man. What was He? He died, He was crucified; He is a Man ye worship, in a Man ye have hope, a dead Man ye adore. Thou art deceived, *Understand upon the needy and poor One*, that through His poverty thou mayest be made rich. What is, *Understand upon the needy and poor One*? To accept Christ Himself, needy and poor, saying in another Psalm, *I am poor and* <sup>Ps. 40,</sup> *needy, yet the Lord thinketh upon Me.* What is it to <sup>17.</sup> *Understand upon the needy and poor One*? That *He emptied* <sup>Phil. 2,</sup> *Himself, and took upon Him the form of a servant, and was* <sup>7.</sup> *made in the likeness of men; and was found in fashion as a man;* that He was rich with God, poor with us; rich in heaven, poor in earth; rich being God, poor being Man. Does this then disturb thee, that thou seest a man, that thou lookest upon flesh, that thou beholdest death, that thou deridest a cross? Doth this disturb thee? *Understand upon the needy and poor One.* What is this? Understand, that where is exposed to thee infirmity, therein lieth hid divinity. Rich was He, because so He is; poor was He, because so but now wast thou. But yet is His poverty our riches; even as His infirmity is our strength; as His foolishness is our wisdom; as His mortality is our immortality. What <sup>1 Cor. 1,</sup> the poor is, consider; Him measure not by others' poverty. <sup>25—30.</sup> To fill the poor came He, Who became poor: wherefore open the bosom of faith, receive thou the poor One, lest poor thou remain.

2. Ver. 1. *Blessed is he that understandeth upon the needy and poor One: in the evil day shall the Lord deliver Him.* For the evil day will come: will thou, nill thou, come it will: the Day of Judgment will come upon thee, an evil day if thou *understand not the needy and poor.* For what now thou wilt not believe, shall be made manifest in the end. But neither shalt thou escape, when it shall be made manifest, because thou believest not, when it is kept secret. Invited art thou, what thou seest not to believe, lest when thou see, thou be put to the blush. *Understand then upon the needy and poor One*, that is, Christ: understand in Him the hidden riches, Whom poor thou seest. *In Him are hid* <sup>Col. 2,3.</sup>



PSALM  
XLI.

*all the treasures of wisdom and knowledge.* For thereby in the evil day shall He deliver thee, in that He is God: but in that He is man, and that which in Him is human hath raised to life, and changed for the better, He hath lifted (thee) to heaven. But He Who is God, Who would have one person in man and with man, could neither decrease nor increase, neither die nor rise again. He died out of man's infirmity, but God dieth not. In that the Word of God dieth not, wonder not, since neither dieth the soul of the Martyr.

Mat.10,  
28.

Heard we not but now the Lord Himself saying, *Fear not them which kill the body, but are not able to kill the soul?*

Did then, the Martyrs dying, the Martyrs' souls not die, and Christ dying, should the Word die? Surely the Word of God is much greater than the soul of man; for the soul of man was made by God; and if it was made by God, by the

John 1,  
3.

Word was it made; for *all things were made by Him*. Therefore neither dieth the Word, since even the soul made by the Word dieth not. But as we rightly say, Such a man died, though his soul dieth not; so we rightly say, Christ died, though His Divinity dieth not. Wherefore died? Because needy and poor. Let not His death offend thee, and avert thee from beholding His Divinity. *Blessed is he that understandeth upon the needy and poor One.* Consider also the poor, the needy, the hungry and thirsty, the naked, the sick, the prisoners; understand also upon such poor, for if upon such thou understand, thou understandest upon Him

Mat.25,  
35.

Who said, *I was an hungred, I was thirsty, I was a stranger, naked, sick, in prison*; so in the evil day shall the Lord deliver thee.

3. And see thy blessedness. *The Lord preserve him.* The Prophet wisheth well to him that understandeth upon the needy and poor One. That well-wishing is a promise. Secure may they wait, who this do. *The Lord preserve him, and make him alive.* What is *preserve him, and make him alive*? To what pertaineth, *make him alive*? To the future life. For he is made alive who was dead. But can a dead

‘ Or ‘ It,’ reading as Ben. Oxf. Mss. have ‘ not in that He is Man; and that which in Him was human, in thee He will raise again, and change

to better, and lift to heaven.’ The future, ‘ shall lift,’ is probably right. Ed. Ben. gives no various readings here, our Mss. vary somewhat.

man understand upon the needy and poor? Nay, but that making alive He promiseth to us, whereof saith the Apostle, <sup>VER. 1.</sup>  
*The body is dead, because of sin; but the Spirit is life, because of righteousness. But if He who raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.* This then is the making alive which is promised to him that understandeth upon the needy and poor. But because, saith the Apostle to Timothy, *Having the promise of the life which now is, and of that which is to come; lest they should think who understand upon the needy and poor, that they should be received indeed into heaven, but neglected on earth, and should not hope but for that which shall be to eternity, but in that which is at present, should think that God careth not for His Saints and faithful ones; therefore, when he had said what most chiefly we ought to expect, The Lord preserve him, and make him alive,* He looked back to this life, and bless him, saith he, upon earth. Raise then thine eyes to these promises with Christian faith: God deserteth thee not on earth, and He promiseth somewhat in heaven. For many evil Christians, inspectors of Calendars, and inquirers and observers of times and days, when therein they have begun to be reprov'd by us, or by some good and better Christians, asking why they do these things, answer, These things are necessary for this present time; but we are Christians for the sake of life eternal; therefore believe we in Christ that He may give us life eternal; for this life temporal in which we live, pertaineth not to His regard. Remains only that they should briefly say this, that for life eternal God, and for this life present the devil, be worshipped. To these answereth Christ Himself, *Ie cannot serve two masters.* <sup>Matt. 6, 24.</sup> And One thou worshippest for what thou expectest in heaven, and another thou worshippest for what thou expectest on earth. How much better to worship One, Who made both Heaven and earth. He Who cared that earth should be, doth He neglect His own image on earth? Therefore, *The Lord preserve him, and make him alive,* that understandeth upon the needy and poor: moreover, though He make him alive to eternity, *bless him upon earth.*

PSALM 4. Ver. 2. *And deliver him not into the hand of his*  
 XLI. *enemy.* The enemy is the devil. Let none think of a man

his enemy, when he hears these words. Haply one thought of his neighbour, of him who had a suit with him in court, of him who would take from him his own possession, of him who would force him to sell to him his house. Think not

Mat. 13, this; but that enemy think of, of whom said the Lord, *An*  
 28. *enemy hath done this.* For He it is who suggests that for

things earthly he be worshipped, for overthrow the Christian Name this enemy cannot. For he hath seen himself conquered by the fame and praises of Christ, he hath seen, whereas he slew Christ's Martyrs, that they are crowned, he triumphed over. He hath begun to be unable to persuade

men that Christ is nought; and because by reviling Christ, he now with difficulty deceives, by lauding Christ, he endeavours to deceive. Before this what said he? Whom worship ye? A Jew, dead, crucified, a man of no moment, who could not even from himself drive away death. When

after His Name he saw running the whole human race, saw that in the Name of the Crucified temples are thrown down, idols are broken, sacrifices abolished; and that all these things predicted in the Prophets are considered by men, by

men with wonder astonished, and closing now their hearts against the reviling of Christ; he clothes himself with praise of Christ, and begins to deter from the faith in another manner. Great is the law of Christ, powerful is that law, divine, ineffable! but who fulfilleth it? In the name of our

Ps. 91, Saviour<sup>d</sup>, *tread upon the lion and the dragon.* By reviling  
 13. openly roared the lion; by lauding craftily lurks the dragon.

Let them come to the faith, who doubted; and not say, Who fulfilleth it? If on their own strength they presume, they will not fulfil it. Presuming on the grace of God let

them believe, presuming (on it) let them come; to be aided come, not to be judged. So live all the faithful in the Name of Christ, each one in his degree fulfilling the commands of Christ, whether married, or celibates and virgins, they live as much as God granteth them to live; neither presume they in their own strength, but know that in Him they ought to

glory. For *what hast thou that thou didst not receive?*

<sup>1</sup> Cor. 4, 7.

<sup>d</sup> Oxf. Mss. 'It is fulfilled in the Name, &c.'

Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Say not to me, Who fulfilleth it? VER.  
3.  
He in me fulfilleth it, Who to the poor came rich: poor indeed to the poor, but to the empty full. This thinking, whoso understandeth upon the needy and poor, and despiseth not the poverty of Christ, he understandeth the riches of Christ, he is blessed upon earth, and is not delivered into the hand of his enemy, of him that would persuade him that God be worshipped for things heavenly, the devil be worshipped for things earthly. *And deliver him not into the hand of his enemy.*

5. Ver. 3. *The Lord help him.* But when? Haply in heaven, haply in the life eternal, that so it remain to worship the devil for earthly needs, for the necessities of this life. Far be it! Thou hast *promise of the life that now is, and of that which is to come.* He came unto thee on earth, by <sup>1 Tim.</sup> 4, 8. Whom were made heaven and earth. Consider then what He saith, *The Lord help him, on his bed of pain.* The bed of pain is the infirmity of the flesh; lest thou shouldest say, I cannot hold, and carry, and tie up my flesh; thou art aided that thou mayest. The Lord help thee on thy bed of pain. Thy bed did carry thee, thou carriedst not thy bed, but wast a paralytic inwardly; He cometh Who saith to thee, *Take up thy bed, and go thy way into thy house.* The Lord <sup>Mark 2,</sup> *help him on his bed of pain.* Then to the Lord Himself He <sup>11.</sup> turneth, as though it were asked<sup>1</sup>, Why then, since the Lord <sup>al. 'he</sup> helpeth us, suffer we such great ills in this life, such great <sup>com-</sup> scandals, such great labours, such disquiet from the flesh <sup>plained.'</sup> and the world? He turneth to God, and as though explaining to us the counsel of His healing, He saith, *Thou hast turned all his bed in his infirmity.* What is, *Thou hast turned all his bed in his infirmity.* By the bed is understood any thing earthly. Every soul that is infirm in this life seeketh for itself somewhat whereon to rest, because intensity of labour, and of the soul extended toward God, it can hardly endure perpetually, somewhat it seeketh on earth whereon to rest, and in a manner with a kind of pausing to recline, as are those things which innocent ones love. For neither of the desires of the wicked must we now speak, as that many rest in theatres, many rest in the Circus, in



PSALM the Amphitheatre, many rest in gambling, many in luxury of  
 XI.1. taverns, many in lust of adultery, many in violence of rapine,  
 many in guile and treachery of frauds, in all these do men  
 rest. What is rest? Delight in them. But remove we all  
 these; come we to the innocent man; He resteth in his house,  
 his family, his wife, his children; in his poverty, his little  
 farm, his orchard planted with his own hand, in some build-  
 ing fabricated with his own study; in these rest the innocent.  
 But yet God willing us not to have love but of life eternal,  
 even with these, though innocent delights, mixeth bitterness,  
 that even in these we may suffer tribulation, and so He  
 turneth all our bed in our infirmity. *Thou hast turned all  
 his bed in his infirmity.* Let him not then complain, when  
 in these things which he hath innocently, he suffereth some  
 tribulations. He is taught to love the better, by the bitterness  
 of the worse; lest going a traveller to his country, he choose  
 the inn instead of his own home. *Thou hast turned all his  
 bed in his infirmity.*

Heb. 12, 6. But why this? Because He *scurgeth every son whom*  
 6. *He receiveth.* Why this? Because to men sinning was it  
 Gen. 3, 19. said, *In the sweat of thy face shalt thou eat bread.* There-  
 fore because all these chastisements, in which all our bed  
 is turned in our infirmity, man ought to acknowledge that  
 he suffers for sin; let him turn himself, and say what  
 v. 4. follows; *I said, Lord, be merciful unto me; heal my soul,*  
*for I have sinned against Thee.* O Lord, by tribulations  
 do Thou exercise me; to be scourged Thou judgest every  
 son whom Thou wilt receive, Who sparedst not even the  
 Only-Begotten. He indeed without sin was scourged; but I  
 say, *Be merciful unto me; heal my soul, for I have sinned*  
*against Thee.* If He was lanced, Who rottenness had none, if  
 He, our very Medicine, refused not the medicinal fire; ought  
 we to bear impatiently the Physician burning and cutting,  
 that is, by every tribulation exercising us, and from sin  
 healing us? Wholly let us commit ourselves to the Phy-  
 sician's hand, for He errs not, to cut the sound for the  
 rotten: He knoweth whereon He looketh, He knoweth what  
 is vicious, because Himself made our nature; what Himself  
 created, what by our lust hath been added, He discerneth.  
 He knoweth that to man sound He gave commandment,



lest he should fall into sickness; that He spake in Paradise. VER. 5. 6.  
 Eat this, eat not that. Man sound heard not the Physician's Gen. 2,  
 commandment, that he might not fall; let him hear it even 16. 17.  
 sick, that he may rise again. *I said, Lord, be merciful to me; heal my soul, for I have sinned against Thee.* In my acts, in my sins, I accuse not fortune; I say not, This did fate for me; I say not, an adulterer Venus made me, and a robber Mars made me, a miser Saturn made me. *I said, Lord, be merciful unto me; heal my soul, for I have sinned against Thee.* Said Christ this? This said our Head, without sin? This said He, Who restored that which He Ps. 69, 4.  
 took not away? Said He, the only free among the dead? Ps. 78, 5.  
 For free was He among the dead, because without sin: for *whosoever committeth sin is the servant of sin.* This then John 8,  
 said He Himself? Yea, Himself by His Members: for the 34.  
 voice of His Members is the voice of Himself, and the voice of our Head is our own voice. For we were in Him when He said, *My soul is exceeding sorrowful even unto death.* Mat. 26,  
 For neither feared He to die, Who had come to die. Nor 30.  
 refused He to die, *Who had power to lay down His life,* John 10,  
*and had power to take it again:* but this spake the Mem- 18.  
 bers for the Head, this spake the Head for the Members. In Him then we find our own voice, *Heal my soul, for I have sinned against Thee.* For in Him were we, when He said, *My God, My God, why hast Thou forsaken Me?* For Mat. 27,  
 in that Psalm, in the head whereof is this verse, it is said 46.  
 next following, *The words of my sins*<sup>1</sup>. Whose sins in Him, Ps 22, 1.  
 but that *our old man is crucified in Him, that the body of the* 1 E V.  
*sin might be destroyed, that henceforth we should not serve* words of  
*sin?* Unto Him and in Him let us say, *I said, Lord, be* my roar-  
*merciful unto me; heal my soul, for I have sinned against* ing.  
*Thee.* Rom. 6,  
6.

7. Ver. 5. *Mine enemies speak evil of Me, When He shall die, then shall His Name perish.* Of this we have already spoken, and from this began; and other things to say, need not to repeat, what by so recent a discourse has been impressed on your ears and hearts.

8. Ver. 6. *And entered in* <sup>2</sup> *to see.* What Christ suffered, 2 al. 'if they entered in'  
 that suffereth also the Church; what the Head suffered, that Mat. 10,  
 suffer also the Members. *For the disciple is not above* 24. 25.

PSALM. *his Master, nor the servant above his Lord. If, said He,*  
 XLII. *they have persecuted Me, they will also persecute you. If*  
 John 15, *they have called the Master of the house Beelzebub, how*  
 20. *much more shall they call them of His household.*

*And entered in to see.* Even Judas was with our Head, to our Head he entered in to see; that is, to spy out: not to have whereon He might believe, but to find what he might betray. Lo, he entered in to see, and this is set forth in our Head for an example. What of those Members after the assumption of our Head? Saith not the Apostle Paul, *And that*  
 Gal. 2, *because of false brethren, unawares brought in, who came*  
 4. *in privily to spy out<sup>1</sup> our liberty.* These also then entered  
 1 *pro-* *in to see.* For they are hypocrites, evil pretenders, joining  
 culture,  
 al. *ex-* themselves to us with feigned charity, catching at every  
 plorare.  
 movement, every word of the Saints, seeking snares against all. And what befalleth them? See what followeth, *Their heart speaketh vain things:* that is, they speak as with feigned love; vain is that which they speak, true is it not, solid is it not. And because they seek to find matter for an accusation, what saith He? *They have gathered iniquity to themselves.* For enemies prepared with calumnies, to themselves seem as great, because they have whereof to accuse. *They gather iniquity to themselves. To themselves,* saith He, not to Me. As Judas to himself, not to Christ; so the pretenders of the Church to themselves, not to us: for of them is it said also elsewhere, *Iniquity hath lied to itself.*  
 Ps. 27, *They have gathered iniquity to themselves.* And because  
 12. *they entered in to see, they went abroad and told it.* He who entered in to see, went abroad and told it. Would that he were within and spake truth; and not going abroad to speak falsely. A betrayer and persecutor is he, going abroad he telleth. If to Christ's Members thou belongest, come within, cling to the Head. Endure the tares if thou art wheat, endure the chaff if thou art grain. Endure the bad fish within the net if thou art a good fish. Wherefore before the time of winnowing dost thou fly away? Wherefore before the time of harvest, dost thou root up the corn also with thyself? Wherefore before thou art come to the shore, hast thou broken the nets? *They go abroad, and tell it.*

9. Ver. 7. *All mine enemies whisper against Me unto the same thing.* Against Me all unto the same thing. How much better with me unto the same thing, than against me <sup>VER. 7. 8.</sup> <sup>11 ' than &c.' added from Oxf. Mss.</sup> *unto the same thing.* What is, *Against me unto the same thing?* With one counsel, with one conspiring. Christ then speaketh unto thee, Ye consent against Me, consent ye to Me: why against Me? wherefore not with Me. That same thing if ye had always had, ye had not divided you into schisms. For, saith the Apostle, *I beseech you, brethren,* <sup>1 Cor. 1, 10.</sup> *that ye all speak the same thing, and that there be no division among you.* *All mine enemies whisper against Me unto the same thing:* against Me do they derise evil to Me. To themselves rather, for *they have gathered iniquity to themselves:* but therefore to Me, because by their intention they are to be weighed: for not because to do nothing was in their power, to do nothing was in their will. For the devil lusted to extinguish Christ, and Judas would slay Christ; yet Christ slain and rising again, we are made alive, but to the devil and to Judas is rendered the reward of their evil will, not of our salvation. For that ye may know that by the intention is every one to be weighed for retribution either of reward or punishment, we find men that have spoken good to another, and such good as we wish for, and yet are called evil speakers. When the blind man of old, now enlightened both in body and heart, convicted the Jews, seeing in body, blind in heart; for to them said he now seeing, *Will ye also be His disciples?* Then, saith the Gospel, *they reviled him, and said, Thou art His disciple.* <sup>John 9, 27. 28.</sup> For all of us come this to pass, which they said evil speaking! Evil speaking was that called, from the malevolent error of the speakers, not from any evil in the words. The intention wherewith they spake, not what they spake, did He consider, Who related that they spake evil of Him, *Against Me they derised evil to Me.* And what evil to Christ, to the Martyrs what evil? All hath God turned to good.

10. Ver. 8. *An ungodly word do they set forth against Me.* What sort of ungodly word? Listen to the Head Itself. *Come, let us kill Him, and the inheritance shall be ours.* <sup>Mark 12, 7.</sup> Fools! How shall the inheritance be yours? Because ye killed Him? Lo! ye even killed Him; yet shall not the

PSALM inheritance be yours. *Shall not He that sleepeth add this*  
 XL1. *also, that He rise again? When ye exulted that ye had*  
 slain Him, He slept; for He saith in another Psalm, *I slept.*  
 They raged and would slay Me; *I slept.* If I had not  
 John 10, 18, willed, I had not even slept. *I slept, because I have power*  
 Ps. 3, 5. *to lay down My life, and I have power to take it again. I*  
*laid Me down and slept, and rose up again.* Rage then  
 Job 9, 24, the Jews; be *the earth given into the hands of the wicked,*  
 be the flesh left to the hands of persecutors, let them on  
 wood suspend it, with nails transfix it, with a spear pierce it.  
*Shall He that sleepeth, not add this, that He rise up again?*  
 Rom. 5, 14, Wherefore slept He? Because *Adam is the figure of Him*  
 Gen. 2, 21, *that was to come.* And Adam slept, when out of his side was  
 made Eve. Adam in the figure of Christ, Eve in the figure  
 Gen. 3, 20, of the Church; whence she was called *the mother of all*  
*living.* When was Eve created? While Adam slept. When  
 out of Christ's side flowed the Sacraments of the Church?  
 While He slept upon the Cross. *Shall He that sleepeth not*  
*add this also, that He rise again?*

11. And whereby slept He? By him who entered in to see, and gathered iniquity to himself. For, (ver. 9.) *The man of My peace, in whom I trusted, which did eat of My bread, hath enlarged his heel against Me: hath raised up his foot against Me: would trample upon Me.* Who is this man of His peace? Judas. And in him did Christ trust, that He said, *in whom I trusted?* Did He not know him from the beginning? Did He not before he was born know that he would be? Had He not said to all His disciples, *I have chosen you twelve, and one of you is a devil?* How then trusted He in him, but that He is in His Members, and that because many faithful trusted in Judas, the Lord transferred this to Himself? For when Judas was seen, by many who trusted in Christ, to walk among the twelve disciples, some trusted in him, that he was such as were the rest: but because Christ was in His Members so trusting, as He is in them, Mat. 25, 37—40, *hungering and thirsting; as He said, I was an hungred,* so said He, *I trusted.* Further, if we too so say to Him, Lord, when trustedst Thou? as it was said to Him, Lord, when wast Thou an hungred? as then He said to us, *Inasmuch as ye have done it unto one of the least of these My*



brethren, ye have done it unto Me; so can He say, When VER. 10. one of these least of mine trusted in him, I trusted. In whom trusted? *The man of My peace, in whom I trusted, which did eat of My bread.* How shewed He him in His Passion? By the words of His prophecy: by the sop He marked Him out, that it might appear said of him, *Which* John 13, 26. *did eat of My bread.* Again, when he came to betray Him, He granted him a kiss, that it might appear said of him, Matt. 26, 49. *The man of My peace.*

12. Ver. 10. *But Thou, O Lord, be merciful unto Me.* This is the person of a servant, this is the person of the needy and poor. For, *Blessed is he that understandeth upon the needy and poor One. Be merciful unto Me, and raise Me up, and I will requite them.* See, as it was spoken, so is it done. For the Jews slew Christ, lest they should lose their place. Christ slain, they lost their place. Rooted John 11, 48. out of the kingdom were they, dispersed were they. He, raised up, requited them tribulation, He requited them unto admonition, not yet unto condemnation. For the city wherein the people raged, as a ramping and a roaring lion, crying out, *Crucify Him, Crucify Him,* the Jews rooted out there- Luke 23, 21. from, hath now Christians, by not one Jew is inhabited. There is planted the Church of Christ, whence were rooted out the thorns of the synagogue. For truly this fire blazed *as the fire of thorns.* But the Lord was as a green tree. Ps. 118, 12. This said Himself, when certain women mourned Christ as dying; *Weep not for Me, but weep for yourselves and for your children.* Luke 23, 28. From this predicting, *Raise Thou Me up, and I shall reward them. For if they do these things in a green tree, what shall be done in a dry?* When can a green tree be consumed by the fire of thorns? For they blazed as fire among thorns. Fire consumeth thorns, but whatsoever green tree it is applied to, is not easily kindled, for the moistness of the wood resists a flame slow and feeble, yet sufficient to consume thorns. *And raise Me up, and I will requite them.* Think not however, brethren, the Son less powerful than ye think the Father, because of that which He said, *raise Me up,* as if He could not raise up Himself. For that He raised up, which had power to die; that in the Flesh died, the Flesh was raised up. Yet lest ye think that



PSALM God the Father of Christ could raise up Christ, that is, the  
 XLI. Flesh of His Son, and that Christ Himself, though He be  
 the Word equal with the Father, could not raise up His own  
 John 2, Flesh; hear out of the Gospel, *Destroy this temple, and in*  
 19. *three days I will raise it up.* But, said the Evangelist,  
 (lest even after this we should doubt,) *He spake of the*  
*temple of His Body. Raise Me up, and I will requite*  
*them.*

13. Ver. 11. *By this I know that Thou favourest Me, that*  
*Mine enemies shall not triumph over Me.* Because the Jews  
 did triumph, when they saw Christ crucified; they thought  
 that they had fulfilled their will to do Him hurt: the fruits  
 of their cruelty they saw in effect, Christ hanging on the  
 Mat. 27, Cross: they shook their heads, saying, *If Thou be the Son*  
 39. 40. *of God, come down from the Cross.* He came not down,  
 Who could; His Potency He shewed not, but patience  
 taught. For if, on their saying these things, He had come  
 down from the Cross, He would have seemed as it were to  
 yield to them insulting, and not being able to endure  
 reproach, would have been believed conquered: more firm  
 remained He upon the Cross, than they insulting; fixed was  
 He, they wavering. For therefore shook they their heads,  
 because to the true Head they adhered not. He taught us  
 plainly patience. For mightier is that which He did, Who  
 would not do what the Jews challenged. For much  
 mightier is it to rise from the sepulchre, than to come down  
 from the Cross. *That Mine enemies shall not triumph over*  
*Me.* They triumphed then at that time. Christ rose again,  
 Christ was glorified. Now see they in His Name the human  
 race converted: now let them insult, now shake the head:  
 rather now let them fix the head, or if they shake the head,  
 in wonder and admiration let them shake. For now say  
 they, Can this indeed be He of Whom spake Moses and the  
 Is. 53, Prophets? For of Him they said, *He is brought as a lamb*  
 7. 5. *to the slaughter, and as a sheep before her shearers is dumb,*  
*so He opened not His mouth. With His stripes we are*  
*healed.* For we see that being Crucified He draweth after  
 Him the human race; and without reason said our fathers,  
 John 12, Let us kill Him, lest the *world go after Him.* Haply it had  
 19. not gone after Him, if He had not been killed. *By this*

*I know that Thou favourest Me, that Mine enemies shall not triumph over Me.* VER.  
12.

14. Ver. 12. *But as for Me, Thou upholdest Me, because of Mine innocence.* Truly innocence; integrity without sin, requiting without debt, scourging without desert. *Thou upholdest Me because of Mine innocence, and hast made Me strong in Thy sight for ever.* Thou hast made Me strong for ever, Thou madest Me weak for a time: Thou hast made Me strong in Thy sight, Thou madest Me weak in sight of men. What then? Praise to Him, glory to Him. *Blessed be the Lord God of Israel.* For He is the God of Israel, our God, the God of Jacob, the God of the younger son, the God of the younger people. Let none say, Of the Jews said He this, I am not Israel; rather the Jews are not Israel. For the elder son, he is the elder people reprobated; the younger, the people beloved. *The elder shall serve the younger:* Gen. 25,  
13. now is it fulfilled: now, brethren, the Jews serve us, they are as our satchellers<sup>1</sup>, we studying, they carry our books. <sup>1</sup>capsar Hear wherein the Jews serve us, and not without reason. Cain, the elder brother, who killed the younger brother, received a mark, that he might not be slain; that is, that the people might remain for ever. Gen. 4.  
15. With them are the Law and the Prophets, in which Law, and in which Prophets, Christ is preached. When we have to do with Pagans, and shew this coming to pass in the Church of Christ, which before was predicted of the Name of Christ, of the Head and Body of Christ, lest they think that we have forged these predictions, and from things which have happened, as though they were future, had made them up, we bring forth the books of the Jews. The Jews forsooth are our enemies, from an enemy's books convince we the adversary. All then hath the Lord disposed, all hath He ordained for our salvation. He predicted before us, He hath fulfilled in this our time, and what He hath not yet fulfilled, He is fulfilling. We have Him so a Requirer, that we may trust Him a Debtor, trust that what He hath not yet given, He will give; and what He then had not given, He hath given since. If any would prove where they be written, let him read Moses and the Prophets. If any enemy clamour and say, 'Ye for yourselves have forged prophecies;' be the books of the Jews brought forth, because

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the elder shall serve the younger. Therein let them read those predictions, which now we see fulfilled; and let us all say, *Blessed be the Lord God of Israel, from everlasting to everlasting, and all the people shall say, So be it, So be it.*

LAT.  
XLI.

## PSALM XLII.

LONG since has our spirit been longing to rejoice with you in God's Word; and to salute you in Him, Who is *our Help and our Salvation*. Hear therefore by us that which the Lord gives; and rejoice with us in Him, in His Word, His Truth, and His Love. For we have undertaken the exposition of a Psalm corresponding to your own *longings*, on which we propose to speak to you. For the Psalm itself begins with a certain pious *longing*; and he who sings so, says,

Ver. 1. *Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God.* Who is it then that saith this? It is ourselves, if we be but willing! And why ask, who it is other than thyself, when it is in thy power to be the thing which thou art asking about? It is not however one individual, but it is *One Body*; but *Christ's Body is the Church*. Such *longing* indeed is not found in all who enter the Church: let all however who have *tasted* the sweetness of the Lord, and who own in Christ that for which they have a relish, think that they are not the only ones; but that there are such seeds scattered throughout *the field* of the Lord, this whole earth: and that there is a certain Christian unity, whose voice thus speaks, *Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God.* And indeed it is not ill understood as the cry of those, who being as yet Catechumens, are hastening to the grace of the holy Font. On which account too this Psalm is ordinarily<sup>1</sup> chanted on those occasions, that they may long for the Fountain of remission of sins, even *as the hart for the water-brooks*. Let this be allowed; and this meaning retain its place in the Church; a place both truthful and sanctioned by usage<sup>2</sup>. Nevertheless, it appears to me, my brethren, that such a *longing* is not fully satisfied even in the faithful in Baptism: but that haply, if they know where

Col. 1,  
24.Ps. 34,  
8.<sup>1</sup> solen-  
niter<sup>2</sup> et ve-  
racem  
et solen-  
nem. &

they are sojourning, and whither they have to remove from hence, their *longing* is kindled in even greater intensity. VER.  
1.

2. The title then of it is, *On the end: a Psalm for understanding for the sons of Korah*. We have met with the sons of Korah in other titles of Psalms: and remember to have discussed and stated already the meaning of this name. later  
Psalms  
treated  
before. Yet we must even now take notice of this title in such a way, that what we have said already should be no prejudice against our saying it again: for all were not present in every place where we said it. Now Korah may have been, as indeed he was, a certain definite person; and have had sons, who might be called *the sons of Korah*; let us however search for the secret of which this is the sacrament, that this name may bring to light the mystery, with which it is pregnant. For there is some great mystery in the matter that the name of *sons of Korah* is given to Christians. Why "sons of Korah?" They are *sons of the bridegroom, sons of Christ*. Matt. 9,  
15. *fili  
sponsi*,  
Lat. Why then does *Korah* stand for Christ? Because "Korah" is equivalent to "Calvaria." This is still more abstruse. I was asking why *Korah* stands for Christ; still more anxious am I to enquire, why Christ is thought to be connected with *Calvaria*. Why, does it not at once occur Mat. 27,  
33. to you that He was crucified on Calvary? Unquestionably it does. Therefore, the *sons of the bridegroom*, the sons of His Passion, the sons redeemed by His Blood, the sons of His Cross, who bear on their forehead that which His enemies erected on Calvary, are called *the sons of Korah*; to them is this Psalm sung as a Psalm for *understanding*. Let then our *understanding* be roused: and if the Psalm be sung to us, let us follow it with our *understanding*. What is it we are to *understand*? For what *understanding* is this Rom. 1,  
20. Psalm sung? I venture to speak. *For the invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made*. Come, my brethren, catch my eagerness; share with me in this my *longing*: let us both love, let us both be inflamed with this thirst, let us both hasten to *the well* of understanding. Let us then long for it as *the hart for the brook*; having taken that fountain, which those yet to be baptized long for, in order to the remission of their sins, and having been already baptized, let us long for

PSALM XLII. that fountain whereof another Scripture saith, *For with Thee is the fountain of life.* For He is both *the Fountain* and *the Light*; for it is *In Thy Light that we shall see light.* If He is both *the Fountain* and *the Light*, with good reason is He *the understanding* also, because He both filleth the soul that thirsteth for knowledge; and every one who hath “understanding,” is enlightened by a certain light; not a corporeal, not a carnal one, not an outward, but an inward light! There is then, brethren, a certain *light* within, not possessed by those who *understand* not. Whence moreover, those who long after this “fountain of life,” and who draw somewhat from it, are addressed by the Apostle beseeching them and saying, *That ye walk not as the Gentiles walk in the vanity of their mind, having the understanding darkened: being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.* If then they are *darkened* in their *understanding*, i.e. are *darkened*, because they *understand* not, therefore those who “understand” are enlightened. Run to the brooks; long after the water-brooks. *With God is the fountain of Life; a fountain that shall never be dried up: in His Light is a Light that shall never be darkened.* Long thou for this light: for a certain fountain, a certain light, such as thy bodily eyes know not; a light to see which the inward eye must be prepared; a fountain, to drink of which the inward thirst is to be kindled. Run to the fountain; long for the fountain; but do it not any how, be not satisfied with running like any ordinary animal; run thou *like the hart*. What is meant by *like the hart*? Let there be no sloth in thy running; run with all thy might: long for the fountain with all thy might. For we find in “the hart” an emblem of swiftness.

3. But perhaps Scripture meant us to consider in the stag not this point only, but another also. Hear what else there is in the hart. It destroys serpents, and after the killing of serpents, it is inflamed with thirst yet more violent; having destroyed serpents, it runs to *the water-brooks*, with thirst more keen than before. The serpents are thy vices, destroy the serpents of iniquity; then wilt thou long yet more for *the Fountain of Truth*. Perhaps avarice whispers in thine ear some dark counsel, hisses against the word of God, hisses



against the commandment of God. And since it is said to thee, "Disregard this or that thing," if thou prefer working iniquity to despising some temporal good, thou choosest to be bitten by a serpent, rather than destroy it. Whilst therefore thou art yet indulgent to thy vice, thy covetousness or thy appetite, when am I to find in thee *a longing* such as this, that might make thee run to the water-brooks? When art thou to desire the fountain of Wisdom, whilst thou art yet labouring in the venom of iniquity? Destroy in thyself whatever is contrary to the truth, and when thou hast seen thyself to be comparatively free from irrational passions, be not contented to stay where thou art, as if there were nothing farther for thee to long for. For there is yet somewhat to which thou mayest raise thyself; even if thou hast already achieved that triumph within, that there is no longer within thee a foe to hinder and to thwart thee. For perhaps if thou art *the hart*, thou wilt already say to me, 'God knows that I am no longer covetous, that I no longer set my heart on the property of any man; that I am not inflamed by the passion of unlawful love; that I do not pine away with hatred or ill-will against any man: and as to all other things of this description, thou wilt say, 'I am free from them,' and perhaps thou wouldest fain know wherein thou mayest find pleasure. Long for *the water-brooks*; God hath wherewith to refresh thee, and to satisfy thee when thou comest to Him, athirst, like the swift-footed hart, after the destruction of the serpents.

4. There is another point to be observed in the hart. It is reported of stags, (and it has been seen by some persons; for any thing of the kind would never be recorded, had it not been seen before;) it is reported of them then I repeat, that when they either wander in the herds, or when they are swimming to reach some other parts of the earth, that they support the burdens of their heads on each other, in such a manner as that one takes the lead, and others follow, resting their heads upon him, as again, others who follow do upon them, and others in succession to the very end of the herd; but the one who took the lead in bearing the burden of their heads, when tired, returns to the rear, and rests himself after his fatigue by supporting his head just as did the others; by

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thus supporting what is burdensome, each in turn, they both accomplish their journey, and do not abandon each other. Are they not a kind of *harts* that the Apostle addresses, Gal. 6, 2. saying, *Bear ye one another's burdens, and so fulfil the Law of Christ?*

5. Such a *hart* then, being yet in a state of "faith" only, not yet in "sight" of what he believes, wishing for the *understanding* of that which he loves, has to bear with adversaries, who are not *harts*<sup>a</sup>, who have their *understanding darkened*, in a state of spiritual darkness, blinded by the greediness of their vices; who mock the man who believes, and cannot shew them that in which he believes, saying, *Where is thy God?* Let us hear then how that *hart* meets these words, that we ourselves may do so also, if we can. He first expressed his thirst, *Like as the hart* (he says) *longs for the water-brooks, so longs my soul after Thee, O God.* What if it is for the sake of bathing there, that the *hart longs for the water-brooks?* Do we not know then whether it is for the sake of bathing, or of drinking there, that he longs for them? Hear what follows, and do not ask.

Ver. 2. *My soul is athirst for the living God.* What I am saying, that *as the hart panteth after the water-brooks, so longs my soul after Thee, O God,* means this, *My soul is athirst for the living God.* For what is it athirst? *When shall I come and appear before God?* This it is for which I am athirst, to 'come and to appear before Him.' I am athirst in my pilgrimage, in my running; I shall be filled on my arrival. But *When shall I come?* And this, which is soon in the sight of God, is late to our *longing*<sup>b</sup>. *When shall I come and appear before God?* This too proceeds from that *longing*, of which in another place comes that cry, Ps. 27, 4. *One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life.* Wherefore so? *That I may behold* (he saith) *the beauty of the Lord.* *When shall I come and appear before the Lord?*

<sup>1</sup> dum  
meditor

6. Meanwhile, whilst I am training myself<sup>1</sup>, whilst I am on my course, on my way, before I *come and appear*.

<sup>a</sup> 'non cervos,' al. 'acerbos,' 'bitter  
ones,' possibly alluding to the venomous

serpents.  
<sup>b</sup> citius Deo, tardum desiderio.

Ver. 3. *My tears have been my meat day and night, while they daily say unto me, Where is thy God?* My tears (he saith) have been not bitterness, but *my bread*. Those very tears were sweet unto me: being athirst for that fountain, inasmuch as I was not as yet able to drink of it, I have eagerly made my tears my meat. For he said not, *My tears became my drink*, lest he should seem to have longed for them, as for “the water-brooks:” but, still retaining that thirst wherewith I burn, and by which I am hurried away towards the water-brooks, *My tears became my meat*, whilst I am not yet there<sup>1</sup>. And assuredly he does but the more<sup>1</sup> differor thirst for the water-brooks from making his tears his meat. For it is *by day and night* both, that my tears have been my bread. That food, which is called bread, men eat in the day-time, while at night they sleep; but the *bread of tears* is eaten day and night; whether by *day and night* you understand ‘always,’ or take “day” for the prosperity of this world, “night” on the other hand for the adversity of this life. Whether then my lot is cast in the prosperity, or in the adversity of this world, I still pour forth the tears that flow from my “longing,” I cease not from the craving of my longings. And when well off in this world, it is still but ill with me, until *I appear before God!* Why then dost thou bid me rejoice in *the day*, as it were, if any prosperity of this life smiles upon me? Is it not deceptive? Is it not frail, and fading, and mortal? Is it not fugitive, temporary, transitory? Has it not more deceit in it than delight? Why then should not *my tears* become my bread even in it, since even when the prosperity of the world is beaming around us, so long as *we are in the body, we are absent*<sup>2</sup> *from the Lord*. And they daily say unto me, *Where is thy God?*<sup>5, 6.</sup> For if a Pagan should say this to me, I cannot retort it upon him, saying, “Where is thine?” inasmuch as he points with his finger to some stone, and says, “Lo, there is my God!” When I have laughed at the stone, and he who pointed to it has been put to the blush, he raises his eyes from the stone, looks up to heaven, and perhaps says, pointing his finger to the Sun, “Behold there my God! Where, I pray, is your God?” He has found something to point out to the eyes of the flesh; whereas I, on my part, not that I

PSALM have not a God to shew to him, cannot shew him what he  
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 bodily eyes his God, the Sun; but what eyes hath he to  
 which I might point out the Creator of the Sun?

7. However day by day hearing, "Where is thy God?" and having been "feeding on my tears" from day to day, I have been meditating night and day on what I heard, "Where is thy God?" nay, I have myself also sought to find my God, that if I could I might not believe only, but might "see" also somewhat. For I see the things which my God hath made, but my God Himself, Who made these things, I do not see. But since I am *longing like the hart for the water-brooks*, and it is *with Him that the fountain of life is*, and the Psalm is written, *for the sons of Korah*

Rom. 1, *for understanding*, and since *the invisible things of God* are  
 20. seen by being *understood by the things made*, what shall I do that I may find my God? I will consider the earth. The earth was 'made.' Great is the beauty of the earth, but it hath a Creator. Great the marvels in the seeds, and things that generate them: but they have all of them a Maker, I point to<sup>c</sup> the greatness of the circling sea: I am struck with astonishment, and with wonder; I look for the Maker, I raise my eyes to Heaven, and to the beauty of the stars; I behold with wonder the brightness of the sun, sufficing to the bringing forth of the day, the moon cheering the darkness of the night. Wondrous indeed are these things, worthy of our praise, nay rather of our awe<sup>d</sup>. For these things are no longer terrestrial, but they are heavenly.

<sup>1</sup> stat Yet is not my thirst stayed<sup>1</sup> even there; I admire these, and I praise these; *I thirst* for Him Who made them. I turn my thoughts to myself, and I enquire who *I* am myself, *I* who am carrying on this enquiry! I find myself to have body and soul, the one for me to govern, the other for me to be governed by; I find the body serves, the soul commands. I discern the soul to be something better than the body: I see that "self," that carries on the investigation into such things as these, to be not a body, but spirit: and yet I know

<sup>c</sup> 'Ostendo,' al. 'Intendo,' I gaze on. " . . . sunt qui *formidine* nullâ

<sup>d</sup> Compare Hor. Ep. 1.

"Imbuti spectent, &c."

"Hunc solem et stellar . . . . ."

that all these things which I surveyed, I surveyed through the medium of the body. I was praising the earth: it was by the eyes I had the knowledge of it. I was praising the sea: it was by the eyes I had the knowledge of it; I was praising the heavens, the stars, the sun, and moon; it was by the eyes I came to know them. The eyes are members of the *body*, they are the windows of the *mind*: the being who sees by them is within; when he is absent, being called away by some thought or other, their opening avails not. It is not by these eyes that my God, Who made these things, is to be looked for. Possibly there may be something that the mind can see by itself, whether it be something that I cannot discern by the eyes, (as I do light and colours;) by the ears, as music and sound; by the nostrils, as the fragrance of odours; by the tongue and palate like flavours; nor by every part of the body throughout, as I do hardness and softness; heat and cold; roughness and smoothness; or whether it be something that I behold with the inward eye. What is meant by "behold with the inward eye?" It is something which is neither colour<sup>e</sup>, nor sound, nor smell, nor flavour; heat nor cold; hardness nor softness. Let me be told else, what colour Wisdom hath? When we think of "righteousness," and joy inwardly in that thought, in its beauty what sound reaches our ears? What of the nature of vapour rises to the nostrils? What is carried to the lips? What is there that we can handle, and that so gives us pleasure? It is within, and at the same time it is beautiful; it is praised, and at the same time it is *seen*: and, even if these eyes are in darkness, the mind rejoices in its light. What was that which Tobias saw, when, blind himself, he gave advice, for the regulation of his life, to his son who had the use of his eyes? There is then something which the mind, the lord, the governor, the inhabitant of the body, sees by itself; discerns not by the bodily eyes; not by the ear, or nostrils, or palate, or by the touch of the body, but *by itself*; and in any case, what it discerns by itself is more excellent than what is discerned

VER.  
3.

<sup>e</sup> Oxf. Mss. 'sed utrum sit aliquid intus quod Videat Qui Est intus, quod neque color sit, &c.' there be somewhat within that sees (Him) Who Is within, that is neither colour, &c.'



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through its servant. Assuredly it is; for by itself it discerns itself; and in order to know itself, the mind beholds itself, and yet does not require the help of the bodily eyes in order to behold itself: indeed it rather abstracts itself from all the bodily senses, as interrupting, and confounding it with their din, in order to see itself in itself; to know itself as mirrored in itself. "But is God then any thing of the same nature as the soul?" God cannot, it is true, be seen except by the mind; but yet He cannot be seen as the mind can. For this mind of ours seeks to find something that is God, about which they who say, *Where is thy God?* may not insult us. It seeks to find a *Truth* not subject to change, a Substance not capable of failing. The mind itself is not of this nature: it is capable of progress, and of decay; of knowledge, and of ignorance; of remembering or forgetting; at one moment it wishes for this thing, at another it does not wish for it. That mutability is not incident to God. Were I to say God is susceptible of change, they will insult over me, who say, *Where is thy God?*

8. Having therefore sought to find *my God* in visible and corporeal things, and found Him not, having sought to find His substance in myself, (as if He were of the same nature as myself,) and found Him not, I perceive my God to be something higher than my soul. Therefore that I might attain unto Him,

Ver. 4. *I thought on these things, and poured out my soul above myself*<sup>1</sup>. When would my soul attain to that object of its search, which is "above my soul," if my soul were not to *pour itself out above itself*? For were it to rest in itself, it would not see any thing else beyond itself; and in seeing itself, would not, for all that, see God. Let then my insulting enemies now say, *Where is thy God?* aye, let them say it! I, so long as I do not see, so long as my happiness is postponed, make my tears my *bread day and night*. Let them still say, *Where is thy God?* I seek my God in every corporeal nature, terrestrial or celestial,

<sup>1</sup> *super me,*  
*Vulg.*  
*in me.*

<sup>1</sup> Compare Aristotle, Eth. ix. 9. νοοῦμεν ὅτι νοοῦμεν· τὸ δ' αἰσθάνεσθαι ἢ νοεῖν, ὅτι αἰσθανόμεθα ἢ νοοῦμεν, [ἐστὶ τὸ αἰσθάνεσθαι ἢ νοεῖν] ὅτι ἐσμεν· τὸ γὰρ εἶναι ἢ τὸ αἰσθάνεσθαι ἢ νοεῖν. κ. τ. λ.  
"By the exercise of the powers of sen-

sation and of thought, we become *conscious* of the exercise of those powers of sensation, and of thought; and thereby conscious of our own being, for being is implied in the exercise of the powers of *thought* and sensation."

and find Him not: I seek His Substance in my own soul, VER. 4.  
 and I find it not, yet still I have thought on these things, —  
 and wishing to *see the invisible things of my God, being* Rom. 1,  
*understood by the things made,* I have poured forth my soul 20.  
 above myself, and there remains no longer any being for me  
 to attain to, save my God. For it is *there* is the “house of  
 my God.” His dwelling-place is above my soul; from  
 thence He beholds me; from thence He created me; from  
 thence He directs me and provides for me; from thence He  
 appeals to<sup>1</sup> me, and calls me, and directs me; leads me in<sup>1</sup> excitat  
 the way, and to the end of my way<sup>2</sup>. 2 ducit

9. For He Who has His House very high in secret place, per-ducit.  
 hath even on earth a tabernacle. His tabernacle on earth  
 is the Church, which is yet on her pilgrimage. But it is  
 here that He is to be sought: for it is in “the tabernacle”  
 that we find the *Way*, by which we arrive at *the House*.  
 For when I was *pouring out my soul above myself*, in order  
 to reach my God, why did I do so?

*For I will go into the place of Thy Tabernacle.* For  
 I should be in error were I to seek for my God without  
*the place of His tabernacle.* *For I will go into the place*  
*of Thy wonderful tabernacle, even unto the house of God.*

*I will go*, he says, *into the place of the wonderful tabernacle,*  
*even unto the house of God!* For there are already many things  
 that I admire in “the tabernacle.” See how great wonders  
 I admire in the tabernacle! For God’s tabernacle on earth  
 is the faithful; I admire in them the obedience of even their  
 bodily members: that in them, *Sin does not reign so that* Rom. 6,  
*they should obey its lusts; neither do they yield their* 12. 13.  
*members instruments of unrighteousness unto sin; but unto*  
*the living God in good works.* I admire the sight of the  
 bodily members warring in the service of the soul that serves  
 God. I contemplate the soul itself obeying God; scrupulously  
 measuring the works of its free agency: restraining  
 its passions, dispelling ignorance, putting forth its energies  
 in enduring every thing laborious and painful, extending  
 justice and charity to others. I admire also the presence of  
 those virtues in the soul, but I am walking *in the place of*  
*the tabernacle*, still I leave even these behind; and wonder-

PSALM XLII. ful though the tabernacle be, yet when I come to *the house of God*, I am even struck dumb with astonishment. Of that *house* he speaks in another Psalm, after he had put a certain abstruse and difficult question to himself, (viz. why it is that it generally goes well with the wicked on earth, and ill with the good?) saying, *I thought to know this; it is too painful for me, until I go into the sanctuary of God, and understand of the last things.* For it is there, in the sanctuary of God, in the house of God, is the fountain of *understanding*. There he *understood of the last things*; and solved the question concerning the prosperity of the unrighteous, and the sufferings of the righteous. How does he solve it? Why, that the wicked, when reprieved here, are reserved for punishments without end; and the good when they suffer here, are being tried in order that they may in the end obtain the inheritance. And it was in the sanctuary of God that he understood this, and *understood of the last things*. It was going up to "the tabernacle," that he arrived at "the house of God." Yet it was thus, that whilst admiring the members of the tabernacle, he was led on even to the house of God: by following the leadings of a certain delight, a certain inward spiritual joy, when there came from the house of God a sweet sound, as from some instrument, and he, whilst walking in the tabernacle, having caught a certain sound of spiritual music, led on by its sweetness, and following the guidance of the sound, abstracting his attention from all noise of flesh and blood, made his way on even to the house of God. For he tells us of his progress, and of his guidance thither; as if we had been saying, "You are admiring the tabernacle here on earth; how came you to the sanctuary of the house of God?" he says,

*In the voice of joy and praise; the sound of keeping holiday.* Here, when men keep festival simply for their own indulgence, it is their custom to place musical instruments, or to station a chorns of singers<sup>1</sup>, before their houses, or any kind of music that serves and allures to wantonness. And when these are heard, what do we passers by say? 'What is going on here?' And we are told in answer, that it is some festival. 'It is a birthday that is being celebrated,' (say

<sup>1</sup> sym-  
phonia-  
cos

they,) ‘there is a marriage here;’ that those songs may not appear out of place, but the luxurious indulgence<sup>s</sup> may be excused by the festive occasion. In the “house of God” there is a never-ending festival: for there it is, not an occasion celebrated once, and then to pass away<sup>b</sup>. The angelic choir makes an eternal “holiday:” the presence of God’s face, joy that never fails. This is a “holiday” of such a kind, as neither to be opened by any dawn, nor terminated by any evening. From that everlasting perpetual festivity, a certain sweet and melodious strain strikes on the ears of the heart, provided only the world do not drown the sounds. As he walks in this tabernacle, and contemplates God’s wonderful works for the redemption of the faithful, the sound of that festivity charms his ears, and bears the *hart* away to the *water-brooks*.

10. But seeing, brethren, so long as *we are at home in this body, we are absent from the Lord*; and the corruptible<sup>5, 6.</sup> body presseth down the soul, and the earthly tabernacle<sup>Wisd. 9, 15.</sup> weigheth down the mind that museth on many things; even though we have some way or other dispersed the clouds, by walking as *longing* leads us on, and for a brief while have come within reach of that sound, so that by an effort we may catch something from that *house of God*, yet through the burden, so to speak, of our infirmity, we sink back to our usual level, and relapse to our ordinary state<sup>i</sup>. And just as there we found cause for rejoicing, so here there will not be wanting an occasion for sorrow. For that *hart* that made *tears its bread day and night*, borne along by *longing to the water-brooks*, (that is, to the spiritual delights of God,) *pouring forth his soul above himself*, that he may attain to

<sup>g</sup> ‘luxuria.’ Most Mss. ‘lætitia,’ ‘the mirth.’

<sup>h</sup> non enim aliquid ibi celebratur et transit.

<sup>i</sup> Compare Wordsworth’s Excursion. Despondency Corrected, p. 120.

’Tis a thing impossible to frame  
Conceptions equal to the soul’s desires.  
And the most difficult of tasks to *keep*  
Heights which the soul is competent to  
gain.

Man is of *dust*; ethereal hopes are his,  
Which, when they should sustain them-  
selves aloft,

Want due consistence; like a pillar of  
smoke

That with majestic energy from earth  
Rises, but having reach’d the thinner  
air

Melts and dissolves, and is no longer  
seen.

Compare also p. 122.

Alas! the endowment of immortal power  
Is match’d unequally with custom, time,  
And domineering faculties of sense

In all . . . in most with superadded foes,  
&c.

**PSALM XLII.** what is *above* his own soul, walking towards *the place of the wonderful tabernacle, even unto the house of God*, and led on by the sweetness of that inward spiritual sound to feel contempt for all outward things, and be borne on to things spiritual, is but a mortal man still; is still groaning here, still bearing about the frailty of flesh, still in peril in the midst of the *offences* of this world. He therefore glances back to himself<sup>1</sup>, as if he were coming from that world; and says to himself, now placed in the midst of these sorrows, comparing these with the things, to see which he had entered in there, and after seeing which he had come forth from thence;

Mat. 18,  
7.

Ver. 5. *Why art thou cast down, O my soul, and why dost thou disquiet me?* Lo, we have just now been gladdened by certain inward delights: with the mind's eye we have been able to behold, though but with a momentary glance, something not susceptible of change: why dost thou still *disquiet me, why art thou still cast down?* For thou dost not doubt of thy God. For now thou art not without somewhat to say to thyself, in answer to those who say, *Where is thy God?* I have now had the perception of something that is unchangeable; why dost thou disquiet me still?

<sup>1</sup> per  
transi-  
tum.

*Hope in God.* Just as if his soul was silently replying to him, "Why do I disquiet thee, but because I am not yet there, where that delight is, to which I was, as it were, rapt for a moment<sup>1</sup>? Am I already *drinking* from this *fountain* with nothing to fear? Have I no longer any stumbling-blocks to dread? Have I no longer any thing to care for, as if all my passions were conquered and thoroughly subdued? Is not my foe, the devil, on the watch against me? Is he not daily spreading for me the snares of his deceptions? Wouldest thou have me not "disquiet thee," placed as I am yet in the world, and "absent"<sup>2</sup> from the house of my God?" Still *Hope in God*, is his answer to the soul that disquiets him, and would fain account for her disquiet from the evils with which this world abounds. In the mean while dwell in hope: for *hope that is seen is not hope; but if we hope for that we see not, then do we with patience wait for it.*

<sup>2</sup> pere-  
grina

Rom. 8,  
24. 25.

<sup>k</sup> intelligibilis, answering to the Greek νοητοῦ. <sup>1</sup> . . . . inter scandala. Respexit ergo ad se.



11. *Hope in God.* Why “hope?”

*For I will confess unto Him.* What wilt thou “confess?” VER.  
6.

*My God is the saving health of my countenance*<sup>m</sup>. My “health” (my salvation) cannot be from myself; this it is that I will say, that I will “confess.” It is my God that is *the saving health of my countenance*. For to account for his fears, in the midst of those things, which he now knows, having come after a sort to the *understanding* of them<sup>n</sup>, he has been looking behind him again in anxiety, lest the enemy be stealing upon him: he cannot yet say, “I am made whole every whit.” For having but *the first-fruits of* Rom. 8, *the Spirit, we groan within ourselves; waiting for the adop-* 23. *tion, to wit, the redemption of the body.* When that *health* (that salvation) is perfected in us, then shall we be living in the house of God for ever, and praising for ever Him to Whom it was said, *Blessed are they that dwell in Thy* Ps. 84, 4. *house, they will be praising Thee world without end.* This is not so yet, because the salvation which is promised, is not as yet in being; but it is *in hope* that I confess unto God, and say, *My God is the saving health of my countenance.* For it is *in hope* that *we are saved; but hope that is seen, is not hope.* Persevere then that thou mayest attain; persevere until salvation come. Hear thy God Himself speaking to thee from within, *Wait on the Lord; be of good courage,* Ps. 27, *and let thy heart be strengthened; wait, I say, on the Lord:* 14. *for he that endureth unto the end, the same shall be saved.* Mat. 24, *Why, then, art thou cast down, O my soul? and why dost* 13. *thou disquiet me? Hope in God: for I will confess unto Him.* My confession is this: *My God is the saving health of my countenance.*

12. Ver. 6. *My soul is disquieted on account of myself*<sup>1</sup>. Is <sup>1</sup> E. V. it disquieted on account of God? It is on my own account <sup>within</sup> it is disquieted. By the Unchangeable it was revived; it is by the changeable it is disquieted. I know that the righteousness of God remaineth; whether my own will remain steadfast, I know not. For I am alarmed by the Apostle’s saying, *Let him that thinketh he standeth, take* 1 Cor. *heed lest he fall.* Therefore since *there is no soundness in* 10, 12.

<sup>m</sup> E. V. *I shall yet give Him thanks for the help of His countenance.*

<sup>n</sup> utcumque intellecta cognoscit.

PSALM XLII. *me for myself, there is no hope either for me or myself. My soul is disquieted on account of myself.* Wouldest thou have it not disquieted? Let it not rest on thine own self; and say, *Unto Thee, O Lord, have I lifted up my soul.* Hear the meaning of this more plainly. Found not thy hopes on thyself; but on thy God. For if thou retest thy hopes on thyself, thy soul is disquieted on account of thyself; for it has not yet found any thing that should make it secure about thee. Since then my soul is disquieted on account of myself, what remains but humility? but that the soul should not presume on her own merits? What remains but that she should make herself the very meanest of all things, that she should *humble* herself, that she may deserve to be *exalted*; that she give herself credit for nothing, that what is good for her, may by Him be given to her. Therefore, because my soul is *disquieted on account of myself*, and since it is pride that causes this “disquiet,”

Luke<sup>18</sup>,  
14.

*Therefore I remember Thee, O Lord, from the land of Jordan, and from the little hill of Hermon.* From whence did I remember thee? From the *little hill*, and from the *land of Jordan*. Perhaps from Baptism, where the remission of sins is given. For no one runs to the remission of sins, except he who is dissatisfied with himself; no one runs to the remission of sins, but he who confesses himself a sinner; no one confesses himself a sinner, except by humbling himself before God. Therefore it is from *the land of Jordan I have remembered thee, and from the hill*; observe, not of the *great hill*, that thou mayest make of the *little hill* a great one: for *whoso exalleth himself shall be abased, and whoso humbleth himself shall be exalted*. If you would also ask the meanings of the names, Jordan means “their descent.” Descend then, that thou mayest be *lifted up*: be not lifted up, lest thou be cast down. *And the little hill of Hermon*. Hermon means “anathematizing.” Anathematize thyself, by being displeased with thyself; for if thou art pleased with thyself, God will be displeased with thee. Because then God gives us all good things, because He Himself is good, not because we are worthy of it; because He is merciful, not because we have in any thing deserved it; it is from *the land of Jordan, and from Hermon*, that I

remember thee. And because he so remembers with humility VER. 7. he shall earn his exaltation to fruition<sup>1</sup>, for he is not “exalted” 7. in himself, who “glories in the Lord.” 1 exalta- tus per- frui me- rebitur.

13. Ver. 7. *Deep calleth unto deep with the voice of thy water-spouts*<sup>2</sup>. I may perhaps finish the Psalm, aided as I 2 cata- racta- rum am by your attention, whose fervour I perceive. As for your fatigue in hearing, I am not greatly solicitous, since you see me also, who speak, toiling in the heat of these exertions<sup>3</sup>. Assuredly it is from your seeing me labouring, 3 ita in his labo- ribus sudare. that you labour with me: for I am labouring not for myself, but for you. *Deep calleth unto deep with the voice of thy water-spouts.* It was God Whom he addressed, Who remembered him from the land of Jordan and Hermon. It was in wonder and admiration he spake this; *Abyss calleth unto abyss with the voice of Thy water-spouts.* What abyss is this that calls, and to what other abyss? Justly, because the *understanding*<sup>a</sup> spoken of is an “abyss.” For an *abyss* is a depth that cannot be reached or comprehended; and it is principally applied to a great body of water. For there is a ‘depth,’ a ‘profound,’ the bottom of which cannot be reached by sounding. Furthermore, it is said in a certain Ps. 36, 6. passage, *Thy judgments are a mighty abyss*, Scripture meaning to suggest that the judgments of God are incomprehensible. What then is the *abyss* that calls, and to what other “abyss” does it call? If by “abyss” we understand a great depth, is not man’s heart, do you not suppose, *an abyss*? For what is there more profound than that “abyss?” Men may speak, may be seen by the operations of their members, may be heard speaking in conversation: but whose thought is penetrated, whose heart seen into? What he is inwardly Quid engaged on, what he is inwardly capable of, what he is intus ge- rat, quid possit inwardly doing, or what purposing, what he is inwardly wishing to happen, or not to happen, who shall comprehend? I think an ‘abyss,’ may not unreasonably be understood of man, of whom it is said elsewhere, *Man shall come to a* Ps. 64, *deep heart, and God shall be exalted.* If man then is an 6. 7. ‘abyss,’ in what way doth ‘abyss’ call on ‘abyss?’ Does man *call on* man as God is called upon? No, but “calls on” is equivalent to “calls to him.” For it was said of a

<sup>a</sup> In the title of the Psalm.

PSALM certain person, he calls on death; that is, lives in such a  
 XLII. way as to be inviting death; for there is no man at all who  
 WISD. I. puts up a prayer, and calls expressly on death: but men by  
 16. evil-living invite death. *Deep*<sup>1</sup> calls on deep, then, is, 'man  
 'still calls to man.' Thus is it wisdom is learnt, and thus faith,  
 'abyssus.' when *man calls to man*. The holy preachers of God's word  
 call on the "deep:" are they not themselves *a deep* also? That you may know that they also are *a deep*, the Apostle  
 1 Cor. 4, 3. says, *It is a very small thing that I be judged of you or of man's judgment*. Nay, how profound a deep he is, hear yet  
 ibid. farther. *Yea, I judge not mine own self*. Do not you believe that there is in man a "deep" so profound as not to be seen through by him in whom it is? How profound a depth of infirmity lay concealed in Peter, when he knew not what was passing in himself, and rashly promised to die  
 John 13, 37. either *with* or for his Lord! How profound was the abyss; yet was that abyss bare to the eyes of God! For that which he knew not of within himself, Christ forewarned him of. Every man then, though holy, though righteous, though advancing in many things, is still *a deep*; and he is calling on "a deep," when he is announcing any point of faith, any point of the truth, for the sake of eternal life. But it is then that the "deep" is useful to the *deep* called upon, when it is done *with the voice of Thy water-spouts*. Deep calls to deep: man wins his fellow-man, but not with his own voice, but *with the voice of Thy water-spouts*.

14. Hear another interpretation. *Deep calleth to deep with the voice of Thy water-spouts*. I, who tremble all over, when my soul was disquieted on account of myself, feared greatly on account of Thy judgments. For under this mortal flesh, subject to suffering and sin, full of troubles and of offences, obnoxious to solicitations of passion, there is a certain sentence of condemnation from Thy judgment; for Thou hast said to the sinner, *Thou shalt surely die*, and, *In the sweat of thy brow thou shalt eat bread*. This is the first *deep* of Thy judgments. But if men have lived ill here, *deep calleth unto deep*, in that they pass from punishment to punishment, and from darkness to darkness, and from *deep to deep*, and from suffering to



suffering, and from the fires of passion to the flames of hell. VER. 7. It was this then, perhaps, that this man feared, when he said, *My soul is disquieted on account of myself; therefore have I remembered Thee, O Lord, from the land of Jordan, and from Hermon.* I am bound to be humble. For I am horribly afraid of Thy judgments; intensely do I fear Thy judgments. Therefore is *my soul disquieted on account of myself.* And what judgments of thine are they that I have feared? Are those judgments slight ones? They are great ones, severe, hard to bear; but would they were all. *Deep calls to deep with the voice of Thy water-spouts,* in that Thou threatenest, Thou sayest, that there is another condemnation in store even after those sufferings. *Deep calls on deep with the voice of Thy water-spouts.* Whither then shall I go from Thy presence? And whither shall I flee from Thy Spirit? seeing that deep calls to deep, and after those sufferings severer ones are to be dreaded.

15. *All Thy overhangings<sup>1</sup> and Thy waves are come upon me.* The "waves" in what I already feel, the *overhangings*<sup>siones, Vulg.</sup> in that Thou denouncest. All my sufferings are Thy waves; all Thy denouncements of judgments are Thy *overhangings*<sup>excelsa, E. V. billows</sup>. In the *waves* that deep "calleth;" in the *overhangings* is the other "deep" which it "calls to." In this that I suffer are all Thy waves; in the severer punishment that Thou threatenest, all Thy *overhangings* are come upon me. For He Who threatens does not let His judgments fall upon us, but keeps them suspended over us<sup>b</sup>. But inasmuch as Thou sittest at liberty, I have thus spoken unto my soul. *Hope in God: for I will confess unto Him. My God is the saving health of my countenance.* The more numerous my sufferings, the sweeter will be Thy mercy.

16. Therefore follows; *The Lord will commend His loving-kindness in the day-time; and in the night-time will He declare it.* In tribulation no man has leisure to hear: attend, when it is well with you; hear, when it is well with you; learn, when you are in tranquillity, the discipline of wisdom, and store up the word of God as

<sup>b</sup> 'Non premit sed suspendit.' Perhaps his idea is rather, 'suspends us over the abyss.'

<sup>c</sup> E. V. *In the night-time His song shall be with me.*



**PSALM** you do food. For in tribulation every one must be profited  
**XLII.** by what he heard in the time of security. For in prosperity  
 God *commends to thee His mercy*, in case thou serve Him  
 faithfully, for He frees thee from tribulation; but it is *in the*  
*night* only that He *declares* His mercy to thee, which He  
*commended* to thee by day. When tribulation shall actually  
 come, He will not leave thee destitute of His help; He will  
 shew thee that which He commended to thee in the day-time  
 is true. For it is written in a certain passage, *The mercy of*  
*the Lord is seasonable<sup>d</sup> in the time of affliction, as clouds of*  
*rain in the time of drought. The Lord hath commended*  
*His loving-kindness in the day time, and in the night will*  
*He declare it.* He does not shew that He is thine Helper,  
 unless tribulation come, from whence thou must be rescued  
 by Him, Who promised it to thee *in the day-time*. There-  
 fore we are warned to be like "the ant." For just as worldly  
 prosperity is signified by *the day*, adversity by the night, so  
 again in another way worldly prosperity is expressed by "the  
 summer," adversity by the winter. And what is it that the  
 ant does? She lays by in summer what will be useful to her  
 in winter. Whilst therefore it is summer, whilst it is well  
 with you, whilst you are in tranquillity, hear the word of the  
 Lord. For how can it be that in the midst of these tempests  
 of the world, you should pass through the whole of that sea,  
 without suffering? How could it happen? To what mortal's  
 lot has it fallen? If even it has been the lot of any, that very  
 calm is more to be dreaded. *The Lord hath commended*  
*His loving-kindness in the day-time, and in the night-time*  
*will He declare it.*

17. What shouldest thou do then in this pilgrimage?  
 What shouldest thou do?

Ver. 8. *There is with me prayer unto the God of my life.*  
 This I make my business here; I who am the "hart thirsting  
 and longing for the water-brooks," calling to mind the sweetness  
 of that strain, by which I was led on through the tabernacle  
 Wisd., 9, even to the house of God; whilst this *corruptible body*  
 15. *presseth down the soul*, there is yet with me *prayer unto*  
*the God of my life.* For in order to making supplication  
 unto God, I have not to buy ought from places beyond the

<sup>d</sup> Eccelus. 35, 26. Ὁραῖον ἔλεος. Vulg. "*Speciosa misericordia.*"

sea; or in order that He may hear me, have I to sail to VER. 9. 10. bring from a distance frankincense and perfumes, or have I to bring "calf or ram from the flock." There is *with me* prayer to the God of my life. I have within a victim to sacrifice; I have within an incense to place on the altar; I have within a sacrifice wherewith to propitiate my God. *The sacrifice of God is a troubled spirit.* What sacrifice of a *troubled spirit* I have within, hear.

Ver. 9. *I will say unto God, Thou art my lifter up. Why hast Thou forgotten me?* For I am suffering here, even as if Thou hadst forgotten me. But Thou art trying me, and I know that Thou dost but put off, not take utterly from me, what Thou hast promised me. But yet, *Why hast* Mat. 27, 46. *Thou forgotten me?* So cried our Head also, as if speaking in our name. *My God, my God, why hast Thou forsaken* Ps. 22, 1. *me?* I will say unto God, *Thou art my lifter up; why hast Thou forgotten me?*

18. *Why hast Thou rejected me?* *Rejected me*, that is to say, from that height of the apprehension of the unchangeable Truth. *Why hast Thou rejected me?* Why, when already longing for those things, have I been cast down to these, by the weight<sup>1</sup> and burden of my iniquity? This <sup>1</sup>grave-dine same voice in another passage said, *I said in my trance*<sup>2</sup>, <sup>2</sup>*in ec-* (i. e. in my rapture, when he had seen some great thing or <sup>stasi</sup> <sup>meá</sup> other,) *I said in my trance, I am cast out of the sight of* Ps. 31, 23. *Thine eyes.* For he compared these things, in which he <sup>E. V.</sup> found himself, to those, toward which he had been raised; 'in my and saw himself cast out far "from the sight of God's eyes," <sup>haste</sup> as he speaks even here, *Why hast Thou rejected me?*

Ver. 9, 10. *Why go I mourning, while mine enemy troubleth me, while he breaketh my bones?* Even he, my tempter, the devil; while offences are every where on the increase, because of the abundance of which *the love of* Mat. 24, 12. *many is waxing cold.* When we see the strong members of the Church generally giving way to the causes of offence, does not Christ's body say, *The enemy breaketh my bones?* For it is the strong members that are "the bones;" and sometimes even those that are strong sink under their temptations. For whosoever of the body of Christ considers

<sup>1</sup> 'Ut quid me repulisti.' Neither in the Vulg. nor in our Version.

PSALM  
XLII.

this, does he not exclaim, with the voice of Christ's Body, *Why hast Thou rejected me? Why go I mourning, while mine enemy troubleth me, while he breaketh my bones.*

You may see not my flesh merely, but even my "bones." To see those who were thought to have some stability, giving way under temptations, so that the rest of the weak brethren despair when they see those who are strong succumbing; how great, my brethren, are the dangers!

19. *They who trouble me cast me in the teeth.* Again that voice!

Ver. 10. *While they say daily unto me, Where is thy God?* And it is principally in the temptations of the Church they say this, *Where is thy God?* How much was this cast in the teeth of the Martyrs! Those men so patient and courageous for the name of Christ, how often was it said to them, *Where is your God?* "Let Him deliver you, if He can." For men saw their torments outwardly; they did not inwardly behold their crowns! *They who trouble me cast me in the teeth, while they say daily unto me, Where is thy God?* And on this account, seeing *my soul is disquieted on account of myself*, what else should I say unto it, than those words;

Ver. 11. *Why art thou cast down, O my soul; and why dost thou disquiet me?* And, as it seems to answer, "Wouldest thou not have me disquiet thee, placed as I am here in so great evils? Wouldest thou have me not disquiet thee, panting as I am after what is good, thirsting and labouring as I am for it?" What should I say, but,

Ver. 11. *Hope thou in God; for I will yet confess unto Him.* He states the very words of that confession; he repeats the grounds on which he fortifies his hope. *He is the health of my countenance, and my God.*

LAT.  
XLII.

## PSALM XLIII.

THIS Psalm is a short one; it satisfies the mental cravings of the hearers, without imposing too severe a trial on the hunger of those fasting. Let our soul feed upon it: our soul, which he who sings in this Psalm, speaks of as *cast down*; cast down, I suppose, either in consequence of some

\* 'Ventricus.' It is noted, that this was an afternoon Sermon on a fast-day.

fast, or rather in consequence of some hunger he was in. VER.  
1.  
For fasting is a voluntary act; being an hungered is an involuntary thing. That which is an hungered, is the Church, is the Body of Christ: and that *Man* who is extended throughout the whole world, of which the Head is above, the limbs below: it is His voice that ought by this time to be perfectly known, and perfectly familiar, to us, in all the Psalms; now chanting joyously, now sorrowing; now rejoicing in hope, now sighing at its actual state, even as if it were our own. We need not then dwell long on pointing out to you, who is the speaker here: let each one of us be a member of Christ's Body; and he will be speaker here.

2. You know, however, that all those who are growing better, and who are sighing after that celestial city, who are aware of their state of pilgrimage here, who hold fast the *way*, who in their longings have grounded firmly before them the hope of that most unchangeable land, as their anchor; you know, I say, that this class of men, this *good seed*, this grain of Christ's sowing, has to groan in the midst of *tares*, and that too till the coming of the season of harvest, that is, (as *Truth* itself, which cannot be deceived, expounds it,) to *the end of the world*. Groaning therefore in the Mat. 13, midst of the tares, (that is, the wicked, the deceitful, and the 8. seducers, or those, whose minds are disturbed by anger, or poisoned by treachery,) reflecting that they are thrown together with them in one field, (as it were,) which extends throughout the world, that they receive one and the same rain, that they are fanned by the same breezes, that they are nourished together with themselves in the midst of troubles, that they share together with themselves those common bounties of God, granted to the evil and the good in common by Him Who *maketh His sun to rise on the evil and the* Matt. 5, *good, and sendeth rain on the just and on the unjust;* 45. the seed of Abraham, the *holy seed* then, seeing how great things they have in common with the wicked, from whom they are some time or other to be separated, as to be born in a similar manner, to share the same human condition, to bear together with them mortal bodies, to share with them the use of light, and water, and earth's fruits, and the several instances of worldly prosperity or adversity, famine or plenty, war or



PSALM XLIII. peace, health or sickness; seeing, I say, how great things they have in common with the wicked, with whom, however, they have not the same cause in common, they break forth into this exclamation;

Ver. 1. *Judge me, O Lord, and separate my cause from the ungodly nation.* “Judge me, O God,” he cries; I do not dread Thy judgment, because I know Thy mercy. *Judge me, O God, and separate my cause from the ungodly nation.* Now, meanwhile, in this state of pilgrimage, Thou dost not yet separate my place, because I am to live together with the *tares* even to the time of the *harvest*: Thou dost not as yet separate my rain from theirs; my light from theirs: *separate my cause.* Let a difference be made between him who believes in Thee, and him who believes not in Thee. Our infirmity is the same; but our consciences not the same:

PS. 112, 14. our sufferings the same; but our longings not the same. *The desire of the ungodly shall perish*, but as to the desire of the righteous, we might well doubt, if He were not *sure* Who promised. The object of our desires is He Himself, Who promiseth: He will give us Himself, because He has already given Himself to us; He will give Himself in His immortality to us then immortal, even because He gave Himself in His mortality to us when mortal. *Judge me, O God, and separate my cause from an ungodly nation: O deliver me from the deceitful and wicked man!* i. e. from *the ungodly nation; from man*, i. e. from a certain class of men: for such an one *is a man*; and such a one is a man, and *the one shall be taken and the other left.*

3. And since patience is needful in order to endure, until the harvest, a certain distinction without separation<sup>b</sup>, if we may so speak; (for they are together with us, and therefore not yet separated; the tares however being still tares, and the corn still corn, and therefore they are already distinct;) since then a kind of strength<sup>c</sup> is needful, which must be implored of Him, Who bids us to be strong, and without Whose making us strong, we should not be what He bids us to be; of Him, *Who said, He that endures unto the end shall be saved*, lest the soul's powers should be impaired in consequence of her ascribing any strength to herself, he subjoins immediately,

<sup>b</sup> quandam indiscretam discretionem.



Ver. 2. *For Thou, O God, art my strength: why hast Thou cast me off, and why go I mourning, while the enemy harasseth me?* I go “mourning:” the enemy is harassing me with daily temptations; inspiring either some unlawful love, or some ungrounded cause of fear; and the soul, that fights against both of them, though not taken prisoner by them, yet being in danger from them, is contracted with sorrow, and says unto God. *Why?*

Let her then ask of Him, and hear *Why?* For she is in the Psalm enquiring the cause of her dejection; saying, *Why hast Thou cast me off? and why go I mourning?* Let her hear from Isaiah; let the lesson which has just been read, suggest itself to her. *The spirit shall go forth from me, and every breath have I made. For iniquity have I a little afflicted him; I hid my face from him, and he departed from me sorrowful in the ways of his heart.* Why then didst thou ask, *Why hast Thou cast me off, and why go I mourning?* Thou hast heard, it was *for iniquity*. *Iniquity* is the cause of thy mourning; let “Righteousness” be the cause of thy rejoicing! Thou wouldest sin; and yet thou wouldest fain not suffer; so that it was too little for thee to be thyself unrighteous, without also wishing Him to be unrighteous, in that thou wouldest fain not be punished by Him. Consider a speech of a better kind in another Psalm. *It is good for me that Thou hast humbled me, that I might learn Thy righteousnesses.* By being lifted up, I had learned my own iniquities; let me by being “humbled,” learn *Thy righteousnesses*. *Why go I mourning, while the enemy harasses me?* Thou complainest of the enemy. It is true he does harass thee; but it was thou didst *give place* to him. And even now there is a course open to thee; choose the course of prudence; admit thy King, shut the tyrant out.

4. But in order that she may do this, hear what she says, what she supplicates, what she prays for. Pray thou for what thou hearest; pray for it when thou hearest it; let these words be the voice of us all. (Ver. 3.) *O send out Thy Light and Thy Truth. They have led me, and brought me on unto Thy holy hill, and into Thy Tabernacles.* For that very *Light* and *Truth* are indeed two in name; the reality expressed is but One. For what else is the “Light” of

PSALM XLIII. God, except the "Truth" of God? Or what else is the "Truth" of God, except the "Light" of God? And the one Person of Christ is both of these. *I am the Light of the world: he that believeth on Me, shall not walk in darkness. I am the Way, the Truth, and the Life. He is Himself the Light: He is Himself the Truth.* Let Him come then and rescue us, and *separate at once our cause from the ungodly nation; let Him deliver us from the deceitful and unjust man,* let Him separate the wheat from the tares, for at the time of harvest He will Himself send His Angels, that they may *gather out of His kingdom all things that offend,* and cast them into flaming fire, while they gather together the corn into the garner. He will send out His *Light*, and His *Truth*; for that they have already "brought us and led us to His holy hill, and into His Tabernacles." We possess the "earnest<sup>1</sup>;" we hope for the prize. *His holy Hill* is His holy Church. It is that mountain, which, according to Daniel's vision, grew from a very small "stone," till it crushed the kingdoms of the earth; and grew to such a size, that it "filled the face of the earth." This is the "hill," from which he tells us that his prayer was heard, who says, *I cried unto the Lord with my voice, and He heard me out of His holy hill.* Let no one of those that are without that mountain, hope to be heard unto eternal life. For many are heard in their prayers for many things. Let them not congratulate themselves<sup>2</sup> on being heard; the devils were heard in their prayer, that they might be sent into the swine. Let us desire to be heard unto eternal life, by reason of our longing, through which we say, *Send out Thy Light and Thy Truth.* That is a "Light," which requires the eye of the heart. For *Blessed* (He saith) *are the pure in heart, for they shall see God.* We are now on His Hill, that is, in His Church, and in His Tabernacle. The *tabernacle* is for persons sojourning; the house, for those dwelling in one community. The *tabernacle* is also for those who are both from home, and also in a state of warfare. When thou hearest of a tabernacle, form a notion of a war; guard against an enemy. But what shall the house be? *Blessed are they that dwell in Thine house: they will be always praising Thee.*

John 8,  
12; 14,  
6.

Mat. 13,  
41.

<sup>1</sup> pignus.

Dan. 2,  
35.

Ps. 3, 4.

<sup>2</sup> sibi  
plaudant.

Matt. 8,  
31. 32.

Matt. 5,  
8.

<sup>3</sup> cohabitans.

Ps. 84, 4.

5. Now then that we have been led on even to *the* VER. 4. *Tabernacle*, and are placed on *His holy Hill*, what hope do we carry with us?

Ver. 4. *Then will I go in unto the Altar of God.* For there is a certain invisible Altar on high, which the unrighteous man approaches not. To that Altar he alone draws nigh, who draws nigh to this one without cause to fear. There he shall find his Life, who in this one *separates his cause.* *And I will go in unto the Altar of God.* From His holy Hill, and from His Tabernacle, from His Holy Church, I will go in unto the Altar of God on High. What manner of Sacrifice is there? He himself who goeth in is taken for a burnt-offering. *I will go in unto the Altar of God.* What is the meaning of what he says, *the Altar of my God?*

*Unto God, Who makes glad my youth.* Youth signifies newness: just as if he said, *Unto God, Who makes glad my newness.* It is He Who makes glad my newness, Who hath filled my old estate<sup>1</sup> with mourning. For now *I go*<sup>1 vetustatem.</sup> *mourning* in oldness, then shall *I stand*, exulting in newness!

*Yea, upon the harp will I praise Thee, O God my God.* What is the meaning of “praising on the harp,” and praising on the psaltery? For he does not always do so with the harp, nor always with the psaltery. These two instruments of the musicians have each a distinct meaning of their own, worthy of our consideration and notice. They are both borne in the hands, and played by the touch; and they stand for certain bodily works of ours. Both are good, if one knows how to play the psaltery<sup>2</sup>, or to play the harp<sup>3</sup>.<sup>2 psallere. 3cithari- zare.</sup> But since the psaltery is that instrument which has the *shell*<sup>4</sup>, (i. e. that drum, that hollow piece of wood, by straining on which<sup>5</sup> the chords resound,) on the upper part of it,<sup>4 testudinem.</sup> whereas the harp has that same concave sounding board<sup>5</sup> on the lower part, there is to be a distinction made between our works, when they are *upon the harp*, when *on the psaltery*: both however are acceptable to God, and grateful to His ear. When we do any thing according to God’s Commandments, obeying His commands and hearkening to Him, that we may fulfil His injunctions, when we are active and not passive, it is the psaltery that is playing. For so also do the Angels: for they have nothing to suffer. But when we

PSALM XLIII. suffer any thing of tribulation, of trials, of offences on this earth, (as we suffer only from the inferior part of ourselves; i. e. from the fact that we are mortal, that we owe somewhat of tribulation to our original cause<sup>c</sup>, and also from the fact of our suffering much from those who are not “above;”) this is *the harp*. For there rises a sweet strain from that part of us which is “below:” we *suffer*, and we strike the psaltery<sup>1</sup>, or shall I rather say we sing and we strike the harp. When the Apostle was saying that he evangelized and preached the Gospel throughout the whole world according to the commandment of God; because he said that Gal. 1, he had received that *Gospel not of men or by man, but by* 1. *Jesus Christ*, the sound of the strings came from the top: Rom. 5, but when he said, *We glory in tribulations, knowing that* 3. 4. *tribulation worketh patience, and patience experience, and experience hope*, it was the harp sounding from the bottom, but still sounding sweetly. For all patience is pleasing to God. If however you fail in tribulations, you have broken the harp. Why then did he just now say, *I will praise Thee on the harp?* On account of what he had said before, *Why go I mourning, while the enemy afflicts me?* For he was suffering something from affliction from below: and yet even in that he wished to approve himself unto God, and longed to return thanks unto God, preserving a good courage in his tribulations, and because he could not be free from tribulation, it was patience that God required of him. *Upon the harp will I praise Thee, O God my God!*

5. And again, in order that he may draw the sound from that sounding-board below, he addresses his soul: (ver. 5.) *Why art thou sorrowful, O my soul*, (he says,) *and why dost thou disquiet me?* I am in tribulations, in weariness<sup>2</sup>, in mourning, *Why dost thou disquiet me, O my soul?* Who is the speaker, to whom is he speaking? That it is the soul to which he is speaking, every body knows: for it is obvious: the appeal is addressed to it directly: *Why art thou sorrowful, O my soul, and why dost thou disquiet me?* The question is as to the speaker. It is not the flesh addressing the soul, surely, since the flesh cannot speak without the soul. For it is more appropriate for the soul to address the flesh,

<sup>c</sup> Prima nostra causa. He seems to mean our original from Adam.

<sup>1</sup> psal-  
linus.

<sup>2</sup> al. ‘an-  
guishes’



than for the flesh to address the soul. But, as he said not, *Why art thou sorrowful, O my flesh*; (for perhaps if it was the flesh that he was addressing, he would not say, *Why art thou sorrowful?* but “why art thou in pain?” For sorrow is the name for pain of *mind*; whereas the trouble that is felt in the body, may indeed be called “pain;” but not “sorrow.” The soul, however, is generally made *sorrowful* by the “pain” of the body. But still there is a difference between what is made “sorrowful,” and that which feels *pain*. For it is the flesh that feels pain; the soul that is made “sorrowful;” and this text is plain, *Why art thou sorrowful, O my soul*;) therefore it is not the soul that addresses the flesh; for he said not, *Why art thou sorrowful, O my flesh*? nor is it the flesh addressing the soul; forasmuch as it is absurd for the inferior part to be addressing the superior. We perceive then that we have a certain part, in which is *the image of God*; viz. the mind and reason<sup>d</sup>. It was that same mind that prayed for *God’s Light*; and *God’s Truth*. It is the same mind by which we apprehend<sup>1</sup> right and wrong: it is<sup>1</sup> *capimus* by the same that we discern truth from falsehood. It is this same that we call *understanding*; which *understanding*, indeed, is wanting to the brutes. And this “understanding” whoever neglects in himself, and holds it in less account than the other parts of his nature, and casts it off, just as if he had it not, is addressed in the Psalm, *Be ye not as* Ps. 32, *the horse and the mule, which have no understanding*. It is<sup>9</sup> our *understanding* then that is addressing our soul. The latter is withered away from tribulations, worn out in anguish<sup>2</sup>, made *sorrowful* in temptations, fainting in toils.<sup>2</sup> some The mind, catching a glimpse of Truth above, would fain<sup>Mss.</sup> rouse her spirits, and she says, *Why art thou sorrowful, O* <sup>‘languo-</sup> <sup>ribus.’</sup> *my soul, and why dost thou disquiet me?*

7. Consider whether this is not the exclamation of the Apostle; in that his conflict, prefiguring in his person certain others—perhaps ourselves—and saying, *I delight in* Rom. 7, *the law of God after the inward man*. But *I see another* 22—25. *law in my members*; that is, certain motions of the flesh.

<sup>d</sup> T. Aquin. Prolog. ad I. II. Per Damascen. dicit) intellectualem, et imaginem Dei significatur, (sicut bitrio liberum; et per se potestativum.



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XLIII.  
1 quasi

And in a kind of struggle, and almost<sup>1</sup> despair, he supplicates for the grace of God. *O wretched man that I am! Who shall free me from the body of this death? The grace of*

<sup>2</sup> so  
Vulg.

*God*<sup>2</sup> *through Jesus Christ our Lord.* Such persons, so struggling, our Lord Himself also condescended to prefigure, when he said, *My soul is exceeding sorrowful, even unto death.* For did He not know to what end He had come

<sup>3</sup> so Oxf.  
Mss.

Mat. 26,  
38.

<sup>4</sup> pave-  
bat

<sup>5</sup> ani-  
mam

John 10,  
18.

Luke 16,  
22.

into the world<sup>3</sup>? Did He dread His Passion, Who had said, *I have power to lay down My life*<sup>5</sup>, *and I have power to take it again. No man taketh it from Me; but I lay it*

*down of Myself, and I take it again.* But He Who said, *My soul is sorrowful, even unto death*, prefigured in His own Person certain of His own members. For in general

the *understanding* believes correctly, and knows well too, that man will be, according to his "faith," in *Abraham's bosom*. It believes this; and yet when the point of death,

<sup>6</sup> aliquis  
articu-  
lus mor-  
tis

as it were<sup>6</sup>, is come, it is disturbed through its close relation, so to speak, with this world; it lifts up its ears to catch that voice of God within; it hears from within an intellectual

<sup>7</sup> ratio-  
nabile  
carmen

music<sup>7</sup>. For a certain sound from above so strikes in silence, not on the ears, but on the mind, that whosoever hears that melody is filled with loathing of corporeal sounds, and the whole of this human life is to it but a kind of din, interrupting the hearing of a certain strain from above, passing sweet, incomparable, and ineffable. And, in truth, when such a result follows from any passion, man suffers violence while he addresses his soul, *Why art thou sorrowful, O my soul, and why dost thou disquiet me?* Is it, haply, because it is hard to find a life of purity, when He is the Judge, Who

<sup>8</sup> ad pu-  
rum et  
liqui-  
dum

knows how to judge with clear and thorough sight<sup>8</sup>—because though our life is now commendable among men, so that men cannot find what they can with justice censure, there is a

*balance* that proceedeth from His eyes, there is a standard proceeding from Him, that squares by no deceitful rule; and God finds in man certain things to censure, which men did not see to be worthy of censure, nor the very person within himself

who is to be judged—is it, I say, from fear of these things that the soul is *disquieted*? and that the *mind* addresses her, as if she said, *Why dost thou fear* because of thy sins, in that thou canst not avoid all sin? *Hope in the Lord: for I will*

confess unto Him. Some things are cured by immediate address<sup>1</sup>: the rest are purged away by faithful confession<sup>e</sup>. <sup>V.E.R. 5.</sup>  
 Yes! fear indeed, if thou callest thyself righteous; if thou hast not those words from another Psalm, *Enter not into judgment with Thy servant*: ‘Why not enter into judgment with Thy servant?’ I stand in need of Thy mercy: for if Thou shewest judgment *without mercy*, whither must I go? *If Thou, Lord, shouldest mark iniquities, O Lord, who shall abide it? Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.* Therefore, if in Thy sight no man living shall be justified, (for how justly soever any one who lives here liveth, woe unto him, if God “enter into judgment” with him. For by another Prophet He thus chideth in the same manner the proud and presumptuous: *Wherefore would ye plead with Me in judgment? Ye all have forsaken Me, saith the Lord*;) therefore, I say, seek not to plead with Him; do thy endeavour to be righteous; and how much soever thou art so, own thyself a sinner: ever hope but for *mercy*; and secure in this confession, address the soul that is *disquieting* thee, and raising tumults to disturb thee: *Why art thou sorrowful, O my soul; and why dost thou disquiet me?* Perhaps thou wouldest fain have rested thy hopes upon thyself? *Hope in the Lord*: not in thyself. For what art thou in thyself, and what art thou of thyself? Let Him be the principle of health in thee, Who submitted to wounds for thy sake! *Hope*, he says, *in the Lord; for I will confess unto Him.* What wilt thou confess unto Him? *My God is the saving health of my countenance.* Thou art the *saving health of my countenance*; Thou shalt heal me! I call upon Thee as being sick; I own Thee to be *the Physician*: I do not boast myself to be whole; as it is said in another Psalm, *I have said, Lord, be merciful unto me; heal my soul, for I have sinned against Thee.*

8. These expressions, brethren, are safe ones: but yet be watchful in good works. Touch “the psaltery,” by obeying the Commandments; touch the harp, by patiently enduring

<sup>e</sup> By ‘præsens allocutio’ he probably means the daily use of the Lord’s Prayer, of which he speaks thus in one of his discourses On the Creed to Catechumens. Treatises, Oxf. Tr. p. 575.

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Is. 58, 7. your sufferings. You have heard from Isaiah, *Break thy bread to the hungry*; think not that fasting by itself is sufficient. Fasting chasteneth thine own self: it does not refresh others. Thy distress will profit thee, if thou affordest comfort<sup>1</sup> to others. See, thou hast denied thyself; to whom wilt thou give that of which thou hast deprived thyself? Where wilt thou bestow what thou hast denied thyself? How many poor may be filled<sup>2</sup> by the breakfast<sup>3</sup> we<sup>4</sup> have this day given up? Fast in such a way that thou mayest rejoice, that thou hast breakfasted, while another has been eating; fast on account of thy prayers, that thou mayest be heard in them. For He says in that passage, *Whilst thou art yet speaking I will say, Here I am*, provided thou wilt with cheerful mind *break thy bread to the hungry*. For generally this is done by men reluctantly and with murmurs, to rid themselves of the wearisome importunity of the beggar, not to refresh the bowels of him that is needy. But it is a cheerful giver that God loves. If thou givest thy bread reluctantly, thou hast lost both the bread, and the merit of the action. Do it then from the heart: that He *Who seeth in secret*, may say, *whilst thou art yet speaking, Here I am*. How speedily are the prayers of those received, who work righteousness! And this is man's righteousness in this life, fasting, alms, and prayer. Wouldest thou have thy prayer fly upward to God? Make for it those two wings of alms and fasting. Such may God's *Light* and God's *Truth* find us, that He may find us without cause for fear, when He comes to free us from death, Who has already come to undergo death for us. Amen.

<sup>1</sup> latitudinem

<sup>2</sup> saginare  
<sup>3</sup> prandium  
<sup>4</sup> al. you

Is. 58, 9,  
and 65,  
24.

2 Cor.  
9, 7.

Matt. 6,  
6.

PSALM XLIV.

LAT.  
XLIIII.

1. THIS Psalm is addressed "to the sons of Korah," as its title shews. Now Korah is equivalent to the word "calvitium," or "baldness;" and we find in the Gospel that our Lord Jesus Christ was crucified in *the place of a skull*<sup>1</sup>. It <sup>Mat. 27,</sup> is clear then that this Psalm is sung to the "sons of His <sup>33.</sup> <sup>1</sup> Cal-  
*Passion.*" Now we have on this point a most certain and <sup>variæ</sup> most evident testimony from the Apostle Paul; because that at the time when the Church was suffering under the persecutions of the Gentiles, he quoted from hence a verse, to insert by way of consolation, and encouragement to patience. For it is here that is said, which he inserted in his Epistle, *For Thy sake are we killed all the day long; we are counted* <sup>Rom. 8,</sup> <sup>36.</sup> *as sheep for the slaughter.* Let us then hear in this Psalm the voice of the Martyrs; and see how good is the cause which the voice of the Martyrs pleads, saying, *For Thy sake, &c.* For on this account the Lord also added the words for *righteousness sake*, while saying, *Blessed are they* <sup>Matt. 5,</sup> <sup>10.</sup> *that suffer for righteousness; viz. lest any one suffering* persecution should expect glory from the punishment itself, without having a good cause. And hence exhorting His disciples, He says, *Blessed are ye, when men shall say, or do such and such things unto you for my sake.* Hence then the words, *For Thy sake are we killed all the day long.*

2. But it is a counsel of God of great depth, and one requiring great consideration<sup>a</sup>, what was the reason that after He had led our fathers, the Patriarchs, and the whole of that people Israel, out of Egypt *with a mighty hand*; and <sup>Deut. 5,</sup> <sup>15.</sup> after He had drowned in the sea their enemies when pursuing them, had led them through opposing nations, and having completely subdued their enemies, planted themselves in the land of promise, and, with very small numbers on their side, won great victories over a vast multitude of the enemy; why it should afterwards have seemed good to Him to "turn His face," as it were, from His people, so that His saints must be exposed to the sweeping overthrow of

<sup>a</sup> magnæ considerationis et magnæ profunditatis.



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XLIV. slaughter and of death, and no man resisted, no man defended them, no man rescued them; as if God had "turned His face" from their groanings; as if He had forgotten them; as if He was not Himself their God, Who *with a mighty hand, and a stretched out arm*, and power made manifest, forced (as I said) from Egypt our fathers, (i. e. that people,) and having conquered and expelled the Heathen from their own land, settled them in the sovereignty; all persons marvelling that a great multitude had been repeatedly conquered by a few. This then it is that begins to be sung in this Psalm, in the groaning of confession. For it was not without reason that those things actually took place; but in order that it might be *understood* why they took place. Now that they did actually take place, we know: *why* they took place, is a deeper question for us. The title then is not simply *To the sons of Korah*, but, *For understanding to the sons of Korah*. This is the case also with that Psalm, the first verse of which the Lord Himself uttered on the Cross: *My God, My God, look upon Me*; 1 Cor. 4, *why hast Thou forsaken Me*? For 'transferring us in a figure' to what He was saying, and to His own Body, (for we are also *His Body*, and He is our *Head*,) He uttered from the Cross not His own cry, but ours. For God never *forsook* Him: nor did He Himself ever depart from the Father; but it was in behalf of us that He spake this: *My God, My God, why hast Thou forsaken Me*? For there follows, *Far from My health are the words of My offences*: and it shews, in whose person He said this; for sin could not be found in Him. Ps. 22, 2. *I will cry unto Thee in the day-time, and Thou wilt not hear; and in the night-season*, (assuredly we must understand, *Thou wilt not hear*;) but he added, *and not for foolishness unto me*, that is, this very thing that 'Thou wilt not hearken unto me,' is not for foolishness unto me, but *for understanding*. What means, *wilt not hear me for understanding*? This means, "Thou wilt not hear me" unto temporal things, that I may *understand* that it is things eternal that should be desired of Thee! God then does not *forsake*, and when He seems to *forsake*, He is taking from thee what thou didst wrongly long for, and teaching thee what thou oughtest rightly to long for. For if God



were always to shew favour unto us in these present prosperities, that every thing should abound unto us, and that in this time of our mortality we should suffer no distress, or difficulties, we could not but say that these are the highest blessings that God bestows on His servants, and we should not desire any greater ones of Him. Now it is for this reason that He mingles the bitterness of tribulations with this life's hurtful sweetness, that another, which is wholesomer, might be sought after. This is the meaning of *A Psalm for understanding for the sons of Korah*. Let us at least hear the Psalm, and there rather see this truth.

3. Ver. 1. *O God, we have heard with our ears; our fathers have told us the work that Thou didst in their days, and in the days of old*. Wondering wherefore, in these days, He has seemingly forsaken those, whom it was His will to exercise in sufferings, they recall the past events which they have heard of from their fathers; as if they said, It is not of these things that we suffer, that our fathers told us! For in that other Psalm also, He said this, *Our fathers trusted in Thee; they trusted, and Thou didst deliver them*. But *I am a worm and no man; a reproach of men, and the outcast of the people*. They trusted, and Thou didst deliver them; have I then hoped, and hast Thou "forsaken" me? And have I believed upon Thee in vain? And is it in vain that my name has been written in Thy Book, and Thy name has been inscribed on me? What our fathers told us was this:

Ver. 2. *Thy hand destroyed the nations; and Thou plantedst them: Thou didst weaken the peoples, and cast them out*. That is to say; 'Thou didst drive out "the peoples" from their own land, that Thou mightest bring them in, and plant them; and mightest by Thy mercy stablish their kingdom.' These are the things that we heard from our fathers.

4. But perhaps it was because they were brave, were men of battle, were invincible, were well-disciplined, and warlike, that they could do these things. Far from it. This is not what our fathers told us; this is not what is contained in Scripture. But what does it say, but what follows?

Ver. 3. *For they gat not the land in possession by their*

VER.  
1—3.

Ps. 22,  
4—6.

Ps. 40, 7.

PSALM  
XLIV.

*own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance. Thy right hand is Thy Power: Thine arm is Thy Son Himself. And the light of Thy countenance.* What means this, but that Thou wert present with them, in miracles of such a sort that Thy presence was perceived. For when God's presence with us appears by any miracle, do we see His face with our own eyes? No. It is by the effect of the miracle He intimates to man His presence. In fact, what do all persons say, who express wonder at facts of this description? "I saw God present." *But Thy right hand, and Thine arm, and the light of Thy countenance; because Thou pleasedst in them*<sup>1</sup>: i. e. didst so deal with them, that Thou wert well-pleasing in them: that whoso considered how they were being dealt with, might say, that *God is with them of a truth*; and it is God that moves<sup>2</sup> them.

<sup>1</sup> *com-  
plac-  
isti in  
eis*<sup>2</sup> *agit*

5. 'What? Was He then other than now He is?' Away with the supposition. For what follows?

<sup>3</sup> *Tu es  
Ipse*

Ver. 4. *Thou art Thyself*<sup>3</sup> *my King and my God. Thou art THYSELF*; for Thou art not changed. I see that the times are changed; but the Creator of times is unchanged. *Thou art Thyself my King and my God.* Thou art wont to guide me: to govern me, to save me.

*Thou Who commandest salvation unto Jacob.* What is, *Thou Who commandest*? Even though in Thine own proper Substance and Nature, in which Thou art whatsoever Thou art, Thou wast hid from them; and though Thou didst not converse with the fathers in that which Thou art in Thyself, so that they could see Thee *face to face*, yet by any created being whatsoever *Thou commandest salvation unto Israel.* For that sight of Thee *face to face* is reserved for those set free in the Resurrection. And the very "fathers" of the New Testament too, although they saw Thy mysteries revealed, although they preached the secret things so revealed to them, nevertheless said that they themselves saw but *in a glass, darkly*, but that *seeing face to face* is reserved to a future time, when what the Apostle himself speaks of shall have come. *For ye are dead, and your life is hid with Christ in God. When Christ our life shall appear, then*

<sup>1</sup> Cor.  
13, 12.Col. 3,  
3, 4.

*shall ye also appear with Him in glory.* It is against that time then that vision *face to face* is reserved for you, of <sup>VER 5—7.</sup> which John also speaks: *Beloved, we are now the sons of God: and it doth not yet appear what we shall be.* <sup>1 John 3, 2.</sup> *We know that, when He shall appear, we shall be like Him; for we shall see Him as He is.* Although then at that time our fathers saw Thee not as Thou art, *face to face*, although that vision is reserved against the resurrection, yet, even though they were Angels who presented themselves, it is Thou, *Who commandest salvation unto Jacob.* Thou art not only present by Thine own Self; but by whatsoever created being Thou didst appear, it is Thou that dost *command* by them, that which Thou doest by Thine own Self in order to the salvation of Thy servants: but that which they do whom Thou *commandest* it, is done to procure the salvation of Thy servants. Since then Thou art Thyself *my King and my God, and Thou commandest salvation unto Jacob*, wherefore are we suffering these things?

6. But perhaps it is only what is past that has been described to us: but nothing of the kind is to be hoped for by us for the future. Nay indeed, it is still to be hoped for.

Ver. 5. *Through Thee will we winnow away<sup>1</sup> our enemies.* <sup>1 venti-</sup> Our fathers then have declared to us a work that Thou <sup>labimus</sup> didst “in their days, and in the days of old,” that Thy hand destroyed the Gentiles: that Thou “didst cast out the peoples; and didst plant them.” Such was the past; but what is to be hereafter? *Through Thee we shall winnow away our enemies.* A time will come, when all the enemies of Christians will be winnowed away like chaff, be blown like dust, and be cast off from the earth. If then both the past has been described to us to have been such, and the future foretold to be of the same description, why do we suffer in the midst of the present state of things; except it be in order to the *understanding of the sons of Korah?* *Through Thee will we winnow away our enemies: and through Thy name will we tread them under that rise up against us.* Thus much of the future.

7. Ver. 6. *I will not trust in my bow,* even as our fathers did not in *their sword.* *Neither shall my sword help me.*

8. Ver. 7. *For Thou hast saved us from our enemies.*

PSALM XLIV. This too is spoken of the future under the figure of the past. But this is the reason that it is spoken of as if it were past, that it is as certain as if it were past. Give heed, wherefore many things are expressed by the Prophets as if they were past; whereas it is things future, not past facts that are the subject of prophecy. For the future Passion of our Lord Himself was foretold: and yet it says, *They pierced My hands and My feet. They told all My bones; not, 'They shall pierce,' and 'shall tell.' They looked and stared upon Me; not 'They shall look and stare upon Me.' They parted My garments among them.* It does not say, 'They shall part' them. All these things are expressed as if they were past, although they were yet to come: because to God things to come also are as certain as if they were past. For to us what is past is certain; what is to come uncertain. For we know a certain thing to have happened, and it is impossible that what has once happened should not have happened. Suppose a Prophet, to whom the future is as certain as the past is to you: and as certain as it is to you that what you remember to have happened cannot possibly not have happened, so certain is it to him, that what he knows to be about to come to pass, cannot possibly fail to come to pass. It is for this reason, in consequence of their certainty, that those things which are yet future, are spoken of as if past. This it is then that we hope. For it is, *Thou hast saved us from our enemies, and hast put them to shame that hated us.*

<sup>1</sup> laudabimur 9. Ver. 8. *In God will we boast<sup>1</sup> all the day long.* Observe how he intermingles words expressive of a future time, that you may perceive that what was spoken of before as in past time was foretold of future times. *In God will we boast all day long; and in Thy name will we confess for ever.* What is, *We shall boast?* What, *We shall confess?* That Thou hast saved us from our enemies; that Thou art to give us an everlasting kingdom: that, in us are to be fulfilled the words, *Blessed are they that dwell in Thine house: they will be always praising Thee.*

10. Since then we have the certainty that these things are to be hereafter, and since we have heard from our fathers that those we spoke of were in time past, what is our state at present?

Ver. 9. *But now Thou hast cast us off, and put us to*



shame. Thou hast "put us to shame" not before our own <sup>VER. 10—12.</sup> consciences, but in the sight of men. For there was a time when Christians were persecuted; when in every place they were outcasts, when in every place it used to be said, "He is a Christian!" as if it conveyed an insult and reproach. Where then is He, "our God, our King," Who *commands salvation unto Jacob*? Where is He, Who did all those works, which *our fathers have told us*? Where is He, Who is hereafter to do all those things, which He revealed unto us by His Spirit? Is He changed? No. These things are done in order to *understanding, for the sons of Korah*. For we ought to *understand* something of the reason, why He has willed we should suffer all these things in the mean time. What "all things?" *But now Thou hast cast us off and put us to shame: and goest not forth, O God, in our powers*<sup>1</sup>. We go forth to meet our enemies, and Thou<sup>1</sup> or goest not forth with us. We see them: they are very strong, <sup>'hosts,'</sup> and we are without strength. Where is that might of <sup>'virtu-</sup> Thine? Where Thy *right hand*, and Thy power<sup>2</sup>? Where<sup>2</sup> <sup>'tibus'</sup> *virtus* the sea dried up, and the Egyptian pursuers overwhelmed with the waves? Where Amalek's resistance subdued by the <sup>Ex. 17,</sup> sign of the Cross? *And Thou, O God, goest not forth in our*<sup>12</sup> *powers*.

11. Ver. 10. *Thou hast turned us away backward in presence of our enemies*, so that they are, as it were, before; we, behind; they are counted as conquerors, we as conquered. *And they which hate us spoiled for themselves*. What did they "spoil" but ourselves?

12. Ver. 11. *Thou hast given us like sheep appointed for meat, and hast scattered us among the nations*. We have been *devoured by the nations*. Those persons are meant, who, through their sufferings, have by process of assimilation, become part of the *body* of the Gentile world. For the Church mourns over them, as over members of her body, that have been devoured<sup>b</sup>.

13. Ver. 12. *Thou hast sold Thy people for no price*. For we see whom Thou hast made over; what Thou hast received, we have not seen. *And there was no multitude in*

<sup>b</sup> Thus the Fathers often explain, *Rise, Peter, kill, and eat*, and passages where the preachers of the Gospel are represented by beasts of prey. See Vol. I. p. 13.



PSALM XLIV. *their jubilees*<sup>1</sup>. For when the Christians were flying before the pursuit of enemies, who were idolaters, were there then held any congregations and *jubilees* to the honour of God? Were those Hymns chanted in concert from the Churches of God, that are wont to be sung in concert in time of peace, and to be sounded in a sweet accord of the brotherhood in the ears of God? *And there was no multitude in their jubilees.*

14. Ver. 13, 14. *Thou madest us a reproach to our neighbours; a scorn and a derision to them that are round about us.*

<sup>2</sup> E. V. *by-word* *Thou madest us a similitude*<sup>2</sup> *among the Heathen.* What is meant by a *similitude*? It is when men in imprecating a curse make a “similitude” of his name whom they detest. “So mayest thou die;” “So mayest thou be punished?” What a number of such reproaches were then uttered! “So mayest thou be crucified!” Even in the present day there are not wanting enemies of Christ, (those very Jews themselves,) against whom whensoever we defend Christ, they say unto us, “So mayest thou die as He did.” For they would not have inflicted that kind of death had they not an intense horror of dying by such a death: or had they been able to comprehend what mystery was contained in it. When the ointment is applied to the eyes of the blind man, he does not see the eye-salve in the physician’s hand. For the very Cross was made for the benefit even of the persecutors themselves. Hereby they were healed afterwards; and they believed in Him whom they themselves had slain. *Thou madest us a similitude among the heathen; a shaking of the head among the peoples, a shaking of the head by way of insult.* *They spake with their lips, they shook the head.* This they did to the Lord: this to all His Saints also, whom they were able to pursue, to lay hold of, to mock, to betray, to afflict, and to slay.

15. Ver. 15, 16. *My shame is continually before me; and the confusion of my face has covered me. For the voice of him that reproacheth and blasphemeth:* that is to say, from the voice of them that insult over me, and who make it a charge against me that I worship Thee, that I confess Thee! and who make it a charge against me that I bear that name, by which all charges against me shall be blotted out. *For*

the voice of him that reproacheth and blasphemeth, that is, <sup>VER.</sup> of him that speaketh against me. <sup>16.</sup> By reason of the enemy and the persecutor. And what is the understanding conveyed here? Those things which are told us of the time past, will not be done in our case<sup>1</sup>: those which are hoped for, as to <sup>1</sup> *in nobis* be hereafter, are not as yet manifest. Those which are past, as the leading out of Thy people with great glory from Egypt; its deliverance from its persecutors; the guiding of it through the nations, the placing of it in the kingdom, whence the nations had been expelled. What are those to be hereafter? The leading of the people out of this Egypt of the world, when Christ, our "leader" shall appear in His glory: the placing of the Saints at His right hand; of the wicked at His left; the condemnation of the wicked with the devil to eternal punishment; the receiving of a kingdom from Christ with the Saints to last for ever. <sup>Mat. 25,</sup> These are the things that are yet to be: the former are what <sup>34.</sup> are past. In the interval, what is to be our lot? Tribulations! <sup>S. Aug.</sup> "Why so?" That it may be seen with respect to the soul <sup>Ser. 18,</sup> that worships God, to what extent it worships God; that it <sup>4.</sup> may be seen whether it worships Him *freely*, from Whom it received salvation *freely*. For should God say unto thee, What didst thou give Me, that I might create thee? Assuredly if thou deservedst aught of Me after thou wast made, thou hadst not deserved aught of Me<sup>2</sup> before I made thee. <sup>2 non Me</sup> What are we to say to Him, Who first created us freely, <sup>pro-</sup> because He Himself is good, not because we have deserved <sup>meru-</sup> any thing whatsoever. In the next place, what are we to <sup>eras</sup> say of our restoration, our second birth itself? That our deserts obtained for us the sending to us of that eternal salvation from the Lord? God forbid! If our deserts were at all accounted of, His coming would be but to our condemnation! He came not to examine into our deserts, but for the remission of our sins. Thou wert not in being, and thou wert created! What hast thou given unto God? Thou wert wicked, and thou wert redeemed! What hast Thou given unto God? What is there that thou hast not *received* from Him *freely*? With reason is it named "grace," be- <sup>Rom.</sup> cause it is bestowed ("gratis," i. e.) freely. What is required <sup>11, 6.</sup> of thee then is this, that thou too shouldest worship *Him*

PSALM XLIV. *freely*; not because He gives thee things temporal, but because He holds out to thee things eternal.

16. But beware, lest thou think of those eternal things themselves otherwise (than as they are :) and lest, understanding those things eternal in a carnal sense, thou shouldest nevertheless not be serving God “freely.” For, if thou worshippest God because He gives thee an estate, dost thou mean to forego His service because He takes thine estate from thee? But perhaps thou sayest, “I will serve God because He will give me an estate, though not a temporal one! Nevertheless, thou still bearest a corrupt mind; for thou dost not yet serve Him with a pure love; thou art still seeking a reward. For thou wouldest fain possess, in the world to come, the things which thou must of necessity leave behind thee here, thou wouldest fain change thy carnal pleasure, not cut it off entirely. We do not commend the fasting of the man, who reserves his appetite for a luxurious dinner.’ For sometimes men are invited to a great feast, and as they wish to come to it with an appetite, they fast. But is not such fasting as this to be attributed rather to luxury than to self-denial? Do not therefore hope to have such things given to thee by God, as He calls upon thee to despise even here. For such were the things hoped for by the Jews: therefore they were confounded by that question. For they too hope for a Resurrection; but they hope to arise to such bodily pleasures as they love here. When therefore the question was put to them by the Sadducees, who do not believe in a Resurrection, as to that woman who married the seven

Luke 20, 33. *brothers in succession, whose wife of them she should be in the Resurrection?* they were at a loss<sup>1</sup>, and could not answer. But when it was proposed to our Lord, because this world<sup>2</sup>

Mat. 22, 29. *Himself, the Lord answered and said, Ye do err, not knowing the Scriptures, and the power of God: for in the Resurrection they shall neither marry nor be given in marriage; for neither can they die any more, i. e. there is no looking for a successor, where there is none to make a decease. And what then will there be there? but they shall be equal*

(saith He) *unto the Angels* of God. Unless perhaps you suppose that the Angels delight in the daily banquet, and the wine with which you intoxicate yourself, or perhaps believe that the Angels have wives. Nothing of all this is to be found among the Angels. Whence do the Angels derive their joy, save from that source, of Which the Lord saith, “Know ye not that *their Angels do always behold the Father’s face?*” If then the Angels’ joy is derived from the “face of the Father,” prepare thou thyself for such pleasure, or for any pleasure thou canst find superior to that of seeing God’s face. Woe to that love of thine, if thou canst conceive any thing more beautiful than Him, from Whom is all Beauty, to keep thee back from deserving to think of Him. The Lord was incarnate, and appeared unto men as a Man. ‘In what fashion did He appear?’ I have said already; He appeared “unto men, and as a Man.” What great thing did He appear? Flesh unto flesh! What great thing did He appear, of Whom it was said, *We beheld Him, and He had no form nor comeliness?* Who was it that *had no form nor comeliness?* He of Whom it was also said, *Thou art fair before the children of men.* As Man, He had no *form nor comeliness*; but He was *fair*, in that wherein He was *before the sons of men*. Thence it is that shewing that form of the flesh, out of His own form<sup>1</sup>, to the eyes of the beholders, what saith He? *He that loveth Me keepeth My Commandments; and he that loveth Me shall be loved of My Father: and I will love him, and manifest Myself unto him.* Himself, Whom they saw already, He promised that He would *manifest unto them*. But what means this? It is even as if He said, “Ye see the *form of a servant*; the *form of God* is concealed. I employ the former to win you: the latter I reserve for you: with the former I nourish you while yet ‘babes;’ with the latter I feed you when full grown.” In order then that this faith of ours, whereby we are made clean, may be prepared for things invisible, is the cause that all these things have been done *for understanding unto the sons of Korah*, so that the saints should be stripped of their property, should be stripped even of temporal life itself, in order that they might not worship the Everlasting Himself with a view to these self-same temporal things; but out of a

VER.  
15, 16.

Mat. 18,  
10.

Is. 53, 2.

Ps. 45, 2.

<sup>1</sup>formam  
deformem.  
Comp.  
John 14,  
15. & 23.

Phil. 2,

<sup>2</sup>6.

<sup>2</sup> per  
hanc  
vobis  
blandior



pure love of Him should endure patiently all these things that they are suffering for a time.

17. Because then "the sons of Korah" have *understood* this, what do they say?

Ver. 17. *All this is come upon us; yet have we not forgotten Thee. What is meant by, have not forgotten Thee? Neither have we behaved ourselves frowardly in Thy covenant.*

Ver. 18. *Our heart has not turned back; and Thou hast turned aside our goings out of Thy way.* See here is *understanding*, in that "our heart has not gone back;" that we have not "forgotten Thee, have not behaved frowardly in Thy covenant;" placed as we are in great tribulations, and persecutions of the Gentiles. *Thou hast turned aside our goings out of Thy way.* Our *goings* were in the pleasures of the world; our *goings* were in the midst of temporal prosperities. Thou hast taken *our goings out of Thy way*;

Matt. 7, 14. and hast shewn us<sup>c</sup> how *strait and narrow is the way that leadeth unto life.* And *Thou hast turned aside our goings out of Thy way.* What is meant by, "hast turned aside our goings out of Thy way?" It is as if He said, "Ye are placed in the midst of tribulation; ye are suffering many things; ye have already lost many things that ye loved in this life: but I have not abandoned you on the way, the narrow way that I am teaching you. Ye were seeking *broad ways*. What do I tell you? This is the way we go to everlasting life: by the way ye wish to walk, ye are going to death. How

Matt. 7, 13, 14. *broad and wide is the road that leads to destruction: and how many there be that find it! How strait and narrow the way that leadeth unto life, and how few there be that walk therein.* Who are the few? They who patiently endure tribulations, patiently endure temptations; who in all these troubles do not *fall away*: who do not rejoice in the word *for a season only*; and in the time of tribulation fade away, as on the sun's arising; but who have the *root* of "love,"

<sup>c</sup> Oxf. Mss. 'hast shewed us a way. What way? How, &c.' He seems to mean that God has removed such ways as men like from the path of His Saints, and given them narrow ways. St. Am-

brose takes it as a complaint of difficulties, so great that we cannot perfectly keep to the right way. E. V. *Neither have our steps declined from Thy way,* rightly continuing the negative.



according to what we have lately heard read in the Gospel. VER.  
18—21.  
Have thou then, I say, the root of charity, that when the sun has arisen, it may not scorch thee, but may nourish thee. *All this is come upon us; yet have we not forgotten Thee, and behaved frowardly in Thy covenant. Our heart is not turned back.* But because we do all this in the midst of tribulations, now walking in the "strait road," *Thou hast turned aside our goings out of Thy way.*

18. Ver. 18, 19. *For Thou hast brought us low in the place of infirmity<sup>d</sup>: therefore Thou wilt exalt us in the place of strength. And the shadow of death has covered us.* For this mortality of ours is but the *shadow* of death. The true death is condemnation with the devil. \*

19. Ver. 19, 20, 21. *If we have forgotten the Name of our God.* Here is the *understanding* of the *sons of Korah.* *And stretched out our hands to a strange God. Shall not God search this out? For He knoweth the secrets of the heart.* He "knows," and yet He "searches them out?" If He knows the secrets of the heart, what do the words, *Shall not God search it out*, do there? He "knows" it in Himself; He "searches it out" for our sakes. For it is for this reason God sometimes *searches a thing out*; and speaks of that becoming known to Himself, which He is Himself making known to thee. He is speaking of His own work, not of His knowledge. We commonly say, "A gladsome day," when it is fine. Yet is it the day itself that experiences delight? No: we speak of the day as gladsome, because it fills us with delight. And we speak of a *sullen sky*. Not that there is any such feeling in the clouds, but because men are affected with sullenness at the sight of such an appearance of the skies, it is called sullen for this reason, that it makes us sullen. So also God is said to *know* when He causes us to know. God says to Abraham, *Now I know that thou fearest God.* Did He then not Gen. 22, know it before then? But Abraham did not know himself<sup>12</sup> till then: for it was in that very trial he came to know himself. For in general a man thiinks that he can do what he cannot; or that he cannot do what he can do. The questioning comes upon him through a divine dispensation; and by that examination he is made acquainted with himself:

<sup>d</sup> E.V. *broken us in the place of dragons.*

PSALM  
XLIV.Luke 22,  
33.<sup>1</sup> inspec-  
ta vena  
<sup>2</sup> acces-  
sio

and God is said to *know* that which He had caused him to know. Did Peter know himself, when he said to the Physician, *I will be with Thee even unto death?* The Physician had felt his pulse<sup>1</sup>, and knew what was going on within His patient's soul: the patient knew it not. The crisis<sup>2</sup> of trial came; and the Physician approved the correctness of His opinion: the sick man gave up his presumption. Thus God at once "knows" it and "searches it out." "He knows it already. Why does He "search it out?" For thy sake: that thou mayest come to know thine own self, and mayest return thanks to Him that made thee. *Shall not God search it out?*

21. Ver. 21. *For He knoweth the secrets of the heart.* What secrets?

Ver. 22. *For, for Thy sake we are killed all the day long: we are counted as sheep for the slaughter.* For you may see a man being put to death; you do not know why he is being put to death. God knoweth this. The thing in itself is hid. But some one will say to me, "See, he is detained in prison for the name of Christ, he is a confessor for the name of Christ." Why do not<sup>3</sup> heretics also confess the name of Christ, and yet they do not die for His sake? Nay more; let me say it, in the Catholic Church itself, do you think there either are, or have been wanting persons such as would suffer for the sake of glory among men? Were there no such persons, the Apostle would not say, *Though I give my body to be burned, and have not charity, it profiteth me nothing.* He knew therefore that these might be some persons, who did this not from "charity," but out of vain-glory. It is therefore hid from us; God alone sees this; we cannot see it. He alone can judge of this, who *knoweth the secrets of the heart.* *For, for Thy sake are we killed all the day long; we are counted as sheep for the slaughter.* I have already mentioned that from hence the Apostle Paul had borrowed a text<sup>4</sup> for the encouragement of the Martyrs: that they might not "faint in the tribulations" undergone by them for the name of Christ.

22. Ver. 23. *Awake; why sleepest Thou, O Lord?* Who is addressed, and who is the speaker? Would not he be more correctly said to "sleep" and slumber<sup>5</sup>, who speaks such words as these? *Awake; why sleepest Thou, O Lord?* He

<sup>3</sup> Oxf.  
Mss. om.  
'not'<sup>1</sup> Cor.  
13, 3.<sup>4</sup> testi-  
monium  
posuisse  
Rom. 8,  
22.<sup>5</sup> halaré

replies to you, I know what I am saying: I know that *He* VER. 24. 25.  
*that keepeth Israel doth not sleep:* but yet the Martyrs cry, Ps. 121,  
*Awake; why sleepest Thou, O Lord? O Lord Jesus, Thou* 4.  
 wast slain; Thou didst "sleep" in Thy Passion; to us Thou  
 hast now "awaked" from sleep. For *we* know that Thou  
 hast now "awaked" again. To what purpose hast Thou  
 awaked and risen again? The Gentiles that persecute us,  
 think Thee to be dead; do not believe Thee to have risen  
 again. *Arise Thou* then to them also! *Why sleepest*  
*Thou*, though not to us, yet to them? For if they already  
 believed Thee to have risen again, could they persecute  
 us who believe in Thee? But why do they persecute?  
 "Destroy, slay so and so, whoever have believed in Thee,  
 such an one, who died an ill death!" As yet to them "Thou  
 sleepest;" arise to them, that they may perceive that Thou  
 hast "awaked" again; and may be at rest. Lastly, it has  
 come to pass, while the Martyrs die, and say these things;  
 while they sleep, and "awaken" Christ, truly dead in their  
 sleepings, Christ has, in a certain sense, risen again in the  
 Gentiles; i. e. it becomes believed, that He has risen again;  
 so by degrees they themselves, becoming converted to Christ  
 by believing, collected a numerous body: such as the per-  
 secutors dreaded; and the persecutions have come to an end.  
 Why? Because Christ hath risen again in the Gentiles, Who  
 before was "asleep" to them, as not believing. *Arise, and*  
*cast us not off for ever!*

23. Ver. 24. *Wherefore hidest Thou Thy face:* as if Thou  
 wert not present; as if Thou hadst forgotten us?

*And forgettest our misery and trouble?*

24. Ver. 25. *For our soul is bowed down to the dust.*  
 Where is it bowed down? *To the dust:* i. e. "dust" per-  
 secutes us. They persecute us, of whom Thou hast said,  
*The ungodly are not so; but are like the dust, which the* Ps. 1, 5.  
*wind driveth away from the face of the earth. Our soul is*  
*bowed down to the dust: our belly hath cleaved to the earth.*  
 He seems to me to have expressed the punishment of the  
 extreme of humiliation, in which, when any one prostrates  
 himself, "his belly cleaveth to the earth." For whosoever  
 is humbled so as to be on his knees, has yet a lower degree  
 of humiliation to which he can come: but he who is so  
 humbled, that his *belly cleaveth to the ground*, there is no

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farther humiliation for him. Should one wish to do still farther, it will, after that point, be not bowing him down, but crushing him. Perhaps then he may have meant this; We are *bowed down very low* in this dust; there is no farther point to which humiliation can go. Humiliation has now reached its highest point: let mercy then come also.

25. Or does the Church, brethren, in these words, perchance, lament over those, whom their persecutors persuaded to impiety; so that they who *endured unto the end*, say, *Our soul is bowed down to the dust*; i. e. in the hands of this "dust," in the hands of the ungodly and the persecutors? *Our soul is bowed down to the dust*; to such a degree, that we called on Thee, that Thou wouldest give us help out of our tribulation. But *our belly has cleaved unto the ground*; means to say, "our belly" hath consented to the ungodliness of this *dust*: for this is the meaning of *hath cleaved*. For if, when you are inflamed with love and

Ps. 63, 8. charity, you rightly say unto God, *My soul cleaveth to Thee*; and, *It is good for me to cleave unto God*: and it is when your will coincides with God's will, that you *cleave unto God*; it is said, not without reason, of the 'belly' spoken of above, that it *hath cleaved unto the earth*; but that those are signified, who, not being able to endure persecution, have consented unto the ungodly; for in so doing they have *cleaved unto the earth*. But why were they called "the belly," except because they are carnal; so that the face of the Church is in the Saints, in them that are spiritual; the *belly* of the Church in the carnal ones. Therefore the face of the Church is displayed to view: the belly is hid, as being more weak and feeble. This is intimated by the Scripture in a certain passage, where some one says, that

Ps. 73, 28. he "received a book; and that book (he says) *was sweet in my mouth; but in my belly it was bitter*." What is meant by this, but that the highest precepts, which those who are spiritual can *bear*<sup>e</sup>, those who are carnal cannot bear? And that by the very things, in which those who are spiritual take delight, those who are carnal are made sorrowful? What is it, my brethren, that this book contains? *Sell all that thou hast, and give to the poor*. How sweet is this in the mouth of the Church! It is done by all them that

Rev. 10, 10.

<sup>e</sup> capiunt ("χωροῦσι") as in Matt. 19, 12.



are spiritual. But say this to any carnal person whatsoever, <sup>VER.</sup> "Do this," he is more likely to depart from thee *sorrowful*, <sup>26.</sup> (as did that rich man from our Lord,) than to practise what <sup>Mat. 19,</sup> has been commanded him. But why did he go away <sup>22.</sup> sorrowful, except that *that book is sweet in the mouth, and in the belly bitter?* Thou hast given some sum of gold and silver; thou comest to such a point, that unless thou lose it, thou art perhaps under the necessity of committing some sin; perhaps must do some wrong to the Church; art constrained to blaspheme. Placed then as thou art in a strait, between the loss of money, or the loss of righteousness, thou art warned. Prefer to lose thy money, that thou lose not righteousness; thou, however, to whom righteousness is not *sweet in the mouth*; but who art still weak among those members, which are such as the Church reckons to be *the belly*; being filled with sorrow, sometimes chooseth rather to forfeit somewhat of thy righteousness, than to forfeit one sesterce of thy money, and layest thyself under a heavier loss, while, to fill thy purse, thou makest thy heart empty. Perhaps then it was of these persons it was said, *Our belly cleaveth to the earth.*

26. Ver. 26. *Arise, O Lord, help us.* And indeed, dearly beloved, He has "arisen and helped" us. For when He awaked (i. e. when He arose again, and became known to the Gentiles) on the cessation of persecutions, even those who had cleaved to the earth were raised up from the earth, and on performing penance, have been restored to Christ's body, feeble and imperfect though they were: so that in them was fulfilled the text, '*Thine eyes did see my substance yet* <sup>Ps. 139,</sup> *being imperfect; and in Thy book shall they all be written.*' <sup>16.</sup> *Arise, O Lord, help us, and redeem us for Thy Name's sake;* that is to say, freely; for Thy Name's sake, not for the sake of my merits: because Thou hast vouchsafed to do it, not because I am worthy that Thou shouldst do it unto me. For this very thing, that *we have not forgotten Thee*; that *our heart hath not gone back*; that *we have not stretched out our hands to any strange god*; how should we have been able to achieve, except with Thy help? How should we have strength for it, except through Thy appealing to us within, exhorting us, and not forsaking us? Whether then



PSALM we suffer in tribulations, or rejoice in prosperities, redeem  
 XLV. — Thou us, not for our merits, but for Thy Name's sake.

LAT.  
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# PSALM XLV.

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. He who comes to the marriage-feast with *the wedding-garment*, seeking not his own glory, but that of the Bridegroom, does not merely listen with pleasure, (as men are wont to do, who are seeking after a spectacle, not exhibiting a reality,) but also calls upon his own heart not to be idle there; but to shoot forth, and to break out; to grow, to go on to maturity, to be accepted. For it is our duty to be such to whom this Psalm is sung, the "sons of Korah;" as the title of the Psalm hath it. For these were certain real persons; nevertheless, every title in the sacred writings conveys some hidden meaning; and requires not only a hearer, but one to *understand* it also. For we enquire as to the force of the Hebrew word, what is meant by "Korah;" and (as the explanations of all the words used in Scripture have it) the answer reported to us is, that the *sons of Korah* is equivalent to the *sons of the bald-head*. This name let us not take in a ludicrous sense, lest haply we should prove ourselves to have but the "understanding of children"—such children as we read of in the Book of Kings, as insulting the holy Prophet Elisha, and crying after him, *Go up, thou bald-head; go up, thou bald-head*. For those children so foolishly loquacious, and cursing to their own ruin, were devoured by wild beasts that came out of the wood. This is written; and we have reminded you where it is written; let those who remember it recal it to their minds; those who remember it not, read it; those who have not read it, take it on faith. That thing then which that past event signified of times to come, ought not to overtake us. For in those children are typified foolish men, having the "understanding"

2 Kings  
 2, 23.

of ignorance, such as the Apostle would fain have us not be, TITLE where he says, *Be ye not children in understanding.* And 1 Cor. 14, 21. because the Lord had exhorted us to the imitation of children, (when he placed a little one before Him, and said, Mat. 18, 3. "unless one shall be as this child, he shall not enter into the kingdom of heaven,") even in that very passage the cautious Apostle, whilst he would have us not be of the *understanding* of children, yet on the other hand calls us to the imitation of children. *Be not children* (says he) *in understanding: howbeit in malice be ye children, that in understanding ye may be full-grown*<sup>1</sup>. Let him who delights to imitate the 1 Aug. & Vulg. perfecti. child, delight not in its ignorance, but in its innocence. Now it was from ignorance, that those children insulted that bald-headed Saint of God, and cried after him, Bald-head! Bald-head! It came to pass that they were devoured by wild beasts; and they prefigured those men who with equal childishness of "understanding," made a mock of a certain Bald-headed One, ("bald-headed" as having been crucified in *the place of a skull*.) These then were possessed by a Mat. 27, 33. sort of wild beasts; i. e. by demons; the devil and his angels, who *work in the children of disobedience*. Such Eph. 2, 22. children as these were those who stood before the hallowed Cross, and *wagged their heads, and said, If He be the Son of God, let Him come down from the Cross.* His sons are Mat. 27, 39. 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<sup>a</sup> 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 left are in dread of the "changed" state of things: and those who

<sup>a</sup> Some copies have 'qui' for 'those (persons) that.'

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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 evil-doer 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<sup>b</sup>, who are invited to the marriage; and the very persons invited are the Bride herself. For the Church is "the Bride<sup>c</sup>;" Christ the Bridegroom. There are com-

"songs  
of the  
Bride-  
cham-  
ber"  
1 'tha-  
lamus.'  
Ps.19,5.  
so Vulg.

monly spoken by Scholars 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<sup>1</sup> 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:

<sup>b</sup> Qui sunt nuptiæ (omitted in some Mss.)

<sup>c</sup> 'Scholasticis,' Mss, 'Scolasticis,'

perhaps 'Scolasticis,' 'Ballad-mongers,' BEN.

and the rest who believe, members of that Head. For would <sup>TITLE</sup> you see who is come to the marriage? *In the beginning was* <sup>John 1,</sup> *the Word, and the Word was with God, and the Word was God.* Let the bride rejoice, as being the object of the love of God. When was she beloved by Him? While she was as yet loathsome. For, *All*, says the Apostle, *have sinned*, <sup>Rom. 3,</sup> *and come short of* <sup>23; 5, 6,</sup> *the glory of God.* And again, *For Christ* <sup>Aug.</sup> *died for the ungodly.* She was loved, while yet loathsome, <sup>and</sup> that she might not remain loathsome. <sup>Vulg.</sup> In truth, however, it <sup>egent.</sup> was not in her loathsomeness she was loved; because her loathsomeness itself was not loved: for if it was this that He loved, He would retain this. He did away loathsomeness: He formed beauty! What was she when He came to her, and what has He made her now! Let Him now Himself come in the words of Prophecy; yea, let the Bridegroom Himself now come forth unto us; let us love Him; or rather, let us not love Him, if we find any thing in Him that is not fair. Lo, He Himself found many things that were loathsome, and has loved us; let us not love Him, if we find any thing that is not fair in Him. For as for the very circumstance that He assumed flesh, so that it was even said of Him, *We beheld Him, and He had no form nor comeliness*, <sup>Is. 53, 2.</sup> if you consider the mercy, through which He became Man, even in that also He is “beautiful:” but the Prophet was supporting the character of the Jews, when he said, *We beheld Him, and He had no form nor comeliness.* Why was it so? Because not (viewed) in *understanding*. But to those who *understand* the words, *And the Word was made* <sup>John 1,</sup> *flesh*, His “beauty” is wonderful<sup>d</sup>. *But God forbid that I* <sup>Gal. 6,</sup> *should glory,* (said one of the friends of the bridegroom,) <sup>14.</sup> *save in the Cross of our Lord Jesus Christ.* It is not enough for thee not to be ashamed of it, unless thou makest thy boast of it also. Wherefore then had He *no form nor comeliness*? Because *Christ crucified* is both *to the Jews a* <sup>1 Cor. 1,</sup> *stumbling-block;* <sup>23. & 25.</sup> *and to the Greeks foolishness.* But wherefore had He comeliness even upon the Cross? *Because the foolishness of God is wiser than men; and the weakness*

<sup>d</sup> or, “But, to those who understand, even ‘The Word was made Flesh’ is exceeding beauty.”

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*of God is stronger than men.* To us, however, now that we are believers, let the Bridegroom, wheresoever He is, appear beautiful. He is "beautiful" as God, *the Word with God*; beautiful in the womb of the Virgin, where without losing His Divinity, He assumed the Manhood: Beautiful when born, the Infant Word: for when He was as yet but an Infant, whilst He was hanging at the breast, and was yet borne in arms, the Heavens spoke; the Angels gave forth praises; a Star directed the wise men; He was adored in the manger, He that is the food of gentle ones<sup>1</sup>. He then is "beautiful" in Heaven, beautiful on earth; beautiful in the womb; beautiful in His parents' hands: beautiful in His miracles; beautiful under the scourge: beautiful when inviting to life; beautiful also when not regarding death: beautiful in "laying down His life;" beautiful in "taking it again:" beautiful on the Cross; beautiful in the Sepulchre; beautiful in Heaven. Listen then to the song unto "understanding;" and let not the weakness of the flesh turn away your eyes from the splendour of His beauty! The highest beauty, the real beauty, is that of righteousness: there where you find Him unrighteous, you will see Him not beautiful. If He is righteous every whit, He is also "beautiful" every whit. Let Him then come to us to be beheld by the eyes of our minds; as He is described by a certain Prophet who is celebrating His praises, Lo! he begins:

<sup>2</sup> *Eruc-*  
*tavit*  
*verbum*  
*bonum*

4. Ver. 1. *Mine heart hath uttered a good word*<sup>2</sup>. 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

<sup>3</sup> *nati-*  
*vitatem*

certain unspeakable generation<sup>3</sup>. 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<sup>4</sup>, without which man cannot beget offspring,) lest then you should think that God stood in need of any nuptial union, to beget "the Son," he 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

<sup>4</sup> *con-*  
*jugium*



other, and before that building subsists, the design subsists<sup>3</sup>; and that which thou art about to produce, exists VER.  
1. 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 shewest it to him, or he sees what thou hast done. If then by the Word *all things were made*, and the John 1, Word is of God, consider the fabric reared by the Word,<sup>3</sup> and learn from that building to admire His counsels! What manner of Word is that, by Which heaven and earth were Heb. 11, made; and all the splendor of the heavens; all the fertility of 3. 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 Col. 1, were made by Him. How then were these good things 16. made? Because there was “uttered forth a good Word,” by which they were to be made. Hence it is, *a good Word*. The Word Himself was addressed as *Good Master*: and the Mark 10, Word Himself made answer, *Why askest thou Me of the* 17. 18. *Good? There is none good, save One, that is, God*. *Good Master*, was what was said to Him: and He says, *Why askest thou Me of the good?* adding also, *There is none good, save One, that is, God*. How then is He Himself good, except that He is God? But not only is He *Good*, but He is also *One God with the Father*. For in saying, *There is none good, save One, that is, God*, He did not separate Himself from God, but declared His Oneness with Him. *Mine heart hath uttered a good word*. This may have been spoken by God the Father of His *Good Word*, Who is our “Good,” and the Worker of our good, by means of which “good” alone we ourselves can be in any way good.

5. It proceeds; *I speak of the things which I have made*

\* So all Mss. *antequam stet, stat consilium*, acc. to *Ben.* which however reads ‘*antequam stet in opere, stat in consilio*.’ ‘That building, before it subsists in construction, subsists in design.’ On the meaning of *Verbum*

see St. Aug. on John i. 1. St. Ath. on Nic. Def. c. 4. and Disc. i. against Ar. c. 6.

† So Vulg. in Matt. xix. 17. E. V. *Why callest thou Me good?*

PSALM XLV. *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

Ps. 62, 11. have read where it is said in another Psalm, *God hath spoken once.* So often has He spoken by the Prophets, so

Heb. 1, 1, 2. 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

ib. 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 any thing 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 VER.  
1. 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*. John 1,  
3. 4. 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, and 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 1 Cor.  
10, 4. likeness does the "lamb" bear to our Saviour, or what John 1,  
24. "the lion" to the strength of the Only-Begotten? Yet Rev. 5, 5. 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

\* nec esset in *rebus*, nisi esset in *verbo*.

PSALM of which another Psalm says, *His word runneth very*  
 XLV. *swiftly.* But it appears to me, (if human understanding may  
 Ps. 147, presume so far,) that this too may be understood as spoken  
 15. 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 *under-*  
*standing.* Let it however not slothfully rest here, thinking  
 of transcribers<sup>1</sup>, or thinking of some kind of quick short-  
 hand 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 any thing omitted;  
 since in the One are contained all things.

<sup>1</sup> anti-  
quarios

7. Lo! now then that Word, so uttered, Eternal, the  
 Co-eternal Offspring of the Eternal, will come as "the Bride-  
 groom;" (ver. 2.) *Fairer than the children of men.* "Than the  
 children of men." I ask, why not than the Angels also?  
 Why did he say, *than the children of men*, except because  
 1 Tim. He was Man? Lest you should think *the Man Christ* to be  
 2, 5. 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*  
 John 1, *children of men. Grace is shed abroad on Thy lips. 'The Law*  
 17. *was given by Moses. Grace and Truth came by Jesus Christ.'*  
*Grace is shed abroad on Thy lips.* Was it through my deserts  
 Rom. 7, that I was helped; because *I delight in the Law of God after*  
 23. 4. *the inner man?* But, *there is another law in my members*  
*warring against the law of my mind, and bringing me*  
*into captivity to the law of sin, which is in my members.*  
*O wretched man that I am! Who shall deliver me from the*



body of this death? The grace of God<sup>1</sup>, through Jesus Christ our Lord. Grace is shed abroad on Thy lips. He came unto us with the word of grace, with the kiss of grace. What is there more sweet than that grace? To what purport is that grace? Blessed are they, whose iniquities are forgiven, and whose sins are covered. If He were to come as a severe Judge, and not to bring that "grace," which is "shed abroad on His lips," who could have any hope of salvation? Who could help fearing for himself what was the sinner's due? He, coming with "grace," did not exact what was due, but paid that which He did not owe. For was not the forfeit of "death" due from the sinner? Or was there any thing but punishment "due" to you, being a sinner? He has remitted thy debt, and He has paid that which He did not owe. Marvellous "grace!" Wherefore grace? Because it is given *gratis*, freely. For this reason it is in your power to acknowledge the free gift<sup>2</sup>, not to recompense it. He sought to find what reward to render, and said, *What shall I render unto the Lord for all His benefits towards me?* And he seemed to have found something, *I will take the cup of salvation, and call on the name of the Lord.* Is this the recompense that thou renderest? that thou "takest the cup of salvation, and callest upon the name of the Lord?" Who gave thee that very cup of salvation? He continued the acknowledgment of the free grace, for as to the rendering a recompense for it, he was at a loss. Find something to give unto God, that thou hast not received from Him: and thou wilt have rendered a return for that free grace. But beware, lest whilst thou seekest something that thou didst not receive from God, to render unto Him, thou find it indeed; but only thine own sin! This it is true thou didst not receive from Him, but thou oughtest not to give to Him either. This the Jews gave unto Him, *They rewarded Him evil for good*; they received rain from Him, and they rendered unto Him not *fruit*; but the *thorns* of suffering. Whatsoever good thing then in thyself thou wouldest offer unto God, thou findest thyself to have received from Him only. There is the grace that is "shed abroad on His lips;" He made thee; made thee of His free grace: for there was nothing for Him to reward, before He had

VER.  
I.  
<sup>1</sup> *Gratia*  
Dei, as  
Vulg.

Ps. 32, 1.

<sup>2</sup> *gratias*  
*agere*  
non re-  
ferre.  
Ps. 116,  
12. &  
18.

Matt. 5,  
45.



PSALM XLV. made thee. Thou wert lost: He sought thee, and having found thee, restored thee. He did not impute to thee the past. He promised thee the future. Verily, *grace is shed abroad on Thy lips!* Therefore God hath blessed Thee for ever. A difficulty is started how this, *therefore God hath blessed Thee for ever*, can be understood to be still spoken by God the Father. It seems that it may with more propriety be understood of the person of the Prophet. And sudden and perfectly abrupt changes of person are found in the sacred writings: indeed the divine pages, if any one takes notice, are full of them. *Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.* And immediately follows, *What shall be given unto thee, or what shall be added unto thee against the false tongue.* There is a different person in this verse from that in the former: in the one, that of a person asking, in the other, of one bringing, succour. *Sharp arrows of the mighty One, with consuming coals of fire.* There is one person that says, "What shall be given or added unto thee," and in what follows another is introduced, *Woe is me that my sojourn is remote*<sup>1</sup>. So frequent a change of persons in a few verses is a hint for our understanding; He does not point out the place where the change is made: we are not told, 'God spake this, and man this;' but it is from the words themselves we are made to understand what relates to man, what to God. Now it was man that said, *My heart hath uttered a good word.* It was a man that said it; it was the writer of the Psalm that said; but he said it speaking in the person of God. He begins to speak in his own person also. *Therefore God hath blessed Thee for ever.* For God hath said, *Grace is shed abroad on Thy lips*, addressing Him, Whom He had made *fair before the children of men*; even the Man Whom the Eternal had begotten before all things; God, co-eternal with Himself. The Prophet then is filled with a certain unspeakable joy; and considering what God the Father hath revealed of His Son to man, that he could also speak those former words in the Person of God, says, *therefore hath God blessed Thee for ever.* Wherefore? On account of that grace. For to what does that grace tend? To the "kingdom of heaven." For the First Testament had promised the

Ps. 120,  
23.

ib. 4.

ib. 5.  
<sup>1</sup> longin-  
quus  
factus  
est  
(Vulg.  
prolon-  
gatus  
est.)

earth; and the reward, or the promise, to those under the Law was different from that under Grace: "the land of Canaan" to Jews under the Law, "the kingdom of heaven" to Christians under Grace. That kingdom, then, that belonged to those under the Law, that land, has passed away. The kingdom of heaven, that belongs to those under Grace, does not pass away. *God hath blessed thee, not for a time, but for ever.*

9. 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 as his 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*<sup>11</sup> lit. my works. *unto the King*, he meant to express that man's chief work was but to praise God. To Him it belongs to satisfy thee, by His beauty; to thee to praise Him with thanksgiving. If thy "works" be not the praise of God, thou art beginning to love thine own self; thou wilt belong to the number of those of whom the Apostle says, *Men shall be lovers of their own selves*<sup>2</sup> Tim. 3, 2. Be dissatisfied with thyself; find satisfaction in Him Who made thee: in that thou art dissatisfied with that in thine own self, which thou thyself hast made. Be then thy "work" the praise of God; let thine heart *utter forth a good word*. Tell then of thy works unto the King, for it is the King Himself that hath made thee to tell of them; and He it is Who gave thee what thou mightest offer to Him. Render to Him of His own; be not willing, having received the share of thine inheritance, to 'go afar off, and riotously squander it on harlots; and feed the swine.'<sup>Luke 15, 12. 24.</sup> Remember this passage of the Gospel. But to us also apply the words, *He was dead, and is alive again; was lost, and is found.*

10. *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*

PSALM  
XIV.

*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 that would 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, Ps.95,2. *Let us come before* (let us 'prevent') *His face with confession. Grace is shed abroad on thy lips: therefore God hath blessed thee for ever.*

11. Ver. 3. *Gird Thy sword upon Thy thigh, O most Mighty.* 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<sup>1</sup> 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

<sup>1</sup> litigat

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<sup>h</sup>, 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?

12. This takes place also with mankind in general, that "son is divided against father." For we were once children of the devil. It was said to us, when we were as yet unbelievers, *Ye are of your father, the devil*. He was not our father by begetting us; but we became his children by becoming like him. Now you see the son divided against the father. That "sword" has come; he renounces the devil; he finds another father and another mother. The former, by proposing himself for our imitation, begat us unto perdition; the two parents we have found gender unto life everlasting. "The son (then) is divided against the father." "The daughter is divided against the mother:" the laity, which came from Judaism to belief, is divided against the Synagogue. *The daughter-in-law also is divided against the mother-in-law*; the laity, which came from among the Gentiles, is expressed by the daughter-in-law, because Christ, the Bridegroom, is the Son of the Synagogue. For from whence, according to the flesh, was the Son of God born? From that Synagogue. Even He, Who *forsook His Father and mother, and came unto His wife, that they twain might be one flesh*; according to no mere conjecture of ours, but to the attestation of the Apostle, saying, *This is a great mystery: but I speak concerning Christ and the Church*. For in a certain sense, He did *forsake* the Father; He did not indeed "forsake" Him entirely, as it were, unto actual separation from Him, but unto the assumption of human flesh. In what way did He "forsake" Him? In that, *when He was in the form of God, He thought it not robbery<sup>i</sup> to be equal with God; but emptied Himself of His glory, taking upon Him the form of a servant*. In what way did He "forsake His

VER.  
3.

genera-  
liter in  
genere  
humano

John 8,  
44.

Gen. 2,  
24.

Eph. 5,  
32.

Phil. 2,  
6. 7.

<sup>h</sup> recipitur. He seems to mean that the catholic daughter-in-law, who receives the word of Christ, is sure not to submit to heretical baptism.

<sup>i</sup> Ser. cxvii. §. 13. he takes it so, 'Not robbery. Why? Because that is robbery which is not one's own.'



PSALM XLV. mother" also? In forsaking the Jewish nation; that Synagogue that would still cleave to the old types. To a figurative expression of this belongs that He said, *Who is My mother, or who are My brethren?* For He was within, teaching; they were standing without. Consider if it is not so now with the Jews. Christ is teaching within the Church: they still stand without. What then is "the mother-in-law?" The mother of the Bridegroom. The mother of the Bridegroom, our Lord Jesus Christ, is the Synagogue. Her daughter-in-law, then, is the Church, which, coming from the Gentiles, did not consent to carnal circumcision, and is divided against her mother-in-law. *Gird on Thy sword.* It was of the mighty power of that "sword" we were speaking, when we said this.

13. *Gird Thy sword upon Thee*, i. e. Thy word, *about Thy thigh, O most Mighty*; i. e. having Thy sword girt about Thy thigh. 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*<sup>k</sup>? 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<sup>1</sup>; 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. *Gird, therefore, thy sword about Thee, about Thy thigh, most Mighty. Most Mighty* even *about Thy thigh*; because *the weakness of God is stronger than men*.

14. *With Thy beauty and Thy glory.* Take to Thee that righteousness, in which Thou art at all times beautiful and glorious.

<sup>k</sup> E. V. *from between his feet.*

<sup>1</sup> in illâ veluti humilitate seminis esse magnitudinem Nominis.



Ver. 4. *And speed on, and proceed prosperously, and reign.* 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. *Speed on, and proceed prosperously, and reign.*

15. *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 every thing, concealing nothing; prepared for every thing, 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.

*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 Father's Eternity, the Father's Power<sup>1</sup>. Marvellously will His right hand lead Him on, performing the works of God; under-

PSALM  
XLV.  
1 mali-  
tias

going human sufferings, overthrowing the evil wills <sup>1</sup> 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.*

Song of  
Sol. 2, 5.

Ver. 5. *Thine arrows are sharp, are most powerful*; 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*.

<sup>2</sup>in corde  
Edd. not  
in Mss.  
Acts 9,  
6.

*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 <sup>2</sup>: but it was there where he said aloud, *Lord, what dost Thou bid me do?* But just now thou wert 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. *The peoples shall fall under Thee, in the heart of the King’s enemies.*

17. Ver. 6. *Thy throne, O God, is for ever and ever.* 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. *Thy throne, O God, is for ever and ever*. O divine Attribute of Eternity<sup>1</sup>! O æternitatis divinitas. 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<sup>2</sup>! and yet would have God not be angry with himself, because he is profligate<sup>3</sup>. 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<sup>4</sup>. 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

PSALM then is *equal*, thine own is “crooked:” it is because thou  
 XLV. 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

<sup>1</sup> Rex, a called King<sup>1</sup>, from *ruling*. For that is no “ruler” that does  
 regendo. not correct<sup>a</sup>. Hereunto is our King a King of ‘right ones<sup>2</sup>.’  
<sup>2</sup> ‘recto- rum.’ Just as He is a Priest (Sacerdos) by sanctifying us, so is He  
 our King, our Ruler, by ‘ruling’ us. But what says He else-

Ps. 18, where? *With the holy Thou wilt be holy, and with the*  
 25. 26. *upright man Thou wilt shew Thyself upright. With the*  
*pure Thou wilt shew Thyself pure, and with the froward*  
*Thou wilt shew Thyself froward:* not that God’s ways are  
 crooked; but that they whose ways are crooked, think His  
 ways crooked. Does goodness please thee? God is Good.  
 Does it displease thee? He is to thee as if unrighteous.  
 Unto thee, God is crooked: this is the effect of thine own

Ps. 111, crookedness: for *His righteousness remaineth for ever.*  
 3. Hear in another Psalm: *How good is God unto Israel,*  
 Ps. 73, *unto such as are right in heart.*  
 1.

18. Ver. 6, 7. *A rod of direction is the rod of Thy kingdom.*  
*Thou hast loved righteousness, and hated iniquity.* 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:*  
 Ps. 2, *and break them in pieces like a potter’s vessel.* Some He  
 9. rules; others He “breaks in pieces:” He ‘rules’ them that  
 are spiritual: He *breaks in pieces* them that are carnal.  
 Draw near then to that rod; what fearest thou in it? This  
 is the whole of that rod<sup>b</sup>; *Thou hast loved righteousness, and*  
*hated iniquity.* What dost thou fear? But perhaps thou  
 wert thyself unrighteous: for thou hearest of thy King that  
 He *hateth iniquity*, and thou fearest. Thou hast what to do.  
 What is it that He hates? “Iniquity.” Is it thee? But

<sup>a</sup> Non autem reget qui non corrigit. ‘This is a safe rod.’

<sup>b</sup> ‘Hæc est tota virga.’ Al. ‘tuta,’



there is iniquity in thee. God hates it, do thou hate it too ; VER.  
7.  
 that the same thing may be hated by you both. For so wilt thou be the friend of God, if thou hate what He hates. So wilt thou also love what He loves. Be displeased with thine own unrighteousness : take delight in that which He created. For thou art an unrighteous man. I apply to thee two words ; the two words, "man," and "unrighteous," out of these two names one expresses thy nature, the other thy fault : the one God made for thee ; the other is thine own work : love what God made : hate that which thou thyself hast made, in that He Himself hates it also. See how thou art already beginning to become united to Him, now that thou hatest what He hates. He will hereafter punish sin, for *the rod of His kingdom is a rod of direction*. ' But let Him not punish sin.' Nay, He cannot but (punish it<sup>c</sup>.) Sin is to be punished ; if it were not what must be punished, it would not be sin. Anticipate Him : thou wouldest have Him not punish it ; do thou punish it. For it is for this very reason that He still spares thee, still reprieves thee : still withholds His hand ; still *bends His bow* ; that is, His threatenings. 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 relieve 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' (animum advertere) 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

Ps.51,9.

<sup>c</sup> Oxf. Mss. make but one clause, ' But He cannot but punish sin,'



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Ps.51,3. 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. *A rod of direction is the rod of Thy kingdom.* Let no one flatter himself with fond hopes of God's mercy.

<sup>1</sup> *virga directio- nis* His sceptre is *a sceptre of righteousness.* Do we say that God is not merciful? What can exceed His mercy, Who shews 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: for *a sceptre of righteousness is the sceptre of His kingdom.*

19. *Thou hast loved righteousness and hated iniquity: 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 no where 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<sup>e</sup>; VER.  
7.  
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 every where true, every where *the Truth* itself. God then is man; and it was for this cause that "God" was *anointed*, because God was Man, and became "Christ."

20. 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.* Gen. 28,  
11—18.  
Ps. 118,  
22.  
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 1 Pet.  
2, 4.  
*Christ is the Head of the man.* And "the stone" was 1 Cor.  
11, 3.  
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

<sup>e</sup> A1. The visible oil is for a sign of the oil invisible, for it is in a sacrament.

PSALM XLV. over Whom he prevailed, his name was changed, so that  
 Luke 23, 23. 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 afterwards 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<sup>1</sup> of his thigh. What is meant by the breadth of the thigh? The great multitude of his descendants. Notice then that "ladder." Our Lord says in the Gospel, (when He beheld Nathanael,) *Behold an Israelite indeed, in whom is no guile.* For so is it said of Jacob himself, *And Jacob was without guile, dwelling in an house.* The Lord recalling this to mind, and seeing Nathanael a man of that people and nation to be a man without guile, *Behold* (He says) *an Israelite indeed, in whom is no guile.* It was on account of Jacob that He called him 'an Israelite without guile.' And that Nathanael says, *Whence knowest Thou me?* And the Lord said, *When thou wert under the fig-tree I saw thee:* i. e. when thou wert among that people, placed under the Law, which sheltered that People with its carnal shadows, *I saw thee* there. What is meant by 'I saw thee there?' I took compassion upon thee there. He however remembering that he had been literally also under a fig-tree, wondering, (as he believed himself to have been seen by no one, when he was there,) confesses and says, *Thou art the Son of God, Thou art the King of Israel.* Who is it that says this? He who had been told that he was an 'Israelite indeed, and that in him there was no guile;' and the Lord said, *Because I said unto thee, I saw thee under the fig-tree, hast thou believed? Thou shalt see greater things than these.* He is speaking with Jacob, with 'Israel;' with him who placed the stone at his head. *Thou shalt see greater things than these.* What 'greater things?' Inasmuch as "Christ" is now the *Head of the man.* *Verily, verily, I say unto you, Ye shall see Heaven opened, and the Angels of*

<sup>1</sup> *latitudinem*, but Vulg. *nervum*, Gen. 32, 25. multitude of gene-

ris John 1, 47. Gen. 25, 27.

John 1, 48.

John 1, 51.

*God ascending and descending upon the Son of Man.* May VER. 7. "the Angels" of God "ascend and descend" by that ladder; may that be realized in the Church! The "Angels of God" are those who preach<sup>1</sup> His Truth: let them "ascend," and see it written, *In the beginning was the Word, and the Word was with God, and the Word was God.* Let them<sup>1</sup> "descend," and see it written, that *the Word was made flesh, and dwelt among us.* Let them "ascend" in order to elevate the great ones<sup>2</sup>: let them "descend," in order to<sup>2</sup> or nourish the little ones. Behold Paul "ascending;" *Whether we be beside ourselves, it is to God:* behold him descending; *Or whether we be sober, it is for your cause.* Behold him ascending; *We speak wisdom among them that are perfect:* behold him descending; *I have fed you with milk, and not with meat.* This is realized in the Church: "the Angels of God" do ascend and descend on the Son of Man: for the Son of Man is at once above, unto Whom they *ascend* in heart, that is to say, His Head; and the Son of Man is below, that is to say, His Body. The "members" are here: the "head" is above: we ascend to the head, we descend to the members. Christ is there, Christ is here too. For were He there only, and not here, how should we account for that speech, *Saul, Saul, why persecutest thou Me?* For in Heaven who could have given Him annoyance? None, not the Jews, nor Saul, nor the devil His tempter, no one could give Him annoyance there: but it was as it is with the frame of the human body, the foot being trodden upon, the tongue crieth out.

21. *Thou hast loved righteousness and hated iniquity, therefore, 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.

22. Ver. 8. *Out of Thy garments is the smell of myrrh,*



PSALM  
XLV.

Eph. 5,  
27.

2 Cor.  
2, 14. 15.

2 Cor.  
2, 16.

Sol.  
Song 1,  
3. Lat.

*amber, and cassia.* 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 shews 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.’ That a man should be saved by ‘a sweet savour,’ is not improbable or incredible; but that a man should perish through a sweet savour, how is it to be accounted for? It is a thing of great force; it is a great truth: and it is so, even if it cannot be comprehended. For that you may understand that it is hard to be comprehended, he immediately added; *And who is sufficient for these things?* Who can understand that men perish by a sweet savour? Something however I would say on this, brethren. Behold when Paul himself was preaching the Gospel, many loved him, as the preacher of the Gospel; many envied him. 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*

‘ Oxf. Mss. add, What is, and who is sufficient for these things?’



*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.

23. Ver. 8. *Out of Thy garments is the smell of myrrh, amber, and cassia; out of thy ivory palaces, whereby kings' daughters have made Thee glad.* Choose which ever 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. With this mystery is connected what is written in the Law. "If a man's brother die, let his brother take his wife, and raise up seed to his brother." 'Let his brother take his wife, and raise up seed to his brother.' Christ said, *Say unto my brethren.* In the Psalms He said, *I will declare Thy name unto my brethren.* Christ died, rose again, ascended, became "absent in the body." His brethren have taken His wife, to beget children, by the preaching of the Gospel, (not by themselves, but by the Gospel), for their Brother's name's sake. *For in Christ Jesus, through the Gospel,* (saith he,) *have I begotten you.* Therefore as "raising up seed 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<sup>1</sup> in these verses. For when he said, "out of<sup>1</sup>

VER.  
8.

Mat.19,  
28.

Deut.  
25, 5. 6.

Mat.28,  
10.  
John20,  
17.  
Ps. 22,  
22.

1 Cor.  
4, 15.

vigilat

<sup>1</sup> Oxf. Mss. add, 'for the Brother's name's sake.'

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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

1 Cor. 1,  
13.

after his own name, exclaimed, *Was Paul crucified for you?*

Deut.  
25, 6.

For what saith the Law: *Let the son which is born bear the name of him that is dead*<sup>b</sup>. Let him be born to him that is dead, be called by the name of him that is dead. This precept of the Law Paul retains; those who wished to be called by his name he checks, saying, *Was Paul crucified for you? Look at Him Who is dead? Was Paul crucified for you? What then? When thou didst beget them, haply thou didst bestow thine own name upon them. 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. Shew me at Rome a temple of Romulus, held in so great honour, as I can shew you the Monument of Peter<sup>1</sup>. 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.

<sup>1</sup> Memoriam  
Petri

24. What a nuptial song! Behold in the midst of songs full of rejoicing, comes forth the Bride herself. For the

<sup>b</sup> Oxf. Mss, add, 'Let him that is born, it saith, have the name of him that is dead.'

Bridegroom was coming. It was He Who was being de-  
scribed: it was on Him all our attention was fixed. VER.  
9.

Ver. 9. *Upon Thy right hand did stand the Queen.* 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* Mat. 25,  
*everlasting fire.* But she shall stand on the right hand, to 41.  
whom it will be said, *Come, ye blessed of My Father, inherit* ib. 34.  
*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.

25. 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<sup>k</sup>. For it is us whom he addresses, saying, *Hearken, O daughter, and behold,* as being one of the *Fathers*, (for they are *daughters of kings*,) although it be a Prophet, or although it be an Apostle<sup>l</sup> 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

<sup>k</sup> uniti in membris Christ.

<sup>l</sup> al. ‘and thus a Prophet addresses

her, and thus an Apostle addresses

her.’

**PSALM XLV.** addressing one daughter. *Hearken, O daughter, and see.* *Hear* first; afterward *see*. For they came to us with the

Ps. 18,  
43. 44.

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<sup>m</sup>”; 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.” Hear that thou mayest ‘purify the heart by faith,’ as the Apostle

Acts 15,  
9.

speaks in the Acts of the Apostles; *purifying their hearts by faith.* For it is to this end we hearken to that we are to believe, before we “see” it, that by believing we may “purify the heart,” whereby we may be able to “see.” “Hear,” that thou mayest believe; purify the heart by faith. ‘And when I have purified the heart, what shall I see? *Blessed are the pure in heart: for they shall see God.*

Ver. 10. *Hearken, O daughter, and 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. *Forget thine own people, and thy father’s house.*

Rom. 4,  
5.

26 Ver. 11. *For the King hath greatly desired thy beauty.* 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

<sup>m</sup> Ben. ‘with truth,’ Oxf. Mss. ‘Varietate.’



was with her *father*, the devil, and among her own *people*. VER. 12.  
 No, but her's of whom it is said, *Who is this that cometh up made white*<sup>1</sup>? She was not white then at the first, but was Solo-  
mon's  
Song 8,  
*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 5.  
dealba-  
ta (Vulg  
deliciis  
affluens)  
Is. 1, 18.  
 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.

27. Ver. 12. *And the daughters of Tyre shall worship Him with gifts*. It is that self-same 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*, Mat. 15, 21-28.  
 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*<sup>n</sup>. With what gifts? Even so would this King be approached, and would have His treasures filled: and it is He Himself Who has given us that wherewith they may be filled, and may be filled<sup>o</sup> by you. Let them come (He says) and *worship Him with gifts*. What is meant by *with gifts*. *Lay not up for yourselves treasures upon earth, where moth and rust doth destroy; and where thieves break* Matt. 6, 19. 21.

<sup>n</sup> 'They shall worship Him with gifts.'  
<sup>o</sup> Or 'and let them be filled,' al. 'and they are filled.'



\*  
 PSALM through and steal; but lay up for yourselves treasures in  
 XLV. Heaven, where neither thief nor moth spoileth. For where  
 Luke 11, your treasure is, there will your heart be also. Come with  
 41. gifts: Give alms, and all things are clean unto you.  
 Hos. 6, Come with gifts to Him that saith, *I will have mercy rather*  
 6. *than sacrifice.* To that Temple, that existed aforetime as  
 13. 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  
 Mat. 25, certain persons. Come, (He says,) *ye blessed of My Father,*  
 34. 36. *inherit the Kingdom prepared for you from the foundation*  
*of the world. Why? I was an hungred, and ye gave Me*  
*meat: I was thirsty, and ye gave Me drink: naked, and ye*  
*clothed Me: a stranger, and ye took Me in: sick and*  
*in prison, and ye visited Me.* 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  
 Gen. 28, and below, (whence those *ascending and descending* are  
 11. see spoken of,) said, *Inasmuch as ye have done it unto one of*  
 §. 20. *the least of Mine, ye have done it unto Me.*  
 John 1, 28. *The daughters of Tyre shall worship Him with gifts.*  
 51. And who the daughters of Tyre are, and how they are to  
 Mat. 25, worship Him with gifts, he would explain more clearly,  
 40. saying, *The rich among the people shall entreat thy face.*  
 These daughters of Tyre, who worship with gifts, are the  
 rich among the people, whom that "friend of the Bridegroom"  
 1Tim. 6, addresses: *Charge them that are rich in this world that*  
 17. 18. *they be not high-minded, nor trust in uncertain riches, but*  
*in the Living God, Who giveth us richly all things to enjoy,*  
*that they be rich in good works; ready to distribute,*  
*willing to communicate.* Let them worship with gifts; but  
 they are not losing what they give; they are in full security,  
 placing them where they will always be able to find them.  
*That they lay up in store for themselves a good foundation*  
*against the time to come, that they may lay hold on the true*<sup>1</sup>

*Life.* It is by *worshipping with gifts*, they will entreat Thy face. For it is to the Church they flock together, and there give their alms. That they may not come to be without, (i. e. that themselves may not come to stand without<sup>b</sup>,) let them give their alms in the Church. For so will the face of this Bride and Queen be favourable to those who do them. Therefore it was that those who sold their property, came with presents to entreat the face of this Queen; and ‘laid what they brought at the Apostles’ feet.’ Warm then was love in the Church: “the face of the Queen” was then the Church; the face of the Queen was the reverence of “the daughters of Tyre,” of the rich that worshipped with presents; *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.

29. But inasmuch as these works, and these alms may be done with a view to vain glory among men, therefore the Lord says, *Take heed that ye do not your righteousness before men, to be seen of them.* But how they ought nevertheless to be done publicly in the “face of the Bride,” He expresses, saying, *Let your works so shine before men, that they may see your good works, and glorify your Father Which is in Heaven:* not that ye should seek your own glory in the good works which ye do in public, but that ye may seek the glory of God. ‘And who (says some one) knows whether I seek God’s glory, or my own? I am seen to give to the poor; but from what motive I give, who sees?’ Let that One Who sees thee suffice thee: He sees thee, Who *will reward thee*<sup>c</sup>. He loveth inwardly Who seeth inwardly: He loveth inwardly, let Him be also loved inwardly, Who is the Author of that inward beauty itself. Be not delighted with the outward eyes, so to speak, that thou art seen, that thou art praised, observe what follows here.

Ver. 13. *All the glory of her, the King’s daughter, is from within.* Not only is her robe, outwardly, of gold, and of

VER.  
13.

Acts 4,  
35.

Matt. 6,  
1.

Matt. 5,  
16.

Matt. 6,  
6.

<sup>b</sup> Oxf. Mss. ‘That they do them not without, (i. e. that themselves do them not standing without.)’ <sup>c</sup> Oxf. Mss. rep. ‘Let that One Who sees thee suffice thee.’

PSALM XLV. *divers colours; but He Who loved her beauty, knew her to be also beautiful within. What are those inward charms<sup>1</sup>? 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.* 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 there be not that beauty 'from within.'

30. *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<sup>2</sup> 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.*

31. Ver. 15. *With gladness and rejoicing shall they be brought, and shall be led into the Temple of the King.* 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<sup>3</sup>: 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<sup>4</sup> of those living stones is "charity."

32. *They shall be led into the Temple of the King.* Ver. 16. *Instead of thy fathers, children are born to thee.* 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

PSALM  
XLV.  
<sup>1</sup> interi-  
ora pul-  
critudi-  
nis

<sup>2</sup> proxi-  
mæ

<sup>1</sup> Pet.  
2, 4.

<sup>3</sup> hære-  
ticæ  
sancti-  
moniales

<sup>4</sup> junc-  
tura

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? *Instead of thy fathers, children have been born to thee?* 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 offspring has a body of “fathers” been raised up to thee. *Instead of thy fathers, have children been born to thee. Thou shalt make them princes over all the earth.* 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. *Instead of thy fathers, have thy children been born to thee: thou shalt 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 every where: hath laid every where *the found-* Eph. 2,  
*ations of the Prophets and Apostles.* The Church has brought 20.  
*forth sons; has made them instead of her fathers to be princes over all the earth.*

33. Ver. 17. *They shall be mindful of thy name in every*



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2 E. V. *generation and generation; therefore shall the peoples confess unto<sup>1</sup> Thee.* 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;” inasmuch as its princes are *mindful of her name in every generation and generation,* (i. e. so long as this age, which takes many generations to complete it, is passing by,) taking in her behalf a charitable care, that being redeemed from this world, she may reign with God everlastingly; 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. Whence we are admonished by the Apostle to *judge nothing before the time; until the Lord come, and bring to light the hidden things of darkness; and make manifest the counsels of the heart; and every man have praise of God.* For the Holy City itself will be, as it were, “confessing” to herself, when her several peoples, of which she consists, shall be confessing everlastingly unto the City herself: so that in no single part shall she be concealed from herself, there being no person within her of whom any part is hid.



PSALM XLVI.

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SOME things, dearly beloved, I now speak to you as things well known, and upon which I ought not to dwell, for what ye know ye ought briefly to be reminded of. The sons of Korah understood we to be ourselves. For I remind you as knowing it, that Korah is interpreted 'Baldness,' and that our Lord, since in the 'place of the Bald skull' He was crucified, hath drawn unto Him many; like that corn of wheat, which except it die, should abide alone; and that those who are drawn unto Him are called sons of Korah. Thus much in the mystery. There were indeed some sons of Korah at the time when this was first sung, but to us ought the Spirit to give life, not the letter to be a veil. Let us then here understand, and see if that which followeth, that is, which the context of this Psalm containeth, agreeth with us. Here also find we ourselves, if yet we adhere to His Members, Whose Body's Head is in heaven, from that Passion ascending, that those who lay in humbleness, He might bring forth with Him in richness, bearing fruit with patience. 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 be 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, shew us the*

PSALM *Father, and it sufficeth us.* When he said, *It sufficeth us,*  
 XLVI. he sought the end of satisfaction and perfection. Then said  
 John 14, He, *Have I been so long time with you, and hast thou not*  
 8. 9. *known Me, Philip: he that hath seen Me, hath seen the Father.*

John 10, In Him then have we the Father, because He is in the Father,  
 30. 38. and the Father in Him, and He and His Father are One.

2. What then doth he admonish us of, who singeth that wherein we ought to recognise our own voice, if indeed we have the affection of this voice. (Ver. 1.) *Our God is a refuge and strength.* 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. Before, thou fearedst only for thine own sake, but when with such thou hast taken refuge, thou wilt fear for him also. For many, when to such refuges they have fled, they falling to whom they fled, have been themselves sought after; though none had sought after them, if to such they had not fled. 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. But if in this there be no rest through abundance of

iniquity, because God is not even there, what shall man do, whither shall he flee, when he hath begun to suffer tribulations? He will flee from the field to the city, from public to his house, from his house to his chamber, yet follows tribulation. From his chamber he hath no more whither to flee, except into his chamber within. Furthermore, if therein be tumult, if the smoke of iniquity, if the flame of wickedness, thither can he not flee. He is driven thence, and when thence he is driven, he is driven from himself. And so he hath found his enemy whither he fled; whither shall he from himself escape? Whithersoever he fleeth he draweth himself after himself, and whithersoever such he draweth himself, he tormenteth himself by his very self. These are the tribulations which find a man out too much: for more bitter there are none; so surely are there none more bitter, as there are none more inward. 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 any thing more inward than conscience is not found; what then profits it, if what is without is sound, and the marrow of conscience has become rotten? 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<sup>1</sup>; 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,

<sup>1</sup> Many  
Mss. 'of  
earthly  
princes'

PSALM yet so that, indulgence received, we return not again to contract debts.  
 XLVI.

4. These sons of Korah then haply are understood to be those, to whom spake Peter in the Acts of the Apostles, when they were intent upon the marvels of the coming of the Holy Spirit, when all on whom He had come spake with all tongues. For he preached unto them, as the Christ, Him Who would do such things by sending His Holy Spirit. They, considering Him, Whom they had crucified with their own hands, how contemptible He was when He was being slain, how high and exalted before God He had become, that with His Spirit He should fill the foolish, and make infants' tongues eloquent, being pricked in their hearts said,

Acts 2, 37. *What shall we do?* These were the too great tribulations which had found them out. For they had not found out their sins, but the sins were found out in them by the warning of the Apostles. So tribulations found them out, they found not out tribulations. For when without any one's warning man himself considereth his deeds, and asketh God,

Ps. 116, 3. 4. *what saith he? I found trouble and sorrow. Then called I upon the Name of the Lord.* Thus there is one tribulation which thou findest out, another which findeth thee out. But in both, whether that which findeth thee out, or that which thou findest out, that both He may repel, He is to be asked, Who is a helper in tribulations. For even he, when he found, said this, *Then called I upon the Name of the Lord:* and these, in tribulations by which they said that they were found out, said this; *God is our refuge and strength, a helper in tribulations, which have found us out too much.* But now that a helper He has become, whereby has He become so? Being pricked in their hearts, (It saith,) they said, *What shall we do?* as though in great desperation: He is so great, Whom we slew; we, where shall we be? And Acts 2, 38. *Peter, Repent, and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins.* For nothing more grievous than this sin could they think of. What more grievous sin in the sick man, than the slaying the physician? What more grievous can the sick man do, than to kill his own physician? When this is remitted, what is not remitted? From Him then, of Whom is said,

refuge and strength, received they great security. *Be baptized every one of you in the Name of the Lord Jesus Christ;* VER. 2. in His Name, Whom ye slew, be baptized, and your sins are remitted you. The physician even after have ye recognised; now securely drink ye the Blood which ye shed.

5. Now then, such security received, what say they? *Ver. 2. Therefore will not we fear, when the earth shall be confounded.* 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<sup>1</sup> out too much.* He caused that therein should be great tranquillity. Matt. 8, 24—26. Luke 8, 25. 1 al. 'them'

6. 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 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.* Mat. 17, 20; 21, 21. 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.* Is. 2, 2. 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



PSALM XLVI. 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.* But when were those mountains also carried? This too declareth to us the Scripture of God. When the Apostle preached to the Jews, they rejected the Word, and then said the Apostle Paul, *We were sent unto you, but seeing ye put from you the Word of God, lo, we turn to the Gentiles.* The mountains were carried into the heart of the sea. For the Gentiles truly believed the mountains, so that in the *heart* of the sea were those mountains: not as the Jews, of whom it was said, *This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me.* For this also of the New Testament doth the Lord promise, saying by the Prophet, *I will put My Law in their inward parts, and write it in their hearts.* This Law, these Commandments, by the Apostles introduced into the faith and creed of all Gentiles, were called mountains, carried into the heart of the sea. Therefore will not we fear. Who will not fear? We who are pricked in heart, lest we be in the number of the reprobate Jews, as of branches broken off. For some even of them believed, and adhered to the Apostles' preaching. Fear then they whom the Mountain deserted: we from the mountains have not retired; and when they were carried into the heart of the sea, we followed.

7. What now follows from this, that the mountains are

carried into the heart of the sea? Attend, and see the truth. VER. 3. 4.  
 For when first this was spoken, it was obscure, because it had not then come to pass, but now who doth not acknowledge it already done? Thy book be the page divine, that thou mayest hear this; thy book be the whole world, that thou mayest see it. In those books none read it, save they who know letters; in the whole world, may read even a simple one. What then was done when the mountains were carried into the heart of the sea? *Ver. 3. The waters thereof roared, and were troubled:* when the Gospel was preached, *What is this? He seemeth to be a setter forth* Acts 17, 18.  
*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!* Acts 19, 34.  
 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.

8. *Ver. 4. The streams of the river make glad the City of God.* 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

PSALM XLVI. 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 belly shall flow rivers of living water.* These rivers then flowed out of the belly 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.*  
John 7, 37. 38.  
ib. 39. 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 shewed 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.

9. Ver. 5. *God is in the midst of her: she shall not be moved.* 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. *God shall help her with His countenance:* 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. *God shall help her with His Countenance.*

10. Ver. 6. *The heathen are troubled.* 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.* <sup>Ps. 72, 11.</sup> What cause made the kingdoms to bow? Hear the cause. *The Most High gave His Voice, and the earth was moved.* The idols' fanatics<sup>1</sup>, like frogs<sup>1 Arreptitii</sup> 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



PSALM are also mountains: mountains for their height and firmness, XLVI. 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  
 1s. 5, 6. 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  
 Acts 13, 46. 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  
 Judges 6, 36-40. 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.

11. Ver. 7. *The Lord of Hosts is with us; the God of Jacob is our taker up.* 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  
 Rom. 8, 31. 32. 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<sup>1</sup> us all things.* Therefore be we secure,

<sup>1</sup>so Vulg.



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<sup>a</sup>? 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.*' *The God of Jacob is our taker up.*'

VER.  
8.

Ps. 27,  
10.

Eph. 5,  
14.

Luke 20,  
18.

12. Ver. 8. *Come and see the works of the Lord.* 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*

<sup>a</sup> Oxf. Mss. add, 'hath taken him up? What Physician?'

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*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: 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*

1 Peter  
2, 8.

*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?

Dan. 2,  
35.

Is. 2, 3.

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<sup>a</sup>. 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?

13. Ver. 9. *He maketh wars to cease unto the end of the earth.* 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,

<sup>a</sup> Oxf. Mss. add, 'come, and let us go up, believe, and let us profit.'

some for the truth some for falsehood contending. Not yet VER.  
5.  
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*?<sup>26.</sup> 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<sup>c</sup>. 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*.<sup>49.</sup> 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

<sup>c</sup> Oxf. Mss. 'with fire.'

PSALM  
XLVI.

2 Cor.  
12, 9, 10.

1 Tim.  
1, 13, 16.

Whom it is said, *The God of Jacob is our taker up.* For thou prevailedst as it were through thyself; thou art troubled in thyself. Destroy the arms wherein thou presumedst: hear the Lord saying, *My grace is sufficient for thee.* Say thou also, *When I am weak, then am I strong.* It is the Apostle's voice. All his own arms had he destroyed, as it were of his own might, who said, *But I will not glory save in my infirmities.* As though he said, "I run not against God upon the stiff neck of my shield: *who was before a blasphemer, and a persecutor, and injurious. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on Him to life everlasting.*" *He maketh wars to cease unto the end of the earth.* 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.

14. What then followeth? (Ver. 10.) *Be still.* To what purpose? *And see that I am God.* 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 to fight. 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.*

15. *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. (Ver. 11.) *The Lord of Hosts is with us, the God of Jacob is our taker up.* 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 Lord of Hosts is with us; the God of Jacob is our taker up.*

VER.  
11.

Rom. 11,  
25.

## PSALM XLVII.

Lat.  
XLVI.

1. That faith wherein we live, and whereby we live, the Lord our God hath by Holy Books, Holy Scriptures, in manifold and divers manners to us diffused; varying indeed the mysteries of words, but commending the one faith. For one and the same thing is therefore said in divers manners, that by the very manner of speaking it may for fear of weariness be varied, yet may for sake of concord be kept one. Therefore upon this Psalm which we have heard sung, to which we have responded singing, I shall say things which ye know: and yet haply by the aid and gift of the Lord, some sweetness I shall bring you, when things which here and there ye have heard, once again being reminded, ye ruminate. For that same rumination, whereby God marketh the clean beasts, would this insinuate, that every man ought what he hears so to lay up in his heart, as not to be slow afterwards to think thereupon, that when he hears he



PSALM XLVII. may be like one chewing, but when he calls to memory things heard, he may be like one ruminating. In another manner then the same things are spoken, and make us sweetly to think of what we know, and the very same willingly to hear, because the manner of speaking is varied, and an ancient matter by the very manner of speaking is made new.

2. 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? There was a certain man named Korah, for so a man was called: nevertheless when that is read which is written, and the Divine Word is found to speak to some, who cannot well be understood to be the sons of that particular man who was called Korah, the mind recurs to the mystery, to seek what Korah signifies. For as it is a Hebrew word, it is spoken accordingly, and interpreted both in the Greek and in the Latin tongue. And it is done for us already: many Hebrew words have been interpreted for us; and we find that Korah is interpreted 'Calvus.' The more, much more, did ye attend. Obscure it was when it was said, *sons of Korah*; is it not much more obscure when it is said, *sons of the Bald* (Calvi)? Who are these *sons of the Bald*? 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

Numb.  
16, 1.

Mat. 27,  
33.

2 Kings  
2, 23, 24.

in them had no mystery been shewn, whereby posterity <sup>VER.</sup> might be put in fear. Let none then mock the Cross of <sup>1.</sup> 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 child-<sup>Luke</sup> hood is set before us to imitate humility, and childhood is <sup>23, 21.</sup> set before us to beware of foolishness. 'To imitate humility, childhood was set before us by the Lord, when He called <sup>Mat. 18,</sup> children to Him, and because they were kept from Him, He <sup>2.</sup> said, *Suffer them to come unto Me, for of such is the* <sup>Mat. 19,</sup> *Kingdom of Heaven.* The example of childhood is set <sup>14.</sup> before us to beware of foolishness by the Apostle, *Brethren,* <sup>1 Cor.</sup> *be not children in understanding:* and again he proposeth <sup>14, 20.</sup> 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.

3. *O clap your hands, all ye nations.* 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,* <sup>Rom.</sup> *until the fulness of the Gentiles be come in.* Let them <sup>11, 25.</sup> 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 where-

PSALM  
XLVII.

fore 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*.

Acts 4,  
34.Mat. 27,  
37.

4. Ver. 2. *For the Lord Most High is terrible*. The Most High in descending made like one laughable, 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. *A great King over all the earth*.

5. Ver. 3. *He hath subdued the people under us, and the nations under our feet*. 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, <sup>VER. 3.</sup> to whom He said, *Was Paul crucified for you?* What then <sup>1 Cor. 1, 13.</sup> 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?*

6. Ver. 4. *He hath chosen an inheritance for us, the excellency<sup>1</sup> of Jacob, whom He loved.* A certain beauty of Jacob <sup>speciem</sup> 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* <sup>Gen. 25,</sup> *womb, and the elder shall serve the younger.* Among all <sup>23.</sup> 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,* <sup>Rom. 10, 3.</sup> *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 <sup>Gen. 25,</sup> pottage, and his brother said to him, If thou wilt that I give <sup>30—34.</sup> 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<sup>2</sup>: and he laid aside his birthright, <sup>meruerat</sup>



PSALM XLVII. 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 Acts 7, 39. 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. *He hath chosen an inheritance for us, the excellency of Jacob whom He loved.*

7. Ver. 5. *God is gone up with jubilation.* 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 Acts 1, 11. 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. *The Lord with the sound of the trumpet.* Therefore ye, the sons of Korah, if now ye have understood yourselves, and herein behold yourselves, rejoice also, because here ye see yourselves.

VER.  
6. 7.

Mat. 28,  
20.

Phil. 4,  
5. 6.

8. Ver. 6. *Sing praises to our God, sing praises.* 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.* *All things were made by Him, and without Him was not any thing made that was made.* Therefore, *Sing praises to our God, sing praises.*

Rom. 1,  
3.  
ib. 9, 5.

John 1,  
1.

9. Ver. 7. *For God is the King of all the earth.* 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

Ps. 76, 1.

PSALM XLVII. Thy God Who hath delivered thee, the God of the whole earth shall He be called." For God is the King of all the earth; 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. *Sing ye praises* (saith he) *with understanding*. 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<sup>a</sup> 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. For to them was it said, *'Sing ye praises with understanding.'*

Ps. 32, 9. *Be ye not as the horse or as the mule, which have no understanding.*

10. Ver. 8. *God shall reign over all nations.* 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 shewn. 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

<sup>a</sup> 'correcti.' Ms. Vat. ap. Ben. 'corde recti,' 'right in heart.'

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? The 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. *God sitteth upon His Holy Seat.*

11. *The princes of the peoples are gathered together unto the God of Abraham.* 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, what said John to them, when certain of them were coming and trembling, who by repenting would amend themselves? *Offspring of vipers!* For they were unrighteous, they were lost, they were sinners, they were ungodly: they came to the baptism of John; and what said he to them? *Offspring of vipers.* They called themselves Abraham's children, and he called them children of vipers. Was Abraham a viper? Nay; but because by ill-living they had imitated devils, and had become their children, by imitating whom they lived ill; therefore said he, *Offspring of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say with yourselves, We have Abraham to our father, and to pride yourselves, as it were, upon the stock of Abraham; for I say unto you, that God is able of these stones to raise up children unto Abraham.* For neither will Abraham remain without children, if God condemn you; for He is powerful both to condemn

**PSALM XLVII.** those whom He hateth, and to render to him those whom He promised. And whence will He render to him sons, if He condemneth the Hebrews begotten of his own flesh? *Of these stones.* He shewed them the stones in the wilderness. What were the stones? what but the Gentiles who adored stones? Wherefore stones? By adoring stones, **Ps. 115.** they were called stones; for the Psalm had predicted, *They that make them be like unto them, and every one that trusteth in them.* Yet of these stones rendered He children unto Abraham. Now all we who adored stones, converted to the Lord, are made children of Abraham, not by deriving from him flesh, but by imitating his faith: therefore, (ver. 9.) *The princes of the peoples are gathered together unto the God of Abraham. 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.*

12. 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: **Luke 7.** *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. *And I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.* 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.* He feared to admit Christ within his own walls, yet already was He within, in his heart: already was his soul His seat, already He sat there Who sought the humble. *Then Jesus turned about and marvelled at him and said unto them that followed Him, I say unto you, I have not found so great faith in Israel.* And as another Evangelist relates the same thing, Jesus followeth on and saith, *And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.* For this Centurion was not of the people of Israel, for in the people of Israel the proud repelled God from them: among the princes of the nations was found one humble, who invited God to himself. 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 they slew. 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. Justly therefore here also saith He, *The princes of the peoples have gathered together unto the God of Abraham.*

13. 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;*

VER.  
9.

Luke 7,  
7-9.

Matt. 8,  
12.



PSALM they who were mighty gods of the earth, presuming upon  
XLVIII. earth. What earth? Themselves; for every man is earth.

Gen. 3, For to man was it said, *Dust thou art, and unto dust shalt*  
19. *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  
Rom. 11, their sickness were brought down even to death. The natural  
17. branches were broken off that the humble wild olive tree  
might be grafted in. *For the mighty gods of the earth are*  
*greatly lifted up.* Hold we fast then, brethren, humility,  
charity, godliness: since we are called, on their proving re-  
probate, even by their example let us fear to pride ourselves.

Lat.  
XLVII.

# PSALM XLVIII.

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  
Gen. 1, also is called the second week-day, was made the firmament of  
6—8. Heaven. Nay, the firmament Heaven. For God called  
the firmament Heaven. But in the first day He had made  
Light, and divided it from darkness; and called the Light,  
Day; and the darkness, night. But as the context of this  
Psalm indicates, somewhat also God foretold in that His  
work, which should be fulfilled in us: and so according to the  
condition of this creation the world ran its course. For in  
John 5, vain the Lord said of Moses, *He wrote of Me*, unless all  
46. things which are written, even when God framed the  
creature, can be interpreted to signification of things to  
come: that thou mayest understand God to have made the  
Light when Christ rose from the dead. For then truly the  
Gen. 1, Light was divided from the darkness, when immortality was  
4. separated from mortality. What then followeth but that to the

Head the Body also be made, which is the Church? Verily <sup>VER. 1.</sup> there is also a Psalm concerning the first day of the week, wherein the Lord's Resurrection is declared most openly. For there it is said, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.* What more evident than that Christ is the King of Glory? Of Whom it is said, *Had they known it, they would not have crucified the Lord of Glory.* The second <sup>1 Cor. 2, 8.</sup> 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 'firmament.' 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. <sup>Rom. 15,</sup> Of this <sup>1.</sup> 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<sup>1</sup> of the truth.* <sup>1 Tim. 3, 15.</sup> Of this firmament is it sung to the sons of Korah, who ye <sup>1 E. V.</sup> know are the sons of the Bridegroom crucified in the place 'ground' of Calvary. For Korah is interpreted Calvitium<sup>1</sup>. Now <sup>2 see p. 261, &c.</sup> followeth in this Psalm, which is inscribed, *On the second day of the week;*

2. Ver. 1. *Great is the Lord, and greatly to be praised.* See, *Great is the Lord, and greatly to be praised:* but do infidels praise the Lord? Do they also who believe and yet live ill praise the Lord? they through whom it cometh to pass that *the Name of God is blasphemed among the Gen- Rom. 2,* tiles, do they praise God? Or in truth if they do praise, is <sup>24.</sup> their praise accepted; when it is written, *Praise is not seemly* <sup>Ecclus. 15, 9.</sup> *in the mouth of a sinner?* Thou saidst then, *Great is the Lord, and greatly to be praised,* but say where? *In the city of our God, in His holy mountain.* Of this it is elsewhere spoken, *Who shall ascend into the hill of the Lord? He* <sup>Ps. 24,</sup> *that hath clean hands and a pure heart.* In such, *Great is* <sup>3. 4.</sup> *the Lord, and greatly to be praised,* that is, in the city of our God, in His holy mountain. This is the city set upon <sup>Matt. 5,</sup> an hill, which cannot be hid: this is the candle which is not <sup>14. 15.</sup> hidden under a bushel, to all known, to all proclaimed.

**PSALM XLVIII.** 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. For not in

**Ps. 3, 4.** vain is it said in another Psalm, *I cried unto the Lord with my voice, and He heard me out of His holy hill*. That hill helped thee then that thou mightest be heard. For if unto it thou wentest not up, lying below thou mightest cry out, but heard thou couldst not be. 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. Where then is that mountain? If any place it occupied, we must labour, as I said, to arrive thereat. But why art thou troubled? I would thou mayest not be slothful to ascend to the mountain, as the mountain was not slow to come to thee sleeping. For there was a certain corner

**Rom. 9, 32.** 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

**Matt. 1, 16.** 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?

**Dan. 2, 35.** 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, lest thou shouldest not recognise this mountain even in this Psalm, and shouldest think it to be sought in some other part of the earth, see what followeth. When he had said, *in the city of our God, in His holy mountain*, what added he? (Ver. 2.) *Spreading abroad the joys of the*

whole earth, the mountains of Sion. Sion is one mountain, VER. 2. 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 diverse, because from different sides, now in the corner not even diverse. *For He is our* Eph. 2, 14. *peace, Who hath made both one.* The same Corner Stone Ps. 118, 22. *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.* For thou hadst thought of Sion as one place, where Jerusalem was built, and therein none occurred to thee, save the people of the circumcision, which indeed in Rom. 9, 27. the remnant was gathered by Christ, but in the greater part winnowed like chaff. For it is written, *A remnant shall be* Rom. 11, 17. *saved.* But consider also the Gentiles, see also the wild olive tree grafted into the fatness of the olive. 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* Is. 14, 13. 14. *like the Most High?* The devil had held dominion over the ungodly, and possessed the nations serving images, adoring demons; and all whatsoever there was of human kind any where throughout the world, by cleaving to him, had become North. But since He Who binds the strong man, Mat. 12, 29. 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:* Job 37, 22. *great is the glory and honour of the Almighty.* For great is



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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.* The sides truly, because they had adhered to the devil; for whoever adhere to any one, are said to be his 'sides.' For even of some men we are wont so to speak, he is a good man, but he hath bad sides; that is, he indeed excelleth in probity, but wicked are they that are joined with him. "The sides of the North then," those who adhered to the devil: whence came also that son, of whom but now we Luke 15, heard, that "he was dead, and is alive again; he was lost, and 15—32. is found." For by going to a far country he had come even to the North, and there, as ye know, he had joined himself to one of the princes of that country: he became then a side of the North, by adhering to a prince of that country; but because the city of the great King is collected even out of the side of the North, he returned to himself, and said, *I will arise, and go to my father.* And his father met him, and said of him, *He was dead, and is alive again; he was lost, and is found.* That fatted calf was the Corner Stone. At last the elder son, who refused to sit down to meat, being exhorted by his father, entered in; and now the two walls, like the two sons coming to the calf, have made 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, 1 Cor. 3, unless it had such foundation. For *other foundation can 11. no man lay than that is laid, which is Jesus Christ.* Let 1 Cor. 1, none then glory in his own merits; but *he that glorieth, let 31. him glory in the Lord.* For then is that city great, then is the Lord known therein, when He shall take her up; as the physician taketh up the sick man to be cured, not to be loved as he is. For the physician hates the fever. The



physician doth not love the sick man, and the physician doth love the sick man. If he loved him sick, he would VER.  
3—5. always wish him sick; again, if he loved not the sick man, to the sick man he would not come. But he loveth him sick, that he may make him whole. 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 glorieth in the Lord, it hath not of itself. For because of this it is said, *What hast thou that thou didst not receive? now if thou* 1 Cor. 4, *didst receive it, why dost thou glory as if thou hadst not received* 7. *it? God shall be known in her houses, when He shall take her up.*

5. Ver. 3. *For, lo, the kings of the earth are gathered together.* Behold now these sides of the North, see how they come, see how they say, *Come ye, and let us go up to the mountain* Is. 2, 3. *of the Lord: and He will teach us His way, and we will walk in it. Lo, the kings of the earth are gathered together, and have come together in one.* In what one, but that "corner Eph. 2, stone?" (Ver. 4.) *They saw it, and so they marvelled.* After 20. 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, kings after a king; kings, let them acknowledge the King. Therefore saith He elsewhere, *Yet have I been* Ps. 2, *set by Him a King upon His holy hill of Sion. I will* 6—9. *declare the decree: the Lord hath said unto Me, Thou art My Son, this day have I begotten Thee. Ask of Me, and I will give Thee the heathen for Thine inheritance, and the ends of earth for Thy possession. Thou shalt rule them with a rod of iron, Thou shalt dash them in pieces like a potter's vessel.* 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. Matt. 2, But fearing to lose his kingdom, he deserved not to know the 16. 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

PSALM XLVIII. 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 hill of Sion*, and inheritance to the uttermost parts of the earth shall He give Him, Who set Him up King. But

<sup>1</sup>videte, why envy ye, O ye kings? View, not envy <sup>1</sup>. For otherwise is He King, Who said, *My kingdom is not of this world*. Fear John 18, not then that the kingdom of this world be taken from you. 36.

A kingdom shall be given to you, but of heaven, where He is King. What then follows? *Understand now therefore, O ye kings*, now were ye preparing to envy; *Understand now*. Of another King is it spoken Whose kingdom is not of this world. Justly then, *The kings were gathered together in one, they were troubled, trembling took hold upon them*. Thence also this is

Ps. 2, said to them, *Understand now therefore, O ye kings: be 10; 11. 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

Is. 26, same conception of pain and travail: *Of Thy fear* (saith 11. 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: *There pains as of a woman in travail*.

6. Ver. 6. *With a strong wind Thou shalt break the ships of Tarshish*. 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

Acts 21, 39.

<sup>1</sup> so LXX.

Heb. Tarshish.

Is. 23, 1.

Ezek. 38, 13.

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*<sup>1</sup>. 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* Eph. 4, 14. *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. Ver. 7. *As we have heard, so have we seen*. 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 Ps. 2, 8. parts of the earth:’ see now is fulfilled what was said, *All Ps. 72, kings shall fall down before Him: all nations shall serve* 14. *Him*: see fulfilled what was said, *Be Thou exalted, O Ps. 108, God, above the heavens, and Thy glory above all the earth.* 5. See Him Whose feet and hands were pierced with nails, Mat. 27, Whose bones hanging on the tree were counted, upon 35. 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* Mat. 26, 61.

PSALM XLVIII. *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. Hearken, Ps. 45, 10. *O daughter, and see; forget also thine own people, and thy father's house.* Thy father was the North, come to Mount Sion, hear and see; not see and hear, but hear and see: first hear, after see. Thou hearest first what thou seest not. Ps. 18, 43. *Thou shalt see hereafter, what thou hast heard. A people (saith He) whom I have not known hath served Me. At the hearing of the ear it hath obeyed Me.* If at the hearing of the ear it obeyed Me, then it saw not. Where then is, Is. 52, 15. *They to whom it was not told of Him, shall see; and they who have not heard shall understand?* 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 in the city of the Lord of Hosts, in the city of our God;* there have we heard, there also seen. Whoso is without the same, neither heareth, nor seeth; whoso is within, is neither blind, nor deaf. *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 Mat. 24, 23. 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. Ver. 8. *We have received Thy mercy, O God, in the midst of Thy people.* Who have received, and where received? Hath not the same Thy people received Thy mercy. If Thy people hath received Thy mercy, how then *We have received Thy mercy, and, 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 well 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. And what does it harm him that he is in the midst of a people disobedient, until the floor be winnowed, until the good be separated from the evil? What does it harm him to dwell in the midst of the people? Let him be of those who are called the Firmament; let him be a lily among thorns. And that thorns also belong to the people of God, wouldest thou hear? So is it set forth in this very similitude, *As a lily,* He saith, *among thorns, so is my love among the daughters.* Did He say among strange women? No, but among the daughters. Then are there evil daughters; and among them, the lily is among thorns. 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:

VER.  
8.

2Tim. 3,

2 Cor. 6,

Cant. 2,



PSALM XLVIII. for the fire they grow, not for the garner. *We have received Thy mercy, O God, in the midst of Thy people.* 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.*

John 1,  
11. 12.

Gen. 2,  
27.  
Gen. 3,  
3. 4.

Job 11,  
8. 10.

9. Now occurreth this to every one's thoughts. What? That people, which in the midst of the people of God receiveth the mercy of God, what numbers hath it? How few are they, there is scarce found one! Will God be content with these, and will He destroy so great a multitude? This say they who promise themselves what they have never heard promised by God. And truly if we live ill, if we enjoy this world's delights, if we serve our passions, will God destroy us? How many are there who seem to keep God's commandments? There is scarce found one, or two, or a few at most. Those only will God deliver, and the rest condemn? God forbid, say they; when He cometh and seeth so great a multitude on the left, He will have mercy, and give indulgence. This is evidently what the serpent promised the first man. For God had threatened death, if he tasted; but he said, '*Not so, Ye shall not surely die.*' They believed the serpent, they found true what God threatened, false what the devil had promised. So now also, brethren, set before your eyes the Church, after the example and similitude of Paradise: the serpent ceaseth not to suggest what then he suggested. But the fall of the first man ought to avail with us for experience of caution, not for imitation of his sin. Therefore he fell, that we may rise. Let us answer to such suggestions, what Job answered. For him also tempted he by a woman, as by Eve, and on the dunghill he conquered, that was conquered in Paradise. Therefore let us not have such words, nor think that they are few; they are many, but among more they lie hid. For we cannot deny that the wicked are more, and so many more, that among them the good appear not at all, as the wheat appears not in the floor. For whoever looketh on a floor, might think that was chaff only. Bring a man without experience, and he thinks it vainly done that oxen are put in, that men sweat there under the heat, to thresh the chaff, yet

there is also the heap, to be purged by winnowing, then will come forth plenty of corn, which before lay hidden in the plenty of chaff. And now wouldest thou find out the good? Be such, and thou shalt find.

10. Against this despairing, then, see what followeth in this Psalm. 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? Ver. 9. *According to Thy Name, O God, so is Thy praise unto the ends of the earth.* What is this? *Great is the Lord, and greatly to be praised; in the city of our God, in His holy mountain.* Neither can there be any praise of Him but in His saints. For they who live ill, praise Him not, but as it were, preach Him with their tongue, blaspheme in their life. Since then there is no praise of Him but in His saints, let not heretics say to themselves, His praise hath remained in us, because we are few, and separate from the crowd; we live righteously, we praise God, not only in our speech, but also in our conversation. They are answered out of this Psalm, Why say ye that God is praised in your 'part,' to Whom it is said, *According to Thy Name, O God, so is Thy praise unto the ends of the earth.* 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. *Thy right hand is full of righteousness.*

11. Ver. 10. *Let mount Zion rejoice, and the daughters of Judah be glad, because of Thy judgments, O Lord.* 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.

PSALM XLVIII. Live ye separate, though separate ye were not born; not vainly hath a voice gone forth from your mouth and heart,

Ps. 26, 9. *Destroy not my soul with sinners, nor my life with bloody men.* He shall winnow with such art, carrying in His hand

Matt. 3, 12. 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 Judæa, 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. *Let mount Zion rejoice, and the daughters of Judah be glad, because of Thy judgments, O Lord;* but think not that the 'daughters of Judah' are Jews. Judah is confession; all the sons of confession

John 4, 22. 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

Rom. 11, 28, 29. 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.

12. Ver. 11. *Walk about Zion, and embrace her.* 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.

13. Ver. 12. *Set your hearts upon her might.* Not that ye may have the form of godliness, deny the power thereof, 2 Tim. 3, 6. *but, upon her might set your hearts.* 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 of the 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<sup>a</sup>! All this was done; but tears, however great, and with whatever force flowing, when did they extinguish the ardor of love? This is the might of Sion, to whom elsewhere it is said, *Peace be within thy walls, and prosperity within thy palaces. Speak ye in her towers; set your hearts upon her might, and distribute her houses*.

14. 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

<sup>a</sup> Ruinart. Acta Martyrum, p. 86. from the Oxford Mss. Ben. has, 'How which supports the reading adopted many parents did their sons forbid.'



PSALM XLVIII. called, and made the Apostle Paul, agreeing in unity with his fellow Apostles, he so with them 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 sheweth 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 come after 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 shew Himself alive after His Resurrection, but for us also.

Mat. 28, 20. 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?

John 17, 20. 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*.

15. Tell what? (Ver. 13.) *For this is God, even our God*. 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 shew 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 Jer. 10, 2. 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* <sup>VER.</sup>  
*heavens and the earth, even they shall perish from the earth,* <sup>12.</sup>  
*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* <sup>Ps. 96,</sup>  
*the Lord made the heavens.* The same then is our God. <sup>5.</sup>  
*This is God, even our God.* For how long? *For ever and*  
*ever: He shall rule 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* <sup>Ps. 2, 9,</sup>  
*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 XLIX.

Lat.  
XLVIII.

SERMON I.

*On the first part of the Psalm.*

1. ALL divine sayings are profitable to those that under-  
stand them aright: but dangerous to those who will wrest  
them according to the perverseness of their own heart,  
instead of correcting their own heart according to the recti-  
tude of them. For there is this great perverseness usual in  
men; that whereas they ought themselves to live according  
to the Will of God, they would have God live according to  
their will: and while they will not be set right themselves,  
they would have Him made wrong: judging the right to be  
not what He willeth, but what they will. Again, we are  
wont to hear men murmuring against God, because with ill  
men in this life it goeth well, while the good suffer; as if He  
were perverse and knew not what He did, or altogether with-  
drew His eyes from things human, or would not have His  
peace disturbed, and minded not these things, since it were

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I.

a labour for God to observe and correct them. Those men, therefore, whose will to worship God is in order that it may be well with them here, murmur when they chance to see those who do not worship God enriched and abounding in earthly prosperity; but themselves, who worship God, struggling with difficulties, with want, with woe, and other hardships of human mortality. Against this voice, and against these blasphemies of men murmuring, holy Scripture ever doth chant a charm healing the bite of the serpent. For such corruption is the mark of a poisoned heart, belching forth against God the foulness of blasphemy: nay, what is worse, rejecting the hand of the healer, not rejecting the fangs of the serpent. Thus, I say, the heart of man doth thrust from itself the sternness of the Word of God, and giveth entrance to the allurements of the serpent engaging it to evil. Against these men, therefore, holy Scripture doth sing her chant, and is now speaking to us in this Psalm. To which Psalm I would direct the attention of your Holiness, did not God Himself bid us all hearken: and not us only, but the whole world. For hear how He beginneth.

Ver. 1. *Hear ye these things, all ye nations.* 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.* To this alone I would engage your attention, lest because of bodily fatigue ye might not perchance keep your minds awakened, being alarmed at the length of this Psalm. If it shall be possible it will be ended to-day: if not, there will remain something for us to-morrow: nevertheless, do you be constantly attentive. For if the Lord will, ye shall hear as much as will not load, but lighten you. *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. We have a certain sense affixed to habitation in the Scripture of God, in the place where he saith, *I would rather be an abject in the house of the Lord, than to inhabit the tents of the ungodly*. But why? If thou art an abject in the house of the Lord, dost thou not dwell there? He would not intimate *habitation*, except in the case of those who reign, and hold, and domineer, and govern: but they that are despised do not as it were inhabit, but are subject.

For thus he saith, *I would rather be an abject in the house of God, than to reign in the tents of the ungodly*. Therefore, if there is any distinction between *all nations* and the *inhabitants of the world*, as there is between *hear* and *ponder it with your ears*, then though there seemeth to be a repetition, yet what he wished to intimate is something different: because not only sinners and the ungodly were to hear these words, but the godly also. Now all hear promiscuously: but when men shall have come to give an account, those who have heard to no purpose will be separated from those who have *pondered with their ears*.

VER.  
1.

Mat. 11,  
15.

Ps. 83, 2.

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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*, (ver. 2.) *and sons of men.* The expression *earthborn* he doth 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  
<sup>1on Ps.8.</sup> explained this distinction to your Sanctity<sup>1</sup>, 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. Let a man have large means of wealth; if in them he is not lifted up, he is poor: let him not have any thing: but covet and be puffed up, him God numbereth among the rich and reprobate. Now both the rich and poor in heart God distinguisheth from those that are so in coffer<sup>a</sup> and household. Are not they poor who accept the monition of the Apostle, who bid Timothy,  
<sup>1 Tim.6,</sup> *Charge them that are rich in this world, that they be not*  
<sup>17.</sup> *high-minded*? How did He make them poor who were rich? By taking from them the cause wherefore riches are sought. For no man would be rich for any other reason, than that he may be puffed up among those with whom he dwelleth, and may seem to be greater than they. But when he bade them *not be high-minded*, he made them equal with those who have nothing: so that perchance, a beggar with very few pence may be more exalted than

<sup>a</sup> "Barn," Vat. Ms. "Threshing floor," others.



the rich man who mindeth the Apostle, saying, *Charge them* VER. 3.  
*that are rich in this world, that they be not high-minded.* 1 Tim. 6, 17.  
 How not to be highminded? If they do what followeth, *Trust not in uncertain riches, but in the living God, Who giveth us richly all things to enjoy.* He said not, Who giveth to them; but *Who giveth to us.* Had Paul himself no riches? Evidently he had. What riches? Those of which the Scripture speaketh in another place, *To a faithful* Prov. 28, 20.  
*man the whole world is full of riches.* Hear also himself declaring: *As having nothing and yet possessing all things.* 2 Cor. 6, 10.  
 Therefore let him who wishes to be rich not cleave to a part, and he shall have all; let him cleave to Him Who hath created all. *The rich and poor together.* He saith in another Psalm, *The poor shall eat and be satisfied.* Ps. 22, 26.  
 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* ib. 29.  
*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 Matt. 3, 12.  
 of the winnower will effect that. Now together let rich and Mat. 25, 32.  
 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? (ver. 3.) *My mouth shall speak of wisdom, and the meditation of my*



PSALM XLIX. *heart understanding.* 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.*

Is. 29,  
13.

5. Ver. 4. *I will incline mine ear to the parable, I will shew my proposition upon the harp.* Who is this, the meditation of whose heart speaketh understanding, in such sort, that it be not only on the surface of the lips, but also fill the inner man? Who is he that heareth and thus speaketh? For many speak what they hear not. Who are they who speak what they hear not? These be they who do not what they speak: they be like the Pharisees whom the Lord

Mat. 23, 2. affirmeth to sit in the seat of Moses. He willed to speak to thee from Moses' seat, by the mouth of those who speak those things, and do not; and the Lord would thus give thee security. Fear not, He saith, *What they say, do ye; but what they do, do not ye: for they say, and do not.*

ib. 3.

They hear not what they say. But they who do and then say, hear what they say: and so say with profit, because they hear. He then who is a speaker and not a hearer profiteth another, profiteth not himself. He then who would be both a hearer and a speaker, who speaketh to thee, before he saith, *I will shew my proposition upon the harp*, which is to speak by means of the body, (for the soul useth the body as a harper useth the harp,) first saith, *I will incline mine ear to the parable.* Before that I shall speak to thee through the body, before that my harp giveth her sound, *I will first incline mine ear to the parable*, that is to say, I will hear what I am to say to thee. 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

1 Cor.  
13, 12.  
2 Cor.  
5, 6.

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 when we shall have put on incorruption in the resurrection of the dead, when the Son of Man shall have appeared to judge the quick and dead, then shall be seen the Son of Man judging, Who was first judged, separating the bad from the good, placing the bad on the left hand, the good on the right. Both the good and bad shall see Him alike, but to the bad He shall say, *Go ye into everlasting fire*; while to the good He shall say, *Come, ye blessed of My Father, receive ye the Kingdom*. The wicked shall depart into everlasting fire, but the just into everlasting life; and there shall be that vision face to face of which the former are not worthy. Mark what I say. Just as both the bad and good saw the Son of Man here, when He was yet to be judged, (for the Apostles saw Him who followed Him, the Jews saw Him who crucified Him,) so shall both the good and bad see Him when He shall come to judge: the good that they may receive their reward for having followed Him; the bad that they may receive their punishment for having crucified Him. Will they only be condemned who have crucified Him? I dare to say, they only. Then we, say the sinners of this age, are safe. If God searcheth not the heart, ye are safe. What have I said? Let your love understand me, lest they affirm, when God cometh to judgment, that they understood not. The Jews, because they saw Christ, crucified Him: thou, because thou seest not Christ, resistest His Word. Thou who resistest His Word, wouldest thou not crucify His Flesh, if thou sawest Him? The Jew contemned Him hanging on the Tree, thou contemnest Him sitting in Heaven. Therefore two kinds of people saw Him, while He was here; two kinds shall also see Him, when He shall have come to judgment. For Son of Man He shall come, that He may judge; because Son of Man He came, that He might be judged. Accordingly, because the Father was not *made flesh*, the Father suffered not, and judgeth by the Son, as He Himself saith in the

VER.  
4.

Mat. 25,  
32. 33.

ib. 41.  
ib. 34.

PSALM XLIX. Gospel, *The Father judgeth no man, but hath committed all judgment unto the Son*: and as He saith a little lower down, *Hath given Him authority to execute judgment, because He is the Son of Man*. For according as He is the Son of God, He is the Word always with the Father, and because always with the Father, with the Father He always judgeth: but according as He is the Son of Man, He was both judged and will judge. 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 shew it to the ungodly. Of what sort is the vision itself? Of what sort is Christ? Equal to John 14, 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 *shew our proposition upon the harp*: let us hear what we say, do what we enjoin.

6. And what hath he said? (ver. 5.) *And wherefore shall I fear in the evil day? The iniquity of my heel shall compass me*. He beginneth something obscurely. *Wherefore shall I fear*, he saith, *in the evil day? The iniquity of my heel shall compass me*. 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, <sup>VER.</sup>  
*Go ye into everlasting fire*, hath an escape. Let him not fear <sup>4.</sup>  
then. For why should he fear? Will the iniquity of his <sup>Mat.25,</sup>  
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.  
For the last day shall be ill with some, shall be good with  
others. Shall it be ill with those to whom it shall be said,  
*Come, ye blessed of My Father, receive the kingdom?* But <sup>ib. 34.</sup>  
it shall be ill with those to whom it shall be said, *Go ye into*  
*everlasting fire*. But if the iniquity of his heel shall com-  
pass him, wherefore shall he fear in the evil day? 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* <sup>John 14,</sup>  
*the way, the truth, and the life:* and let them not fear in the <sup>6.</sup>  
evil day, for He giveth them safety Who became *The Way*.  
*Wherefore should I fear in the evil day? The iniquity of*  
*my heel shall compass me*. 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.* <sup>Gen. 3,</sup>  
The devil marketh thy heel, in order that when thou slippest <sup>15.</sup>  
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.* <sup>Ephes.</sup>  
What meaneth *himself*? He continueth, and saith, *For no* <sup>5, 28.</sup>  
*man ever yet hath hated his own flesh.* <sup>29.</sup> 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

PSALM XLIX. 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?* (Ver. 6.) They *who trust in their virtue<sup>1</sup>, and in the abundance of their riches do glory.* 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. *Who trust in their virtue, and glory in the abundance of their riches.*

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. (Ver. 7.) *Brother redeemeth not<sup>a</sup>, shall man redeem?* 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<sup>b</sup>.* 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?*

<sup>a</sup> Oxf. Mss. '*hath not redeemed,*' and so through the paragraph.

<sup>b</sup> See on S. John, Hóm. xxi. §. 3.



9. *He shall not give to God his propitiation, and the price of the redemption of his soul.* 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 highminded: 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.’

VER.

7.

Luke 16,

9.

1 Tim.

6, 17.

ib. 18.

ib. 19.

Luke 12,

33.

PSALM  
XLIX.

Thou wouldest hearken to thy friend suggesting that thou shouldst 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? (Ver. 9.) *Yea, he hath laboured for ever, and shall live till the end.* 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<sup>1</sup>; 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 Luke 16, 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

<sup>1</sup> ‘soli  
sunt  
isti.’

Luke 16,  
19.

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.

Ver. 9, 10. *For he shall not see death, though he shall have seen wise men dying.* 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 any thing, 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<sup>a</sup>. 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

VER.  
9, 10.

Luke 16,  
24.

Mat. 27,  
40. 42.

Wisd. 2,  
20.

<sup>a</sup> al. 'if they had seen themselves.'

PSALM  
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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. Being sick, drink a bitter draught, in order that thou mayest be whole, whose vitals are not sound : shrink not, for that thou mightest not shrink, thy Physician did drink before thee ; that is, the Lord did drink before thee the bitterness of the Passion. He did drink Who had no sin, He Who had not any thing in Him to be cured. Drink thou until there pass away the bitterness of this world, and there come a world where is no offence, no wrath, no wasting, no bitterness, no fever, no guile, not any enmities, no old age, no death, no contention. Labour thou here, being to come to the end of thy labours ; labour thou, lest, whilst thou wilt not labour here, thou come to the end of thy life, and never come to the end of thy labours. *For he shall not see death, though he shall have seen wise men dying.*

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

Luke 16, what he should expend, and afterwards said to him, *Thou 1.2. &c. 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 <sup>VER.</sup>  
 friends to receive him: fear not thou lest thou be cheat- <sup>10.</sup>  
 ing, the Lord Himself exhorteth thee to do so: He saith  
 Himself to thee, *Make to thyself friends of the mammon* <sup>Luke 16,</sup>  
*of unrighteousness.* Perhaps what thou hast got, thou <sup>9.</sup>  
 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 riches which 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<sup>1</sup>, which they open not until after-<sup>1 thesau-</sup>  
 wards: do they, because they see not what they have got, <sup>rario.</sup>  
 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 <sup>Prov. 6,</sup>  
 winter:’ the winter is the last day, the day of tribulation; <sup>8; 30, 25.</sup>  
 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 <sup>Luke 16,</sup>  
 made for him. See to what men have brought themselves: <sup>22.</sup>  
 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 re-  
 demption of his soul, who understood not death, because he



PSALM saw wise men dying, he became imprudent and unwise, in  
 XLIX. order that he might die with them. And how shall they  
 perish, who *shall leave their riches to aliens? Together the  
 imprudent and unwise man shall perish.*

14. Harken brethren: *And they shall leave their riches  
 to aliens.* As if he had included them in a curse, so  
 that when they shall have died, aliens shall possess their  
 goods. Therefore happy they who leave their sons in their  
 inheritance, to whom they that are their own succeed. He  
 had sons, he is not dead. What of his sons? They also  
 keep what their parents have left them: to keep is too  
 little, they increase it also. For whom do they in turn keep  
 it? For their sons, and they for their sons, and the third  
 generation for their sons. What for Christ? What for his  
 soul? All for his children? Among their sons which they  
 have on earth let them reckon one Brother whom they have  
 in heaven; to Whom they ought to give all, let them but  
 share it with Him. But, nevertheless, some one saith to me,  
 "See those whom the Scripture hath spoken of as accursed,  
 who it hath said perish and leave their riches to aliens; but  
 that man is blessed who leaveth to his own sons." I examine  
 this sense, because 'I incline mine ear to a parable:' and I see  
 that Scripture speaketh not thus to no purpose. For I see  
 many ungodly men die, whose successors are their sons; nor  
 could Scripture have so spoken as to sever those men from  
 misery of whose life it disapproveth; and what do ye think,  
 brethren, I understand by it, but that all such men do leave  
 their riches to aliens? How are their sons aliens? The sons  
 of the ungodly are aliens: for we see a certain foreigner that  
 became a neighbour, because he did good. If any of thy  
 friends doth thee no good, he is a stranger. Where do we  
 find a certain foreigner that became a neighbour because he  
 did good? In the Gospel. A certain man lay wounded by  
 robbers, for the Lord had said to a certain man, *Thou shalt  
 love thy neighbour as thyself.* And he had answered, *And  
 who is my neighbour?* And the Lord proceeded. "A certain  
 man went down from Jerusalem to Jericho, and fell among  
 robbers, who wounded him, and left him half dead in the  
 road: his neighbours passed by: for he was a Jew, he was  
 going down from Jerusalem to Jericho: a priest went by,

and passed over on the other side, a Levite went by, and he also passed over on the other side; a certain Samaritan went by, (a Samaritan was a foreigner,) he came to him, he beheld his misery, and of pity healed his wounds; he set him on his beast, and led him to an inn, he commended him to the host." Which things are spoken in a mystery, and seem too perplexed to unravel on the present occasion: yet for the sake of what I have proposed, my brethren, The Lord saith, "Who is neighbour to that wounded man?" He answered, "I suppose, he that wrought a work of mercy upon him." "Go," He saith, "and do thou likewise." He upon whom thou shewest mercy is thy neighbour. If then a foreign Samaritan by shewing mercy and by relieving became neighbour; whatsoever persons will not relieve thee in tribulation, have become aliens to thee. Moreover, let us observe, those rich men, who have lived ill, who have done proudly, are dead, and have left their riches, I say not to strangers, but to their sons, and the sons follow the way of their parents: and as those were proud, so these; as those were grasping, so these too; as those were covetous, so these; they are aliens to them. For that ye may know how they are strangers, else let them have succoured that rich man who was burning in the flame, being heirs of his wealth. But perhaps he had not any to succeed him, and aliens possessed his riches? We find in the very Gospel that he had: for he saith, *I have five brethren*. His own brethren could not succour him burning in the flame. What would the rich man say to thee? I have five brethren: one brother I have not made my friend who lay before my gate: those brethren cannot help me; those who possess my riches are become aliens to me. Ye see how that all that live ill, leave their riches to aliens.

15. But do those same aliens indeed serve them who are called their own? Hear in what they serve them, observe how they are ridiculed: *Together the imprudent and unwise shall perish; and shall leave their riches*, why hath he said, *to strangers*? Because they can do them no good. Nevertheless, wherein do they seem to themselves to do good? (Ver. 11.) *And their tombs shall be their house for ever*. Now because these tombs are erected, the tombs are

VER.  
11.

Luke 16,  
28.

PSALM  
XLIX.

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.*

16. Ver. 12. *And man though he was in honour perceived not, he was compared to the beasts without sense, and was made like to them.* This is just as men were derided, who perceived not what they ought to do with their riches while they lived, and thought they would be blessed, if they should have a marble monument for an everlasting house, and if their relations to whom they had left their substance should invoke their names in their own lands. 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.*

VER.  
13.

Mat. 25,

40.

Ps. 32,  
9.

17. Ver. 13. *This their own way is an offence to them.* 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<sup>a</sup> 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. *And afterwards they shall bless with their mouths.* It were too long a task to finish the Psalm: meanwhile, let what ye have heard to-day suffice for your Love, to-morrow ye shall hear whatever shall please the Lord.

<sup>a</sup> Most Mss. 'there should be a despising.'

Lat.  
XLVIII.

PSALM XLIX.

SERMON II.

*On the second part of the Psalm.*

1. YESTERDAY, though the Psalm was commenced, the end thereof remained due, as your Love remembereth. But we had come to that verse, where the Spirit of God marketh men who mind not ought but present things of this world and earth, and for the world to come after this life think of nought, and conceive that there is no happiness but in the riches and honours of this world, and in transitory power<sup>1</sup>; but after their death mind nothing but how stately funerals may be obtained for them, and how they may be buried in monuments raised with wondrous skill, and their names may be invoked in their own lands from their own houses: while they make no provision to themselves for the place where their spirit shall be after this life; they fools not dreading  
<sup>1</sup> virtue-  
tem  
 Luke 12, the voice of Christ, Who saith, *Fool, this night thy soul*  
 20. *shall be taken from thee, and whose shall those things be which thou hast prepared?* and not regarding the rich man  
 Luke 16, condemned to torments in hell after magnificent daily feasting,  
 19. 23. and purple and fine linen; nor the poor man reposing in Abraham's bosom after labours and sores and hunger: for such things they not caring, but minding that which is present, and not looking forward for any thing beyond this life, but how their name, which is abhorred in heaven, may be invoked upon earth; the holy Scripture, therefore, describing such men, saith, (ver. 13.) *This their own way is a stumbling-block to themselves, and hereafter they shall bless with their mouth.* As saith the Lord Jesus of certain who at first come to the faith purified by the word of God, and by exorcisms in the name of Christ, in order that they may receive the Grace of God, that they may be baptized, and afterwards go back to worse evil deeds than they had committed before, *The latter things, He saith, shall be made worse for them than the former:* this the Apostle



Peter: but the Lord, *And the last things*, He saith, *of that man shall be worse than the former*. Wherefore? Because <sup>VER. 14.</sup> *at first he was even an open heathen, afterwards he is cloaked* <sup>Luke 11, 26.</sup> with the Christian name, under the garb of religion he is a concealed evil doer. And he shall be worse, because he is concealed, as he saith, *And afterwards shall they bless with their mouth*: that is, thou hearest the name of God and the name of Christ on their lips, in their heart thou findest it not. Concerning whom is said, *This people honoureth me with their lips, but their heart is far from me*. As far as this the Psalm <sup>Isa. 29, 13.</sup> had been treated of.

2. In the next place thus commence the verses which are to be examined and treated of to-day: (ver. 14.) *Like sheep laid in hell, death is their shepherd*. Whose? Of those whose way is a stumblingblock to themselves. Whose? Of those who mind only things present, while they think not of things future: 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 <sup>a</sup>, 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 oft-times 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 <sup>b</sup> the visible death. They who belong to him

<sup>a</sup> Oxf. Mss. add, 'or a separation of the soul from God.' <sup>b</sup> al. 'destroy him with the visible death.'

PSALM XLIX. have death to their shepherd: but we who think of future  
 SERM. II. 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 any thing 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.*

Philip.  
3, 20.  
  
Matt. 6,  
12.

3. 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. In as much then as our life and heart ought not to depart from above, what saith the Apostle? *For ye are dead.* And in order that thou mayest not fear, *Your life is hidden,* he saith, *with Christ in God.* Behold where our root is! But when

Coloss.  
3, 3.

our honour shall appear, as it were in leaves and fruits, he continueth, and saith, *When Christ, your life, shall have appeared, then shall ye also appear with Him in glory*; and it shall be morning. For now it is not morning. Let the proud and rich of this world be puffed up now, let the ungodly tread down the good, unbelievers believers, and let them say, What doth it profit you that ye have believed? what more have ye because ye have Christ? Let believers answer, if they are indeed believers, It is night, that which we hold doth not yet appear. Let not the hands be idle in good works. Whence it is elsewhere said, *In the day of my trouble I sought God with my hands in the night season before Him, and I was not deceived.* 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.*

4. I suppose that now this verse is clear, because we have before said, *The righteous shall reign over them in the morning.* 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 <sup>1</sup>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? One doth ill, he liveth, flourisheth; terrifieth, is honoured: one doth well, he is blamed, blasphemed, accused, labourer, is terrified: these things are as if it were darkness. But in the root is vigour, fruit, opulence: life is not yet in the branches, but the root hath not withered: it is like to one withering, but the time cometh, it is clad with its honour, it is enriched with its fruits. Then they of whom it

VER.  
14.  
Coloss.  
3, 4.

<sup>1</sup> or a  
dead  
person

Ephes.  
5, 14.

PSALM is said that we should not envy them—for the Psalm saith of XLIX. them, what? *For they shall soon wither like the grass, and like*

SERM. II. *the herbs of the field they shall quickly fall*—shall fall, I say, Ps. 37, when they shall see on the right hand the saints, upon whom

1. 2. while labouring men trample, and shall speak among themselves, doing penance, but a penance too late and without fruit. They that would not now do one with fruit, shall then do one without fruit. What then shall they say, when

Wisd. 5, being in penance without fruit? *These are they whom we* 3. *had sometime in derision, and for a similitude of reproach.*

I say the words of the Book of Wisdom: they know them who are wont to hear them. For they are the future words of evil-doers, when they shall see the Judge, and all the faithful now at His right hand, and all His Saints with Him judging; this they have to say, (the Scripture saith their own words,) *These are they whom we had sometime in derision, and for a similitude of reproach, we fools accounted their life madness.* For when a man shall have begun to live to God, to condemn the world, not to choose to avenge his own wrongs, not to choose riches here, to condemn all things, to think of the Lord alone, not to forsake the way of Christ, not only by the heathen is it said, ‘He is mad;’ but, what is more to be lamented, (because even within many are sleeping, and will not awake,) men hear from their own people, from Christians, ‘What is come to thee?’ My brethren, he who saith to a man living according to the way of Christ, ‘What is come to thee?’ do we think what he saith? We shudder at the

John 7, Jews, because they said to our Lord Jesus Christ, *Thou hast* 20. *a devil:* and whenever we hear the Gospel being read, we beat our breasts. A wicked thing said the Jews to Christ, *Thou hast a devil:* come now Christian, when thou hast seen the devil banished from the heart of a Christian and Christ indwelling, and thou sayest, ‘What is come to thee?’ doth he seem to thee to have a devil? It was said even of the Lord Himself, that He was mad, when He spake words,

John 10, which they would not receive: it was said, *He is mad, He* 20. *hath a devil;* and yet some awaked from sleep and said,

John 10, *These are not the words of him that hath a devil.* So now 21. also, brethren, so long as both *the nations* hear these words, *and they that dwell in the world, and earthborn, and sons*



of men, and rich and poor, that is, both they that pertain to Adam and they that pertain to Christ, some say, *he hath a devil*, others say, *These are not the words of him that hath a devil*. For some hold the world's way, and hear these words for a time: others hear not in vain, but do what is said, *Ponder with your ears, ye that dwell in the world*. And while they are doing these things, the fruit is uncertain<sup>1</sup>. But they that do ill and choose the world's way, *of them death is the shepherd*: but they that choose God's way, of them life is the shepherd. Life Itself shall come to judge, and to condemn with their shepherd those to whom shall be said, *Go ye into everlasting fire, which hath been prepared for the devil and his angels*. 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.

5. Ver. 15. *Nevertheless, God shall redeem my soul*. 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*

<sup>a</sup> Most Mss. omit, *I rule no one*. See Ser. 72. ad Fr. in Erem.



PSALM hell, when He shall have received me. He is speaking of  
XLIX. this redemption, which Christ now sheweth in Himself.  
SERM.  
II.

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 hand of hell, when He hath received me.* Here then what? Labour, oppression, tribulation, temptation: expect nothing else. Where joy?

In future hope. For the Apostle saith, *Always rejoicing.* In so great tribulations, *Always rejoicing,* always sorrowful: always rejoicing, for he said himself, *As if sorrowful, yet always rejoicing.* Our sorrow hath an *as if*: our joy hath not an *as if*: because it is in sure hope. Wherefore hath our sorrow an *as if*? Because like as sleep it shall pass away, and the righteous shall reign in the morning. For your Love knoweth, how that he that intimateth sleep, doth add an *as if*: as if I were sitting, as if I were speaking, as if I were dining, as if I were disputing. The whole is, *as if*: for when he hath awaked, he findeth not that which he did see. As if I had found a treasure, saith the beggar. If there were not an *as if*, he would not be a beggar: but because there was *as if*, he is a beggar. So now they that open their eyes to worldly pleasures, and close their heart, of them the *as if* passeth away, and their own reality cometh. *As if* is their happiness of the world, their reality is punishment. But our *as if* is sorrow; our joy is not *as if*. For the Apostle doth not say, *As if rejoicing,* but always sorrowful: or, *As if sorrowful,* and *as if rejoicing*: but he saith, *As if sorrowful, but always rejoicing.* *As poor*: (and there *as* he hath put for *as if*;) *yet making many rich.*

And when the Apostle said this, he had nothing: he had given up his all, he possessed not any riches. And he saith in continuation, what? *As if having nothing*: and this same 'having nothing' of the Apostle was 'as if.' And *póssessing all things*: there he hath not said *as if*. 'As if' he was poor; but not *as if*, but really, he enriched many. *As if* he had nothing: but not *as if*, but truly, he possessed all things. Whence did he truly possess all things? Because he clave to the Maker of all things. Nevertheless, he saith, *God shall redeem my soul from the hand of hell, when He hath received me.*

6. What then of them that here will flourish? Thou wilt see an evil man flourishing, and perchance thy feet will stumble, and thou wilt say in thy heart, I know the doings of this man, what sins this man hath committed, and see, he is flourishing, doth terrify, doth rule, his head is lifted up, he suffereth no pain, nothing in his house doth suffer diminution: and thou wilt fear, because thou hast believed, and 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? (ver. 16.) *Fear not, though a man have become rich.* 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

VER.  
16.

Punctu-  
ation  
altered.

PSALM  
XLIX.  
SERM.  
II.

earth we are seeking: in the world to come hath been promised that which in this world we are seeking.

7. Ver. 16. *Fear not, though a man be made rich, and though the glory of his house be multiplied. Wherefore fear not? For when he shall die, he shall not receive any thing.* Thou seest him living, consider him dying. Thou markest what he hath here, mark what he taketh with him. What doth 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<sup>1</sup> 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 any thing, 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 any thing, 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

<sup>1</sup> Oxf.  
Mss.  
'do.'

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 any thing. Wherefore scorned? *Because this their way is a* <sup>v. 13.</sup> *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* <sup>Luke 12,</sup> *taken from thee, and whose shall those things be which thou* <sup>20.</sup> *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.*

8. Ver. 17. *For his soul shall be blessed in his life.* Let your love observe; *For his soul shall be blessed in his life.* 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<sup>1</sup>, he digested in hell beneath. Unrighteousness I <sup>1</sup> *apud* <sup>superos.</sup>



PSALM  
XLIX.  
SERM.  
II.

Prov.  
10, 26.

John 6,  
51.

Matt. 5,  
6.

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. For just as he that eateth with the mouth of the body sour grapes, hath his teeth set on edge and blunted, and he becometh less suited to eat bread, and it remaineth to him to praise what he seeth and not be able to eat it; so also he that hath practised unrighteousness and fed upon sins in his heart, beginneth not to be able to eat bread, he praiseth the word of God, and doeth not. Whence doeth he not? Because when he beginneth to do, he laboureth; just as we see the teeth labour after sour grapes, when we begin to eat bread. But what do they whose teeth are blunted? They refrain for a space from sour grapes, and their teeth return to their soundness, and they fall to bread. So we also praise righteousness: but if we will eat righteousness, let us refrain from iniquities: and there ariseth in the heart, not only a zest to praise righteousness, but also a readiness to eat it. For if the Christian saith, 'God knoweth that it delighteth me, but I cannot do it:' he hath loosened teeth, he hath long eaten unrighteousness. 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.

9. Ver. 18. *He shall confess to Thee, when Thou shalt have done him good.* Attend ye, and be fed, let it sink in your hearts; eat, see such men, and be not such: beware



of such words. *He shall confess to Thee, when Thou shalt have done him good.* How many Christians there be, brethren, who then give thanks to God, when gain cometh to them! That is, *He shall confess Thee, when Thou shalt have done him good*: he shall praise Thee and say, 'Truly Thou art my God:' 'He hath loosed me from prison, I will confess to Him.' Gain cometh to him, he confesseth; inheritance cometh, he confesseth: he suffereth loss, he blasphemeth. What sort of son art thou, whom when thy Father is correcting, He is displeasing to thee? Would He correct thee, unless *thou* wast displeasing? or if thou didst so much displease as that He hated thee, would He choose to correct? Give thanks then to the Corrector, in order that thou mayest receive an inheritance from God, Who correcteth thee. For thou art being instructed, when thou art being corrected. 'But He correcteth much.' Yes, for great is that which thou hast to receive. For if thou weighest the correction together with that which thou art to receive, thou wilt find that the correction is nothing. The Apostle Paul saith this: *For the lightness of our tribulation, which is temporal for the present, according to an incredible manner, worketh for us an eternal weight of glory.* But when? *To us looking*, he saith, *not to those things which are seen, but to those things which are not seen: not to those things which are temporal, but to those things which are eternal.* For those things which are seen are temporal; but those things which are not seen are eternal. And again: *The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* What is it then that thou sufferest? But thou art always suffering. I grant it. From the time that thou wast born, through all thy ages until thy old age; until thou shalt die, suppose that thou suffer what Job suffered; what he suffered for a few days let a man suffer from his very infancy: what thou sufferest doth pass away, is ended; what thou wilt receive will have no end. I would not thou shouldest match the punishment with the reward; match time with eternity if thou canst.

10. *He shall confess to Thee, when Thou shalt have done him good.* Be not of such sort, brethren: see ye how that

VER.  
18.

2 Cor. 4,  
17. 18.

Rom. 8,  
18.

PSALM XLIX. SERM. II. 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 Ps. 34, 1. 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*.

11. Ver. 19. *He shall enter even unto the generations of his fathers*: 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 shew 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 Abel. Unrighteousness seemed to prevail 1 John 3, 12. Gen. 4, 8. over righteousness, because Cain unrighteous slew Abel

\* Those who became Donatists declared themselves not yet Christians, in order to be rebaptized.

righteous in the night. Is it so in the morning? Nay, *but* VER. 20.  
*the righteous shall reign over them in the morning.* VER. 14. 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: (ver. 20.) *Man, though he was in honour, understood not, was compared to the beasts without sense, and was made like to them.* But ye, brethren, consider that ye be men made after the image and likeness of God. The image Gen. 1, 26. 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<sup>1</sup>: 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.* Ps. 39, 6. 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 L.

Lat.  
XLIX.

EXPOSITION<sup>2</sup>.

<sup>2</sup>Sermon  
to the  
people.

1. How much availeth the Word of God to us for the correction of our life, both regarding His rewards to be

PSALM L.  
some  
Mss.  
'mediate'

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 what-  
 ever nor any angel whatever, but, (ver. 1.) *The Lord, the God  
 of gods, hath spoken.* 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  
 Ps.82,1. 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.  
 Ps.82,6. 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 <sup>VER.</sup> deify, in that by justifying He doth make sons of God. 1.  
*For He hath given them power to become the sons of God.* <sup>John 1,</sup>  
 If we have been made sons of God, we have also been made <sup>12.</sup>  
 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* <sup>1 John</sup>  
*us, that we should be called, and be, the sons of God.* And <sup>3, 1.</sup>  
 in another place, *Dearly beloved, we are the sons of God,* <sup>1 John</sup>  
*and it doth not yet appear what we shall be.* We are <sup>3, 2.</sup>  
 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* <sup>Ps. 96, 4.</sup>  
*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



PSALM devils confessed Christ, and the faithful confessed Christ.  
 L. *Thou art Christ, the Son of the living God*, said Peter. *We*  
 Mat. 16, *know who Thou art, Thou art the Son of God*, said the  
 16. devils. A like confession I hear, but like love I find not;  
 Mark 3, 11. devils. A like confession I hear, but like love I find not;  
 Luke 4, 41. 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. Ver. 1. *The God, therefore, of gods, the Lord hath spoken.*  
 vid. Hath spoken many ways. By Angels He hath Himself  
 Heb. 1, spoken, by Prophets He hath Himself spoken, by His own  
 1. mouth hath Himself spoken, by His faithful He doth Himself  
 speak, by our lowliness, when we say any thing true, He  
 doth Himself speak. See then, by speaking diversely, many  
 ways, by many vessels, by many instruments, yet He doth  
 Himself sound every where, by touching, moulding, inspir-  
 ing: 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;  
 Ps. 19, for *there is none that can hide himself from the heat thereof.*  
 6. 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  
 Mat. 24, me with captious words, saying, *Lo! here is Christ, Lo! He*  
 23. *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*<sup>1</sup> *portions.*

VER.  
2.

<sup>1</sup> calum-  
niantes

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: (ver. 2.) *Out of Sion is the semblance of His beauty.* Evidently the Psalm doth agree with the Gospel, which saith, *Throughout all nations, beginning at Jerusalem.* Hear, Luke 24, *"Throughout all nations:" He hath called the world from*<sup>47.</sup> *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,* 1b. 46. *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 Ps. 45, 2, 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,* 1s. 6, 3. *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 Acts 1, the Holy Ghost sent from heaven on the fiftieth day after<sup>4.</sup> 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

PSALM despised, in order that He might be slain. There was  
 L. semblance of glory in divinity, but it lay concealed in flesh.

1 Cor. 2, 8. *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

Mat. 27, 39, 40. *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

Ps. 22, 1. assumed from us, were those words. *My God, My God, why Mat. 27, 46. 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

Rom. 8, 3. 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,

John 19, 11. *and when He made answer to him in his pride, Thou couldst have no power against Me, except it had been given*

Is. 53, 7. *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*

Luke 24, 37—40. *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?*

John 1, 14. *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 shewing that form, and that flesh, which they had seen upon the Cross, which had been laid in the

VER.  
3.

sepulchre. He stayed with them forty days. To the impious Jews He shewed not Himself: He shewed Himself to them that had believed on Him before He was crucified: so that them whom being crucified He had left wavering, by rising again He made strong. In the next place, on the fortieth day charging His Church, that is, 'the world, called from the rising of the sun unto the going down,' (in order that they that will perish in schism might have no excuse,) He ascended into heaven, saying to them, *Ye shall be witnesses unto Me both in Jerusalem,* (whence is the semblance of His beauty,) *and in all Judæa, and in Samaria, and unto the whole earth.* For after these words were spoken, a cloud received Him. They were beholding Him Whom they knew: yet they knew in humiliation, not yet in clearness. And when from them He went into heaven, they were admonished by an angelic voice, saying, *Men of Galilee, why stand ye?* *This Jesus Which ye see go, shall so come in like manner, as ye have seen Him going into heaven.* He ascended then: they returned rejoicing, and remained in the city, according to His commandment, until they were filled with the Holy Spirit. 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.

Acts 1,

ib. 11.

Joh n20,  
29.

6. What then, brethren? This God of gods, both then hidden, and now hidden, shall He ever be hidden? Evidently not: hear what followeth: (ver. 3.) *God shall come manifest.* He that came hidden, shall come manifest. Hidden He came to be judged, manifest He shall come to judge: hidden



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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.

Isa. 42, 14. 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 Ps. 97, 3. 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 <sup>VER.</sup> ineffable<sup>a</sup> countenance, in whatever eternity and impunity of <sup>7.</sup> 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<sup>1</sup> of thy father, write<sup>1</sup> head 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 tim<sup>e</sup>, though it is not to be ever in pain. Thine enemy threateneth 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<sup>2</sup> hold there. If we believe<sup>2</sup> al. ‘he doth’ 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 <sup>Luke 13,</sup> tears; lest He come and pluck up by the roots. For when<sup>8.</sup>

<sup>a</sup> Oxf. Mss ‘ineffable sweetness of His.’

PSALM L. He shall have plucked up, then the fire is to be looked for.  
 Rom. 11, Now, even if the branches have been broken, they can again  
 19. be grafted in: then, "*every tree which bringeth not forth*  
 Matt. 3, *good fruit, shall be cut down, and shall be cast into the*  
 10. *fire.*" *Fire shall burn in His presence.*

8. Ver. 3. *And a mighty tempest round about Him.* 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 every thing 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  
 Luke 5, is to make a sort of separation. It is that separation which  
 6. 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  
 Mat. 19, of the world's cares, who have not heard in vain, *If thou*  
 21. *will be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and*  
 ib. 28. *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 some one saith, "The twelve Apostles shall there sit; nothing more." Where then shall be the Apostle Paul? Shall he be severed thence? Far be it from us to say so, far be it from us even to think so in secret. But what if he shall himself sit in the place of Judas? On the contrary, divine Scripture hath declared who was ordained in place of  
 Acts 1, Judas: for Matthias hath expressly been named in the Acts  
 26. of the Apostles, so that we cannot doubt of him. Judas falling then, the number twelve was filled up. Since therefore that number twelve hath occupied twelve seats, shall

not the Apostle Paul judge? Perhaps he shall judge VER. 4.  
standing? Not so it is: the Retributor of justice shall not  
so do: not by any means shall he judge standing, that *hath* 1 Cor. 15, 10.  
*laboured more than they all.* Assuredly this one Apostle  
Paul doth compel us diligently to think and examine, why  
twelve thrones have been spoken of. For we find other  
numbers in the Scriptures which signify multitude. Five Mat. 25,  
virgins are admitted, five are excluded. Understand virgins 1.  
in whatever manner you please, either relating to chastity  
and integrity of heart, wherein the whole Church ought to  
be a virgin, whereunto is said, *I have espoused you to one* 2 Cor. 11, 2.  
*husband, to present you a chaste virgin to Christ:* or  
relating to those women that have also integrity of the  
flesh dedicated to God—amid so many thousands are  
there but five? But in the number five is to be per-  
ceived the continence of the five senses of the flesh. For  
to many cometh corruption through the eyes, to many  
through the ear, to many through illicit smelling, to many  
through sinful tasting, to many through adulterous em-  
braces: from all these five gates of corruption whosoever  
do contain themselves, and who do so contain themselves  
that they have glory in their own conscience, not look  
for praise from men; are the five wise virgins, that have  
oil with them. What is, *that have oil with them?* It Mat. 25,  
is *our glory, the testimony of our conscience.* Again, he 4.  
that was being tormented in hell saith, *I have five brethren.* 2 Cor. 1, 12.  
Therein is perceived the people of the Jews, set under the Luke 16  
Law: for Moses the lawgiver wrote five books. Again, the  
Lord after the Resurrection commanded nets to be cast on John 21,  
the right side, there are taken up a hundred and fifty-three 6.  
fishes, and for all they were so great, saith the Evangelist, Ib. 11.  
the nets were not rent. For before the Passion He had Luke 5,  
commanded nets to be thrown, adding neither to the right 4.  
hand, nor to the left: because, if He had said to the right,  
He had signified only the good; if to the left, only the bad:  
but when right and left are not mentioned, good and bad  
are taken promiscuously. But then were taken, as the  
Evangelist testifieth, so many, that the nets were breaking.  
For this time was signified by that taking: the nets broken,  
signified the cuttings and rendings of heretics and schis-

PSALM matics. But what the Lord did after His resurrection,  
 ——— L. signified what is to be to us after our resurrection, in that  
 number of the kingdom of heaven, where shall be no bad  
 John<sup>21</sup>, man. Therefore the nets that were thrown to the right side  
 6. expressed those on the right hand, those on the left hand  
 having been removed. Nevertheless will there be only one  
 hundred and fifty-three righteous men of those on the right  
 Dan. 7, hand? The Scripture doth point to *thousands of thousands*.  
 10. Rev. 7, Read the Apocalypse: *Twelve times twelve thousand* there  
 4. will be perchance, as is there understood, from the people of  
 the Jews alone. Mark the numerousness of the Martyrs:  
 that alone near us which is called the White Mass<sup>b</sup>, doth  
 contain more than one hundred and fifty-three Martyrs.  
 Lastly, those seven thousand of whom reply was made to  
 1 Kings Elias, *I have left me seven thousand men that have not*  
 19, 18. *bowed knees before Baal*, far exceed that number of fishes.  
 John<sup>21</sup>, Therefore the hundred and fifty-three fishes doth not  
 11. 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.  
 Deut. 4, For the Law hath ten commandments: but the Spirit of  
 13. Grace, through which alone the Law is fulfilled, is called  
 Is. 11, 2, sevenfold. The number then must be examined, what  
 3. mean ten and seven: ten in commandments, seven in the  
 grace of the Holy Spirit: by which grace the command-  
 ments 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

<sup>b</sup> The Roman Martyrology, Aug. 24. has, "At Carthage, of the 300 holy Martyrs, who, in the reign of Valerius and Gallienus, first suffered manifold torments, and at last were thrown into a burning lime-pit, and won a glorious crown of martyrdom.

Hence they had the name of 'The White Mass.'" There was a Basilica in memory of them at Utica. Serm. 306 of St. Aug. is on their festival. See also Prud. Peristeph. 13. Ruinart, p. 199, 518.

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 shew why and how to the twelve thrones not twelve men, but many belong. What mean the twelve thrones, which signify all men every where 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 every where belong to the number twelve? Because the very *every where* 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.

Mat. 19, 28.



PSALM L. The Apostle Paul of himself, when he was reprov-  
 ing 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*  
 1 Cor. 6, 3. *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  
 Mat. 25, 31. 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  
 Gal. 4, 14. called Angels: the Apostle saith of himself, *As an angel of*  
 Mal. 3, 1. *God ye received me.* Of John Baptist it is said, *Behold,*  
 Mat. 11, 10. *I send My Angel before Thy face, that shall prepare Thy*  
*way before Thee.* Therefore, coming with all Angels, toge-  
 ther with Him He shall have the Saints also. For plainly  
 Is. 3, 14. 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 earth the others, yet fruitful. Which is the earth that  
 is fruitful? That which is to be set on the right hand, unto  
 Mat. 25, 35. which it shall be said, *I was an hungred, and ye gave Me*  
*to eat:* truly fruitful earth in which the Apostle doth joy,  
 Phil. 4, 17. 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,  
 Phil. 4, 10. saying, *Because at length ye have 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 barren-  
 ness. Therefore the Lord coming to judgment, (that we  
 may now hear the Psalm, brethren,) He will do what?  
 (ver. 4.) *He will call the heaven from above.* 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: VER. 4, 5.  
 for, *The heavens tell out the glory of God: whereof is* Psa. 19, 1.  
*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 dis-  
 tinguish. *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 Mat. 22, 3.  
 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 them-  
 selves, 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* Mat. 25, 34.  
*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. Ver. 5. *Gather to Him His righteous.* 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 Mat. 25,  
 His righteous. What righteous men save those that live of 32.  
 faith and do works of mercy? For those works are works of  
 righteousness. Thou hast the Gospel: *Beware of doing your* Matt. 6, 1.

PSALM *righteousness before men to be seen of them.* And as if it were  
 L. 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  
 Ps. 41, 1. 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  
 Hos. 6, they work. For those things are sacrifices, God saying, '*I  
 6. will have mercy more than sacrifice.*' *Who keep His covenant  
 Matt. 9, more than sacrifice.*  
 13.

13. Ver. 6. *And the Heaven shall declare His righteousness.*  
 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  
 Mat. 25, the Householder saith, *Come, ye blessed of My Father, receive.*  
 34. 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  
 Is. 58, 7. 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  
 Mat. 10, a cup of cold water, cast two mites into the treasury. As  
 42. much the widow doth buy with two mites, as Peter buyeth,  
 Mark by leaving the nets, as Zacchæus buyeth by giving half  
 12, 42. his goods. Of so much worth is all that thou hast. *The  
 Matt. 4, heavens shall declare His righteousness, for God is Judge.*  
 20. Truly judge not confounding but severing. For *the Lord  
 Luke 19, knoweth them that are His.* Even if grains lie hid in the  
 8. chaff, they are known to the husbandman. Let no one  
 2 Tim. fear, that he is a grain even among the chaff; the eyes  
 2, 19. of our winnower are not deceived. Fear not lest that  
 tempest, which shall be round about Him, should con-  
 found 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 <sup>VER. 7.</sup> go, let the heavens tell, into every land let their sound go <sup>Ps.19,4.</sup> 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* <sup>Ps.61,2.</sup> *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* <sup>Ps.26,9.</sup> *blood my life.* He destroyeth not together, because God is Judge. Let it cry to Him and say, *Judge me, O Lord, and* <sup>Ps.26,1.</sup> *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. Ver. 7. *Hear, my people, and I will speak to thee.* 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.* Israel, hear thou, my people, hear thou. Israel is the name of election: *Thou shalt not be called,* <sup>Gen.32, 28.</sup> He saith, Jacob, but thou shalt be called Israel. Therefore hear thou, as if Israel, as if seeing God; though not in form, but now in faith. For thus is interpreted Israel, 'seeing God.' *He that hath ears of hearing, let him hear: and he* <sup>Mat.11, 15.</sup> *that hath eyes of seeing, let him see.* *Hear thou, Israel, and I will testify to thee.* That which above He hath said, *My people;* the same in the sequel is Israel: and that which He hath said above, *I will speak to thee;* the same in the sequel is, *I will testify to thee.* What shall speak the Lord our God to His people? To His Israel what shall He testify? Let us hear: *God, thy God, I am.* God I am, and thy God I am. How, *God I am?* As to Moses it was said, *I am That I am.* How, *Thy God I am?* *I am* <sup>Exod 3, 14. 15.</sup> *God of Abraham, and God of Isaac, and God of Jacob.* I am God, and thy God I am: and if I be not thy God, I am God. By my good I am God, by thy evil I am not thy



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God. 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 enjoineeth to be given to Himself, He doth Himself first give That enjoineeth: 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: (ver. 8.) *I will not reprove thee because of thy sacrifices.* 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

‘*curte*’ and thy pen<sup>1</sup> 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? (Ver. 9.) *But thy holocausts are always in My sight.* Certain holocausts

Ps. 51, concerning which 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,

Ps. 51, *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 shalt 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.* VER.  
10, 11.

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. Ver. 10. *For mine are all the beasts of the wood.* 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*<sup>1</sup>. 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 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. Ver. 11. *I know all the winged creatures of heaven.* 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

<sup>1</sup> Oxf. Mss. add 'are Mine.'

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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 this 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<sup>k</sup>

Gen. 1,  
20.

<sup>k</sup> Or, 'In (or with) the Word Himself are all things.'

Word Himself is all things. Is not the beauty of the field in a manner with Him, inasmuch as He is every where, 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 with Him. With Him is field, with Him beauty of earth, with Him beauty of heaven, with Him all winged creatures, because He is Himself every where. 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. (Ver. 12.) *If I shall be hungry, I will not tell thee.* 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? (Ver. 13.) *Shall I eat the flesh of bulls, or shall I drink the blood of*

PSALM L. *he-goats?* Ye have heard what of us He requireth not, Who willet 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?

Mat. 25,  
35.

21. Say then, Lord our God, what dost Thou enjoin Thy people, Thy Israel? (Ver. 14.) *Immolate to God the sacrifice of praise.* Let us also say to Him, *In me, O God, are Thy vows, which I will render of praise 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. *Immolate to God the sacrifice of praise.* 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. Zacchæus had this 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 any thing, had it wholly in his heart: salvation was to the house of Zacchæus; 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. *Immolate to God the sacrifice of praise.* 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

Luke 19,  
8.  
Mark  
12, 42.

Mat. 10,  
42.  
Luke 2,  
14.



evil of thine thou hast. *Immolate to God the sacrifice of praise: and render to the Highest thy prayers.* With this odour the Lord is well-pleased. *Render to the Highest thy prayers.* VER. 15.

22. Ver. 15. *And call thou upon Me in the day of thy tribulation: and I will draw thee forth, and thou shalt glorify Me.* 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 shall 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 is hailed 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 is able 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 is a certain tribulation which we ought to find. Let such tribulations find us: there is a certain tribulation



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which we ought to seek and to find. What is that? The above-named felicity in this world, abundance of temporal things: that is not 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, is tribulation: for there is not that peace which is promised us. He that shall not have found this tribulation in his sojourning, doth not think of going home to his father-land. This is tribulation, 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 shew 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 is righteousness, our drink there is wisdom, our garment there is immortality, our house is everlasting in the heavens,

<sup>1</sup> 'firmi-  
tas,'  
(perhaps  
'health')

our stedfastness<sup>1</sup> is immortality: 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 is the quiet there? If we think and observe where we are, and where He that cannot lie 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 is easy for him that is sick 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.

Ps. 116,  
4.

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, (ver. 16.) *Unto the sinner, saith God, Why dost thou tell out My judgments, and takest My Covenant in thy mouth?* Ye see, brethren, with what trembling 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 is that, *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<sup>1, 1 al.</sup> through whomsoever it be that ye may hear. But God<sup>They are of God.</sup> 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 wilt 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*

Mat. 13, 25.

Mat. 23, Philip. 1,

18.

1, 1 al.  
They are of God.

Ps. 85, 8.

PSALM shall speak peace to His people. What am I then, that hear  
 L. 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  
 1 Cor. 'chasten my body, and to servitude subject it, lest perchance to  
 9, 27. others preaching, myself be found a cast-away.' Why dost thou  
 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 thy mouth?

24. Ver. 17. But thou hatest instruction. 'Thou hatest  
 discipline. When I spare, thou singest and praisest: when  
 I chasten, thou murmurest: as though, when I spare, I am  
 Rev. 3, thy God: and, when I chasten, I am not thy God. "I  
 19. rebuke and chasten those whom I love." But thou hatest  
 instruction: and hast thrown My 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. Ver. 18. If thou sawest a thief, thou didst consent unto  
 him, and with adulterers thou didst make thy portion. 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 is committed, thou art an accessory in the deed: for  
 Ps.10,3. 'the sinner is praised in the longings of his soul, and he that  
 doeth iniquity shall be blessed.' Thou doest not evil things,  
 thou praisest evil-doers. For is this a small evil? Thou  
 didst make thy portion with adulterers.

20. Ver. 19. Thy mouth hath abounded in malice, and  
 thy tongue hath embraced deceit. Of the malevolence and  
 deceit, brethren, of certain men he speaketh, who by adula-  
 tion, though they know what they hear to be evil, yet lest

they offend those from whom they hear, not only by not reproofing but by holding their peace do consent<sup>a</sup>. 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 in order to point out to thee a kind of pleasure taken in the very evil doing, He hath said, *Hath embraced*. It is too 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<sup>1</sup>? And yet if he were to fall into a well,<sup>1</sup> animæ not in soul<sup>2</sup> but in body he would die. He doth fall head-<sup>2</sup> animâ long 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 laughest, and whom thou wouldest not reprove, and that he were to say, "Let them be con- Ps. 40, founded that say to me, Well, well." 15.

27. *And thy tongue hath embraced deceit.* (Ver. 20.) *Sitting against thy brother thou didst detract.* And this sitting doth belong to that whereof he hath spoken above in, *hath embraced*. For he that doeth any thing while standing or passing along, doth it not with pleasure: but if he for this purpose sitteth, how much leisure doth he seek out to do it! *Sitting against thy brother thou didst detract.* 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. *Sitting against thy brother thou didst detract: and against thy mother's son thou didst lay a*

<sup>a</sup> Mss. Bodl. and Ex. Coll. 'lest they only by reproof but by silence, think it offend those from whom they hear, not not enough that they do not say.'

PSALM *stumbling-block.* Who is *mother's son*? Is it not brother?  
 L. 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 dis-  
 tinction 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 is weak, 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 is called *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 is not strong enough to draw near to the solid food of  
 his Father's table, but from the mother's breast he draweth  
 sustenance, unskilled in judging, inasmuch as yet he is  
 1 Cor. 2, animal and carnal. *For the spiritual man judgeth all*  
 15.  
 ib. 14. *things, but the animal man perceiveth not those things*  
*which are of the Spirit of God; for they are foolishness*  
 1 Cor. 3, *to him.* To such men saith the Apostle, *I could not speak*  
 1. *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  
 1 Thess. been to you: as is said in another place, *I became a babe*  
 2, 7. *among you, even as a nurse cherishing her own children.*  
 Not a nurse nursing children of others, but a nurse cherish-  
 ing 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 travail again until*  
 Gal. 4, *Christ be formed in you.* He did cherish them, and gave  
 19. milk. But there were some as it were learned and spiritual  
 2 Cor. men who detracted from Paul. *His letters indeed, say they,*  
 10, 10. *are weighty and powerful; but the presence of his body*



*weak, and speech contemptible*: he saith himself in his VER. 21. Epistle, that certain his detractors had said these words. 21. 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 mother's son thou didst lay a stumbling-block.*

28. Ver. 21. *These things hast thou done, and I held my tongue.* 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. *These things hast thou done, and I held my tongue.* But when for this thing I was waiting, that thou shouldest repent, according to the Apostle saying, "*But* Rom. 2, *thou according to the hardness of thy heart, and thy heart* 5. *unrepentant, art treasuring to thyself wrath in the day of wrath, and of the revelation of the just judgment of God;*" *thou hast imagined iniquity, that I shall be like unto thee.* It is too little that thy evil doings please thee, thou thinkest that they please even Me. God, because thou findest not to be an avenger, thou wouldest have for a participator, and as though a corrupt judge, thou wouldest have Him sharer of the spoil. *Thou hast imagined iniquity, that I shall be like unto thee*; Thou hast <sup>1</sup>imagined that I shall be like unto 1 Oxf. thee, while thou wilt not be like unto Me. For, *Be ye, he* Ms. rep. 'Thou *saith, perfect, even as your Father, Which is in the heavens,* hast&c.' *Who maketh His sun to rise on the good and evil.* Him Matt. 5, 48. and thou wouldest not copy, Who giveth good things even to 45. evil men, insomuch that sitting thou dost detract even from good men. *Thou hast imagined iniquity, that I shall be like unto thee.* *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 reprov-  
ing 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

PSALM to thee shall I do? He saith. *I will set thee before thy face.*

I. 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. Now because He saith these words, brethren, is he to be despaired of to whom this is said? Was not that city of which it was  
Jonah 3, said, *Three days, and Nineve shall be overthrown*, within  
4. three days meet to be converted, to pray, bewail, to obtain remission of the impending punishment? Let them hear that are such, while they may hear even Him keeping silence. For 'He shall come, and shall not keep silence,' and shall reprove, when for amendment no place shall be. *I will set thee*, He saith, *before thy face*. Now then do thou, whosoever art of such sort, what God threateneth to do to thee. Take thyself from thy back, where thou wilt not see thyself, dissembling thy doings, and place thyself before thyself. Mount the judgment seat of thy mind, be to thyself judge, let fear rack thee, let confession burst forth  
Ps. 51, 3. from thee, and say thou to thy God, *For mine iniquity I acknowledge, and my short-coming is before me ever*. Let what was behind thee come before thee: lest thou thyself hereafter be set before thyself by God the Judge, and there be no place whither thou mayest flee from thyself.

29. But, (ver. 22.) *understand these things, ye that forget God*. See how He crieth, and keepeth not silence, spareth<sup>1</sup> not. Thou hadst forgotten the Lord<sup>2</sup>, didst not think of thy evil  
Mss. 'When He spareth.'  
life. Perceive how thou hast forgotten the Lord. *Lest at length He seize like a lion, and there be none to deliver*.  
2 Oxf. 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 is used also for shewing evil. The devil hath been called  
Mss. 'God.'  
1 Pet. 5, lion: *Your adversary*, He saith, *like a roaring lion, goeth about seeking whom He may devour*. May it not be that  
8. whereas he hath been called lion because of savage fierceness, Christ hath been called Lion for wondrous mightiness?  
Rev. 5, And where is that, *The Lion hath prevailed of the tribe of Judah*? Let your love attend for a brief space to the little

which still remaineth: I entreat you that ye shake off weariness, He will be with you that hath given you strength up to this hour. A little before he had said, as if enjoining us as ye have heard, a sort of tribute of praise to Him: *Immolate to God the sacrifice of praise, and render to the Most High thy prayers.* But afterwards, *But to the sinner hath God said, Why dost thou tell out My judgments, and takest My Covenant in thy mouth?* As though He had said to him, It profiteth thee nothing that thou praisest! I have enjoined sacrifice of praise to them that live well: for them it profiteth that they praise: but if thou praisest, it profiteth thee nothing: why praisest thou Me? *Praise is not seemly in the mouth of a sinner.* Afterwards He concludeth as if to both, and reproving the bad that forget God, he saith, *Understand these things, ye that forget God, lest at length He seize like a lion, and there be none to deliver.*

20. Ver. 23. *Sacrifice of praise shall glorify Me.* 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. I will not have thee to be a robber reviling the Lord's Cross: but neither will I have thee to be him that in the Temple did vaunt his merits, and hide his wounds. If thou hast been unrighteous and persisting in that unrighteousness, I say not to thee, praise will not profit; but thou dost not praise Me; that to be praise I count not; again, if thou hast been in a manner righteous, (for no one is righteous but the humble and godly,) and hast walked on puffed up with thy righteousness, and hast despised others in comparison with thyself, and hast above measure lifted thyself up as if glorying in thy merits, thou dost not praise Me. Neither he doth praise Me, who liveth ill, nor doth he praise Me, who liveth well as though of his own power. But was that Pharisee such as he was as of his own power, when he said, *Thanks to Thee I give, that I am not like other men?* Thanks to God he gave

VER.  
23.

Ecclus.  
15, 9.

Luke 23,  
39.  
Luke 18,  
11.

Luke 18,  
11.

PSALM  
L.

for that good which he had in himself. Though then some good be in thee, though thou now understand that not from thyself is that which is good, but from God thou hast received: yet in that very thing if thou hast lifted up thyself above another that hath not, thou art accounted envious; not yet My praiser shalt thou be. First then be made straight from thy most evil way, begin to live well: understand that

Ps. 37,  
23.

thou art not made straight but by the gift of God: for *By the Lord the goings of a man are directed.* This when thou shalt have understood, give countenance to others also, in order that they may be what thou art: because even thou wast that which they are. Give countenance as much as thou canst, and do not despair; for not only as far as to thee is God rich. Therefore he doth not praise, that by living ill offendeth the Lord; he praiseth not, that, when he hath begun to live well, of his own strength doth think his living well to be, not received of God; nor doth he praise, that, though he knoweth that he hath received his living well from God, yet only so far as to himself will have God to be

Luke 18,  
11.

rich. He then that was saying, *Thanks to Thee I give, O God, that I am not like other men, unjust, extortioners, adulterers, or even as this publican;* had he not herein cause for saying, Give this publican also what Thou hast given me, supply also to me what Thou hast not yet given?

Ps. 70,  
5.

Luke 18,  
13.

But now, as if full, he was belching: he did not say, *But I am needy and poor:* which that Publican was saying, *O Lord, be merciful to me a sinner.* 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 is evil. 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. *Sacrifice of praise shall glorify Me: and there is the way whereby I will shew him the salvation of God.* In sacrifice of praise is the way whereby I will shew him the salvation of God. What is the salvation of God? Christ Jesus. And how in sacrifice of praise to us is shewn Christ?



Because Christ with grace came to us. These words saith <sup>VER.</sup> the Apostle: *But I live, now not I, but Christ liveth in* <sup>21.</sup> *me: but that in flesh I live, in faith I live of the Son of* <sup>Gal. 2,</sup> *God, Who loved me, and gave Himself for me.* Acknowledge then sinners, that there would not need physician, <sup>Matt. 9,</sup> if they were whole. For Christ died for the ungodly. <sup>12.</sup> When then they acknowledge their ungodlinesses, and first <sup>Rom. 5,</sup> copy that Publican, saying, *Lord, be merciful to me a sinner:* <sup>Luke 18,</sup> shew wounds, beseech Physician: and because they praise <sup>13.</sup> not themselves, but blame themselves,—*So that he that* <sup>1 Cor.</sup> *glorieth, not in himself but in the Lord may glory,—they* <sup>1, 31.</sup> acknowledge the cause of the coming of Christ, because for this end He came, that He might save sinners: for *Jesus* <sup>1 Tim.</sup> *Christ came,* he saith, *into this world to save sinners; of* <sup>1, 15.</sup> *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 <sup>Gal. 5,</sup> thought that reward was owing. He therefore that knoweth <sup>4.</sup> himself to belong to grace, doth know what is Christ and what is Christ's, because he needeth grace. If grace it is called, gratis it is given; if gratis it is given, not any merits of thine have preceded that it should be given. For if thy <sup>Rom. 4,</sup> merits have preceded, reward is not reckoned according to <sup>4.</sup> grace, but according to debt. If therefore thou sayest thy merits have preceded, thyself thou wilt have to be praised, not God: therefore thou dost not acknowledge Christ, Who came with the grace of God: turn thee then to thy merits, see them to have been evil, so that there is not owed thee aught but punishment, not reward. And when thou shalt have seen what to thee through merit is owed, thou dost acknowledge what through grace is given: and with sacrifice of praise thou dost glorify God. For *there is the way* wherein thou mayest know Christ, *the salvation of God.*



## PSALM LI.

EXPOSITION.<sup>1</sup>

<sup>1</sup>Sermon  
to the  
people  
of Car-  
thage.  
See be-  
low,  
§. 11.

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 Laver 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 It in heart they had borne. God's mercy must be implored, that He may give understanding for condemning these things, inclination to flee them, and mercy to forgive. Opportunely, 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 overpast 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 is indeed, 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 is fleeing. But that not even of such men we ought to despair, this Psalm doth shew. VER.  
2.

2. For there is written 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 fear. 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 is not read, but in the title thereof it appeareth; but in the book of Kings it is more fully read. Rom. 1,  
3. 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. 2 Sam.  
11, 2-17.

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 hear men 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 is more unrighteous, which, forasmuch as it hath done it because David did, therefore hath done worse than David. I will say this very 2 Sam.  
12, 1.

PSALM  
LI.

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. That thou<sup>a</sup> dost love in David, which in himself David hated: thou makest thee ready to sin, thou inclinest to sin: the book of God in order that thou mayest sin thou consultest: the Scriptures of God for this thou hearest, that thou mayest do what displeaseth God: this did not David; he was reprov'd 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 what God condemneth desiring to avoid, from careless looking do restrain their eyes: them they fix not upon the beauty of another's flesh, nor make themselves careless 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. Elsewhere was what he saw, in himself that whereby he fell. This weakness of the flesh must be therefore minded, the words of the Apostle

2 Sam.  
11, 2.

Rom. 6,  
12.

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?

<sup>a</sup> al. 'Love this in David which in himself David hated not.'

4. He admonisheth, moreover, by such an example, that <sup>VER. 1.</sup> 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, against felicity strieter watch must be kept. 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.* <sup>Ps. 2, 11.</sup> 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, <sup>1 Sam. 24, 5.</sup> when he was being vexed by his persecutions, when he was <sup>1 Sam. 26, 9.</sup> 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 is tribulation; 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 saith, and grief I found, and on* <sup>Ps. 116, 3, 4.</sup> *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 world 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

PSALM  
 LI. heedful those that have not believed, so doth not will them to be despaired of that have fallen. Whoever thou art that hast sinned, and hesitatest to do penance 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<sup>1</sup>. He rejected not the words of him giving admonition, he said not, Darest thou speak to me, a king? An exalted king heard a prophet, let His humble people hear Christ.

<sup>1</sup> al.  
 'The  
 pride of  
 royalty.'

6. Hear therefore these words, and say thou with him: (ver. 1.) *Have pity upon me, O God, after Thy great mercy.* He that imploreth great mercy, confesseth great misery. Let them seek a little mercy of Thee, that have sinned in ignorance: *Have pity, he saith, 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*, is this, *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 pityings. 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

<sup>1</sup> Tim.  
 1, 13.



done it, obtain not any mercy it may chance, but *great* VER.  
2, 3.  
*mercy.*

7. Ver. 2. *More and more wash me from mine unrighteousness.* 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 is it to be despaired of Thy mercy. *And from my delinquency purge Thou me.* According to the manner in which He is physician, 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 is just; 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 is mercy 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. Ver. 3. *For mine iniquity I acknowledge, and my delinquency is before me ever.* 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 Matt. 7,  
eye, when there is a beam in my eye; my sin is before me, 5.  
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 2 Sam.  
sheep. For saith Nathan the Prophet to David, "There 12, 2.  
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 little 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<sup>b</sup>,

<sup>b</sup> al. 'he was captive,' or, 'was held captive.'

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LI.

John 8,  
4—11.

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. This did the Lord to the Jews, when to Him they brought an adulterous woman, setting forth a snare of temptation, and into that which they had set forth themselves falling. *In adultery, say they, this woman was taken, Moses hath commanded for such to be stoned; of this woman what dost Thou say?* As though in a double trap they were trying to catch the Wisdom of God, so that if He should command to be killed, He should lose the character of gentleness; but if He should command to be let go, He should incur a charge as being a reviler of the law. What answered He then? He saith not, Kill: He saith not, Let go: but He saith, *He that knoweth himself to be without sin, let him first cast a stone at her.* Just is the law, which commandeth an adulteress to be killed: but let this just law have ministers innocent. Ye heed whom ye bring to Me, heed also what ye are. They, when they had heard this, one after another went out. Remained the adulteress and the Lord; remained she wounded and He Physician; remained great misery and great mercy. They that brought blushed, but asked not pardon; she that was brought was confounded, and was healed. The Lord saith to her, *Woman, hath no man condemned thee?* And she, *No man, Lord.* And He, *Neither will I condemn thee: go, now henceforward sin not.* Did Christ ought against His law? No, for the Father had not without His Son given law. If heaven and earth, and all things that therein are, by Himself were made, how was law written without the Word of God? God did not then contrary to His law, because neither doth an emperor ought against his laws, when to them that have confessed he giveth a reprieve. Moses the minister of the Law, Christ the publisher of the Law. Moses stoneth as judge, Christ

reprieveth as King. God then had pity on him after His great mercy, as here he asketh, as here he beggeth, as he crieth out and grieveth; what they bringing forth an adulteress would not do; their wounds at the shewing of the Physician they perceived, medicine from the Physician asked not. So there are many men that are not ashamed to sin, to do penance are ashamed. O incredible madness! At the wound itself thou dost not blush, at the bandage of the wound thou dost blush! When bare, is it not more foul and stinking? Take refuge then in the Physician, do penance, say, *Mine iniquity I acknowledge, and my sin is before me ever.*

9. Ver. 4. *Against Thee alone have I sinned, and before Thee an evil thing have I done.* What is this? For before men was not another's wife debauched and husband slain? Did not all men know what David had done? What is, <sup>2 Sam. 11, 4, 15.</sup> *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. *Against Thee alone, he saith, 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.* To whom he speaketh, brethren, to whom he speaketh, is difficult to understand. To God surely he speaketh, and it is evident that God the Father is not judged. What is, *Against Thee alone 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?* 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 <sup>John 8, 46.</sup> what escaped men, and they found not what was really there, but was not manifest. In another place He saith, <sup>John 14, 30.</sup> *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.* <sup>Wisd. 2,</sup> *Behold, He saith, there cometh the Prince of this world:* <sup>24.</sup>

PSALM (He said these words close upon His Passion :) *and in Me*  
 LI. *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 is unjust: Thou

John 10,  
18. 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. *Against Thee alone 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.* (Ver. 5.) *For, behold, in iniquities I was conceived.* As though he were saying, They are conquered that have done what thou also David: 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.*

1 Sam.  
16, 18. 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

Job 14,  
5. LXX. Prophet saith also in another place, *No one is clean in Thy*



sight, not even an infant, whose life is of one day upon the earth. For we know both by the Baptism of Christ that sins are loosed, and that the Baptism of Christ availeth for 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 is put away? An innocent one I see that rather weeps than is angry. What doth Baptism wash off? what doth that Grace loose? There is loosed 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.* Beside this bond of mortal<sup>c</sup> concupiscence was Christ born 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 that men are conceived in iniquity, and in sins nourished in the womb by their mother, because it is sin to have to do with wives; 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*

VER.  
5.  
Against  
the Pe-  
lagians.

Luke 1,  
35.

Rom. 8,  
10.

1 Cor.  
15, 22.  
Rom. 5,  
12.

<sup>c</sup> So most Mss. Ben. 'carnal,' but see below.



PSALM  
LI. 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. Ver. 6. *For, behold, truth Thou hast loved: uncertain and hidden things of Thy wisdom, Thou hast manifested to me.* “*Truth thou hast loved;*” that is, unpunished Thou hast not left even the sins of those whom Thou dost pardon. <sup>1 præro-</sup>  
<sup>gasti</sup> *Truth Thou hast loved:* so mercy Thou hast granted first<sup>1</sup>, 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. *For, behold, truth Thou hast loved: 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<sup>d</sup>. For this uncertainty the Ninevites did penance, for they said, though after the threatenings of the Prophet, though after that  
Jonah 3, cry, *Three days and Nineve shall be overthrown:* they said  
4. to themselves, Mercy must be implored; they said in this  
ib. 9. 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 penance, 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; Acts 9,  
4. 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

<sup>d</sup> i. e. as His mercy is to us beforehand.

was not, it is builded. So is said to Jeremiah, *Behold, I will* <sup>VER. 7.</sup> *give to thee to root up, to dig under, to overthrow, to destroy,* <sup>Jerem.</sup> and again, *to build, and to plant.* Thence is that voice of <sup>1, 10.</sup> the Lord, *I will smite and I will heal.* He smiteth the <sup>Deut. 32, 39.</sup> 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* <sup>2 Sam. 12, 13.</sup> *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. Ver. 7. *Thou shalt sprinkle me, he saith, with hyssop, and I shall be cleansed.* 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 <sup>1</sup> the <sup>1</sup> <sup>Oxf.</sup> root of thy love, on thy Rock: be humble in thy humble <sup>Mss.</sup> God, in order that thou mayest be exalted in thy glorified <sup>'radice'</sup> 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 <sup>Acts 9,</sup> slaughter, breathing out blood, his lung not yet cleansed. <sup>1.</sup> Hear also in this place one humbled, because with hyssop purged: *Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me,* that is, shalt cleanse me: *and above snow I shall be whitened.* Although, he saith, *your* <sup>Isa. 1,</sup> *sins shall have been like scarlet, like snow I will whiten.* <sup>18.</sup> Out of such men Christ doth present to Himself a vesture <sup>Ephes. 5, 27.</sup> without spot and wrinkle. Further, His vesture on the <sup>Mat. 17,</sup> <sup>2.</sup>

PSALM  
LI. 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: (ver. 8.) *To my hearing Thou shalt give exultation and gladness, and bones humbled shall exult. To my hearing, he saith, Thou shalt give exultation and gladness:* 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 engagedst 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 shalt give exultation and gladness.* May He grant me Himself to say what I think. More happy are they that hear than they that speak. For he that learneth is humble, but he that teacheth laboureth that he be not proud, lest the inclination to please men to their hurt steal over him, lest he displease God that would please men. There is great dread in one teaching, my brethren, great is our trembling over these our words. Believe our heart which ye cannot see: Himself knoweth—Who, I pray, be merciful to us, Who be favourable to us!—with how much of that trembling we speak to you. But when we hear Himself suggesting any thing, and teaching within, we are without concern, without concern we rejoice: for we are under a Master; His glory we seek, Him teaching we laud: His truth delighteth us within, where no one maketh or heareth sound: there he said was his gladness and his exultation. *To my hearing, he saith, Thou shalt give exultation and*

gladness. And therefore, because humble, he heareth. He VER. 9.  
 that heareth, that heareth truly, and heareth well, heareth  
 humble; for the glory is in Him from Whom he heareth  
 what he heareth. After that he hath said, *To my hearing  
 Thou shalt give exultation and gladness*, immediately he  
 hath declared what hearing doth, *Bones humbled shall  
 exult*. Humbled are the bones, the bones of one hearing  
 have not haughtiness, have not swelling, which he that  
 speaketh doth scarce conquer in himself. Thence also that  
 great man was humble, than whom among those born of Mat. 11,  
 women no one greater hath arisen, he that so humbled 11.  
 himself, that he pronounced himself unworthy to loose the Mark 1,  
 latchet of his Lord's shoe; that John Baptist, giving glory 7.  
 to his Master, and thus to his Friend; he saith, when he was Luke 3,  
 thought to be Christ, and of this thing might have been 16.  
 proud, and have enlarged himself: (for he had not himself John 1,  
 said he was Christ; but he might have accepted the mistake 27.  
 of men so thinking, of themselves willing to confer this  
 honour;) but he voided the false honour, in order that he 1 so Ben.  
 might find true glory<sup>1</sup>: and see the humility of the hearing: most  
 he saith, *He that hath the Bride is the Bridegroom, but the* Mss.  
*friend of the Bridegroom standeth and heareth Him*. He ' grace'  
 made himself one standing and hearing, not one falling and John 3,  
 speaking. He standeth, he saith, and heareth Him. Ye 29.  
 have heard the hearing; where is the exultation and glad-  
 ness? Immediately he continueth, "*Standeth and heareth  
 Him, and with joy rejoiceth, because of the voice of the  
 Bridegroom.*"

*To my hearing Thou shalt give exultation and gladness,  
 and bones humbled shall exult.*

14. Ver. 9. *Turn Thou away Thy face from my sins, and  
 all mine iniquities blot out*. 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* Ps. 27,  
*from me*. He that would not that God's face be turned 9.  
 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: *Turn  
 away Thy face from my sins, and all mine iniquities blot*

PSALM  
LI.

*out.* He is busied<sup>a</sup> 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<sup>b</sup>, not by 'blotting out their sins.' But here he doth ask what? *Turn away Thy face from my sins.* Well he asketh. For he doth not himself turn away his face from his 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 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. Ver. 10. *A clean heart create in me, O God. Create* he meant<sup>c</sup> 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, he sheweth after what manner he hath said, '*create.*' *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 doth 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 chastiseth in this world for his sin him that He pardoneth in the world to come. For even to

<sup>a</sup> Satagit. Oxf. Mss. 'Sategit,' 'he hath done enough for.'

<sup>b</sup> Oxf. Mss. add, 'perdet de terrâ memoriam eorum.'

<sup>c</sup> So Mss.; Ben. 'He meant not,' but 'as it were' seems to meet the difficulty.



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 Absalom 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 undeservedly, 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. Ver. 11. *Cast me not forth from Thy face.* 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. *Cast me not forth from Thy face, and Thy Holy Spirit take not away from me.* For there is the Holy Spirit in one confessing. 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 ye are two to assail thy fever, thou and the Physician. For the reason that there

VER.  
11.  
2 Sam.  
12, 13.  
2 Sam.  
15, 10.  
2 Sam.  
16, 10.  
Ps.34,1.

PSALM  
LI. 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.* ‘*And, Thy Holy Spirit take not away from me.*’

17. Ver. 12. *Give back to me the exultation of Thy*  
<sup>1 saluta-</sup>  
<sup>ris tui</sup> *salvation*<sup>1</sup>. *Give back* what I had, what by sinning I had lost: *Give back to me the exultation of Thy salvation*: 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 this is believed to have been the dispensation of flesh taken upon Him, which was to be, as is believed by us to have been done. Times are changed, not faith. *Give back to me the exultation of Thy salvation: 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. Whether then 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, it is not any heretical opinion.

18. But see what he annexeth: *With Spirit*, he saith, *Principal confirm Thou me.* Wherein *confirm*? Because Thou hast pardoned me, because I am secure, that what Thou hast forgiven is not to me ascribed, on this being made secure and with this grace confirmed, therefore I am not ungrateful. But I shall do what? (Ver. 13.) *I would teach unrighteous men Thy ways.* *I would teach unrighteous men*, being of unrighteous<sup>2</sup>, 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

<sup>2</sup> ‘ex iniquo.’  
Oxf.  
Mss.  
‘ex iniquus.’

John 4,  
24.

Jerome  
on the  
Epist.  
to Galat.  
4, 6.

John 1,  
1.

VER.  
14.

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 called ungodliness, namely, to apostatise 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 Rom. 4, faith may be counted for righteousness. 5,

19. Ver. 14. *Deliver me from bloods, O God, God of my health.* 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 1 Cor. 15, 50. Apostle, that flesh shall rise again and shall itself gain incorruption, as He saith Himself, *This corruptible must 1 Cor. 15, 53. 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, as we call one tongue the Greek,

PSALM  
 LI. 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<sup>1</sup> in the expression above, (ver. 9.) *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. For incorruption he desireth, who saith, *Deliver me from bloods*: because ‘flesh and blood shall not possess the kingdom of God, nor corruption incorruption.’ *Deliver me from bloods, O God, God of my health*. He sheweth that when there hath been perfect health in that body, corruption in it there shall not be, which is implied in the name of flesh and blood: for thus is the perfect soundness of the body. For after what sort is that sound which slippeth, which hath need, which hath a kind of perpetual sickness of hunger and of thirst? These things then shall not be: because *Meat is for the belly, and the belly for meats: but God shall make void both it and them*. There shall be a form of body made perfect out of God, *Death having been swallowed up into victory*, no corruption remaining, no defect creeping over, being changed by no ages, by no toil wearied, so as that it be to be supported by food or any meat. But we shall not be without meat and drink: God Himself shall be our food and our drink. Such food alone restoreth, and faileth not. *Deliver me from bloods, O God, God of my health*. For in a manner now we are in that same health. Hear the Apostle: *For by hope we have been made whole*. And observe that he was speaking of actual health of body: *In our own selves*, he saith, *we groan, awaiting the adoption, the redemption of our body: for by hope we have been made whole: but hope which is seen is not hope: for what a man seeth, why doth he hope for? But if for what we see not we hope, we by patience wait for it*. Of him that shall have persevered unto the end is that very patience: he shall be made whole, this is the health which we have not yet, but are to have. Not yet is the substance, but certain hope. *And my tongue shall exult of Thy righteousness*.

<sup>1</sup> some  
Mss. ‘ut’

1 Cor.  
15, 50.

1 Cor. 6,  
13.

1 Cor.  
15, 54.

Rom. 8,  
24.

Rom. 8,  
23.

Mat. 10,  
22; 24,  
13.



20. Ver. 15. *O Lord, my lips Thou shalt open, and my mouth shall tell of Thy praise. Thy praise, because<sup>a</sup> I have* VER.  
15—18.  
 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. My lips Thou shalt open, and my mouth shall tell of Thy praise.*

21. Ver. 16. *Because if Thou hadst willed sacrifice, I would have given it surely.* 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* Ps. 56,  
12.  
*I will render of praise to Thee.* Do not from without seek cattle to slay, thou hast in thyself what thou mayest kill. (Ver. 17.) *Sacrifice to God is a spirit troubled, a heart contrite and humbled God despiseth not.* 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 promises are 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 far from thee; if thou shalt 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.

Ver. 18. *Deal kindly, O Lord, in Thy good will with Sion.* With this Sion deal kindly. What is Sion? A city holy. What is a city holy? That which cannot be hidden,

<sup>a</sup> Most Mss. 'whereby' throughout.



PSALM  
LI. 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. Ver. 19. *Then Thou shalt accept the sacrifice of righteousness.* 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 fervor catch us whole.

Ps. 84, 4. What fervor? *Neither is there that hideth himself from the heat thereof.* What fervor? That whereof speaketh the Ps. 19, 6. *In spirit ferrent.* Be not merely our soul taken up by that divine fire of wisdom, but also our body; that<sup>b</sup> it may earn there immortality; so be it lifted up for a holocaust, that death be swallowed into victory. *Oblutions 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?

24. The Psalm, in the name of Christ, is ended, though perchance not as we would, yet as we could. It remaineth in few words to address you, brethren, because of the many evil things amid which we live. For living in things human, we cannot withdraw from things human. With forbearance we must live amid evil men: because when we were evil, with forbearance good men have lived amid us. Not forgetting what we have been, we shall not despair of those that

<sup>b</sup> Mss. omit 'ut;' 'also let our body earn, &c.'

now are what we have been. Nevertheless, dearly beloved, in so great diversity of morals and so detestable a corruption, rule your houses, rule your children, rule your families. In like manner as to us it belongeth in the Church to speak with you, so to you it belongeth so to do in your houses, that ye may give a good account of them that have been committed to your charge. God loveth discipline. But it is a perverse and false harmlessness to give the rein to sins. Very much without profit, very destructively doth the son experience leniency in his father, to the end that hereafter from God he may experience severity: and that not alone, but together with his careless father. But why! If he sinneth not himself, and doth not what his son doth: for that reason ought he not to restrain his son from that very wickedness? Is it perchance in order that the son may think that the father also would do such things, if he had not grown old? Sin which to thee is not displeasing in thy son, doth delight thee: but the age hath left thee, not the concupiscence. Most of all, my brethren, take heed to your sons that believe, for whom ye have engaged that they should be baptized, but perchance an evil son despiseth both the warnings of his father, and reproof, and severity; do thou fulfil thy part, God of him doth exact his.

## PSALM LII.

LAT.  
LI.

## EXPOSITION.

1. THE Psalm of which we have undertaken to speak to your Love is short: but hath a title somewhat operose. Patiently therefore bear with us, until we unravel it, as best we may, as far as the Lord shall have aided us. For these titles must not in every case be omitted: since indeed it hath seemed good to the brethren, that the words which we say should be taken down not only with ear and heart, but also with pen: so that we are obliged to consider not only hearer, but also reader. Occasion was given to this Psalm

PSALM LII. by a certain action performed, which we have also caused to  
 1 Sam. 8, 7. be read to you from the book of Kings. For Saul having  
 been chosen king not to abide, but after the people's hard  
 and evil heart, having been given for their reproof not for  
 their profit, according to that text of holy Scripture which  
 Job 34, 30. saith of God, *Who maketh a hypocrite man to reign, because  
 of the perverseness of the people:* since therefore of such  
 1 Sam. 21, 1. sort was Saul, he persecuted David, in whom God was pre-  
 figuring the kingdom of eternal salvation, and whom God had  
 Rom. 1, 3. chosen to abide in his seed: inasmuch as indeed our King,  
 King of ages with Whom we are to reign for everlasting,  
 was to be from the seed of that same David after the flesh.  
 Though then David God had elected and pre-elected and  
 predestined to the kingdom, He would not have even David  
 himself to hold the kingdom before that first He delivered  
 him from them that persecuted him: in order that even in  
 this very thing he might figure us, that is, His Body, of  
 Colos. 1, 18. which Body the Head is Christ. For furthermore, if Himself  
 our Head, without labour having been at first accomplished on  
 the earth, chose not in heaven to reign, nor to raise up the  
 Body, which from below He received, save by the way  
 of tribulation; why dare the members expect, that they  
 Mat. 10, 25. can be more fortunate than their Head? *If the Master  
 of the Family they have called Beelzebub, how much more  
 His Household.* Expect we not therefore a more easy way:  
 wherein He hath gone before, go we; wherein He hath led,  
 follow we. For if from His steps we have strayed, we  
 perish. In this David then, what was being prefigured ye  
 see: kingdom evil in Saul, kingdom good in David: death  
 in Saul, and life in David. For us nothing doth persecute  
 but death, over which at the last we shall triumph, saying,  
 1 Cor. 15, 55. *Where, O Death, is thy contention? Where, O Death, is  
 thy sting?* What is it that I say; doth nothing persecute but  
 death? Because, unless we are subject to death, there would  
 be nothing which the enemy could do to us. For doth he to  
 angels do any thing? Therefore even death itself, from which  
 most of all we have persecution, whose contention is ended  
 at the end, when we shall have risen again from the dead,  
 as it was ended in our Head, so will be ended in us likewise,  
 if we shall have been found just. For He having died hath

been the slayer of death, and more in Him death hath died TITLE.  
than Himself in death.

2. Secondly, even the name itself, if we heed, is not without mystery. For Saul is interpreted, 'seeking;' that is, earnest seeking. For how ought we to doubt that we to ourselves have made this death? For by man's sin death hath been born. With reason then hath man himself for himself earnestly sought death, and thus seeking is a name of death. For as it is written, *God made not death,* <sup>Wisd. 1, 13. 14.</sup> *neither is glad at the perdition of the living. For God hath created all things that they might be, and healthful hath made the nations of the whole world.* And, as if thou wast enquiring, 'whence death?' *But ungodly men with hands,* <sup>ib. 5, 16.</sup> *he saith, and with words have called it to them, and counting it a friend, have melted away.* Therefore, by seeking it earnestly they have melted away, and into death have fallen, counting it to be their friend: just as the people counted as a friend, and sought, a king that was an enemy. For the people <sup>1 Sam. 8, 5.</sup> wrung from the Lord to have a king, and there was given them Saul, as if they had been given up into their own hands, that with hands and words called to them death; and there was figured in Saul himself death itself. Therefore that seven- <sup>18th of our Ver- sion.</sup> *teenth Psalm thus hath the title: In the day wherein the Lord delivered him from the hand of all his enemies, and from the hand of Saul.* He said first, *all his enemies:* and afterwards, *from the hand of Saul:* because *the last enemy that shall be destroyed is death.* <sup>1 Cor. 15, 26.</sup> What is, *and from the hand of Saul?* Forasmuch as He hath taken us forth from hell, and from the hand of death hath freed us.

3. When therefore Saul was persecuting the holy man David, David took refuge where he thought it to be safe: passing over by a certain Priest Achimelech, he received of <sup>1 Sam. 21, 6.</sup> him loaves. Wherein he figured also the character not only of a King but also of a Priest: because he ate the 'loaves of shewing,' which, as saith the Lord in the Gospel, it was not <sup>Mat. 12, 4.</sup> lawful to eat but for the priests alone. After this Saul began to seek him, and was angry with his men because no one would betray him to him. In this sort it is read in the Book of Kings. *But there was there a certain Doeg,* <sup>1 Sam. 21, 7.</sup> *(when he had come to Achimelech the Priest,) chief of the shepherds of* <sup>1 Sam. 22, 9.</sup>



PSALM  
LII.

*Saul, an Edomite.* Who when he was present, while Saul was angry with his men, because no one there would betray David, betrayed where he had seen him. Saul forthwith sent, brought forth the Priest and all that were of him, and commanded them to be slain. No one of the men of king Saul, not even at the king's command, dared to lay hand upon the Priests of the Lord: but he that had betrayed, like Judas, who retreated not from his purpose, and unto the end continued of that root to bring forth fruits, (of what kind but of such kind as an evil tree bringeth forth?) that Doeg slew with his own hand, at the king's commanding, the Priest and all that were of him: secondly, even the city of the Priests was taken by storm. We have found then this Doeg, and enemy to king David and the Priest Achimelech. One man is Doeg, but a class of men is Doeg: just as David is both the very body of king and priest, as it were one man and two characters, but yet one class of men. Further, in this time and in this age let us see these two classes, in order that either what we sing, or what we hear to be sung, may pertain to our profit. On one side let us see Doeg, on another the body of King and Priest, on another let us see the body of men against King and Priest.

<sup>1</sup> al.  
'earthly  
motion'

4. In the first place to the names themselves give heed, how mystical they be. Doeg is interpreted 'motion:' Edomite is interpreted 'earthly.' Now see what class of men signifieth that Doeg, 'motion'; it is not, I say, one persevering for everlasting, but one to be made to change place. *Earthly*: why do ye look for any fruits from an earthly man? A heavenly man shall be for everlasting. There is then a kingdom earthly, as I will briefly say, and quickly will unfold, to-day in this age, where also the kingdom of heaven is sojourning<sup>a</sup>. Its citizens hath each kingdom, kingdom earthly and kingdom heavenly, kingdom to be rooted up, and kingdom for everlasting to be planted. Only in this world the citizens of each kingdom are mingled: the body of kingdom earthly, and the body of kingdom heavenly, are commingled. Kingdom heavenly groaneth amid the citizens of kingdom earthly, and sometimes (for

<sup>a</sup> So Oxf. Mss. Ben. 'Each kingdom hath its citizens in sojourn.'



even this must not be hushed) in a manner kingdom earthly TITLE.  
doth exact service from citizens of the kingdom of heaven,  
and kingdom heavenly doth exact service from citizens of  
kingdom earthly. Both things to you from the Scripture of  
God we will prove. Daniel and the three children at Babylon Dan. 1,  
were set over the king's affairs: Joseph in Egypt, next after 19; 2, 49.  
the king, was set to govern the state, from which state the Gen. 41,  
people of God was to be delivered: in that very republic 40.  
Joseph in a manner was doing service, as were those three  
children, as was Daniel. It is evident then that kingdom  
earthly had made use to itself of citizens of kingdom heavenly  
for its purposes, that is, for the purposes of its kingdom, not  
for its evil deeds. What of the kingdom of heaven also,  
how doth it make use of citizens of kingdom earthly in this  
world for a time? Doth not the Apostle say of these men,  
that not chastely they were proclaiming the Gospel, but  
desiring earthly things they were preaching the kingdom of  
heaven, their own things they were seeking, and Christ they  
were proclaiming? And that ye may know that even these  
same men were taken for the work of the kingdom of heaven,  
like mercenary soldiers, the Apostle rejoicing of them saith,  
*There are that through envy and strife preach Christ, not* Phil. 1,  
*chastely, thinking themselves to stir up tribulation to my bonds.* 15.  
*But why? Forasmuch as every way, whether by occasion or*  
*whether in truth, Christ is preached. And in this I rejoice,*  
*but also I will rejoice. Of such men also Christ preacheth,*  
*saying, The Pharisees and Scribes in the seat of Moses have* Mat. 23,  
*sat: what things they say, do ye: but what things they do, do*  
*not ye: for they say, and do not.* What things they say  
belong to David, but what things they do belong to Doeg.  
Through them hear me, them imitate not. These two races  
of men are to-day on the earth. Of these two races singeth  
this Psalm.

5. But the title of the Psalm hath: *At the end, under-*  
*standing of David, when there came Doeg the Edomite and*  
*told Saul, David hath come into the house of Achimelech:*  
whereas we read that he had come into the house of  
Achimelech. And it may chance that we do not un-  
reasonably suppose, that because of the similarity of a  
name and the difference of one syllable, or rather of one

PSALM  
LII.

Ps. 33,  
tit.

Mat 21,  
43.

Gen. 22,  
13.

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 veils. When examined, the name in that Psalm, which is Abimelech, is found to be interpreted, *My father's kingdom*. But in what manner did David send away his father's kingdom, and then depart, except in the same manner as Christ sent away the Jews' kingdom, and to the Gentiles passed over? Hence perchance also the Prophetic Spirit, writing the title to this Psalm, willed not to say Achimelech, but Abimelech; because, when David came to his father's kingdom, then he was betrayed; that is, when our Lord Jesus Christ came to the Jews' kingdom established by His Father, whereof He saith, "*The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof and righteousness,*" then He was betrayed to death, which the word Saul doth signify. But he was not slain, as neither Isaac, though he also was figuring our Lord's passion; nor yet was the figure maintained without blood, either in the former case of the ram, or in the latter of Achimelech the priest. For it behoved not them to be slain, whom then to rise it did not behove: but their life from danger of death, though with shedding of blood, Jesus in delivering, was the rather intimating the resurrection, which in this manner was being figured in them, because it was reserved for the true<sup>b</sup> Lord. More on this point might be said, if in this Sermon we had undertaken to treat of the mysteries of those things that were performed.

6. Now, however, let us hear of those two kinds of men; since indeed from that title we have digressed; it may be

<sup>b</sup> Oxf. Mss. "because the true Resurrection was reserved for the Lord."

somewhat tediously, and perchance in too many words, but TITLE.  
yet as the Lord hath permitted. 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 other 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 *Ædile*, 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 <sup>Esth.14,</sup> ornaments were to her but as the cloth of a menstruous <sup>16.</sup> 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* <sup>Mat.23,</sup> *things they say, do ye: but what things they do, do not:* <sup>3.</sup> *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 <sup>Matt. 3,</sup> both are to be severed with greatest diligence, in order that <sup>12.</sup> 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.

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LII.

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.

7. Ver. 1. *Why doth he glory in malice that is mighty?* 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

1 Cor. 1,  
31. 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?*

8. Ver. 2. *In iniquity the whole day upon injustice hath thy tongue thought.* "In iniquity the whole day," that is, in the whole of time, without weariness, without intermission, without cessation. And when thou doest not, thou thinkest; so that when any thing 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, VER.  
3. thou evil-speakest : or when not even this thou canst do, thou willest 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 any thing : for it is said in the spirit of prophecy.

9. 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 ? (Ver. 3.) *As with a sharp razor thou hast done deceit.* 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 Mat. 16,  
26. 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 Scull was crucified. It maketh also Mat. 27,  
33. the son of Core, which is interpreted baldness. For this 1 Chron.  
6, 22. hair signifieth a superfluity of things temporal. Which hairs indeed are not made by God superfluously on the body of



PSALM  
LII.

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?

10. Ver. 4. *Thou hast loved malice above benignity.* Before thee was benignity; herself thou shouldest have loved. For thou wast not going to expend any thing, 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 any thing 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<sup>1</sup>:<sup>1</sup> see 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 chooseth 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 be 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.

11. Ver. 5. Because of this there followeth in the Psalm, *Thou hast loved all words of sinking under.* Rescue

VER.  
5.

Mat. 22,  
39.  
Matt. 7,  
12.

1 see  
S. Chrys.  
on 1  
Thess.  
Hom. xi.

PSALM therefore thyself, if thou canst, from sinking under. From  
 LII. 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.

12. Ver. 6. *Wherefore God shall destroy thee at the end:* though now thou seemest to flourish like grass in the field  
 Is. 40, 6. 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<sup>1</sup> '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  
 Matt. 3, winnowing shall have come, and the heap of chaff from the  
 12; 13, solid grain shall have been separated. Is not the solid  
 40. grain for the barns, and the chaff for the fire? Shall not  
 Mat. 25, the whole of that Doeg stand at the left hand, when the  
 41. 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  
 John 8, Edomite is in a dwelling: *But a servant abideth not in the*  
 35. *house for ever.* Even he worketh something of good, even if not with his doings, at least with the words of God, so  
 Phil. 2, that in the Church, When he *seeketh his own*, he would say,  
 21. at least, those things which are of Christ.  
 Matt. 6, *But He shall remove thee from thy dwelling.* "Verily,  
 2. *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. VER. 7.  
 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 Mat. 13, 5. 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 supereminent 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.

13. Ver. 7. *And the just shall see, and shall fear; and over him they shall laugh.* 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, *The just shall see, and shall fear.* So long as we see 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* Phil. 2, 12. it hath been said in a Psalm, *Serve the Lord in fear, and exult unto Him with trembling.* Ps. 2, 11. Wherefore with fear? *Wherefore let him that thinketh himself to stand, see that he fall not.* 1 Cor. 10, 12. 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.* Gal. 6, 1. Therefore, the just that are now, that



PSALM  
LII.

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

2 Pet. 1, prophecy; whereof saith the Apostle Peter, *We have a more*  
19. *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*  
Col. 3, *appeared, your life, then ye also shall appear with Himself in*  
4. *glory,* then the just shall laugh at that Doeg. For then is not the time for relieving: not as now, when thou seest a man unjustly living, thou desirest with him to strive that thou mayest amend him; because he that is unjust, being changed for the better, will be able to be just, in like manner as a just man, being changed for the worse, can be unjust. Therefore, neither for thyself presume, nor for him despair: and give diligence as much as thou canst, if thou art benign, if thou lovest not malice above benignity, that a man walking in evil way and erring thou mayest amend to the good way. But then, when shall have come the time of the Judgment, for amendment place there shall be none, but only for condemnation: and there shall be there penitence, but without fruit, because too late. Wilt thou that it be fruitful? be it not too late. To-day amend thee. Guilty thou art, He is Judge: amend the guilt, and thou shalt rejoice before the Judge. For to-day he exhorteth thee, lest He judge thee: and He that is to be thy Judge, is Himself to-day thy Advocate. Then, therefore, brethren, there remaineth a time for laughing. For that same derision of the unrighteous which is to be on the part of the just, the Book of Wisdom hath pointed out.



For in her own, into whose souls wisdom doth transport herself, she is to do what she hath spoken of, *I was reproving, and ye did not listen; I was speaking, and to my words ye attended not: and over your destruction I will laugh.* This shall be done then by the just against this Doeg. But now let us see and fear, lest we be that which against him we say: and if that we were, that let us cease to be, in order that now fearing, hereafter we may laugh.

14. But what shall they then say that shall laugh? (Ver. 8.) *And over him they shall laugh; and shall say, Behold a man that hath not set God for his helper.* See ye the body earthly! *As much as thou shalt have, so great shalt thou be,* Proverb 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 shalt have had of money, as much as thou shalt have gotten, by so much the more mighty shalt 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,* Mat. 19, *and give to the poor, and thou shalt have treasure in heaven,* 21. *and come follow Me:* and great hopelessness for rich men foretold, so that He said, more easily could a camel pass ib. 24. 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?*

PSALM  
LII.

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 an impossible 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 shalt 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

Luke 16,  
22.

Gen. 13,  
2.

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? VER.  
8.

12. What then in this Doeg doth the Scripture blame? It hath not said, Behold a man that was rich; but, *Behold a man that hath not set God for his Helper, but hath trusted in the multitude of his riches.* Not because he hath had riches, but because in them he hath trusted, and in God hath not trusted, therefore he is condemned, therefore is punished, therefore is moved from his dwelling, like that 'motion of earth,' as dust which the wind driveth from Ps. 1, 4. the face of earth, therefore is rooted out the root of him from the land of the living. Are the rich men like this, of whom Paul speaketh; *Charge the rich men of this world* 1 Tim. 6, *not proudly to be wise, as Doeg, nor to trust in uncertainty of riches,* as himself hath '*trusted in the multitude of his riches:*' but in the living God; not in the same manner as he did, *That hath not set God for his Helper?* Lastly, for them he doth charge what? *Be they rich in good works,* ib. 18. *readily distribute, communicate.* And what if they shall readily have distributed, if they shall have communicated to him that hath not? Shall they enter through the eye of a needle? They shall enter, evidently: for also for them already He hath Himself a camel entered. For He Mat. 19, hath Himself first entered, Whom, like a camel, no man with the burden of the Passion had loaded, except Himself had laid Him down unto the earth. Because He hath also Himself said this, *That which to men is impossible, to God* ib. 26. *is an easy thing.* Be therefore this Doeg condemned, let just men fear for him now, let just men laugh over him hereafter. For deservedly is he condemned, *that hath not set God for his helper;* as thou dost, who perchance hast money, but on God art relying, not on money. *And hath trusted in the multitude of his riches:* hath been made like to them, who when they said, *Blessed the people to whom* Ps. 144, *these things are;* that is, these things of earth, there re- 15. joined forthwith he that derideth this Doeg, *Blessed the people of whom is the Lord for their own God.* For those things wherein they called the people blessed, the Psalm enumerateth. For they spake like strange children, like

PSALM that Doeg the Edomite, that is, one earthly: *Their mouth*  
 LII. *hath spoken vanity, their right hand is a right hand of*  
 Ps. 144, *iniquity. Whose own sons are as young plants firmly*  
 11—14, *rooted in their youth: their daughters adorned, and*  
*decked as the similitude of a temple: their garners full,*  
*breaking forth from this unto this: their sheep fruitful,*  
*multiplying in their goings forth; their oxen fat; there is*  
*no falling of enclosure, nor going forth, nor cry in their*  
*streets. As it were great felicity they seem to have of earthly*  
*peace. But he that is earthly, is also a motion, that is,*  
 Ps. 1, 5, *as dust which the wind driveth from the face of earth.*

Lastly, what in them is censured? Not that they have had these things; for even good men have these things: but what? To this attend: lest every where ye should censure rich men; and again, lest ye should rely on poverty and on indigence. For if we must not rely on riches, how much more we must not rely on poverty, but on the living God? Wherein then are these men noted? Because blessed they called the people to whom these things are. Therefore are they strange children, therefore their mouth hath spoken vanity, and their right hand is a right hand of iniquity. But thou, what? *Blessed the people of whom is the Lord their own God.*

16. 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, that 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; (ver. 9.) *But I am like an olive, fruit-bearing in the house of God.* Not one man speaketh, but that olive  
 Rom. 11, fruit-bearing, whence have been pruned the proud branches,  
 17. 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.

17. Ver. 10. *I will confess to Thee for ever, because Thou hast done.* 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*,<sup>1 Tim. 1, 13.</sup>



PSALM *and a persecutor, and injurious. But thou, what hast thou*  
 LII. *done? "But mercy I have obtained, because ignorant I did*  
*it." I will confess to thee for ever, because Thou hast done.*

18. *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*  
 Ps. 119, *told to me their delights, but it is not as Thy law, O Lord.*  
 85. *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 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*  
 Ps. 34, 8. *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*  
 Mat. 21, *the curse of the Lord, to wither like that fig-tree thou*  
 19. *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 shalt 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 wish-*  
*ing to unfold and wishing to shew the same, and not finding*  
*persons to whom he may unfold it; for to the Saints there is*  
*no need that he shew 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* VER.  
10.  
*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.

#### ERRATA AND CORRIGENDA.

In the Preface to Vol. I. p. vii. *for* 'the Rev. J. TWEED, M.A. of Exeter College,' *read* 'the Rev. J. E. TWEED, M.A. Chaplain of Ch. Ch.'

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In the present Volume, p. 177 margin, *for* 'capsar' *read* 'capsarii'

# LIBRARY OF THE FATHERS.

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## PUBLICATION OF THE ORIGINAL TEXTS.

THE plan of publishing some at the least of the originals of the Fathers, whose works were translated in the "Library," has been steadily kept in view from the first, and Collations have now been obtained, at considerable expense, at Rome, Paris, Munich, Vienna, Florence, Venice, and the Editors have materials for the principal works of S. Chrysostom, for S. Cyril of Jerusalem, S. Macarius, Tertullian, and S. Augustine's Homilies on the Psalms. Collations are also being made for S. Gregory of Nyssa.

Of these, they have begun with S. CHRYSOSTOM on St. Paul, the Rev. F. Field, M.A. Trin. Coll. Cambridge, having united with them in this great task. He has already edited the Homilies on the Epistles to the Corinthians, and is now carrying through the press those on the Epistle to the Romans.

All the best MSS. known in Europe have been collated for this edition, and the text has been considerably improved, as that of the Homilies on S. Matthew had already been by the same Editor \*. There is then every prospect that the English Edition of S. Chrysostom will be again the best extant.

All the extant European MSS. have likewise been collated for S. CYRIL of JERUSALEM and TERTULLIAN. Of these S. CYRIL is nearly ready for the press.

The publication of Tertullian has been delayed, because it was discovered that the result of the collations would be to make the text more genuine, yet more difficult than before. M. Heyse, who was collating for the Editors at Rome, being requested to search for the MS. or MSS. which F. Ursinus alleged that he had used, discovered the original papers of Ursinus, in which it appeared that the readings which Rigaltius adopted from him, were in fact only ingenious conjectures by Ursinus himself, which he gave out as collations of MSS. The Editor of the treatises of Tertullian already translated, being thus thrown back upon the older text, found reason to think that in those cases the readings, which Ursinus had corrected, although at first sight obscurer, were (he believes with one exception) the more genuine.

With regard to S. Augustine, there seemed reason to think that there was very little or nothing left to be done for the improvement of the text after the admirable labours of the Benedictines. Some collations which the Editors obtained, through their laborious Collator, from very ancient MSS. of his Epistles at Monte-Cassino, confirmed this impression. And this is again renewed by some Collations on the Psalms, which the same Scholar has made for them from a very ancient Codex rescriptus in the

\* Mr. Field's edition of the Homilies on S. Matthew is supplied to Subscribers to the Library at the same reduced rate as the other volumes. [*Publisher.*]

Vatican. Still, besides the improvement of the text of any Father, if possible, the Editors had the distinct object of making single valuable works accessible to Clergy who could not afford to purchase his whole works. They, therefore, propose to publish S. Augustine's Homilies on the Psalms, since they are not only a deep and valuable Commentary on a portion of Holy Scripture, which forms so large a part of our public devotions, but contain, perhaps, more of his practical theology and hints as to the inward spiritual life, than most of his works. Besides the above Vatican MS, Collations are being made of some of the Bodleian MSS, which have not been used, since even an occasional improvement of the collocation, or still more occasional of the text itself, is not without interest in a work of such exceeding value.

Large Collations had been made for S. MACARIUS, and it seemed almost ready for publication, when their indefatigable Collator, M. Heyse, discovered in the Vatican an entirely different recension. In accordance with the rules of the Vatican, access was, upon this, denied them to all MSS. whatever of S. Macarius, and the edition has consequently been, for the time, suspended.

For S. GREGORY OF NYSSA considerable preparations have been made, although nothing is yet ready for the press.

For these undertakings, the Editors have only their private resources, (any profits from the translations having been much more than absorbed by the Collations.) The present number of Subscribers to the original texts is only 421. Works printed in England have, owing to the expense of labour here, but a limited circulation abroad. If then it is wished that the publication of the originals should proceed more rapidly, there must be additional Subscribers.



UNDER THE PATRONAGE OF  
WILLIAM, LATE LORD ARCHBISHOP OF CANTERBURY,  
FROM ITS COMMENCEMENT A.D. 1836,  
UNTIL HIS GRACE'S DEPARTURE IN PEACE A.D. 1848.

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A  
LIBRARY OF FATHERS  
OF THE  
HOLY CATHOLIC CHURCH,  
ANTERIOR TO THE DIVISION OF THE EAST AND WEST.

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TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH,  
WITH NOTICES OF THE RESPECTIVE FATHERS, AND BRIEF NOTES BY THE EDITORS,  
WHERE REQUIRED, AND SUMMARIES OF CHAPTERS AND INDICES.

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A PUBLICATION, answering to the above title, appeared to the Editors calculated to answer many and important ends, and to supply considerable wants, some peculiar to our own Church and times, others more general.

Their chief grounds for thinking it very desirable were such as the following:—

1. The great intrinsic value of many of the works of the Fathers, which are, at present, inaccessible, except to such as have large libraries, and are *familiar* with the languages in which they are written; and this the more, since a mere general acquaintance with the language will not enable a person to read with ease many of the Fathers. E. g. Knowledge of Latin alone will not suffice to read Tertullian: and in cases less strong, ecclesiastical language and peculiarity of style will often present considerable difficulties at first.

2. The desirableness of bringing together select works of different Fathers. Many who would wish to become acquainted with the Fathers, know not where to begin; and scarcely any have the means to procure any great number of their works. Editions of the *whole* works of a Father, (such as we for the most part have,) are obviously calculated for divines not for private individuals: they furnish more of the works of each Father than most require, and their expense precludes the acquisition of others.

3. The increased demand for sacred reading. The Clergy of one period are obviously unequal to meet demands so rapid, and those of our day have additional hindrances, from the great increased amount of practical duties. Where so much is to be produced, there is of necessity great danger that

much will not be so mature as, on these subjects, is especially to be desired. Our occupations do not leave time for mature thought.

4. Every body of Christians has a peculiar character, which tends to make them look upon the system of faith, committed to us, on a particular side; and so, if they carry it on by themselves, they insensibly contract its limits and depth, and virtually lose a great deal of what they think that they hold. While the system of the Church, as expressed by her Creeds and Liturgy, remains the same, that of her members will gradually become contracted and shallow, unless continually enlarged and refreshed. In ancient times this tendency was remedied by the constant living intercourse between the several branches of the Catholic Church, by the circulation of the writings of the Fathers of the several Churches, and, in part, by the present method—translation. We virtually acknowledge the necessity of such accessions by our importations from Germany and America; but the circumstances of Germany render mere translation unadvisable, and most of the American Theology proceeds from bodies who have altered the doctrine of the Sacraments.

5. The peculiar advantages of the Fathers in resisting heretical errors, in that they had to combat the errors in their original form, before men's minds were familiarized with them, and so risked partaking of them; and also in that they lived nearer to the Apostles.

6. The great comfort of being able to produce, out of Christian antiquity, refutations of heresy, (such as the different shades of the Arian :) thereby avoiding the necessity of discussing, ourselves, profane errors, which, on so high mysteries, cannot be handled without pain, and rarely without injury to our own minds.

7. The advantage which some of the Fathers (e. g. St. Chrysostom) possessed as Commentators on the New Testament, from speaking its language.

8. The value of having an ocular testimony of the existence of Catholic verity, and Catholic agreement; that truth is not merely what a man *troweth*; that the Church once was one, and spake one language; and that the present unhappy divisions are not necessary and unavoidable.

9. The circumstance that the Anglican branch of the Church Catholic is founded upon Holy Scripture and the agreement of the Universal Church; and that therefore the knowledge of Christian antiquity is necessary in order to understand and maintain her doctrines, and especially her Creeds and her Liturgy.

10. The importance, at the present crisis, of exhibiting the real practical value of Catholic Antiquity, which is disparaged by Romanists in order to make way for the later Councils, and by others in behalf of modern and private interpretations of Holy Scripture. The character of Catholic antiquity, and of the scheme of salvation, as set forth therein, cannot be appreciated through the broken sentences of the Fathers, which men pick up out of controversial divinity.

11. The great danger in which Romanists are of lapsing into secret infidelity, not seeing how to escape from the palpable errors of their own Church, without falling into the opposite errors of Ultra-Protestants. It appeared an act of especial charity to point out to such of them as are dissatisfied with the state of their own Church, a body of ancient Catholic truth, free from the errors, alike of modern Rome and of Ultra-Protestantism.

12. Gratitude to ALMIGHTY GOD, who has raised up these great lights in the Church of Christ, and set them there for its benefit in all times.

## EXTRACTS FROM THE PLAN OF THE WORK.

1. The subjects of the several treatises to be published shall mainly be, Doctrine, Practice, Exposition of Holy Scripture, Refutation of Heresy, or History.

8. The Editors hold themselves responsible for the selection of the several treatises to be translated, as also for the faithfulness of the translations.

11. The originals of the works translated shall be printed\*. It would be well, therefore, if Subscribers would specify, if they wish for the originals, either with or without the translations.

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